

- “The Inn of the Duke of Sü” (徐公店) (B. C. 947—512);
 “The Inn of the Family Li” (李家店);
 “The Inn of the Family K'ew” (丘家店);
 “The Inn of the Three Families” (三家店);
 “The Inn of the Family Shang” (常家店).

Others are named after trees or fruits, as:—

“The Inn of the Banyans” (楊柳店 Yang-liu-tien), a corruption of the old name Yang-lin (羊流店), because it is situated in the native village of Yang-shuh-tsze of the Tsin dynasty (晉羊叔子故里), an adherent of Sze Ma-yen (司馬炎), the founder of this dynasty. (Comp. Mayers, Chinese Readers' Manual, No. 885);

“The Inn of the Red Fruits” (朱果店).

Again, others have miscellaneous names, as:—

“The Inn of the Wheel-wrapping” (車朝店);

“The New Inn” (新店); “The Sideway Inn” (半邊店); “The Firestove Inn” (火爐店);

“The Roast-rice Inn” (炒米店);

“The Inn of All Virtues” (萬德店);

“The Advance Inn” (進頭店), also called

“The Inn of True Bliss” (真福店);

“The Dragon-flower Inn” (龍花店), commonly called

“The Pholo Inn” (婆羅店);

“The Low-sung Inn” (樓桑店) in the native village of Chau-lich of the Han dynasty, better known as Liu Pei (died A. D. 222.) (Comp. Mayers, Chinese Readers' Manual, No. 515), etc., etc.

In fact, the work favorably compares with our best guides for travellers published in Europe.

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Ignorant and Superstitious Methods of Curing Disease in North Formosa.

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1. FOR *Anæmia* is given a jelly made of the bones of a savage recently killed, which are boiled till the broth is of the required consistency. Last year, on the East Coast at the town of San-kiet-á koe, I witnessed the execution of a poor wretch of a savage. Men carried him bound in an open chair and tossed him out at the place of execution, where he fell forward trembling on the ground, then a few strokes by the executioner severed his head from the trunk. Many were standing round anxious to obtain pieces of the body for the

purpose of preparing medicine therefrom, but were prevented from gaining their wish by an order from the Mandarin. One man, however, pressed thought the crowd with two pieces of fresh ginger root in his hand, rubbed them on the neck of the beheaded savage till covered with blood, and started off (as if in triumph) for his home to use the ginger as a medicine for the above disease.

2. *Anasarca*. A young person under the disease is supposed to be influenced by a charm said to have magical effects. His charm, called "Kim Chhêng," which means golden silk-worm, is believed by some to be about the size of one full grown; others maintain it is as large as a cat, while between these two extremes various opinions are held as to its proportions. The creature is supposed to live about the house, and to be able in the night time to visit the fields, plant rice and do other work; but to harbor it is dangerous, for it will lodge in all sorts of places, often in the kettle used for cooking rice, and when one of the family becomes affected with the disease mentioned, it is believed to be in consequence of that person having eaten this creature.

The means used for cure is to take seven legs of fresh crabs and seven blades of grass, put them under the *necessary* for a whole day to steep, then eat them.

3. For *Aphthæ*, with dribbling of saliva. Cockroaches's dung is used as a medicine.

4. For *Asiatic Cholera* many trust to external applications; the skin on several parts of the body is pierced with needles and jerked until becoming quite red by the knuckles of the index and middle fingers bent at right angles. Also hair and ginger are mixed with Camelia oil and rubbed over the body.

5. Medicine for *Catarrh* is prepared thus:—After a coffin has been let down into the grave a chip is taken off by one standing by; with it a piece of the mourning clothes (which are made of hemp) and a handful of the earth dug out of the grave, or better still, from beside the coffin after it has been lowered. These three ingredients being put into boiling water, the infusion made therefrom is preserved for any suffering neighbour who may ask for it.

6. For one troubled with *Diarrhœa*. A sorcerer being summoned, with a knife cuts his own tongue, puts the blood that runs out on a piece of paper, and out of the paper a tea is made, which is given to the patient and supposed to be a sure cure.

7. In case of *Dog Bite* the tartar found around the teeth, especially from where it has been allowed to collect long and in large quantities, is considered very valuable as an antidote. *I can bear witness that this is not difficult to obtain.*

8. *Drowning*. A man having narrowly escaped this fate, and in consequence of falling into the water being afterwards unwell, the

cause is said to be due to a water-devil ; that is, the ghost of a drowned man (who for some unknown reasons) came and hauled his living neighbour beneath the surface. To restore all things to their equilibrium again, a Taoist priest goes to the edge of the water and there worships with liquor, meat, vegetables, etc., and keeps turning round and calling on one of the animal spirits of the patient to return and partake of the feast—the spirit, indeed, that is supposed to have fled when the accident occurred.

9. The sallow countenance, anxious appearance and annoying flatulence of the *Dyspeptic* are supposed to be got rid of by feeding on dog's flesh, particularly that of puppies ; that of the mad dog is by no means to be despised when it happens to be procurable.

10. When one suffers from *Enteritis* camphor wood chips are steeped in boiling water to make a tea, which is drunk to give relief.

11. A child troubled with *Enuresis* must partake of rat's flesh and be brought before its maternal aunt, who administers a sound scolding, which should be particularly beneficial, as the Chinese proverb says, "Good medicine is very bitter ; faithful words displease the ear."

12. A common remedy for *Gastritis* is to steep the fingers in warm water or spirituous liquor ; then the skin of the throat is jerked as mentioned above in the case of Asiatic Cholera.

Is this on the principle of counter-irritation ?

13. For *Goitre* a beggar is ordered to point with the end of a walking stick three times to the tumour, which thereafter gradually decreases in size and eventually disappears altogether. *Wonderful ! Why should Goitres still be seen near the base of mountains ?*

14. To put an end to *Granular Ophthalmia* is very simple. Take seven chop sticks one by one and point them at the eye, and as that is done, put them into water. *Still they come in numbers greater than ever to the foreigner who ignores idiotic rubbish.*

15. To procure *Longevity* one need only go and purchase intestines of the mountain goat, which are to be boiled and eaten as hot as possible ; then he may be sure of at least one of the five happinesses every Chiuaman covets, namely, "wealth, honor, talent, posterity and long life." *Behold the Elixir of immortality ! only a mountain goat ; yet as the graves cry, "give, give," down go the victims one and all in rapid succession to their dark abode.*

16. For *Lumbrici*. Cockroaches are roasted and then infused as tea, which is taken daily with the expectation that it will prove a sure cure for this complaint. By the way, it seems so strange that when foreign medicine is given, parents seem in great dread lest the child should discharge *all* the worms.

17. To relieve *Ortorrhœa*. Take three incense sticks, wrap a little cotton wool round the ends, and with these clean the ears, then the incense sticks must be stuck into the first deposit of cow dung the person comes to, or as chair coolies and burden bearers invariably call it, the "o' ku," black turtle.

18. To cure *Periostitis* and *Rheumatism*. A piece of dried grass about an inch long must be wetted with saliva and stuck on the leg below the knee, then another piece of the same length stuck on the ridge of the nose extending downwards from where the eyebrows meet.

19. *Porrijo Favosa* requires chicken's dung warmed on a tile and mixed with *Camellia* oil to be made into an ointment and put on the parts affected.

20. *Purulent Ophthalmia* is disposed of by the intestines of a bed bug being applied to the eye, a remedy which is considered very efficacious.

21. For *Pyrosis* the urine of a child, less than a year old, must be drunk while still having its natural warmth.

22. For *Rheumatism* is prescribed a kind of soup made of the feet (not the legs) of the monkey, which are very expensive, mixed with pork and spirituous liquors; this is taken internally and is considered not an unpalatable dish.

23. *Scabies* is supposed to be counteracted by the fresh or dried flesh of the python prepared and eaten, but the eating does not cure it. And this whilst sulphur is kept in all the drug shops, and thousands are within easy reach of warm streams flowing from sulphur springs, which would certainly make them whole again.

24. In case of *Syphilis* or *Syphilitic Rheumatism*, toad boiled with pork and made into soup is partaken of by the patient.

25. When one suffers from *Sudamina* (*Miliaria*) some person, generally a woman, rubs both hands of the patient with the edge of a silver dollar, and also rubs along the spinal column till it is quite blue; then the parts thus treated are wetted with saliva, and a cure is believed to be effected.

26. *Tonsillitis* is attributed to the interference of a spirit supposed to have influence over the throat of a dog. To remedy the evil, take a bowlful of rice to eat and spit out the first mouthful for the nearest dog to devour.

27. *Urticaria*, the Chinese say, is due to the leprosy devil, and to overcome the disease they take an old basket of those commonly used for carrying earth, rubbish, etc., and the bamboo sticks used in the *necessarium*, and with these make a fire, through which the sufferer must pass; then with an infusion of ginger mixed with spirits he washes the parts affected.

The basket referred to, made of woven bamboo, is semicircular, open at one side somewhat like a coal-scuttle or dust-pan; and is one of a pair carried by coolies suspended from a bamboo pole resting on the shoulder.

28. If a child of the male sex be frequently ill, the friends will often call in another person, a stranger, whom for the time being they call his father. Others will have an idol, and some even a large piece of rock brought and placed in the house, which all for some time must recognize as the child's father; the boy himself being required to call it "father." Then, if he becomes stronger, his recovery is attributed to these means having been used.

29. If a female child be constantly ailing she is given away to another family as a daughter-in-law. In other cases when the child is always unwell and the parents are unwilling to part with her, they go to another family and procure some rice, soak this and give it to the girl, believing that she will thus be restored to health.

30. During confinement if everything does not go on favorably, parties are sent to search for a thistle with a white flower. This is placed under the bed, and expulsion of the placenta soon follows.

31. If the skin of a new born infant be of a whitish color, two bowls are turned with bottoms to face each other, and some one keeps on grinding one upon the other, asking every now and then if the child is crying yet, and the operation is continued till the child cries. If the infant's skin be of a black or dark color, pieces of a broken frying pan are ground together till the child is heard to cry. *One would think older folks than children might be made to scream at such performances.*

32. When children come under the influence of the monkey devil they must not utter the word "monkey," and the sorcerer beats a gong to drive the monkey spirit away. Then he goes to the nearest hill or elevated spot and uses the rattle made of split bamboo employed to scare birds from the crops, in order to chase the devil out of that region. Afterwards he places some of the child's clothes up in a tree, that the spirit may enter into them and no longer torment the unfortunate youngster.

33. To ease pain from the sting of a wasp some one must try to find its larvæ, then make a poultice of it to apply to the sore spot.

34. Painful cracks in the skin behind the ear, sometimes resulting from exposure to cold winds and rain, are supposed to be caused by the moon having been offended; the individual having dared to point towards her with the middle finger. As a remedy he must therefore face the mistress of the night, and with hands placed together as in act of worship, politely and humbly bow, confess his sins and ask forgiveness.

35. When eating rice, if there seems to be an obstruction in the throat (a matter considered very unpropitious), it is necessary for the one dining to turn the bowl of rice upside down, and with two chop-sticks held upright strike its bottom.

36. In cases such as *Asthma*, *Rheumatism*, *Phthisis* and other complaints, opium smoking is often resorted to and relief obtained for a few times; but almost immediately the unwary victim finds himself bound in its chains and cannot escape.

37. During illness of any kind it is contrary to custom to allow any visitor into the room to see the sufferer; and to avoid the necessity of telling people, a branch of the banyan tree is put up over the door as a sign. How easy it is for new comers amongst the Chinese to break in on what they consider their sacredness and make mistakes that may not be referred to publicly, but are nevertheless disliked and accounted for by the ignorance and domineering spirit of the barbarian intruder.

It must not be inferred from these instances of native cures given that the Chinese are a simple-minded people like some naked Islanders in the southern seas. The north of this Island is filled with medicine shops, and these are crammed with minerals and vegetables of every description, as well as dried animal substances; in fact, nature is ransacked to obtain materials for the trade. It seems almost incomprehensible how such a shrewd and mercantile people as the Chinese, ready as they are to cope with other nationalities in business transactions, etc., can yet be led to such a length in their slavery to superstitious nonsense. Not so very wonderful after all, for were not the most enlightened nations of Europe, less than half a century ago, also bound by the iron fetters of superstition and ignorance? Is not superstition rampant to-day in some corners of that continent in this the last decade of the nineteenth century?—*From Report of the Mackay Mission Hospital.*
