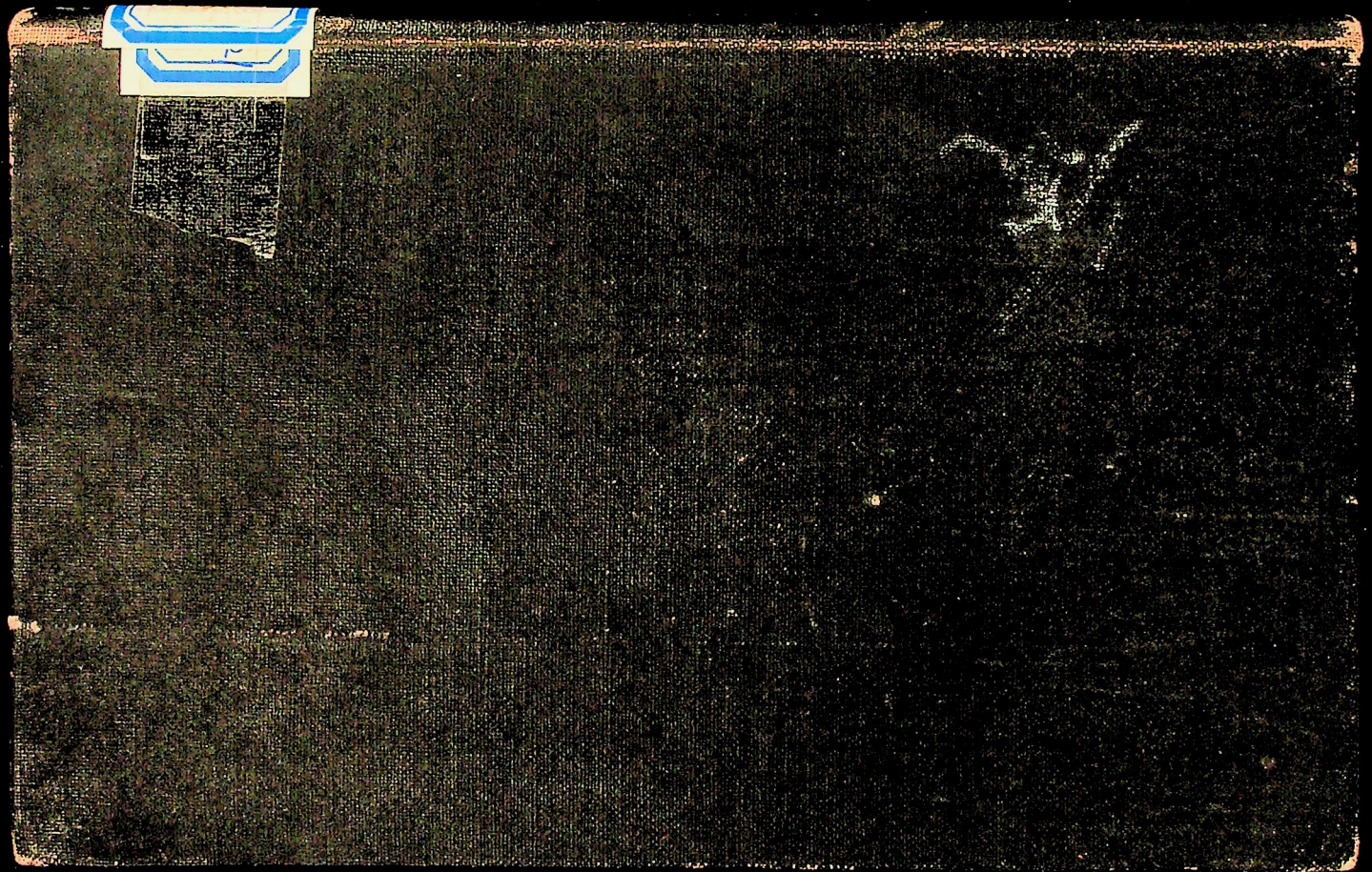


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JOURNAL

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1884.

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SHANGHAI:
Published by the SOCIETY.

1885.

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REPORT

OF THE

COUNCIL OF THE CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1884.

Officers.—At the Annual Meeting held on the 14th March 1884, the following gentlemen were elected Office-Bearers for the year:—

E. B. DREW, *President.*
T. W. KINGSMILL, F. HIRTH, PH. D. } *Vice-Presidents.*
E. ROCHER, *Hon. Sec. and Treasurer.*
LIEUT. G. VON KREITNER, *Hon. Librarian.*
F. W. STYAN, *Hon. Curator of Museum.*
G. JAMES MORRISON, MAX. SLEVOGT, C. DEIGHTON-BRAYSHER, T. S. SOUTHEY, } *Councillors.*

There has been no change in the staff of Office-Bearers during the year, excepting that Capt. von Kreitner on the 1st December 1884 resigned the office of Librarian, owing to his transfer to Yokohama. The vacancy has not since been filled.

Meetings and Papers.—Thirteen General Meetings of the Society were held during 1884, and the following papers—thirteen in number—were read:—

1.—A Buddhist Sheet-tract, with an Apologue of Human Life, translated, with Notes, by the Right Rev. Bishop G. E. Moule of Hangchow; 22nd January.

2.—The Claims of the Chinese as the Inventors of Gunpowder and Fire-arms, by Dr. D. J. Macgowan of Wênchow; 14th March.

3.—Trade Routes in Western China, by Alex. Hosie, Esquire, of H.B.M.'s Consular service, Chungking, Szechuen; 25th March.

4.—A Journey in Chêkiang—First Part—by E. H. Parker, Esquire, H.B.M.'s Acting Consul at Wênchow; 28th March.

5.—The ancient Trade Routes between China and the Roman Empire (Ta-ts'in), by F. Hirth, Ph. D., of Shanghai; 4th April.

6.—At the meeting of 11th April, no paper was read.

7.—A Journey in Chêkiang—Second Part—by E. H. Parker, Esquire; 16th April.

8.—Un Poëte Chinois du XVIII Siècle, Yüan Tseu-ts'ai, sa Vie, et ses Œuvres, by C. Imbault-Huart, Vice-Consul of France; 20th October.

9.—A journey in Fukien,—Wênchow to Foochow, near the sea coast, by E. H. Parker, Esquire; 27th October.

10.—A journey through Central Fukien,—Foochow to Wênchow, by E. H. Parker, Esquire; 10th November.

11.—The Kaaba, or Great Shrine at Mecca, as described by Chinese,—with notes on the old Arab Trade and remarks on Mahommedanism, by H. Kopsch, Esquire, Commissioner of Customs at Ningpo; 24th November.

12.—The Serica of Ptolemy and its Inhabitants, by T. W. Kingsmill; 2nd December.

13.—The Navigation of the Söul River, Corea; by Capt. F. W. Schultze; and the Early Use of Telephones in China, by Dr. D. J. Macgowan; 15th December.

Membership.—During the year 8 new members have been added to the Society's roll; and the number of members on the 31st December 1884 was as follows:—honorary 13, corresponding 28, and ordinary 120. The roll of a year previous (31st Dec. 1883) bore 14 honorary, 27 corresponding, and 138 ordinary members.

This falling off in membership means merely that the names of many persons have been removed from our list, who from long absence or other similar reasons have in point of fact ceased to be members, without actually resigning.

The Council regrets having to record the death of two members, viz: Monsignor de la Place, and Mr. Geo. Carter Stent, both well

known to all students of subjects pertaining to China and the Chinese Language.

Four members have resigned.

Lease to Shanghai Library.—On the 24th of December 1884 the Agreement between the Asiatic Society and the Shanghai Library was renewed, whereby the Asiatic Society engages to continue to let the East Wing of the Society's building to the Library for the 10 years, beginning 1st January 1883 and terminating on the 31st December 1892, at an annual rental of 100 Shanghai Taels. The deed, dated on the 24th December, was signed by Messrs. Drew, Kingsmill, and E. Rocher, as representatives of the Council, and by Messrs. P. J. Hughes and T. Latham for the Library.

Journals: Reprints.—Of the three early Journals which were to be reprinted, one has been published, viz: New Series V, 1868. A second (Old series, No. II May, 1859) is ready for distribution and sale: 450 copies have been prepared, at a total cost of $178.20. The third reprint has not yet been undertaken; but it has been found that it will cost $351.60 to reprint 450 copies. This journal contains a very large number of wood-cuts,—hence its high cost.

Journal for 1883.—The Journal for 1883, 226 pages, contains eight articles, besides Reports, Accounts, Lists of Members, Rules, and a List of Birds in the Shanghai Museum. The number of copies printed is 468 (not including 20 author's copies), and the cost is $482. It is ready for distribution and sale.

Journal for 1884.—The journal for 1884, First Part, about 130 pages is nearly ready for issue. It is to contain, besides Reports, Accounts, and the like, six articles. The first is entitled Animal, Fossil, Mineral and Vegetable Productions of the Ichang Consular District, by Consul C. T. Gardner. (This paper was not *read* before the Society, because its character was not considered to be of a kind suitable for reading.) Then follow the three articles by Mr. Parker descriptive of his journeys in Chêkiang and Fukien, Bishop Moule's Description and Translation of a Buddhist Tract, and Mr. Hosie's paper on Trade Routes in Western China, all which articles were read before the Society in the Spring of 1884. Of this volume 500 copies will have been prepared, besides 20 author's copies.

Unpublished Papers.—The paper by Dr. Hirth entitled "The ancient Trade Routes between Ta-ts'in and the Chinese Empire" is not to be published in our journal, as it forms part of his study entitled "China and the Roman Orient," which will shortly leave the press as an independent work. Respecting the remaining papers named at the beginning of this Report as having been read in 1884, it will be for the incoming Council to determine as to the publication of all or a portion of them as a Second Part in the Journal for 1884.

Shanghai Museum.—The Council calls the attention of the Society to the work accomplished during the year in the Museum: many old specimens have been replaced by new, public attention has been called to the want of more specimens of birds, and this call has been well responded to; and new show cases are being put up. The location of the Museum, as is universally admitted, is not such as to attract the public to it: but the present time is not a favorable one for bringing forward proposals for any radical changes respecting this institution.

Society's Finances.—As to the finances of the Society, the showing at this moment is not at first sight a very good one; but it need only be stated that the present want of a larger balance in the form of money is due to the fact that this balance is partly represented just now by an exceptional amount of books,—i.e. the new Journals, and the Reprint, all as yet undistributed—by the sale of which funds will soon be again realised. We have good reason to expect a remittance from Trübner & Co. in April for journals sold; and we are looking to a like settlement with M. Leroux, the Paris bookseller.

Society's Library.—During the year 1884, but very few additions have been made to the Library; and the condition and requirements of this department ought, we think, to receive the special attention of the incoming Council. It is remarkable and no less a matter of regret, that our excellent library is so little used.

Want of public interest in meetings.—The fact is beyond question that little or no interest in our meetings is taken by the general public in Shanghai. During 1884 the meetings were held with

great regularity, both in the Spring and Autumn sessions, and they were freely advertised. The effect of these measures was, however, only insignificant. The questions whether the Society ought or ought not to endeavour to attract the public to our meetings, and, if so, how this is to be brought about, are for the new Council to deal with.

Subscriptions in arrear.—The only remaining matter to be referred to is the difficulty of obtaining from many of our members the regular and prompt payment of their subscriptions.

Possible usefulness of the Society.—It is beyond question that the China Branch of the Asiatic Society is an institution which foreign residents in China could ill do without. But it is equally beyond question that the value of the Society is not at this moment sufficiently appreciated as a means and a stimulus to the study of Sinology.

Treasurer's Report.

Gentlemen,

In submitting to you the accounts of the society for the year just ended, I have much pleasure in being able to report favorably on the financial condition of the Society.

You will see from the enclosed statement that on the 1st of January 1884 the Society was credited with the sum of Tls. 188.65, and that during the year the receipts amounted to Tls. 899.76, derived from Subscriptions, the sale of re-printed Journals and rent from the Shanghai Library.

Though the income is more than last year, the Expenditures have been unsually heavy, amounting to Tls. 793.17. The cost of printing of journals for 1883-1884, wood-cuts, etc., amounted to Tls. 639.76. Out of this sum Tls. 429.51 have been paid, leaving a balance due of Tls. 210.25.

Your treasurer regrets to say that the uncollected subscriptions amount to $475.00, and it is not anticipated that these arrears will bring more than about $250.00.

As regards the Museum, the income for last year including the liberal grants of the English and French Municipal Councils, amounted to Tls. 684.36 and the expenditures to Tls. 652.66, leaving a balance of Tls. 31.70 which has been carried to the new account. I am glad to say that the funds have admitted of two years' interest being paid on the Loan made by the Recreation Fund, thus leaving the interest due at date only two years in arrears.

E. ROCHER,
Hon. Secretary & Treasurer.

Shanghai, 1st February, 1885.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1884.

Receipts.	Tls.	cts.
To Balance from last year's Account	188	65
„ Subscriptions for 1882-1883-1884	511	33
„ Sale of Journals ... ... }	93	25
„ Received from Subscribers... ... ... }		
„ Rent from Shanghai Library	100	00
„ Interest on current Account	6	53
	899	76

Expenditure.	Tls.	cts.
By Assistant Librarian	60	00
„ Noronha & Sons, 500 Reports...	32	70
„ Stationary and Sundry Printing	11	79
„ Sun Fire Insurance Renewal Policies	37	50
„ Printing of Journals 83-84	432	13
„ Repairing Roof	81	00
„ Reducing Maps	11	09
„ Sundry Postage & Collectory Subscription ...	11	93
„ Advertisements in 3 papers	104	44
„ Municipal and other Taxes	6	70
„ Chinese Government Ground rent	1	46
„ Balance	109	02
	899	76

E. & O. E.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct.
Signed. T. S. Southey.
Max. Slevogt.

Shanghai, 31st *January*, 1885.

SHANGHAI MUSEUM.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1884.

Receipts.	Tls.	cts.	Expenditure.	Tls.	cts.
To Balance from last Account	77	83	By Shanghai Library Rent to 31st Dec. 1884 ...	150	00
„ Municipal Council Grant, English	500	00	„ Taxidermist's wages 12 months, $30=... ...	263	88
„ „ „ French	100	00	„ Coolie's „ 12 „ @ 5	43	98
„ Interest on Current Account	6	53	„ Sundries	33	10
			„ Fire Insurance	5	00
			„ Municipal and other Taxes	6	70
			„ Interest on Loan from Recreation Fund ...	150	00
			„ Balance	31	70
	684	36		684	36

E. & O. E.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct.
Signed. T. S. SOUTHEY.
M. SLEVOGT.

Shanghai, 31st *January*, 1885.

Curator's Report.

To the President and Council of the

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

Gentlemen,

In continuation of my report dated 30th September last, I have now the pleasure to add that the work of renewing and improving the collection in the Museum has been proceeding satisfactorily during the last three months.

A list of specimens received during the period is appended.

I am glad to be able to state that a greater interest seems to be taken at present in the Museum than has been the case hitherto; and there is every hope that, as the collections increase in value, a larger share of support may be given to this institution by the public.

F. W. STYAN,
F.Z.S.

SHANGHAI MUSEUM.

SPECIMENS ADDED TO THE COLLECTION, OCTOBER 1ST TO DECEMBER 31ST, 1884.

SCIENTIFIC NAME.	ORDINARY NAME.	WHERE FROM	BY WHOM PRESENTED.
Gecinus Guerini.	Green Woodpecker.	Shanghai District.	J. P. da Silva.
Nettapus Coromandelianus.	Goose Teal.	Kiukiang.	F. W. Styan.
Cyanopolius Cyanus.	Blue Magpie.	Shanghai District.	Do
Fregilus Graculus.	Chough.	Peking.	C. Wang.
Fringilla Canaria.	Canary.	Captivity.	P. A. Cordeiro.
Podicops Minor.	Little Grebe.	Kiukiang.	F. W. Styan.
Upupa Epops.	Hoopoe.	Shanghai.	Dr. Burge.
Lanius Schach.	Schach's Shrike.	Shanghai District.	F. W. Styan.
Falco Peregrinus.	Peregrine Falcon.	Do.	P. McGregor Grant.
Grus Viridirostris.	White Crane.	Corea.	A. Stripling.
Mergus Albellus.	Smew.	Shanghai District.	A. J. Leach.
Emberiza Spodocephala.	Grey-headed Bunting.	Do.	F. W. Styan.
Alcedo Bengalensis.	Bengal King Fisher.	Do.	Do.
?	A Caterpillar.	Swatow.	H. Sage.
Vanellus Cristatus.	Peewit.	Shanghai District.	Capt. N. P. Andersen.
Caccabis Chukar.	Two Chukar (Chefoo) Par-	Chefoo.	*Purchased.*
Alauda Arvensis.	Skylark. [tridges	Shanghai District.	F. W. Styan.
Garrulax Perspicilatus	Masked Jay-thrush.	Do.	Do.
Accipiter Nisus.	Sparrow-hawk.	Do.	J. M. d'Oliveira.
Pelecanus Philippensis.	Philippine Pelican.	Wuhu.	C. A. Swanstrom.
Anas Zonoryncha.	Yellow-nib Duck.	Woosung.	F. W. Styan.
	Fossil Wood.	Arizona.	D. C. Jansen.
Totanus Calidris.	Redshank.	Shanghai District.	W. H. Tottie.
Lycos Dauricus.	Pied Jackdaw.	Do.	J. M. d'Oliveira.
Mergus Merganser.	Goosander.	Do.	,, F. W. Styan.
Meles Leptorynchus.	Badger.	Do.	*Purchased.*
Hydropotes Inermis.	White variety River Deer.	Do.	*Do.*
Alanda ?	A Lark.	Do.	*Do.*

JOURNAL
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ARTICLE I.

ANIMAL, FOSSIL, MINERAL & VEGETABLE PRODUCTS.

Consular District of Ichang in the Province of Hupeh, China.

BY

CHRISTOPHER THOMAS GARDNER, Esq.,
H. B. M.'s Consul.

I.—ANIMAL PRODUCTS.

THE Ichang Consular District produces few animal products. Some are valuable and might be increased:

I.—The Ateuchus 羌蜣 or Tumble Dung beetle, used as medicine.

II.—Bones of Tiger.—The Tiger is rarely found in this district. The bones are much valued by natives as medicine. The beast is welcomed here as it keeps down the number of wild pigs which are a great pest to the mountain farmers.

III.—Cicada.—The cast pupal shell of the Cicada 蟬退 is used as a medicine.

IV.—Furs of Leopards, the Golden Monkey, Fox, &c., are occasionally to be bought. A trade might be done in skins of Otters, which abound here, and are bred and domesticated for fishing purposes.

V.—Feathers here are thrown away; a trade might be done in them both for bedding and ornaments. Among beautifully plumed birds, I may mention the Reeves and Golden Pheasants, Tremminck's Tragapan, the Mandarin Duck, (aix galericulata), Kingfishers, the Urocissa Sinensis, &c.

VI.—Fish.—There is a great variety; I have only identified the carp and sturgeon.

VII.—Gallnuts of two kinds are produced here: 1. 女貞子 Gallnuts produced by an insect which feeds on the Rhus Succedanea. 2. 五棓子 Gallnuts of an insect feeding on the Sumach Rhus semi-reata; of the latter a large quantity is exported, viâ Hankow, to England.

VIII.—Hides.—The trade may extend. Till lately hides were wasted or sold for a trifle. Recently the demand for them in Hankow for the home market has caused them to be looked after.

IX.—Honey of very good quality is produced in this district, and sells for two pence to three pence a pound. It may become an export.

X.—Honeycomb used by the Chinese as a medicine.

XI.—Horns.—The trade in the horns of buffalo and oxen may extend if local markets develop.

XII.—Leather is prepared fairly well by the natives here. The export trade may increase.

XIII.—Musk from the Musk Deer is produced in small quantities at Ho-fêng-chow.

XIV.—Magpie Dung 五靈脂.—A medicine made of is prepared in this district. It is prized by the Chinese.

XV.—Pigs' Bristles.—A trade in this article might be developed.

XVI.—Porpoises abound. The natives do not attempt to utilize either the skin or oil.

XVII.—Scales of Pangolin 穿山甲.—The Manis Javanica exists in Ho-fêng-chow where a medicine prized by the Chinese is produced from the scales.

XVIII.—Silk.—The production both of Silk and Silk Piece Goods is tolerably active here. Of the piece goods almost all are locally consumed. Raw Silk, Waste Silk and Silk Cocoons from this district are beginning to be exported to England. Till lately Waste Silk was only used for caulking vessels, &c. The climate here is favorable both to

the mulberry and to the silk worm. The outturn of Silk, especially in the lowlands, might be increased.

XIX.—Snake Skins 蛇蛻 are here made into medicine.

XX.—Wax Yellow or Bees Wax might form an export.

XXI.—Wax White, made by an insect of the family of the Fulgoridæ of the Homoptera. A curious point in the production of White Wax is that the insect producing it has at different stages of the existence to be reared on two distinct trees. Most of the White Wax exported from this place is produced in Szechuan; a small quantity, which could be increased, is produced here.

XXII.—Wasp Nest—Used by Chinese as a medicine.

II.—FOSSILS.

Three kinds of Fossils produced in this district are staples of trade.

1. 寶塔石 Orthoceras.
2. 太極石 Ammonites.
3. 石燕 Not identified.

The Chinese call the first "Pagoda Stone." That found in slate at Nanchiehah, about 40 miles N.E. from the Consulate, is cut and polished, and is either framed as a picture or made into ornamental furniture.

The same holds good of a certain Fossil ammonite which is called "Kosmos Stone" from its resemblance to the Chinese symbol for the kosmos ㊐.

These Fossils do not appear in the trade returns.

The third kind of Fossil is called by the Chinese "Stone Swallows,"—it is ground down and used as a medicine.

III.—MINERAL PRODUCTS.

I.—Agates are found in many places near Ichang. They are very plentiful at Fêngpaoshan about 12 miles East of the Consulate. There is no industry here either in finding or polishing them.

II.—Antimony.—I have obtained this metal from two places, 九台山 in Changlo on the Hunan border about 150 miles S. by W. of the Consulate, and from 三路口 in Hofêngchow not far from the first-named place. It is found in the form of nuggets in the clay.

III.—Barytes.—150 miles S.W. of Consulate.

IV.—Calcareous Spar 寒水石, Chang-yang.—It is ground for making medicine.

V.—Coal.—It would be more difficult to name hills in this Consular district where coal does not exist than where it does. It is only when the coal is exactly suited to the natives' requirements, or where the mine is favourably situated, that the coal is worked to any extent.

There is a light, greenish-coloured coal said to be of excellent quality produced in Siangyangfu on the Han River.

In many places the shafts are left open and coal extracted as people in the neighbourhood require it either as fuel or for burning lime.

VI.—Copper has been sent me from four places in Chang-lo, viz: 九台山, 楊家台, 小溪, 路抵溪. It doubtless exists elsewhere. The ore from 九台山 is said to yield 20 per cent of pure metal.

VII.—Gold must exist in the neighbourhood. During winter there is a little washing for gold dust below Chih keang, 45 miles S.E. of this; gold in bars is exported concealed about the person. The silver of Szechuan and Yunnan contains a certain percentage of gold, and there is an importation here, in native boats, of sulphuric acid to extract it. Further veins of quartz exist in the lime stone, some of which are said to be auriferous.

VIII.—Granite and Syenite exist about 20 miles up the river at Nanto, where they are chipped into mill stones, mortars, cattle troughs, &c.

IX.—Iron exists in various forms in this Consular district. I have found iron ore at Chingshuiwan, 95 miles S. by W. of the Consulate (near Chingshuiwan there are small smelting works). On the banks of the Yangtsze, 20 miles above the Consulate, I found iron ore under the granite boulders. At Itu, 30 miles below the Consulate, I found Iron Pyrites. I found iron ore and iron stone at Chin kangshan, about 20 miles N.W., and also at Nan chiehah, 40 miles N.E. of the Consulate. Mr. Tsêng, a native engineer, found iron nodules at Hsiangchi, 50 miles above here, and red oxide of iron at Wantan, about 160 miles to the S.W. Iron exists almost all over the district. Iron cauldrons and rude agricultural implements are to a certain extent exported in native vessels.

X.—Lead and Lead Ore.—I have obtained from three places in the Ichang Consular district:—

Hsingshan ..... 70 miles N. by W.
Hofêngchow .....150 ,, S. by W.
Chiutaishan .....160 ,, S.

Plasters made of lead 陀僧 are produced in Hofêngchow and are exported in native vessels.

XI.—Lime.—Burning lime is a large industry here; all over the country there are large and small lime kilns.

XII.—Lime Stone is much used for foundations of houses and walls. In the quarries at Kwangmeushan on the Ching river, 10 miles above Itu, over 500 men are employed. At the quarries at Hoaitsze, some 18 miles above Ichang on the Yangtsze, over 100 men are employed. The rough stone costs at the quarries about two pence half penny per foot, and can be delivered at Ichang for three pence per foot.

XIII.—Marble is said by the Ichang gazeteer to exist at Hsiangchi. I have not seen any.

XIV.—Mercury is said to be found in small quantities, 95 miles S.E. of the Consulate near Shasze.

XV.—Oolite exists in many places.

XVI.—Rockeries.—The water trickling over lime stone covers stalks and leaves of plants with a thick coating of lime and forms stones of curious shape, which are cut out and planted with ferns, cineraria, &c. About £350 worth of these rockeries are sent from this yearly by the steamer to Hankow.

XVII.—Saltpetre is found in caves in the lime stone; being contraband of trade it is only exported in native vessels.

XVIII.—Sandstone exists in a belt of country running west. It is not much quarried.

XIX.—Silver.—The mines of this metal are principally situated in Yunnan, which belongs rather to the Chungking than to the Ichang Consular district. There is reported to be a silver mine at Hushui, about 100 miles N.E. of the Consulate.

XX.—Slate.—Shaly slate is found running for miles under the red clay and white lime stone of the coal-producing hills. A solid slate is found at the top of the white lime stone cliffs of the Ichang gorge. At this spot

many of the houses of the natives are roofed with slate. There used to be quarries in the caves near for obtaining slate to make native ink palettes, but they have been recently closed for fear of the roof of the caves giving way.

IV.—PLANTS AND VEGETABLE PRODUCTS.

The following are the plants and vegetable substances produced in the Ichang Consular District as far as I have as yet been able to ascertain and identify them.

Monsieur Fauvel, of H. I. M. Customs, has been kind enough to go over the list and to make some corrections.

I.—Acacia.—The Acacia Concinna [Mimosa Saponaria Roxburgh] 皂莢. This tree produces a reddish-tinged flower and a black seed from which soap is made; other kinds of Acacia (among which is the Acacia Ferox) grow in this district, but they are not as far as I know put to any use.

II.—Aconite 草烏頭.—The roots of various Aconites are used as heroic remedies. I know of three varieties produced in this district:—

1. Aconitum Sinense 草烏 (monk's hood.)
2. Aconitum Lycoctonum 狼毒 (wolf's bane.)
3. Aconitum variegatum 香附.

III.—Acorus.—One species 菖蒲 is used as a tonic, and the root of another 香根草 as a nutritive.

IV.—Adenophora verticilluta 沙參.—The root of this campunalaceous plant is supposed to have the restorative effects of ginseng.

V.—Ailanthus Glandulosa 樗.—The leaves of this plant are used as an astringent.

VI.—Alder 杞木 is said to grow in the Chang-lo district.

VII.—Aloes Lign. (Aquilaria Agallocha Roxburgh) 沈香木 is said to grow in Hsing-shan.

VIII.—Amaranth 野莧 (Love lies bleeding) is eaten as a vegetable, as is also 馬齒莧 or 長命菜 Amaranthus Oleraceus (goosefoot). Portulaca is also eaten. The root of the Amaranth pupalia geniculata 牛藤 is prescribed for rheumatism and syphilis. There is another variety of Amaranth here 黃花蒿 or 草蒿.

IX.—Amaryllis 慈菇.—The native gazeteer classes this plant among fruit bearing shrubs.

X.—Amomum 白 茏.—The paste made from this plant is used to cure wounds. The Rhizome of another variety of Amomum 三 七 is used as a restorative and sells for a high price.

XI.—Anchusa Tinctoria (Borage wort) 紫 草.—The root is used in small pox.

XII.—Andrographis paniculata 黃 連.—A drug made from this plant is given to new born infants.

XIII.—Angelica 前 胡.—The root of the Archangelica Officinalis is given as a tonic, as is also the root of the 獨 活 a plant very sensitive, perhaps a species of Angelica.

XIV.—Anise 八 角.—The growth of this plant in this district is probably recent as it is not mentioned in the native gazeteer.

XV.—Apricot (Amygdalus).—Four varieties grow in this district. The Silver, Golden, Sand and Plum Apricot 杏.

XVI.—Aralia Palmata 五 加 皮.—A tincture made from this plant is prescribed for rheumatism and syphilis.

XVII.—Arbor Vitæ 大 柏.

XVIII.—Arbutus (Myrica Sapida) 楊 梅 Arrowroot.—See Starch.

XIX.—Artemisia Abrotanum (Southern wood) 茵 陳 蒿.—A decoction from this is given for colds. The Artemisia Moxa (Mugwort) 艾 is used as a counter irritant. The Artemisia Dracunculus 青 蒿 (wormwood) in skin diseases, and the Artemisia Leonuris Sinensis in puerpeval fevers 益 母 草.

XX.—Arums, Aroids and Aracious plants.—The number of these in this district is considerable. I have identified the 半 夏 the Arisæma triphyllum and Pythonium used as an anæsthetic, the 天 南 星 Arum Pentaphyllum given in apoplexy the 萬 年 青 Arum ophioglossum, and the 觀 音 蓮 Arum Lily.

XXI.—Ash.—I fancy I have seen the Ash in Chang yang and Chang lo. They call it there 柳 a name given to the Tamarisk Tree.

XXII.—Ash Mountain 棠 梨 (Grewia elastica).—I fancy I have seen this plant, but Mons. Fauvel thinks I must have mistaken another plant for it.

XXIII.—Asparagus.—A species of 龍 鬚 菜.

XXIV.—Aster 粉 團.

XXV.—Atractylodes rubra 蒼朮 is used as a tonic.—A lotion is also made from it for sore eyes.

XXVI.—Araucaria Imbricata ?—Identification doubtful.

XXVII.—Autumn tree (Catalpa Bungei) 楸木.—Of the leaves of this tree a lotion is made for wounds.

XXVIII.—Azalea pontica and Azalea procumbens 映山黃 or 黃杜鵑 and 映山紅 or 紅杜鵑.

XXIX.—Balsam (Impatiens Balsamina) 鳳仙花 or 指甲花.—The seeds are given to women in child birth.

XXX.—Bamboo.—Of the 60 kinds of Bamboos known to Chinese botanists, 20 grow in this Consular district:—

1. 南竹 Southern or Giant Bamboo used for masts, water pipes, buckets, &c.
2. 筀竹 The kwei bamboo. The sprouts are eaten as a vegetable, the sticks are used as boat hooks, scaffolding, fencing for gardens, carrying poles, and the bark is made into strong rope.
3. 水竹 The water bamboo. Sprouts eaten, and a fine matting made from the fibre.
4. 山竹 The hill bamboo. Sprouts eaten.
5. 叢竹 The bush bamboo has long intervals between joints; is used for making opium pipes. The fibre makes good paper.
6. 紫竹 Black bamboo.—Used for ornamental basket work.
7. 班竹 Spotted bamboo makes stems of tobacco pipes, fan handles and various ornaments.
8. 慈竹 The love bamboo is largely grown in Chang lo, Changyang and Itu for making paper.
9. 淡竹 The flavourless bamboo. From the leaves of this bamboo an emollient decoction is made which is prescribed for diseases of the head and chest.
10. 篠竹 Dwarf bamboo, from which the shafts of arrows are made.
11. 箬竹 Bambusa latifolia, from its leaves sails, hats and waterproof clothing are made.
12. 羅漢竹 Bhodisvatta bamboo is used for fan handles.
13. 鳳尾竹 The fern bamboo.
14. 藍田竹 The blue field bamboo.

15. 荊 竹 The thorny bamboo.
16. 實 竹 The true bamboo.
17. 風 竹 The wind bamboo.
18. 冷 竹 The cold bamboo.
19. 軟 竹 The soft bamboo.
20. 龍 頭 竹 The dragon head bamboo.

Bamboo celestial or flowering,—see nandina domestica.

XXXI.—Banana (Musa Sinensis) 芭蕉 or 甘蕉.

XXXII.—Barberry (Berberis Lycium) 枸杞根 and 地骨皮.—The root and bark are used as astringents.

XXXIII.—Barley (Hordeum Vulgare) 大麥.—Sown in October and November and reaped in April.

XXXIV.—Bead tree (Melia Azedarach) 苦楝樹. The fruit of this tree is used as a disinfectant and febrifuge.

XXXV.—Beans. I know of 18 varieties of beans and peas in this district.

1. 白 豆 Dolichos Soja White.
2. 黃 豆 Dolichos Soja Yellow.
3. 黑 豆 Dolichos Soja Black.
4. 赤 豆 Dolichos Soja Red.
5. 綠 豆 Phaseolus Angulata and Vicia Sativa.
6. 豌 豆 Pisum Arvense.
7. 五 月 豆 June Bean.
8. 九 月 豆 October Bean.
9. 四 季 豆 Perennial Bean.
10. 扁 豆 Dolichos Lablab.
11. 刀 豆 Dolichos Lablab.
12. 胡 豆 Faba Vulgaris (Horse Bean).
13. 龍 爪 豆 French Bean.
14. 虎 爪 豆 Tiger claw Bean.
15. 蛾 眉 豆 Ngo Mei Bean.
16. 虹 豆 Kang Bean.
17. 禍 豆 Huo Bean.
18. 藿 豆 Huo Bean.

Tubs and jars of pickled beans line the bank of the river just above Ichang for export in native boats to Shasze and other places down river.

XXXVI.—Beet 甜 菜 or 菪 蓬 菜.

XXXVII.—Bell wort (Platycodon Grandiflorum) 桔 梗 is used as a tonic. Out of the root an imitation ginseng is made.

XXXVIII.—Bignonia 凌霄 or 紫威—the flowers are given in puerperal fevers and certain female disorders.

XXXIX.—Birth wort (Heteropa Asaroides) 細辛.—The root is used for rheumatism.

XL.—Blackthorne 木香.

XLI.—Box tree (Buxus Sempervirens) 黃楊.—Of the wood combs are made, and of the leaves a cooling medicine.

Borage wort.—See Anchusa Tinctoria.

XLII.—Buckthorne [Zizyphus Jujuba] 棗 is grown largely in Tangyang; 棗仁 are kernels of this plant and of the Rhamnus Zizyphus (see China Date); they are made into wine.

XLIII.—Buckwheat (Polygonum Fagopyrum) 蒿爽.

XLIV.—Burr (Xanthum Strumarium) 蒼耳子 is used as a tonic.

XLV.—Cabbage (Brassica) 白菜.—There are several species of Cabbage in this district 油菜. Brassica Sinensis from the seeds of which oil is made; the Giant Cabbage and others.

XLVI.—Cactus (local name 堂八長 Calladium) 慈姑.—See Amaryllis.

XLVII.—Camelia Olifera.—Two varieties grow wild in this Consular district, 油茶, from which oil is extracted, and the 山茶.

XLVIII.—Camphor tree (Laurus Camphora) 樟 grows in Changyang and Kweichow; the wood forms a staple of native trade.

XLIX.—Camphor.—A drug resembling Camphor 龍腦 or 鹿腦 is produced here.

L.—Capsicum.—Two species grow here, the 廣椒 and the 山胡椒.

LI.—Cassia (Saphora Japonica) 槐 grows in Chang lo. The buds are used for curing sores behind the ears, and a dye is made from the bark.

LII.—Caragana Flava 黃精.—The root is supposed to confer longevity.

LIII.—Carrots 胡蘿蔔.

LIV.—Cart track (Plantago Major) 車前草.—The seeds are used as a diuretic.

LV.—Castor oil plant 草蔴.—The seeds are used for making Castor oil.

LVI.—Cedar; the 樫木 which grows in Chang lo is probably a species of Cedar.

LVII.—Celery (Apium Graveolens) 芹 and perhaps 同蒿.

LVIII.—Centaury 龍胆草 is used as a cooling medicine.

LIX.—Chamomile (Chrysanthemum Indicum) 金盞花 or 長春花.

LX.—Charcoal of excellent quality is produced in this district, especially in Chang lo, Itu and Hsingshan. It is made both of Chestnut and Oakwood, and is largely exported in native vessels.

LXI.—Cherry (Cerasus, Pseudo Cerasus) 櫻桃.—The fruit is ripe in the end of April and beginning of May, 山櫻桃. Mountain Cherry fruit not edible 棠棣 or 郁李 is the Wild Cherry (Cerasus Communis) and the 茱萸 is the Cornelian Cherry (Cornus Officinalis), the fruit of which is used as an astringent.

LXII.—Chestnut (Castanea).—The 板栗 produces large fruit which is exported. The 茅栗 produces small fruit, its timber is used for cart beams and knees of boats, besides being burnt into charcoal.

LXIII.—Chickory (Cicorium Intybus) 萵苣 or 萵苣.

LXIV.—Chimonanthus Fragrans 臘梅.—The leaves are used as a cooling medicine.

LXV.—China cineraria 虎耳草.

LXVI.—China date (Rhamnus Zizyphus) 棗 and another species 拐棗.—The dried fruit resembles the dried fruit of the Palm date. See Buckthorne.

LXVII.—China grass (Boehmeria Nivea) 纻麻.—The fibre and a coarse cloth made from it is an article of the native trade of this district.

LXVIII.—China Mahogany (Cedrella Odorota) 椿木 is much used for furniture, building sides of canoes, &c. The young shoots are eaten as a vegetable.

LXIX.—China Olive (Canarium) 青果 or 橄欖.—The fruit is prepared as the true olive.

LXX.—China root (Smilax Sinensis) 土茯苓.—A decoction is made from the roots.

LXXI.—China Skullcap (Scutellaria Viscidula) 黃芩 is used as a febrifuge.

LXXII.—China spinach (Chenopodium Rubrum) 莧.—

The boiled leaves of this plant taste like spinach. (See convolvulus).

LXXIII.—Chrysanthemum 翁.—A lotion for the eyes is made of the flowers.

LXXIV.—Cicuta (of the Umbelifer) 蕠木.—Used as a stimulant.

LXXV.—Cinnamon 官桂 is an article of local trade.

LXXVI.—Citron.—Two species of Sarcodactylis Odorata (Buddha's hand) grow in this district, the 佛手甜 and the 香櫞 or 枸櫞. The fruit is much prized by the Chinese, who place it in vases for ornament.

LXXVII.—Convolvulus. Convolvulus Reptans, 菠菜 sometimes called the China Spinach.—There is another edible Convolvulus 甕菜, which I have not been able to class. A Convolvulus out of the root of which 黨參 an imitation ginseng is made, and two the 紫菀 and 牽牛 from which drugs areprepared.

LXXVIII.—Convalaria 麥冬草—Out of this a much-prized Chinese drug is prepared.

LXXIX.—Clematis Vitalba 木通.—Wood used as a laxative.

LXXX.—Cloth, Cotton 布 is made in Tunghu, Chang yang, Patung, Tangyang, &c. Cloth, Hemp, coarse in Ho fêngchow; Grass cloth and Bamboo Fibre cloth in various parts of this district; cloth made of the Fibre of the Dolichos Trilobus is an important article of the trade of Hsingshan and Patung.

LXXXI.—Cockscomb (Aloysia Cristata) 鷄冠.

LXXXII.—Colt's foot 款冬花 prescribed for coughs.

LXXXIII.—Coriander 莞荽.

LXXXIV.—Cotton Raw 木棉. The principal staple of Ichang, extensively cultivated over all the plains and low hills; largely exported to Szechuan.

LXXXV.—Crab Apple (Pyrus Malus) 花紅 and 木檎.—A preserve made of the crab apple is much eaten by the Chinese.

LXXXVI.—Crape Myrtle (Lagerstræmia Indica) 紫薇 or 滎紅.

LXXXVII.—Cydonia Japonica 西府海棠.

LXXXVIII.—Cucurbitaceous plants.—Of these I know of 18 varieties growing in this district:

1. 甘瓠 Sweet Calabash.

2. 苦瓠 Bitter Calabash.
3. 匏瓠 Long ,,
4. 甘壺蘆 Sweet Double Gourd.
5. 苦壺蘆 Bitter ,, ,,
6. 藥壺蘆 Medicine ,,
7. 冬瓜 or 白瓜 Cucurbita Pepo [Tallow Gourd] and the Benincasa Cerifera (Pumpkin).
8. 越瓜 or 椀瓜 or 菜瓜 Giant Cucumber.
9. 胡瓜 or 黃瓜 Common Cucumber [Cucumis Melo].
10. 絲瓜 or 蠻瓜 Cucumis Longa.
11. 苦瓜 or 錦荔瓜 or 癩葡萄 Momordica Balsamina.
12. 西瓜 Citrullus [Water Melon].
13. 香瓜 or 八輪金瓜 Musk Melon [Cucumis Melo].
14. 南瓜 Southern Melon [Cucurbita Melopepo].
15. 哈密瓜 Crab Melon.
16. 鐵瓜 Iron Melon.
17. 八月瓜 or 八月麥 October Melon.
18. 水冬瓜 Water Winter Melon.

LXXXIX.—Cynaraceous Plants 續斷.—Circium Lanceolatum is prescribed as a tonic and for diarrhœa, 小薊 is taken internally as an antiscorbutic, and the 大薊 is made into poultices to apply to boils.

XC.—Cypress 柏.—Biota Orientalis, 寶塔柏 Cupressus Thuyoides 牛尾松 Cupressus Funebris.

XCI.—Daisy.—The Chinese word 粉團 includes daisies and many other of the compositæ.

XCII.—Dandelion 蒲公英 is used as a tonic.

XCIII.—Daphne Gensykwa 丁香.—Two species, one white and one yellow.

XCIV.—Deodar [Cedrus Deodara ?]—Identification doubtful.

XCV.—Digitalis [Fox Glove).—Dianthus, see Pink.

XCVI.—Dogbane [Apocynum Juventûs] 何首烏.—The root of this plant is supposed to confer long life and posterity.

XCVII.—Dolichos Trilobus 葛.—This is a much valued plant here. The flower is eaten as a vegetable. The root is given in fevers, and from it a starch is made. The fibres

are woven into cloth. It forms an important item in the domestic trade of the district.

XCVIII.—Duckweed [Lemna and Riccia] 萍.

XCIX.—Dyes Vegetable 紫草.—A red dye is produced here and exported, made from the Tournefortia Arguzina. Two green dyes 凍綠皮 and 青皮 are made from the barks of the Rhamnus Infectorius and Cassia. Also Indigo (q. v.).

C.—Egg Plant [Solanum Melongena] 茄.

CI.—Elecampane [Inula Chinensis] 旋覆花.—Tonic and Stomachic.

CII.—Elm [Ulmus Chinensis or Microptelea Sinensis] 榆梓樹.

CIII.—Endive [Cicorium Endiva] 苦荼菜.

Epiphyte, see Mulberry.
Equisetum, see Horse tail.
Euonymus, see Spindle Tree.
Euphorbia, see Spurge.

CIV.—Everlasting flowers of three varieties, red, yellow and white, 千年紅, 千年黃, 千年白.

CV.—Fennel [Feniculum Dulce] 茴香 is given in dyspepsia.

CVI.—Ferns 鳳尾草.—This district is very rich in Ferns. Of the Aspidium, Nephrodium, and Pteris, called by the Chinese by the same name 蕨, the young fronds are used as food, and of the roots starch is made. A species of fern 骨碎補 probably the Niphobulus Lingua (classed by Chinese among sedges) grows in Chang yang; it is used as an astringent and is exported from here in native vessels.

Captain Yankowski has collected about seventy species of ferns here, and has identified the following:—

1. Adiantum Acthropicum.
2. ,, Capilla Veneris.
3. Adiantum Pedatum.
4. Asplenium Fontanum.
5. Asplenium Trichomanes.
6. Cheilanthes.
7. Cysopteris Alpina.
8. ,, Fragilis.
9. Davalia Canarinsis [Hare's foot].
10. Dicksonia.
11. Lastrœa Oreopteries.

12. Pteris Aquilina.
13. Scolopendrium Hemionitis.
14. „ Vulgare.
15. Woodsia Glabella.
16. „ Hyperborea.
17. „ Iloensia.

CVII.—Fig [Ficus Sinensis] 無花果 or 文光果.

CVIII.—Fir tree [Pinus Sinensis] 松.

CVIX.—Fumitory [Fumaria Officinalis and Fumaria Racemosa] 紫花地丁 are given for jaundice. There is also a yellow variety 黃花地丁 resembling Corydalis Lutea.

CX.—Fungus.—The peasants in this district employ their spare time in gathering various species of Fungi which are used as food and medicine and form an important item of the domestic trade. The 茯苓 Pachymas Cocos is used as a febrifuge and pepsic. 18 other Fungi of this district are commodities of trade—1 靈芝草 Polyporus Ignarius, 2 石耳 other Polypori, 3 土菌 Agarics and Amanitas, 4 香菌 Boletus, 5 火靈芝 or 中筋草 the life giving Boletus, 6 木耳, 7 百合, 8 松菌, 9 茅草菌, 10 羊肚菌, 11 凍菌, 12 黃絲菌, 13 獅毛菌, 14 重陽菌, 15 凉傘菌, 16 包穀菌, 17 灰色菌, 18 鷄冠菌.

CXI.—Forget-me-not.

CXII.—Gardenia Florida 梔子 and another Gardenia 海梔 with small flowers.

CXIII.—Garlic [Alium Sativum].—Two species 蒜 and 野虎蒜.

CXIV.—Gentian [Erythræa Gentianaceæ].—The Chinese call this plant by the same name 龍胆草 as the Centaury and employ it in the same manner.

CXV.—Ginger 薑.

CXVI.—Gingko Yew [Salisburia Adiantifolia].—The fruit 白果 is used as a peptic.

CXVII.—Ginseng Bitter [Robinia Amara]苦參.—Root is used as a tonic.

CXVIII.—Groundsel.—A plant somewhat resembling Groundsel, 棉花菜, used as a vegetable.

Greengage.—See Plum.

CXVIX.—Grape 葡萄.—Two varieties are grown in this district, long and round.

CXX.—Haitang 海棠 [Begonia Discolor].

CXXI.—Hedysarum [Bird's foot] 地榆.—Given for wounds and as an astringent.

CXXII.—Hemp Arbutilan [Sida Tiliœfolia] 苧蘇.—The fibre of this hemp is an important item of the domestic trade.

CXXIII.—Hermodactyl [Uvularia Grandiflora] 貝母 is used as a febrifuge, and to increase the milk of women nursing.

CXXIV.—Hibiscus.—There are 5 varieties—1 石柱葵 Hibiscus Esculentus, 2 芙蓉 and 木芙蓉 Hibiscus Mutabilis, 3 and 4 木槿 two varieties of Hibiscus Syriacus, white and red. The first is used in skin diseases and to hasten parturition. The second and third for tumors and pulmonary diseases, and the 4th as a diuretic. 5 錦葵 Hibiscus Rosa Sinensis.

CXXV.—Honey suckle [Lonicera Xylosteum].—There are two varieties here, the 忍冬藤 and 金銀花. The tendrils of the former are used to purify the blood.

CXXVI.—Holyhock 叔季花.

CXXVII.—Holly.

CXXVIII.—Hornbeam 椵木.—A tree resembling the Hornbeam grows in Chang yang.

CXXIX.—Horse Raddish.

CXXX.—Horse Chestnut 栃櫟木 grows in Ho fêng chow.

CXXXI.—Horse tail [Equisetum Hyemale] 木賊.—Stems are powdered and used as astringent. Another variety 馬鞭草 is given to purify the blood (see Mare's tail).

CXXXII.—House Leek [Umbillicus Malocophyllus) 瓦松 is used as a cooling medicine.

CXXXIII.—Hoya Carnosa 繡毬.

CXXXIV.—Hydrangea 洋繡毬.

CXXXV.—Indigo 靛 is produced here from two plants, the 大青 Polygonum Tinctorium and the 小青 another species of Polygonum. It is a staple of the domestic trade.

CXXXVI.—Incense [Joss stick] 香 is manufactured in Tung hu and Chang lo.

CXXXVII.—Iris 鳶實 or 馬蘭子 is used in puerperal fevers; the Rhizome of the Paidanthus Chinensis 射干 is used for sore throat. Another species the 野蘭草 grows wild all over the hills here.

CXXXVII.—Ivy.—Two species, one long one broad-leaved. They are neither the same as our home Ivy.

CXXXVIII.—Ipomœa (?) 喇叭花.—Identification doubtful.

CXXXIX.—Jasmine 吊井棕 grows wild on the hills here.

Jasminum Sambac.—See Moli.

CXL.—Job's Tears [Coix Lachryma] 薏苡.—The seeds are given in lung diseases.

CXLI.—Judas Tree [Cercis Sinensis] 紫荊.

CXLII.—Juncus 通草.—The pith of this plant is used to absorb pus from sores.

CXLIII.—Kaoliang [Andropogon Sorgho, or Holcus Sorghum] 高糧 is sparsely grown on hill lands. Another species 稗糧 grows in Kweichow.

CXLIV.—Kweihwa [Olea Fragrans] 桂花.—Making scent bags of this flower is one of the minor industries of Chang yang.

CXLV.—Lacquer Tree [Vimicefera Croton] 漆樹.

CXLVI.—Lacquer 漆 made of above tree is an article of the domestic trade of Tunghu, Chang yang, Hsing shan, Patung, Hofêng chow and Changlo.

CXLVII.—Lampwick.—The pith of the Scirpus Scapularis is used as lampwick. It is extensively produced in this district, and is exported hence to Hankow in large bales packed in matting, which are heaped up (in the form of a hay stack) on the top of two or three boats joined together by planks, and is thus drifted down the Yangtsze.

CXLVIII.—Lespedezza? [or Pueraria Thumbergiana] 山豆根.—Root; sedative.

CXLIX.—Lettuce 生菜.

CL.—Libanotis 防風.—Prescribed for colds.

CLI.—Lichen.

CLII.—Lily.—1. The Hemerocallis Graminœa 金針菜, or 黃花菜, is eaten as a vegetable, and is exported from this in native boats. 2. The 金萱 is another species of the same plant. 3. 白玉簪 is the Tube Rose Lily. 4. 紅玉簪 is a red variety of the same. 5. 旱蓮花 a lily not identified. 6. 山丹 Lilium Bulbiferum, the bulbs are eaten to purify the blood. 7. 麥門冬 a much prized Chinese tonic is prepared from the Aneilema Commelyna Medica and other plants. 8. 百合 Lilium Candidum is

given as a tonic. The above lilies are mentioned in the native Ichang Gazetteer. I have in my rambles seen several other varieties of lilies.

CLIII.—Liquidambar 構樹.—This is the tree which in my last consular report I said resembled the plane tree. The sap is made into gum for fixing gold leaf, and paper is made from the bark.

CLIV.—Levisticum 川芎.—The root of this plant sliced and whole is largely exported as a medicine from Szechuan. It forms an important item in the Ichang trade returns.

CLV.—Lophanthus.—Two kinds 夏枯草 and 蘇子, given as medicine to women.

CLVI.—Lysimachia 常山.—This is a plant belonging to the Primula tribe; identification doubtful. It is prescribed for skin diseases, and for women in childbirth.

CLVII.—Madder 威靈仙.—Rubia Cordifolia and 茜草 Rubia Angustinum.—Given in syphilis.

CLVIII.—Magnolia 辛夷, 玉蘭, and 迎春 are the Magnolia Yulan. It is used as a stimulant. The bark of the Magnolia Hypoleuca 厚樸 is used as a tonic.

CLIX.—Maize [Setaria Glauca] 粟 or 玉蜀.—Two varieties are grown here. Out of the smaller variety spirits are distilled.

CLX.—Mangel Wurzel 甜菜 or 蒼蓬菜.

CLXI.—Mare's-tail.—The word 藻 is applied to Equisetum Hyemale, Hippuris, and Ruppia Rostellata.

CLXII.—Marsh Plant 杜蘅 grows in Ho fêng chow; it has large cordate leaves.

CLXIII.—Marigold [Calendula] 金錢菊 is given as a diuretic. A lotion made from the flowers is used as an eyewash.

CLXIV.—Melanthium 百部 is perhaps a species of Melanthium 麥門冬.—A prized tonic is prepared from the Melanthium Cochin-Chinense and other plants [see Lily].

CLXV.—Melissa 紫蘇.—Cultivated, and 五香草 wild, given as a stomachic.

CLXVI.—Millet [Panicum Miliaceum] 黍.—Of two varieties; 稷 a millet I have not identified.

CLXVII.—Mint [Mentha Piperita] 薄荷 is given as an anti-spasmodic.

CLXVIII.—Moli [Jasminum Sambac] 茉莉.

CLXIX.—Mulberry [Morus Alba and Nigra] 桑.—The liber of the mulberry root 桑白皮 is prescribed for convulsions. The paper mulberry [Morus Broussonetia Papyrifera] 楮. Mulberry Epiphyte 桑寄生. The last is prescribed for women in child.

CLXX.—Muricia Cochin-Chinense 木鱉.

CLXXI.—Mustard [Sinapis Alba] 芥菜.

CLXXII.—Mylitta Lapidescens 雷丸.—The seeds are given in itch.

CLXXIII.—Moss 青草漫.

CLXXIV.—Nan Muh 枏 or 竹葉枏 or 楠木.—There are many varieties of this tree, none of which I have been able to identify. The wood is much prized for making ornamental furniture.

CLXXV.—Nandina Domestica [Flowering or Celestial Bamboo] 南天竹.

CLXXVI.—Nettle [Urtica Tuberosa] 天麻.—The tubers are given for rheumatism.

CLXXVII.—Narcissus Tazetta 水仙.

CLXXVIII.—Oak.—There are several varieties of Oak in this district. 1. The 栢 Quercus Serrata or Sinensis (commonly called the silk worm Oak) on which in other parts of China the Ailanthus silk worm (Attacus Cynthia) is reared: here as far as I know this oak is only used for burning into charcoal. 2. The 櫧木 is the Quercus Ilex and Salix. 3. 柞 Quercus Mongolica. 4. 栗 a species of oak extensively grown in Itu, Chang yang, Chang lo, Kweichow, &c. The bottoms of the canoes in several of the smaller rivers are made of the wood of this tree.

CLXXIX.—Oats 燕.—I have seen a few oat fields on the hills. Oats here are used as medicine and not for feeding cattle.

CLXXX.—Oil tree (Dryandra Cordifolia) 梧桐.

CLXXXI.—Oil.—Several kinds of oil are made in this district.

1. 蔴油 Oil from Sesamum seeds.
2. 菜油 ,, ,, Tea and Camellia seeds.
3. 豆油 ,, ,, Beans.
4. 茶油 ,, ,, Brassica Sinensis seeds.
5. 木油 ,, ,, Jatropha Curcas.
6. 木籽油 ,, ,, Fruit of Tallow Tree.
7. 棉油 ,, ,, Seeds of Cotton Plant.

8. 桐油 Oil from Dryandra Cordifolia.
9. 蓖蔴油 ,, ,, Castor Oil Plant.

The immense amount of oil made in this district is locally consumed. Oil forms a large item in the food of the people. It is almost their only means of light at night. It is their only preservative for the wood of their innumerable boats and of the frames of their houses. It is also necessary for water-proof clothing, as a lubricant, &c., animal fats not being used for these purposes.

CLXXXII.—Oleander 夾竹桃.

CLXXXIII.—Onion (Allium Cepa) 葱.

CLXXXIV.—Orange.—Several varieties are grown here. They are the best oranges I have ever tasted. We have among others 1. 金錢橘 the golden nutmeg orange (Citrus Japonica), 2. 壽星橘 the golden orange, another variety of the Citrus Japonica, 3. 香柑 Citrus Aurantiaca (Tangier Orange), 4. 柑 Citrus Margarita or Mandarin Orange, 5. 橘 Citrus Nobilis (red orange), 6. 橙 or 金毬 Citrus Aurantium (Coolie Orange), 7. 枸橘 Citrus Bigaradia (Thorny Orange), 8. 公孫橘 Citrus Trintera (another species of Thorny Orange), 9. 枳殼 Citrus Fusca. The cultivation of the orange is extending, and the export is increasing. As yet they pass duty free. They do not appear in the trade returns. The dried oranges of the Citrus Fusca and the peel of the Citrus Nobilis are taxed on exportation and importation. They are used as tonics.

CLXXXV.—Orchids.—There are several varieties in this district. 1. 石斛 Dendrobium Ceraia used as a tonic. 2. 繞枝牡丹 not identified. 3. 蘭莖薹 are the stalks of various orchids when eaten as a vegetable. 4. A pretty little orchid, somewhat like the bee orchid, grows wild on the hills here; it is not mentioned in the native Ichang Gazetteer. It is called locally 筆蘭花. There are three kinds, red, yellow and white.

CLXXXVI.—Palm 椶 (Chamærops Fortuni). Hemp or Coir Palm 椶櫚 (Chamærops Sinensis), and 千年矮 Dwarf Palm.

CLXXXVII.—Pawlonia Grandifolia 泡桐.

CLXXXVIII.—Pansy (Viola Tricolor) 蝴蝶花.

CLXXXIX.—Paper of a coarse kind is made in Itu, Chang lo, Chang yang, Tunghu, Ho fêng chow, &c., by mills worked by water power.

CXC.—Parsley (Apium Graveolens) 芹, and another variety 香菜.

CXCI.—Peach (Amygdalus Persica) 桃.—I know of 10 varieties of Peach trees cultivated in this district,—six for the fruit and four for the blossoms. The fruit is poor.

CXCII.—Pear (Pyrus) 荔.—I know of 8 varieties cultivated here,—seven for fruit, one for blossom. Fruit poor but largely exported.

CXCIII.—Pepperwort (Xanthoxylon Alatum) 秦椒.—The leaves are used as stimulants.

CXCIV.—Persimmon (Diospyros Kaki) 柿.—The fruit is of very good quality.

CXCV.—Phytolacca Octandra 商陸—Used as an emetic.

CXCVI.—Peony 牡丹 Peonia Moutan.—The 芍藥 Peonia Albiflora is used as an astringent; the 赤藥 Peonia Rubra as an alterative, and 丹皮 Peony bark is prescribed for female disorders.

CCXVII.—Pine 杉 (Cunninghamia Sinensis) is the wood most used for buildings and firewood.

CXCVIII.—Pink 剪絨花 or (剪春羅). Dianthus Sinensis Fischeri, and 虞美人 a Dianthus not identified.

CXCIX.—Pipa (Eriobotrya Japonica) 枇杷.—Fruit poor.

CC.—Plumbago Zeylanica 老少年, 鳳凰衣, 雁來紅, and 漢宮秋.—Used as a sudorific.

CCI.—Plum.—I know three species in this district, each of which has several varieties, the 梅, 李, and 柰; fruit poor.

CCII.—Polygonum Hydropiper 蔄蓄.—The juice is prescribed for itch.

CCIII.—Pomelo (Citrus Decumana) 柚.

CCIV.—Pomegrante (Punica Granatum) 石榴.

CCV.—Poplar (Populus Spinosa) 淫羊藿.

CCVI.—Poppy 鴉粟.—Much grown in this district. The cultivation is increasing. To still further encourage the growth the Likin (octroi) on the export of native opium has been recently reduced.

CCVII.—Potamogeton? 蔫. Identification doubtful.

CCVIII.—Potato (Solanum Tuberosum) 陽芋 or 羊芋.

CCIX.—Pride of India.

CCX.—Pride of Peru.

CCXI.—Primula.

CCXII.—Pterocarpus Flavus (?) 黃柏.—The bark is used as a tonic. Identification doubtful.

CCXIII.—Pueraria Thumbergiana 葛花菜.—Leaves used as a vegetable. A coarse cloth is made from the fibre. The root 葛根 is eaten as a vegetable.

CCXIV.—Quince [Pyrus Cydonia] 木瓜.

CCXV.—Radish 紅蘿蔔.

CCXVI.—Raspberry [Rubus Idæus] 蒲公英.—Bark used as astringent and opthalmic.

CCXVII.—Reeds and Rushes.—1. 蒲 Cat tail rush (Typha Latifolia]. 2. 蘆 or 葦 Arundo Phragmites. 3. 荻 Sundry reeds and rushes.

CCXVIII.—Rhubarb 大黃.

CCXIX.—Rhus Spinosa 刺楸木.

CCXX.—Rice.—I know of seven varieties grown in this district. 1. 白粘 White rice. 2. 紅粘 Red rice grown on hills. 3. 麻粘 Brown rice. 4 and 5. 早糯 and 晚糯, Rices from which sweets are made; the first is ripe in July the second in September. 6. 百日早 a rice that matures in three months. 7. 白溢粟 a rice peculiar to Chang lo. When Chang lo was governed by native chieftains, *i.e.*, before A.D. 1740, this rice was sent to the emperor of China as tribute. It is still produced in the high valleys of Chang lo. I there saw it; the grain is whiter and longer than the ordinary Chinese rice.

CCXXI.—Rose.—There are many varieties here such as 玫瑰 Red rose, 薔薇 Cinnamon rose, 月季 Rosa Semperflorens, and 木香 Dwarf rose, 茶蕊, &c.

CCXXII.—Rottlera Japonica 樺木 grows in Patung, and has been called by travellers the "China Birch."

CCXXIII.—Rouge Plant 臙脂花.—This is a species of Carthamus; from it is made the Chinese rouge used as a cosmetic.

CCXXIV.—Ruppia Rostellata 藻.

CCXXV.—Safflower [Carthamus Tinctorius] 紅花 is exported from this place.

CCXXVI.—Sage [Salvia Plebeia] 荊芥.—Used medicinally as a restorative.

CCXXVII.—Sandal wood [Santalum Album] 檀.

CCXXVIII.—Sedges.—Several varieties exist here,—篦

蒲 Carex, 莎 Cyperus Esculentus, 三稜草 another Cyperus, 燈心草 Scirpus Scapularis, from the last lamp wicks are made.

CCXXIX.—Sesamum Indicum 芝麻.

CCXXX.—Shallot [Allium Ascalonicum] 薤 or 薑子頭.

CCXXXI.—Shancha [Cratægus Cuneata] 山楂 or 猴楂.—A preserve prized by the Chinese is made from the fruit.

CCXXXII.—Shepherd's Purse [Capsella Bursa Pastoris] 地米菜, 薺菜, or 帝密菜 is eaten as a vegetable here.

CCXXXIII.—Shoddy 綿紬.—A fabric made here of a mixture of silk and cotton.

CCXXXIV.—Siegesbeckia Orientalis 豨莶.—Used as an emetic.

CCXXXV.—Silene Saponaria 王不留行.—The seeds and shoots are made into medicine for wounds.

CCXXXVI.—Soap Tree [Gleditschia Sinensis] 皂角. This is the tree which in my last report I said resembled the Egyptian Lentil. It is a leguminous tree; from the seeds the Chinese make soap.

CCXXXVII.—Solanum.—Besides the Solanums before and after mentioned, many Solanums grow in this district,—such as the 海茄, the leaf and fruit of which is used as a vegetable, the 野廣椒, &c.

CCXXXVIII.—Spiderwort [Commelyna Medica] 竹葉菜 and 淡竹葉.—Infusion of leaves is given as a sedative.

CCXXXIX.—Spindle Tree [Evonymus Japonicus] 杜仲.—Is used as a tonic.

CCXL.—Spurge [Euphorbia] 巴戟.—Root is given in toothache.

CCXLI.—Starch is made,—1, of the Mealy Taro; 2, Pachyrhizus Trilobus; 3, Dolichos Trilobus; 4, Pueraria Thumbergiana; 5, Aspidium root; 6, Pteris Esculentum; 7, Nephrodium Esculentum; 8, Yam; 9, Potato; 10, Rice; 11, Wheat; &c.

CCXLII.—St. John's Wort.

CCXLIII.—Stone Crop 打不死 is used as a vulnerary. Two other Stone crops are called 佛甲草 and 鷄眼草.

CCXLIV.—Straw.—A coarse straw braid for hats is made here. It is very bad. Straw too is largely used for making sandals.

CCXLV.—Sugar Cane [Andropogon Saccharatus or Sorghum Saccharatum] 甘蔗.—I have seen very little here.

CCXLVI.—Sun Flower [Helianthus Annuus] 向日葵 or 足衛葵.—The seeds are used as a vegetable.

CCXLVII.—Sweet Potato 紅薯.

CCXLVIII.—Tallow Tree 木籽樹.—This is a most beautiful and useful tree; from the seeds Chinese extract vegetable tallow. In autumn the leaves are of a brilliant red, and as these trees are plentiful here, they add greatly to the beauty of the scenery. They are hardy plants, and grow from seed. They might, I think, be acclimatized in Cornwall, Devonshire and South Wales.

CCXLIX.—Tamarisk Tree [Tamarix Sinensis] 柳.

CCL.—Taro [Caladium] 芋.

CCLI.—Tea is produced in small quantities all over this district. In many parts the peasants grow their own tea, as our peasants grow their own potatoes. Tea of a fine quality grows in the gorges of the Yangtsze and tributary rivers. There are large tea plantations in the Chang-lo district. A tea firing establishment was set up at Yü-yang-kwan 漁洋關 (80 miles from this) to prepare this tea for the English market. A small quantity was sent to England and realized a good price, but the firing establishment did not pay and was moved to Ni-sha-ho 泥沙河 just within the Hunan border. The tea is now sent to Hankow by way of the Tung-ting lake. The largest tea plantations of Chang-lo are at Nan-p'ing-ho 南平河. A very fine tea is produced in Yunnan, called P'u-erh-ch'a 普洱茶. It is not exported to England; it is made up into small bricks about half a pound each, and packed in baskets made of the leaves of the Bambusa Latifolia. Eight bricks go to the basket.

In Chang-lo, tea is carried in canvas bags placed in square crates which are attached to the porter's back by bamboo thongs, while in Kweichow the tea is packed in oval crates, lined with oak leaves, which are carried on a bamboo.

CCLII.—Thalictrum Rubellum 升麻.—Given in female disorders.

CCLIII.—Timber.—A large trade might be done in timber here, were it not for the obstacles placed in the way by the Chinese authorities. The reason alleged for dis-

couraging the trade is that the inhabitants of the forests are wild and lawless, and trade might lead to riots; perhaps the real reason is that they fear the country would be deforested. The taxes and cost of carriage for bringing down timber from places under forty miles distance add several hundred per cent to the prime cost. Forests with fine timber exist in Itu, Chang-lo, Chang-yang, Kwei-chow, Patung, and other places in this Consular district.

CCLIV.—Toad Flax.

CCLV.—Tobacco [Nicotiana Sinensis] is largely grown all over this district.

CCLVI.—Tournefortia Arguzina.

CCLVII.—Tricosanthes 栝杞根 and 天花粉.—The powdered roots are given as a febrifuge.

CCLVIII.—T'ung Tree [Jatropha Curcis] 桐樹.

CCLIX.—Turmeric [a species of] 杜若.

CCLX.—Turnip 白蘿蔔.—There is a medicine 萊菔子 prepared here from turnip seeds.

CCLXI.—Uncaria Procumbens 鈎藤.—A wine somewhat resembling tincture of Catechu is made from this plant and is prescribed for infantile maladies.

CCLXII.—Valisneria is given by the Chinese the same name 藻 as Mare's tail.

CCLXIII.—Varnish Tree [Rhus Succedanea] 女貞.—Gallnuts are produced on this tree.

CCLXIV.—Vermicelli 麪粉.—Bad and dear; made from wheat and barley.

CCLXV.—Vervain 香需.

CCLXVI.—Vetch [Vicia Sativa] is given by the Chinese the same name 綠豆 as the Phaseolus Angulatus.

CCLXVII.—Viburnum Opulus is given by the Chinese the same name 雪毬花 as the Hydrangea.

CCLXVIII.—Vipers Grass [Scorzonera] is given the same name 麥門冬 as the Ancilema Commelyna Medica.

CCLXIX.—Violet; 貫頭, or 紫金花, or 紫荊花.

CCLXX.—Walnut Tree 核桃.

CCLXXI.—Water Caltrops [Trapa Bicornis] 菱.

CCLXXII.—Water Chestnut [Scirpus Eleocharis Tuberosus] 荸薺, or 鳧茈.

CCLXXIII.—Water Lily.—Of the Nelumbium Speciosum there are two varieties used as food, the 藕 and the

白蓮花. Another species of Water Lily [Euryale Ferox] 芡實 is used as a tonic and astringent.

CCLXXIV.—Water Shield [Hydropeltis] 蕨.

CCLXXV.—Wax Tree [Ligustrum Lucidum] 蠟樹 and Ligustrum Japonicum Obtusifolium 冬青 or 萬年枝.—It is on these trees that the insect, belonging to the Fulgorida family of the Homoptera, which produces white wax feeds.

CCLXXVI.—Wheat 小麥.

CCLXXVII.—Whin [Ulex] 金雀花.

CCLXXVIII.—Willow [Salix Alba and Salix Pentandra] 楊.

CCLXXIX.—Wine made from Indian corn.

CCLXXX.—Yam [Dioscorea Sativa] 山藥.

CCLXXXI.—Yarn Cotton.

CCLXXXII.—Yew 翠柏 and the Dwarf Yew [Podocarpus Thuja] 羅漢松.—Besides these there are 92 plants or varieties of plants mentioned in the Chinese Gazetteer of the Ichang prefecture which I have not been able to identify.

ARTICLE II.

A JOURNEY IN CHÊKIANG.*

BY

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ON the 11th November, 1883, I started from Wênchow, with tide and wind in my favour, upon a visit to Hangchow, by way of Ch'u-chou, Yen-chou, and Kin-hwa Prefectures. There had been no rain to speak of for six weeks previous to the 9th of November, on which and the following days the weather was wet and gloomy; but it cleared up on the 11th, and thus my boats had the advantage of the recent rain in shallow places, whilst I had the immediate personal benefit of the sun; so that the start was in every way of good augury. The river for ninety miles takes a zig-zag course alternately West and North. At the town of Yüe-ch'i 溫溪 (Wên-ch'i), 30 miles from Wênchow, it entirely changes its characteristics, and, from a comparatively deep, muddy river, changes to a clear, shingly bottomed, but still broad stream, impeded as regards navigation by a succession of shallow rapids. The wind was so favourable that the boatmen of their own accord sailed on late into the night, in consequence of which we reached a suitable mooring nook two miles below the city of Ts'ing-t'ien 青田 in nine hours, doing nearly 40 miles in all. I heard the boatmen several times make use of the expression "carry" over the rapids, and was somewhat puzzled to imagine how that could be done with a boat 40 feet long, and capable of carrying 10 tons of cargo at least. A yoke of bamboo is fastened across the bows of the boat, and two of the three boatmen jump into the water: placing the ends of the yoke across their necks, they thus guide the boat up the rapids, any other available hands meanwhile poling vigorously with the pikes. There is very little level land to be seen between Wênchow and Ts'ing-

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t'ien, or even Ch'u-chow 處州; the river is enclosed on either side by hills ranging up to 1,000 feet high, with occasional spits or valleys of flat land between them. The general aspect of the scenery is not unlike that of the Foochow River, but terrace cultivation of the hills here is not so general, probably on account of their more precipitous nature. Only paddy land is taxable. The rapids are caused by the river running across broad shingly beds, and through them finding its way to the lowest levels; they resemble very much the rapids of the Ho-chou 合州 River, which runs from the Shen-si frontier down to Ch'ung-k'ing; but the water being usually shallow here, they can hardly be called in any way dangerous. There seems to be almost everything necessary provided by nature to encourage the development of foreign trade as far as Ch'u-chow; for the cost of boat-carriage is exceedingly low (say one shilling and six-pence a day for a good-sized barge manned by three men), and our own experience shows that, with a fair wind, Ts'ing-t'ien can be reached in a single afternoon. Travellers must content themselves with the rudest of flat-bottomed barges, protected from the weather by nothing but a strong coarse mat-housing, which, however, is tolerably waterproof; there is nothing available at all resembling the comparatively luxurious travelling boats of the Canton and Yangtsze Rivers. Ts'ing-t'ien is a picturesquely situated district city, subordinate to the Ch'u-chow Prefecture, and is built on a small area of slightly elevated ground, occupying the corner of a sand-bank between the hills. From its position it commands the river approaches in all directions, and of course the most prominent edifice is the *Lekin* Station, a sort of elevated watch-tower sweeping the river. A gunboat lies below, so that the chances of running the barrier successfully are reduced to a minimum. Here are levied dues on the timber rafts, bamboo wares, and fuel which come down the river, and on imports, especially salt, from Wênchow. There is a very pretty glen about 75 miles above Ts'ing-t'ien, called Shih-mên Tung or "Stone Gate Hollow." Part of the waterfall, of a type much resembling the average Scotch or Norwegian foss, can be seen from the river, and a quarter of a mile's walk brings the visitor to the foot of the fall, where are to be seen numerous tablets and inscriptions commemorating

the visits of distinguished persons. The most prominent amongst the trees observable on the way from Wênchow to Ch'u-chow are the "feathery" bamboos, the fir, the vegetable tallow tree, (here called *Chung-tsz* and *la-tsz* or "wax berry"), the camphor tree, (from which camphor is not here extracted), and occasionally the wood-oil tree. The banks present the same style of scenery all the way up, but above Ts'ing-t'ien the shingle beds are pleasantly relieved by turf, in places almost as smooth as an English lawn. The dialects of Ts'ing-t'ien and Ch'u-chow differ from that of Wênchow about as much as the broad Hunan dialects differ from ordinary *Kwan-hwa*. The dialect of Wênchow is the broadest, and the divergencies of the Ts'ing-t'ien or Ch'u-chow dialects are generally nearer approaches to the standard sounds. There seemed to be very little valuable cargo upon the river. Most of the upward-bound boats carried a very large package of salt, of the fine or local Wênchow manufacture. The Foochow salt, which costs four cash a catty at Wênchow, is loosely stowed in larger boats, and after being washed and ground down at Ch'u-chow, circulates in the Prefecture at about 10 to 12 cash. The downward craft seemed to be usually laden with firewood, charcoal, bamboo-wares, and other homely articles. Should this part of China ever become freely open to foreign trade, the way to utilize this river to the best advantage would be to construct light-draught steam-launches, with sufficient power to draw, each, half a dozen flat-bottomed junks, carrying, say, ten tons apiece. At this time of the year, when the autumn rice, (of which there has been an unusually plentiful crop), is all gathered in, there is nothing much to be seen in the way of cereals. The boatmen said, however, that the poppy is on the increase in Li-shui 麗水 (Ch'u-chow central) and Ts'ing-t'ien districts, as well as around Wênchow, and that the price of wheat (the once usual winter crop) has gone up in consequence. The young wheat, I noticed, was just appearing above the ground in many places.

The fifty miles from Ts'ing-t'ien to Hia-ho 下河, a mile below Ch'u-chow, occupied us four days, the weather being wet, and the rapids strong. There is no place of any importance on the way, unless the village of Hai-k'ou 海口 thirty miles above Ts'ing-t'ien, deserves to be singled out for mention as a larger village than the others.

There is river communication between the mountain district of King-ning 景寧 (Ch'u-chow Prefecture) and Ts'ing-t'ien by a river, locally called the "Small Stream," which joins the Wênchow river a mile or two above Ts'ing-t'ien. Hia-ho is the point of departure from Wênchow and Ch'u-chow for the Kin-hwa and Hangchow Prefectures, etc. On the afternoon of my arrival, I took a walk to and through the city of Ch'u-chow Fu and back. Though the examinations were going on, I passed along almost unnoticed, and the people I addressed were all very civil. A good deal of *Kwan-hwa* or Official Chinese is spoken here, as at Wênchow. The city is prettily situated on a spit formed by a bend in the river, which winds round the southern end of a small plain bounded on the other three sides by a range of hills.

The walls enclose an elevation surmounted by a showy temple. The interior of the city is a miserable collection of ruins and shanties, and there seems to be only one busy street or centre. The *Yamêns* are in the usual dilapidated condition. The circuit of the walls is three miles.

The porter and chair-bearer organization at Hia-ho appears to be excellently managed, and though I only gave notice of my intended departure after dark, I was on the road by nine o'clock next morning, with a written contract in my pocket, an official guild list of bearers' names, and an escort of police and soldiers.

We cut across the plain in a northerly direction for about five miles, and then commenced an ascent in the same direction for a second five miles to Yin-ch'ang T'ang 銀場塘, (Ngiang Dziae Doa), where we refreshed ourselves. Continuing our ascent for another six miles, by a good road paved with round stones, we reached a height of 2,000 feet, and put up for the night at K'ioh-king Kwan 却景館. The bearers were a dissolute-looking but good-humoured crew, and appeared anxious to give information. They were all very well posted in opium matters, and declared with one voice that Malwa (*hsiao-t'u*) was almost the only kind of opium smoked, by those who could in any way afford it, in the prefectural neighbourhood. The better quality costs a dollar for 2.4 Chinese ounces, and the inferior quality a dollar for 2.6 ounces. It all comes from Lan-ch'i and Hangchow,—that is, from Ningpo. There are several porters

regularly employed in conveying this opium from Lan-ch'i 蘭溪.

The local poppy has been grown during the past five years in several of the ten districts under Ch'u-chow, but in Ts'ing-t'ien and Tsin-yün 縉雲 more especially. In Li-shui and the more western districts it does not appear to have been so successful, as the people are said to be unskilled in lancing the capsule.

The crops in the ground in the plain were buckwheat, "hairy" beans (just being gathered), excellent cabbages, and occasional patches of tobacco, hemp, mustard, brinjals, peanuts, flax, etc. The maize and rice had been harvested. The mountain-road passed through scenery of the same kind as that enclosing the river we had ascended. By far the commonest tree was the tallow tree, and beyond this, with the bamboo, coir, fir, and pine, other trees were exceptional. All the villages were small, but the people, though poor-looking, were uniformly civil; in fact, I have never yet been in any part of China where less hostility was shown in the bearing of the people. No coal is burnt at Ch'u-chow, and I saw nothing and heard little of iron, which, however, is undoubtedly smelted at Ts'ing-t'ien and Yün-ho 雲和 districts.

There is river communication for rafts with Tsin-yün district city by a river which joins the Wênchow River, two miles below Ch'u-chow.

On the second day of our journey across the T'ao-hwa 桃花 range, we again travelled 50 *li*, or sixteen miles, our highest point being at T'ao-hwa Tung, or "Peach-flower Gap," 2,600 feet above Ch'u-chow. I estimated the height of the river at the last-named place at not more than 100 feet above the sea. There are villages with passable accommodation for man (but not beast, for there are none) every three miles across the pass, and sometimes oftener. The mountain scenery is decidedly fine, but hardly to be called grand. The river at the unwalled district city of Tsin-yün is, according to the aneroid barometer, 600 feet higher than where it joins the Wênchow River, but, as the rapids are stated to be very "fierce," and no boats can navigate the stream, whilst the timber rafts for which it is available of course only descend, these 600 feet in 33 miles may be satisfactorily accounted for, always assuming that meteoro-

logical changes have not again disturbed barometrical calculations, as they did on the river.

The Taipings seem to have made great havoc with this neighbourhood, and possibly the rickety aspect of everything means only that recovery is yet incomplete. Near the junction of the Li-shui and Tsin-yün districts, on the south side of the Peach-flower Gap, there is a mountain tomb, where are promiscuously collected the bones of rebels and slaughtered innocents alike which were found lying unidentified around the spot. Prayers are offered at the grave thrice a year.

The Ch'u-chow Prefecture appears to supply itself with tobacco and tea, of which latter article, and tallow, it exports a certain quantity. The Ts'ing-t'ien tea is the best. Tobacco is also imported from Fu-kien; and cotton, of which the local supply is insufficient, from T'ai-chow Fu. Silk is produced, but not so as to form an industry, and supplements are imported from Hangchow. I doubt, however, if many people can afford this luxury. Bees' wax is produced, and used for greasing shoe-thread,—a hawker showed me a cake; and I bought excellent honey at Tsin-yün. The people eat a good deal of the sweet potato, and make a sort of cheap "bean"-curd out of the wild chestnut. The wayfarers corroborated the statement that no tax was paid on land other than wet, levelled, or paddy-lands, and gave as a reason that Liu Pê-wên 劉伯温 (one of the worthies whose reminiscences we saw at the Stone Gate waterfall), had begged the Ming Emperor Hung Wu to remit it in perpetuity. This Liu, known as Kwoh-shih, or Kuin-shih, 國 or 軍師, appears to bear the same sort of repute here, as the local hero of antiquity, that the famous Chu-ko Liang 諸葛亮 does in Eastern Sz-ch'uen.

Ch'u-chow is the seat of a Brigadier, who has under him 1,200 soldiers, garrison and active. There are no "braves," or fighting soldiers. It appears to be the custom of respectable small landowners to become garrison soldiers, and even to buy the position, for the sake of the pay, but to arrange for substitutes in the rare event of being called out for active service.

The 25 miles from Tsin-yün district,—the water-shed of several rivers,—to Yung-k'ang 永康 district city were over an almost level plain, very richly cultivated and watered

by a river which rises somewhere in the Tsin-yün district: it is navigable for small boats from Yung-k'ang down to Kin-hwa Fu, and there for good-sized junks to Hang-chow.

The chief productions of Tsin-yün are tea, coir, and indigo, of which last we saw numerous pits and dyeing establishments. The rice crop had been plentiful this year, and rice was selling for a penny a pound. Cotton, silk, and opium are grown, but not in sufficient quantity for local requirements. We met cotton and lampwick grass coming overland from T'ai-chow 台州, and large quantities of native cotton cloth from Yü-yao 餘姚 district, near Ningpo. Iron-wares are obtained from Yün-ho district, and salt *viâ* Ch'u-chow. Malwa is smoked by all opium smokers who can afford it: it all comes *viâ* Lan-ch'i, and its prices are slightly lower than at Ch'u-chow. Native opium is also imported from T'ai-chow. The land-tax collected is over Tls. 20,000, and for this purpose the people are made to pay in large cash at 2,480 the tael, the market rate being 1,800 cash the tael, or 1,150 the dollar. The unit of land measurement is 10, which means $\frac{100}{10}$, *i.e.* 10 fathoms or $\frac{1}{24}$ part of a *mu* of land,—one *mu* being $\frac{1}{6}$ acre. The statement about the freedom of certain places from tax on *Ti* 地 or non-paddy land was qualified by the assertion that the exemption was confined to the district of Ts'ing-t'ien.

The city of Tsin-yün is a mere village of 1,200 houses, hemmed in at each end of the gulley in which it is situated by gates, and two morsels of wall, 100 yards long. It has two very fine stone bridges of nine and thirteen arches respectively, crossing the river at the south end of the town; —the river which communicates with Ch'u-chow, and takes its rise near the town of Hu-chên in the Tsin-yün district, 60 *li* to the east. It has also a smaller stone bridge at the north side, spanning the stream which runs down to Yung-k'ang. There are villages every ten miles, between Tsin-yün and Yung-k'ang, and they grow more considerable as the latter city is approached. Tsin-yün is said to have been terribly ravaged by the Taipings, and since the anarchy the people have become less tractable; but I saw no sign of hostility or sullenness anywhere. I found the dialects of Ch'u-chow and Tsin-yün sufficiently near that of Wênchow to enable me to follow tolerably well the conversation of

the bearers and villagers, and to make myself understood in cases where *Kwan-hwa* was unintelligible to them.

Hu-chên is 60 *li* or 20 miles east of both Tsin-yün and Yung-k'ang; it is thence 80 *li* to P'an-t'an-chên 磻灘鎮, which communicates by river with T'ai-chow, by way of Sien-chü 仙居 district city. Tsin-yün is distant 150 *li* by mountain-road from Ts'ing-t'ien.

Yung-k'ang is a wall-less district city under the Kin-hwa 金華 Prefecture. It was occupied for several years by the rebels, who utterly destroyed it. At present it consists of about 2,000 houses, many of which have a well-to-do aspect. It is distant from the prefectural city 40 miles by land, or 50 by water. Agriculturally, the district has fairly recovered from the effects of the rebellion, which carried off about 70 per cent of the population, but as yet its commerce and productiveness go no further than supplying local wants. Exactly the same account of opium was given as at Ch'u-chow and Tsin-yün. Malwa and T'ai-chow are both smoked, and a little is grown locally. The district supplies itself with grain, tea, and tobacco; imports salt from T'ai-chow and Ch'u-chow, and native and foreign piece goods *viâ* Lan-ch'i. Its land tax is considerable, and 2,300 and 1,700 large cash respectively are the official and business values of the tael. The clean dollar, which is current throughout Chêkiang, is worth 1,130 cash. As at Tsin-yün, the popular unit of land measurement is 10.

A very striking feature in Yung-k'ang is its two bridges; one, a short one of three spans, is entirely built over with houses; the other, built on eleven strong stone piers, is about 200 yards long, and is roofed in and battened in on both sides with palings which give it a most unusual and picturesque aspect. I was told that inside it is provided with stalls for the use of hawkers and bamboo merchants, and that all the bridges in Ch'u-chow prefecture to the south-west were built on the same principle.

The Yung-k'ang river takes a tortuous but due westerly course for 150 *li* to Kin-hwa Fu. To the south is a well-wooded range of hills, but to the north and west the country is more undulating and level. The willow, (hitherto rarely seen since leaving Wênchow), and fir line its grassy banks, and cover the country in great profusion, and, with the

autumn-red tints of the tallow-tree, give a singularly warm and park-like aspect to the neighbourhood. The river is shallow, and frequently unnavigable for anything but bamboo rafts; it is beset with harmless rapids, and after heavy rain runs very swiftly. There were great numbers of geese, duck, teal, wild cormorants, herons, and other waterfowl to be seen at every moment, and a sportsman would doubtless have pleasant experiences here. The same story was everywhere told about the T'aipings; everyone had suffered in some way; had either been forced to labour, beaten, or kidnapped; had had his house burnt; his relations killed; or had seen his family starve to death.

T'ung-k'in 銅琴 is a considerable village on the left bank, six miles from Yung-k'ang under the joint jurisdiction, or on the joint borders of Yung-k'ang and Wu-i 武義 districts. Thence it is 10 miles by land to Wu-i district-city, which the river passes to the west at Ting-siang, a distance of two miles, and with which it communicates by a branch stream navigable for rafts and small boats up to the city. Immense rafts of pine are floated down from Wu-i to Lan-ch'i and Hangchow. Wu-i, which I could not see from the river, is said to be a walled city, smaller than Yung-k'ang, with no particular industry, having, as usual here, suffered much at the hands of the rebels.

The boundary between Wu-i and Kin-hwa districts, (the latter the head prefectural district of Kin-hwa Fu), lies 10 miles further down at a place called Ts'iao-ngan 礁岩. The river abounds with rapids and wild-fowl, and runs through a richly-wooded hilly country. In many places the current is guided by weirs thrown across the stream, into a narrow channel just large enough to admit one boat or raft. The rafts are often 200 yards long, but never more than 12 feet wide, and are so constructed that they can be divided or moored at any joint, and turned by long bow or stern sweeps in any direction. The boatmen said that there was plenty of opium grown in Wu-i, and that natives of T'ai-chow (the great opium-producing region) were usually engaged to manage the crop. Sugar of the red kind is produced in both Yung-k'ang and Wu-i, but the grey cane so common in Kiangnan is not found south-west of Lan-ch'i. All the raftmen and boatmen whom I addressed spoke excellent "southern" *Kwan-hwa*, but they conversed with each other

in a local dialect akin to those of south Chêkiang; but at last differing so much that both my servants and myself had to abandon the latter, except every now and then where an uncommon word had to be uttered in the two extremes in order to arrive at an uncertain mean. Salt from T'ai-chow at Wu-i costs from 24 to 30 cash the catty, six times the price of salt at Wênchow. As far as I could follow the tortuous course of the river, it trends rather northerly than westerly after entering the Kin-hwa district. Raft cargoes of cotton from Shao-hing by way of Siao-shan 蕭山 and I-ch'iao; also brine blocks (for bean curd) or the curdling lees of salt from Hangchow; piece goods from Yü-yao; grain for wine manufacture, &c., were met as we advanced. I tasted excellent wine of local distillation at various of the districts through which I passed.

Kin-hwa Fu is a finely situated city approached from the south by a venerable and lofty sandstone bridge of fifteen arches, which, for solidity and graceful construction, might compare not altogether unfavourably with the London bridges. In style it is precisely like the Roman bridges, such as one still sees in certain Spanish and French towns. I failed to gather the history of this monument, which must be interesting, but the fact that its construction is popularly ascribed to genii vouches for its age. The interior of the city was not much damaged during the rebel occupation, but the suburbs were destroyed, partly by the inhabitants themselves, in order to have a clear range from the walls; yet the exterior of the town has not been much rebuilt. Kin-hwa is celebrated all over the empire for its hams, fermented eggs, bean-curd, and sauce. I was told that it also produces ginseng for the Court. The only taxing-station in the prefecture appears to be at Lan-ch'i, where there are three stations guarding the exits and entrances of the trifurcated river.

The 20 miles by water, (50 *li* by land), almost due west from Kin-hwa to Lan-ch'i, lie through a rather flat and not very visible country. A branch river runs south-west to Kin-hwa from I-wu 義烏 and Tung-yang 東陽, which two districts, like Wu-i, send down quantities of indigo and lumber to the great mart of Lan-ch'i. A small river, available for rafts, also runs south to parts of T'ang-ch'i 湯溪 district, from a point half way between Kin-hwa and Lan-ch'i.

I managed to solve here the knotty question of land measurement, which is after all simply a question of words. A *pa* or "span" is simply the local word for the tenth of a *kung* or "fathom" of 5.6 to 5.8 Chinese feet. Sixty "hundreds" (*i.e.* six thousand *pa*) make 2½ *mu*, or half an acre, *i.e.* twenty four "hundreds" make one *mu*. But at Wênchow the *mu* consists of 24 *kung*. Hence it is evident that the *pa* is $\frac{1}{10}$ of a fathom. In Wênchow the common tenures take 5.8 Chinese feet to the fathom, whilst reclaimed shore-lands take but 5 6.

South-east of Kin-hwa, at a distance of eight or ten miles, the Fowl's-claw Hill 雞爪山 stands out prominently as a landmark, and enables one to fix the bearings of I-wu, Yung-k'ang, and Wu-i, which are respectively about north-east, south-west by west, and south-west of Kin-hwa. I-wu is distant by land 160 *li* from Yung-k'ang.

The great mart of Lan-ch'i, the Ch'ung-k'ing of Chêkiang, both as to size, situation, and wealth, is the true key to the trade of the province. The city was utterly destroyed by the rebels, who wreaked their vengeance on this town and Yung-k'ang more especially on account of the resistance offered. Large junks are first seen at Kin-hwa, to which place and Lan-ch'i the produce of T'ang-ch'i, Tung-yang and the other districts just named is brought down on rafts or in boats. The prefecture of K'ü-chow sends immense quantities of paper, grain, indigo, lumber, bamboos, &c., down to Lan-ch'i; in good sized boats from Ch'ang-shan 常山, Lung-yu 龍游, and Kiang-shan 江山, or in rafts from K'ai-hwa 開化, whence there is land communication with Hwei-chow 徽州 Fu in An-hwei province. It is a significant fact that elsewhere in Kin-hwa Fu there are no tax-stations; hence it is, probably, that the Lan-ch'i traders, who import by excellent water routes from Hangchow and Ningpo, are enabled to sell to the Ch'u-chow prefecture so cheaply as to check the development of Wênchow. In any case, the T'ao-hwa range is sufficient to confine the sphere of Wênchow's trading ventures, as far as Chêkiang is concerned, to the two prefectures of Wênchow and Ch'u-chow. The pawn-shops and banks at Lan-ch'i are chiefly in the hands of An-hwei men, the "foreign goods" and native cloth shops are kept by Shao-hing men; the sugar, dates, fruit, and "south goods" trade

is in the hands of Fukien men; the pottery in those of traders from Kiangsi. The salt consumed at Lan-ch'i comes *viâ* I-k'iao from Shao-hing, and sells at 30 cash, or, further up at K'ü-chow 衢州, for about 35 cash. Lung-yu is 90 *li* distant from both Lan-ch'i and K'ü-chow Fu, which is 90 *li* from Ch'ang-shan, distant again from its subordinate town Hwa-pu 華埠 60 *li*.

Lan-ch'i seems to have quite recovered from the effects of the rebel devastation. I walked through the chief street, and was greatly struck by the solid aspect of everything around me. I also walked along part of the wall, and down several cross streets; everywhere the town seemed to be rebuilt or rebuilding. I noticed here the poles of the telegraph line between Hangchow and Foochow. As at Ts'ing-t'ien, Ch'u-chow, and, in fact, nearly all Chinese towns, a pagoda stands at the corner hill which one must fetch in approaching the town. A pagoda may be said to have something like the same effect in regard to the rank of a Chinese town that a Russian church has in distinguishing a *selo* from a *derevnya*,—a parish-town from a market village.

In leaving Lan-ch'i and taking a northerly direction we have on our right the range of hills which shelter Kin-hwa on the north; the K'ü-chow prefecture is, I am told, comparatively level. There is from this point a marked difference in the aspect of the hills, which now become thinly wooded, and account for the large lumber export from the west. The boundary between Lan-ch'i district and Kien-tê 建德, the pref ctural district of Yen-chow 嚴州 Fu, is at Shang-ho, a village 50 *li* distant from Lan-ch'i, and 40 from Yen-chow. This and other villages passed have a well-built and comfortable appearance. After entering the Kien-tê district, the left bank becomes mountainous, and the river is once more enclosed between hills.

The opening of Wênchow has greatly interfered with the revival of Lan-ch'i. The small steamer *Yungning* carries 300 tons of cargo and 100 passengers, both ways, thrice a month. Taking 10 tons as an average junk cargo, she may be said to divert from Lan-ch'i thirty junks. But as a junk would not make its average round voyage westward under a month, she may be said to divert the trade of 90 or

100 cargo junks, and the same number of passenger junks. The largest cargo junks on this river can carry 300 *tui* 克 or 900 peculs, say 50 tons, but this is only when the water is at its greatest flood height, during three or four uncertain months (usually spring) out of the twelve.

Yen-chow Fu is a well-situated town on the left bank of the river which communicates to the west with Hwei-chow Fu in An-hwei; it is also on the left bank of the Hangchow river, but a mile to the west. The distance by land to the great An-hwei mart of T'ên-ch'i 屯溪 is 400 *li* by land, or 500 by water, and the land distances are 160 *li* to Shun-an 淳安 district-city, 60 to Wei-p'ing 威坪, 20 to the frontier Kai-k'ow, 50 to Sing-tu 聲渡, 50 to Hwei-chow, and 50 to T'ên-ch'i. The Sui-an 遂安 and Shou-ch'ang 壽昌 rivers are navigable for rafts only.

My escort being several days behind me, preparing despatches, &c., I took the prefectural city by surprise, and walked round part of the wall, up the main street, and round to a second gate. There are no foreigners in this part of Chê-kiang, and probably few have ever appeared in this city dressed in western clothes; at any rate, my advent created some sensation, but not a single hostile word was uttered within my hearing, though I was unattended by any one but my own servants in unofficial dress, and though the people had not the remotest idea who or what I was. The area of the city is three parts in ruins, having been razed to the ground by the rebels; the business quarter at and near the Great South Gate, and the main street are well built and prosperous looking. I should estimate that there were 3,000 or 4,000 houses in the town, not counting the "villages" and farms, dotted about amongst the ruins and sheets of water. I believe the minimum circumference of a *Fu* city is fixed by law at 10 *li*, or 3 miles, so that the vacant spaces often met with in them are by no means conclusive evidence of decay.

The exports from the interior districts to Yen-chow are bees' wax from Sui-an, and indigo, lumber, and paper, from the same and the other districts. The prefecture is said by the boatmen to be hilly throughout.

At Yen-chow, I was told at the Kin-hwa guild that there were, besides, Kiangsi, Hwei-chow, Fukien, and Shao-hing guilds in the city. Malwa opium was quoted at

2.4 oz. the dollar, but the city practices adulteration (*ch'ung*) 冲 of the drug for interior consumption. Pistachio nuts 榧子 are extensively produced in the Kien-tê (prefectural) district, and the Ts'ih-li Lung 七里龍 region yields lime, charcoal, fuel, and excellent *Samlai* 鰣魚 fish.

There is no terrace cultivation of the rocky hills from Lan-ch'i northwards; they are covered with small brushwood, and have the appearance of having been stripped of their timber.

The trade on the river, I should think, was equal to half that between Ch'ung-k'ing and Sha-shih 沙市, but the junks are smaller, run shorter distances, and take much less cargo at a time. Most of them are comfortably provided with passenger bunks. The reason why the Ch'ung-k'ing trade seems so enormous to many appears to me to be that the whole trade of Sz-ch'uan, and part of that of Yün-nan, Kwei-chow, Hu-nan, and Hu-peh with the east, is forced into one single channel between Fu-chow 涪州 and Sha-shih, a distance of 400 miles, whilst here it is better circulated.

A remarkable feature about the boats all along this river is that they are drawn by thin hemp cord, almost as slender as whipcord, instead of the bamboo lines so common in other parts of China. Two or three cords, each not more than the eighth of an inch in thickness, made out of the *Boehmeria nivea* or grass-cloth hemp, are sufficient to draw a large junk up the rapids.

A small stream, navigable at certain seasons for small boats and rafts, enters the Hangchow river at Si-k'ou 西口.

I saw fishing with cormorants going on at several places. Two or three boats form a triangle, and, beating the water between them, with yells drive their cormorants down; in a few seconds they rise, some with a fish in the mouth, which, on account of their throats being tied tight, they cannot swallow. The boatman grasps the fish, and rewards the bird with a morsel. It is a singular thing to find that here the heron (*lu-su*) is called the cormorant, and the cormorant (*ga-ng*) 鵝鵝 the heron. But I believe there is a classical name *lu-tsz* 鸕鷀 for the cormorant which may perhaps be confused with *lu-sz* 鷺鷥, a heron.

The boundary between Kien-tê and T'ung-lu 桐盧

districts is at the Lu-sz Mên (or exit from the gorge enclosing the Ts'ih-li Lung fishery), a small fishing village on the right bank, 50 *li* from Yen-chow Fu. At this point we met a fleet of forty I-wu and Kiang-shan junks, bound upwards with cargoes of salt, cotton, beche-de-mer, &c. The country here opens out a little, and the river, when the water is low, divides for a few miles into two streams, enclosing an islet between them. A small rivulet from the interior of the Kien-tê district also joins the Hangchow river here.

T'ung-lu district city is unwalled, and appears to contain almost as many houses, and to be as well built as Yen-chow Fu; further, to have almost recovered from rebel ravages. A branch stream, joining the Hangchow River on the north side of T'ung-lu, brings down grain, charcoal, firewood, &c., from Fên-shui 分水 and Ch'ang-hwa 昌化 districts.

A little coal appears to be produced in Kiang-shan, whence it is brought to Lan-ch'i. Some is also produced in Kien-tê, where it is locally used in the lime production.

As far as I could gather no iron is obtained anywhere in the south, north, or west parts, except in the Ch'u-chow prefecture.

The lime is used here in pounding away (*ch'ung* or *t'ao*) the second shelling of paddy after the first husk has been ground off (*lung*). Gypsum is used for the same purpose at Shanghai, and oyster-shell lime at Canton; rice-husk ash is used at Wênchow; hence it is, perhaps, that rice is always so carefully washed before cooking. Yet in the north, I believe, rice is only once shelled by a process called *nien*, and no lime is used, though washing is still needed.

The boundary between the Yen-chow and Hangchow prefectures is at Tsa-ch'i 柞溪 (30 *li* from T'ung-lu), a considerable village on the right bank. The Tsa-ch'i river, opposite, is navigable up to Sin-ch'êng 新城 district town.

About 20 or 30 *li* further down, at some undefined spot near where the river takes a bend eastwards, is the boundary between the Sin-ch'eng and Fu-yang districts; and a small stream on the right bank gives access to parts of P'u-kiang 浦江 district when the water is high. The

boatmen say that a few *li* of land inwards on the right bank belong to the Fu-yang district.

Fu-yang 富陽 city is also unwalled, and appears to have recovered even more than T'ung-lu from rebel devastation. It has no special features distinguishing its trade. As at T'ung-lu, there is a salt *likin* office. It appears that salt pays a loading tax at Hangchow, a small examination fee at places *en route*, and *likin* at the place of consumption. General taxing stations are only found at Tung-kwan 東關, (Yen-chow Fu), and Lan-ch'i on the way to Kin-hwa city, and at K'ü-chow Fu and Kiang-shan in the west.

Below Fu-yang, a small stream from the country joins the Hangchow river, and a few miles further east the latter widens out into what looks like a beautiful lake six miles in width. The river then narrows and turns suddenly west at Wên-chia Yen 聞家堰.

Before reaching the true outskirts of the provincial capital by water from the south, a straggling suburb of two miles in length is passed to the left; then there is a miserable apology for a wharf, whence it is another mile to the nearest gate. From this wharf a free ferry, consisting of a score or so of large boats, runs every few minutes to the opposite bank, about a mile across.

The famous western lake, a mile or two outside the north-west gate is, in spite of recent devastation, a beautiful spot, and the eccentric Admiral and General P'êng Yü-lin has fitted up an island in the midst of it where he lives a sort of hermit-priest life when not on circuit. The area enclosed by the walls of Hangchow must rank with the areas of Peking and Nanking, though the walls are not nearly so substantial. The main street runs between three and four miles in an almost straight line. The circuit of the walls is variously estimated at from 20 to 25 miles. Previous to the rebellion, it is said, even the enclosed hills were covered with houses, but, though rebuilding is rapidly going on, scarcely a third of the area is yet filled in, and there is a filthy slovenliness about municipal and sanitary arrangements. Notwithstanding this, I think that Hangchow as it stands must, (with perhaps the exception of Ningpo, which I have only touched at), be the most populous city in Chêkiang. The Europeans seem to be congregated in

the northern or least recovered portion, called the "lower" city, and during my walks and rides there I never heard an uncivil word. When paying my official visits, however, in the Tartar quarter, (a small walled enclosure at the north end), and in the upper city, or busy portion, I heard the words *Yang Kwei-tsz* pretty often. Though the missionaries say that a local brogue is spoken, I heard nothing but *Kwan-hwa*, nor could I distinguish the language of the local bannermen from that of the Chinese. Both seem to have merged into an impure sort of "southern mandarin." There are 3,000 opium dens in the town; and about 20 wholesale opium houses. The daily trade in the drug, I was told, reached $20,000 a day, and is apparently nearly all in Malwa, some coming from Shanghai, but most from Ningpo.

Though this is a country of silk, it seemed to me that very few had silk on their backs, and indeed the city is poor. The *Yamêns* are little better than our lumber-rooms or out-houses.

I noticed the *Shên-pao* being taken into several *Yamêns* and hawked in great numbers about the streets; this paper has made itself a high reputation throughout the northern, western, and central provinces.

From the opposite bank a raised path runs 10 *li* to the market town of Si-hsing 西興, under the Siao-shan district. Thence a "blind" canal passes through Siao-shan city (10 *li*) and Ch'ien-ch'ing Chên 錢清鎮 (40 *li*) to Shao-hing Fu (60 *li*), in all 40 miles. There are various branch canals to I-ch'iao 義橋, 60 *li*, Wên-chia Yen, 30 *li*, and Pai-ho Ch'ang 白鶴塲, 35 *li*. Before approaching Hangchow, I had noticed we were getting into a mulberry region, and I rode through some very dense mulberry groves on the Western lake. The country quite changes on the Shao-hing side; for the first ten miles, there is hardly anything to be seen but rice, for which (and its wine) the prefecture is famous. No opium, accounts tend to shew, has been grown in the five northern prefectures; Ningpo finds cotton to pay better; Shao-hing, rice; the others, silk. Yet, during the past two years, the poppy has been planted in Shang-yü 上虞 district.

The district-city of Siao-shan is traversed by the canal which passes in and out by water-gates under the walls, and

has a very picturesque effect. Thence to Shao-hing Fu is 100 *li*, and branch creeks intersect and irrigate the country in every direction. This is without exception the fattest stretch of land I have ever seen in China or elsewhere. The autumn crop of rice is gathered in two relays, called the early and late kinds, one six weeks or two months later than the other. Strange to say, the quality of the land in the Shan-yin 山陰 district differs so much from that in Siao-shan, that there the rice crops are again reaped considerably later. Shan-yin and Kwei-chi 會稽 are the prefectural districts, and seem to reek with richness. Substantial villages and market-towns, many as large as the more Western district-cities, succeed one another at distances of half-a-mile, and are to be seen thickly dotted over the country. There being no danger of drought, husbandry is mathematically exact and minute, cultivation being carried to the very water's edge. With the exception of the substantial stone pathways between the cities, there seems to be little means of intercommunication except by boat, and these boats are externally adorned with such consummate art that they have the appearance of being made of fine porcelain. Large and small, they are all fitted up with rain-proof telescope mats, and can be used as dwellings, cargo boats, or passenger and pleasure barges; they fully merit the name of gondola; many of the small ones are worked with the feet, and thousands are passed during a day's travel. The country realizes to the full the "willow pattern" idea of China. Stone bridges of elegant shape are seen or passed every few moments; remarkable arches and monuments are thickly strewn about; the willow, tallow, soap, and camphor trees adorn the graves and villages; and all the ideal Chinese scenes, such as goose and duck breeding, weir and basket fishing, &c., recur at every moment. The country is flat, but the graves (which waste a great deal of good land) and village-clusters deprive the landscape of monotony. Towards Shao-hing the hills to the right are approached more closely, and it is thence that the excellent stone is obtained which seems so cheap and plentiful. The highroad canal runs both round and through Shao-hing, and the passage of 10 *li* through the busiest part of the town affords an excellent opportunity of inspecting it at ease. I noticed the words "Holy Protestant Chapel" largely painted upon

a prominent corner house, and I was surprised to see a "Widow's arch" of the purest type dedicated in French to Lieut. Le Brethon de Caligny, of the French Navy, and about 20 of his compatriots, who "died in delivering the Province" in 1862, 1863, and 1864. Shao-hing is 45 *li* in circuit, but only the north portion seems to have recovered from the occupation of the rebels, who were here and at Siao-shan for three years,—probably the three above enumerated. It is said that the southern portion furnishes enough paddy to feed the city for three years. There is little about here beyond the dilapidation of cities to shew that the T'aip'ings damaged the country, unless it be that great potential wealth and comfort are accompanied by a maximum of rickettiness and filth in household arrangements; yet some well finished temples, ancestral halls, and even houses are to be seen. The boats are the most desirable resting spots for a European, and next to them (if they were only dry) would be the open paddy fields, notwithstanding the way in which they are fertilized. The winter crops are beans, vegetables, and wheat. The land-tax is very heavy, about 330 cash (in practice) the *mu*, with $\frac{3}{10}$ of a pint of rice, commuted for 35 cash.

Cultivators' rack-rents range from 250 to 300 catties of paddy (equals half the weight of rice) a *mu*, that is, nearly one half of an average harvest. The landlord pays the tax, and tenant pays for the beasts and implements.

It is a remarkable thing that the rebels have nowhere succeeded in destroying the pagodas; every city I have visited has one or more, those of Hangchow and Shao-hing being the finest; in many cases great damage has been done, but this only gives them a quainter appearance of antiquity.

Shao-hing produces large quantities of cotton and tea for export, but is of course chiefly noted for its wine; and I noticed several wine-jar potteries. Its trade with Lan-ch'i is by way of I-ch'iao, and of course the canal leads to Ningpo. The telegraph wires are laid double between Hangchow and Shao-hing, but only single between Shao-hing and Ningpo. I observed an advertisement by a telegraph agency in a village near Shao-hing, offering codes at 20 cents each, and undertaking to send messages as far South as Swatow, besides Nanking, the Northern towns, and foreign countries; the wires are along the canal the whole way,

invariably passing to the rear of villages, and apparently avoiding as far as possible private land.

The northern shore of Shao-hing produces excellent salt, which (apparently) is both sun-dried and boiled before it is consumed; the flats are under official management, and the local price varies from 20 to 30 cash the catty, according to weather. Ningpo salt which is only dried in the sun seems partly to command the more eastern markets.

About 70 *li* from Shao-hing there is a canal to the south, which leads 20 *li* to, and ends in, a market-town called Hao-pa 蒿 坝, under the Shang-yü district; at the other end of the town a creek joins the tidal river running down to Pê-kwan Chên 百 官 鎮 near the coast (20 *li*), from Ch'êng district city (120 *li*). In a very few moments the broker at Hao-pa provided me with a boat and a written contract. This broking system in Chêkiang seems to work very well and advantageously for all parties. The rice crops of Shang-yü district are liable to destruction by high tides, wherefore the $\frac{3}{10}$ pint of commuted rice tax has been remitted for many generations.

The reason why a canal is not cut through the few hundred yards which separate the tidal river and the canal might seem to be that the level of the former was originally much higher, and as the sea water, which is not usually found above Pê-kwan, occasionally breaks the dykes, it might ruin a fine rice country. Yet it seems that Ningpo boats can struggle over the two banks which separate the Shang-yü and Kwei-chi water systems, and that there is still no risk of tidal floods there. On the other hand, the Si-hsing end of the canal is higher than the river at Hangchow. The problem of the respective levels is one which, therefore, I am compelled to abandon; further enquiry is necessary. Small steam launches could do excellent service on these canals.

The river which runs from Ch'êng 嵊 district passes through a hilly country, in the low parts of which the tallow and mulberry trees are the most prominent objects. The young wheat was everywhere springing up between the latter; the hills are fairly wooded with pine, fir, willows, bamboo, and camphor wood. As far as I could make out, the water level is at times both much higher and much lower than when I was on it. The breadth is

very irregular, and there are numerous loops, islands, and short creeks. Judging from the amount of scum and *débris*, and the facts that the country is muddy and that the rains have been incessant for a month, I presume that I witnessed a moderate freshet. There was water enough everywhere for good-sized steamers. Tall fresh-water grass is here cultivated as fuel; the same sort, grown on salt-water land, is used as string for packing, &c.

Ch'êng district produces large quantities of a vegetable called *pai chu* 白 朮, eaten when young as food, and used as a drug when old; also pears, silk, tobacco, and tea, all of which are exported. The imports are "South goods," salt fish, rice, and pulse. The city is walled, and has been almost entirely rebuilt since the rebel occupation.

There are numerous prosperous villages and market towns on the banks, amongst which may be named San-kai on the joint frontiers of Kwei-chi, Shang-yü, and Ch'êng districts.

Navigation, except for a few rafts, ceases at Ch'êng city, but in advancing South-east towards T'ai-chow we kept one branch in sight up to Pan-chu 班 竹, a mountain village 40 *li* further on than Sin-ch'âng 新 昌 city, to which district it is subordinate. Another branch runs down from somewhere in the Tung-yang district, and meets the first mentioned just below Ch'êng city. The Sin-ch'ang branch is crossed by a ferry by travellers leaving the town of Ch'êng *hien* in a southerly direction, and again, about 25 *li* further on, shortly after passing the Sin-ch'ang border.

Sin-ch'ang is a snugly situated city looking like a flat square box set down between the spurs of two hills; our road skirted the walls, over which we could see that the town was fairly well filled with buildings. We were told that not much opium was grown in the neighbourhood, and that barely two ounces of Malwa were purchasable for a dollar. The paddy crop was in, and the young wheat rapidly coming up in its place; the millet (here seen for the first time) was gathering; here also for the first time in China, and subsequently in Hwang-yen district, I saw the water-chestnut (*Eleocharis tuberosus*) growing in large quantities.

The mountain scenery, which is constant in its kind throughout the province, becomes exceptionally pretty

between Sin-ch'ang and Pan-chu; the latter place is 500 feet above the plain. The *fêng* or maple tree in its autumn yellow was an especially ornamental feature in the landscape. There was nothing of particular interest to note *en route*, except that lampwick grass was being taken from and cotton to T'ai-chow in large quantities, the latter partly for distribution, perhaps, in the Kin-hwa prefecture.

I should mention that just after entering the Sin-ch'ang district I saw a proclamation regarding the new telegraph line, issued in the joint names of the magistrate and lieutenant in command: it stated that the object was to facilitate the transmission of military intelligence for the better security of the people's hearths and homes. Graves and private property would not be disturbed.

The road which leads in a south easterly direction from Pan-chu over the hills to the plain of T'ien-t'ai district 天台 crosses three ridges, the highest of which is not more than 1,200 feet above the plain. A manifest difference in the appearance and character of the people is perceptible the moment the limits of the T'ai-chow prefecture, to which T'ien-t'ai is subordinate, are reached. They are both sturdier in build and manlier in bearing than any other of the inhabitants of Chê-kiang amongst whom I have been. At the same time they are inclined to be curious and insubordinate, and I should think would require but little provocation to conduct themselves disagreeably.

A small but, at least after the rain, rapid river emerges from the hills and runs through Ts'ing-ch'i, 清溪 (the port of T'ien-t'ai), where it is crossed by a very substantial stone bridge perhaps 200 yards in length, directly after which it joins the Sien-chü 仙居 river. I saw no opium, and was told that the district of Hwang-yen 黃岩 was the one which produced most in T'ai-chow Fu. The plain seemed to be planted everywhere with wheat and winter vegetables.

The distance from T'ien-t'ai by land to Tung-yang is 160 *li*: the distance between T'ien-t'ai and T'ai-chow Fu is officially and really 90 *li*, but popularly 120. I find that one hour is average good time for travelling 10 *li* by land in China, and I was here on the move nine hours. Ten *li* are often called a *p'u*, which term may be compared with the German *Stunde*, as often meaning the time occupied by the traveller irrespectively of the actual distance traversed.

A mountain "three miles high" may be a mountain from 1,000 feet to 10,000 in height, and from a quarter of a mile to three miles along the usual road from the foot to the summit, but which takes a man an hour to mount on foot.

The journey from T'ien-t'ai to T'ai-chow may also be made by water, but the river was so swollen that no boats could get up to the town during the two days I was there. Sien-chü district, 100 *li* further up, is to be reached by two-ton boats, and P'an-t'an (previously mentioned when at Tsin-yün), 50 *li* still higher, by rafts. The river scenery, hilly and well wooded, is very pretty, and the ferry has to be used twice on the way. Sien-chü appears to be distant by land only 45 *li* from Ta-ching and about 120 *li* from Yo-ch'ing. This town (T'ien-t'ai) imports silk from Ch'êng and Sin-ch'ang districts; it appears to be the extreme limit to which Malwa opium reaches, and even then it is barely known to be purchasable in the town. T'ai-chow salt, which costs 3 cash on the coast, and 7 at Hwang-yen, sells at 15 or 16 cash a catty at T'ien-t'ai. Tea seems to be the chief production of the district. I was told that iron was obtained from Chu-chi 諸暨.

T'ai-chow Fu is a finely situated city, the houses of which are built round one side of a hill whose toe almost cuts the town in two; the walls enclose part of the heights behind. The rebels did no damage during the first year of their occupation, as the inhabitants had opened their gates to them and offered supplies of food; but disputes arose later on; plundering took place in the villages; and the Eastern part of the town was subsequently partly destroyed. The rebels by all accounts do not seem to have much injured the country parts of T'ien-t'ai and Lin-hai, (the T'ai-chow prefectural district); at all events these have now the appearance of being very thickly populated with (for China) well-to-do communities. The river at T'ai-chow is crossed by two bridges of boats, and then takes a bold sweep north, after which its course down to Kiang-k'ou 江口 (the port of Hwang-yen) is exceedingly tortuous, as it passes through pleasant hill and village scenery. The effect of the tides is felt up to within 20 *li* of T'ai-chow; 40 *li* below T'ai-chow I moored whilst the tide

ran suddenly and rapidly up for three hours, rising perhaps 12 feet during that time, after which it carried us down 16 or 18 miles in three hours. The next tide took us up from Kiang-k'ou to Hwang-yen. Steam gunboats can at all times get up to Kiang-k'ou, but except when swollen by floods, the river between Kiang-k'ou and T'ai-chow is only navigable by small boats. The Hwang-yen river is hardly navigable at all 10 miles above the town.

The notorious bandit Chin-man 金滿, who is often known by his adopted surname of Hwang 黃, is still in the mountains, although he has nominally given in his submission, and draws $300 a month from the Prefect's chest for the support of himself and his immediate followers. At the same time he now refrains from plunder, and has nominally surrendered, and keeps the bandit class well in hand. As he is a sort of Robin Hood in his ways, and always treats the poor kindly; the rich and official classes are the only ones who in the least fear him.

There is an extensive and rich plain between Hwang-yen and the boundary of Yo-ch'ing 樂清, after which two ridges, each of a few hundred feet in height, have to be crossed. It was too early for opium, (which is planted a month later than in Sz-ch'uan), but large tracts of land were being prepared for it. Wheat, rape, and vegetables of all sorts were springing up, and water chestnuts, tallow-berries, and rice were stored or storing. Hwang-yen is famous for its oranges, and it also produces an inferior sort of silk stuff. The celebrated Wênchow tribute oranges are grown from slips of one kind grafted on to trees of another dwarf variety.

It is 75 *li* from Hwang-yen to the walled town of Ta-ching 大荊 (under Yo-ch'ing district), which place is distant from T'ai-ping 太平 district city 80 *li*. Hwang-yen city is also distant from T'ai-ping 80 *li*. Hung-ch'iao 虹 or 洪橋 is 60 very long *li* from Ta-ching, and Chu-hsü 竹嶼 (on the coast) is half the way from Hung-ch'iao to Ta-ching, which in all is 30 *li*. Ta-ching and a place called Wu-yung, farther south, produce considerable quantities of iron, but no coal. Tea, however, is the chief staple, and "tea-tax assistant sub-prefect" is the title of the civil official at Ta-ching. Later on, I was informed, the whole country would be covered with the poppy.

Three inconsiderable ridges have to be crossed between Ta-ching and the city of Yo-ch'ing; the road skirts the coast inlets, and a considerable river has to be crossed 20 *li* to the north of Hung-ch'iao; this river appears to communicate with Wu-yung, the iron-producing spot above mentioned, 30 *li* distant eastwards from the ferry.

The fine range of mountains known as the Yen-tang 雁蕩 Hills is left on the right, and either Yo-ch'ing or Ta-ching may be made the base of an exploring trip amongst the numerous temples and remarkable crags which have obtained a holiday seeker's celebrity in this region. A great portion of the coast-land about here has been enclosed by strong dykes, and reclaimed for agricultural purposes. Considerable tracts are also given up to mussel, cockle, and clam breeding. Both these descriptions of land add largely to the revenue collection of the district, and are exceedingly profitable to the owners. A creek leads from Hung-ch'iao to Yo-ch'ing, but, as it is interrupted in several places by banks and dams, it is not of much commercial importance.

From Yo-ch'ing to Kwan-t'ou 管頭, a small town belonging to Yo-ch'ing, and situated on a loop of the Wên-chow river, it is 30 *li* to the city of Wênchow. This journey from Yo-ch'ing may be made either by canal or road, but the canal is blind at the Kwan-t'ou or port end, and is only used by small boats.

Yo-ch'ing city is finely situated near the end of a tunnel-like valley, and at the foot of the Yen-tang range of hills. The circuit of the new city is double the size of the old walls, which occupy another site a mile further to the north, and are inhabited only by a few stragglers. The country here abounds with handsome women, who are very neatly dressed, and all wear a comely apron made out of a sort of "Scotch" plaid. No traces whatever of the rebel occupation are now visible at or near Hwang-yen, Ta-ching, or Yo-ch'ing. Prosperous villages succeed each other along the road with great frequency.

Wênchow city itself was never entered, although the suburbs were partly in rebel hands. The numerous canals, which intersect the city and communicate with the river and tidal creeks, enabled the inhabitants to obtain external supplies of food on the one hand, and to keep the besiegers at a harmless distance on the other.

We did not enter the T'ai-p'ing district. This produces rice for export, opium, tea, and a small quantity of silk.

The stretch of country between T'ai-chow Fu and Wên-chow Fu is still a good deal harassed by local bandits. On the road I met the Hwang-yen magistrate, who turned out to be an old Kewkiang acquaintance. He was escorted by 30 soldiers armed with rifles, and informed me that the country was so thickly populated that the improvident classes had scarcely any resource but plunder.

It is 80 *li* from Yo-ch'ing city by land and water to the island and sub-prefectural city of Yü-hwan 玉環. It is 60 *li* by either land or water to Kwan-t'ou; and 90 *li* by land to Fêng-lin 楓林.

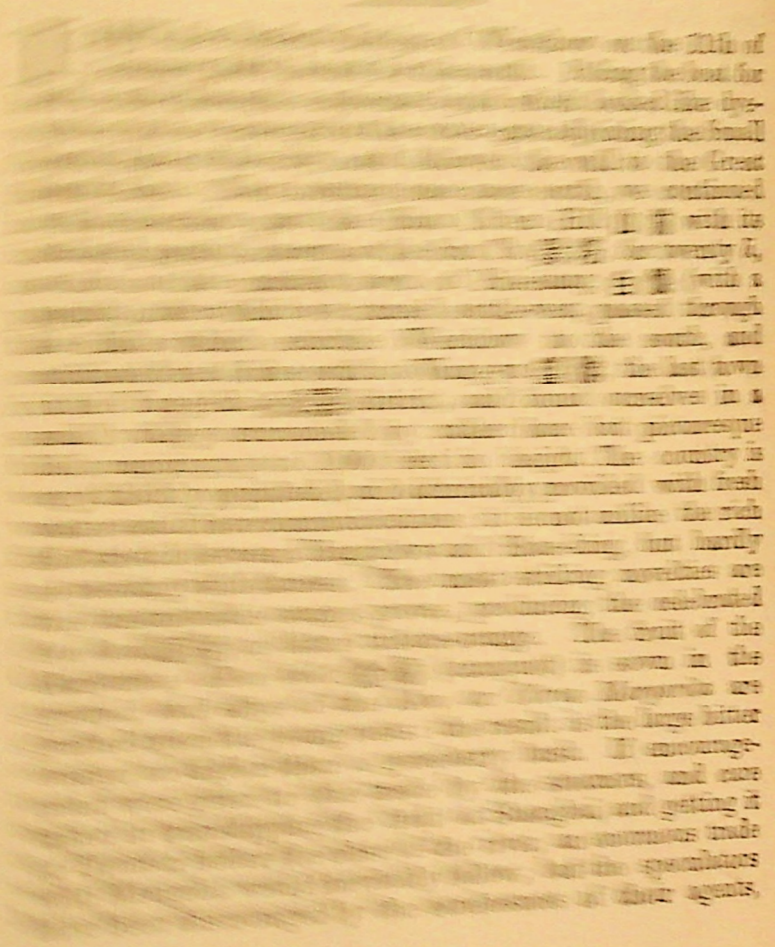
To sum up: it will be seen from the above account that the province of Chê-kiang is or might be almost self-supporting in all commodities except coal, iron, and opium, of which last two she still imports perhaps a good half of her total consumption: coal she does not much use, nor perhaps require, being specially rich in lumber. The western half has recovered from the effects of the rebellion, whilst the eastern half still requires time.

My journey was so arranged that I actually visited all the prefectural towns, except the two to the extreme north, and one to the extreme west. These I propose to visit on future occasions. In addition there remain to be inspected the communications with Fukien in the south, and Kiang-si and Anhwei in the west. I wish also, if possible, to examine the Zik'a tribes of western Ch'u-chow prefecture. It will be seen that at least a glimpse has been obtained at all the arteries of the province, with the exception of those named, and that the command of Ningpo, Shanghai, and Hangchow (including Lan-ch'i) over all but the Ch'u-chow and Wênchow prefectures is quite natural and legitimate, as the T'ao-hwa range to the west and the Yen-tang range to the east are sufficient to exclude Wênchow from competition with Ningpo in the K'ü-chow, T'ai-chow, and Kin-hwa prefectures.

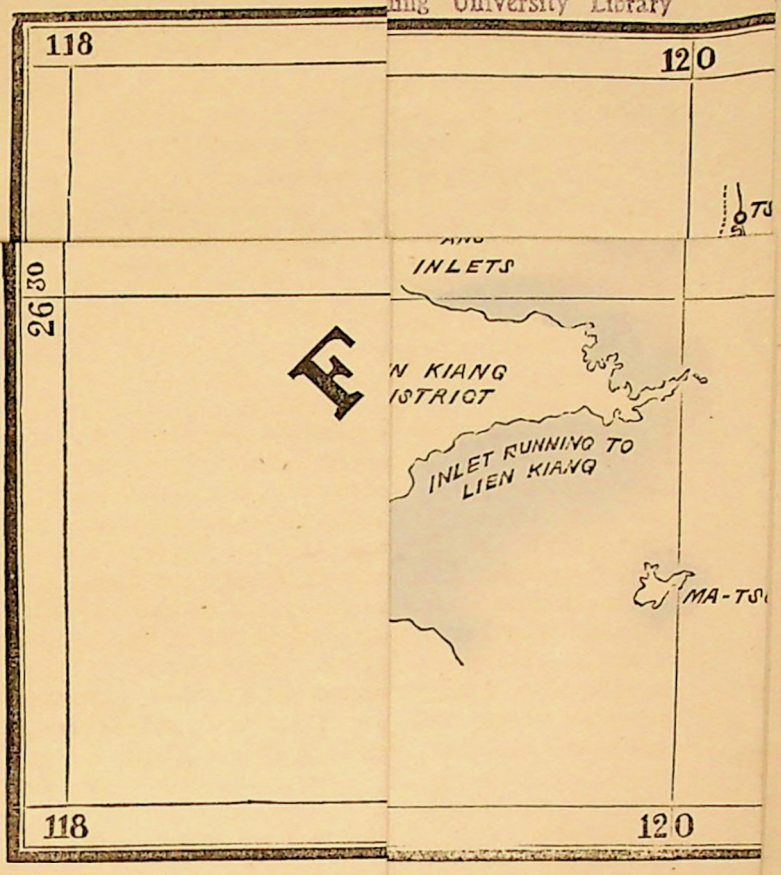
Under the head of Ningpo, a map of Chêkiang will be found in the Annual Customs Trade Reports for 1881 and 1882. In this there are some important errors and omissions. The river which runs from King-ning 景寧 to T'sing-t'ien 青田 is not given. The city of Yung-k'ang

永康 is omitted, and the river which runs from Yung-k'ang past Wu-i 武義 to Kin-hwa 金華 is made to end in the sand. There is no such branch river as that given south of I-wu 義烏; it should branch off at Kin-hwa; and it is to be doubted whether the left and right bank river boundaries of Yen-chow Fu and Kin-hwa Fu respectively are correctly given. The space distances of places between Hangchow and Shao-hing 紹興 are disproportionate, and the vast vacant space south of T'ai-chow 台州 exists not, or belongs to the northern part of Wên-chow Fu, the towns of which have been cramped into an excessively reduced area. The Hwang-yen 黃岩 tidal river is of no size or importance above Hwang-yen, and is only navigable for small boats as far as Ta-ch'i 大溪 a few miles above that city. Hou-so 後所 is not south, but a mile to the north of Yo-ch'ing 樂清, (not Lê-ch'ing).

Comparing the size of Chê-kiang with that of England, and considering the comparatively small number of large towns in the former, I am inclined to think that the population of 11,000,000, officially reported by the governor, is not far from the mark; more especially as, in the east portion at least, quite half the population must have perished during the rebellion. Unlike what is the case in An-hwei, no influx of immigrants from other provinces has taken place.



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ARTICLE III.

A JOURNEY IN FUKIEN.

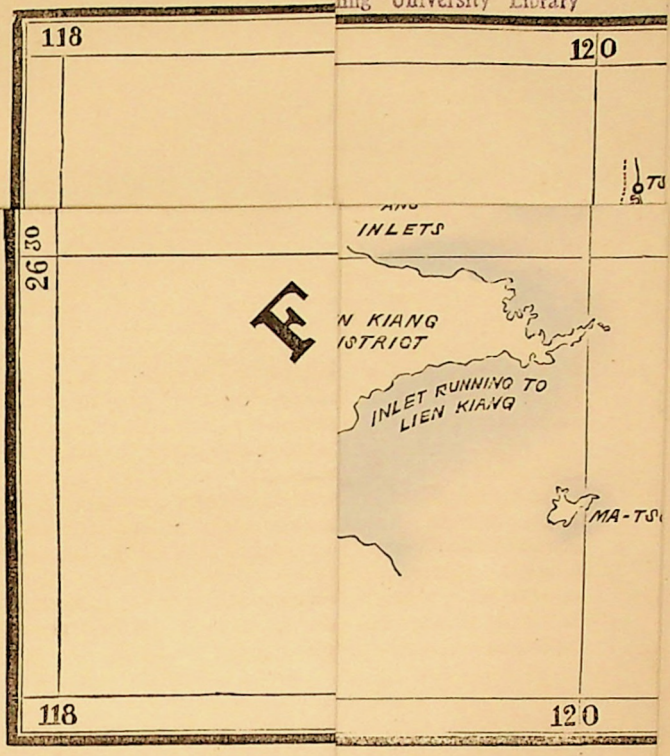
BY

E. H. PARKER, ESQ.,

Of H. B. M.'s Consular Service.

I LEFT the Prefect's Bridge of Wênchow on the 11th of January 1884, bound for the south. Poling the boat for half a mile through a noisome liquid which looked like dye-wash or ink, we emerged at the water-gate adjoining the Small South Gate of the city, and followed the wall to the Great South Gate. Then, turning once more south, we continued in this direction past the Shan Ch'ien Hill 山前 with its inclined pagoda, known as the Sun T'a 巽塔, for twenty *li*, as far as the market town of Pai-siang 白像 (with a pagoda), after which we turned south-west, passed through the hills which encircle Wênchow to the south, and continued ten *li* due south to Wang-yu 望游, the last town in the Yung-chia 永嘉 district, and found ourselves in a small valley surrounded by rather bare but picturesque hills, ranging up to 1,000 feet in height. The country is very thickly populated, and admirably provided with fresh water canal intercommunications: it is not unlike the rich flat stretch between Hangchow and Shao-hing, but hardly so teeming with fatness. The most striking novelties are the innumerable orange groves, producing the celebrated *Ou kan* 甌柑, or bitter tribute-orange. The fruit of the Cantonese *Kêm kuêt* 金橘 (cumquot) is sown in the ground, and slips of the *Kan* or *Citrus Margarita* are grafted upon the young roots: the result is the large bitter orange, no higher than a gooseberry bush. If encouragement were given to this trade by the steamers, and care taken in transhipping the fruit at Shanghai, and getting it to Tientsin before the close of the river, an enormous trade with Mongolia would inevitably follow; but the speculators have been discouraged by the carelessness of their agents,

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CHU-CHOW 處州府
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100 LI TO TSIN YÜN CUER PASS
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SIEN-CHÜ 仙居縣
STATION FOR CHAIRS
110 LI TO TA-CHING
SUAN P'ING 宣平縣
SUI-CHANG 松陽縣
SUNG YANG
FENG LING 楓嶺
TS'ING T'IEN 青田縣
SHA T'OU 頭沙
CHÜO TS'UN 腳村
YÜN-HO 雲和縣
LUNG CH'UAN 龍泉縣
KING NING 景寧縣
WÊN CHOW 溫州府
KWAN T'OU 頭皆
OLD CITY
OU RIVER
BRANCH OF I.M. CUSTOMS
WANG-YU 望江
FALLS OF HSIEN-YEN
CANAL
JUI AN
PAGODA
MA-T'OU P'U 馬頭埠
DEEP CHANNEL
HAI-AN SO OR SHWANG SUI CH'ANG SALT FLATS
PING YANG LOWLAND
P'UNAN
FEILUNG RIVER AND KIN-WANG BANKS
KIN-KI 金鷄山
T'ANG TSUN SHAN
TSUEN TSANG
KU-AO T'OU
SIAO CHIA TU
HÊNG YANG RIVER
LING CH'I
K'IAO TEU MEN
ROAD TO FOO CHOW
LIU SHIH WU SHIH PASS
T'IEN YU
KIN-HIANG TAX-STATIONS OF TA-YU
SAO CHI
FEN-SHUI KWAN
TSIEN CHI
ALUM HILLS
CH'IH CH'I
ORDINARY HIGH
INLET
NAN KWAN
SHA CH'ENG
FU MEN
FU TING 福鼎縣
TIEN T'OU
CHIANG CHIA
PAILIN OR PAKLUM
LIN-CHIA TU
UNSURVEYED INLETS
YANG-CHIA-CH'I
FU-NING 福寧府
YEN T'IEN
FUNING BAY
INLET
BITTERN ISLAND
DOUBLE PEAK ISLAND
SEA JOURNEY OF 180 LI OR 60 MILES
FEI LWAN
SYSTEM OF UNEXPLORED ISLANDS AND INLETS
LO YUAN
TAN YANG
LIEN KIANG DISTRICT
INLET RUNNING TO LIEN KIANG
PA SHIH
PA TU
LIEN-KIANG
MA-TSU ISLAND
HWAI AN
FOO CHOW 福州府
MIN-CH'ING
CHU CH'I
FRONTIER LINE
KIEN NING 建寧府
T'AI-P'ING
TA HÊNG
YEN-P'ING 延平府
KU T'IEN 古田縣
KIN SHA
CH'ING-FÊNG
HWANG TI'EN
NGO YANG
SHUI-K'OU
KIEN-YANG 建陽縣
YEH FANG
SUNG-CH'I 松溪縣
YING TOU
SHUI CH'I 水洋縣
SHIH PI
CHIU KWAN
MA LAN
TA SHIH CH'I
P'U CH'ENG 浦城縣
KWAN CHWANG
CU LING
TSIEN YANG
MU TU K'OU
CHIA TU
FRONTIER
K'ING YÜAN 慶元縣
T'AI SHUN 泰順縣

CHIEN.
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who have more than once left large speculative consignments to rot in Shanghai. At Wênchow the oranges cost about a penny a pound, but the Mongols (and indeed the northerners generally) have so high an opinion regarding the febrifuge effect of this fruit that they will pay even sixpence apiece at times. The stalks are often lime-washed to keep off the insects, and straw is frequently inserted in the fork of the tree as an encouragement to spiders to spin there, and not about the leaves, which the web causes to wilt.

The canals swarm with innumerable small craft, and besides there are fairly comfortalbe *hwa ch'uan* 花船, *i.e.* passenger or "pleasure" boats, and *hang ch'uan* 航船, or cargo boats, carrying also passengers between Jui-an 瑞安 and Wênchow at 40 cash, or twopence, a head. These last invariably run at night, and during the busy or winter season four leave each end every evening with the greatest regularity. One centime or less a mile is certainly cheap travelling. The chief cargo from Jui-an is P'ing-yang 平陽 tea of very excellent quality.

A considerable amount of fishing is done on these canals in the same way as at Ich'ang 宜昌. A dozen small boats, each worked by a lad, move to a position in Indian file; they then wheel across; a man in the bow of each casts a large net into the water, and several other boatmen occupy themselves further down with beating the water; the roach-like fish rush towards the barrier of nets, and are taken in great numbers.

South-east from Wang-yu lies Shwang-sui Ch'ang 雙穗塲, a salt-producing district from which a superior kind of fine white sea salt is obtained: it sells for about 16 cash a catty at Wênchow. Wênchow, Shwang-sui, and Jui-an are all 70 *li* from one another. Convenient free-ferries, consisting of a flat square barge, large enough to hold a dozen men, with ropes attached to each bank and to each end of the boat, enable passengers to pull themselves across from village to village. Boats going south have to be poled or "*yuloed*" to a point about 10 *li* from Wênchow, after which there is an admirable embankment and towing-path all the way to Jui-an. The canal looks more like a broad clear river than anything else. Not much is to be seen at this time of the year in

the way of crops, as, except where occupied by orange groves, the land is all ploughed up in readiness for seed. Splendid old specimens of banyan trees are passed at intervals, some of which are deeply rooted into the stones, and have the appearance of being many centuries old.

Thirty-five *li* from Wênchow, and about a mile from the main canal, is the picturesque town and congeries of monasteries called Sien Yen 仙岩, or "Fairy Rock." This name is derived from a picturesque grotto and waterfall behind the town. I walked through the town with two of my own servants only in plain dress as escort, and the people behaved very well: only a few boys (as they do even at Wênchow) shouted out *Fa Nang* (*Fan Jên*, 番人). Shortly after passing Sui-fêng 隨風, 40 *li* from Wênchow, the canal or river takes a turn to the right or south-west; then a pagoda looms out from a hill to the west, and the canal bends sharply round in that direction, pierces the hills, and runs through water-gates into Jui-an city. The canal also passes round by the East Gate to the South Gate, where it ends: twenty yards further is the sea. I had a particular reason for passing through and staying at Jui-an; for no one had, at least for some time, actually spent a night in the town. I put up at a small inn conveniently situated on the narrow strip separating the end of the canal from the bay, and was very hospitably received. In other respects the choice was undesirable, for passengers arriving by canal and river or sea clamoured all night long for admission in the first instance to our inn, and kept us all awake. There had been an attempt made by some boys to get up a hooting as I removed from my house-boat to a small sampan outside the first water-gate, but this display of emotion was promptly suppressed by the elders.

The Magistrate had evidently taken satisfactory precautions to prevent any mobbing in my case. Though I walked along the street, and stood prominently in the high stern of the ferry-boat, the large concourse of people uttered no uncivil word in my hearing.

The Fei-yün Kiang 飛雲江, or Jui-an river, runs down from T'ai-shun 泰順 district city, 400 *li* to the west, and broadens out into an arm of the sea below Jui-an. The breadth of the river opposite the city is half a mile, and a rapid tide renders the passage of the huge clumsy ferries

a very tedious operation, except at low or high water. It took us an hour to cross. Seventy *li* below the city is Hai-an So 海安所, the territorial name of the salt-producing flat Shwang-sui Ch'ang. Fine salt from the dépôt sells for 8 cash in Jui-an, and Fukien salt (which only costs one cash where it is produced in Fukien) for 6 cash.

Jui-an seems to produce for export nothing but water-chestnuts, fruits, and of late opium, which is of superior quality, and was quoted to me at four ounces the dollar. Foreign opium is purchasable, but very little known or smoked. The mountain district of T'ai-shun sends down nothing but bamboo, lumber, fuel, &c. Jui-an is of course supplied with foreign goods from Wênchow, with which place its water and land communications are perfect. The P'ing-yang teas also come this way, but the vast alum export is from Ch'ih-ch'i 赤溪, a port further south. The boatmen I spoke to at Jui-an said that no steam gunboats had ever been up the river to the city, but at high water I think large steamers could undoubtedly come up; that is, supposing that bars and banks lower down would not prevent or hamper navigation. The water is so muddy that there must be a great deal of silt.

Walking half a mile from the ferry, we came to another blind canal at Ma-t'ou Pu 馬頭埠, and took sampans to P'ing-yang city (30 *li*). The small valley between the two cities is surrounded by considerable hills on all sides but the East, and is quite the characteristic Chêkiang picture, an enclosed valley ten or twenty miles in diameter. It would not be too bold to describe the whole province as a succession of these, each one being a district or a well-defined fraction of one. The P'ing-yang valley is a repetition of the country from Wênchow,—flat, hedgeless, rich fields, and perfect water communications. We made the journey in open sampans in three hours. The city is prettily situated at the foot of two lofty hills which slope down on each side to a *col* or pass, surmounted by a pavilion or pagoda to the south of the town. The walls do not appear to be more than a mile or a mile and a half in circumference. The dividing line between Jui-an and P'ing-shan districts is at T'u-shan T'ou 土山頭, almost a mile from the tidal river at Jui-an. Barley (for making sugar-cake) and rape were the chief crops just sown; the boatmen said that the cultivation of the

poppy was rather on the decrease, as it did not pay very well; cotton had once been the rule, but that also had not been found to pay, on account of the heavy spring rains and strong autumn winds. As usual throughout Chêkiang, the tallow tree (the berries of which had been gathered at this time) was the commonest tree, whilst, for ornamental trees, fine specimens of the banyan relieved the monotony of the flatness here and there.

We passed in our sampans round the walls to the east side of P'ing-yang, and crossed another gap in the hills to Pu-nan 埠南, a busy-looking suburb, a mile distant from the city. Here we witnessed the uncommon spectacle of a pagoda undergoing repairs. A blind canal communicates with Ku-ngao-t'ou 古鰲頭 to the south-east, and Ts'ien-ts'ang 前倉 to the south-west, both 30 *li* from P'ing-yang. The former place is the centre of the Ningpo alum trade, and is the port of P'ing-yang. The sea-going junks load at Ch'ih-ch'i on the other side of the arm of the sea, cross over to Ku-ngao-t'ou, where the Ningpo merchants have their guild and establishments, and thence clear for Ningpo. The alum export by this route reaches 200,000 piculs, or quite 12,000 tons a year.

We took the Ts'ien-ts'ang route, passing at the village of Jui-yang 瑞陽 (20 *li*) under the very prominent and savage-looking peak known as Kin-chi Shan 金雞山, a little to the north-west of which is the almost equally prominent peak of T'ang-ts'un Shan 塘村山, and again to the west the considerable Ts'ien-ts'ang Hills. These three may be considered as the southern limit of the lofty Yen-tang range 雁蕩山, which runs from T'aichow 台州 south to the sea. Indeed, the P'ing-yang teas are known as South Yen-tang, just as the Yo-ch'ing 樂清 teas are known as North Yen-tang.

The boatmen on these canals have an ingenious way of passing the tow-rope under the numerous bridges. A ball of twisted bamboo is attached to the end of each tow-line. This is flung in a direction contrary to that in which the boat is moving, and, by a jerk, made to come up on the other side,—thus saving delay.

Considering the importance of the alum trade, it is astounding how little of the country is known at Wênchow, or even at P'ing-yang. The maps and charts at

hand also appear hopelessly at sea as to the exact configuration of the country. At Ts'ien-ts'ang I succeeded, by dint of cross-questioning boatmen and porters, in eliciting the following information, which, coupled with the fact of my having visited most of the places named, shews that, far from being (as is supposed at Wênchow), a hazardous and difficult journey, it is actually almost as short and easy to go to Foochow by way of the alum mountain as not. We travelled comfortably 60 *li* from Ts'ien-ts'ang, with the tidal river which runs past Ts'ien-ts'ang to Ku-ngao-t'ou, south-west to Liu-shih 柳石 in four hours; thence we travelled south-west, through a series of very fine gorges, past Sao-ch'i 掃溪 (10 *li*), over two ridges 1,000 and 1,500 feet high, 30 more *li* to Fan Shan 礬山 or alum mountain, the valley at the foot of which is about 750 feet above the sea. From Fan Shan to Ts'ien-ch'i 前岐 it is 30 *li* by land, and a tidal river takes you from Ts'ien-ch'i to T'ung-shan 桐山 (as Fuh-ting 福鼎 city, the first district in Fukien, is usually called, from the name once given to the whole region). The main road from P'ing-yang to Foochow also passes Ts'ien-ts'ang, and thence the ferry-towns of north and south Siao-tu 蕭渡 (10 *li*), Lin-k'i 淩溪 (30 *li*), K'iao-tou Mên 橋陡門 (30 *li*), Fên-shui Kwan 分水關 30 *li*, to Fuh-ting (30 *li*), 130 *li* in all, nearly all by land, instead of 160 *li* by Fan Shan, of which all but 70 *li* can be done by boat. The forty *li* between Liu-shih and Fan Shan are, however, often called, and are certainly in labour equal to 60 *li*, and the people, though not hostile to strangers, are unsophisticated and very independent. Near Sao-ch'i we witnessed an instance of this. The sound of cannon and gongs attracted our attention to the movements of certain villages: passing through one, we saw an assembly of yokels going through some formal act, with rough policemen-like hats on their heads, outside the temple grounds; then we met a file of twenty more villagers marching with spears and match-locks towards the first group; in the far distance we descried another army of about 50, similarly armed, and advancing rapidly in martial style. One account was that two rival surnames had decided to fight out at an agreed spot some question connected with a theft, and that the custom oft he country was to have "trial by combat" in this way, and to report then first to the authorities when the dead bodies had

been counted. Another account was that a handsome empty coffin had been stolen from the ancestral hall of one surname and sold by a man of another surname, and that the thief had been made by his own elders to point out the receiver of the coffin, whose house was going to be pulled down formally by an armed body made up of the two surnames, though he was admittedly ignorant of the source whence the coffin had been derived, and though the thief, on confessing, had been dismissed. Whichever way it was, it shews that the people have a will of their own. Meanwhile, the women and children seemed to be watching with equanimity these warlike operations, and the passers-by talked of the matter as if it were a daily and unimportant occurrence. It was as though the village blacksmith, grocer, tailor, doctor, cobbler, &c., of rival English villages were to assemble in their working clothes, put on "chimney-pot hats" for the sake of formality, and sally forth to fight on the village green or manor common. Probably the fighting in the Chinese case would consist largely of yells and pirouettes executed by the older and wiser heads, until a couple of young simpletons on each side would get sufficiently excited to poke each other with spears; the wounded would then be rushed upon and butchered by the enemy; the armies of both sides would run away; the bodies would be left alone, or conveyed to the nearest temple, and the timid magistrate be asked to come with his "coroner" to hold an inquest. Some one, however, must be killed on each side, just to leave a salutary impression of awe as a warning to future thieves or ill-doers.

Another way to the alum hills is by way of Ku-ngao-t'ou (10 *li* east or south-east lower down the river than Ts'ien-ts'ang), 40 *li* by either land or water to Wu-shih Ling 烏石嶺, and 20 *li* thence to Sao-ch'i. Or Ch'ih-ch'i, which is 80 *li* to the west of Fan Shan, can be made the base of operations, as appears to have been the case with the only foreigner (apparently Mr. Gutzlaff) who has hitherto visited the mines. His description is quoted in the Ningpo Customs Report for 1868. As far as I could learn, Ch'ih-ch'i is about 60 *li*, or "one tide" (that is the time taken to run up or down with the tide) from Ku-ngao-t'ou by sea, or by another blind canal or river. The alum export used to be by way of Liu-shih, but the land journey to Ch'ih-ch'i was found easier. At a point called locally Ngie-lung K'ae (which probably is

in official Chinese Yen-lung K'êng 嚴龍坑), halfway between Liu-shih and Fan Shan, a road runs (30 or 40 *li*) south to Ch'ih-ch'i.

There are three places marked on the map published with the Ningpo Customs Trade Reports for 1881-2: namely, Ch'ien-k'u 前庫, P'u-mên 浦門, and Chin-hsiang 金鄉. I was told at Ts'ien-ts'ang that it was 30 *li* from Ku-ngao-t'ou (also known as Wu-shih T'ou 烏石頭 or Ho-ts'ao T'ou 河槽頭, locally U-zö diu), and that Chin-hsiang was 25 or 30 *li* south-east from Ku-ngao-t'ou, and also 30 *li* from Ts'ien-ts'ang. P'u-mên was said to be 40 *li* from Ch'ih-ch'i and 70 from Chin-hsiang, and Sha-ch'êng 沙城 40 *li* south of P'u-mên. Ku-ngao-t'ou is also 30 *li* from the two Siao-chia Tu (north and south), and Sha-ch'êng 70 *li* from Fan Shan.

At Liu-shih there is a prominent hill called Wan-ching Shan 萬景山, and this with one or two other peaks near are visible from the 1,000 and 1,500 feet elevations above alluded to, and lie exactly north-north-east of Fan Shan, which is therefore south-south-west of P'ing-yang, Jui-an, and Wênchow.

A mile nearer Fan Shan than Ngie-lung K'ae, a road branches off to Ts'ien-k'i, (40 *li*).

I hope this dry enumeration of names and distances will be of use to any European who may in future make what is undoubtedly an interesting visit.

Between Liu-shih and Fan Shan we passed through many tea plantations, most of them on flat land, which, if there were water enough, would be given up to rice. Except the prominent and rocky peaks alluded to, and the hills enclosing the gorges, most of the hills south of P'ing-yang are terraced for cultivation to a greater extent than is usual in Chêkiang, and look very like parts of Eastern Sz-ch'uan.

The alum is taken in stone blocks (first split with fire, not with powder, and then broken with a sledge hammer) out of the bowels of a mountain perhaps 10 miles round at the base, the top of which may be 1,000 feet above the valley. This mountain is honeycombed and turned up in every direction. It seems to consist of earth, grit, and yellow sand-stone, interstrewn with huge boulders of alum-stone, like plums in a pudding. The stone is carried to covered kilns, and there stowed for two days and two nights law lin-

like stacks at each side of a mild furnace of brushwood. A long pole like a battering ram is held by three men: lumps of stone are placed on the end of the pole lying inside the furnace door, and are swung up in layers or walls on each side by a sudden thrust and turn. After being thus heated and softened, the stones are placed in a sunken vat or hole, and slaked for a few minutes; they are then placed in a shallow pit, and bicken into small pieces. The next step is to place them in other sunken vats, and soak them with water for three days and three nights. Then this smoking lime-like mess is placed in a huge mud boiler (at the back of the kiln) with a tiny iron pan or base at its bottom or apex, and boiled by the same furnace which softens the stones. Another flue-like fire runs round the mud boiler, half way up. This thick soupy decoction is then placed in other sunken stone pits, and allowed to cool. The pure alum crystallizes about six inches thick in beautiful stalactital form, and adheres to the sides; it is then sawn off in blocks of 50 or 100 pounds weight, and carried straight away down to Ch'ih-ch'i by an army of porters. The cooled water which collects in the centre is used again for slaking. The grit, which sinks, is thrown outside. The alum thus purified (the factor told me) fetched about a dollar a picul at Ch'ih-ch'i. He said he boiled from 20 to 40 piculs a day, but never reached quite 10,000 a year; he also said there were 24 boiling establishments now working, all of the same size; this supports the independent total estimate of 200,000 piculs a year given to me by another man. Each establishment employs about 100 hands in all, and there are about 5,000 porters, of whom half are Zik'a 佘客 women. Thus about 10,000 people at least are locally supported by the alum trade.

Water for tea-making and drinking has to be brought from a distance, so impregnated with alum is the local fluid.

I met three Zik'a women. The Hunan braves at once called them Yao 猺, probably from some resemblance to Hunan tribes. They looked to me something like the Miao-tsz women I once saw in Kweichow, but were rather more Chinese, possibly on account of their dress. This was very like that of Chinese women, except that the ornaments were somewhat barbaric. The hair was collected and twisted into a point at the top of the head, and the feet were natural.

As the three fresh and rosy ladies I met were as curious to inspect me as I was to examine them, we had a good stare at each other. The men of the Zik'a race as a rule live at their ease at home, and even lie abed (it is I think said) when their wives have children; but here they join in the alum porterage business. They wear the queue, and dress as usual with Chinese. I am not quite sure that I saw any, though some faces decidedly looked barbarian, *i.e.* not *rusés*.

From what I was told of their language, I think these people at least must be the same race as the Sia-po 斜婆 of Foochow, of whom, however, I have not hitherto met specimens. The Chinese in Chêkiang call them Kou-t'ou-fan 狗頭番 or "dog-head barbarians," from some peculiarity in their head-dress, or from the ridiculous notion that they are the offspring of dogs and human beings.

The road from Fan Shan to Fuh-ting city (which as I have said is usually called by its military divisional appellation of T'ung-shan), goes off to the west, and from it shortly branches off to the south a road to P'u-mên, the distance of which was variously stated at 40 and 60 *li*. A curious livid-green-coloured rivulet runs down to Fan Shan in a picturesque gulley to the left, and two descents and one ascent of 250 feet amongst the mountains bring the road to the Fukien frontier (Fuh-ting district), 25 *li* from Fan Shan. Five *li* further on is the busy market town of Ts'ien-k'i, apparently at the head of one inlet in what is called "Gordon Bay" in the Admiralty Charts. We just caught the last of ebb at this point, sailed down in a south-westerly direction past two islands, forming ("Tau-mun 頭門") a sort of triple gate southwards from the sea; then west to another arm of the sea said to lead to the Fukien port of Sha-ch'êng (120 *li*), and then north-west to a point one mile distant from the tiny walled city of Fuh-ting, where a small river runs into the arm of the sea. I enquired after Pei-kwan Hill, which is said on the charts to be prominent, and, from the indications given, conclude that it is, as printed, somewhere on the left bank of the sea arm which runs down to Sha-ch'êng. P'u-mên was said to be 30 *li* to the east of Sha-ch'êng, and 95 *li* from Ts'ien-k'i. The members of our party spoke half a dozen leading dialects between us, but we found communication with the

rustic natives utterly hopeless, though I could clearly detect in the few words identified a regular passage from the Wênchow to the Foochow dialect; for instance the *fa* of the former became at last distinctly *hwang* in the latter, as the epithet *fan* 番 applied to me, and the *dji* of Ts'ien-k'i became clearly *k'ia* 歧. Opposite this island gate, a third arm of the sea runs north to Ta-ho (in Fukien). The distance round the bay from Ts'ien-k'i to the point above mentioned is 35 *li*, but a land journey of 30 *li* is alternative.

The authorities at Fuh-ting were extremely civil to me. The colonel in command, the captain, and the magistrate all called in person, and the last-named posted a proclamation outside my inn, worded in very gratifying terms. As I was on this occasion travelling without uniform, in fact walking, I excused myself from the disrespectful act of receiving them thus attired, but we interchanged small presents and many compliments. The people were of course curious, but (herein differing from the people in P'ing-yang and Jui-an) wore no sullen air of suspicion; in fact I had been astonished at my hearty though boisterous reception by the alum miners, whose children even were not afraid to stand by and have their cheeks pinched, whilst along the road, almost up to the Fuh-ting frontier, the expression on the majority of faces was one of patronising good nature. The fishing and coast populations were not, however, very nice to look at, I thought.

At Ts'ien-k'i I noticed large quantities of oysters ready shelled and sold in a liquid mass; shrimps, cockles, and innumerable other things of a fishy nature and smell; also quantities of very pungent smelling sea grass, used for dyeing; and loads of gypsum, which is found amid the "rotten rocks" (as my informant put it) in the neighbouring hills, and simply washed with water before being sold; it is extensively used in the bean curd manufacture as a rennet.

Previous to the reign of K'ien-lung, (say that of our King George the Third) the modern Fuh-ting Hien was, I at last found, called T'ung-shan "Chên," or so to speak "unchartered borough." It produces for export tea and tobacco, and of course fish. Over two thousand tons of alum are said to come annually through the town or district into Fukien, but I saw nothing of it. The climate became perceptibly milder, and the hills softer in every sense, lower,

and more cultivated from the moment we crossed the Chêkiang and Fukien frontier. Only Tls. 3,000 of land tax (and this is a fair gauge of a district's importance) are collected. Patna, or "great earth," is the only foreign opium smoked, and its local price is 22 clean or 26 average value chopped dollars a ball. Chopped dollars are the currency of Fukien as clean are that of Chêkiang, and clean are as exceptional in the former as chopped in the latter. "Juice," as native Opium is simply called, runs considerably under four ounces for the local dollar.

We left the city in a southerly direction, and if that course is continued 10 *li* a boat can be taken 30 *li* round by the inlets from Chiang-ka 蔣家 to Lin-ka-tu 林家渡, 10 *li* from Pai-lin 白琳.

We went by land the whole 50 *li* to Pai-lin, and as our general direction was south-west, by way of Ngan-ch'üan 岩泉 (10 *li*), no doubt both these first named places are at the heads of the great inlet, or of the two inlets, the mouth or mouths of which are given in the chart.

There is a large fishing village named Tien-t'ou 店頭 30 *li* from Fuh-ting, and here a tea-tax is collected on the leaf coming south. We crossed two unnavigable streams before arriving at this place. As we approached Pai-lin, which on account of the poverty of (even from a Chinese point of view) decent inns must perforce be made a terminus, we passed through some very extensive red-soiled tea hills, looking very much like the coffee hills of Ceylon, and drained by a network of deep diagonal channels; some tea also occupied furrows in the fields, between narrow stretches of cereals or vegetables. The chief of these for the day were rape, saffron-flower, wheat, beans, mustard, and peanuts.

At Tien-t'ou I was met by a simple and wild looking official emissary from Ha-p'u 霞浦 Hien, (Fu-ning Fu). He created a great deal of hilarity amongst my followers in making them understand (with difficulty) that the *kaing* (*hien*) had sent him; as *ye* is the Wênchow form of this word, and *hsüan* that of Hunan, the transition to *kaing* was altogether too bold for them all, nor did the addition of the prefix *ti* (*chih*) 知 facilitate matters. He produced his papers, which shewed that the border authorities were taking most considerate steps to secure my safety. At Tien-t'ou also I was interested to see a Zik'a woman with her head

dress, which indeed looks very like a dog's snout made of felt, a red tassel behind representing the ear.

The journey of seventy or eighty *li* from Pai-lin (the celebrated Paklum) to Yang-chia-ch'i 楊家溪 once more lies through a magnificent mountain country, the road passing over two ridges 1,500 feet above the sea, and whilst incessantly twining, and ascending or descending a few hundred feet, keeping on the average at an altitude of 1,000 feet. Some of the mountains in the neighbourhood must have been close upon 4,000 feet in height, but the cultivation of tea and poppy in slopes and terraces was carried wherever practicable to the very tops. Notwithstanding this, the country has an unkempt look, and is not neatly tilled, whilst the villages are as filthy as any I have seen in China. On the whole the inns, however, though sorry quarters, compare favourably with those of that much overrated province Sz-ch'uan; neither in Chêkiang nor Fukien are pigstyes placed in such close proximity to the best rooms as is usually the case in Kweichow and Sz-ch'uan. The places passed are Wu-p'u-ling 伍鋪嶺, San-shih-liu Ngao 卅六坳 (or Wan) (or 灣), Tsiang-yang 蔣洋, Tu-chia 杜家, and Lung-t'ing 龍亭, and the first part of the road is considered dangerous, on account of the predatory habits of the people,—who look dirty, hungry, and sullen. The proclamations show that the authorities are obliged to compromise with them a little in matters of local interest. At Tsiang-yang I saw a very interesting proclamation, too, upon the subject of opium, stating that it was all Patna, all came from Foochow, paid there in a single lump sum Tls. 2.496 a ball, (Tls. 100 a chest), should not be further taxed; that rogues were in the habit of selling *en route*, and then conveying inferior and illicit opium under cover of their warrants; and that in future only 12 days would be allowed within which the warrants or passports issued at Foochow must be surrendered at Fuh-ting.

A tea-tax is collected at Pai-lin, which becomes a very busy place indeed during the influx of tea-purchasers in the spring.

Opium, though not much, is grown in both Fuh-ting and Ha-p'u, but the authorities discourage its cultivation. At Tsiang-yang there was also a long telegraph proclamation, from which it appears that the K'üchow 衢州 route was

selected in preference to the T'aichow 台州 and Wênchow route on account of the unsettled state of out-of-the-way coast districts of T'aichow.

The road to Foochow descends from the hills, and crosses at Yang-chia-ch'i 楊家溪 a rivulet navigable for rafts; and I think from its appearance that probably a very strong current runs during the rainy season. The Ha-p'u district is entered about half a mile before arriving at Lung-ting. All the hills are either cultivated or covered with brushwood, but we did not see many trees, except bamboo, fir, and pine, until we reached Yang-chia-ch'i, 300 feet above the sea.

Our next day's journey from Yang-chia to Funing 福寧 Fu consisted of, first, a 20 *li* mount of 1,600 feet to Hu-p'ing 湖坪 (1,900 feet); then a winding about for 20 *li* among paddy fields and tea and coir plantations to Tsaoi k'êng 灶坑; and lastly a gradual descent to the Funing plain, which is only a few feet above the sea level. At a village called Shui-mên-k'êng 水門坑, a mile to the north of Tsao-k'êng, we passed within a mile of sea water, and got a beautiful glimpse through a fine gorge or gulley (from which the place evidently takes its name) at what appeared to be a lagoon or enclosed sea, possibly the "Li-shan" channel of the charts. The ascent and descent were as fine from a scenic point of view as anything we saw the day before, but the plateau was somewhat tame. Several enormous banyan trees attracted my attention. One must have measured 50 feet in circuit, and cast a shade of at least an acre. Foochow is poetically called the "Banyan City," probably on account of the marked magnificence of these trees in the province.

I noticed a proclamation by the judge upon the subject of coolies fraudulently changing tea-boxes *en route* and adulterating tea intended for export abroad. I also observed notices in each village fixing the weight of official salt at 240 catties; the price at Yang-chia-ch'i was 5 cash a Chinese pound, and it was stated to come from Ch'üan-chow (Chinchew) 泉州 and Hinghwa 興化.

At Yang-chia-ch'i, Wênchow opium is smoked (which is singular, seeing that chiefly Patna is smoked at Fuh-ting), and fetches a dollar for three ounces. I saw a field or two of poppy coming up very well in both Fuh-ting and Fu-ning. Funing Fu is a very small city, and is not seen in

approaching it from the north until you are upon it, as the foot of a hill juts out and conceals all its suburb (called locally Ni-ki-a 二橋下) but one or two houses which look like a small village. There are here opium and salt *lekin* collectorates. A mile to the south-east is T'a-t'au-nwi 塔頭尾, the port of Funing, with a pagoda. Shortly before reaching Funing, the road from the north appears to be leading to T'a-t'au-nwi, the two hills commanding the sea-exit from which stand out very prominently. Large junks and steam gunboats cannot, it is said, get nearer than within 10 *li* of the port, but I noticed junk masts at the port itself.

Funing Fu is a long narrow town, in some places not more than 200 yards across from wall to wall. At one time the sea came up to the walls, but now the intervening plain is securely laid out for paddy. At one time, and, it appears in a measure, even until recently the city was a port of some importance, but Wênchow seems to have done a humble stone in killing its sea-trade. Notwithstanding this, the city looks fairly prosperous and busy, and the yamêns are unusually imposing as viewed from the outside. Funing is the seat of an admiral, who has under him 1,000 "braves," besides about 3,700 men, in seven divisions or *ying*, of regular troops or "yeomanry" (as I think they should be called).

The best evidence of the fact that the maritime trade of Funing is on the decline is the circumstance that Fukien (Hinghwa) salt is brought overland from Yen-t'ien 鹽田, 40 *li* nearer to Foochow, and costs 12 cash a catty, or double the price of the same salt at Fuh-ting. Opium is grown in most of the five districts under Funing, but accounts vary as to how far the poppy cultivation is discouraged; the local drug is said to be superior to that of Wênchow, but the presence of the latter proves that, as there is a demand for both that and Patna, any local supply must fall short of local needs.

The road from Funing to Foochow leads for a few miles up a narrow valley to the west, and then across a ridge 800 feet higher than the plain. The most interesting feature in this part are the Sia-po 婆 (the Wênchow Zik'abu)-woman. Hundreds of these were met carrying loads of produce on poles. They are an extremely hardy-lookingrace, and all the

married women wear a most peculiar head-dress, consisting first of all of a felt cap, cocked forward like a malt-factory stack, covering the twisted knot of hair at the back part of the crown. Over this is worn a lofty tiara or helmet, ornamented with small plates of silver in front; it is square as far as half-way up, and triangular at the top; a sort of fringe of red thread hangs on each side of this helmet, which seems to be supported behind only by the felt cone it half covers. The earrings are usually coarsely fashioned in silver, and broad gold or copper rings are worn on the fingers. The clothes in shape are not unlike those worn by the Tan-ka 蛋家 women of Canton, except that they are invariably made of an evidently homespun sleazy material, looking like an extremely fine coat of mail. The few Sia-k'a 斜客, or male Sias, I met were at first to me undistinguishable from the Hans or Chinese, the majority of whom wear a turban about here. However, it was pointed out to me that most of them had their back hair cut moderately short, and twisted into a half knot instead of a queue; it seemed to me also that their hair was rather very dark brown than black. All accounts agreed that they ate, married, buried, and lived generally like the Chinese, and were not at all averse to intermarrying with them, but that they did not marry persons of the same surname amongst themselves. There were only four surnames in Funing,—Pwang 盤, Lang 藍, Loui 雷, and Chüng 鍾, but no Pwangs in Lo-yüan 羅源 district. I have pointed out elsewhere that the Hak-kas 客家 near Canton often call the Puntis Sha-p'o and Sha-lao 蛇婆佬, and that the Miao-tsz I met in Kweichow call the Chinese Shwa. Now, though different characters are locally used, there is one character 蛇, "a snake," which hits off from every etymological point of view the Hak-ka *Sha*, the Wenchow *Zi*, and the Foochow *Sia*; and it would therefore seem possible that the old race anciently occupying the hills of Yüeh 越 were once called by some such name. From the few examples given to me of their language, it is evident that they are essentially of Chinese stock, and that they speak a sort of mandarin dialect flavoured with that of Foochow, just as the Hak-kas speak a corrupted mandarin dialect flavoured with that of Canton. Owing to the suspicions which would have arisen had I endeavoured to

personally cross-question a woman, I was obliged to content myself with second-hand evidence.

We now descended a few hundred feet, and kept on an average high level, passing no place of any size, but winding through charming glen scenery, after which we descended once more into a small plain, crossed to the west a low ridge, and found ourselves at the port of Yen-t'ien, up to the very houses of which good-sized junks can moor. Since, some years ago, the mountain road from Funing by way of Ning-tê 寧德 district city (160 *li*) to Lo-yüan district city (65 *li*) was infested by bandits, the sea route of 180 *li* from Yen-t'ien to Fei-lwan-tu 飛鸞渡, and 40 *li* thence to Lo-yüan, has become a permanent institution; yet the literary chancellor on his rounds still takes the regulation land-route. I enjoyed immensely my five hours' voyage in a regular sea-going junk, though, owing to our having nothing on board but a few tons of stone ballast, I must say I felt relieved whenever a reef was taken in. We had such a magnificent breeze that we made what is called a day and a night's voyage between the hours of 4 and 9 p.m., and I was thus able to watch the configuration of the land. First we went south-west for about ten miles, past a lorcha gunboat lying at anchor, down a beautiful bay a mile to two miles broad, lined on both sides by hills prettily wooded and cultivated, passing small islets to the north and west. Then, for about twenty miles, we sailed down a broader bay due south, past a solitary rock and a considerable inlet running in or out due east. The weather was not now so clear, so that the hills on each side were not distinctly visible in detail, but the breadth of the bay appeared to be from 5 to 10 miles across. An island about two miles long formed a sort of gate to this bay, one narrow strait giving access to the south-east, and another which we took, much broader, to the south. Having got clear of a headland and a small island to our right, we turned south-west for about 10 miles having land at a distance of two or three miles on each side. Then we turned west, and land was only visible in the darkness to the left. Next morning when looking back from the heights ashore, I found we had come from the north-east in rounding our last promontory, and that, between this promontory and our land, there was still another inlet to the north, apparently

full of shallows at low water. I think this must lead to Ning-tê city. We were high and dry on the bank of a small tidal creek when I woke, lying off the market town and military picket station of Fei-lwan, belonging to Ning-tê district. The "official" price of a fifty-ton junk, worked by five men, for 60 miles was 600 cash, or, say, half-a-crown, but I added a dollar. These junks are admirably clean inside, and are fitted with very strong bulk-heads and water-tight compartments.

Very shortly after leaving Fei-lwan, we soon again began an ascent of the beautiful mountain pass bearing that name. We had a most superb view of the valley below, and of the sea route by which we had come, from a height of 1,750 feet. All along this pass there were, amongst other trees, some very fine specimens of the *Pinus Bungeana* (the same tree as the "Big Trees" or *Wellingtonia gigantea* of California), some of them twelve feet in circumference. It is a curious thing that the vulgar name for *üng*, "banyan," is pronounced *süng* in Fukien, and the *süng* or fir tree is distinguished from it only by the addition of the word *pa* (vulgar for *paik*) "a cedar." There were still 150 feet to mount before we reached the highest point of 1,900 feet, shortly after which we commenced a descent into the lovely plain (as seen from above) of Lo-yüan, even steeper than our ascent on the other side. We found the Sia-po of this district somewhat different from those of Funing. The clothes were much alike, except that the women wore neat coils of cloth from the knee (and possibly higher) down to the ankle; these coils were often adorned at the lower end with a turn of gay ribbon or braid. Many of the women were bare-legged, but I was informed that they wore short trowsers beneath their skirts; but anyhow the knee is often bare. The unmarried girls here and elsewhere wear no head-gear over their twists or plaits, which appear to vary in style according to the taste of the subject. But the head dress was something really outrageous. The hair was gathered into a sort of long roll, projecting beyond the forehead and lying in a filigree silver boat, like a nutmeg grater. A stick or pin formed a sort of horn forward of this, to which was attached a small red flag or tassel. Above the boat was what looked like a red heel-less shoe reversed. Another arrangement of sticks extended nearly a foot behind,

and supported a hollow silver horizontal half-moon or crescent, also of filigree, tapering at each end, and as thick as a man's thumb in the middle; and behind this, again, hung a red flag or curtain of cloth about four inches square. Possibly the bow is the origin of the crescent, and the quiver of the slipper. The women were very nimble in their movements as soon as they saw me, and gave me very little opportunity of examining them closely. At one spot we came across a Sia-po and Sia-k'a going through what looked like the gambols of Venus and Adonis on the high-road. She was doubled up in his lap, with her pointed head lying affectionately pillowed on his breast, and he was sitting down, clasping her with one hand and patting her hard little back with the other. She had just fallen and hurt herself badly, he said, and he was her husband. It was rather a touching sight, and though even a Chinaman could not have avoided assisting his wife in public had she met with a similar accident, there would hardly have been the same straightforward simplicity of attitude.

The Sia-k'a or male Sias twist their cloth above the ankle, like the women, round the shins, whilst the Chinese porters wear a much shorter cloth bound just round the ankle, as in Hukwang and Sz-ch'uan. The material out of which the men's clothes are made is often of the same sleazy stuff as that worn by nearly all the women. The coats are usually shorter than those worn by the male Chinese, and a very short pair of trowsers, scarcely bigger than bathing-drawers, is worn over the ordinary loose knee-breeches. Most of the men wear a sort of fillet or ring of cloth embracing the head and the coiled queue.

A mile east of Lo-yüan city there is a small river which runs in to the sea at Wu-li-k'ou 五里口, 15 *li* away. Lo-yüan is supplied with Hinghwa salt brought in junks hither. The monopolists join interests with the *likin* offices, and charge 12 cash a catty in the city, though it is delivered at the port for 6 cash. Patna opium seems to be that most smoked, and its price runs very high, from Tls. 18 to Tls. 20 a ball, and less than an ounce for a dollar if bought retail. The Fukien authorities have evidently a closer grasp on taxable commodities than the people will submit to elsewhere. At Lo-yüan there is a very neat Roman Catholic Chapel just outside the north gate, and I found

later on that a still more extensive Protestant establishment was building next door to it inside the walls. There are about 1,000 Protestant converts in the neighbourhood, of all ages and both sexes, and as yet only 30 at Funing Fu. Not much native opium is grown in Lo-yüan, at least for sale, and Wênchow opium fetches a dollar for three ounces. Fu-ch'ing 福 清 district is (it was stated) the one in Foochow Fu which grows the most. It was explained to me that the people are not yet expert at cultivating the drug, and that the services of P'ing-yang (Wênchow) men are usually requisitioned. Lo-yüan is, like Funing, a long narrow city at and round the toe of a hill. On the south and west, very fine mountains 2,000 and 3,000 feet high shut in the city; the east is open, and the north covered by the low hills over which we passed. The colonel in command has under him 300 troops.

At and from Funing the dialect, which had hitherto been mixed and unsatisfactory, developed into almost the pure Foochow tongue; but here the lisp is so strong that such words as *sing, sik,* are pronounced by many precisely like the English words *thing, thick.* Those peculiarities which I have explained elsewhere, under which the vowels, finals, and tones of all words radically change in combination according to fixed though locally unknown rules, exist in full force here. For instance, *paök* in the entering tone is "north," but *pöpieng* (if uttered quickly) in the even tone is "the North." This, as I have endeavoured to show, is nothing more nor less than the Sandhi, Vriddhi, and Guna of Sanskrit, as explained by Professor Max Müller. The Foochow dialect, though full of localisms, archaicisms, and vulgarisms, is one of the sweetest to the ear,—even more so perhaps than the Pekingese; the tones and the lisps seem to impart to the speakers a somewhat languid or effeminate air, which, however, is not in accordance with their character.

On the whole the mountain scenery of this much of Fukien (except near the border) must be given a place distinctly ahead of that in any part of Chêkiang. It is more varied, more *accidenté* (as the French say), or strongly marked; not so much heaped together; it is bigger, and rougher. Perhaps a circuit of 20 miles radius round Lo-yüan city would comprise the finest portions. I am

told that the road to Ning-tê crosses mountains 3,500 feet in height. The road from Lo-yüan, past the Lien-kiang 連江 boundary (30 *li*) and Tan-yang 丹洋 (20 *li*) in the Lien-kiang district, to T'ai-shih 台市 (30 *li*), 80 *li* in all, keeps at an average height of 500 feet or so above the plains; never more than 800. But this stretch very strongly resembles the inland parts in the immediate neighbourhood of Ch'ungk'ing. There are few even small plains, and very little level ground. On all sides are to be seen fine mountains a dozen miles or so away, but the intervening space is an irregular congeries of mounds, terraced and given up to paddy, amongst which the road winds, ascends, and descends at every instant. The peculiarity of Chêkiang scenery, a small valley surrounded by hills, ceases almost as soon as the frontier is crossed, until Foochow is thus nearly approached. At Tan-yang there is a large tea-tax office in charge of a deputy; apparently each district fattens on exported tea, of which even at this time numerous loads were being carried to Foochow. The crops in the ground, which was as a rule not yet cleared of its paddy roots, were rising wheat and vegetables. The tallow tree, here called *k'öüng* or *k'üng-ch'eu*, which had almost disappeared since we left Chêkiang, began to grow common once more; also coir, maple, firs, pines, many kinds of bamboo, and a great many trees of which even the Chinese names were doubtful, such as *p'ieu*, *koä*, &c.

Leaving T'ai-shih the road runs for 10 *li* along a valley of the Chêkiang type surrounded on all sides by hills. At P'an-tu 潘渡 a river is crossed, which runs down over 300 *li* from parts of the Ping-nan 屏南 and Ku-t'ien 古田 districts to Lien-kiang city (30 *li*), and is navigable for mastless boats for a hundred *li* up. We followed the right bank of this river for a few miles west, and then left it to continue south-west and ascend the Hia-hu-ling. This pass runs at an average height of 1,500 feet for several miles to Pê-ling 北嶺, whence from an elevation of 1,750 feet, a superb view of Foochow, Ku-shan, Pagoda Anchorage, Disraeli Rock, &c., &c., is obtained.

ARTICLE IV.

A JOURNEY FROM FOOCHOW TO WÊNCHOW, THROUGH CENTRAL FUKIEN.

BY

E. H. PARKER, Esq.

I LEFT the Foochow bridge on the 29th of January 1883, and, passing through the well known and beautiful scenery of the Min, with its olive, *lungan*, and pear orchards, reached in one hour the picturesque old bridge called Hung-shan Ch'iao 洪山橋, which, like the celebrated Foochow bridge, is occasionally partially carried away by the floods. At Hwai-an 懷安, ten miles from Foochow, a navigable branch river connects the Min with Ch'ang-loh 長樂 district. The next place of any size passed is Chu-ch'i 竹崎 (40 *li*), and we anchored at Ta-muh-k'i 大目溪, 40 *li* further up, having made 110 *li* in all during the half-day of six hours. The scenery was very pretty all the way. From Ta-muh-k'i the river winds in a general north-westerly direction past An-jên-k'i 安仁溪 (70 *li*) to Shui-k'ou 水口 (40 *li*). This place is in the Ku-t'ien 古田 district, but the left bank a mile below is still in the Hou-kwan 侯官 (Foochow) district, and the opposite or right bank belongs to the district of Min-ch'ing 閩清. Some short time ago passenger steam-launches were allowed to run daily as far as Shui-k'ou, up to which place there seems to be plenty of water at all times, and very little obstruction from sand-banks; but above this progress is not so easy. The banks are exceedingly pretty, even in winter, though the hills are seldom more than 200 or 300 feet high. A stream, navigable for small boats, runs down from near the Min-ch'ing district city to the river Min, which it joins at Min-ch'ing-k'ou 閩清口, 30 *li* below An-jên-k'i, (where there is also a rivulet), and 70 *li* below Shui-k'ou. There does not seem to be very much trade on the river, except in tea and firewood coming down from the country, and in salt going upwards; in fact (apart from tea) the effect of foreign

influence, whether in trade or otherwise, is confined to a comparatively small area around Foochow, which appears to have been an unimportant provincial capital until filliped into activity by the advent of foreigners.

The road to Hwang-t'ien 黃田 (50 *li*), the first of the four short stages to Yenp'ing Fu 延平府, crosses at Ch'ao-t'ien-k'iao 朝天橋 (10 *li*) the unnavigable rivulet which runs down from Ku-t'ien city. A ridge called Siu-ling 秀嶺, 700 feet above the river level, is then crossed, and at Ngo-yang 峩洋, 30 *li* from Shui-k'ou, the road again descends to the main river side. Here I met Messrs. Baun and Gandil, Danish gentlemen superintending the erection by Honan braves of the poles and wires belonging to the new telegraph line, which had advanced thus far from Foochow and was proceeding at the rate of about a mile a day. Another constructing party was gradually meeting them from the north. They had had a little trouble with the people at one place a few miles lower down, but on the other hand there were here no explanatory proclamations posted up on the poles as was the case in Chêkiang. The line is double, and seems to follow the left river-bank where this is fairly straight; otherwise cutting across the hills. From Ngo-yang it is 20 *li* past Ku-k'ou 谷口 (10 *li*) to Hwang-t'ien. The river is very rocky all the way from Shui-k'ou, and in winter its channel is usually confined to a very small portion of the catchment area, which looks as if during the spring rains the navigation of it must be very intricate, full of rapids, and dangerous. Gunboats are then stationed at intervals along the banks in order to protect the tea-purchasers and tea-cargoes from robbers. The porters with me quoted Patna opium at $19, $24, and $25 the ball at Foochow, Yenp'ing Fu and Kienning 建寧 Fu respectively. At Shui-k'ou they paid 1,100 to 1,200 cash the ounce for the prepared drug, and 600 for native "juice." Fu-an 福安 district, they said, produced by far the most opium in the province (which statement corroborates what the missionaries had told me), and the price there was 300 cash. *Likin* was charged, and confiscation the penalty for evasion. Some opium was also grown in Min-ch'ing and Ku-t'ien, but not much in the last-named district. Salt all comes from Fu-ch'ing 福清 district (Foochow Fu), and costs 16, 18, 24, 28, and 32 cash respectively at Foochow,

Min-ch'ing, Shui-k'ou, Yenp'ing and Kienning. The hill country between Shui-k'ou and Hwang-t'ien did not strike me as being much or carefully cultivated, and had in many places barely been cleared of brushwood; tea, however, is produced in Ku-t'ien district, and the porters said paid taxes amounting to $9 for fine and $4 for coarse the load, irrespective of distance. This hardly corresponds with the Tls. 2.2 and Tls. 1.6 of a previous informant, but the exchange tricks of tax-gatherers may account for the difference.

The second stage of 50 *li* between Hwang-t'ien and Ch'ing-fêng 清風 lies through the same class of country,—hills covered with brush, and little in the way of cultivation but paddy in the hollows. The places passed are Yün-ting 雲頂 (13 *li*), San-tu-k'ou 三都口 (7 *li*), Ts'ang-hsia-t'ang 艙峽塘 (10 *li*), and Wu-pu-k'ou 武步 (10 *li*), which last is 10 *li* from Ch'ing-fêng, where the district of Nan-p'ing 南平 begins. Malwa opium is smoked as well as Patna at Hwang-t'ien, and was quoted at 600 cash the ounce (unprepared); prepared Patna cost 1,100 cash. I do not quite understand why this hill country is so thinly inhabited and little cultivated; possibly the production of fuel is found as profitable as tea, for little coal is used at Foochow, and large cargoes of fire-wood go down the river. The land-tax of Ku-t'ien district is about Tls. 18,000, though nothing of commercial importance is produced. The road between San-tu and Ts'ang-hsia skirts the river, which is now more than ever beset with savage black rocks standing upon very white sand. There are eighteen rapids in this short stretch; but, though one or two are dangerous to unskilful boatmen, they are trifles compared with those of the Yangtsze. Here, as on the Kung-t'an 龔灘 River which runs from Kweichou province to Fuchou 涪州, the use of enormous stern sweeps, 80 to 100 feet in length, worked from a high bridge, is found necessary for steering. Near Wu-pu an unnavigable stream runs into the main river. The ten *li* thence to Ch'ing-fêng are called "long," and are indeed equal to twenty. There are no *hang-chia* 行家 or road agents in this province as in Chêkiang, and the engaging of porters by private persons is not conducted on satisfactory principles. Fortunately for me the excellent *wei-yüan* sent from Foochow had authority to demand bearers at official

rates at each stage, and to lodge me in the *hsing-t'ai* 行臺, or "Dâk bungalows," used by the literary chancellor, otherwise I should have found considerable difficulty in getting along without delay, annoyance, and extortion.

The next 50 *li* march to Kin-sha 金沙 was a comfortless plod in heavy rain, but as long as it is possible to induce porters to travel, the weather may well be given secondary consideration, for a whole day's stay in any possible Chinese lodging-house is just as comfortless as a wet journey. Fêng-ch'ing is 1,500 feet above the river, and the places between it and Kin-sha are Lung-yüan 龍源 (10 *li*), Pai-sha 白沙 (10 *li*), Ngo-k'i 岳溪 (5 *li*), Ch'a-yang 茶洋 (10 *li*), and Hu-lu-shan 葫蘆山 (10 *li*), which is 5 *li* from Kin-sha. These stages are always called *p'wo* 鋪 (*Pekingese p'u*), or the German *Stunde*, and the word *t'ang* 塘 is usually suffixed to the official territorial name. In the latter half of the journey we followed the left river-bank. There was nothing new to notice either on land or river, except that the current of the latter looked very rapid, probably the more so by reason of the last night's steady rain. An unpleasant incident occurred to me on the way. As I was walking along amongst the hills, I observed an abandoned-looking dog crouching suspiciously by the road side, and whilst I was speculating upon his sanity, he deliberately walked up and seized me by the leg; fortunately for me I was sufficiently on the alert to save my skin at the expense of my trowsers and of my only weapon, an open umbrella, the sudden transformation of which at one swoop into rags and splinters served to mystify the dog until the coolies drove him off.

There are no Sia-po 邪婆 anywhere along this route, nor are there any of those fine large-footed Han 漢, or Chinese, women who are employed in such large numbers as public scavengers in and about Foochow. These, like the Sia-po, are somewhat extravagant in their head-dress, and their ear-rings especially, but, though bizarre, the head-dress has nothing essentially non-Chinese about it. It has, and they have, the appearance of having been toned down from Sia-po to Han. The views previously expressed by me as to the "snake" origin of the Sia received a remarkable confirmation at Foochow. I was enquiring of an official (who had of course never heard of the Shwa, Sha, and Zi of the Miao-tsz, Hakkas, and Wênchow people) whether the

scavenger women were in any way related to the "heterodox" women or Sia. He said "No; they are stated "to be Sie 蛇, or snakes (not Sia-po), the ancient race which "dwelt in Wu-chu 無諸 country during the Han times." Now this striking if not quite correct impromptu statement appears to me to confirm the speculative view I expressed regarding the generic application of the word snake, the identity of the Shwa, Sha, Sia, and Zi, and the historical reasons for the deduction.

The fifty *li* to the ferry opposite Yenp'ing Fu are over comparatively level ground, the places passed being Kih-k'i 吉溪, An-tsi 安濟, Ma-li 麻梨, and Shih-li-an 十里庵. The scenery became more beautiful as we advanced, until it reached a climax at Yenp'ing, grandly situated at the foot of lofty (then slightly snow-clad) mountains, at the junction of the two rivers running down from Kienning and Shaowu 邵武 prefectures. I could not have believed, had I not witnessed with my own eyes, the difference one single night's rain could make in the river. From a clear narrow stream winding its way through a broad, sandy, and rocky bed, it had changed to a broad muddy sluice, filling every inch of space, covering the highest rocks, and absorbing all rapids into one great current running six miles an hour at least. No doubt up-country rains must have had a greater effect than local ones in producing this metamorphosis. At Kih-k'i a mountain stream which could be jumped over at ordinary times had to be crossed in boats amid the branches of a forest of tall trees.

Yenp'ing Fu is a rustic sort of city; unpopulous, and apparently without anything artificial of striking interest or value, either inside the walls or outside amongst the villages. Two pagodas as usual crown the nearest hills. The main street had just been partially rebuilt after a fire, and the river was now up to the walls; the rest of the town appeared to be the usual collection of tumble down shanties and pigstyes. I occupied the best room at an inn which for filth, darkness, and intimacy with pigs reminded me of Szechuan experiences. The neighbourhood seems to produce nothing in particular of commercial value; but a few miles north, on the way to Kienning, dense tea-plantations begin to occupy the mountain sides, the land having now become more suitable therefor. Patna

opium was quoted at Yenp'ing at Tls. 24 the ball, or at the rate of nearly £200 sterling the chest. Retail, the prepared drug cost 1,200 cash, or ⅛ of a tael, the ounce, or at the rate of £370 the chest. Malwa, which on enquiry turns out to be "false Malwa from Wênchow," was quoted at 520 and 800 cash the ounce unprepared and prepared respectively. Salt from Foochow by boat was about 20 cash the catty. Cotton was imported from Foochow, and the women spun no yarn. Silk goods also came from Foochow. So far, Fukien strikes me as being (apart from tea and salt, which are its great wealth and tax-producing commodities) quite as poor a province as Kweichow.

The road from Yenp'ing to Kienning crosses the river again at the east end of the town (Shui-tung 水東) and once more at K'iu-tun 坵墩 (10 *li*), taking a north-easterly direction past Shang-king 上京 (10 *li*) and Kau-tung 高桐 (10 *li*) to Ta-hêng 大橫 (10 *li*). The local brogue of Yenp'ing was quite incomprehensible to me, but the Foochow dialect seemed to be pretty generally understood. The commonest tree along the road thus far from Foochow is the maple, which is usually called *pieng* 扁 (Pekingese *pien*) in this province. Just at this time the peach and plum blossoms were coming out, and occasionally we saw a fine camphor tree, but the hills generally are covered with bamboos, fir, pine, long grass, and scrub.

The second 40 *li* stage between Ta-hêng and T'ai-p'ing 太平 was again travelled in the wet; the direction was still north-east; the places passed were Wu-li-p'ai 五里牌 (the frontier village of Kien-an district 建安); then across a creek to Fang-ts'un 房村 (10 *li*), with a likin office, Lü-k'ou 莒口 (10 *li*), and Pa-sien 八仙, which is 10 *li* from T'ai-p'ing. All these places are poverty-stricken villages of the third or fourth order, like all others without exception between Foochow and Kienning. Nearly opposite Pa-sien, however, there is a very large village called Ta-ma-k'ou (?) 大麻口, and I had also noticed one equally large opposite An-tsi; indeed I saw several away on the right bank. This road is the highroad to Peking, but with the exception of the official hostelries, which are at the disposal of any one with money or influence, there is no decent accommodation for man,—beasts there are none,—of any kind on the highroad, *i.e.*, the

bridle path. I could not get flour or sugar when I enquired for some, and even pork is only occasionally seen. Opium dens abound everywhere, and as in Chêkiang seem to sap the wealth and life of the lower orders. The idleness, delay, thriftlessness and poverty induced by opium-smoking is much more apparent here than in Szechuan, for of course 800 and 1,200 cash an ounce is a very different thing from 200 and 300,—not to mention the different physical effects of the foreign and native drug. The absolute want of everything else in the way of pleasure, comfort, amusement, quiet, privacy, and luxury is quite sufficient to account for the charm which this indulgence, coupled with that of gaming, exercises upon the Chinese imagination. Except in such great centres as Canton, Foochow, Hankow, &c., I have never seen in China anything so nearly approaching household comfort as is to be met with in the villages near Peking.

There was still nothing of novelty to remark during the day's journey, except that the deep red-soiled tea-plantations became more numerous, and that the river bed was not so completely covered over by the freshet. Judging from the height of the villages above the river, I think the level must occasionally be 20 feet higher than it is now, but the flood disappears as quickly as it comes, and this fact points to a very rapid fall in the ground level. I made out Yenp'ing to be between 400 and 500 feet higher than Foochow (400 *li*), whilst Ch'ungk'ing (4,500 *li*) is only 800 feet above Shanghai. The people along the road are only moderately curious; they seem ignorant; resigned, if not contented; quietly and (for Chinese) kindly disposed; rather spiritless, and lacking in intelligence; but not so greedy for gain and so quarrelsome as is usually the case. The road for the 40 *li* from T'ai-p'ing to Kienning Fu runs nearly all the way along the right bank of the river, which is very tortuous just here. The places passed are Sie-k'êng 謝坑 (10 *li*), Pau-ên 報恩 (10 *li*), Liu-k'êng 劉坑 (10 *li*), and Ch'êng-si 城西 (10 *li*), which is just opposite Kienning. The scenery improves, whilst remaining of much the same character as heretofore; the snow on some of the higher mountains near the city sets off the red tea slopes and the dense masses of young fir and scrub. At Pau-ên I noticed a proclamation calling for strong, non-opium-smoking braves for the defence of Foochow,—payment Tls. 4.2 a

month. The usual telegraph proclamations were to be seen,—one by the Tartar-general, viceroy, and governor, a second by the trade board and special board, and a third and fourth by the local civil and military authorities.

Kienning Fu is situated on the point formed by the two rivers running down from Sung-k'i 松溪 (180 *li*) district city, and from P'u-ch'êng 浦城 (about 350 *li*) and Kien-yang 建陽 (120 *li*) district cities. The excellent quarters allotted to me were on the right bank of the latter, and were apparently the embryo offices of the new telegraph company, as coils of wire and busy clerks seemed to testify. All the way from where I met the Danes, tarred poles were lying at intervals in readiness for erection, but here they were already up, though the wires were not yet attached. An extra proclamation hurrying the workers on was posted, and inn-keepers were ordered to turn out all other guests in favour of the telegraph cavalcade.

The largest sized tea-boats do not go higher than Kienning, above which another class of barge travels. All boats on this river are of a gingerbread character, and appear to be constructed in a curve, probably in consequence of the frequent bumps they get. There is a saying on the river, *Chai sung t'ie(k) sao (k)ung* 紙船鉄梢公, which at once illustrates the popular view of the boats, the importance of the stern "sweep," and the irregularity of the language. In this dialect not only are all tones and vowels subject to what may be called grammatical inflection, but all initials and finals may, under certain circumstances, be left out.

We crossed the river on starting from Kienning, and again at Pei-tsin 北津 (20 *li*), passing Si-chên-ts'un 西鎮村 (10 *li*). Thence we cut across a bend to Yeh-fang 葉坊 (20 *li*), passing Kiao-k'i 交溪 (10 *li*). These absurdly short stages of 40 and 50 *li* a day shew that the Fukienese are no travellers. The scenery consisted of the usual fir and brushwood clad hills, interspersed with red patches devoted to tea. One of the chair-bearers, a scarred veteran who had fought under General Tso Tsung-t'ang in ten provinces, gave me some valuable general information. He said that the four districts under Funing Fu, namely Fu-an, Siu-ning 修寧, Ning-tê 寧德, and Ha-p'u 霞浦 were the only ones in North Fukien which seriously produced opium, and that Fu-an was a long way the first. In the South,

Changchow 漳 and Ch'üanchow 泉 (Chinchew) prefectures grew the poppy successfully. He said that the soil in the rest of Fukien was too "salt" 鹹, and that opium would never succeed unless human ordure and urine (the chief Chinese fertilisers) were withheld for three years, and the ground sweetened at the same time with lime. Chêkiang native opium was the only home sort imported into Fukien, but Kiangsi and Hukwang took the Szechuan and Shansi drug. The T'ai-p'ing rebels had only ravaged three prefectures in Fukien, the seven district cities under Changchow in the south (but not Amoy), the four under Shaowu in the west, and five of the seven under Kienning, the two which escaped being Ou-ning 甌甯 and Kien-an, the two prefectural districts. The rebels surrounded the city for 32 days, and blew breaches into the walls several times, but never succeeded in getting in. In Chêkiang the prefectural city of K'üchow 衢 escaped, as well as those of T'aichow 台 and Wênchow 温.

Kienning is the seat of a brigadier, who has under him a colonel stationed at Yenp'ing Fu, the seat of the Taotai. The city is, and looks from the outside, better built and more populous then Yenp'ing, but seems to have no important trade (apart of course from salt and tea); but considerable business in done in lotus-seeds, bamboo shoots, and mushrooms. The double telegraph line is complete from Kienning northwards, and runs along the right bank as far as Kien-yang. This portion does not seem to have been so carefully laid as the Foochow section.

We accomplished 80 *li* in one day between Yeh-fang and Kien-yang district city; the aspect of the country was the same,—still very little cultivation, and the hills somewhat lower. The river is not as a rule more than 100 yards broad, and it is, as before, very full of rocks. In leaving Kienning we walked over a soft mud road 20 feet above the river, which had been but the day before flowing over it. The places passed between Yeh-fang and Kien-yang, at distances of 10 *li*, are Nan-ling 南嶺, Fêng-loh 豐樂, Chung-hêng 中橫, Hwang-k'ou 黃口, past the boundary to Ch'ang-t'wan 長湍, Wu-tun 吳墩, and Pai-ch'a 白槎. Between Hwang-k'ou and Ch'ang-t'wan there is a large village called Kin-p'an 金盤 with an official resting house. I should have been greatly at a loss for both

lodging and porters had it not been for the *wei-yüan*. Kien-yang was partly destroyed by the rebels, but has now a closely-built appearance from the outside. It is situated on the left bank of the river which runs down from Ma-sha 麻沙 sub-district city (60 *li*), and on the right bank of a river running from Ch'ung-an 崇安 district city (120 *li*). The first river is crossed by a most picturesque roofed bridge, nearly a quarter of a mile long, and well paved with stones: the city is on the spit formed by the two rivers, and a bridge of boats attached to each bank and to each other by two strong iron chains then crosses the Ch'ung-an river. A brook running westwards joins this latter river a few hundred yards further up, and the telegraph poles, with the high road to P'u-ch'êng, follows this brook up for about 20 *li*. Our direction was north-east for 50 *li*, and then east for the remaining 20 *li* of the day's journey. The places passed were Pai-t'a 白塔 (15 *li*), Ts'ih-ku-tien 七姑店 (15 *li*), Ma-yüan 麻源 (30 *li*), An-k'ou 安口 (10 *li*), Jên-shan 仁山 (10 *li*); and between Ma-yüan and An-k'ou, where the Ou-ning district is again entered, a ridge about 500 feet higher than the adjacent plains is crossed. From the other or north-east side of this ridge a rivulet takes its source and runs east: we crossed shortly afterwards at An-k'ou another forming itself more from the north. This last joins the river which runs down from P'u-ch'eng at Ying-t'ou 營頭, our journey's end (70 *li* in all). Opposite Ying-t'ou is a very large village containing 4,000 or 5,000 houses called Shui-ch'i 水溪, and the distance by river from this place to Kienning is only 120 *li*, 70 *li* shorter than the official high road travelled by us. No trouble seems to have been taken northwards from Kienning to avoid interfering with private rights in setting up the telegraph poles, which are again posted with proclamations, and are stuck right in the middle of the paddy-fields between the hills on each side. At Kien-yang the floods had swept down several posts carelessly planted too near the river, and the wires were twisted together and lying across the road. Both here and at Kienning, where there is usually also a bridge of boats at the place we crossed by ferry, the bridges are unsafe when the river is much swollen, and they are then swung back along the banks for safety.

There were of course a great many tea hills to be seen,

but not so many as I expected; a large proportion were abandoned or unsuccessful. It appears that the plant becomes exhausted after 20 years, and that its seventh year is usually its best. The trade has not flourished lately, as the supply has been greatly in excess of the demand. At An-k'ou I saw a notice issued last year by the tea-hongs stating that both foreigners and natives had lost on the new season's teas, and threatening with a fine of Tls. 1,000 any storing-house which should pay duty for any planter or owner after the 8th moon, by which date all bonds must be handed in. The meaning I take to be this. The supercargo does not pay duty *en route*, but gives a bill, which is taken up by the tea guild at Foochow and honoured on arrival and claim of the tea. If the tea be lost on the voyage, of course no one applies to (so to speak) take it out of bond. The finest tea comes from Ch'ung-an (Bohea Hills 武彝山), and the commonest from Shaowu. The country prices for the fine teas range from Tls. 10 to Tls. 35 a picul, and there are "two payments and two examinations, 兩起兩驗," on the way. The accounts differ as to the amounts per picul for which bills are given at each paying station, and as to which those places severally are, but they agree that an average of about Tls. 2 a pecul is what in effect is charged for duty and *likin* on tea,—say a penny a pound; the effect of this penny is probably quite as onerous as the sixpence levied in England. The telegraph should be of great value to the planters in future.

North of Yenp'ing periodical markets are held in the villages every three, five, or ten days. The larger ones are called *hui*, and perhaps resemble the Pekingese *hui* 會. The ordinary ones are called *hü* 墟, as around Canton,—the same as the *ch'ang* 場 of Szechuan. Even in England legal sale in market-overt can only take place on certain days of the week, unless ancient charter allows of daily market-overt, as is the case in the City of London.

From Ying-t'ou to Ma-lan 麻嵐 we followed pretty closely the telegraph poles along the tortuous right bank of the P'u-ch'êng River, which is here not so rocky nor so beset with rapids as I expected to find it; the main direction was north-east. The places passed were Kung-tun 龔墩 (6 *li*), Hwui-lung 廻龍 (10 *li*), and Hu-chow 滸洲 (10 *li*), which is 15 *li* from Ma-lan, all in the Ou-ning district. I noticed

that in this part of Fukien the graves are often dug horizontally in the sides of the hills, and resemble the much-talked of but far more elaborate Man-tsz-tung 蠻子洞 of Szechuan, which it now strikes me for the first time must have been graves rather than residences. There seems to be plenty of sport in the country, but I never saw any water fowl. At Kien-yang we met a party of hunters and dogs with three wild pig; at one place we saw a (?) wild cat 狸, said to be good eating, exposed for sale, and I started several pheasants, and bought a (?) capercailzie 竹雞. At Kung-tun we saw a huge performing black bear caught in the neighbourhood of Tsinan 濟南 Fu; my servants recognized the Shantung man in charge as an old acquaintance, he having previously exhibited at Wênchow.

The boundary of the P'u-ch'êng district is crossed at a distance of 20 *li* from Ma-lan, the direction being still north-east, and the village of Tsiang-k'i 蔣溪 (10 *li*) being passed on the way. The road then turns north-west, and follows up a branch of the P'u-ch'êng River, navigable for small boats for another 30 *li*. The main stream comes from P'u-ch'êng (80 *li*) past Chiu-kwan 舊管, a little north-east from the junction, and the road then quits it for a while. At a place called Yü-lin-kau 羽林槁, 10 *li* higher up the branch from the junction, still another, but unnavigable, stream joins it from the west, and the road crosses this stream and then follows the main branch as far as the considerable village of Shih-pi-kai 石陂街, 50 *li* from Ma-lan. Large villages are thickly dotted over the small and now better cultivated bits of plain enclosed between the hills, and both road and river are said to be very busy during the tea season, when thousands of Kiangsi labourers cross the frontier to aid in picking and rolling the leaf, which is purchased in driblets in the villages by the Cantonese dealers from Foochow. Though filth and dilapidation are as much the rule here as farther south, yet the country appears more prosperous the more north one travels from Yenp'ing. Innumerable telegraph proclamations were here again everywhere seen, some explaining that the line was intended to defeat the aims of outsiders.

In one or two places tariffs were already published: ten cents a word to Lan-ch'i 蘭溪 or Kienning; 11 to Shaohing and Hangchow; 12 to Nan-zing, Wu-si 無錫, Ch'üan-

chow 泉州, Ningpo, and Soochow; 13 to Shanghai, Chin-kiang, and Changchow 漳州; 14 to Swatow and Yang-chow; 16 to Tsi-ning 濟寧; 17 to Nanking and Tientsin; 18 to Taku and Wusung. When the whole line was open, messages would be conveyed gratis for ten days. All the way from Foochow there were posted proclamations against gaming, especially at *hwa-hwei* 花會, and frequent notices warning tea-dealers not to travel without an escort of braves, which the authorities would always detach free of charge. Certainly the government appears to take pains to foster the tea trade, which now embraces all Fukien north of Shui-k'ou.

The eighty *li* from Shih-pi-kai to P'u-ch'êng were the most interesting of this on the whole rather uninteresting route. The level of P'u-ch'êng is over 1,000 feet above that of Foochow and over 250 feet above that of Shih-pi. The gradual rise is manifest from this last point to Pai-chia-shih 白家市 (20 *li*). A ridge 500 feet high called Ta-hu-ling 大湖嶺 is then crossed, and the villages of Shih-ling 石嶺 (10 *li*) and Lin-kiang 臨江 (15 *li*) are passed. A second steeper and very beautiful ridge covered with tall firs called Lin-kiang or Si-yang-ling 夕揚 is then ascended and descended. The next places are Yü-hwei 余廻 (10 *li*), Hia-sha 下沙 (10 *li*), and Kiu-ts'iu 九秋 (8 *li*), which is 7 *li* from P'u-ch'êng. At Kiu-ts'iu we came upon the river which we had left at Ma-lan, and which is navigable for one and two ton boats up to the city. The two sources of this river enclose P'u-ch'êng on the east and west, and are both crossed by good bridges. The villages passed during the day were very much larger and more prosperous-looking than anything yet seen in Fukien; the people seemed well-fed and healthy; more of the flat land, of which there were larger stretches, was under cultivation, and P'u-ch'êng, though damaged by the rebels, is as considerable a town as either Yenp'ing Fu or even (as regards area, at least,) Kienning Fu. It is well situated in a small plain surrounded by fine hills; has a striking pagoda, and is generally a place of importance. The products are tea (of which, however, we saw almost none on the hills), lotus-nuts, bamboo-shoots, &c.

At Lin-kiang and Hia-sha we crossed two good-sized rivers, rising west and running into the P'u-ch'êng river farther to our east. The very fine covered-in Lin-kiang

bridge was used as a market. We must have crossed or seen on the day's journey at least twenty roofed bridges over creeks and gulleys. The road from Shih-pi to P'u-ch'êng is excellent, though the stones are somewhat rough for walking; indeed from Kienning northwards the road ceases to be the rambling path-way which it is further south. The rice crops over a large tract of north Fukien had failed last year for want of rain, and were still standing withered in certain places; instead of being planted with wheat, vegetables, or hemp, the paddy-land in Fukien seems to lie idle during the winter; from a pecuniary point of view, therefore, it would be advantageous to introduce the poppy, that is, if the ground would stand it. The people all the way from Foochow to P'u-ch'êng were quite as quiet and civil as in Chêkiang, and, though perhaps more thriftless and ignorant, struck me as being more confiding and warm-hearted than any Chinese I had met before. I had no escort but the *wei-yüan* for any part of the way except for 40 *li* north from Yenp'ing Fu, and I doubt whether I should have been in any way unpleasantly molested even without the *wei-yüan*. I had always heard and read of Fukien and Chêkiang as the places where the people were most "ferocious," and I have on the contrary found them the least offensive.

Patna at P'u-ch'êng costs $8.20 a catty raw, and $1 for 1.2 oz. prepared. Malwa costs $1 for 1.85 oz. raw, and for 1.2 oz. or 1.4 oz. prepared, accordingly as it is or is not adulterated with Patna dross. Both sorts come from Foochow alone. Wênchow drug is not allowed to be imported or sold. Tea passing into Chêkiang pays Tls. 2.8.8, or, with scale charges, $5 a pecul duty and lekin, and this even though its original cost be only $1 a pecul, as it in fact is. Tea used until very recently to pass through P'u-ch'êng from Ch'ung-an to Chêkiang, but now the heavy taxation completely drives it away. I ascertained at P'u-ch'êng the exact charges on tea for Foochow per picul. They are as follows:—

Likin	Tls.	0.135	plus 2 cash a box for the Orphanage at Yenp'ing.
Duty	„	0.332	
Scale	„	0.072	
Rations	„	0.628	
Extra Likin	„	0.700	
	Tls.	1.867	

plus 14.4 % on duty
„ 16.6 % on likin } added,—say 30 % on Tls. 1.2.

Fukien salt (known as Chêkiang salt) brought from Fukien by sea to Wênchow, and by river thence to Ch'u-chow 處州 and Lung-ch'üan 龍泉, is charged 2 cash a catty on crossing the Fukien frontier, and sells at P'u-ch'êng for 22 cash. The same salt, brought through Fukien, and inferior in quality or adulterated, is called "clandestine," and sells a little lower. Thus the Fukien authorities hold salt, tea, and opium in an iron grasp.

The next day's journey was a complete puzzle to me, and it appears that, owing to the imperfection of maps, I have wandered far out of my way. I might have gone from Kienning 180 *li* by land or river to Sung-k'i district city, and thence 80 *li* across the border to K'ing-yüan 慶元 district city of Chêkiang. Instead of this, I went 360 *li* from Kienning to P'u-ch'êng, and found that this place was distant 160 *li* from Sung-k'i, 180 *li* from Lung-ch'üan, and 220 from K'ing-yüan. So little is known of the border, that I only found one man (the veteran chair-bearer previously mentioned) all the way from Foo-chow who even knew the bare names of Lung-ch'üan and K'ing-yüan. At P'u-ch'êng the magistrate declined and the *wei-yüan*, knowing which way I had resolved to go, perforce accepted the responsibility of sending me to such an out-of-the-way place as Lung-ch'üan; and when we actually did start, not one of the bearers, soldiers or police escort had ever been to either city. Yet I found a thickly populated and prosperous country, and an excellent level road through the mountains.

Passing round the wall of the city, and leaving to the north the telegraph and high road to K'üchow 衢州, we turned east, and crossed by a long plank bridge, ingeniously built on piers consisting of simply two crossed trees, a river (5 *li*) which runs down from Fêng-ling 嶺楓 the military border station 60 *li* to the north. Five *li* from the last named river, we crossed at So-p'o 娑婆 another river running down from Fou-lou-k'iao 浮樓橋; these rivers join at the south gate of P'u-ch'êng. Five more *li* brought us to the low ridge called Mu-ling-t'ou 募嶺頭, and 15 *li* further on south-east we came to the sub-district town Fu-ling 富嶺, a salt *likin* station, where we crossed

a river which enters the P'u-ch'êng river 80 *li* below P'u-ch'êng, at a place called Ta-shih-k'i 大石溪, which is 60 *li* above the point where we had left the river two days previously near Chiu-kwan 舊管. Leaving Fu-ling, we followed the left bank a little, and again crossed twice, reaching the village of Kwan-chwang 官庄, 15 *li* from Fu-ling. Then the river divides at Nan-k'ou-t'ang 南口塘, the last (or first) Fukien salt station; the main branch, running down from Ts'ien-yang 前洋, disappearing to our left. We cross the smaller stream, running from Chêng-k'eng 鄭坑, at the Nan-k'ou *likin* station, and continue to keep pretty close to the left bank as far as Ts'ien-yang, 70 *li* from P'u-ch'êng, and 15 *li* from the Lung-ch'üan frontier. Thus it is evident that the provincial boundaries are fixed by the watersheds. The mountain scenery throughout this day's journey was exceedingly fine; the people sturdy and healthy looking; and the flat parts of the country closely cultivated, and thickly dotted with villages.

Shortly after leaving Ts'ien-yang the road to Lung-ch'üan branches off to the north, the road to K'ing-yüan continuing south 160 *li* from Ts'ien-yang. K'ing-yüan is only 80 *li* from Sung-k'i in Fukien, which is 180 *li* from Kienning; there is, I was assured, no water communication of any sort at K'ing-yüan with any place whatever. K'ing-yüan is 180 *li* from Lung-ch'üan, and 180 *li* also from Pa-tu 八都, the end of our second day's journey from P'u-ch'êng, and 60 *li* from Ts'ien-yang. The frontier of Fukien and Chêkiang is at Hwa-k'iao 花橋, 15 *li* from Ts'ien-yang. All on one side of the bridge belongs to Fukien, and all on the other to Chêkiang, the right bank of the brook belonging to Lung-ch'üan and the left to K'ing-yüan. Hwa-k'iao is 1,500 feet above the sea, and uninterrupted raft navigation is possible from thence to Foochow. An ascent instantly begins as far as Kung-ts'un 龔村, 2,000 feet (5 *li*), in the K'ing-yüan district, and 5 *li* further is the considerable village of Wu-tu-liu 五都劉, belonging to Lung-ch'üan, 1,750 feet. We now follow one of the earliest sources of the Wênchow River for 15 *li*, and, crossing a low ridge, suddenly find ourselves upon a large town called Mu-tui-k'ou 水隊口, situated on the left bank of a good-sized stream navigable for rafts. We cross and re-cross this last several times, and follow

i down 15 *li* as far as Pa-tu which is the highest point to which the Ch'uchow salt boats can come. About a mile above Pa-tu, another stream from the north-west joins the Lung-ch'üan river, and gives it volume sufficient to carry one-ton boats. The mountain scenery even surpassed that of the day before, and I was more than ever surprised at the populousness of the district, many of the villages in which are larger, I am told, than K'ing-yüan city, which, like all of the ten districts subject to Ch'uchow Fu, except the prefectural (Li-shui 麗水) district and that of Ts'ing-t'ien 青田, is unwalled. Four rivers take their rise from the range of hills forming what is known as the Sien-hia-ling 仙霞嶺. A man can take his choice whether he will go thence, in a boat or on or raft, direct to Kewkiang, Foochow, Wênchow, or Hangchow.

From Pa-tu, where we crossed the river, to Lung-ch'üan it is 60 *li*, still in a north-westerly direction, but before the road reaches the first considerable village, Pu-t'ou 步頭 (15 *li*), it leaves the river bank and does not meet it again until the city of Lung-ch'üan is entered. At Sung-k'ü 松渠, 5 *li* beyond Pu-t'ou, a small stream, which we cross, runs down to the main river from the north-west. For 5 more *li*, as far as Kau-ta-mên 高大門, we follow up a second tributary rivulet, which runs down from the north-east, and mounting gradually, pass Yüan-k'êng 元坑 5 *li* and Sin-ling 新嶺 5 *li*, 2,000 feet. At Niu-k'ou-ling 牛口嶺, 1,700 feet, 5 *li* further, we come across a new stream from the north-west, and follow the right bank down to Lung-ch'üan (15 *li*) where we cross it by a beautifully paved, roofed, and panelled bridge, elegantly supported on untrimmed trees. A short distance above this bridge, yet another river joins the Niu-k'ou tributary, which meets the main river at Lung-ch'üan, where there is now a considerable volume of water, the result of all these contributions. Lung-ch'üan city is (subject to meteorological change affecting the aneroid) 1000 feet above the sea. The district produces almost nothing for export beyond lumber and a fine hard bamboo, which is taken in bundles of slips all the way to Shaohing for making into fans. Nothing comes from Fukien, for the simple reason that everything is so highly taxed that the object is rather to keep out or to tax Chêkiang produce. Malwa is the only opium smoked in the district, and of course it comes from Lan-ch'i

viâ Ch'uchow; it was quoted to me at $19 the 50 ounces raw, or 600 cash an ounce prepared. Two sorts of salt are brought from Wênchow, the grey (evidently unrefined Fukienese) at 11 cash, and the white at 16 cash.

In this country the singular custom exists of building the pigsty on the street at the front of the house, just like a a dog kennel. I saw none of the Zikas 佘家, who I had heard are very numerous in this district, but the present mention of them reminds me of an interesting discovery I made with reference to the Hakkas of Canton. The *wei-yüan*, who came from Fuchou 撫州 in Kiangsi, used some expressions which were purely Hakka. On examining him as to the dialects of Kiangsi, I found that the peculiar aspirates and pronunciation were almost exactly like those of the Hakka, and he quite understood me when I spoke to him in the Hakka dialect. As the only tradition I could find in Canton was that the Hakkas had fled from Kiangsi for some political reason several centuries ago, I think these two pieces of evidence may be taken to definitively explode the idea that there is anything "non-Han" in the Hakkas.

At the lower end of Lung-ch'üan, there is a magnificent roofed bridge at least a quarter of a mile long partly occupied by shops and hawkers' stalls, and forming a continuation of the high street. A fleet of 5,000 or 6,000 sampans, each carrying about a ton of salt (2,000 catties), is regularly employed in carrying Fukien (Hinghwa 興化) salt from Ch'uchow and Wênchow. At the latter place, the salt costs 3 to 4 cash; at Ts'ing-t'ien it pays 1.3 *likin*; at Ch'uchow 1.9; and Lung-ch'üan 1.5 cash a catty; here it sells for 11 to 12 cash, so that a profit of 4 cash or so remains. Each boat worked by one man averages a round journey a month, so that 72,000 tons of salt give employment and $7 a month to 5,000 men. The boats are very much like a gig in shape, size, and framing, but the ends are pointed; each costs about $10 new; and each carries a tunnel-like matshed cover, which costs about $1. They move in fleets of 10 or 20, for mutual aid is required in getting over the shallows and rapids. The sail of T'aichow cloth ($1), mast, pike, stove (12 cents) and pan are all on exactly the same patterns, and they may be said to march, bivouac and manœuvre like companies of soldiers. I came down in one of these boats all the 200 miles from Lung-ch'üan to

Wênchow. Rapids succeed each other every half mile or so for the first 50 miles, and small streams help to swell the river at intervals, but none of them are navigable even for rafts; these salt boats bring down cargoes of paper, bamboo-ware, dried edible bamboo-shoots, &c.

The Yün-ho 雲和 boundary is entered at Wei-ning-k'ou 威甯口 (60 *li*)? on the right bank, and Mu-ch'i 木溪 (90 *li*) on the left. This district is one of the few in Chêkiang which produces iron, an article not mined anywhere in Fukien. Yün-ho city is on the right bank, and not on the left as marked in the map published in the Customs Reports; it is 15 *li* from the river, and is reached thence by raft only. The port of Yün-ho, very beautifully situated, is called Chüo-ts'un 脚村, 135 *li* from Lung-ch'üan, and 150 *li* from Ch'uchow by land. The boundary between Yün-ho and Li-shui (Ch'uchow Fu) districts is at Ch'ih-tsi-t'ing 赤濟亭, 35 *li* below Chüo-ts'un. Ten *li* further down is the embouchure of the Sung-yang 松陽 river, the only tributary above Ch'uchow, navigable by even one-ton boats; thence it is 60 *li* to Ch'uchow, and 70 *li* to Sung-yang city. Sung-yang and Sui-ch'ang 遂昌 cities are both 180 *li* overland from Lung-ch'üan. The mountains become bare, and the country opens out for a while after the Yün-ho district is quitted. The river, which was as clear as crystal down to Chüo-ts'un, is muddied for a certain distance by the Yün-ho creek. I only saw one single specimen of the Zika women walking along the bank,—which was very disappointing, as my chief object in coming to Lung-ch'üan was to find out more about them.

Ten *li* above Ch'uchow a river, navigable for rafts, and even for boats at the freshet period, joins the main river from Süan-p'ing 宣平 district city.

ARTICLE V.

A BUDDHIST SHEET-TRACT,

*Containing an Apologue of Human Life.**

Translated, with Notes, by Bishop Moule of Hangchow.

THIS tract, one of very many circulated as an act of meritorious devotion, is printed in clear woodcut on a sheet of thin white paper about twenty-five inches by eleven.

The upper half presents a symbolical picture in outline, the blank spaces filled with inscriptions in metre.

In the upper corner to the right is Buddha, a *nimbus* round the head, and throned on clouds.

Immediately below is a group consisting of Buddha, 'The Venerable One,' conversing with king Udâyana who is followed by an attendant. They are observing an elephant standing near a well, its head raised with threatening tusks towards a man, who clings to a wild-vine, pendulous in mid-air. From the well emerge three dragons. Around it are four serpents. They all threaten the man who hangs above them.

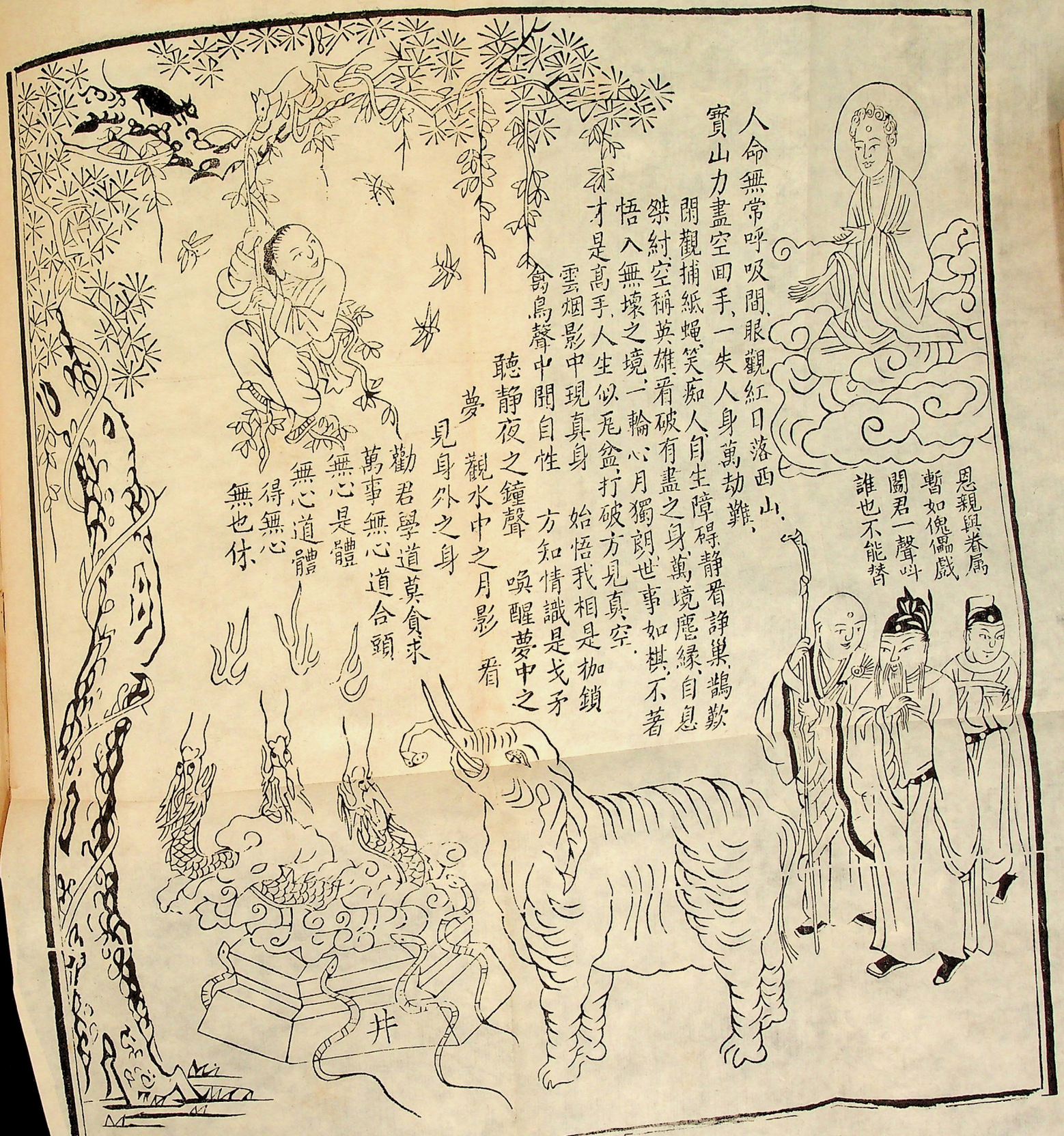
The man regards them not, intent on watching bees that flit around him. On the branch from which his vine depends, are a black and a white rat gnawing so as gradually to sever the branch. But the man takes no notice of the rats either.

Inscription below the enthroned Buddha (pentasyllabic).

Kind parents and kinsfolk
Are short lived as a puppet-show:
When King Yen (1) has once called thee,
None of them whatever can be thy substitute.

* Read before the Society 22nd January, 1884. A specimen of the Tract described accompanies this paper.

(1) *Yen*, Yama, the Indian Pluto.


人命無常呼吸間、眼觀紅日落西山、
寶山力盡空回手、一失人身萬劫難、
閉觀捕紙蠅、笑痴人、自生障碍、靜看諍巢鵲歎
榮紂空稱英雄、看破有盡之身萬境塵緣、自息
悟入無壞之境、一輪心月獨朗、世事如棋、不著
才是高手、人生似兎盒、打破方見真空、
雲烟影中現真身　始悟我相是枷鎖
禽鳥聲中聞自性　方知情識是戈矛
聽靜夜之鐘聲　喚醒夢中之夢
觀水中之月影　看見身外之身
勸君學道莫貪求　無心是體
萬事無心道合頭　無心道體
得無心　無也休
恩親與眷屬　暫如傀儡戲
鬪君一聲叫　誰也不能替
井

Couplets (heptasyllabic) in front of Buddha.

* Man's life is inconstant depending on his breath ;
Heap a mountain of treasure with might and main, yet empty wilt thou leave off.
Let the eye watch the ruddy sun sink below the western hill ;
(2) Once lose the human form, then a myriad *kalpas* of misfortune !

Phrases in long lines partly rhythmical.

Idly as I watched the capture of the fly settled on the paper, I smiled at idiot-man who raises obstructions in his own way.
In quiet as I gazed at magpies wrangling for the nest, I sighed to think of (3) Kieh and Chow vainly boasting themselves heroes.

Phrases of six syllables.

If you see through (so as to be undeceived by) the finite body,
The worldly entanglements of the myriad conditions cease of themselves !
Awake and enter the unfading condition !
The moon of the heart, a whole disc, alone is brilliant.
Worldly affairs are like chess ;
Not to play is the test of true skill.
Human life is as an earthen vessel ;
Break it, and at once you see its emptiness.

Couplets (heptasyllabic).

Amidst the show of cloud and vapour appears (4) the true body ;
Then I am aware that my likeness is that of a felon in the pillory !
Amidst the cries of the birds is heard the original nature (*Svabhava*. Eitel) ;
Then know I that sensual knowledge is as spear and dart !

Couplets (hectasyllabic).

Hark, in the stilly night, the voice of the bell
(5) Calls to awake the dream within the dream !
Behold in the water the moon's reflection ;
And see the body external (6) to the body !

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* My teacher reads these four lines in the alternate order thus, 1, 3, 2, 4.

(2) *Kalpa*, (See Eitel's Handbook of Buddhism *sub voce*) a vast measure of time.

(3) *Kieh*, of the 18th cent. B. C., *Chow*, of the 12th, infamous tyrants: See Mayers's Chinese Reader's Manual.

(4) The apotheosis of Buddha (?)

(5) Query ? "the dream within etc—" = the man within the material world, or (Professor Cowell) "the real self within the external self ; this real self being itself non-existent in the last resort."

(6) Is this the 法身, spiritual and immortal body "that accompanies us in our transmigrations" (Cowell), or is it Buddha present in this world by reflection ?

Couplets (heptasyllabic).

(7) I exhort you Sirs to learn the (true) doctrine and leave off covetous quests.
The doctrine of No-mind sums all things.
The negation of mind (? *or* He who renounces will) is in harmony with the doctrine of No-mind.
When in harmony with the no-mind doctrine (8) negation too ceases. (? *or* there is negation and rest).

The lower half of the Sheet presents the Avadâna, or Apologue of the man taking refuge in the tree from the pursuit of the mad elephant—followed by Gâtha on the same subject, prose exhortations, the admonitions of the Kuŏh-sze of Chung-fêng, and an extract from another sheet-tract on Patience.

Title.—*(Translation of)* An illustrated discourse on the causes and affinities of misery and happiness extracted from the Canonical Books of Great Thibet.

Once on a time Udâyana Rajah (King of Kaus'ambi. Eitel) put a question to the Venerable One, Pinteulu (9), saying: In the law of Buddha what is the principle of religious (ascetic) observance?

The Venerable One answered and said:—Figure to yourself a man journeying in a wilderness, surrounded by a conflagration, and pursued by a mad elephant.

He sees a well, beside which stands a tree. On the tree grows a wild vine drooping over the well. The man to escape the elephant seizes the vine, and climbs up above the well. In the well are three venomous dragons, and without it, four venomous serpents, together watching (for prey). In the tree are a black and a white rat gnawing at the wild vine in order to sever it. There are venomous bees, too, which sting the man. But the bees from time to time distil a tiny drop of honey into the man's mouth.

The man in his craving for the honey straightway forgets his peril!

Is the man wretched, say you, or happy?

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(7) I have no (Buddhist) data by which to fix the meaning of these metaphysical lines. I suspect that "will" would fit them better than "mind" as the equivalent of 心, but am not sure.

(8) (?) Negative and positive alike are gone.

(9) Pinteulu does not occur in Eitel as a name of Buddha, so far as I can find.

The King made answer: This man's condition is wretched wholly, what happiness hath he?

The Venerable One proceeded; All knowledge (? *or* all the wise) needs parable to unfold it.

Thereupon he spake a sacred rhythm *(gâtha.* See Eitel) as follows: The attack of the two rats on the vine is, verily, the hundred miseries. The four serpents around the well are, too, the thousand cares. When on a sudden the vine-root is gnawed asunder, down plunging, when can he raise his head again?

The wilderness is the ([10]) three worlds. The tree is the human body. Man, in the midst of all miseries, sins nevertheless beyond possibility of computation. The vine is the root of destiny *(or* life). The Elephant is the man-slaying demon, Wu-ch'ang ([11]). The two rats are the two discs (? *or* orbits) of the sun and moon, which in their revolution urge on the man. The well is the path of the ([12]) yellow pool. The three venomous dragons are Concupiscence, Wrath, and Insane Desire; whose threefold poison results in the three evil ways (or conditions) of Tartarus, the Starving Ghosts, and Brute Beasts. The four serpents are Earth, Water, Fire, Air, those four great (elements); or Wine, Beauty, Wealth, Envy, those four mischiefs; or Birth, Age, Disease, Death, those four gates (of life).

The hand that clings to the vine is the covetous hankering of the foolish and insane mind after the world's entanglements. The bees' honey is the dear love of husband and wife, the infection of the heart by the lewd lust and sensual love of animate beings. The heart is a fire; the body a tenement. The man in his burning house perceives not that it is being day and night consumed by the crowd of miseries combined. He covets but that dear love (till) one morning the stem of destiny cut through; down for evermore he falls into perdition, and his human form once lost, he shall hardly recovor it in a myriad of *Kalpas.*

I exhort all men (therefore), whilst still this body of

([10]) The three worlds *(Trailoka)* of desire, of form, and of formless ness (See Eitel).

([11]) *Wu-ch'ang*—"Transitory,"—the messenger of Hades.

([12]) The Grave.—Mencius (iii, 2, x) speaks of the worm that "feeds on the dry dust and drinks of the yellow pool."

form is hale and strong, in the midst of business to snatch some leisure, and daily at dawn and dusk recite, with single heart, NAMA AMIDA BUDDHA! ([13]) This done a thousand or a myriad times in the present world will add to your happiness and diminish calamity. And when you reach the end of life, you will assuredly migrate by ([14]) a birth to the most blissful world of the Western clime. ([15])

There is a Hymn ([16]) that says:

The wild-vine (as it severs) hurries us down into the pit.
Elephant, rats, serpents assail us; the hand must needs hold fast!
Our self-nature Mita waits (longing) that we may awake betimes, ([17])
And not be suffered to incur ([18]) the three paths of misery.
The rich sweetness of wine and flesh are honey in arsenic. ([19])
Dearly loving spouses, a dagger hidden in smiles.
Let me exhort all men to awake in good earnest and not let to-morrow be added to to-day (? in delays).

([20]) ADMONITORY SAYINGS OF THE KUOH-SZE OF CHUNG-FÊNG.

A year and yet a year! Alter by degrees form and feature.
At first you played, a child. See, see, your hair is all white,
Do not brew troubles for the hereafter. Be converted and plant the field of bliss.
Wait not for Wu-ch'ang's coming. Go forward betimes in religious observance.

A month and yet a month! The shadow (on the dial) is like melting snow.
Sun and moon both have no delays. In their mystic changes are life and destruction.
A little reality excels much emptiness. Better is simplicity than cunning craft.
When King Yama sends his message, he is not afraid of thy eloquence.

([13]) "I take refuge in thee Amidabha Buddha!"

([14]) *i.e.* by metempsychosis.

([15]) This Paradise is the characteristic substitute for Nirvana in the system of Northern Buddhism.

([16]) Sung=Geya (see Eitel)

([17]) Mita, (qu?) abbreviation for Amidabha, seems identified with our self-nature (Svabhava).

([18]) Hell, Ghosts, and Brute Existence, the last three of the six ways (conditions) of existence.

([19]) One would have expected "arsenic in honey."

([20]) *Kuoh-sze*, Teacher of the nation, title of a famous Monk of (qu:) one of the Monasteries on T'ian-muh Shan in Chêkiang; of which Chung-fêng seems to be one of the peaks.

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A day and yet a day! In the morning he goes forth, in the evening he returns to set (*i.e.* the sun, but [qu:] the man—to die).
From vain fancies canst thou not cease? When wilt thou leave off thy covetous loves?
Just like a fish in too shallow water—quickly shouldst thou leap out!
Don't wait till the water in the pool is dry, and then, vain labour! cry out on your wrongs.

An hour and yet an hour! move forward step by step.
([21]) The fine folks, thoughtless of treading the high road, are their own misleaders.
We exhort you, masters, yet you give no heed, only caring for the rich morsel in the mouth.
Some day when Wu-ch'ang is come, then indeed repentance will be too late.

A minute and yet a minute, so day and night hurry each other on.
Bewildered, men turn not the head. ([22]) The heart may verily grieve at it.
Let me exhort all men living in religious observance surely to use might and main.
How many in old times and now, once gone, left no sound behind!

From a Tract on Patience published at the same place:—

Yield a pace! 'Tis the true road of religious observance among men.
Give a move (at chess)! Don't, for your life, wrangle about who is the best man.
Put up with a (rude) word! You thereby leave no place for mischief to breed in.
Endure an hour! The pit of fire shall be thus transformed to the white lotus pool!

(Signature.)—Printed for general circulation at the Sacred Book Shop of the Agate-stone ([23]).—Teh-chung, a vowed Ascetic of Shan-tung reverently caused it to be engraved.

On the tract, translated above, Professor Cowell of Cambridge, in a letter acknowledging the receipt of this and three other tracts, accompanied by versions into English, says:—"The third tract particularly interested me. I mean

([21]) An obscure line. Possibly 大道 is not the high but the broad road.

([22]) 靈臺 the Spirit-stage, a phrase for the heart.

([23]) A large Depôt for Sûtras (Ching) and Buddhist and Taouist works of all sizes, at Hangchow.

"the one that contained the Apologue of the Man and the "Well. I have always been extremely interested in this "story. You may remember that Abp. Trench quoted it "in a note at the end of the 4th chap. of his Introduction "to 'The Parables' (p. 60). He quotes it from Deslong-"champ's *Fables Indiennes*, but I do not think it has ever "yet been found in any Sanscrit original, though we "doubt not it will be found in some yet unpublished Pali "or Northern Text. I found it in the early mediæval "romance of Josaphat and Barlaam which Max Müller "has shewn to be only a Christian adaptation of the "Buddha legend, and I have also read it in the great "Persian mystical poem of the 13th century, the Masnavé. "But I think you will be most interested to hear that "Julien gives it in his 'Avadânas ou Contes et Apologues "Indiens,' translated from the Chinese. He gives two "versions of it—Nos. xxxii and liii. The former he says "is an extract from 'l'ouvrage intitulé *Fo-pi-yu-king*, ou "Livre des Comparaisons, exposé par le Bouddha. Section x.' "The latter is an extract from 'l'ouvrage intitulé *Tchong-"king-siouen-tsi-pi-yu-king*, ou Choix de Comparaisons "tirées des livres sacrés.'"

"The first agrees very closely indeed with the version "in the tract.

"Those Chinese lines seem to me really very beautiful, "'Hark in the still night the bell's voice calleth to awake "the dream within the dream.' 'Behold in the water, etc.,' "though I am not sure that I understand it aright."

The Professor (who has been for some years a student of Buddhism in the Thibetan Mss. preserved in the University Library) proceeds to give his view of the meaning in a sentence or two which I have quoted above, p. 2, *notes*.

In a subsequent letter he has sent me an extract in Greek from the Legend of Barlaam and Josaphat curiously like our tract, which I subjoin.

An interesting account of the Legend will be found in Col. Yule's Marco Polo, Vol. ii, pp. 305-sqq. John of Damascus, in whose works it is (apparently) first given, flourished in the 8th Century A.D.

The Greek extract is as follows :—

. . . . . τὰς δὲ ψυχὰς ἐῶντας λιμῷ κατατήκεσθαι καὶ μυρίοις ταλαιπωρεῖσθαι κακοῖς, ὁμοίους εἶναι δοκῶ ἀνδρὶ φεύγοντι ἀπὸ προσώπου μαινομένου μονοκέρωτος, ὃς μὴ φέρων τὸν ἦχον τῆς αὐτοῦ βοης καὶ τὸν φοβερὸν αὐτοῦ μυκηθμὸν, ἀλλ' ἰσχυρῶς ἀποδιδράσκων τοῦ μὴ γενέσθαι τούτου κατάβρωμα, ἐν τῷ τρέχειν αὐτὸν ὀξέως μεγάλῳ τινὶ περιπέπτωκε βόθρῳ· ἐν δὲ τῷ ἐμπίπτειν αὐτῷ, τὰς χεῖρας ἐκτείνας, καὶ φυτοῦ τινὸς δραξάμενος κραταιῶς τοῦτο κατέσχε, καὶ ἐπὶ βασεώς τινος τοὺς πόδας στηρίξας, ἔδοξεν ἐν εἰρήνῃ λοιπὸν εἶναι καὶ ἀσφαλείᾳ. Βλέψας δὲ ὁρᾷ δύο μύας, λευκὸν μὲν τὸν ἕνα μέλανα δὲ τὸν ἕτερον, διεσθίοντας ἀπαύστως τὴν ῥίζαν τοῦ φυτοῦ, οὗ ἦν ἐξηρτημένος, καὶ ὅσον οὔπω ἐγγίζοντας ταύτην ἐκτεμεῖν. Κατανοήσας δὲ τὸν πυθμένα τοῦ βόθρου δράκοντα εἶδε φοβερὸν τῇ θέᾳ, πῦρ πνέοντα καὶ δριμύτατα βλοσυροῦντα, τὸ στόμα τε δεινῶς περιχάσκοντα καὶ καταπιεῖν αὐτὸν ἐπειγόμενον. Ἀτενίσας τε αὖθις τῇ βάσει ἐκείνῃ ἐφ' ᾗ τοὺς πόδας εἶχεν ἐρηρεισμένους, τέσσαρας εἶδε κεφαλὰς ἀσπίδων τοῦ τοίχου προβεβληκυίας ἐφ' οὗ ἐπεστήρικτο. Ἀνάβλεψας δὲ τοὺς ὀφθαλμούς ὁρᾷ ἐκ τῶν κλάδων τοῦ φυτοῦ ἐκείνου μικρὸν ἀποστάζον μέλι. Ἐάσας οὖν διασκέψασθαι περὶ τῶν περιεχουσῶν αὐτῷ συμφορῶν, ὅπως ἔξωθεν μὲν ὁ μονόκερως δεινῶς ἐκμανεὶς ζητεῖ τοῦτον καταφαγεῖν, κάτωθεν δὲ ὁ πικρὸς δράκων κέχηνε καταπιεῖν, τὸ δὲ φυτὸν ὃ περιεδίδρακτο ὅσον οὔπω ἐκκόπτεσθαι ἔμελλε, τοὺς δὲ πόδας ἐπ' ὀλισθηρᾷ καὶ ἀπίστῳ βάσει ἐπεστήρικτο·—τῶν τοσούτων οὖν καὶ τοιούτων φρικτῶν θεαμάτων ἀλογίστως ἐπιλαθόμενος, ὅλῳ νοῒ μέλιτος ἐκείνου τοῦ μικροῦ γέγονε τῆς ἡδύτητος ἐκκρεμής.

Barlaam and Josaphat, p. 112.

A version of the Greek extract, which however does not pretend to be accurate, may be of service to some of my audience.

"I consider those who allow their souls to be wasted with hunger and distressed with a myriad evils to resemble a man flying before a raging unicorn (rhinoceros), who, not enduring the sound of his roaring and his frightful bellowing, but running off with might and main to avoid becoming a meal for him, in his swift course has fallen into a vast pit. But as he falls, extending his hands and grasping a shrub he clings to it with all his strength, and steadying his feet on some support fancies himself, for the rest, in peace and safety. He looks and sees two mice, the one white the other black, ceaselessly eating through the root of the shrub to which he has attached himself, and going on so as only not yet quite to sever it. Then he considers the bottom of the pit and perceives a dragon terrible to see, breathing fire and grimly awe-inspiring, gaping fearfully too and eager to swallow him up. Once more fixing his gaze on that support on which he has his feet planted, he sees four serpents' heads projecting out of the wall on which he has got his support. But casting his eyes upwards he sees from among the branches of the shrub a little honey distilling. Giving up at once the consideration of the calamities that surround him,—how that from without the unicorn awfully raving seeks to devour him, and from beneath there is the savage dragon yawning to swallow him up, and the shrub he has grasped is going, only not yet, to be severed, and that he has planted his feet on a slippery and unsafe support,—most unreasonably, I say, forgetting all these great sights of terror, with his whole mind he becomes enchained by the sweetness of that mere drop of honey."

The Professor gave me the following explanatory note. "In the explanations the unicorn is said to represent Death, the pit is the world, the plant is our life consumed by day and night, the four serpents are the four elements which compose the body, the dragon below is Hades, and the honey is the sweetness of the pleasures of the world, by which it deceives its friends, and will not let them take thought for their own salvation."

ARTICLE VI.

TRADE ROUTES TO WESTERN CHINA.*

BY

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BARON F. VON RICHTHOFEN in his valuable letter addressed to the Committee of the Shanghai General Chamber of Commerce in 1872 devotes an occasional page to the subject of Trade Routes in Western China, more especially in the province of Yünnan; but, as that distinguished traveller was, owing to an unfortunate accident, compelled to abandon his projected journey from Ssŭ-ch'uan into Yünnan, and his descriptions of the trade roads in the latter province were therefore derived from hearsay, it may not be out of place for one who has recently performed the journey which he abandoned, and who has traversed four trade roads to Yünnan, to endeavour to supplement his remarks.

I shall not, however, confine my attention to the province of Yünnan; but I shall endeavour briefly to point out the existing trade routes to Western China, and to examine their relative advantages.

By Western China I mean the provinces of Ssŭ-ch'uan, Kueichou, and Yünnan.

I.—SSŬ-CH'UAN.

The great trade highway into Ssŭ-ch'uan is the River Yangtsze and its numerous tributaries.

By the Agreement of Chefoo facilities were granted for the navigation of the Upper Yangtsze by the opening of the port of Ichang and the permission to ascend by steamer as far west as Ch'ungk'ing, the great commercial centre of the province of Ssŭ-ch'uan.

Advantage has been taken of these facilities to navigate as far as Ichang; and, except during the winter months when shallows interfere with vessels drawing more than six

* Read before the Society on the 25th March, 1884.

feet, a steamer runs regularly between Hankow and Ichang; and I understand that a Company has recently been formed whose object it is to run a couple of steamers between these two places at all seasons.

No attempt has yet been made, however, to steam as far west as Ch'ungk'ing; and one would naturally assume that obstacles bar the way. All the year round native boats navigate the waters between Ichang and Ch'ungk'ing, and we hesitate to be driven to the conclusion that obstacles surmountable by native craft are insurmountable by steam.

The obstacles to native craft are the rapids and the strong current, the former when the river is low, that is, during winter and spring, and the latter during the rest of the year when the river is flooded. Many of the larger boats have a draught of more than five feet, and insufficient depth of water has never been adduced as an obstacle to steam. In ascending from Ichang these boats, except in the gorges where the current is sluggish, are tracked by the river's bank; and when the river is low, they are dragged over the rapids by sheer human strength. I say, when the river is low, for during summer and autumn the rapids disappear under the great rise of water, and then there exists no obstacle to prevent a steamer of sufficient power from ascending as far as Ch'ungk'ing and even as far as Hsüchou Fu, better known as Sui Fu, which for all practical purposes is the highest navigable point on the River Yangtsze.

We have said that the Yangtsze is the great trade highway into Ssŭ-ch'uan, and from and to it goods are carried by land and water, principally the latter.

The Kia-ling, which enters the Yangtsze at Ch'ungk'ing, supplies the north and partly the east; the T'o, which enters the Yangtsze at Luchou, supplies the centre; and the Min, which joins the Yangtsze at Sui Fu, supplies the capital and the west of the province. These streams also bring down to the Great River, as the Yangtsze is called between Ichang and Sui Fu, the products of the districts which they drain.

In addition to these three streams which enter the Yangtsze from the north, are several others which join it from the south; but they are more concerned with supplying goods to and bringing produce from Kueichou and Yünnan

than the south of Ssŭ-ch'uan, and will be noticed when we come to deal with these provinces.

The time and labour required to carry the goods by native craft from Ichang to Ch'ungk'ing and to distribute them throughout the province, seriously raise the value of the goods and necessarily limit their consumption; and there cannot be the least doubt that, were the facilities granted by the Agreement of Chefoo taken advantage of, goods could be laid down economically and without risk in Ch'ungk'ing, and a great development of the trade in substantial foreign manufactures would be the result.

The province of Ssŭ-ch'uan contains a population some five or six times greater than either Kueichou or Yünnan, and a population wealthy as compared with the populations of these smaller provinces; and the energy of the foreign merchant instead of being wholly diverted to supplying the requirements of Yünnan—requirements insignificant when those of Ssŭ-ch'uan are considered—should be devoted to availing himself of the advantages conceded by the Agreement of Chefoo, and thereby open up to foreign trade the largest province in the Empire with its population of about thirty millions.

But let not the foreign manufacturer and merchant think, as some recent writers would have then believe—that these millions of Western China are waiting to array themselves in foreign piece goods. No such thing. For the ordinary working classes, such as agriculturists, carriers and coolies, which form a large proportion of the population, these goods are altogether unsuited; and to supply their wants Ssŭ-ch'uan annually imports from the Hukuang provinces raw cotton and manufactured goods, the value of which cannot be placed at less than two millions sterling. These cottons are warm and substantial; and when the wear and tear of years have reduced them to rags, they are converted to numerous other uses.

The foreign manufacturer and merchant may well be content if they can supply that percentage of the population, such as shopkeepers and the wealthier classes, which has not to earn its livelihood by hard manual labour.

In a word, the trade highway into Ssŭ-ch'uan is the Upper Yangtsze. For conducting and developing this trade, facilities have been granted by the Agreement of Chefoo;

but hitherto they have not been taken advantage of, owing to certain obstacles which sooner or later will be found to be more imaginary than real.

Is the trade of Ch'ungk'ing, which now falls little short of forty million taels a year, to be left undeveloped? I leave the answer to the foreign merchant. That no other trade route can possibly compete with the Yangtsze route I shall endeavour to show anon.

When the Yangtsze is flooded the greater part of the junks are laid up, the owners preferring to relinquish freight rather than expose their property to the numerous risks which threaten unwieldy craft during summer and autumn; and since at these seasons no obstacles exist to the navigation of the Upper Yangtsze, almost the entire carrying trade would fall to a steamer.

There is a trade route from Canton to Ssŭ-ch'uan—before the opening of the Yangtsze a most important route—a great part of which can be accomplished on the inland waters of the provinces of Kuangtung, Hunan, and Ssŭ-ch'uan. The trade along this route is now insignificant, consisting for the most part of peddlery, and is of no interest to foreign commerce with which in these pages we are more immediately concerned. For the same reason I pass over without remark the great northern trade road to Ch'êng-tu, the provincial capital of Ssŭ-ch'uan, and the road from the latter city to Thibet by way of Lithang and Bathang.

II.—KUEICHOU.

The River Yangtsze is also the basis of trade routes to the province of Kueichou. These we shall discuss in order, beginning from the east.

(1). One of the most important trade routes to Kueichou begins at Hankow, crosses the Tung-t'ing Lake, and ascends the Yüan River as far as the city of Chênyüan Fu, the highest navigable point in Kueichou, and distant seven days' journey from Kueiyang Fu, the capital of the province. This is well known as the route followed by the late Mr. Margary on his way to Yünnan.

Goods intended for the east of Kueichou are mostly carried by this route, which, although occupying more time—at least two months—than the Great River route to Ch'ung-

k'ing and thence overland to Kueichou, is preferred to the latter for various and some of them obvious reasons. The whole journey into eastern Kueichou can be performed by water without a single transhipment; the imposts leviable in Ssŭ-ch'uan on goods passing through the province are avoided; and, although there are numerous rapids which seriously interfere with the navigation of the Yüan River, they are not so dangerous or formidable for native craft as the rapids on the Great River.

For northern and western Kueichou other routes are followed; and, with one exception, they all lie to the west of Ch'ungk'ing. This exception is the

(2). Kung-t'an River or Wu River route.

The Kung-t'an River, which enters the Yangtsze at Fuchou, seventy-two geographical miles to the east of Ch'ungk'ing, derives its name from a place called Kung-t'an near the Ssŭ-ch'uan-Kueichou border, and distant four hundred and fifty *li* from its mouth. This river, which rises in the west of Kueichou and crosses the province, is known as the Wu River until it reaches the frontier. It is also called the Fuchou River from the city at its mouth.

It is not navigable the whole distance from Fuchou to Kung-t'an, for goods have to be transhipped at a place called Yang-ko-ch'i, 120 *li* from Fuchou, and carried overland a distance of about a mile. The chief places on its banks are Yang-ko-ch'i, Chiang-k'ou, P'êng-shui Hsien, and Kung-t'an, distant respectively 120, 210, 330, and 450 *li* from Fuchou.

The up trade is insignificant; but the down trade is important, consisting principally of wood-oil, bean-cake, opium, hemp, indigo, charcoal, firewood, Indian corn, potatoes, cereals, and drugs.

The river is shallow, and only boats of light draught attempt the up-journey, which occupies some five days.

(3). The Ch'ungk'ing overland and

(4). Ch'i-chiang River routes.

These are virtually one route, as the Ch'ungk'ing overland route passes Ch'i-chiang Hsien from which the river derives its name. The overland journey from

Ch'ungk'ing to Ch'i-chiang Hsien occupies three days, while four days are required to accomplish the journey by boat from the mouth of the river to the district city. Above Ch'i-chiang Hsien the river is very shallow and is navigable only by the smallest craft as far as Hsin-chan in Kueichou, another two days' journey. From Ch'i-chiang Hsien goods can be carried to Kueiyang Fu, the capital of Kueichou in twelve days or even less.

This is an important trade route, and by it north-eastern Kueichou is supplied with salt from Ssŭ-ch'uan.

Ch'i-chiang Hsien is distant 360 *li* from the river's mouth; and the chief places on its banks are Pei-tu, Kuang hsing-ch'ang, Wu-ch'a-'ho, Chia-hsi-ch'iao, Chên-wu-ch'ang, Jên-shih-'to, and Chiang-k'ou at its junction with the Great River.

(4). The Jên-'huai River or Chih-shui River route.

This river which in its upper waters is known as the Chih-shui, flows past Jên-'huai T'ing in northern Kueichou and enters the Great River at Ho-chiang Hsien, 95 geographical miles west of Ch'ungk'ing, and a three days' journey by river.

A glance at a map of China will show that at this point the Great River is no great distance from the Kueichou frontier; and the up-river journey from Ho-chiang Hsien to Jên-'huai T'ing occupies only a couple of days. Between these two cities there are only two places of any importance, namely, Li-ch'i-tzŭ and Ch'uan-shih. The up trade consists almost entirely of Ssŭ-ch'uan salt; the down trade in pine trees and in pine boards, bamboos, wood-oil, rape-seed oil, indigo, charcoal, firewood, lump coal, paper, cereals, and soot for the manufacture of ink.

(5). The Luchou and Yung-ning River Route.

With the exception of the Tung-t'ing Lake and Yüan River route, this is the most important trade road to Kueichou; and, in my opinion, it is the best line of communication with Yünnan, from the Yangtsze.

Luchou is a city of great commercial importance on the north bank of the Great River at its junction with the To River, 129 geographical miles west of Ch'ungk'ing. It is the great salt depôt of Ssŭ-ch'uan. Thirteen miles west

of Luchou and on the opposite bank of the river is the district city of Na-chi, a place of no importance in itself; but it lies on the right bank and at the mouth of the Yung-ning River, a waterway of the highest commercial value, for by this route the total salt supply of western Kueichou finds its way from Luchou. It is navigable as far as the district city of Yung-ning,—from which it derives its name,—and which is distant a three days' journey from the Kueichou frontier. From the frontier another three days are required to reach the flourishing district city of Pi-chieh, which, although one of the most important commercial cities in Kueichou, is not to be found on the ordinary foreign maps of China. This city is distant seven days' journey from Kueiyang Fu and fifteen days from Yünnan Fu.

The whole journey from Yünnan Fu to Luchou can thus be performed in twenty-two days, for the Yung-ning River can be descended in a single day, although during last year I was, owing to certain mishaps, detained a couple of days on it. On the up journey from Luchou to Yung-ning Hsien, boats have to be tracked the whole way, and a week or more is required to accomplish it according to the state of the river. The overland journey between these two places occupies four days. In many places the river is very narrow, and it has a fair number of rapids.

The road from Yung-ning Hsien to Yünnan Fu is one of the best I have seen in China. It is paved and in good repair throughout its whole length. Before the rebellion it was the chief outlet for the copper from the numerous mines in the west of Kueichou; and an attempt is now being made by the provincial authorities concerned to induce trade to revert to this channel. Unfortunately, however, there are three great obstacles to a swifter means of communication between the Yangtsze and Yünnan Fu. They are the valleys of the K'o-tu, Ch'i-hsing, and Chih-shui Rivers respectively. Were these three deep and broad chasms bridged, as doubtless they could be, but at an enormous expense, we should not despair of seeing Yünnan Fu connected with Shanghai by steam.

As I have said above, the salt supply of western Kueichou follows this route, which is also followed by piece goods manufactured in Ssŭ-ch'uan from Hukuang

cotton. I was surprised that the trade with Yünnan by this route was not more extensive; but the reason is not far to seek. Goods intended for Yünnan by this route have to pass through the province of Kueichou and thus incur additional taxation. It is only natural, therefore, that merchants should prefer to carry their goods into Yünnan by the Sui Fu route, of which I shall speak anon.

III.—YÜNNAN.

I pass now to the province of Yünnan which has occupied so much of the attention of recent writers.

The trade routes to this province are

(1). The Nan-kuang River route;

(2). The Ta-kuan River route.

These two rivers enter the Yangtsze the one below and the other above Sui Fu; and they constitute what may be called the Sui Fu route to Yünnan. These two roads converge and meet at the town of Lao-ya-t'an—usually known as Lao-wa-t'an—which lies on the left bank of the Ta-kuan River within the Yünnan border in the prefecture of Chaot'ung. Lao-ya-t'an is distant from Chaot'ung Fu, Tungch'uan Fu, and Yünnan Fu, six, eleven, and nineteen days' journey respectively. From Lao-ya-t'an to Sui Fu the Ta-kuan River route is preferred because boat can be taken at Lao-ya-t'an; whereas the Nan-kuang river is not navigable until the town of Huang-shui-k'ou, more than a three days' journey from Lao-ya-t'an and within the province of Ssŭch'uan, is reached. Neither of the two rivers is navigable throughout; rocks bar the Nan-kuang River at its very mouth, while on the Ta-kuan River goods have to be transhipped and carried overland a distance of fifteen *li* near the Yünnan-Ssŭ-ch'uan frontier. The road from Yünnan Fu to Lao-ya-t'an is difficult beyond description; it is infinitely inferior to the Luchou route; and it may safely be predicted that it will always remain what it is—a very bad horse road. By this route northern Yünnan is supplied with foreign piece goods, salt, and Hukuang cottons, while lead, copper, sugar, and P'u-êrh tea are the principal exports.

(3). The Chien-ch'ang valley route to Yünnan.

(4). The Chien-ch'ang valley route by way of

Ningyüan Fu, Yen-yüan Hsien, and Yung-pei T'ing to western Yünnan.

Goods are carried from Sui Fu up the Min River to Chiating Fu on its right bank and at its junction with the Ta-tu River. Here they are transhipped into smaller boats which carry them up the Ya-chou River, which enters the Ta-tu before its junction with the Min, to Yachou Fu, an important city four days south west of Ch'êngtu. From Yachou Fu they are conveyed overland south through Ching-chi Hsien, Yüeh-hsi T'ing, Ningyüan Fu, and Hui-li Chou to Yünnan.

It is a fourteen days' journey from Yachou Fu to Ningyüan Fu, and from the latter city nine more days are required to reach the Yünnan frontier.

The hopes which the traveller in search of trade routes clings to with tenacity are rudely and summarily blasted by a glance at the mountainous country through which this road passes ; nor is there any improvement when as a last chance he turns west from Ningyüan Fu in the desperate attempt to reach western Yünnan.

This latter route (No. 4) was described to Baron von Richthofen as the great trade highway from Tali Fu to Ch'êng-tu previous to the Mahommedan rebellion. I wish he had seen it ! I was told the same story, and doubtless there is some truth in it ; but the vestiges of this great highway are few indeed—a yard or two of unburied pavement may be discovered occasionally on a mountain side—but the greater part of it between Ningyüan Fu and Tali Fu is a mere bridle path winding up and down mountain sides. As evidence in support of the "great highway" theory I may state that I met a Thibetan caravan between these two places.

(5). Instead, however, of striking west from Ningyüan Fu the traveller may proceed south to Huili Chou, and thence turn south west to Tali Fu. Of this route, which is described as difficult, I have no personal knowledge ; but knowing the routes from Tali Fu to Yünnan Fu, and Tali Fu to Ningyüan, Fu I can easily imagine what the intermediate route is like. The journey by it occupies twenty-three days, as against twenty-one days by route (4).

Before entering Shang-kuan ("Upper Pass"), which guards the northern approach to Tali Fu, the Thibetan

road, which joins the Ch'êngtu road to Thibet at Bathang, strikes the Tali Fu road. Of this road I know nothing, and will say nothing. It is the route followed by the Thibetans who flock to the fair which is held annually outside the west gate of Tali in the third Chinese moon.

(6). The Bhamo route by way of T'êngyüeh Chou and Yungch'ang Fu to Tali Fu.

This journey has been so frequently described that it is probably the best known route to Yünnan. The difficulties of the road have been carefully pointed out; and those travellers who have performed the whole journey are agreed that these difficulties are a barrier to a swifter means of communication.

At present the journey between Tali Fu and Bhamo can be performed in some four-and-twenty days; and, as the result of inquiry at the former place and at Hsia-kuan, the great trade depôt of western Yünnan through which the highway passes a few miles to the south of Tali, I believe I am near the mark when I say that the total annual value of the trade between Bhamo and Tali amounts to about half a million sterling.

(7). The Songkoi or Red River route to Southern Yünnan.

Anyone wishing to obtain information regarding this important trade route to *Southern* Yünnan would do well to turn to the "China Review" for May and June, 1881, where he will find an interesting article, entitled "The Province of Yünnan," which contains a translation of the Trade Report for 1879 of Comte de Kergaradec, then Consul for France at Hanoi. In addition to careful statistics of the trade between Yünnan and Tonquin he will find desirable information regarding the navigation of the Songkoi. Here we are told that the total value of the trade between Yünnan and Hanoi during 1879 amounted to 3,225,000 francs, or £169,000; and that "in ordinary times thirty to forty days are occupied in the voyage from Hanoi to Lao-kai, and ten or twelve from Lao-kai to Man-hao."

If this river, as some French writers have asserted, is capable of steam navigation in its upper waters, it is

without doubt a very valuable trade route to Southern and South-eastern Yünnan. But these writers disagree as to how far it is navigable; and M. Rocher, in his work "La Province Chinoise du Yünnan," says "There is every reason to believe that Lao-kai, considering the propinquity of Yünnan and Tonquin, will become the extreme point of steam navigation, and the entrepôt of Yünnan." If M. Rocher had said "the entrepôt of South-eastern Yünnan," we should have been disposed to agree with him; but we cannot for a moment accept the conclusion that the trade of Western and Northern Yünnan would be affected by the opening of the Songkoi to steam navigation. Le Comte de Kergaradec sums up his Report in the following words: "In conclusion we are compelled to admit that under the most favourable circumstances, under conditions very different from those of to-day, the trade by the Red River could hardly attain a total of twenty million francs," say £800,000; but the writer of the article thinks that "if free access were obtainable *viâ* the Red River, the neighbouring provinces would also benefit, and take advantage of this outlet." I fear that those acquainted with the physical characteristics of Western China will think otherwise. But there is one point on which I wish to put this writer straight. He says in his next sentence, "Passengers from Yünnan might then reach the capital, Peking, in 30 days instead of 100 days, the time it now occupies *viâ* the Hankow route." By Yünnan I presume the provincial capital is meant, and by the "Hankow route" "the Tung-t'ing lake and Yüan River route." Whether by this route, or by the Sui Fu or Luchou routes, passengers can in point of fact reach Peking from Yünnan Fu in less than half a hundred days.

(8). The Canton and West River route to Yünnan.

The West River is navigable by native craft from Canton to Pêsê, a prefectural city in the west of the province of Kwangsi, whence goods are carried overland to Yünnan Fu. The journey by this route is long and tedious; but it has one advantage over the Yangtsze routes to Yünnan Fu, namely, that the overland journey from Pêsê can be performed in several days less than by the Sui Fu or Luchou routes. But so far as foreign manufac-

tures are concerned, the Yangtsze routes at present do not compete with the Canton route to Yünnan Fu; they are more concerned with the supply of northern Yünnan. When steamers run to Lao-kai or Man-hao on the Songkoi, and to Ch'ungk'ing, Luchou and Sui Fu on the Upper Yangtsze, this trade route must inevitably suffer the fate of the once important trade route from Canton through Hunan to Ssŭ-ch'uan, which has, as I have already stated, become insignificant since the opening of the Lower Yangtsze to steam navigation.

(9). The route to Yünnan by way of Kueiyang Fu.

This route is too far from water communication to be of any importance. Yünnan Fu is distant twenty-one days' journey from Kueiyang Fu, whence another seven days are required to reach Chênyüan Fu, which is, as I have already mentioned, the highest navigable point on the Yüan River. Kueiyang is also distant thirteen days from Yung-ning Hsien on the Yung-ning River, twelve days from the Ch'i-chiang River, and fifteen days from Ch'ungk'ing. The road from Kueiyang to Yünnan Fu, with the exception of the last five stages, is exceedingly mountainous and difficult, and the little trade there is consists principally of opium from Yünnan.

I have thus endeavoured briefly to point out the existing trade routes to Western China. I have not in a paper like the present entered into the details of trade, for they would fill a volume. Nor have I spoken of the attempts that have recently been made to find a trade route to South-western Yünnan. But the foreign merchant in China may rest assured that were a dozen trade routes to Western Yünnan found to-morrow they will not affect the Yangtsze routes which supply Ssŭ-ch'uan, Kueichou, and Northern Yünnan. On the other hand, he may be assured that the present trade, great as it is, is capable of enormous expansion, and that the first step to ensure such expansion is to open the Upper Yangtsze to steam navigation. Let not the words 'rapids' and 'gorges' dissuade him from the attempt.

ERRATA.

Page 28, line 6 from bottom, for "75 miles" read "75 *li*."
„ 39, „ 2 „ top, „ 克 „ 兌
„ 48, „ 9 „ „ „ "ragarding" „ "regarding."
„ 51, Paragraph 3, for "it is 30 *li*" read "it is 60 *li*, and thence 30 *li*."
„ 61, bottom line, for "law lin-" „ "in wall-."
„ 84, line 14, for "follows" read "follow."





