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JEWS AT K'AE-FUNG-FOO:

BEING

A NARRATIVE OF

A MISSION OF INQUIRY,

TO THE

JEWISH SYNAGOGUE AT K'AE-FUNG FOO,

ON BEHALF OF THE

LONDON SOCIETY

FOR PROMOTING CHRISTIANITY

AMONG THE JEWS;

WITH AN INTRODUCTION,

BY THE

RIGHT REVD. GEORGE SMITH, D. D.

LORD BISHOP OF VICTORIA.

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SHANGHAE:

PRINTED AT THE

SIONARY SOCIETY'S PRESS.

1851.

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INTRODUCTION.

The subject of the "Jews in China" is one calculated to awaken peculiar interest in the mind of the Biblical critic, as well as the student of general literature. The small amount of certain knowledge respecting them in past times, and the long period which has elapsed without any addition being made to former accounts, have tended to excite in many a desire that some more definite and detailed information should be procured respecting this long-isolated and almost unknown remnant of the Jewish race.

For the little previous knowledge which we possess respecting the "Jews in China," we are almost exclusively indebted to the researches of the Roman Catholic Missionaries in a former age. The work published by James Finn, Esqr. in 1843, contains the principal previously-existing materials, which have been presented in a succinct and interesting form to European readers. It was at the commencement of the 17th century, that the Jesuit Missionary Ricci, and his learned associates at Peking, were suddenly made acquainted with the existence of a Jewish colony at K'hae-fung-foo, the capital of Ho-nan province. A Jewish scholar and expectant of civil promotion, a native of that city, temporarily resident at Peking, introduced himself to the Missionaries, and announced himself of the same religion as the foreigners. Being l by Ricci to view the interior of the chapel, and t

paintings above the altar and around the sides of the building, he proceeded to bow before the various pictures, professing, however, to perform this unusual act, only in imitation of his guide and conductor, and as a homage to the great ancestors of his race. It was only by means of a subsequent explanation, that the misunderstanding was removed, and the fact of the mutual distinctness of the two religions became clear to the mind of each.

The interesting information obtained from this Jewish visitor, led Ricci three years afterwards, to despatch a Chinese Christian to K'hae-fung-foo, to test the accuracy of his statements. A copy of portions of the Pentateuch in Hebrew were brought back by the messenger. Other Israelites arrived in Peking, and interesting communications took place.

The poor Israelites, even then few in number, reduced in circumstances, and exposed to many trials, appeared ready to renounce their ancestral religion, and to transfer the control of their synagogue to the Jesuits. Others of the Roman Catholic Missionaries subsequently visited the locality, and sketched the general plan and appearance of the synagogue.

Although at the commencement of the 18th century, a fuller account of the Jews at K'hae-fung-foo was received from Father Gozani, then resident on the spot, yet down to the present time, but little additional light has been thrown on the subject of the *Teaou-kin-keaou*, "the sect who pluck the sinew." The late Dr. Morrison makes indeed a brief allusion to a rumour respecting them, in his journal more than thirty years ago; and a Hebrew letter was actually written and

despatched in the year 1845, by some Jews in London, to the Jewish community at K'hae-fung-foo. Whether it was ever received by them, there are no means of certainly knowing.

Since the British treaty of Nanking in 1842, many Christians in Europe have directed their attention towards the Jews in China; and anticipations in some instances may have been cherished respecting their present condition and future destinies, such as the incidents of the subjoined narrative will fail to gratify or confirm. A benevolent lady lately deceased, and well known for her deeds of pious munificence in the support of Christian Missions, placed the necessary funds for carrying out such an inquiry, at the disposal of the "London Society for promoting Christianity among the Jews." It was at their request, that the writer of these Introductory Remarks undertook to direct the general plan and management of the undertaking. The subject is thus noticed in the Society's Annual Report for 1849.

"Your Committee have gladly availed themselves of the opportunity, offered by the establishment of the Bishopric of Victoria, Hongkong, to make further inquiries respecting the Jews in China, and the practicability of establishing a Mission in that country. There appear to be peculiar difficulties in the way of the immediate realization of their wishes in this respect, and their present efforts must be limited to a Mission of Inquiry, in which the Bishop has kindly promised his assistance. That munificent friend of Israel, Miss Cook has placed in the hands of your Treasurer, a sum sufficient to cover the amount of

the expenses occasioned by the establishment of the Mission."

The writer on his arrival in China, entered into correspondence with various foreign residents, both Missionaries and civilians, settled in the five consular cities of China, who were likely to feel an interest in the object, and able to furnish information towards its successful prosecution. A number of questions had been prepared and printed in England, principally by the Revd. Dr. Macaul, and these were sent round to the different consular ports, in order to direct attention to certain specific points of inquiry. No intelligence whatever could be procured respecting even the existence of any native Jews in China at the present time. So far as we know, not a single native Jew has ever been met with by any Protestant Missionaries, or other foreigners now resident in China. The Revd. Dr. Medhurst, of the London Missionary Society, was the first to give a practical turn to these inquiries. He revolved in his mind a plan for despatching some trustworthy native messengers into those parts of the interior, where Jews were formerly known to be. He laid his scheme before the writer, during his subsequent visit to Shanghae in October, 1850. The services of two Chinese Christians in the employment of the London Missionary Society, who appeared suitable and trustworthy agents, were made available for the mission. One of them, K'hew Thëen-sang, whose journal is placed first and was written in English, was educated by Dr. Medhurst, in his Mission school at Batavia, and is now engaged as a printer in the Mission at Shanghae. The other, Tsëang Yung-che, a somewhat older

man, and a literary graduate of the fourth or lowest degree, had been for some years a teacher of Chinese to one of the Missionaries at Shanghae. His journal was composed in Chinese, and has been translated into English by the Revd. J. Edkins.

Three Jewish merchants also, from Bagdad, resident at Shanghae, and connected with the opulent Jewish firm of Sassoon & Co. at Canton, contributed valuable help; one of them having written a letter in Hebrew to their Jewish co-religionists at K'hae-fung-foo, for the purpose of introducing the two Chinese messengers, and inviting the Jews to visit Shanghae.

After receiving various cautionary suggestions and instructions as to their mode of proceeding, our two Chinese friends left Shanghae on November 15th, 1850. They followed the route which had been previously laid down for them, by way of Soo-chow, and thence to Chin-këang-foo, where they crossed the river Yang-tsze-këang. They pursued their course thence in boats as before, along the grand canal, to the point of its junction with the Yellow River. Here, after a slight detention, they renewed their journey in a rude cart or barrow, drawn by mules, along the southern bank of the Yellow River, arriving at K'hae-fung-foo on December 9th, having travelled a distance of about 700 miles in a north-west direction from Shanghae.

The journals of our travellers will best convey, in simple truthful language, an idea of the state through which they pass- ty and distress of low River, the fre- gs, villages in ruins, tions in Chinese, and a few in Hebrew, which are

interrupted in their and their departure from the city quently hastened by fear, they remained sufficient to enable them to accomplish of their visit. They copied many inte

and partial neglect of cultivation, may be taken as proofs of the devastating effects from time to time, produced by the overflowing of this vast central stream, and of the occasional desolation spread on either side of its embankments. But we must be cautious in admitting a too hasty conclusion, that these appearances militate against the popular accounts of the higher degree of prosperity and civilization, generally prevailing in other parts of the Chinese empire.

The diaries of our Chinese visitors will acquaint the reader with the general condition of the Jewish community at K'hae-fung-foo. After a tedious journey of twenty five days, they at length entered the east gate of the city; and pursuing their course along the Great East-gate Street, in accordance with the information which they had lately acquired on the journey, they soon turned to the northwards, and at no great distance, arrived at the site of the Jewish synagogue, facing to the eastward. Here, in the midst of a surrounding population, two thirds of whom were professors of Mahommedanism, and close adjoining to a heathen temple dedicated to the "god of fire," a few Jewish families, sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, vis. ained the unconscious depositaries of the oracles of two C... don Missio... survived as the solitary witnesses of deparate worthy agents, single individ...aluable for ...th they pass... One of them, K'hae T'heen-sang, ...y and distress of placed first and was written in En...llow River, the fre... by Dr. Medhurst, in his Mission ...gs, villages in ruins, is now engaged as a printer in th... hae. The other, Tsëang Yung-che, a somewhat older

have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. The worshippers within the synagogue faced towards the west; but whether in the direction of Jerusalem or towards the suspended tablets of the emperors, no clear information was obtained. The synagogue itself was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighbouring heathen. Some time previously, they had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about 200 individuals in all, dispersed over the neighbourhood. A few of them were shopkeepers in the city; others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of our native messengers, after a few years, all traces of Judaism will probably have disappeared, and this Jewish remnant have been malgamated with and absorbed into surrounding Mohammedanism.

Although the messengers were afterwards suddenly interrupted in their researches within the synagogue, and their departure from the city itself was subsequently hastened by fear, they remained for a period sufficient to enable them to accomplish the main object of their visit. They copied many interesting inscriptions in Chinese, and a few in Hebrew, which are

appended to their journals. They brought back also eight M. S. S. of apparently considerable antiquity, containing portions of the Old Testament Scriptures, of which fac-similes are subjoined. These eight M. S. S. are written on thick paper, bound in silk, and bear internal marks of foreign, probably Persian origin. The writing appears to have been executed by means of a style, and to be in an antique Hebrew form, with vowel points. The cursory examination which we have been already enabled to bestow on them, leads to the belief that they will be found by western biblical scholars, to be remarkable for their generally exact agreement with the received text of the Hebrew Old Testament. Though in themselves interesting and valuable, they are probably much inferior in interest and value, to the twelve rolls of vellum containing the Law, each 30 feet in length by 2 or 3 in breadth, which our messengers examined in the holiest of holies. Measures are already in progress for procuring these latter M. S. S., which would be a worthy addition to some one of our national Institutions, and for bringing down to Shanghae, any Israelites who might be induced to visit that city. The portions of the Old Testament Scriptures already received, are the following :— Exodus, chapters I. to VI. : Exodus, XXXVIII. to XL. : Leviticus, XIX. and XX. : Numbers, XIII. to XV. : Deuteronomy, XI. to XVI. : and Deuteronomy, XXXII. : various portions of the Pentateuch, Psalms and Hagiographa, which appear to be parts of an ancient Hebrew Liturgy, are contained in two of the M. S. S. already received.

The temple or synagogue at K'hae-fung-foo is said

to have been built about A. D. 1190; but the Jews themselves assert that their race entered China as early as the period of the Han dynasty, which would correspond with some time about the Christian era.

A friendly feeling was generally evinced by them towards our visitors; which is in no small measure attributable to the Hebrew letter of introduction from Shanghae, of which although the Jews understood not the purport, they readily perceived its identity with their own sacred writings. Without such an introduction, they would probably have been received with suspicion and distrusted as spies. Our visitors learnt that during the year 1849, the whole of the little Jewish community at K'hae-fung-foo, were thrown into great alarm and exposed to danger of persecution, on account of suspected connexion with foreigners, by a letter written in Chinese, and despatched some time before, by the late Temple Layton, Esqr. H. B. M. Consul at Amoy, for the purpose of procuring some Hebrew M. S. S.

It remains for the writer of this preface, in conclusion, to express how great are the obligations under which, not only he himself, but also the London Society for promoting Christianity among the Jews, must feel themselves laid by the valuable labour and research of Revd. Dr. Medhurst, and the well-performed services of the two native Christian Agents of the London Missionary Society. To them belongs the entire merit of furnishing the contents of the little volume which is now presented to the Christian public.

Our best thanks are also due to the Revd. John Hobson, British Chaplain at Shanghae, and the Revd.

W. Muirhead, of the London Missionary Society, for their kind services and assistance in comparing the copying, and work of the Chinese block-cutters with the original Hebrew M. S. S., during its progress through the press.

Hongkong, May, 1851.

JOURNAL OF K'HEW T'HEEN-SANG

TO

K'HAE-FUNG-FOO.

A. D. 1850. Nov. 15. Friday. In the commencement of our journey from the city of Shanghae, at about half past 7 A. M., the tide was so strong against us, that it was not till half past 8, we passed the 老閘 Laòu-chă, and at half past 9, the 新閘 Sin-chă ;* leaving this, we arrived at the ferry of 趙家渡 Chaou-këa-toó. Between the Soo-chow bridge and the Chaou-këa ferry, we had very strong winds against us just by the point, so that the boatmen could not succeed in rowing, and we stopped our boat by the river side ; after breakfast, about 10 A. M. we started again, and at half past 10, we passed the Chaou-këa ferry ; at about quarter to 11, we passed the 紀王廟 Kè-wâng-meaóu (temple of Ke-wâng), and about a quarter to 12 (noon), 野鷬墩 Yây-ke-tun † was in sight of us, which we passed at 12 ; all the way from Chaou-këa-toó to Yây-ke-tun, the fields were well cultivated with wheat, barley, vegetables, cotton and turnips ; about a quarter past 2 P. M., the mouth of the 馮家浜 Hung-këa-pang was in sight of us ; after passing which canal, at about 5 o' clock, we arrived at the high bridge of 黃渡 Hwâng-toó, where we stopped for the night ; as soon as we arrived, Tsëang and I went out immediately from the boat, taking with us a few tracts ; we saw that the people of Hwâng-toó wished more for books

* The Sin-chă is by the foreign residents in Shanghae denominated the Soo-chow bridge, because it spans the creek which leads to Soo-chow. It is about a mile and a half from the British consulate.

† Ya-ke-tun, literally the Pheasant Mound, is an artificial mound, thrown up for the purpose of affording a view of the surrounding flat country, and of giving warning of approaching danger, in case of invasion. There are several such on the way to the city of Këa-ting ; this mound is situated on the point where the creek divides, one branch leading to Soo-chow and the other to Këa-ting.

than the inhabitants of Shanghae, in that they asked us with eagerness; both old and young did the same.

Nov. 16. Saturday. Early in the morning about 4 A. M. we started again; and about 9 o' clock we arrived at 陸家浜 Lŭh-kĕa-pang, a thinly-inhabited village; opposite to it there were two or three walled houses; we saw too that they had built a new straw-roofed house, on the top of which there was a chimney to be seen, which we thought very dangerous indeed among the straw. All the way from Hwâng-toó to Lŭh-kĕa-pang, the fields were covered with green things, such as turnips, wheat, barley and cotton, whilst some were uncultivated; from Hwâng-toó to Lŭh-kĕa-pang, we had very strong head winds, so that the boatmen were obliged to scull the boat up to the point. After leaving Lŭh-kĕa-pang, at a quarter to 9, we saw the pagoda of 千墩 Ts'hĕen-tun; in the way to it, we observed many straw-roofed houses, and the fields were planted mostly with turnips, but a few with barley; from Lŭh-kĕa-pang, in our way to 崑山 Kwăn-san we had a little fair wind, and about a quarter past 10, we saw from the distance of about 40 le the pagoda on the hill of Kwăn-san; at about 30 le distance from it, we saw the 東洋裡橋 Tung-yâng-lè-keaóu, (bridge of the eastern ocean), by the canal side; and at about half past 12, we entered Kwăn-san.* The first bridge that we saw was the 文星橋 Wăn-sing-keaóu (bridge of variegated stars), and after having gone a little way, we espied a temple entitled 飛仙伯府 Fei-sëen-pĭh-foò (palace of the flying angel); about half past 1 P. M., we stopped our boat near the 馹馬關 Sze-mà-kwan, (four-horse pass), and while the boatmen went to buy something, Tsĕang and I took the opportunity to distribute some tracts. About 2, we started again for 唯亭 Wei-ting, intending to pass the

* Kwăn-san is a district in the prefecture of Soo-chow, (Lat. 31. 28. North, Long. 120. 48. East. The walls include two district cities, viz. Kwăn-san and Sin-yang; they therefore embrace a large space of ground. Within the walls is a hill of a romantic appearance, with a pagoda on the top of it. This has frequently been visited by foreigners; and on one occasion by two English ladies.

night there; on the way to it, about 3, we passed the village of Tsëë-ĉ, at the mouth of which there was a high stone bridge with a temple near the foot of it; at a quarter past 4, we passed 大唯亭 Tá-wei-ting, and in a quarter of an hour more 小唯亭 Seaòu-wei-ting; about quarter to 5, we passed the large sheet of water called 沙塘 Sha-tâng (sandy pool). We did not stop our boat, as we intended, to pass the night at Wei-ting, but on account of the fair wind we had all the way from Kwăn-san, we sailed straight on to 蘇州 Soo-chow.* In the way to it, about quarter to 5, we passed 外跨塘 Waé-k'hwa-tâng; and at a quarter past 6, we came to 蘇州婁門 Soo-chow-lôw-mûn; at about 7, we passed 齊門 Tsê-mûn, and about half past 7, arrived at 閶門 Ch'hang-mûn, or Soo-chow.

Nov. 17. Sunday. Early in the morning about 6 o' clock, before any body was up, Tsëang and I went out of the boat to distribute some tracts, by putting at various shop doors one or two complete sets of tracts, that when the people awoke and opened their doors, they might find some new and true books, which their forefathers had not known, neither were they handed down up to the present period; after that, we went down to our boat. About 9, we started again, and in half an hour we passed 虎邱 Hoò-k'hew, a hill full of temples and shops; along the way to Hoò-k'hew, we saw by the wall of a temple on the left side, a few characters written "百善孝爲先萬惡淫爲首 pih shén heaóu wei sëen, wán gŏ yin wei shòw, of all the virtues filial piety is the greatest, and of all the vices carnal lusts are the chief;" a few houses further on there was written again "諸惡莫作衆善奉行 choo gŏ mŏ tsŏ, chúng shén fúng hing, do not commit wickedness of any kind, but reve-

* Soo-chow is a prefecture, and the chief city of the south-eastern part of the province of Këang-nan. A lieutenant-governor resides here, with a large number of officials. It is a place of considerable political importance, and the seat of a large commerce. Its population is supposed to amount to a million; it is situated in Lat. 31. 23. 25. North, Long. 120. 28. 55. East, distant from the capital 824 miles.

rently practice every sort of virtue." At about quarter past 11, we passed the custom-house (湖墅關 Heu-shoò-kwan); and as soon as we passed it we saw many mulberry-trees; from the custom-house to the borders of Woô-seïh, there were scarcely to be seen in the fields any such thing as wheat, barley, cotton, &c., but grass all the way. About 2 P. M. we passed the village of the southern Wáng-ting (南望亭 Nân Wáng-ting), and about 3, the village of the northern Wáng-ting (北望亭 Pih Wáng-ting); the day was very dull, but the wind was still favourable. About 4 o' clock, we passed Shin-tŭh, and at 6 the village of Sin-gnan; at half past 6, in our way to Woô-seïh, we saw a row of trees by the river side, and after having passed these, about 8 at night, we arrived at 無錫 Woô-seïh,* the evening being very dull and rainy.

Nov. 18. Monday. Early in the morning, about 6 o' clock, Tsĕang and I went out of the boat, before any body was up or the shops were opened, to distribute a few sets of tracts, by placing them at their various doors, or putting them in the crevices of the doors, that when the people awoke and opened their doors, they might find some new doctrine, which neither the Buddhists nor Taouists could supply them with, received from an unknown friend. After breakfast (at 9), we started again, but the wind was so strong against us, that the boatmen could not succeed in rowing; so we stopped our boat near the 小金山 Seaòu-kin-san, a temple in the middle of the river, where we saw attached to the 觀音閣 Kwan-yin-kŏ, a scroll, on the right of which there was written "我費盡一片婆心因汝善良抱個孩兒送汝 I have carried to the utmost my maternal feelings, and on account of your good actions, here present you with a little boy;" and on the left "你須做百般好事要他福壽積些陰騭與他 You should now practice every

* Woô-seïh is a district city in the prefecture of Chang-chow-foo, Lat. 31. 38. North, Long. 120. 8. East.

sort of virtuous action, and if you desire his long life and happiness, you must also perform some secret acts of charity."
After we had visited this temple, we went also to the 惠山寺 Hwúy-san-she, (monastery of the favourable hill), where passing the bridge, we saw at the end of the canal what was called a dragon fountain (龍泉 lûng tseuên), which sent forth clear water from a stone dragon's head, jutting out at the end of the canal by the way side. Having noticed these things, we went to see the famous temple and mountain just mentioned, where on entering we saw written "江南第一泉 Këang-nân té yïh san (the very finest hill in Këang-nân);" passing this, we crossed a small stone bridge, and reached the 天王殿 T'ëen-wâng-tëen, (hall of the celestial king); this we entered, and passing a small bridge saw a marble tablet on a pedestal, containing the following inscription:

奇暢園中眺翠螺、入雲撫樹濕多羅、
了知到處佛無任、信是名山僧占多、
暗竇明亭相掩映、天花澗草自婆娑、
閣梨公案休拈窟、十六春秋一剎那。

"Wandering for pleasure round this place, I look at yonder spiral mountain; entering the cloud, I brush against the trees and become wet with dew; I know full well that everywhere there are numberless Buddhas, and truly on every celebrated mountain priests are sure to find a fortunate residence. Where this dark dell and that gay looking summer-house partly shade and partly reveal each other, heavenly flowers and grass of the mountain ravine unite to please the beholder; that table of the priests take care not to overset; when the seasons were revolving for the sixteenth time during my reign I first entered this temple."
This was preceded by the date of erection, "乾隆辛未春惠山作 Këen-lûng sin wé ch'hun hwúy san tsŏ, composed at Hwúy-san, in the spring of the 16th year of the reign of Këen-lûng" (A. D. 1751). Underneath was subscribed 御筆 yù pĕïh, the imperial signature. On our re-

turning to the boat, just by the Hwúy-san-she, we saw a stone, like a candlestick, about 7 feet in height; and leaving the temple, observed over a gateway "勝地名泉 shíng té míng tseuên, a surpassingly fine region and a famous fountain."

Nov. 19. Tuesday. About 2 in the morning, we started from Hwúy-san, and about 6 passed a village called Shïh-tang; at the front of the temple gate we saw two stone lions on pedestals, and a little further on a grave-yard, fenced with a wall, which the people said, was for those who had no fields, nor friends and relations; even beggars when they died might be buried there. At a quarter past 6, we passed a village called Yaou-t'how-pang; and in a quarter of an hour more, we passed the village of 洛社鎮 Lŏ-shay-chin, a well-inhabited place. About half past 7, we passed 五牧 Woò-mŭh, a thinly-inhabited village, famous for producing garlick; within this village there were temples and a row of mulberry-trees, all the fields being well cultivated and apparently fruitful. About half past 8, we passed 橫林 Hwăng-lin, a village with unceiled houses, and where the fields were badly cultivated; having passed this village, we came to 戚墅堰 Tseïh-shoò-yen, a place well inhabited, but badly cultivated, being surrounded with graves and wild plants, such as 黃柴 kaou-ch'hae, southern-wood, &c. Leaving this, about half past 9, 亭堰 Ting-yen was in sight of us, which was also very thinly inhabited; after having passed this, we espied the pagoda of 常州 Ch'hang-chow,* and at half past 10, arrived at the eastern gate of the same, where we observed that the waters were rather yellow; at 11 o' clock, we arrived at the south gate, where I had formerly been, passing which we reached the west gate; leaving this we saw a number of tablets erected in honour of filial and chaste persons; and after that a temple called 烈婦廟 Lëë-foó-

* Ch'hang-chow is the chief city of a prefecture; it is situated in Lat. 31. 50. 36. North, Long. 119. 52. 47. East. Distant from Nan-king 82 miles, 85 miles from Soo-chow, and 768 from the capital.

meaóu, (the temple of virtuous women); then a temple dedicated to the queen of heaven (天后行宮 T'hëen hów hing kung); and at a quarter past 1 P. M. we passed the village of 新閘 Sin-chă, the new flood-gate. About quarter to 2, we passed the bridge of 連江橋 Lëën-këang-keaóu, which spans the river at the junction of two streams; at 3, we passed the village of 奔牛鎮 Pùn-nêw-chin, (literally, the run-away cow), where we saw a cow-market; and after that a temple called 香林寺 Hëang-lin-she, (the forest of incense sticks). About 4, we passed the 九里舖 Kèw-lè-p'hoò, a village where there was nothing to be seen, but fields and a few vegetables upon them; after passing which, we observed that there was a play (戲 hé) being acted in the fields with music and lights, and many people came as spectators; pursuing our journey, about half past 5, we arrived at 呂城 Leù-tsing, and passed the night there.

Nov. 20. Wednesday. About 4 o' clock in the morning, we started for Tan-yâng; in the way to it, about 6 A. M., we passed the village of 陵口 Ling-k'hòw; at 7, we passed 青揚舖 Tsing-yâng-p'hoò, and a quarter past 8, we arrived at 丹陽 Tan-yâng;* here we passed the bridge of 尹公橋 Yin-kung-keaóu, opposite which we saw the pagoda of 寶塔灣 Paòu-t'hă-wan, and a temple near called 三義閣 San-é-kŏ; arrived at the north gate of the city, we stopped our boat near the 新橋 Sin-keaóu, (new bridge); and after having paid a visit to Tsëang's family, we went through the city to look at it. After walking through the crowded streets, we returned to the boat, and about half past 2 started again; the city walls of Tan-yâng, were all broken down and left unrepaired, the river banks were all high ground up to 鎮江府 Chin-këang-foò; on our arrival at Tan-yâng, the day was very dull and rainy, about half past

* Tan-yang is a district city belonging to the prefecture of Chin-këang-foo, situated in Lat. 32. 4. North, Long. 119. 32. East.

4, we arrived at 張官渡 Chang-kwan-toó, and passed the night there.

Nov. 21. Thursday. About half past 4, we started again, but the wind was still against us, and the weather very inclement; at 6, we passed 黃泥壩 Hwâng-nê-pa; and arrived at 辛豐 Sin-fung, where having bought something for breakfast, we started again, and a quarter past 9, arrived at 大王廟 Tá-wâng-meaóu, (the temple of the great king), and 桃庄 T'aou-chang, (the peach village). At half past 10, we passed 月河 Yuĕ-hô (the moon river), on the bank of which we saw a temple called 古鎮海庵 Koo-chin-haè-gan, (the marine monastery of the old town), and near to it 金龍四大王廟 Kin-lung-szé-tá-wâng-meaóu, (the temple of the four great golden dragon kings). A quarter to 12 we reached the village of 丹徒鎮 Tan-toô chin, and at 2, the pagoda of Chin-këang was in sight of us; at a quarter past 2, we passed the 都天廟 Too-t'hëen-meaóu, opposite which there was a dockyard, where they built and repaired the imperial grain-junks; we observed that they put all the old wood inside, and the new and clean pieces outside, in order to cheat the Emperor, so that in a few years, they might have to repair them again; thus they defrauded the government by their craftiness. At half past 2, we passed 鎮江南門閘 Chin-këang-nân-mûn-chă, (the south gate of the city); here we saw that the wall of Chin-këang was firm built, and beautiful to the sight; at 4 o' clock, we stopped for the night at 鎮江 Chin-këang. *

Nov. 22. Friday. Early in the morning about 2 A. M., we started again, intending to cross the 洋子江 Yâng-tsze-këang at 6, but could not, because there were so many large and small boats before us, which had to cross also, and the canal being so narrow, we had to stop our boat at 義渡

* Chin-këang is the chief city of a prefecture, lying on the banks of the Yang-tsze-këang; Lat. 32. 14. 23. North, Long. 119. 24. 10. East, it is distant from Nan-king 54 miles, from Soo-chow 112 miles, and 707 from the capital. This city was taken by the English during the war.

E-t'hoó, till those in front of us were gone; opposite this place, there was a temple called 古遍通庵 Koò-pëen t'úng-gan; after having rested awhile, at half past 7, we crossed the 洋子江 Yâng-tszè-këang, when it was rather calm, with a little wind against us. In the Yâng-tszè-këang we observed various hills, such as 金山 Kin-shan (the golden hill), 銀山 Yin-shan (the silver hill), 蒜山 Swán-shan (the garlick hill), 象山 Seang-san (the elephant hill), and 焦山 Tseaou-shan (the banana hill). The Kin-shan had a pagoda with temples on it, but all the rest had who pagodas and only a few temples. On the opposite side of the Yâng-tszè-këang there were many 蘆洲 Loò-chow (reed islands). We heard that this river is always decreasing in size; formerly it was large and wide, and now it is becoming narrow, the breadth of the river now being about a mile across; it took us, however, half an hour to cross to the reed island. The Kin-shan hill looked from afar very beautiful to the sight, with painted temples, surrounded with green trees; about a quarter past 8, we saw the wall of 瓜州 Kwa-chow, all broken down; instead of repairing which, with bricks and stones, they had piled up a heap of mud for a wall. About a quarter to 9, we entered the Kwa-chow larger river, and at 9, noticed a temple called 古總持寺 Koò-tsùng-ch'he-szé; and further on, the 普濟堂 P'hoò-tsê-t'âng, with arched front door; next to that the 大悲禪院 Tá-pei-shen-yuên, and the 拔孤壇 Pă-koo-t'hán; about half past 9, we arrived at the 瓜州由關 Kwa-chow-yêw-kwan (custom-house); where, after having been submitted to a minute inspection, we gave the man who examined us 14 cash (or one half-penny) for his trouble, besides which the boatmen give him 1,400 cash for the boat and boat-ticket. About 10, we started again straight for 揚州 Yâng-chow,* and in the way to it, at 11, saw a temple called 泰山行宮 T'aé-

* Yang-chow is the chief city of a prefecture, Lat. 32. 26. 32. North, Long. 119. 14. 13. East; according to the map of Klaproth the longitude is 119. 15. East.

shan-hing-kung; opposite which were temples on the other side of the river, all broken down, with neither images nor inscriptions, but a bell hung in a broken frame-work. At 5 minutes past 11, we past 八里舖 Pă-lè-p'hoo, a village with few people; at half past 12 (noon), we passed the famous temple called 高旻寺 Kaou-min-szé, which looked very beautiful from afar, with pagoda and painted houses, (the pointed top of the pagoda having been consumed by fire on a stormy day, as many people reported to us on enquiry) and many temples which had been newly repaired and rebuilt; from Kwa-chow to Kaou-min-szé, all the houses were built of rice straw merely, but the fields were full of vegetables. About 1, we passed 揚子橋 Yâng-tszè-k'aóu; at 2, the pagoda of Yâng-chow was in sight of us; at a quarter past 2, we passed 九龍橋 Kèw-lûng-keaóu (nine dragon bridge), a village of straw-roofed houses; and at 3, we arrived at 揚州 Yâng-chow; about a quarter past 3, we passed the pagoda of Yâng-chow (寶塔灣 Paòu-t'hă-wan), at the entrance of a temple called the 文峰寺 Wăn-fung-szé; the top of the pagoda was fallen down by the sides of it were weeds growing, and the birds of the air had taken up their stations there. About a quarter to 4, we saw the temple of longevity (萬壽宮 Wán-shów-kung), with beautiful steps at the front door by the river side; and next to it one dedicated to the queen of heaven, (天后宮 T'hëen-hów-kung), with arched front door; about half past 4, we arrived at the custom-house; when we arrived there, the office was shut up, so that we passed the night near the custom-house. We saw by the front of the custom-house a bridge of boats; these bridges are formed by joining a number of boats together, sufficient to stretch across the river, so that they may intercept all traffic, and prevent other boats passing while the custom-house is shut; the people at the same time taking advantage of this arrangement to cross the river. The current, here flowed so rapidly, that our boat required 2 or 3 ropes made

fast to the shore, to hold it; so that even if we had had a fair wind, it would have been hard to get through against the rapid stream.

Nov. 23. Saturday. After we had taken our rest, at 6 A. M., our boat was examined; while the examination was taking place, we went a little way into the city of 揚州府 Yáng-chow-foò, to buy something; after we had seen the city, we went to our boat again, and at 11, we started for Shaóu-pih; in the city of Yâng-chow there were many professors of the religion of Mohammed; we observed that at the professor's shops they put up the title of 教門 Keaóu-mûn, or religion: we asked some of them, if they were Mohammedans? they said, yes; after that we asked again, where does your 牧師 Mŭh-sze, or teacher live? they said, our teacher lives at a short distance from this place. The city wall of Yâng-chow is not like that at Kwa-chow; the streets are narrow and miry in rainy weather, and at the gate where we stopped our boat, the 徐寧門 Tseu-ning-mûn, very low and damp. About a quarter past 11, we passed the temple of everlasting life (長生禪寺 Châng-săng-shen-szé); at 12 (noon), we passed the dock-yard of Yâng-chow; and half an hour after, a temple called 響阜寺 Hëàng-fow-shé; there was a garden near it, full of flowers and trees. About 1 P. M., 灣頭 Wan-t'hôw was in sight of us; and at the end of the village we saw a temple called 萬壽庵 Wán-shów-gan (the monastery of a myriad ages); a few le further on, we observed lamps by the road side for travellers and voyagers, and many stone pillars to assist navigators in the time of high winds and rapid currents; about 2, the 高廟 Kaou-meaóu (high temple) was in sight of us; near it we saw furnaces, where they made bricks; the soil here was rather sandy and yellow. At half past 2, we passed the 淮子河 Hwae-tszè-hô, a river of three branches, with an island in the middle; and a little further on, the 新河橋 Sin-hô-keaóu (new river bridge), and 鳳凰橋 Fung-hwâng-keaóu (the phœnix bridge);* at a quarter past 3, we saw a village

* These two bridges exist in name, but there are none in reality.

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lying six feet lower than the surface of the river, which was the case with all the surrounding fields; before the village and the fields there were small canals, and the bank divided the river between the villages; at 5 o'clock we arrived at 邵伯 Shaóu-pĭh, where there were many lights on the shore.

Nov. 24. Sunday. About half past 3 in the morning, we started again; about a quarter past 6, we passed the temple of celebrated women, 露筋列女廟 Loò-kin-lëë-neù-meaóu; and half an hour after the 南車路 Nân-chay-loó (south carriage road), a small village full of straw-roofed houses; about half past 7, we passed the 北車路 Pĭh-chay-loó (north carriage road), a village also composed of straw-roofed houses; they build their houses here half of bricks and half of straw; at a quarter past 8, we passed 車邏閘 Chay-lô-chă, and about half past 8, we saw the pagoda of Kaou-yew; at 9 we passed 新壩耳閘 Sin-pa-ùrh-chă, and a little further on, 南關壩耳閘 Nân-kwan-pa-ùrh-chă. From Chay-lô-chă to Nân-kwan-pa-ùrh-chă, we observed that all the river banks were undergoing a repair; on the left side of the river they heaped up abundance of earth, hiring a number of small boats to bring earth from the higher grounds; and on the right side, they repaired the broken part of the road with rice straw; by the same means they divided the fields from the river, which was about six feet higher than the fields. At half past 9, we saw the city wall of 高郵 Kaou-yew;* it looked better than those we had previously passed, but still very low; the city wall was not firm, nor strong enough; between the river and the city wall there was a bank beautifully built, nearly a mile in extent; about 10 o' clock, we passed 高郵 Kaou-yew; at half past 11, we passed 頭閘 T'hôw-chă; and about 12 (noon), we returned back to the west gate of Kaou-yew, on account of the north-west wind that blew so strongly against us. We had gone two miles beyond Kaou-

* Kaou-yew is a district city in the prefecture of Yâng-chow, Lat. 32. 47. N. Long. 119. 20. E.

yew, but on account of the gale, we returned: I told the boatmen to row on to 界首 Keaé-shòw, but the men were so timid, in rowing against the current and wind, that they preferred going back to Kaou-yew, to receiving the 300 cash which I had promised to give, if they could reach Keaé-shòw that night. On coming back to Kaou-yew, we stopped our boat by the ferry side, which is called 御馬頭 Yù-mà-t'hôw (imperial ferry); we entered the city by the north gate (制勝門 Ché-shíng-mûn), and after having inspected the place, returned to our boat. The bridges, streets and lanes here are all paved with bricks, not one stone to be seen in the streets, except at the front doors; the rice and flour mills are all worked by asses; on the other bank of the river, we saw the lake of Kaou-yew, which looked three times the width of the Yâng-tszè-këang, there being many boats at anchor as also sailing on it; the waves looked like a little sea, incessantly dashing between two rocks.

Nov. 25. Monday. The wind was still against us; dissatisfied with the delay, I tried several plans to get to Keae-show before night, but could not succeed; I then told the boatmen to hire coolies to pull the boat up to Keae-show, but all was in vain; after that I told Tsëang, that we had better go ourselves on shore to hire coolies, or chairs, to get to Keae-show before night; but when we went out to bargain for ourselves, they wanted 600 cash for each person, which we would not give; after this the boatmen came and told us that it was very dangerous to go overland from Kaou-yew, but they promised us that the next day, whether windy or not, they would start; not content with this, I told them if they could hire 2 or 3 people to pull the boat to Keae-show, I would give them 300 cash for each man per day; but they could not obtain one, because the weather was very windy and cold; they wished at least 500 cash per day, and as I could not give so much for one day's work, we returned to the boat. Finding the people so obstinate,

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we resolved to stop over the morrow; this was the first day that we felt the cold so intense; we went through the city from west to north, taking notice of the houses, temples and paintings, which were all very poor; there was scarcely to be found one tiled house; the people had a bold and daring appearance, like the Shan-tung men, their uncouth exterior being apt to produce an unfavourable impression on strangers; the women were rather of the inferior kind, and their speech was scarcely intelligible to those not familiar with the local dialect. On the front door of the city temple was written 城隍廟 Ch'hing-hwâng-meaóu, and on the second door, 儀門 E-mûn; by the right side of the court, there was written "進來摸摸心頭何必燒香點燭 Tsín laê mŏ mŏ sin t'ów, hô peïh shaou hëang tëën chŭh. On entering lay your hand on your heart, and there will be no need to burn incense and light tapers:" and on the left "出去行行好事須要改過前非 Ch'ŭh k'heú hing hing haòu szé, seu yaóu kaè kwó tsëên fei. On going abroad do a few good actions, abandon your former errors and reform your lives."

Nov. 26. Tuesday. About 5 o' clock in the morning, we started again; as soon as we awoke, we saw the icicles by the river bank and boat's sides, which looked very beautiful, like lady's silver earrings; as we proceeded, about 9, we passed a small village, called 清水潭 Ts'hing-shwùy-tan; half an hour after, we passed the 太平庵 T'haé-ping-gan; and a quarter to 10, we passed 正料殿 Chíng-leaóu-chang, and 馬工廠 Mà-kung-chang, where they store the grass for repairing the imperial roads; at 10, we passed the village of 馬棚灣 Mà-păng-wan; about a quarter past 11, we passed 六安溝 Lŭh-gan-kow, but before we arrived at Lŭh-gan-kow, we observed a (閘 chă) water-gate; through which the waters led to the Kaou-yew lake. At half past 12 (noon), we passed the village of 看花洞 K'án-hwa-túng; at half past 1, passed 界首 Keaé-shòw; and at 2, 予嬰南閘 Tszè-ying-nân-chă; about a quarter past 4, we passed

胡成洞開 Hoô-chîng-t'hûng-chăi, and at half past 4, we arrived at 范水鎮 Fàn-shwùy-chin, a village well inhabited, and abounding with fish, where we passed the night.

Nov. 27. Wednesday. About 5 o' clock in the morning, we started again, the wind being very favourable, and the day bright, but the current so strong against us, that it was 7 o' clock before we passed 古二郎廟 Koò-ûrh-lâng-meaóu; it had the name however, but not the reality; we saw on the sandy bank that the waters were all frozen. About a quarter past 8, we passed the 白田舖殿 Pih-tëên-p'hoò-chang, where grass for repairing the imperial roads was stored; it was heaped up like small huts; some had numbers hung up, and others not; a quarter of an hour after, we passed 當軍樓 Tang-keun-lôw, with an inscription over the front door, 薰風南來 Heun-fung-nân-laê (gentle breezes come from the south); a little further on there was a temple dedicated to the great king 大王廟 Tá-wâng-meaóu. At 9, we entered the district city of 寶應 Paòu-yîng; * after going a little way, we passed 躍龍關 Yŏ-lûng-kwan (the pass of the prancing dragon); on the banks of the river there were many grass huts, and at the back of the huts, the city wall of Paòu-yîng appeared, which was lower than Kaou-yew in height; the city wall, and all the houses, were twelve feet lower than the surface of the river, so that if the banks of the river should have an aperture bored through them, the whole district and villages would be covered in a night with water. About half past 10, we passed the 喬家洞 Keaou-këatúng, cave of the Keaou family; further on, at half past 11, we passed 黃浦口 Hwâng-p'hoò-k'hòw, but in calling the name of the village, the people left out the 浦 p'hoò, and only called it 黃口 Hwâng-k'hòw. At a quarter to 12, we passed the border of Yâng-chow (裡揚交界 Lèyâng-keaóu-keaè). About half past 12, we passed the 三淺四洞 San-ts'hëen-szé-túng (the fourth outlet of the

* Paòu-yîng is a district city, in the prefecture of Yâng-chow-foo, Lat. 33. 15. N. Long. 119. 20. E.

third shallow); at a quarter to 1 P. M., we passed the village of 平河 Ping-hô, where there were very few people; at 1, we passed the 三淺二洞 San-ts'hëën-ûrh-túng (second outlet of the third shallow). Wherever this word 洞 túng occurred, there was by the river side a water-gate, through which the water flowed by means of a canal, and ran on to some other lake or something of the kind, but it was not made to cover the fields at all. At 2, we passed the village of 二十里舖 Urh-shïh-lè-p'hoò, the twenty le shops. About a quarter past 3, we passed the 二淺頭洞 Urh-ts'hëën-t'hôw-túng, (first outlet of the second shallow); and at 4 頭淺二洞 T'hôw-ts'hëën-ûrh-túng, (second outlet of the first shallow). At 7, we arrived at 楊家廟 Yâng-këa-meaóu, and after we had taken our dinner, we started again to the west gate of 淮安 Hwae-gan, * on our arrival at which it was about 9 o' clock at night.

Nov. 28. Thursday. About 5 o' clock in the morning, we started for 渭江浦 Ts'hïng-këang-p'hoò; and at 8, arrived at the custom-house; after having been examined, we gave the people 30 cash (or one penny) for their trouble; we then took our breakfast, and started again for Ts'hïng-këang-p'hoò; at the front door of the custom-house was written 普惠商民 P'hoò-hwúy-shang-mïn (extensive kindness manifested towards the mercantile classes), and that by the side of the river 聖澤滂沱 Shïng-tsïh-păng-to (the sacred favour extends over the tumultuous waves); on the left side of this there was a temple called 觀音禪林 Kwan-yin-shén-lïn. About 11, we arrived at 清江浦 Ts'hïng-këang-p'hoò; before we arrived at this place, many inn-keepers came to ask us for our custom; after we had accepted one of their papers, we went to the assigned shop or 行 Hong. In going from Ts'hing-këang-p'hoò, to 王家營 Wang-këa-ying, we had great difficulty in getting to the place; first the difficulty of calling a small wheel-barrow to go to Wang-këa-ying; after

* Hwae-gnan-foo is a prefectural city, situated in Lat. 33. 32. 24. N. Long. 119. 14. 12. E.

we had been on shore half an hour, there came an old man who aided us to get a wheel-barrow, which when we had got, we put all our packages on it, to be conveyed across the canal; after we had crossed, we went straight to the Yellow River; having crossed which, we went to the assigned shop, where the men treated us with kindness, gave us a good dinner and tea, and made us as comfortable as they could. The streets of Ts'hing-këang-p'hoò are like those in the Malayan countries, up and down, with sandy mire, and some parts paved with stones, which are very slippery indeed. The Yellow River was not deep, except in the middle part; all was miry and muddy, like the water in which some animal had been washed.

Nov. 29. Friday. After we had taken our rest, about 6 o' clock, we started by the mule cart; before moving, the men brought us for tiffin some dumplings made with pork and vegetables, (called 餛飩 hwăn tun); after the men had put all our things in order on the cart, and we had finished our tiffin, several coolies came to ask us for some 酒錢 tsèw tsëên (a present) for their trouble; so we gave them the customary donation, in order to avoid any dispute, which might delay our departure; on leaving Wang-këa-ying, we had great trouble in discovering the ferry, where we might cross the Yellow River, to Kaou-këa-wan; the people deceived the driver, by telling him this and that way, so that we were obliged to turn our cart backward and forward three or four times, on account of these deceivers; after having asked over and over again for the right ferry, we at last found it, and having crossed the Yellow River, went straight to Kaou-këa-wan. The banks of the Yellow River where we passed, were divided from the lake of 洪澤湖 Hung-tsïh-hoô; some of the houses by the lake side had been overwhelmed, and many trees were growing in the middle of it; that was the only indication that people had once lived there, but now on account of the high water of the lake, the inhabitants had removed; some who formerly resided there,

having been drowned in the flood. At 4 o' clock we arrived at 高家灣 Kaou-kēa-wan.

Nov. 30. Saturday. About 5 o' clock in the morning, we started again for the village of Yâng-hô; on our way to which, we travelled up and down the banks of the Yellow River; we observed some houses in the centre of the lake, and some had been overwhelmed; even the family graves were covered with water; there were many beggars by the way-side begging, and vagabonds watching an opportunity for plunder. The lake of Hung-tsĭh here is about two miles in width, but shallow; it is full of trees and wild geese; all the way to Yâng-hô, the roads were in such a state as rendered it very difficult for the mules to pull the cart; some parts very muddy and some dry; on the banks of the Yellow River all along the way side, willow trees were planted in rows. About 12 o' clock, we arrived at the district city of 桃源 T'haôu-yuĕn,* to breakfast; after we had taken our bread and millet, we went on, to pass the night at 洋河 Yâng-hô, where we arrived about half past 5.

Dec. 1. Sunday. On our departure from Yâng-hô, the cart-road was still difficult to travel, so that it caused the mules to jump about, and our cart was nearly upset; about 1 o' clock, we arrived at 王家集 Wâng-kēa-tseĭh, a village but thinly inhabited, where we breakfasted; after we had taken our meal, we started to Kaou-tsŏ. On the way to which, we met 15 asses laden with silver, attended by two stout young men, each armed with a musket and sword; the owner following behind, accompanied by six servants and drivers with sticks; the silver was worth 20,000 taels, as appeared from the bales; on the back of one of the asses was a flag, bearing the name of the establishment to which they belonged, (孫正大 Sun chĭng-tá), below which, in the middle of the flag was written, 饒 peaou, abundant; we heard the peo-

* T'haou-yuen is a district city in the prefecture of Hwae-gnan-foo, Lat. 33. 43. N. Long. 118. 48. E. The city is now without walls, and is scarcely deserving the name.

ple say, that these two men could stand against 40 people; the commission for bringing the money to Lêw-kĕa-k'how, amounted to 5 taels for every 100; about 5 o' clock we arrived at 高作 Kaou-tsŏ, a well-inhabited village, to pass the night there.

Dec. 2. Monday. About 4 o' clock in the morning, we started for Shwang-kow; in the way to it, we stopped at 龍家集 Lûng-kĕa-tseĭh, to take our breakfast; as soon as we had taken our meal, we went straight to 雙溝 Shwang-kow, where we arrived about 5 P. M. This is a large village, with scarcely any two-story or brick houses to be found in the streets, most of them being covered with rice straw; it is not merely the poorer people who live in such mean houses, for even the houses of the chief men of the village have neither tiled roofs nor brick walls; they live just the same as the plebeans, and sit under the sun, while examining the grass for mending the deficiencies of the imperial roads.

Dec. 3. Tuesday. About 4 o' clock in the morning, we started for 張家集 Chang-kĕa-tseĭh, intending to breakfast there, and reached it about 11; this is a small village but thinly inhabited. As soon as we had taken our morning meal, we started for Tseu-chow-foo; on our way to it, we had to travel up and down the banks of the Yellow River. About 3, we ascended the hill of Tseu-chow, and on our descending, saw many sheep feeding on the dry grass; these hills are all of them stony, with many houses at the foot of them, and but few temples; these hills we saw when we were at Shwang-kow. After passing the hills, we saw before us many wild geese, ducks and drakes comforting themselves in the heart of the Yellow River, on a place which had been dried up, looking just like a sandy island, where the lower bank of the river had been broken by the waves. About 4 o' clock, we arrived at the prefectural city of 徐州府 Tseu-chow-foo;* as soon as we arrived, and had put our

* Tseu-chow-foo is a prefectural city, situated in Lat. 34. 15. 8. N. Long. 117. 25. 30. E. The Yellow River intersects the prefecture, which contains seven districts, and one department. It is distant 353 miles from Pe-king.

packages in order, we went to the city, where we saw among the streets and shops, that many people wrote on their sign-boards, 教門 Keaóu-mûn (the professors of religion); I proposed to my friend to ask what kind of religion they professed, and where the priests lived; but he (on account of his timidity) said,—Better not ask them, perhaps they will get offended, and raise a disturbance with us, particularly as we have not bought any of their things. We entered by the North gate (武寧門 Woò-nîng-mûn); the city wall of Tseu-chow was not very strongly built; the whole prefecture is a mountainous country, and the bank of the river is built up with stones from the mountains.

Dec. 4. Wednesday. This morning about 4 o' clock, we started with many carts before and behind us, all going nearly in the same direction; there were 4 carts with men and women going to Shen-se, and 2 to Lêw-këa-k'hòw. This day we had to travel up and down the banks of the Yellow River, the roads being rather watery and muddy. At half past 12 (noon), we arrived at the village of 白村集 Pih-tsun-tseih, where we took our breakfast; after which, we started for 黃家口 Hwâng-këa-k'hòw, a village very thinly inhabited, where we arrived at half past 5 P. M. and passed the night. On the way to Hwâng-këa-k'hòw, we met many parties going down, some with loads of silver carried by asses, guarded by strong young men with swords and muskets, and others accompanied by official persons.

Dec. 5. Thursday. This morning about 4 o' clock, we started for the district city of 磄山 T'hang-san,* where we took breakfast; as soon as we had taken our meal, we started again from the east gate (景雲 King-yûn, felicitous clouds), passing through the west gate (祥瑞 Tsëâng-suy, happy influences). The walls of the city were half of them broken down, and many houses deserted; there was not a two-storied house to be seen all the way, some were covered

* T'hang-shan is a district city in the prefecture of Tseu-chow, situated in Lat. 34. 28. 30. N. Long. 116. 40. 55. E.

with rice straw, and others with tiles; even the temple of Confucius was not regarded as sacred, for every filthy and unclean thing was heaped up by the temple side. At 5 in the evening, we arrived at 楊家集 Yâng-këa-tseïh, a village thinly inhabited, and passed the night there. On our way to Yâng-këa-tseïh, we saw as we passed by, people getting married; they made a feast as do the Chinese in other places, but their wedding chairs were of an inferior kind, just like the common chairs at Shanghae, only the cloth covering was new, and it was carried by four people through the village.

Dec. 6. Friday. About 4 o' clock in the morning, we started again to 虞城縣 Yû-chïng-hëën,* a district city very inferior to Shanghae, the walls being all broken down. As we passed by, we noticed that they were worse than those of T'hang-san, consisting of nothing but ground heaped up with a few bricks on it; there were no characters written on the east or west gates; the archway over the city gates had cracked in two, and it was to be feared that the wall or city gates would fall down; as we passed by, we saw also the 文昌閣 Wăn-ch'hang-kŏ (gallery of the god of letters), underneath which, there was an arched door for the people to go in and out; above the arched door, the god of the literati was placed. As we travelled along, about 5 in the evening, we arrived at 劉家口 Lêw-këa-k'ŏw, a very populous village and a famous place of trade; but though there were so many rich and poor people, sellers and buyers, yet there were very few two-storied houses; they seemed rather disposed to build good temples for their gods, than to make themselves comfortable and fine; the temples were all of them shut up; there were no sacrificers nor attendants, only beggars and vagabonds dwelt there. The people of the learned class wear brass knobs on their caps, and seem fond of praise and respect, for all those who saw them bowed their heads, in honour of their rank. The streets were

* Yû-chïng is a district city in the prefecture of Kwei-tïh, in the province of Ho-nân, situated in Lat. 34. 38. 35. N. Long. 116. 9. E.

rather muddy and filthy, and water was very scarce; if they wanted water to cook anything, they had to call a wheel-barrow to bring it for them from some distant place outside the city gates. In their speech and conversation, they seemed to me very vulgar; we saw in the street as we walked along, a man selling rice; on asking him how many cash per pint? he said, 140 cash: we laughed at him for his selling the rice so dear, it being at the same time of a very inferior quality; but I thought, it was on account of the barrenness of the land, that the price was so high.

Dec. 7. Saturday. About 4 o' clock in the morning, we started for K'hung-këa-tseïh, to take our breakfast; on our way, we observed that near the lower bank of the Yellow River, many bricks had been stored up as a defence against the floods. About 11, we arrived at 孔家集 K'hung-këa-tseïh; as soon as we had taken our breakfast, we started again to 睢州壩 Suy-chow-pa, where we arrived about 5 in the evening. We saw many professors of the religion of Mohammed, with whom we had the opportunity of conversing, by asking them questions about the Jews, and also what they called Him whom they worshipped? they said, 主 Choò (Lord). We asked again,—What is his name? but they could not tell. They said also, though that they retained the name of a religion, they had lost the substance (有名無實 yèw ming woô shïh). We asked them also, whether the professors here always said their prayers and sung praises, by day and night? and whether they washed their hands, face, and feet when eating and praying? they said, No; we never say prayers, or wash our hands in eating, except at the new year, when we are called to the mosque. In answering these questions, their faces blushed, and my friend said, We had better not chat with them any longer, you see their faces are covered with blushes: so I stopped from chatting with them. The 回回 Hwûy-hwûy (Mahomedans) here keep their beards just even with their upper lips, but they do not file their teeth smooth like the Malays,

by rubbing with a small fine stone. On asking them again, how many days in a week they performed their service? they said, Once in every 5 days; I asked them again, When is your 禮拜 lè paé, or sabbath? they could not tell, but their 師傅 sze foò, teacher, they said, knew all these things.

Dec. 8. Sunday. About 4 o'clock in the morning, we started for 高小集 Kaou-seaou-tseih, to take our breakfast, after which we started again for 蘭儀縣 Lân-ê-hëén, or 蘭陽縣 Lân-yâng-hëén.* In the way to it, we had thick sandy roads, so that we were obliged to let the mules drag the cart slowly to Lân-ê, where we arrived at 4 in the afternoon: this is a district city, unwalled like T'haou-yuen, but a little better than that; we heard that the walls of Lân-ê had been broken down by the high waters of the Yellow River, and that it had remained to this period unwalled. As we passed by the way to the inn, we saw just by the road side a walled gate, about 4 feet in thickness, and some characters written on it, 迎旭 ying-heüh (to meet the rising sun), and near to the inn there was another gate in the shape of a wall, over which was written, 振武 chin-woò (to arouse military ardour); the district city of Lân-ê produced only vegetables and dry nuts, and the houses were all of them of an inferior kind, except the temples, which were beautifully built.

Dec. 9. Monday. About half past 3 in the morning, we started for 褚頭集 Saóu-t'hów-tseih, to take our breakfast; after which we started for 汴梁城 Pëen-lëang-ching or 開封府 K'hae-fûng-foò;† about 4 in the evening, we arrived at the provincial city; before we reached the 曹門 Tsaou-mûn (east gate), the pagoda of 鐵塔寺 T'hëë-t'hâ-shé, was in sight, and the walls looked very beautiful and wide; as soon as we arrived at the city, we stept out from the cart to look out for an inn; after we had found one,

*Lân-yâng is a district city in the prefecture of K'hae-fung-foo, Lat. 34. 54. N. Long. 114. 59. E.

† K'hae-fung-foo is the capital of Ho-nan province, situated in Lat. 34. 52. 5. N. Long. 114. 33. E.

and put all our things in order, we immediately sallied forth in quest of the Jewish synagogue; we did not at once enquire of the Chinese, but went into a Mohamedan's shop to take our dinner; while eating we asked whether they belonged to the religion of Mohammed or the Jews? they said, We are Mohamedans. After that we asked whether the 挑筋教 T'eaou-kin-keaóu, or Jews were here? they said, Yes. We asked them again, where they lived and where was their 寺 shé, (temple)? They said, The Jews are very few here, not more than seven families, and their 師傅 sze foò (teacher), is now no more; some of the sect are very poor, and some, having a little money, have opened shops to support their families. They told us also, that the temple was situated close by the south-west corner of the 火神廟 Hò-shîn-meaóu. Following their directions, we soon discovered the place, which we found to be in ruins; within the precincts of the temple, were a number of small apartments, all inhabited by the descendants of the ancient people, who had spread out a great quantity of cabbages in the open air, just by the side of the temple; the residents there were mostly women, some of whom were widows: on asking them, How many people live here? and, Is the 師傅 sze foò (teacher), still alive? they said, We who belong to this religion, are the only people who live here, and our teacher is now no more; our temple is all ruined, and we are nearly starved. We asked them, Are there any who can read the Hebrew character? they said, Formerly there were some who could, but now all have been scattered abroad, and there is not one now who can read it. They said also, A teacher of our religion sent us two letters some time ago; you bring your letter to-morrow that we may see, if it is the same as his hand-writing.* Whereupon we took our leave, and returned to our inn. The Jewish synagogue at K'hae-fung-foò, resembles a Chinese temple, with ornaments, &c.,

* In this remark they made allusion to a letter, which we told them we had brought from a Hebrew gentleman residing at Shanghae.

and many Chinese characters are written there, by the front, and above the doors.

Dec. 10. Tuesday. To-day, about 8 o' clock in the morning, we went to the temple of the Jews, to do our appointed duty. At the first entrance, before the door, there were two stone lions with pedestals, and some characters to point out the name of the temple (清真寺 Ts'hing-chin-shé); the space within the gate was inhabited by the professors of Judaism, who lived in a sort of pavilion, with a mat and straw-roof; on each side of this, there was a small gate, at one of which the people went in and out at leisure, or during the time of service, the other one being choked up with mud. Over the second entrance were written the characters, 敬畏昊天 Kíng wei haou t'hëen, (Venerate Heaven); this inclosure was also inhabited by the Jewish people; on the right side of it, there was a stone tablet, engraved with ancient and modern Chinese letters; after which was placed the 牌坊 pae fang, or ornamental gateway, with a round white marble table in front of it; in front of the pae-fang, was written 福 füh, happiness, and below it 靈通於穆 ling t'hung woo mŭh, the mind holding communion with Heaven. On each side of the pae-fang, there were various apartments, some of which were broken down; on the back of the pae-fang, there were written the characters, 欽若昊天 K'hin jŏ haou t'hëen, (Reverently accord with the expansive Heavens); below these, on the ground, stone flower-pots and tripods were placed; after passing which, we came to the third court, where we saw a marble railing, with steps on each side; having entered which, the temple itself appeared, with two stone lions in front. Finding that the front door of the temple was shut, we tried to open it but could not, when several of the professors came up, and entered into conversation with us, questioning us about our object; so we told them we came from a distance to bring a letter; they then let us see two letters, one from a rabbi, * and the other from

* This was probably the letter forwarded to them in 1815, by Dr. Morrison.

Mr. Layton, Consul at Amoy, requesting them to send some Hebrew tracts; it was written half in Chinese and half in Hebrew. They told us also, that they had been nearly starved, since their temple had been neglected; and that their congregation consisted now of only seven clans (or 姓sings) viz. 趙 Chaou, 高 Kaou, 李 Le, 石 Shih, 金 Kin, 張 Chang and 艾 Gae. Most of the men were acquainted with letters. After conversing some time with them, one of the men opened the door for us, so we took advantage of the opportunity, to go in and examine the sacred place; the men told us, that several strangers had before tried to enter, but they would not allow them to do so, because many of them were merely pretended professors of their religion; but finding that we had been sent by some of their own people, and had a letter in their own character, they allowed us to see the place. The following notes will give some idea of the interior. Directly behind the front door, stands a bench, about six feet from which, there is a long stand for candles, similar to those usually placed before the idols, in Chinese temples; immediately in connection with this, there is a table, in the centre of which is placed an earthenware incense vessel, having a wooden candlestick at each end. In the centre of the edifice stands something resembling a pulpit; behind which there is another table, having two candlesticks and an earthenware incense vessel; and after that, the Wan-suy-pae, or Emperor's tablet, placed on a large table in a shrine, inscribed with the customary formula, 大清皇帝萬歲萬歲萬萬歲 Tá ts'hing hwâng té wán súy, wán súy, wán wán súy. "May the Man-chow, (or reigning dynasty), retain the imperial sway through myriads and myriads, and ten thousand myriads of years." Above the Wan-suy-pae, is a Hebrew inscription:

שמע ישראל יהוה אלהינו יהוה אחד

ברוך שם כבוד מלכותו לעלם ועד

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom,
for ever and ever.

Next to this, is the 大明萬歲 Tá ming wán súy, or the imperial tablet for the Ming dynasty, having before it a small table, with two candlesticks and an incense vessel; the Tá-ming-wán-súy is written in Chinese, but scarcely to be seen, on account of the temple itself being so dark; on each side of the Tá-ming-wán-súy, there is a tripod, just at the back of the pillars. Behind the Tá-ming-wán-súy, is a cell, in which are deposited 天經十二筒 T'hëen king shth ûrh tûng, the twelve tubes containing the divine law; before this, there is a door or ornamental frame (牌樓 paê lôw), at the front of which is written in Hebrew letters,—

בוכי* שמו כיהוה אלהי האלהים

Ineffable is his name, for JEHOVAH is the God of gods.

In front of the sacred cell, a little on each side, there is a high tripod for burning paper that has had writing on it. To the right and left of the principal cell, there are two other cells with Hebrew characters inside: each of which bears the following inscription, surmounted by two gilt circles:—





שמע ישראל יהוה
אלהינו יהוה אחד
ברוך שם כבוד
מלכותו לע ולם ועד

KAMON. SHEMESH†

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom,
for ever and ever.

* This word *Bichi*, which we render ineffable, appears to be of Persian origin.

† Shemesh and Kamon are the names of two angels.

In front of the left hand cell, there is a table, with a stone tablet, engraven in Chinese, 至教堂 Ché keaóu t'âng, the hall of perfect instruction; before this there is an incense tripod, but no candlesticks; the tablet is, however, broken in two. Before the right hand cell, stands another stone on a table, on which is a Hebrew inscription.*

While engaged in copying the above, before I had quite finished the sentence, a man of the name of 喬 K'heaou, who had attained a literary degree, came and drove me unceremoniously out of the temple, telling me to be careful of what I was doing. I civilly inquired his surname, in order to pacify him; but he would not listen to me, and ordered me immediately out of the temple, telling the men to shut the door, and let no man come in any more. After the men had shut the door, he told them, that the two men which had come thither were not of the same religion as they were; and added, raising his voice, they are sent from the English Missionaries to examine our establishment, and you must not let them come here any more. After the man had gone, one of the professors, named 趙金城 Chaou-Kin-ching, came to our inn, and told us all about what K'heaou had said. Finding ourselves thus shut out from the temple, we requested him to procure for us a copy of all the inscriptions, and also such of the Hebrew books as might be attainable, desiring at the same time to enter into some negotiation for the purchase of the rolls of the law. He said, I cannot get the rolls, but can give you some of the small books, at the same time giving us one which he had with him. In the evening when he came to visit us, we asked him, What do you call your religion? He said, Formerly we had the name of 天竺教 T'hëen-chŭh-keaóu, Indian religion; but now the priests have changed it into 挑筋教 T'heaou-kin-keaóu, the religion of those who pluck the sinew; because, everything that we eat, whether mutton, beef or fowl, must have the sinews taken out; and because, formerly the Jews at

* For this inscription, see note at the end of the Journal.

K'hae-fung-foo came into a tumult with the Chinese, therefore the priest altered the name of the religion to the one above-mentioned. Some persons are likely to mistake the sound 天竺教 T'ëen-chŭh-keaóu, for 天主教 T'ëen-choò-keaóu; so when we heard the sounds, we asked him to write down the three characters, whereupon he wrote 天竺教 T'ëen-chŭh-keaóu; then we understood that he meant the religion of India, and not the religion of the Lord of heaven, (or the Roman Catholic religion). The letter which we brought from the Jews at Shanghae was received by this same Chaou-Kin-ching. We asked him, Are there any who can read Hebrew? He said, Not one now among the residents is able to read it, although formerly there were some; he said also, that our letter very much resembled those which they had received before, and had the same kind of envelope; but their letters had seals, and ours none. The temple, with the Wan-suy-pae and all the sacred furniture, face the east, so that the worshippers during service, have to turn their faces towards the west, which is also in the direction of Jerusalem. The priest, when going to perform service, wears a blue head-dress and blue shoes; but the congregation are not allowed to go in with their shoes, nor the women with their head-napkins. Before entering the holy place, they all have to wash their bodies, both men and women; on the two sides of the temple, there are baths and wells, in which they wash; and after making themselves clean they enter the holy place.

The Jews at K'hae-fung-foò are not allowed to intermarry with heathens and Mohammedans, neither are they allowed to marry two wives; they are forbidden to eat pork, (大菜 tá tsaé), as also to mix with the Mohammedans, but they are required to be strict in the observance of their religion, and to keep the sabbath holy. Some of the materials of the houses round the synagogue, such as bricks, tiles, woods, &c., have been sold by the professors to supply the wants of their families; we heard that the Emperor had refused to rebuild the temple, until all was rotten and come to nought; so that the

temple must remain in its present state, until the Emperor issues a command to repair or rebuild it; for this the professors were waiting with earnest expectation, that the time of rebuilding might not be delayed, else they would be starved. They told us, that some of them daily lifted up their hearts and prayed to Heaven, because since the temple was neglected, many had gone astray; but now having heard that two men from a distance were come, bringing a letter, they were willing to receive it, and wished to follow the old religion of their own priest (老師傅 laóu sze foò), and thus be reconciled with Heaven; their speech and conduct, as it seemed to us, was very sincere. We heard also, that whenever any one was known to belong to the Jewish religion, they were soon despised and became poor; none of the Chinese would make friends with them, and they were treated as outcasts by the common people. Many of those who professed the same religion, did so in secret and not openly lest they should be despised also. This was the case with the Mohammedans at K'hae-fung-foò, who never knew what day of the week, it was; when asked, they could only answer, five days make one week, and that is all. The temple of the Jews was called by the professors 一賜樂業 Yih sze lŏ nĕĕ,* "the joyful inheritance conferred by the Great One;" but these four characters were not written over the door of the temple, (perhaps they had them inscribed somewhere else); some people said, they were given by the Emperor, and therefore they kept them in secret, and gave out the name of the temple as 清真寺 Ts'hing chin shé (true and pure temple), which was also the name by which the Mohammedans at K'hae-fung-foo called their temple. The Mohammedans at K'hae-fung-foo had on their sign-boards 回回 Hwuy-hwuy; and written on a pointed kind of wine-pot, they had the two Chinese characters 清 Tsing, pure, and 眞 Chin, true; as we

* We have given the literal meaning of the Chinese characters, but it is possible the three first may have been originally intended merely as phonetic symbols, to express the Hebrew word 'Israel': in which case it would read, "The inheritance of Israel."

frequently saw among the streets and shops, when we passed by the (布政便 Poo-ching-sze) Treasurer's office.

Dec. 11. Wednesday. The day was very dull in the morning, and in the afternoon it rained ; the streets of Pëan-lëang, or K'hae-fung-foo were so muddy and miry, even in the fine weather, that new shoes could not be used ;* all the streets were designed for carts, and sedans were scarcely to be seen therein ; if the rich people wished to go about, they always rode on carts or mules, and asses could scarcely be seen throughout the city.

Dec. 13. Friday. Yesternight we had great fear and trouble, on account of the Jews who came to our inn to visit us ; in the inn [illegible] had many of the Canton men who sold opium, and some Sze-chuen men belonging to one of the magistrates' offices, who overheard that we were talking with the Jews about our and their religion. As soon as the Jews had gone, we went to bed, and about 11 at night, we heard them talking loudly about our business ; there were in one room three people, one of whom said, I will accuse them to the district magistrate, saying ; that these two men are come from Shanghae, and are friends of the foreigners ; that they talked last night with the 挑筋教 T'eaou-kin-keaóu (Jewish) people, about 天 T'hëen, 上帝 Shàng-té and 天主 T'hëen-choò. Their religion is not the same as ours (Mohammedans), but they come hither as spies and breakers of the law ; we will certainly bring them to the magistrate, and get them beaten, and put in jail ; by doing which, they will be obliged to give out some money. So they wrote down the accusation paper, 此人來此招搖撞騙 Tszè jin laê tszè, chaóu yaôu chwáng p'hëén, "these people are come hither to excite and deceive, &c.". That whole night we could not sleep, for pondering upon this matter ; I told my friend, we had better remove to-morrow to another inn,

* Chinese dress shoes are made of cotton, with white rims round the soles ; consequently they are not adapted for wet weather and muddy roads.

for if we do not remove from hence, we shall fall into their snare; so we continued that whole night, with our hearts quaking with fear and consternation, not knowing what evil would come upon us. Early in the morning, before any body about the inn was up, we packed up all our goods, and waking the inn-keeper, told him that we were going to remove to another place; for last night we could not sleep at all, for hearing those three men consulting together, to accuse us to the magistrate, saying that we came hither as spies and breakers of the law; but indeed we came not without proof, as others did; this was our proof (shewing him at the same time our book), you may read this and see whether we are without proof or not; and let those three men see also, let them have the witness in themselves, that we came here not as spies, as did the Canton men, who were indeed breakers of the law. After talking thus with the keeper of the inn, we went out to look out for an inn for ourselves; and the same day we removed. We found almost every inn had Canton men, traders in opium, but we did not make friends with them; they always stared at us, on our going out and coming in, as if we were going to catch them or rob them.

The banks of the Yellow River were heaped up with mud, about 16 feet in depth and 12 feet in breadth; on the banks they put heaps of fine sand, and on the other side, between the river and the lake, they planted willow trees; those heaps of sand looked from afar like city walls, of a yellow colour; on the lower banks they planted various kinds of trees; by the lake side there were many straw houses, and some of them were in the centre of the lake, and some overwhelmed. All along the way that we travelled, from Wang-kăa-ying to Ho-nan, we saw people planting cabbages and ground-nuts.* The women of the northern country (from

* In planting ground-nuts, they first lay some seeds on the surface of the ground, after which they take a sieve containing sand, which they shake over the seeds till they are covered; in a few months the young sprouts shoot up.

PERPUSTAKAAN NASIONAL

Kaou-këa-wan to the district city of T'hang-san), as far as our observation went, never dressed themselves properly, nor made themselves look clean and fresh, like the women of Këang-nan and Këang-soo provinces; their hair was always uncombed, and instead of dressing it, they covered their heads with a piece of a black napkin, while some of the dishevelled hairs were just pushed in, in order to conceal their slovenliness; their dress was not very long, coming down only to about four inches below the knees, without a petticoat, such as is worn by the women of other parts.

Dec. 16. On our homeward journey from K'hae-fung-foo, we sailed down the Yellow River; the distance from the city to the bank of the Yellow River is about 10 miles; the road being sandy and sometimes watery. No vegetables are to be seen on the way, neither cultivated fields. The following day, nothing occurred worthy of notice. On the 18th, we reached Lew-këa-k'how, (see p. 21), where we stayed for the night. Having left this, and travelled on the 19th about 12 miles, we came to an anchorage for the night, in company with six other boats; but while taking our rest, we were suddenly aroused by the watchmen beating their gongs, and screaming out to give the alarm, saying that there were robbers at hand; upon hearing which, the boatmen were instantly on the alert, arming themselves with various kinds of weapons, such as boat-hooks, bamboo poles and any portable object they could avail themselves of. The robbers, who were six in number and well armed, seeing that we were prepared to act on the defensive, seemed to think, that it was most advisable to make a retreat, and accordingly left us to finish our night's repose unmolested. On the 20th we pursued our journey along the course of the Yellow River, without coming to any place of importance. On the 21st, we had hoped to have reached Tseu-chow (see p. 19,) before night, but our boat having been hindered considerably during the day, by having a quantity of incense to

transport to the district city of 嘉縣 Seaou-hëen,* we were obliged to come to anchor for the night, within about fourteen miles of Tseu-chow. The day following, our boat which was partly freighted with alum and bamboo slips, discharged that part of the cargo, and reached 徐州 Tseu-chow † about 11 o' clock in the morning, where we remained all that day and night. The next day, the 23d, when we had passed the prefecture of Tseu-chow, and had nearly reached Shwang-kow, (see p. 19), about 2 o' clock in the afternoon, we observed two pirate boats keeping near to us, each boat containing about 50 men, carrying muskets, swords, spears and bows, waiting till the sun set; the pirate boats' distance from ours, was about half a mile, so near that our hearts began to fail at that critical moment, and we were at our wits' end to know what to do; for having nothing in the boat, except bamboos, wooden poles and spades, we should have made but a sorry figure with these, in fighting against the pirates; we thought within ourselves, that we should certainly be deprived of our goods, have nothing left to cover ourselves, and even be plundered of our small stock of cash. But at that moment when my heart failed, and my body was trembling with fear, then I found that my God whom I served was present with me, to comfort and save me from the hands of wicked men; then my heart received strength, so I felt that I should not be delivered into their hands. "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." After a few hours, the pirate boats seeing a larger boat behind us, containing about 70 or 80 people, while ours carried about 60, crossed over to the other side, and we saw no more of them. Having passed Shwang-kow, the next day we arrived at the district city of 宿遜

* Seaou-hëen is situated in the prefecture of Tseu-chow, Lat. 34. 12. N. Long. 117. 13. 21. E.

† Tseu-chow is a prefecture of Këang-nan province, situated in Lat. 34. 15. 8. N. Long. 117. 25. 30. E.

縣 Sŭh-tsëen-hëën,* which we entered, observing over the eastern gate, the inscription 陽春門 Yang-ch'hun-mun, and over the western, 鎮黃門 Chin-hwang-mun; these two gates are less than a le distance from each other. The most crowded place about this city is outside the east gate; inside it is very quiet indeed, and so with the west gate. The whole of this city stands on ground level with the surface of the Yellow River. We observed that Sŭh-tsëen had no north gate, only three gates; on enquiring of the people respecting the north gate, we were informed in reply, that the north gate of Sŭh-tsëen was in the district of Paouying, where it is called 薰風南來 Heun-fung-nan-lae. (See page 15.)†

Our boat having now reached the terminus of its journey, we were detained for some time engaging another, and finally agreed for a small boat to take us to 天心壩 T'hëen-sin-pa, which place we reached about 5 o'clock in the morning of the 26th. From this to Ts'hing-këang-p'hoo is only about a mile and a half, so we walked over there in the morning, and took our passage in the public boat to Chin-këang-foo, where we arrived on the morning of the 29th. From this to Shanghae, nothing particular occurred worthy of being added to what has already been stated in the outset of our journey. After some delays consequent upon contrary winds and other causes, we reached Shanghae on the 8th of January, about 10 o'clock at night, having been absent altogether fifty-five days.

* Sŭh-tsëen is a district city in the prefecture of Tseu-chow, Lat. 34. 0. 50. N. Long. 118. 31. 21. E.

† This was an allusion to a local tradition.

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Note. The following is the inscription referred to on page 28. Unfortunately, the abrupt ejection of our deputation from the sanctuary, leaves us in the dark as to the termination of the lower line. According to the account given by T'hëen-săng, there were three or four words more to complete it.

כי על כל מוצאמי
ויהוה יהוה הארם

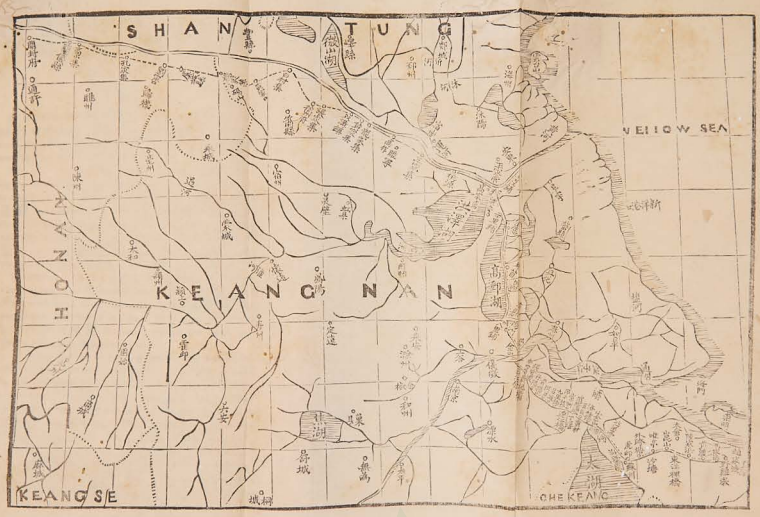
כודאר בוי כא נהן אך נץ בשבת מאהי סיוון
רהסת אלך תש.....

Who is he that is above all outgoings ?
Even JEHOVAH, JEHOVAH the most high.

The sacred incense, which the elders only offer up at the Feast of Weeks, on the second day of the month Sivan.
&c. &c. &c.

We have thought it best to give the inscriptions exactly the same as they have been represented by T'hëen-săng, without attempting any correction or alteration ; as we have reason to place confidence in the exactitude of his transcription. The occurrence of the second *Aleph* in the word *Alaim* on the front of the Pae-fang, will present little difficulty to those familiar with the interchange of gutturals in the oriental dialects. The passage before us is more obscure, and we give it to the public as we find it, unwilling that the least relic of antiquity should be lost, which might serve to throw light on the origin and history of this interesting section of the chosen people. In hazarding the above translation, which appears to us to approach the meaning of the text, we invite the correction of those who are more deeply initiated into these matters. We have taken the third line to be chiefly Persian, as we are fully warranted in doing, from the fact that the books in their possession contain many Persian words. In so doing, we have followed the example of De Sacy, Tychsen and others. We give the transcript of those words which we suppose to be Persian, in the Persian character.

خدای بوی کو کهن اک نز بشبت ماهی سیون نز



PERPUSTAKAAN NASIONAL
REPUBLIK INDONESIA


SHAN
KOREA

JOURNAL OF TSEANG YUNG-CHE,

FROM SHANGHAE TO TS'HING-KEANG-P'HOO;

WITH NOTICES OF ANTIQUITIES

MET WITH ON THE WAY.

A. D. 1850. Nov. 15. Friday. We left Sán-maou-kŏ near the city of Shanghae, at 8 o' clock; wind North. At 5 o' clock, stopped for the night at 黃渡 Hwâng-too, where we went on shore and distributed tracts.

Nov. 16. Leaving Hwâng-too at 4 o' clock in the morning, we reached 崑山 Kwăn-san at 1 o'clock; went ashore to distribute books in the suburbs, leaving our boat at 駟馬關 Sze-ma-kwan. At 4 P. M. passed 唯亭 Wei-ting, about 12 English miles distant from Kwăn-san. The wind being favourable, we did not stop here. At 7, reached the 閶 Ch'ang gate of 蘇州 Soo-chow, where we stopped for the night. From Wei-ting to Soo-chow is about 50 le.

17. Sabbath. At 6 o' clock in the morning, entered the Ch'hang gate and distributed books. Set out again at 9. Wind south-east. At half past 11, reached 尉聖關 Heu-shoo-kwan, 20 le from Soo-chow. At 8 P. M. we stopped for the night at 無錫 Woo-seĭh, outside the north gate. This is 63 le from Heu-shoo-kwan.

18. At 6 o'clock in the morning, while it was raining fast, went on shore, entered the north gate and distributed books. At 9, set out again, but on account of a high north wind, were obliged to anchor the boat at 小金山 Seaou-kin-san. Walked up to the Hwan-tsuy-how (a temple), and saw in the hall of "The mother who bestows posterity on the childless," an inscription, for which, see T'ëen-săng's journal, page 4. At half past 11, again anchored the boat, and went to 惠山 Hwuy-san; beneath the hill was a fountain issuing from a stone dragon's mouth. On the hill there is an ancient pagoda and the Hwuy springs. The water of these

springs makes excellent wine. We walked to the garden of the Tsing family, in which there are temples, water pavilions and ornamental rocks in abundance, looking very picturesque and beautiful. We then continued our walk to the Hwuy-san temple; over it was an inscription, "the first of all the hills in Këang-nan." Passing a small stone bridge, we came to the King of heaven's temple. Going behind it, after passing another stone bridge, we ascended a stone terrace, on which was an imperial monumental stone. Behind this was the temple door; it was closed, so that we could not enter; on the monument were some verses written by Këen-lung. (See T'hëen-sang's journal, page 5.)

19. At half past 2 in the morning, we left Hwuy-san, and passed 常州府 Ch'hang-chow-foo at half past 12. This is distant from Woo-seih 90 le. Along the banks of the river here there are thirty-one monuments dedicated to women famed for their virtues; these all belong to 武進縣 Woo-tsin-hëen.* At half past 6 P. M. we stopped for the night at 呂城 Leu-ching, 65 le from Ch'hang-chow.

20. At 4 o' clock in the morning, we proceeded from Leu-ching while it was raining heavily, to 丹陽縣 Tan-yang-hëen, 40 le, and stopped the boat near the house of my relatives. After a few hours delay, we again set out, while it rained fast, wind north, and reached 張官渡 Chang-kwan-too at 5 o' clock, 50 le farther upon our route.

Nov. 21. Wind north, raining fast. We left Chang-kwan-too at 5 A. M. and on reaching 辛豐鎮 Sin-fung-chin, we distributed books. At 8 P. M. we arrived at 鎮江府 Chin-këang-foo. Here the grand canal crosses the 洋子江 Yang-tsze-këang; the passage at this point is 20 le, (or 6 English miles in width); the stream itself three miles.

22. At half past 3 in the morning, we set out to cross the Yang-tsze-këang, but were delayed for some time by boats jammed together. We passed several islands, 蒜山 Swan-san, 銀山 Yin-san, and Chaou-kwan lying on this side the

* Woo-tsin is a district city of Ch'hang-chow-foo, Lat. 31. 50. 36. N. Long. 119. 52. 47. E.

stream; 金山 Kin-san in the centre, a celebrated seat of Buddhism, with 象山 Sëang-san and 蕉山 Tseaou-san, two rocks facing each other. We reached the roadstead of 瓜州 Kwa-chow on the opposite side of the river at half past 8. Here it ceased blowing, and the waves were still. At half past 12, we passed Kaou-min-sze, a large temple, 30 le from the Kwa-chow roadstead. Within the temple precincts was a house for the Emperor's use on his progresses, and an old pagoda. In the 27th year of Taou-kwang (A. D. 1847), the pagoda was struck and burnt by lightning in a storm. At half past 4 P. M. we reached 揚州 Yang-chow, and stopped at the Ts'haou water-gate, 40 le from the 高旻 Kaou-min temple. The stream is here very rapid.

23. At 7 in the morning, we proceeded to the 徐寧 Tseu-ning gate; walked into the city along the Tso-wei street to the 保赤堂 Paou-chih-t'hang, a hospital for the maintenance of children. Within the first entrance were boys of 13 or 14 years, at school. Passing through the second door, there were boys of 8 or 9 years, in side apartments. Further in were the sick children. There was also a resident transactor of business and collector of subscriptions, named Këang-show-min. On the south side of the street, there was also a free school for preparing boys to graduate, and enter on the higher kinds of trade. We also visited a large parade ground; all round it were tea shops; after mid-day, this is the scene of great bustle. At half past 10, we left Yang-chow, the wind being south, and after sailing 45 le, reached 邵伯鎮 Shaou-pih-chin at half past 5 in the evening. For 10 le the canal had been as wide as the great river, but here it narrowed considerably.

Nov. 24. Sabbath. At half past 3 in the morning we left Shaou-pih, wind south-east. At 12, the wind become so strong that we could not proceed; we therefore stopped at 高郵州 Kaou-yew-chow, at the imperial pier; at this point the bank of the river is higher than the wall of a city.

25. The wind being still high, we did not proceed.

Walking into the city, we saw over the entrance to the Ching-hwang temple, an inscription; for a copy of which, see T'hëen-sang's journal, page 14.

26. At 5 o' clock in the morning we left the imperial pier, and at half past 4 P. M. reached 泥水鎮 Fan-shwuy-chin, 80 le from Kaou-yew. The canal here is 12 feet higher that the fields on each side.

27. Setting out at 5, we reached 淮安府 Hwae-gnan-foo at 9 P. M. a distance of 120 le. The sides of the canal for the whole way are banked up with earth, like a mound for fortification, and fringed with willows; there are besides heaps of turf and stone, and sheds for workmen, prepared at the expense of the imperial treasury, ready for use when the state of the river may require it.

28. At half past 8 in the morning, we reached Hwae-kwan, 20 le from Hwae-gnan-foo.

The first part of the journal ends here, our travellers having arrived at the banks of the Yellow River. The rest of their journey was performed in one of the rude carriages, drawn by mules, that are used in the northern parts of the country, and their route lay westward along the south bank of the river. They here leave the grand canal and the Peking route, which crosses the Yellow River at 清江浦 Ts'hing-këang-p'hoo, and enter on a poor and thinly-populated district.

FROM TS'HING-KEANG-POO TO K'HAE-FUNG-FOO.

Nov. 28. At 11 o' clock, A. M. we arrived at Ts'ing-këang-p'hoo. At 12, we anchored our boat on the south bank. Mule carriages can be obtained at this city, without crossing the Yellow River to 王家營 Wâng-këa-ying for the purpose; but as the charge for hiring them is much higher, and as it would require about two days to procure the cart, we concluded to cross to the northern bank of the river. After returning to the south side of the Yellow River, our course would be to the north-west without deviation, along a continuous earthen embankment, formed by human labour, at great expense to the imperial treasury. At half past 12, we

hired a small mule cart, stowed our baggage in it, and proceeded to where the canal enters the Yellow River; hiring a ferry boat, we went over the passage, a distance of five le. On the way, there were small carriages, buffalo-carts, and foot-passengers without number, going and returning. The ferry is difficult to cross; light goods are taken in small carts; heavy goods are drawn by oxen; in hiring a cart, the contract may be made for either two or three mules. The proprietor of the cart-warehouse is called in the local dialect, Tang-kwei (he who presides at the counter); the driver is addressed, Tang-këa (master); the passengers must be very careful not to treat him lightly. At 2 P. M. we reached 王家營 Wâng-këa-yin on the north bank; in hiring a cart, we had great difficulty in coming to an agreement about the price.

Nov. 29. At 7 o' clock A. M. we left Wang-këa-yin, and after travelling 10 le, reached 楊家嘴 Yang-këa-tsuy; here we again crossed the Yellow River, and proceeded along the embankment; four or five le south of the embankment, is the 洪澤 Hung-tsih lake. The natural banks of the river are of sand and covered with willows; there are a few thatched cottages; the bank can be sown with wheat, but in summer it becomes part of the river. Along the side of the embankment for several hundred le, there is a thick plantation of willows. That tree not fearing water is easily planted and readily grows. All along the embankment are seen heaps of turf, and sheds for workmen. At 4 P. M. we reached 高家灣 Kaou-këa-wan, after travelling 38 le; this village belongs to the district of 桃源 Taou-yuen; the people are very poor, and rice comparatively as dear as pearls; its price is regulated by the amount of devastation produced by the inundations of the river.

Nov. 30. At 4 o' clock in the morning, we started from Kaou-këa-wan, and on reaching 李家口 Le-këa-k'how, 20 le farther on, descended from the embankment to the plain below. After proceeding 10 le, we remounted the embank-

ment, and when we had travelled twelve le more along a very bad road, reached 桃源縣 Taou-yuen-hëen. This district city can neither be called city nor even town with propriety; the shops are small, the houses few and thatched with straw; not one in a thousand has a tiled roof. How different from 江蘇 Këang-soo province, all overspread with villages. Before, there is the 洪澤 Hung-tsĭh lake, and just behind, the Yellow River: so that it might well be named the water kingdom. Only four or five le from Taou-yuen-hëen, below the southern embankment, the whole population for more than 40 le are in the midst of water. At 5 P. M., we reached 洋河鎮 Yang-ho-chin, after travelling 70 le; this town has tiled houses and shops of a large size, and is very much superior to Taou-yuen-hëen. The rice here is like the coarse rice of Këang-soo. The town belongs to the district of 宿遷 Sŭh-tsëen; the price of rice is here also regulated by the occurrence, or non-occurrence of floods; this year it is 40 cash a catty.

Dec. 1. Sabbath. At half past 4 o' clock in the morning, we set out from Yang-ho, and on reaching the 10th military station from that place, 4 le distant, descended from the embankment, and continued on the plain road for 40 le to 王家集 Wang-këa-tseĭh, where we dined. This Tseĭh (集 Tseĭh is a place where traders come on fixed days, and hold a market) is very small; shops there are none; they live on rice-water and cakes made of flour. At half past 4 P. M. we reached 高作集 Kaou-tsŏ-tseĭh, 30 le distant from Wang-këa-tseĭh. It is in the district of 睢寧縣 Suy-ning-hëen, prefecture of 徐州 Tseu-chow, and has a large population, being equal to towns in Këang-soo of the same rank. But the houses are mostly thatched, and the diet of the people is nothing better than millet-broth and wheaten bread.

Dec. 2. At 4 o' clock in the morning, we proceeded 40 le to 龍家集 Lung-këa-tseĭh; here there are only 10 or 20 families living in thatched cottages; travellers cannot do more

than pay their appetite at such places. At 2 P. M. we passed 黃家集 Hwang-këa-tseïh, 20 le farther on ; it is larger than Lung-këa-tseïh, still the houses are thatched ; on the way we began to see ranges of hills on the north and south, but were ignorant of their names. At 5 P. M. we reached 雙溝鎮 Shwang-kow-chin ; it is 30 le from Hwang-këa-tseïh, and belongs to 銅山縣 Tung-shan-hëen, which is itself a district of Tseu-chow ; this is a large town and has temples, tiled houses and large shops. It lies below the Yellow River embankment, which is in appearance like an artificial mound round a fortification, and receives in consequence the name of 堞 Tëë.

3. At 3 o' clock in the morning leaving Shwang-kow, we again ascended the embankment ; after 20 le further, we went down to the road below, and after travelling another 20 le, arrived at 張家集 Chang-këa-tseïh ; this is a place of little importance. On reaching it, we had been already four days without rice ; the reason being, that the fields here have no raised paths nor canals ; they lie below the Yellow River embankment, so that only millet and wheat can be obtained. At 5 P. M. we stopped at the north gate of 徐州府 Tseu-chow-foo ; the length of our day's journey was 50 le. This city is surrounded on three sides by hills, and on the fourth is faced by the embankment of the Yellow River, which is here much narrower. The north gate is named 武寧門 Woo-ning-mun ; over it is a high tower ; there is an inner and outer gate ; opposite the gate, on the embankment is a monument, on which is inscribed "The common thoroughfare of five provinces." Before reaching the city, there is a pagoda on a hill ; there are also many houses on the hill sides, and here and there temples, groves of trees, and arbours on the road side, for resting ; we passed many wagons and oxen with thievish-looking people. On entering the city, we saw in the public street a rice shop, with the two characters 教門 Keaou-mun (the sect, or the religion) inscribed over it as a sign.

This referred to the Mohammedan sect, but as we had not yet arrived at K'hae-fung-foo, we did not seek any intercourse.

Dec. 4. We proceeded from Tseu-chow along the embankment five le, and then left it; the river bank lies along the foot of a hill. After travelling 20 le, we again went on to the embankment, and after a journey of altogether 55 le, reached 白村集 Pih-tsun-tseih; for the last ten le, all the hills had disappeared. This is a small town, with but few inhabitants. They subsist on barley broth and wheaten bread; they have the same vegetables as in other places, but dearer. At half past 5 P. M. we reached 黃家口 Hwang-këa-k'how, 55 le from Pih-tsun. For the last 32 le, we had travelled on plain ground in a south-west direction. This town is a little larger than the last; there are some tiled houses and small temples, but only for the entertainment of travellers. It belongs to the district of 蕭縣 Seaou-hëen.

Dec. 5. At 4 o'clock in the morning, we proceeded 70 le to 楊山縣 T'hang-san-hëen. This is a small walled city. The greater number of the houses are thatched and the streets unpaved. Entering the east gate called 景雲門 King-yun-mun, we passed the chief magistrate's office, and going out by the 祥瑞 Tsëang-suy gate, after a le, the country become destitute of population. At 5 P. M. we reached 楊家集 Yang-këa-tseih, after travelling 30 le. This is a town of moderate size. Our road to it had lain on plain ground, within the department of Tseu-chow. The people are of a fierce and thievish disposition. Having absolutely no rice, they subsist upon bread.

Dec. 6. At 4 o'clock in the morning, leaving Yang-këa-tseih, we travelled 60 le to 虞城縣 Yu-ching-hëen, in the prefecture of 歸德 Kwei-tih. The city wall is quite in ruins; we passed the chief magistrate's office, and also a monument in honour of a mandarin of the Board of punishments; there are but few shops, and scarcely any trade. The

inhabitants are rude and violent. About a le beyond the west gate, there is a very handsome tomb, of a former president of the Board of punishments. At 5 P. M. we reached 劉家口 Lew-kĕa-k'how, after travelling 35 le; near this place is the boundary stone of the three provinces, Kĕang-nan, Shan-tung and Ho-nan. It is a large town, lying at the foot of the Yellow River embankment. All kinds of dry grain are bought and sold here. There is a temple to 大王 Ta-wang and a smaller one to 文昌 Wän-ch'hang.

Dec. 7. At half past 3 o' clock in the morning, we set out along the embankment, and after travelling 70 le we reached 大孔集 Ta-k'hung-tseĭh, in the district of 寧陵 Ning-ling; this town is still smaller than those we have mentioned. There is here the private residence of a hereditary tutor to the Emperor's sons; it is in a very dilapidated condition; the country has a most desolate appearance, and the people are in a state of great misery. At half past 5, we arrived at the 睢州壩 Suy-chow-pa after travelling 60 le; our road had lain two le south of the embankment in a north-westerly direction. A mandarin of the rank of Hae-fang is stationed here for the district Ning-ling, in the prefecture of Tseu-chow. We saw a Mohammedan whose family name was 金 Kin; he said they worshipped toward the north-west, and used the term 主 Choo, Lord for God, not that of 上帝 Shang-te, Supreme Ruler; their teachers they call 老呀哔 Laou-yay-hung,* who are addressed by their disciples as 老師傅 Laou-sze-foo (venerable teacher). Belonging to their house of worship is an upper room for preserving their sacred books; within it is an imperial tablet, which he told me, was placed there from fear, lest the mandarins should wish to destroy the building. The Laou-yay-hung daily worships the 主 Choo (Lord); the rest only worship in the first month; what is now with us the 11th month, is considered by them the sixth month; on asking

* Laou-yay-hung or venerable Yay-hung, is evidently some foreign word for teacher, derived either from the Persian, Arabic or Turkish languages.

him if they had a day of worship, he did not know ; in matters of religion, there was more of name than reality. The Laou-yay-hung has one foreign dress called 仙衣 Sëen-e. In the interior of the mosque were twenty or thirty men dining, all of them professed Mohammedans : the Laou-yay-new when he passes this place is presented with money for the expenses of his journey, subscribed for the purpose. The mosque of Suy-chow-pa is south of the town ; the Laou-yay-hung who presides over it is named 背 Pei. Meeting another Mohammedan, I inquired what he knew of the T'heaou-kin-keaou of K'hae-fung-foo, and learnt that they had been without a Rabbi for a long while, but that there was still a house of worship there at the 朝 Chaou gate.

Dec. 8. Sabbath. Leaving 睢州壩 Suy-chow-pa, we ascended the Yellow River embankment and proceeded 40 le ; then going down to the inner embankment, after travelling altogether 45 le, we reached 高小集 Kaou-seaou-tseih ; this town belongs to 儀封縣 E-fung-hëen ; here there are two free-schools for persons under and above twenty years respectively. A mandarin of the rank of Hae-fang is stationed here for the district of E-fung, in the prefecture of Tseu-chow. After going 18 le farther, we reached E-fung ; this place is an open market town with no wall. At 4 P. M. we reached 蘭儀縣 Lan-e-hëen, 36 le distant ; we had now entered the prefecture of K'hae-fung ; this city lies at the foot of the Yellow River embankment ; it rests on the inner embankment which there serves for a wall ; it is a very lonely place ; there are but few shops. We noticed a large stone monument to a father and son who both held the office of 侍御 She-yu, or Imperial Reader, and another to a father and son who both rose to the literary rank of 進士 Tsin-sze, or Doctor of Laws ; east and west of the Che-hëen's office, were two raised buildings, castellated so as to look like city gates, with a wall and tower above.

Dec. 9. We proceeded from 蘭儀縣 Lân-e-hëen, 45 le to 掃頭集 Saou-t'hôw-tseih. We set out at 3 o'

clock in the morning, in order to reach 開封府 K'hae-fung-foo; at this place there were only ten or twelve families and nothing to eat. At half past 4 P. M. after travelling 45 le, we entered the east gate of K'hae-fung-foo, also called the 朝 Chaou gate; passing the office of the principal mandarin, we took lodgings at a house of entertainment called 瑞德堂 Suy-tih-t'hang; at the city gate there are three entrances; at the innermost, the wall is 30 Chinese feet in height, and the whole barrier is more than 200 deep; the gateway is 20 feet wide; the first and second gateways are 30 feet long, and about 10 feet wide; over the third gateway there are two towers of great height and size. At 5, we arrived at a Mohammedan dining-house and took our rice; by inquiring we found that the synagogue of the 挑筋教 T'heaou-kin-keaóu is in front of the 火神廟 Ho-shin-meaou, in a bye street looking eastward, about a le distant from the chief mandarin's office; by proceeding along the great east gate street and turning to the north, we found it accordingly. The building was in a very ruinous state; we saw three or four men and women of the T'heaou-kin-keaóu sect apparently extremely poor; they said they had no teachers, and that within the synagogue, there were only four or five families residing; there were two entrances, one to the north and the other to the south. As it was already grown late, we left it till the next day, to hold further conversation with them. With regard to the city of K'hae-fung-foo, we could see at once that it was a place where merchants and men of education were numerous, and that it was not unworthy to be the capital city of the 宋 Sung dynasty. The streets, however, are unpaved, and persons belonging to wealthy families always use mule carriages; the city walls are about 45 le round.

Dec. 10. At 8 o' clock we went to the synagogue, called 清眞寺 Ts'hing-chin-sze (temple of the pure and true worship). Requesting some persons of that sect to open the door for us, we entered it. Unexpectedly an old man,

of the Sew-tsae class, (a literary graduate) named K'heaou, who belonged to the Jewish sect, refused to let T'hëen-sang copy the Hebrew characters on a stone tablet; so that we could only return once and again to our lodgings. We took a walk to the office of the chief mandarin, and from thence to a street, where there is a tower for beating drums. This tower has two stories, and is 200 feet high; the gateway passing under it is 160 feet long. Proceeding to the Poo-ching or Treasurer's office, we saw a great number of Mohammedan eating-houses; a notice-board was hung over the door, bearing the characters 回回 Hwuy Hwuy (Mohammedans), together with the representation of a drinking vessel; within the latter, the characters 清 Ts'hing and 眞 Chin, (clear and true,) were inscribed; the keepers of the tea shops and vendors of beef are all Mohammedans, at K'hae-fung-foo; all kinds of trades-people, as well as the educated class and the mandarin followers are professed Mohammedans, to the number of two thirds of the whole.

Dec. 14. At 8 o' clock in the morning, we took tea, and luncheon with Chaou Kin-ching and Chaou Wăn-kwei, of the Jewish sect, expending 500 cash. Chaou Wăn-kwei then taking the key of the great chapel of the Pure and True synagogue, gave it to Chaou Kin-ching, who opened the great chapel, and sold us Jewish books, eight in number, large and small. He gave them into my possession, and we returned to our lodgings. After obtaining these books, in the afternoon, I went in company with K'hew T'hëen-sang to Hing-kung street, to seek my father's friend Chow Yŭh-tsan, expectant officer of a district city, at his inn. I wished to borrow money with which to return to Shanghae, what we had being insufficient for the journey. Chow Yŭh-tsan still remembering the feelings of former friendship, sent his third son at five o' clock P. M. with a cheque for the amount and a coolie carrying 8,000 cash. He gave it me with a message, to the effect, "that I might return it at his own home, at Tan-yang, where my relatives reside." This

unfortunate deficiency in our travelling expenses was thus unexpectedly supplied. I took the money and cheque to the boat-letting establishment, and next day we began our journey.

Dec. 15. At 8 o' clock in the morning, we left the Three Stars lodging-house in our cart, and passed the Dragon Pavilion, named after the Emperor T'haé-tsoo, of the Súng dynasty; on each side of which were extensive artificial ponds; we also saw at a distance the Iron Pagoda temple; the pagoda is 100 Chinese feet in height; it has twelve stories, and stands within the north gate on the right hand. Three or four le from the Dragon Pavilion northward, is the Manchoo city. Passing out of the north gate, the country was all sand; no grass or trees were to be seen, and of houses there were very few. The sand is a foot deep. Travelling 25 le, we reached the bank of the Yellow River, and took our places in a 孟津 Măng-tsin coal boat, bearing the sign 三萬五 San wán woò (thirty-five thousand), to return home. This boat had been hired for us by Sëay-ts'hin, a Lin-săng, (or literary graduate, rewarded at the government examination). Our host of the boat treated us in the most creditable manner.

TSEANG YUNG-CHE'S ACCOUNT OF THE 挑筋教 *T'HEAOU-KIN-KEAOU*, OR THE RELIGION WHICH ENJOINS THE EXTRACTING OF THE SINEW.

This religion was formerly called the 天竺 T'hëen-chŭh, or Indian religion. Afterwards, on account of some disturbances that took place among its professors, the designation was changed into that of "The religion which enjoins the plucking out of the sinew." The Sabbath days observed by this sect, occur on the four following days among the twenty-eight specified in the Chinese calendar, named after the 28 constellations: viz. 氐 Te, 女 Nyu, 胃 Wei and 柳 Lew; which severally fall on the days previous to the Christian Sabbath. The time of the introduction of the Jewish religion into China, is stated by themselves to be about 1850 years ago. This religion was first established in 汴梁 Pëen-lëäng, or K'hae-fung-foò, and the synagogue was built in the 宋 Súng dynasty, as stated in the inscription found on the tablet. Those who introduced it, brought with them five kinds of variegated cotton, and foreign cloth of five different colours, as tribute to the Emperor. At first, the professors of Judaism amounted to 70 families, but when K'hae-fung-foò was invested, in the beginning of the present dynasty, the professors fled in various directions; and afterwards the clans of 趙 Chaou, 高 Kaou, 李 Lè, 石 Shïh, 金 Kin, 張 Chang and 艾 Gaé, again entered the city, and were called the 七姓回子 Tseïh sing hwŭy tszè, Mohammedans of the seven clans. The family of 趙 Chaou was originally called 俺 Yen, but because one of its members had attained high rank, and became skilled in archery and horsemanship,

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the Emperor bestowed especial favour on him, and changed his surname to 趙 Chaou. In their religion, the Jews have three kinds of office-bearers; the Rabbi, the Sinew-extractor, and the Propagator of doctrines. Whenever the day arrives for honouring the sacred writings, the disciples must all bathe in the place appointed for that purpose, after which they may enter the synagogue. The Rabbi then takes his seat on an elevated position, with a large red satin umbrella held over him. This umbrella is still preserved in the synagogue. When they bow down to worship, they face the west, and in calling upon God, in the Chinese language, they use the word 天 T'hëen, Heaven. On the 8th Chinese moon, and the 24th day, they hold a great festival, (corresponding to September or October), which is perhaps the Feast of Tabernacles, called by them the 轉經節 Chuèn-king-tsëë, the "Festival for perambulating round the sacred writings," because they then walk in solemn procession round the hall of the temple. The reason of the present neglect of the Jewish religion is, because for these fifty years, there has been no one to instruct the professors in the knowledge of the fifty-three sections of the Divine classic, and in the twenty-seven letters of the Jewish alphabet. The Rabbi is called 滿喇 Mwan-la, or Mullah.

ACCOUNT OF THE SYNAGOGUE, *AND ITS INSCRIPTIONS.*

The synagogue lies towards the west, and faces the east. In front of the first inclosure, there is a large door, about seven feet wide, and ten feet high, with a smaller door on each side; the wall in front bends outwards at each end, is ten feet high and twenty broad, covered over with round tiles of a green colour. Opposite the front door there is a small pool, and a couple of stone lions. Over the front door is the following inscription:—

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清眞寺

THE TEMPLE OF TRUTH AND PURITY.

After passing over the first inclosure, we come to the second; in front of which there are also three doors, each about nine feet high, and seven feet broad, covered over with yellow tiles; in the centre is a horizontal tablet, with the following inscription:—

敬畏昊天

VENERATE HEAVEN.

On the right side of the tablet are some small characters, intimating that the tablet was erected on a fortunate day in the last month of Spring, in the 9th year of 康熙 K'hang-he, corresponding to the 46th year of the 72d cycle (A. D. 1670). On the left side of the tablet are some more small characters, intimating that the tablet was reverently inscribed by 趙照斗 Chaou Chaóu-tòw, who was a literary graduate and magistrate of the district of 宜良 E-lëâng, in the province of 雲南 Yûn-nân (Lat. 24. 58. N. Long. 114. 13. E.).

Within the door of the second inclosure, there is a 牌坊 pae fang, or ornamental gateway, about fifteen feet high, covered over with green tiles, having wooden pillars, resting on stone pedestals; on the top of the gateway, there is an upright tablet, painted red, inscribed with a large character,

福

HAPPINESS;

surmounted by a smaller one 獻 hëen, denoting to offer up. This tablet is said to have been erected by 艾成功 Gaé Ching-kung, on a fortunate day, in the 9th month of the 2d year of 嘉慶 Këa-k'hing, of the present dynasty (A. D. 1797). In front of the gateway, there is also a horizontal tablet, inscribed with the words—

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穆於通靈

THE INTELLIGENT MIND PENETRATING TO THAT WHICH IS PROFOUND AND DISTANT. *

Erected on a fortunate day, in the 3d month of the 15th year of 順治 Shún-chè (A. D. 1658). At the back of the gateway, is another horizontal tablet, inscribed with—

欽若昊天

REVERENTLY COMPLY WITH HEAVEN. †

To the right and left of the ornamental gateway, there are two pavilions, covered over with common tiles, of a square form, and about 15 feet high. Each pavilion contains a marble tablet with a long inscription, but the entrance to both is so blocked up with rubbish, that it is impossible to gain admission through the usual door-way. Tsëàng Yûng-chè, however, succeeded in inducing one of the professors, named Chaou, to effect an entrance through holes in the walls, and by means of candles, he obtained sufficient light to enable him to copy the whole, which was the work of several days. These interesting inscriptions are here presented to the reader in the original, with a translation.

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* The phrase here translated "profound and distant," occurs in the Book of Odes, in the sense just given; it is generally taken by the Chinese, however, to signify Heaven.

† This phrase occurs in the first Book of the Shoo-king, where it forms part of an address made by the Emperor Yaou, to his astronomers He and Ho, telling them "*in reverent accordance with* (the motions of) *the expansive Heavens*, to arrange (by numbers) and represent (by instruments) the revolutions of the sun, moon and stars." (See Medhurst's Shoo-king, page 2). The inscription above quoted, however, does not seem to have been put up with an astronomical view, and should most probably be rendered as referring to the Ruling Power above.

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尊崇道經寺記

嘗謂經以載道，道以傳經，道者何，日用常行，古今人所共由之理也，無物不有，無時不然，無非道之所寓，然道非經無以存，經非道無以行，人將貿貿焉，莫知所之，必至狂談異端，故聖賢之道，垂六經以紹後世，迄於今而及千萬世矣，至於一賜樂業教，始祖阿魯本出天竺國，稽之在周朝有經傳焉，道經五十三卷，其理至微，其道至妙，尊崇如天，立是教者，惟阿無羅漢，爲之教祖，於是乃攝爲之設法傳經，厥後原教自漢時入居中國，宋孝隆興元年癸未，建祠於汴，元至元十六年己卯，重建古剎以爲尊崇是經之所，故凡業是教者，不止於汴，然凡天下業是教者，莫不尊是經而崇是道也，是經文字雖與儒書字異，而原厥其理，亦皆常行之道，是故道行於君臣，君禮臣忠，道行於父子，父慈子孝，道行於昆弟，兄友弟恭，道行於夫

有之或他修廨，而善者于一鄉者又有之，逮夫農耕于野，而公稅以給，命守王法，重五常，尊五倫，敬祖風，孝父母，恭長上，和鄉隣，親師友，教子孫，

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婦，夫和婦順，道行於朋友，朋友有信，道莫大於仁義，行之自有惻隱羞惡之心，道莫大於禮智，行之自有恭敬是非之心，道行於齋戒，必嚴必敬，道行於祭祖，必孝必誠，道行於禮拜，祝贊上天，生育萬物，動容周旋之際，一本於誠敬也，至於鰥寡孤獨，疲弊殘疾，莫不賙恤賑濟，俾不至於失所，貧而娶妻不得娶，與葬埋不得葬埋者，凡婚資喪具無不舉焉，及至居喪禁忌葷酒，殯殮不尚繁文，一不信於邪術，二不塑於形象，木龕由天竺禮制，凡斗秤度量長短，一無所敢欺於人，求觀今日，若進取科名，而顯親揚名者有之，若布列中外，而致君澤民者有之，或折衝禦侮，而盡忠報國者有之，或德修厥躬，而善著于一鄉者又有之，逮夫農耕于野，而公稅以給，工精于藝，而公用不乏，賈志于守，而獲利于遠方者，又有之矣，是故畏天命，守王法，重五常，尊五倫，敬祖風，孝父母，恭長上，和鄉隣，親師友，教子孫，

嘗謂經以載道，道以傳經，道者何，日用常行，古今人所共由之理也，無物不有，無時不然，無非道之所寓，然道非經無以存，經非道無以行，人將買櫝還珠，而所之必至，狂談異端，故聖賢之道垂六經以貽後世，迄於今而

積陰德忍小忿成大業戒飭勸勉之意寓于斯焉嗚乎是經也日用常行之道所著者有如斯所以天命率性由此而全修道之教由此而入仁義禮智之德由此而存若夫塑之以像態繪之以形色者徒事虛文驚眩耳目此則異端之說彼固不足尙也然而尊崇于經者其知所本歟道經相傳有自來矣自開闢以來祖師阿就傳之阿無羅漢阿羅傳之以思哈哉哈哉傳之雅呵厥勿厥勿傳之十二宗派宗派傳之乜攝乜攝傳之阿呵聯呵聯傳之月東窩東窩傳之謫子喇于是聖教始傳猶太國之宇始明是凡業是教者其惟以善爲師以惡爲戒朝夕惕勵誠意修身齋戒節日飮食可亘于經是務而是式尊奉而崇信焉則天休滋至理惠罔愆人人有德善之稱家家遂俯育之樂如此則庶于祖教無所負而尊崇之禮無少忒矣刻石于寺垂示永久俾我後人其愼念之哉

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大明正德七年孟秋甲重寺李趙艾石立
公張金高倫建予

THE RECORD OF THE TEMPLE,

ERECTED IN HONOUR OF

ETERNAL REASON

AND THE SACRED WRITINGS.

It has been said, that the sacred writings are for the purpose of embodying Eternal Reason,* and that Eternal Reason is for the purpose of communicating the sacred writings. What is Eternal Reason? The principle which is in daily use and constant practice; and which has been generally followed out by men of ancient and modern times. It is present in every thing, and the same in all seasons; in fact, there is no place in which Eternal Reason does not reside. But Eternal Reason without the sacred writings cannot be preserved; and the sacred writings without Eternal Reason cannot be carried out into action; for men get into confusion, and do not know whither they are going, until they are carried away by foolish schemes and strange devices; hence the doctrines of the Sages have been handed in the six classics, in order to convey the knowledge to future generations, and to extend its benefits to the most distant period.

With respect to 一賜樂業教 Yih sze lŏ nëë keaou,

* The word in the original 道 Taou, corresponds to the *Logos* of the Greeks, and is used in this and the following inscription, as if with reference to some exalted being, equal to Heaven (God). The Jews about the time of the destruction of Jerusalem, had very exalted notions of the *Memrai Jah*, the word of the Lord, of which we think we can discover traces in these inscriptions. See Smith's Scripture Testimony, vol. I, page 517, 529.

積陰德忍小忿成大業戒訓勸勉之意寓于斯焉噫乎是經也日用常行之道所著者有如斯所以天命率性由此而全修道之教由此而入仁義

the religion taught in the Happy Establishment conferred by the Great One,* we find on enquiry, that its first ancestor 阿就 A-tan (Adam) came originally from 天竺 T'hĕen-chŭh (India), and that during the 周 Chow state † the sacred writings were in existence. The sacred writings, embodying Eternal Reason, consist of fifty-three sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven (God). The founder of this religion is 阿無羅漢 A-woo-lo-han (Abraham), who is considered the first teacher of it. Then came 乜攝 Mày-shĕ (Moses), who established the law, and handed down the sacred writings. After his time, during the 漢 Han dynasty (from B. C. 200 to A. D. 226). this religion entered China. In the first year of 隆興 Lung-hing, of the 宋 Sung dynasty, (A. D. 1164), a synagogue was built at 汴 Pëen, (or K'hae-fung-foo). In the 16th year of 至元 Che-yuen, of the 元 Yuen dynasty, (A. D. 1296), the old temple was rebuilt, as a place in which the sacred writings might be deposited with veneration.

Those who practice this religion are to be found in other places besides 汴 Pëen (or K'hae-fung-foo); but wherever they are met with, throughout the whole world, they all without exception honour the sacred writings, and venerate Eternal Reason. The characters in which the sacred writings are penned, differ indeed from those employed in the books of the learned in China, but if we trace their principles up to their origin, we shall find that they are originally none other than the Eternal Reason, which is commonly followed

* Or the religion of Israel.

† By the Chow state here, is not meant the Chow dynasty, which flourished from B. C. 1113 to B. C. 242, but the petty kingdom of that name, which was founded by 棄 K'he, or 后稷 How-tseĭh, spoken of in the days of Shun (B. C. 2254), as the superintendant of agriculture, (see translation of the Shoo-king, page 30, 335). 公劉 Kung-lew, a descendant of How-tseĭh (B. C. 1817), afterwards consolidated the kingdom in the western part of China (See translation of the Shoo-king, page 347); and a subsequent descendant (B. C. 1351), assumed the name of Chow (Ibid 357).

by mankind. Hence it is, that when Eternal Reason is followed by rulers and subjects, rulers will be respectful, and subjects faithful; when Eternal Reason is followed by parents and children, parents will be kind, and children filial; when Eternal Reason is followed by elder and younger brothers, the former will be friendly, and the latter reverential; when Eternal Reason is followed by husbands and wives, husbands will be harmonious, and wives obedient; when Eternal Reason is followed by friends and companions, then they will severally become faithful and sincere. In Eternal Reason, there is nothing greater than benevolence and rectitude, and in following it out, men naturally display the feeling of compassion and a sense of shame; in Eternal Reason, there is nothing greater than propriety and wisdom, and in following it out, men naturally exhibit the feeling of respect and a sense of rectitude. When Eternal Reason is followed in fasting and abstinence, men necessarily feel reverential and awe-struck; when Eternal Reason is followed out in sacrificing to ancestors, men necessarily feel filial and sincere; when Eternal Reason is followed in Divine worship, men bless and praise high Heaven (God), the producer and nourisher of the myriad of things, while in their demeanour and carriage, they consider sincerity and respect as the one thing needful. With respect to widows and orphans, the poor and the destitute, together with the sick and maimed, the deaf and dumb, these must all be relieved and assisted, that they may not utterly fail. When poor men wish to marry and have not the means, or when such wish to inter their relatives, and are not able to accomplish it, the necessary expenses for such must be duly provided. Only let those who are mourning for their friends carefully avoid rich viands and intoxicating liquors, and those who are conducting funeral ceremonies not be emulous of external pomp. Let them in the first place avoid complying with superstitious customs; and in the second place, not make molten or graven images, but in everything follow the ceremonies that have been in-

troduced from India. Let there be no false weights and measures employed in trade, with the view of defrauding others.

Looking around us, on the professors of this religion, we find that there are some who strive for literary honours, aiming to exalt their parents and distinguish themselves; there are some who engage in government employ, both at court and in the provinces, seeking to serve their prince and benefit the people; while some defend the country and resist the enemy; thus displaying their patriotism by their faithful conduct; there are others again, who in private stations cultivate personal virtue, and diffuse their influence over a whole region: others there are who plough the waste lands, sustaining their share of the public burthens; and others who attend to mechanical arts, doing their part towards supporting the state; or who follow mercantile pursuits, and thus gather in profit from every quarter; but all of them should venerate the command of Heaven (God), obey the royal laws, attend to the five constant virtues, observe the duties of the human relations, reverently follow the customs of their ancestors, be filial towards their parents, respectful to their superiors, harmonious among their neighbours, and friendly with their associates, teaching their children and descendants, thus laying up a store of good works, while they repress trifling animosities, in order to complete great affairs; the main idea of all the prohibitions and commands consists in attending to these things. This in fact is the great object set forth in the sacred writings, and the daily and constant duties inculcated by Eternal Reason. Thus the command of Heaven (God) influencing virtuous nature, is by this means carried out to perfection; the religion which inculcates obedience to Eternal Reason is by this means entered upon; and the virtues of benevolence, rectitude propriety and wisdom are by this means maintained. Those, however, who attempt to represent Him by images, or to depict Him in pictures, do but vainly occupy themselves with empty ceremonies, alarming and stupifying men's eyes and ears, indulging in the speculations of false religionists, and shewing themselves unworthy of imitation. But those who

honour and obey the Sacred writings, know the origin of all things; and that the Eternal word and the Sacred writings mutually sustain each other in stating from whence men sprang. From the beginning of the world our first father Adam handed the doctrine down to 阿無羅漢 A-woô-lô-han (Abraham); Abraham handed it down to 以思哈叅 E-sze-hŏ-kīh (Isaac); Isaac handed it down to 雅呵厥勿 Ya-hŏ-keuĕ-wŭh (Jacob); Jacob handed it down to the twelve patriarchs; and the twelve patriarchs handed it down to 屯攝 May-shĕ (Moses); Moses handed it down to 阿呵聯 A-ho-lëen (Aaron); Aaron handed it down to 月東寄 Yuĕ-sŭh-wo (Joshua); and Joshua handed it down to 譆子喇 Yĕ-tsze-lă (Ezra); by whom the doctrines of the holy religion were first sent abroad, and the letters of the 猶太 Yew-t'hae, Jewish nation first made plain. All those who profess this religion, aim at the practice of goodness and avoid the commission of vice, morning and evening performing their devotions, and with a sincere mind cultivating personal virtues. They practice fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the Sacred writings their study and their rule, obeying and believing them in every particular; then may they expect that the blessing of Heaven will abundantly descend, and the favour of Providence be unfailingly conferred; every individual obtaining the credit of virtuous conduct, and every family experiencing the happiness of Divine protection. In this way perhaps our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies which they are bound to observe.

We have engraved this on a tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it.

This tablet was erected by the families 俺 Yĕn, 李 Lè, 高 Kaou, 趙 Chaou, 金 Kin, 倪 E and 張 Chang, at the rebuilding of the synagogue, in the first month of Autumn, in the 7th year of 正德 Ching-tĭh, of the 明 Ming dynasty, (A. D. 1511).

重建清眞寺碑記

夫一賜樂業立教祖師阿無羅漢頭盤古阿魷十九代孫也自開闢天地祖師相傳不塑于形像不諡于神鬼形像無佑神鬼無濟思其天者輕清在上至尊無對天道不言四時行而萬物生觀其春生夏長秋歛冬藏飛潛動植榮悴開落生者自生化者自化形者自形色者自色祖師醒然悟此幽玄實求正教參贊眞天一心侍奉精專敬謹那其間立教本至今傳考之在周朝一百四十六年也一傳而至正教祖師也攝考之在周朝六百十三載也生知純粹仁義俱備道德兼全求經於昔那山頂入齋四十晝夜去其嗜慾亡絕寢膳誠意祈求虔心動感天心正經一部五十三卷有自來矣其中至微至妙善者感發人之善心惡者懲創人之逸志再傳而至正教祖師蔣予喇系出祖師道承祖統敬天禮拜之道足以闡祖道

祖非所以祀先也春秋祭其祖先事死如事生事亡如事存維牛維羊臨其時食不以祖先之既往而不敬也每月之際四日齋戒乃入道之門積

之蘊奧，然道必本於清眞禮拜，清者精一無二，眞者正而無邪，禮者敬而已矣，拜下禮也，人於日用之間，不可傾刻而忘乎天，惟寅午戌而三次禮拜，乃眞實天道之理，祖賢一敬之脩何如，必先沐浴清其天君，正其天官，而恭敬進於道經之前，道無形像，儼然天道之在上，姑述禮拜綱領而陳之，始焉，鞠躬敬道，道左鞠躬也，中立不倚敬道，道在中立也，靜而存養默贊敬道，不忘乎天也，動而省察鳴贊敬道，不忘乎天也，此教之所以望空禮拜也，退三步也，忽然在後，敬道後也，進五步也，瞻之在前，敬道前也，左之鞠躬敬道，即善道在於左也，右之鞠躬敬道，即善道在於右也，仰焉敬道，道在上也，俯焉敬道，道在邇也，終焉而拜道，敬在拜也，噫，敬天而不尊祖，非所以祀先也，春秋祭其祖先，事死如事生，事亡如事存，維牛維羊，薦其時食，不以祖先之既往而不敬也，每月之際，四日齋戒，乃入道之門，積

夫一賜樂業之教祖師，阿無羅漢，矩盤古阿鉥十九代孫也，自開闢天地

善之基謂之入則今日積一善明日積一善始積累至齋諸惡莫作衆善奉行七日善終週而復始如易有云吉人爲善惟日不足之意四季之時七日戒衆祖苦難祀先報本亡絶飲食一日大飛敬以告天悔前日之過遷今日之善也易有云風雷益君子以見善則遷有過則改噫教道相傳授受有自來矣出自天竺奉命而來有俺李艾高穆趙金周張石黃攝左白等七十姓進貢西洋布宋帝曰歸我中原尊守祖風留遺汴梁宋孝廕興元年癸未列徵五思達傾掌其教俺都剌始建寺焉元至元十六年己卯五思達重建古剎清眞寺坐落土市字街東南四至三十五杖殆我大明太祖高皇帝開國撫綏天下軍民凡歸王化者皆賜地以安居樂業誠一視同仁之心也惟是寺不可無典守者惟李誠李實俺平徒艾敬周安李綱等正經熟曉勸人爲善呼爲滿剌至今衣冠禮樂遵行時制言語動

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體一方惡惟三教各有殿宇尊崇其主在儒則有大成殿尊孔子在釋則有毘盧殿尊尼牟在道則有玉皇殿在清眞則有一賜樂業殿尊崇皇天本教

靜仍由舊章人人守成法而知敬天尊祖忠君孝親者皆其力也俺誠醫士永樂十九年奉周府定王傳令賜香淸眞寺重修中奉大明萬歲牌永樂二十一年以奏聞有功欽賜趙姓錦衣都指揮陞浙江指揮正統十年李榮等重建前殿三間至天順五年河水淹沒基趾畧存艾敬等具呈按照先例奉本府承河南布政司劄付等因至元年古剎淸眞寺准此李榮復備資財煥然一新成化年高鑑自備財修后殿三間安置道經三部此蓋寺前後來歷也天順年石斌高鑑張暄取寧波本教道經一部寧波趙應承捧道經一部賫至汴梁迺弟瑛自備財弘治二年置寺地基一段瑛與鍾托趙俊置碑石俺都剌立基趾啟其端諸姓捨資置經龕諸物器皿等件周圍畫飾之用壯麗一方愚惟三教各有殿宇尊崇其主在儒則有大成殿尊孔子在釋則有聖容殿尊尼牟在道則有玉皇殿在淸眞則有一賜樂業殿尊崇皇天本教

善之基謂之人則今日積一善明日積一善始積累至盈諸惡莫作衆善奉行七日善終週而復始如易有云吉人爲善惟日不足之意四季之時

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與儒教雖大同小異，然其立心亦不過敬天尊祖，忠君孝親，五倫五常，三綱而已矣。噫嘻人徒知清眞寺禮拜，敬天拜宮，殊不知道之大原出于天，古今相傳不可誣也。雖然本教尊崇如是之篤，豈徒求福田哉，亦不過受君之恩，食君之祿，惟盡禮拜之誠，忠君報國之意，祝聖壽於萬年，皇圖鞏固，願天長於地久，風調雨順，共享太平之福，勒之金石，永傳久遠云。

開封府增廣生員　金鍾撰

祥符縣廩生　曹左書

開封府廩生　傅儒篆

弘治二年歲在己酉仲夏吉日清眞後人立

A TABLET

RECORDING THE REBUILDING OF THE TEMPLE OF TRUTH AND PURITY.

阿無羅漢 A-woo-lo-han (Abraham), the patriarch who founded 一賜樂業 Yih-sze-lŏ-nëë, the religion of the joyful inheritance conferred by the Great One,* was the nineteenth descendant from 盤古 Pwan-koo, or 阿毓 A-tan (Adam). From the beginning of the world, the patriarchs have handed down the precept, that we must not make images and similitudes, and that we must not worship 神鬼 shin-kwei, superior and inferior spirits; for neither can images and similitudes protect, nor superior and inferior spirits afford us aid. The patriarch thinking upon Heaven (God), the pure and ethereal Being who dwells on high the most honourable and without compare, that Divine Providence, who, without speaking, causes the four seasons to revolve, and the myriad of things to grow; and looking at the budding of spring, the growth of summer, the ingathering of harvest, and the storing of winter, at the objects that fly, dive, move and vegetate, whether they flourish or decay, bloom or droop, all so easy and natural in their productions and transformations, in their assumptions of form and colour, was suddenly roused to reflection, and understood this deep mystery; he then sincerely sought after the correct instruction, and adoringly praised the true Heaven (God); with his whole heart he served, and with undivided attention reverenced Him; by this means he set up the foundation of religion, and caused it to be handed down to the present day. This happened according to our enquiry, in the 146th year of the 周 Chow state.† From him the doctrines were handed

* Or the Israelitish religion.

† We cannot refer this to the Chow dynasty, which commenced B. C. 1113, the 146th year of which would synchronize with the time of Rehoboam; and no Israelite could be so ignorant of the antiquity of

down to the great teacher and legislator 乜攝 Mæy-shĕ (Moses), who according to our computation lived about the 613th year of the same state. This man was intelligent from his birth, pure and disinterested, endowed with benevolence and righteousness, virtue and wisdom all complete; he sought and obtained the sacred writings on the top of 昔那 Seĭh-na (Sinai's) hill, where he fasted forty days and nights, repressing his carnal desires, refraining even from sleep, and spending his time in sincere devotion. His piety moved the heart of Heaven (God), and the sacred writings, amounting to fifty-three sections, were thus obtained. Their contents are deep and mysterious, their promises calculated to influence men's good feelings, and their threatenings to repress their corrupt imaginations. The doctrines were again handed down to the time of the reformer of religion and wise instructor 譆子喇 Yĕ-tsze-la (Ezra), whose descent was reckoned from the founder of our religion, and whose teaching contained the right clue to his instructions, viz. the duty of honouring Heaven (God) by appropriate worship; so that he could be considered capable of unfolding the mysteries of the religion of our forefathers. But religion must consist in the purity and truth of Divine worship. Purity refers to the pure One, who is without mixture; truth to the correct One, who is without corruption; worship consists in reverence, and in bowing down to the ground. Men in their daily avocations must not for a single moment forget Heaven (God), but at the hours of four in the morning, mid-day, and six in the evening, should thrice perform their adorations, which is the true principle of the religion of Heaven. The form observed by the virtuous men of antiquity was, first to bathe and wash their heads, taking care at the same time to purify their

his race, as to suppose that Abraham flourished only eleven hundred years before Christ: we are necessitated therefore to refer the Chow spoken of in the text, to the state founded by How-tseĭh, who flourished in the days of Shun, B. C. 2254; between which date and that of B. C. 1817, when the Chow state was consolidated, we must look for the period from which the 146 years, referring to Abraham, and the 613 years, referring to Moses is to be reckoned.

hearts and correct their senses, after which they reverently approached before Eternal Reason and the sacred writings. Eternal Reason is without form or figure, like the Eternal Reason of Heaven (God), exalted on high. We will here endeavour to set forth the general course of Divine worship in order. First, the worshipper bending his body, does reverence to Eternal Reason, by which means he recognizes Eternal Reason as present in such bending of the body; then standing upright in the midst, without declining, he does obeisance to Eternal Reason, by which means he recognizes Eternal Reason as standing in the midst; in stillness, maintaining his spirit, and silently praising, he venerates Eternal Reason, shewing that he incessantly remembers Heaven (God); in motion, examining himself, and lifting up his voice, he honours Eternal Reason, shewing that he unfailingly remembers Heaven (God). This is the way in which our religion teaches us to look towards invisible space and perform our adorations. Retiring three paces, the worshipper gets suddenly to the rear, to shew his reverence for the Eternal Reason who is behind him; advancing five steps, he looks on before, to shew his reverence for the Eternal Reason, who is in front of his person; he bows towards the left, reverencing Eternal Reason, whereby he admires the Eternal Reason, who is on his left; he bows towards the right, reverencing Eternal Reason, whereby he adores the Eternal Reason who is on his right; looking up, he reverences Eternal Reason, to shew that he considers Eternal Reason as above him; looking down, he reverences Eternal Reason, to shew that he considers Eternal Reason as close to him; at the close, he worships Eternal Reason, manifesting reverence in this act of adoration. But to venerate Heaven and to neglect ancestors, is to fail in the services which are their due. In the spring and autumn, therefore, men sacrifice to their ancestors, to shew that they serve the dead as they do the living, and pay the same respect to the departed, that they do to those who survive. They offer

sheep and oxen, and present the fruits of the season, to shew that they do not neglect the honour due to ancestors, when they are gone from us. During the course of every month, we fast and abstain four times, which constitutes the door by which religion is entered, and the basis on which goodness is accumulated. It is called an entrance, because we practice one act of goodness to-day, and another to-morrow; thus having commenced the merit of abstinence, we add to our store, avoiding the practice of every vice, and reverently performing every virtue. Every seventh day, we observe a holy rest, which when terminated begins anew; as it is said, in the Book of Diagrams: "The good man in the practice of virtue, apprehends lest the time should prove too short." At each of the four seasons, we lay ourselves under a seven days' restraint, in remembrance of the trials endured by our ancestors; by which means, we venerate our predecessors and reward our progenitors; we also abstain entirely from food during a whole day, when we reverently pray to Heaven (God), repent of our former faults, and practice anew the duties of each day. The Book of Diagrams also says, "When the wind and thunder prevail, the good man thinks of what virtues he shall practice, and if he has any errors, he reforms them." Thus our religious system has been handed down, and communicated from one to another. It came originally from India (天竺 T'hëen-chŭh); those who introduced it in obedience to the Divine commands were seventy clans, viz. those of 俺 Yen, 李 Le, 艾 Gaé, 高 Kaou, 穆 Mŭh, 趙 Chaou, 金 Kin, 周 Chow, 張 Chang, 石 Shih, 黃 Hwâng, 攝 Nëë, 左 Tsò, 白 Pih, &c. These brought as tribute some western cloth. The Emperor of the 宋 Súng dynasty (probably the northern Súng which flourished A. D. 419), said, "Since they have come to our central land, and reverently observe the customs of their ancestors, let them hand down their doctrines at 沛梁 Pëen-lëâng (or K'hae-fung-foo)." In the first year of 隆興 Lung-hing, of the 宋 Súng dynasty, in the 20th year of the 65th cycle (A. D.

1166), 列徵 Lëĕ Chíng and 五思達 Woò Sze-tă superintended this religion, and 俺都剌 Yen Too-la built the synagogue. In the reign of 至元 Ché-yuên, of the 元 Yuên dynasty, or the 16th year of the 67th cycle (A. D. 1280), 五思達 Woò Sze-tă rebuilt the ancient temple of Truth and Purity,* which was situated in the 土市字 T'hoò-shé-tszé street, on the south-east side; on each side the area of the temple extended 350 feet. When the first Emperor of the 明 Ming dynasty (A. D. 1390) established his throne and pacified the people of the empire, all those who came under the civilizing influence of our country were presented with ground, on which they might dwell quietly, and profess their religion without molestation, in order to manifest a feeling of sympathyzing benevolence, which views all alike. But as this temple required some one to look after its concerns, there were appointed for that purpose 李誠 Lè Ching, 李實 Lè Shïh, 俺平徒 Yen Ping-toô, 艾敬 Gaé Kíng, 周安 Chow Gan, 李綱 Lè Kang, &c. who were themselves upright and intelligent men, and able to admonish others, having attained the title of 滿喇 Mwàn-la (Mullah). So that up to this time, the sacred vestments, ceremonies and music, are all maintained according to the prescribed pattern, and every word and action is conformed to the ancient rule; every man therefore keeps the laws, and knows how to reverence Heaven (God), and respect the patriarchs, being faithful to the prince, and filial to parents, all in consequence of the efforts of these teachers. 俺誠 Yen Ching, who was skilled in medicine, in the 19th year of 永樂 Yùng-lŏ (A. D. 1417), received the imperial commands communicated through 周府定王 Chow-foo-Tíng-wâng, to present incense in the temple of Truth and Purity, which was then repaired; about the same time also, there was received the imperial tablet of the Ming dynasty, to be

* This is about 126 years subsequent to the former date, hence the Woo Sze-tă mentioned here must have been a different person from the one previously mentioned.

erected in the temple. In the 21st year of 永樂 Yung-lŏ (A. D. 1422), the above-named officer reported, that he had executed some trust reposed in him; whereupon the Emperor changed his surname to 趙 Chaou, and conferred upon him an embroidered garment, and a title of dignity, elevating him to be a magistrate in 浙江 Ché-këang province. In the 10th year of 正統 Ching-t'hung (A. D. 1465), 李榮 Le Yung, and some others rebuilt the three rooms in front of the synagogue. It appears that in the 5th year of 天順 T'hëen-shún (A. D. 1349), the Yellow River had inundated the synagogue, but the foundations were still preserved; whereupon 艾敬 Gaé King, and others petitioned to be allowed to restore it to its original form, and through the chief magistrate of the prefecture, received an order from the Treasurer of Honan province, granting that it might be done in conformity with the old form of the Temple of Truth and Purity that had existed in the time of 至元 Ché-yuên (A. D. 1290); whereupon 李榮 Le Yung provided the funds, and the whole was made quite new. During the reign of 成化 Ching-hwá (A. D. 1470), 高鑑 Kaou Këen provided the funds for repairing the three rooms at the back of the synagogue. He also deposited therein three volumes of the sacred writings. Such is the history of the front and back rooms of the synogogue. During the reign of 天順 T'hëen-shún (A. D. 1440), 石斌 Shih Pin, 高鑑 Kaou Këen and 張暄 Chang Heuen, had brought from the professors of this religion at Ningpo, one volume of the sacred writings; while 趙應承 Chaou Ying-ching, of Ningpo, sent another volume of the Divine word, which was presented to the synagogue at 汴梁 Pëen-lëäng, or K'hae-fung-foo. His younger brother 瑛 Ying also provided funds, and in the 2nd year of 弘治 Hung-che (A. D. 1488) strengthened the foundations of the synagogue. 瑛 Ying with myself 鍾 Chung, entrusted to 趙俊 Chaou Tsun the setting up of the present tablet; 俺都喇 Yen Too-la had already fixed the foundation of the building, and commenced the work;

towards the completion of which, all the families contributed; and thus provided the sacred implements and furniture connected with the cells for depositing the sacred writings, causing the whole synagogue to be painted and ornamented, and put into a complete repair. For I conceive that the three religions of China have each their respective temples, and severally honour the founders of their faith; among the literati, there is the temple of 大成 Tá-ching, Great Perfection, dedicated to Confucius; among the Buddhists, there is the temple of 聖容 Shíng-yúng, the Sacred Countenance, dedicated to 尼牟 Nè-mow (Buddha); and among the Taouists, there is the temple of 玉皇 Yŭh-hwâng. So also in the True and Pure religion there is the temple of 一賜樂業 Yih-sze-lŏ-nëë, the joyful inheritance conferred by the Great One,* erected to the honour of 皇天 Hwâng-t'hëen, the Great Heaven (or God). Although our religion agrees in many respects with the religion of the literati, from which it differs in a slight degree, yet the main design of it is nothing more than reverence for Heaven, and veneration for ancestors, fidelity to the prince, and obedience to parents, just that which is inculcated in the five human relations, the five constant virtues, with the three principal connections of life. It is to be observed, however, that people merely know that in the temple of Truth and Purity ceremonies are performed, where we reverence Heaven, and worship towards no visible object; but they do not know that the great origin of Eternal Reason comes from Heaven (God), and that what has been handed down from of old to the present day, must not be falsified. Although our religion enjoins worship thus earnestly, we do not render it merely with the view of securing happiness to ourselves, but seeing that we have received the favours of the prince, and enjoyed the emoluments conferred by him, we carry to the utmost our sincerity in worship with the view of manifesting fidelity to our prince, and gra-

* Yih-sze-lŏ is perhaps the Chinese mode of expressing Israel.

titude to our country. Thus we pray that the Emperor's rule may be extended to myriads of years, and that the imperial dynasty may be firmly established; as long as heaven and earth endure, may there be favourable winds and seasonable showers, with the mutual enjoyment of tranquillity. We have engraven these our ideas on the imperishable marble, that they may be handed down to the latest generation.

Composed by a promoted literary graduate of the prefecture of K'hae-fung-foo, named 金鍾 Kin-chung; inscribed by a literary graduate of purchased rank, belonging to the district of 祥符 Tsêâng-foô, named 曹左 Tsaôu-tsò; and engraven by a literary graduate of purchased rank, belonging to the prefecture of K'hae-fung-foo, named 傅儒 Foo-joô. Erected on a fortunate day, in the middle of summer, in the 2nd year of 弘治 Hung-chê (A. D. 1488), in the 46th year of the 70th cycle, by a disciple of the religion of Truth and Purity.

In the third inclosure stands the synagogue, which consists of three apartments before, and three behind, thrown into one large hall. The roof is divided into two, and exhibits the four corners of the front and back range of apartments distinct. It is covered with round tiles of a green colour. The front series of apartments is provided on the three sides with long varnished windows, based on stone railings. The back series of apartments is surrounded on the three sides by walls. The two series of apartments together constitute a hall, eighty feet deep and fifty feet wide. According to the statement of the professors, the synagogue is called 一賜樂業殿 Yih sze lŏ nĕĕ tĕen, which may be rendered either "The hall of the joyful inheritance conferred by the Great One," or "The synagogue of the children of Israel." In front of the synagogue is a terrace, fifty feet by forty, once surrounded on its three sides by a stone balustrade, which is

now in ruins. On the terrace is one small stone vase and three larger ones, engraven all over with the flowers and leaves of the water-lily (nelumbium); one of the vases contains a tree made of coral, and the other three, some artificial rocks. On the right and left is placed a pair of moderately-sized stone lions. In front of the terrace is a hexagonal iron vase, inclosing a smaller one, and bearing an inscription, in small characters, intimating that it was made for the synagogue on a fortunate day, in the 3d month of spring, in the time of 萬歷 Wán-leih, (A. D. 1572).

In front of the first series of apartments of the synagogue, there is a white tablet with black characters, bearing the following inscription :—

清眞主教

TO THE LORD OF THE RELIGION OF TRUTH AND PURITY.

Written by 沈茎 Shin-tseuên, of 華亭 Hwa-ting, (a district either in 松江 Sung-këang, in the province of Këang-soo, Lat. 30. N. Long. 120. 53. 34. E., or in 平涼 Ping-lêâng, in the province of Kan-sŭh, Lat. 35. 18. N. Long. 106. 35. E.), in the latter end of summer, in the 4th year of the reign of 康熙 Kang-he, (A. D. 1688).

Before the second series of apartments of the synagogue, there is in the centre a white tablet, with the following inscription :—

清眞天法教

THIS RELIGION IS IN ACCORDANCE WITH HEAVEN, THE TRUE (OR THE TRUE GOD).

This tablet was indited by 王原 Wâng-yuên, the assistant of the deputy intendant of K'hae-fung-foo, in the province of Honan; erected on a fortunate day, in the beginning of winter, in the 14th year of 順治 Shún-chê's reign (A. D. 1657).

On the left of the second series of apartments of the synagogue is another inscription, as follows :—

奉天宣化

IN OBEDIENCE TO HEAVEN, PROCLAIMING REFORMATION.

This tablet was indited by 賈漢復 Koò Hán-fŭh, of 晉陽 Tsín-yâng, now called 交城 Keaou-ching, a district in the prefecture of 太原 T'haé-yuên, in the province of Shan-se, (Lat. 37. 36. N. Long. 112. 6. E.), on a fortunate day, in the beginning of winter, in the last year of the reign of 順治 Shún-chê (A. D. 1662).

On the right of the second series of apartments of the synagogue, is a third inscription, as follows:—

敬天祝國

VENERATE HEAVEN AND PRAY FOR THE COUNTRY.

This tablet was indited by 席式 Seĭh Sĭh, the prefect of K'hae-fung-foo; erected in the second month of winter, in the 14th year of the reign of 順治 Shún-chê (A. D. 1567).

Inside the great hall of the synagogue is a tablet, with the following inscription:—

至清殿

THE MOST HOLY PLACE.

On two of the pillars between the long windows, outside the great hall, is a small couplet, containing an antithetical sentence, as follows:—

識得天地君師不遠道德正路
修在仁義禮智信便是聖賢源頭

Shĭh tĭh t'hĕen té keun ts'hin sze, pŭh yuên taóu tĭh ching loó,
Sew tsae jin e lè ché sín, pëén shé shíng hëén yuên t'hôw.

If you acknowledge heaven, earth, prince, parent and teacher, you will not be far from the correct road to reason and virtue.
If you cultivate the duties of benevolence, righteousness, propriety, wisdom and truth, you have just hit upon the first principle of sages and philosophers.

On two of the pillars between the windows, inside the great hall, is another couplet, written in black characters on a white ground, as follows :—

仰瞻造化天敢不起恭起敬
俯拜長生主自宜體潔體潔心

Yàng chen tsaóu hwá t'hëen, kân pŭh k'hè kung k'hè kíng.
Foò paé ch'hàng săng choò, tszé ê këë t'hè këë sin.

When looking up, you contemplate *the all-creating Heaven* (God), dare you withhold your reverence and awe ?
When looking down, you worship *the ever-living Lord*, you ought to maintain purity of body and mind.

Reverently indited and written by the literary graduate 趙作梅 Chaou Tsŏ-mei.

In the great hall, attached to the two principal pillars, there is a couplet in black characters, as follows :—

自女媧嬗化以來靈鍾竺西求生天生地
本之人生
由阿羅開宗而後中華衍教得儒學得釋
全之道學

Tszé *Nyù-wŏ* chen hwá ê laé, se chŭh chung ling, k'hêw săng t'hëen săng te, săng jin che pùn.
Yèw *A-lô* k'hae tsung ûrh hów, chung hwa yen keaóu, tĭh hëŏ joó, hëŏ shĭh, hëŏ taóu che tseuên.

From the time of Nyu-wo, when the beauteous creation sprung into being, up to the present time, western India has had men of natural talent, who have enquired into the great original that produced heaven, earth and man.
From the time of Abraham, when our religion was first established, and ever afterwards, the central land (China) has diffused instruction, and obtained the knowledge of the whole system propagated by Confucius, Buddha and Taou.

On the second series of large pillars, there is a couplet, as follows :—

外之無有在更道虛淪不無象滯不有
先之義禮存嘗心祖法惟義天尊自禮

Yèw pŭh che sĕáng, woô pŭh lûn heu, taóu kăng tsaé yèw woô che waé.

Lè tszé tsun t'ĕen, é wei fă tsoò, sin châng tsun lè é che sĕen.

His presence is not impeded by visible form, his absence does not imply an empty void; for Eternal Reason is unbounded by the limits of existence or non-existence.

Worship consists in honouring Heaven, and righteousness in imitating ancestors; but the human mind must have been in being, before either worship or righteousness could have been practiced.

艾世德 Gaé Shé-tĭh, a professor of this religion, after making his ablutions, reverently inscribed the above.

On the large pillars of the interior part of the large hall, there is a long couplet, as follows :—

象名忘都檀栴爇以空太對
眞清守獨慾嗜抗而土西遡

Túy t'haé k'hung è jĕ chen tan, too wâng míng sĕáng.

Soò se t'hoò ûrh k'hàng she yŏ, tŭh shòw ts'hing chin.

Before the wide empyreal, we burn the fragrant incense, without the slightest reference to name or form.

Tracing our religion up to the western world, we resist our evil desires, and alone maintain truth and purity.

In front of the teacher's chair (Moses' seat), which is on an elevation of three feet, there is a large incense table, and a large square table behind it, upon which is the Emperor's tablet, inscribed in golden letters :—

大清皇帝萬歲萬歲萬歲萬帝皇清大

Tá ts'hing hwâng té, wán súy, wán súy, wán wán súy.

May the Emperors of the Great Ts'hing (Tartar) dynasty reign for myriads and myriads of years, with ten thousand myriads of years.

At the back of the inner part of the large hall, there is an incense table, upon which there is an iron incense-pot, a

candlestick, with a pair of iron vases ; the vases are provided with rings. On each side of the incense table, there are two large iron vases, five feet high; in the middle of the table is a shrine, containing the imperial tablet of the Ming dynasty. Above the vases, there are tablets inscribed with the Jewish character, painted black on a red ground, about one foot and a half long, and half a foot broad. Behind the imperial tablet, there is a wooden frame-work, like a door-way, the transverse beam of which is painted green, and the pillars red, about nine feet high, and eight feet wide.

In the inner part of the great hall, on the second series of pillars, there is a couplet, inscribed as follows :—

帝命明曰旦銀燭煌煌燁若仰照臨有赫
純嘏維馨清紫檀鼻鼻肅將芳烈之寅修

Té míng yuĕ mîng yuĕ tán, yîn chŭh hwâng hwâng, yâng jŏ chaóu lîn che yèw hĭh.

Shun koo wei hing wei ts'hing, tsze tan neaou neaou, sŭh tsëang fang lëë che yin sew.

Te's (i. e. Shang-te, or God's)* decrees may be called clear and bright, and so while the silver candlesticks give forth their splendour, we look up as if we saw the glory of his august presence.

The Divine blessing is fragrant and pure, and so while the

* The word Te is evidently used here for Shang-te, in the sense of God, as it is a quotation from the Book of Odes, from the section called *Pan*, where some complaints are brought against Lé-wâng, who by his tyrannical conduct, had induced Shang-te (or God) to reverse his usual course, and bring down calamities on the people ; hence the poet says, "Shang-te (or God) has reversed (his usual course of proceeding), and caused the lower people to be exceedingly pained," &c., (see Theology of the Chinese, page 223).

The last sentence of the ode from which the quotation is made, runs thus : "Fear the wrath of Heaven (God), and do not dare to trifle ; dread Heaven's changes, and do not venture on irregularity ; Heaven *may be called clear*, he sees you wherever you go ; Heaven *may be deemed bright*, he follows you in all your wanderings." In the above extracts, the words *T'hëen*, Heaven, *Shang-te*, and *Te*, are used synonymously, in the sense of *God*.

red sandal-wood sends up its fumes, we adore as if we felt the adorning of his excellent majesty.

The disciple 趙映斗 Chaou Yang-tòw, after performing his ablutions, reverently composed the above.

Behind the frame-work resembling a door-way, is the hexagonal shrine, containing the sacred writings, on all sides of which there are little doors; the inside is beautifully painted, and contains the twelve tubes, in which the rolls of the law are deposited. The tubes are painted and gilded, of a cylindrical form, about two feet or more in height. The law is written on white sheep-skins, in the Hebrew character; and on the pillars near the shrine is a couplet, written in Chinese, as follows :—

祖念而因天敬天承獨祖
生存以所殺戒殺止能生

Tsoò tŭh chíng t'hëen kíng t'hëen, yin ûrh nëën tsoò
Săng năng chè shă keaé shă, sò è tsun săng.

Our first ancestor received his religion from Heaven, and honoured Heaven alone, which feeling we carry out to the venerating of our forefathers.

The living one prohibited killing and forbade murder, to shew his regard to human life.

Reverently indited by 沈荃 Shin Tseuên, of 華亭 Hwa-ting district.

A little in the rear of the shrine containing the sacred writings, there are two smaller shrines, one on each side, containing tablets, written in the Jewish character; over the right shrine, there is a small slab of azure coloured stone, containing the words—

至教堂

THE HALL OF THE MOST EXCELLENT RELIGION.

In front of each shrine, there is a square table.

Outside the synagogue, there are two separate halls, one

on each side, apparently designed for the reception of guests; over one is a tablet, inscribed with the words—

明鏡堂

THE HALL OF THE BRIGHT MIRROR,

accompanied by a couplet, as follows :—

天經五十三卷口誦心維祝皇圖于鞏固
聖字二十七母家諭戶曉願社稷以靈長

T'hëen king woô shīh san keuán, k'hòw súng sin wei, chŭh hwâng toô yû kung kó.

Shíng tszé ûrh shīh tseïh moò, këa yù hoó heaòu, yuén sháy tseïh è ling châng.

The divine writings are fifty-three in number; * these we recite in our mouths, and meditate on in our minds; praying that the imperial domain may be firmly established. The sacred letters are twenty-seven † in all; these we teach in our families, and display in our dwellings; hoping that the interests of the country may continually prosper.

On each side of the synagogue, there is a range of buildings, and on each side of the terrace, another range of side apartments; in front of the latter range of apartments, on the north side, is a fane, facing the east, dedicated to the forefathers of the seven clans already mentioned; but it is all fallen into ruins. Some of the materials are also disposed

* The Pentateuch is divided in our common Hebrew Bibles into fifty-four sections; but on enquiring of some Jews who came from Persia, it appears that according to their reckoning there are fifty-three, the Masoretic fifty second and fifty third sections being combined in one, which is read during the week of the Feast of Tabernacles.

† The Hebrew letters are generally said to be twenty-two in number, reckoning *Sin* and *Shin* as one. The Jews of Persia, however, by rating the final *Kaph*, *Mem*, *Nun*, *Pe*, and *Tsadi*, as separate letters, make twenty-seven of them. Our travellers not being aware of this, and having with them a Hebrew alphabet as their guide, contended with the Jews at K'hae-fung-foo, that they were mistaken; the Jews, however, held to their opinion, and neither of the parties were able to convince the other.

of. The synagogue is cieled with varnished boards, and the pillars are all painted. The floor is paved with flat stones, but some have been taken away and sold by the professors of Judaism; in the middle of the synagogue where the Emperor's tablet and Moses' seat are deposited, there is a raised floor, made of planks, about one foot higher than the rest of the floor.

In the year 1849, on the 1st day of the 2nd month (February 1st), corresponding to the 20th day of the 12th moon of the Chinese year, the Consul at Amoy, Mr. Layton, sent a letter to the synagogue of the Jews at K'hae-fung-foo, which was received four months afterwards. This letter was merely one of compliment, containing a request for some Jewish books. It was also accompanied by one in the Hebrew character.

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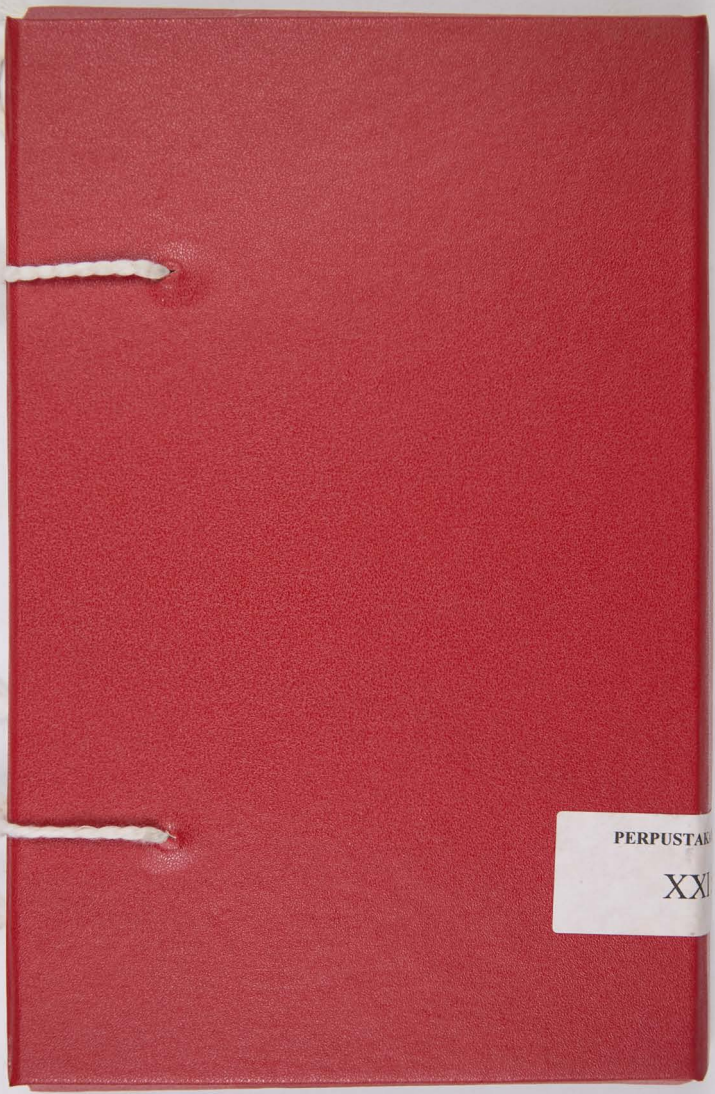
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