Journal of the North China Branch of the Royal Asiatic Society
Royal Asiatic Society of Great Britain and Ireland.
Shanghai, Kelly & Walsh, 1858-1948.

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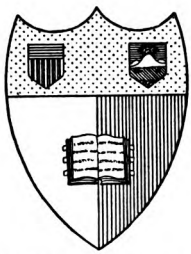


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THE GIFT OF
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CLASS OF 1876
1918



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All Books subject to Recall

All borrowers must register in the library to borrow books for home use.

All books must be returned at end of college year for inspection and repairs.

Limited books must be returned within the four week limit and not renewed.

Students must return all books before leaving town. Officers should arrange for the return of books wanted during their absence from town.

Volumes of periodicals and of pamphlets are held in the library as much as possible. For special purposes they are given out for a limited time.

Borrowers should not use their library privileges for the benefit of other persons.

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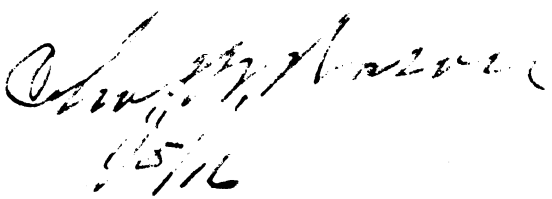


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JOURNAL

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

FOR THE YEAR 1883.

NEW SERIES, Vol. XVIII.

Agents for the Sale of the Society's Publications:

SHANGHAI AND HONGKONG.—Messrs. KELLY & WALSH.
YOKOHAMA.—Messrs. KELLY & Co.
LONDON.—Messrs. TRÜBNER & Co., 57 AND 59, LUDGATE HILL.
PARIS.—M. ERNEST LEROUX, RUE BONAPARTE, 28.

SHANGHAI:
Printed by NORONHA & SONS.

1884.

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REPORT

OF THE

COUNCIL OF THE CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1883.

AT the Annual Meeting held on the 27th February 1883, the following gentlemen were elected Office Bearers for the year:—

E. B. DREW, ESQ., *President.*
JOS. HAAS, ESQ., } *Vice-Presidents.*
F. HIRTH, ESQ., PH. D. }
T. S. SOUTHEY, ESQ., *Hon. Sec. and Treasurer.*
E. ROBINSON, ESQ., *Hon. Librarian.*
H. L. SMITH, ESQ., M.D., *Hon. Curator of Museum.*
G. JAMES MORRISON, ESQ., }
THO. W. KINGSMILL, ESQ., } *Councillors.*
M. SLEVOGT, ESQ., }
C. DEIGHTON-BRAYSHER, ESQ., }

During the month of November, Dr. H. L. Smith resigned the curatorship of the Museum, owing to his departure from Shanghai; the vacancy was filled by Mr. J. W. Wilson.

Six general meetings of the Society were held during the year, and the following papers were read:—

1.—*9th January*, "What did the Ancient Chinese know about Rome and Greece?" By Dr. J. Edkins.

2.—*27th February*, "A Corean Manuscript of the 17th Century, relating to the manners and customs of that Country." Translated by Monsieur F. Scherzer.

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3.—*17th April*, "Researches into the Physical Geography and Geology of Formosa." By Mr. G. H. J. Kleinwächter.

4.—*8th November*, "The Relative Claims of Buddhism and Confucianism to be considered the Religion of China, and the number of Buddhists in the World." By the Rev. A. P. Happer, D.D.

5.—*22nd November*, "Some Notes of a trip to Corea in July and August, 1883." By Mr. G. James Morrison.

6.—*3rd December*, "Notes on a recent journey to Szechuen, and on the leading geological features of the Yangtse Valley." By Mr. A. J. Little.

One corresponding member, and nine ordinary members were elected during the year; six members resigned.

There were on the list of the Society on the 31st December 1883, 14 honorary, 27 corresponding, and 138 ordinary members.

The Council regret having to record the death of two members, viz: Mr. A. Sim who died at Shanghai on the 18th January, and Mr. E. P. Hague who died at Cannes on the 8th December.

It is worthy of note that the meetings of 1883 were better attended, and greater interest evinced in the papers that were read than has been the case for some time past.

Of the three volumes to be re-printed, one is completed and will be sent out to subscribers and exchanges immediately. The re-printing of the remaining two volumes has not yet been commenced, as the printers were fully occupied with the Journal for 1883, but the Council are now endeavouring to make such arrangements as will enable them to complete at an early date the re-publication of the two volumes out of print, without interference with the publication of the annual volumes. The Council have to apologise for the late appearance of the Report for 1882, which is now ready for distribution. The first part of the Journal for 1883 is nearly completed and

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the Council are glad to report that they have sufficient papers in hand to commence at once with the printing of the Journal.

Subjoined are the Treasurer's, and the Librarian's Reports.[1]

1.—A Report by the Curator, prepared in September 1884, will also be found subjoined to the reports named above.—*Editorial Committee.*

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Treasurer's Report.

To the President and Council of the
CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY,

Gentlemen,

I have much pleasure in rendering an account of the financial condition of the Society for the year 1883 now ended.

From the enclosed "Statement of Receipts and Expenditure," it will be seen that on the 1st January 1883, the Society was credited with the sum of $120.66, and that during the year the receipts amounted to $861.29, and were derived from the usual annual subscriptions, sale of Journals, rent from the Shanghai Library, etc. The expenditure amounted to $723.52; and the balance added to the amount brought over from last account leaves the sum of $258.43 in favor of the Society on the 31st December 1883.

I may mention that under the heading "Expenditure" the sum of $94.70, paid to Messrs. Noronha & Sons for printing, stood over from last year's account, and that $96.41 have been paid out in repairs to the premises.

The cost of re-printing Journal Vol. V., of 1868, which amounted to $379.60 is a large item in the expenditure, but a portion of this sum will be refunded later on or as soon as the Hon. Librarian has collected the subscriptions for re-printing those journals now out of print.

With regard to the Museum, the accounts will show that the sum of $106.62 stands to its credit on the 31st December 1883. I regret that the funds have admitted of only one year's interest on the loan borrowed from the Recreation Fund being paid, as the interest to date is still three years in arrears.

I am, Gentlemen, Your obedient servant,

T. S. SOUTHEY,

Hon. Sec. & Treasurer, C. B. of the R. A. S.

Shanghai, 31st January 1884.

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CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1883.

Receipts.	$	cts.
To Balance from last Account	120	66
„ Sales of Journals...	44	62
„ Dr. Bretschneider, for Journals about to be reprinted	7	50
„ Shanghai L. & D. Society, rent of room for Session ended 30th June 1883.	50	00
„ Shanghai Library, rent for the year ended 31st December 1883 ... ... Tls. 100	137	00
„ Subscriptions for the year 1880 $ 5.00 ...		
„ „ „ 1881 20.00 ...		
„ „ „ 1882 45.00 ...		
„ „ „ 1883 495.00 ...		
„ „ for one life-membership 50.00 ...		
	615	00
„ Interest on current account with Hongkong & Shanghai Bank	7	17
	$981	95

Expenditure.	$	cts.
By Advertising	58	43
„ Municipal and other Taxes...	8	80
„ Gas	6	90
„ Freight on Books...	13	74
„ Fire Insurance :		
Building, Tls. 3,000 ... ...Tls. 15.00	20	69
Journals „ 2,000 ... ... „ 10.00	13	83
Books „ 2,500 ... ... „ 12.50	17	12
„ Postage, Stationery, and Coolie-hire...	12	80
„ Kelly & Walsh, commission on collecting subscriptions at Hongkong	...	50
„ Noronha & Sons, balance due for printing First Part of Journal for 1882	94	70
„ Noronha & Sons, re-printing Vol. V, 1868 ...	379	60
„ Repairs to roof, half-share of expenses, Tls. 60	82	76
„ Shanghai Library—Share for sundry repairs to premises ... ...Tls. 9.90	13	65
„ Balance lodged with Hongkong & S'hai Bank	258	43
	$981	95

E. & O. E.

T. S. SOUTHEY,
Hon. Treasurer.

Audited and found correct.

Max Slevogt.
Tho. W. Kingsmill.

Shanghai, 31*st January* 1884.

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SHANGHAI MUSEUM.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1883.

Receipts.	$	cts.	Expenditure.	$	cts.
To Balance from last Account	100	91	By Shanghai Library, Rent to 31st Dec. 1883. Tls. 150	207	76
„ Grant from English Municipal Council, Tls. 500			„ Taxidermist's wages, 12 months, at $30 a month	360	00
„ „ „ French „ „ „ 100			„ Coolie's „ 12 „ „ 5 „	60	00
Tls. 600	806	28	„ Purchases of Birds' Skins	7	70
„ Interest on Current Account with H. & S. Bank	7	17	„ Glass case	7	50
			„ Sundries	44	10
			„ Stationery	1	00
			„ Fire Insurance: On contents Tls. 1,000 at ½ %=Tls. 5	7	00
			„ Municipal and other Taxes	8	80
			„ Recreation Fund, 1 Year's interest on loan due 31st December 1880, ... Tls. 75	103	88
			„ Balance lodged in H. & S. Bank	106	62
	$914	36		$914	36

E. & O. E.

T. S. SOUTHEY,
Hon. Treasurer.

Audited and found correct,
MAX SLEVOGT.
THO. W. KINGSMILL.

SHANGHAI, 31*st January* 1884.

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Librarian's Report.

To the President and Council of the
CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY,

Gentlemen,

There has been little to call for remark in the position of the Library during the year 1883. I regret that I have not found it possible to continue the work of indexing, ably begun by my predecessor Mr. Max Slevogt.

During 1883 the following Societies have entered into correspondence with this one on the terms of interchange of publications:—

1.—The "Ornithologischer Verein in Wien." Address: Gustavus von Hayek, M. A., Ph. D., 1st Secretary Vienna, Marokkanergasse, 3.

2.—The "Société des Etudes Indo-Chinoises de Saigon."

3.—The "Société de Géographie de Rochefort."

The Journal of the Society is printed to the end of 1882, being volume XVII; volume XVIII (1883) is half finished, and will probably be published before May 1st, while the materials for volume XIX (1884) are well in hand.

ED. ROBINSON,
Hon. Librarian for 1883.

Shanghai, March 14th 1884.

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Curator's Report.[1]

To the President and Council of the

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY,

Gentlemen,

The last Report was published in 1882, but I am unable to carry it on from that date, having only assumed charge of the Museum in February last. During the present year our collection has not been increased to any great extent, but we have to thank numerous friends for sundry contributions, among which may be mentioned as of special interest some large snakes, including a Cobra from Wenchow presented by Count D'Arnoux, and also a small Alligator from Wuhu, now alive at the Museum, presented by Mr. B. C. G. Scott.

A full account of this interesting reptile, the *Alligator Sinensis*, will be found in a former number of this Journal, published in 1878, Vol. XIII, p. 1.

About half a dozen new species of birds have been added, and also a specimen of the rare Michie's Deer (Lophotragus Michianus) from Ningpo.

The collection of birds, I regret to say, I found in a far from satisfactory condition, many of them being in a hopelessly dilapidated state; in this climate skins require constant care and attention to preserve them from the attacks of insects and damp, and without such care they speedily become ragged and unsightly objects of no interest or value.

Most of the spare skins were in such a state as to be perfectly useless, and it was necessary to throw them away: but

1.—This report, it will be observed, was made at a later date than those which precede it in the present volume; it is published here, however, to afford readers of the Journal the latest information possible respecting the condition and needs of the Museum.—*Editorial Committee.*

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arrangements have now been made to keep all such in tightly closed boxes, where they may safely remain any length of time, besides which they are all dressed with a special preservative which infallibly protects them from the attacks of moths.

Among the specimens exhibited in the cases a gradual process of renewal is being carried out, and all old and poorly mounted skins are being replaced by others as opportunity offers; some 70 have thus been changed, and during the coming winter it is hoped that all the commoner kinds may be renewed. A careful revision of the names has also been made, and each specimen labelled. A list is annexed, which though subject to modification will I trust be found in the main correct; it is intended to form the basis of a full and detailed catalogue, and in the meantime will serve to point out not only what species we possess, but also those which we still lack.

The arrangement of the species is based upon the order followed by the Zoological Society of London in its latest published catalogue.

The collection, in which something over three hundred species appear, is undoubtedly of much value, and contains many good specimens; the group of Game Birds is of great interest, that of the Herons is almost perfect, and the Wildfowl and Birds of Prey are also well represented,—but there is a marked lack of warblers and other small birds, which, not coming under the head of sport, are seldom shot and presented.

It will be seen that we have already the nucleus of what might become the most valuable collection of the birds of this country that exists; and it is hoped that members of this society may be induced to lend their assistance in rendering it as complete as possible.

Residents at many of the outports have frequent opportunities of securing local birds which never visit the Shanghai district, and doubtless if this were brought under their notice they would be glad to forward specimens of such for the benefit of the Museum.

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The main difficulty of course lies in having the specimens sufficiently well skinned to be of any use for mounting; many skins have been received in a state which renders them perfectly useless, owing to the flesh not having been thoroughly removed.

Chinese taxidermy is of a very primitive nature, but anyone who understands the work himself can readily teach a native to skin birds as neatly as possible; in the case of birds sent from ports within a few days of Shanghai during the winter it would be unnecessary to have the skins removed, so long as they were exposed to the air and kept in shade; they should be hung up by the legs, and the very simple precaution taken of stuffing the mouth with wool, tow, or something soft, to prevent blood soiling the feathers; if possible, a little white dust such as powdered chalk or plaster of Paris, should be placed in the mouth and nostrils and on any wounds.

In conclusion I cannot do better than echo the words of a former Curator,—"We want everything, Mammals, Birds, Reptiles, Fishes, in fact every description of the Natural History of this country." The commonest kinds will be gratefully received, and it should be remembered that no Museum should be without a large supply of duplicates, and that such duplicates are always open to inspection by visitors, who wish to make use of them for comparison or study.

F. W. STYAN, F.Z.S.,
Hon. Curator Shanghai Museum.

Shanghai, 30th September 1884.

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LIST OF BIRDS

REPRESENTED IN THE SHANGHAI MUSEUM.

Order PASSERES.

Family TURDIDÆ.

Genus TURDUS.

T. musicus. Song-Thrush.
T. naumanni. Naumann's-Thrush.
T. chrysolaus. Red-breasted-Thrush.
T. Fuscatus. Dusky-Thrush.
T. Pallidus. Pallid-Thrush.
T. Obscurus. Grey-headed-Thrush.

Genus MERULA.

M. Sinensis. Chinese Black-bird.

Genus OREOCINCLA.

O. Varia. Mottled Hill-Thrush.

Genus MONTICOLA.

M. Solitaria. Red-bellied Rock-Thrush.

Genus MYIOPHONUS.

M. Cæruleus. Violet Whistling-Thrush.

Genus PRATINCOLA.

P. Indica. Indian Stonechat.
A chat (species undetermined.)

Genus CHŒMARRORNIS.

C. Leucocephala. White-capped Redstart.

Genus RUTICILLA.

R. Fuliginosa. Dusky Redstart.
R. Aurorea. Grey-headed Redstart.
R. Schisticeps. Blue-headed Redstart.

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Genus COPSYCHUS.

C. Saularis. Indian Dial-bird.

Genus RHOPOPHILUS.

R. Pekinensis. Pekinese Rhopophilus.

Genus ACROCEPHALUS.

A. Orientalis. Eastern Reed Warbler.

Genus CETTIA.

C. Canturiens. Babbling Warbler.

Several Warblers species undetermined.

Genus REGULOIDES.

R. Proregulus. False Kinglet.

Genus IANTHIA.

I. Cyanura. Bluetail.

Genus CYANECULA.

C. Cærulecula. Blue-throated Warbler.

Genus CALLIOPE.

C. Camtscathensis. Ruby-throated Warbler.

Genus ACCENTOR.

A. Montanellus. Mountain Accentor.

Family CINCLIDÆ.

Genus CINCLUS.

C. Pallasii. Brown Dipper.

Family PARIDÆ.

Genus PARUS.

P. Minor. Lesser Tit.

P. Pekinensis. Pekinese Tit.

Genus ACREDULA.

A. Concinna. Red-headed Tit.

A. Glaucogularis. Silver-throated Tit.

Genus PANURUS.

P. Biarmicus. Bearded Reed-tit.

Genus LIOTHRIX.

L. Luteus. Yellow-bellied Liothrix.

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Family SITTIDÆ.

Genus SITTA.

S. Sinensis. Nuthatch.

Family CERTHIDÆ.

Genus TICHODROMA.

T. Muraria. Wall-creeper.

Family MOTACILLIDÆ.

Genus HENICURUS.

H. Sinensis. Spotted Forktail.

Genus MOTACILLA.

M. Alboides. White Wagtail.
M. Ocularis. Streak-eyed Wagtail.
M. Hodgsoni. Hodgsons Wagtail.
M. Flava. Yellow Wagtail.
M. Sulphurea. Grey and Yellow Wagtail

Genus LIMONIDROMUS.

L. Indicus. Barred Limonidromus.

Genus PIPASTES.

P. Agilis. Eastern Tree-pipit.

Genus CORYDALLA.

C. Sinensis. Chinese Marsh pipit.

Family PYCNONOTIDÆ.

Genus PYCNONOTUS.

P. Sinensis. Chinese Bulbul.
P. Chrysorrhoides. Red-vented Bulbul.
P. Xauthorrhous. Yellow-vented Bulbul.
P. Jocosus. Red-eared Bulbul.

Genus SPIZIXUS.

S. Semitorques. Mountain Bulbul.

Genus HYPSIPETES.

H. Amaurotis. Russet-eared Bulbul.

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Family CRATEROPODIDÆ.

Genus GARRULAX.

G. Perspicilatus. Masked Jay-Thrush.
G. Pecticollis. Collared Jay-Thrush.
G. Chinensis. Chinèsé Jay-Thrush.
G. Sannio. White checked Jay-Thrush.

Genus PTERORHINUS.

P. Davidi. David's Pterorhinus.

Genus POMATORHINUS.

P. Stridulus. Small Hwamei.

Genus LEUCODIOPTRON.

L. Sinense. Hwamei.

Genus PARADOXORNIS.

P. Gularis. Black-Throated Paradox-bird.
P. Guttaticollis. Spotted-necked Paradox-bird.

Genus SUTHORA.

S. Webbiana. Webb's Tit-Thrush.

Family ORIOLIDÆ.

Genus ORIOLUS.

O. Sinensis. Black-naped Oriole.

Family DICRURIDÆ.

Genus BUCHANGA.

B. Leucogenys. White-cheeked Drongo.

Genus CHIBIA.

C. Brevirostris. Short-billed Drongo.

Family LANIDÆ.

Genus LANIUS.

L. Schach. Schach's Shrike.
L. Superciliosus. Brown Shrike.
L. Tephronotus. Dingy Shrike.
L. Magnirostris. Thick-billed Shrike.
L. Bucephalus. Bucephalus Shrike.
L. Sphenocercus. Great Grey Shrike.

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Family AMPELIDÆ.

Genus Ampelis.

A. Garrulus. Bohemian Waxwing.
A. Phœnicoptera. Red-tailed Waxwing.

Family MUSCICAPIDÆ.

Genus Tchitrea.

T. Incei. Ince's Paradise Flycatcher.
T. Princeps. Purple Paradise Flycatcher.

Genus Stoparola.

S. Melanops. Verditer Flycatcher.

Genus Cyanoptila.

C. Cyanomelæna. White bellied Blue Flycatcher.

Genus Xanthopygia.

X. Tricolor. White-browed Xanthopygia.
X. Narcissina. Yellow-browed Xanthopygia.

Genus Butalis.

B. Latirostris. Broad-billed Flycatcher.

Family PERICROCOTIDÆ.

Genus Pericrocotus.

P. Brevirostris. Short-billed Minivet.
P. Cinereus. Grey Minivet.

Family HIRUNDINIDÆ.

Genus Hirundo.

H. Gutturalis. Eastern House Swallow.

Genus Cecropis.

C. Dauricus. Daurian Swallow.

Genus Chelidon.

C. Lagopoda. House Martin.

Family NECTARINIDÆ.

Genus Zosterops.

Z. Simplex. White-eye.
Z. Erythropleurus. Red-flanked White-eye.

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Family PLOCEIDÆ.

Genus MUNIA.

M. Acuticauda. Wedge-tailed Nutmeg bird.

Family FRINGILLIDÆ.

Genus PASSER.

P. Montana. Tree Sparrow.
P. Rutilans. Ruddy Sparrow.

Genus COCOTHRASTES.

C. Vulgaris. Hawfinch.
C. Melanurus. Black-tailed Hawfinch.
C. Personata. Masked Hawfinch.

Genus FRINGILLA.

F. Montifringilla. Mountain Finch.

Genus CHRYSOMITRIS.

C. Spinus. Siskin.

Genus CHLOROSPIZA.

C. Sinica. Golden-wing.

Genus LINOTA.

L. Canescens. Mealy Redpole.

Genus CARPODACUS.

C. Erythrinus. Scarlet Bullfinch.

Genus PYRRHULA.

P. Griseiventris. Bullfinch.

Genus LOXIA.

L. Curvirostra. Crossbill.

Genus EMBERIZA.

E. Spodocephala. Grey-headed Bunting.
E. Pusilla. Little Bunting.
E. Fucata. Painted Bunting.
E. Cia. Meadow Bunting.
E. Cioides. Chestnut Bunting.
E. Elegans. Yellow-throated Bunting.
E. Leucocephala. Pine Bunting.

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E. Tristrami. Tristram's Bunting.
E. Rustica. Rustic Bunting.

Genus EUSPIZA.

E. Aureola. Yellow-breasted Bunting.
E. Rutila. Rufous Bunting.

Family STURNIDÆ.

Genus STURNUS.

S. Cineraceus. Grey Starling.
S. Sericeus. White-headed Starling.

Genus TEMENUCHUS.

T. Sinensis. Chinese Starlet.
T. Dauricus. Daurian Starlet.

Genus ACRIDOTHERES.

A. Cristatellus. Crested Mynah.

Genus GRACUPICA.

G. Nigricollis. Black-necked Grackle.

Family CORVIDÆ.

Genus CORVUS.

C. Sinensis. Eastern Crow.
C. Torquatus. White-ringed Crow.

Genus FRUGILEGUS.

F. Pastinator. Eastern Rook.

Genus LYCOS.

L. Dauricus. Pied Jackdaw.
L. Dauricus & L. Neglectus. A. Hybrid Jackdaw.

Genus FREGILUS.

F. Graculus. Chough.

Genus PICA.

P. Media. Eastern Magpie.

Genus CYANOPOLIUS.

C. Cyanus. Chinese Blue Magpie.

Genus GARRULUS.

G. Sinensis. Chinese Jay.

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Genus Urocissa.

U. Sinensis. Chinese Blue-pie.

Genus Dendrocitta.

D. Sinensis. Chinese Tree-pie.

Family ALAUDIDÆ.

Genus Alauda.

A. Cantarella. Lesser Skylark.

Genus Melanocorypha.

M. Mongolica. Mongolian Lark.

Family PITTIDÆ.

Genus Pitta.

P. Nympha. Ground-thrush.

Family CYPSELIDÆ.

Genus Cypselus.

C. Pekinensis. Pekinese Swift.

Genus Chætura.

C. Caudacuta. Spine-tailed Swift.

Family CAPRIMULGIDÆ.

Genus Caprimulgus.

C. Jotaka. Nightjar.

Family PICIDÆ.

Genus Picus.

P. Mandarinus. Great-spotted Woodpecker.

Genus Yungipicus.

Y. Scintilliceps. Spark-headed Woodpecker.

Genus Gecinus.

G. Guerini. Green Woodpecker.

G. Canis. Grey-headed Woodpecker.

Family ALCEDINIDÆ.

Genus Alcedo.

A. Bengalensis. Bengalese Kingfisher.

Genus Halcyon.

H. Smyrnensis. White-breasted Kingfisher.

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H. Pileatus. Black-capped Kingfisher.
H. Coromandelianus. Ruby Kingfisher.

Genus CERYLE.

C. Rudis. Black and White Kingfisher.
C. Lugubris. Large spotted Kingfisher.

Family UPUPIDÆ.

Genus UPUPA.

U. Epops. Hoopoe.

Family CORACIDÆ.

Genus EURYSTOMUS.

E. Orientalis. Oriental Roller.

Order COCCYGES.

Family CUCULIDÆ.

Genus CUCULUS.

C. Canorus. Common Cuckoo.

Genus SURNICULUS.

S Dicruroides. Drongo-like Cuckoo.

Genus COCCYSTES.

C. Coromandus. Red-winged crested Cuckoo.

Genus CENTROPUS.

C. Sinensis. Crow Pheasant.

Order STRIGES.

Family ASIONIDÆ.

Genus ASIO.

A. Otus. Long-eared Owl.
A. Brachyotus. Short-eared Owl.

Genus BUBO.

B. Maximus. Great Eagle Owl.

Genus SCOPS.

S. *Sunia.* Eastern Scops Owl.

Genus ATHENE.

A. Whitelyi. Whitely's Owlet.

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Genus LEMPIGIUS.

L. Semitorques. Collared Owl.

Order ACCIPITRES.

Family FALCONIDÆ.

Sub-family PANDIONINÆ.

Genus PANDION.

P. Haliaetus. Osprey.

Sub-family CIRCINÆ.

Genus CIRCUS.

C. Cyaneus. Hen Harrier.
C. Spilonotus. Striped Harrier.
C. Melanoleucus. Pied Harrier.
C. Æruginosus. Marsh Harrier.

Sub-family BUTEONINÆ.

Genus BUTEO.

B. Japonicus. Japanese Buzzard.
B. Hemilasius. Great pale Buzzard.
A. Buzzard (species undetermined).

Genus ARCHIBUTEO.

A. Strophiata. Thibetan Rough-legged Buzzard.

Genus HALIAETUS.

H. Albicilla. White-tailed Sea-Eagle.
H. Leucoryphus. Pallas' Sea-Eagle (?)

Genus AQUILA.

A. Chrysaetus. Golden Eagle.
A. Mogilnic. Imperial Eagle.
A. Nœvioides. Tawny Eagle.
A. Clanga. Large spotted Eagle.

Sub-family ACCIPITRINÆ.

Genus ACCIPITER.

A. Nisus. Sparrow Hawk.

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Genus MICRONISUS.

M. Stevensonii. Stevenson's Sparrow-Hawk.

Sub-family FALCONINÆ.

Genus FALCO.

F. Peregrinus. Peregrine Falcon.

Genus HYPOTRIORCHIS.

H. Subbuteo. Hobby.

H. Æsalon. Merlin.

Genus ERYTHROPUS.

E. Amurensis. Red-footed Falcon.

Genus TINNUNCULUS.

T. Japonicus. Japanese Kestrel.

Sub-family MILVINÆ.

Genus MILVUS.

M. Melanotis. Black-eared Kite.

Sub-family VULTURINÆ.

Genus VULTUR.

V. Monachus. Cinerous Vulture.

Order STEGANOPODES.

Family PELICANIDÆ.

Genus PELECANUS.

P. Mitratus. Crested Pelican.

P. Philippensis. Philippine Pelican.

Family PHALACROCORACIDÆ.

Genus PHALACROCORAX.

P. Carbo. Cormorant.

Order HERODIONES.

Family ARDEIDÆ.

Genus ARDEA.

A. Cinerea. Common Heron.

A. Purpurea. Purple Heron.

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Genus HERODIAS.

H. Alba. Great white Egret.
H. Intermedia. Lesser white Egret.
H. Garzetta. Least white Egret.

Genus BUBULCUS.

B. Coromandus. Buff-backed Heron.

Genus BUTORIDES.

B. Jaranicus. Little Green Heron.

Genus ARDETTA.

A. Flavicollis. Yellow-necked Heron.
A. Sinensis. Chinese Little Heron.
A. Cinnamonea. Cinnamon Heron.
A. Eurythma. Chocolate Heron.

Genus ARDEOLA.

A. Prasinosceles. Red-necked Heron.

Genus NYCTIARDEA.

N. Nycticorax. Night Heron.

Genus BOTAURUS.

B. Stellaris. Bittern.

Family CICONIDÆ.

Genus CICONIA.

C. Nigra. Black Stork.

Genus TANTALUS.

T. Leucocephalus. Indian Tantalus.

Family PLATALEIDÆ.

Genus PLATALEA.

P. Major. Spoonbill.

Genus IBIS.

I Nippon. Nippon Ibis.

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Order ANSERES.

Family ANATIDÆ.

Sub-family ANSERINÆ.

Genus ANSER.

A. Segetum. Bean Goose.
A. Erythropus. Lesser white-fronted Goose.
A. Cygnoides. Swan Goose.

Genus NETTAPUS.

N. Coromandelianus. Goose Teal.

Sub-family CYGNINÆ.

Genus CYGNUS.

C. Ferus. Whooper.
C. Bewickii. Bewick's Swan.

Sub-family ANATINÆ.

Genus TADORMA.

T. Valpanser. Sheldrake.

Genus CASARCA.

C. Rutila. Ruddy Sheldrake.

Genus ANAS.

A. Boschas. Common Wild-duck.
A. Zonoryncha. Yellow-nib Duck.

Genus CHANDELASMUS.

C. Streperus. Gadwall.

Genus QUERQUEDULA.

Q. Crecca. Teal.
Q. Circia. Garganey Teal.

Genus EUNETTA.

E. Falcata. Falcate Teal.
E. Formosa. Spectacled Teal.

Genus DAFILA.

D. Acuta. Pintail Duck

Genus MARECA.

M. Penelope. Widgeon.

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Genus Spatula.

S. Clypeata. Shoveller.

Genus Aix.

A. Galericulata. Mandarin Duck.

Sub-family FULIGULINAE.

Genus Fuligula.

F. Cristata. Tufted Duck.
F. Mariloides. Chinese Scaup.
F. Baeri. Baer's Duck.
F. Ferina. Pochard.

Genus Clangula.

C. Glaucion. Golden-eye.

Genus Œdemia.

Œ. Fusca. Velvet Scoter.

Family ANATIDÆ.

Sub-family MERGINÆ.

Genus Mergus.

M. Merganser. Goosander.
M. Serrator. Merganser.
M. Albellus. Smew.

Order COLUMBÆ.

Family COLUMBIDÆ.

Genus Columba.

C. Intermedia. Eastern Rock Pigeon.

Genus Turtur.

T. Rupicola. Eastern Turtle-Dove.
T. Chinensis. Chinese Turtle-Dove.

Family PTEROCLIDÆ.

Genus Syrrhaptes.

S. Paradoxus. Pallas Sand Grouse.

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Order GALLINÆ.

Family TETRAONIDÆ.

Genus TETRASTES.

T. Bonasia. Hazel Grouse.

Family PHASIANIDÆ.

Sub-family PERDICINÆ.

Genus FRANCOLINUS.

F. Sinensis. Chinese Francolin.

Genus BAMBUSICOLA.

B. Thoracica. Bamboo Partridge.

Genus COTURNIX.

C. Communis. Common Quail.
C. Chinensis. Chinese Quail.

Sub-family CACCABININÆ.

Genus CACCABIS.

C. Chukar. Chukar Partridge.

Sub-family PHASIANINÆ.

Genus CROSSOPTILON.

C. Mantchuricum. Mantchurian Crossoptilon.

Genus PHASIANUS.

P. Torquatus. Ring-necked Pheasant.
P. Decollatus. Ringless Pheasant.
P. Reevesi. Reeves Pheasant.
P. Ellioti. Elliot's Pheasant.

Genus THAUMALEA.

T. Picta. Golden Pheasant.
T. Amherstiæ. Amherst Pheasant.

Genus PUCRASIA.

P. Darwini. Darwin's Pucras Pheasant.

Genus EUPLOCAMUS.

E. Nycthemerus. Silver Pheasant.
E. Swinhoe. Swinhoe's Pheasant.

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Genus CERIORNIS.

C. Temminchi. Temminck's Tragopan.

Order FULICARIÆ.

Family RALLIDÆ.

Genus RALLUS.

R. Indicus. Indian Rail.

Genus HYPOTÆMIDIA.

H. Striata. Striated Rail.

Genus PORZANA.

P. Erythrothorax. Red Breasted Crake.
P. Pygmea. Baillon's Crake.
P. Exquisita. Exquisite Crake.
A Crake species uncertain.

Genus HYDROPHASIANUS.

H. Chirurgus. Pheasant-tailed Jacana.

Genus PORPHYRIO.

P. Cælestis. Purple Water-hen.

Genus GALLINULA.

G. Chloropus. Common Moorhen.
G. Phœnicura. White-breasted Moorhen.

Genus GALLICREX.

G. Cristatus. Crested Water Cock.

Genus FULICA.

F. Atra. Common Coot.

Order ALECTORIDES.

Family OTIDÆ.

Genus OTIS.

O. Dybowskii. Great Bustard.

Family GRUIDÆ.

Genus GRUS,

G. Monachus. White headed Crane.

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Order LIMICOLÆ.

Family CHARADRIIDÆ.

Genus VANELLUS.

V. Cristatus. Peewit.

Genus CHETTUSIA.

C. Cinerea. Grey Peewit.

Genus CHARADRIUS.

C. Fulvus. Eastern Golden Plover.

Genus ÆGIALITES.

Æ. Veredus. Red-breasted Plover.
Æ. Placidus. Large Ringed Plover.
Æ. Minor. Lesser Ringed Plover.

Genus HÆMATOPUS.

H. Osculans. Eastern Oyster Catcher.

Genus STREPSILAS.

S. Interpres. Turnstone.

Genus GLAREOLA.

G. Orientalis. Collared Pratincole.

Family SCOLOPACIDÆ.

Genus NUMENIUS.

N. Phæopus. Whimbrel.
N. Lineatus. Eastern Curlew.
N. Minutus. Little Curlew.

Genus LIMOSA.

L. Brevipes. Black-tailed Godwit.
L. Baeri. Bar-tailed Godwit

Genus PSEUDOSCOLOPAX.

P. Semipalmatus. Snipe-billed Godwit.

Genus SCOLOPAX.

S. Rusticola. Woodcock.

Genus GALLINAGO.

G. Solitaria. Solitary Snipe.
G. Scolopacina. Eastern Snipe (Winter Snipe).

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G. Megala. Spring Snipe.
G. Horsfieldi. Pin-tailed Snipe.

Genus RYNCHEA.

R. Capensis. Painted Snipe.

Genus TOTANUS.

T. Calidris. Redshank.
T. Glottis. Greenshank.
T. Ochropus. Green Sandpiper.
T. Glareola. Wood Sandpiper.
T. Incanus. Grey Sandpiper.

Genus TRINGOIDES.

T. Hypoleucus. Common Sandpiper.

Genus TRINGA.

T. Alpina. Dunlin.
T. Canutus. Knot.
T. Crassirostris. Thick-billed Knot.
T. Subarquata. Curlew Sandpiper.
T. Acuminata. Russet-headed Sandpiper.
T. Ruficollis. Red-necked Stint.

Genus TEREKIA.

T. Cinerea. Terek Sandpiper.

Genus RECURVIROSTRA.

R. Avocetta. Avocet.

Genus HIMANTOPUS.

H. Candidus. Black-winged Stilt.

Order GAVIÆ.

Family LARIDÆ.

Genus LARUS.

L. Occidentalis. Eastern Herring Gull.
L. Canus. Common Gull.
L. Ridibundus. Black-headed Gull.

Genus THALASSIUS.

T. Bergii. Eastern Swift Tern.

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Genus STERNA.

S. Longipennis. Long-winged Tern.

Genus STERNULA.

S. Sinensis. Chinese Little Tern.

A Tern species undetermined.

Family PROCELLARIDÆ.

Genus PUFFINUS.

P. Anglorunm (?) Shearwater.

Storm Petrel (species undetermined)

Genus DIOMEDEA.

D. Albatrus. Northern Albatross.

D. Derogata. Black Albatross.

Order PYGOPODES.

Family COLYMBIDÆ.

Genus PODICEPS.

P. Cristatus. Great Crested Grebe.

P. Cornutus. Dusky Grebe.

P. Minor. Dabchick.

Genus COLYMBUS.

C. Septentrionalis. Red-throated Diver.

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JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

ARTICLE I.

WHAT DID THE ANCIENT CHINESE KNOW OF THE GREEKS AND ROMANS.*

BY

JOSEPH EDKINS, D.D.

IN DR. BRETSCHNEIDER'S learned account of "The Knowledge possessed by the Ancient Chinese of the Arabs" published in London, 1871, he states that the Chinese accounts of foreign countries contained in their histories are vague and inaccurate.

This is much to be lamented but none the less must we, if we would inquire into the past history of our globe, make strenuous efforts to gather from those same vague and inaccurate accounts safe results, and interesting additions to our own knowledge. There is little doubt though he has said this, that Dr. Bretschneider will consent to the opinion that the two great historical writers of the Han dynasty, that of Sï-ma-chien and that of Pan-ku, have conferred an unfading glory on the Chinese scholarship of that period. These authors did the best they could with the knowledge they had, and we Europeans can now reap the benefit to be derived from the study of their works, although they contain inexact descriptions.

* Read before the Society on the 9th January, 1883.

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One name by which the Roman empire was known was Ta T'sin 大秦. The reason is said to be that the inhabitants of that empire resembled the Chinese in stature, erectness and upright conduct.

May there not be another reason for this name? The Chinese may have compared the Tsin dynasty with the Romans on account of the rapidity and success of their military expeditions, and the fact that they subjugated all the surrounding kingdoms. The name first occurs in the Heu-han-shu, the work of Fan-ye, himself an author of the fifth century. It is found only in the histories written after the time of Pan-ku, the historian of the early Han dynasty, and the brother of Pan-c'hau who subdued Turkestan. But this may be regarded as a reason for thinking that, it was the Buddhists who entered from China to teach their religion that gave the Romans this name. It was in the time of Nero A.D. 64, that they first entered China coming from Affghanistan, then called the country of the Getae. When in the reigns of Antoninus Pius, Marcus Aurelius and Commodus the next Buddhists are mentioned, it was from Affghanistan and Parthia that they came, remaining in China from A.D. 147 till about A.D. 180. The embassy from Marcus Aurelius arrived A.D. 166 by Canton. In the biography of the earliest of the Parthian missionaries it is said that he went to Canton. He was also an excellent translator on account of his good knowledge of the Chinese language. We may conclude then that the name Ta-t'sin 大秦 for Rome was adopted through the Buddhists, and that the reason of its adoption is to be found probably in some national designation for Rome, in some language current at that time in Affghanistan and India.

Referring to the earlier accounts, Rome can only be detected under the name 黎軒 Li-kan. In the Shï-chi we are told under the heading Parthia (called there 安息 an sik or as pronounced at Shanghai Ersik, the Arsacidae) that west of Parthia lay Syria 條枝 Dio-ti, and north of Parthia lay the Alans and the country of Likan. Fan-ye identifies Likan with Rome. The Shï-ki was written about B.C. 95, before

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the Romans under Pompey conquered Syria, which was in B.C. 65, while Greece was divided into Roman provinces about B.C. 146, so that in the time of the Shï-ki the powerful nations of the west were Parthia, Syria, Rome and Egypt. The author knew of all these except Egypt, and he designated them by names current in Affghanistan and Bactria at the time. Unfortunately we do not know the name by which the Parthians called the Romans. If we did we might get light on the origin of the term Li-kan. We may speculate on its resemblance to the word *regnum*, or Hellenikon or some other word, but with no very satisfactory result. We need more knowledge of names current after the time of Alexander the Great in Persia and India before we can determine this point. Before the Chinese made their way to the countries known as Bactria and Sogdiana, the Greeks under Alexander had gone there and left behind them flourishing colonies, which had existed through revolutions, wars and intervals of peace for nearly two centuries.

The conquest of Bactria and Sogdiana by Alexander the Great, B.C. 328, was followed after sixteen years by the consolidation of the kingdom of the Seleucidae. Bactria was the most distant province of that empire and remained so for about sixty years. At this time the last Cheu emperors were reigning feebly. The time was not favourable for foreign intercourse, or the Chinese and the Greeks might have learned to respect one another as having at about the same time a school of political philosophy and morals, and a literature of history and poetry.

After sixty years the eastern dependencies of the Syrian Kingdom were snatched away by insurgent chiefs. The kingdom of Ansi, or Arsic, as the Chinese name was probably pronounced nineteen centuries ago, appeared in the history of the western nations as Parthia. Bactria was left in peace by Arsaces, and the presence there of Greek colonies, flourishing through the fineness and fertility of the climate and soil, had a little before rendered it possible for Deodotus to change the title and position of a satrap under the Seleucidae into that of an independent king. His son made a treaty with Tiridates,

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king of Parthia, and joined him in fighting against Syria. He began to reign about B.C. 250, others say B.C. 255.—*See* Bayer, Historia Regni Græcorum Bactriani.

Euthydemus, a native of Magnesia, effected a revolution in the Bactrian kingdom B.C. 220 and became king. He caused Greek coins to be cast for use in his kingdom as had been done before by the dynasty of Diodotus. After eleven years Antiochus, the great king of Syria, came eastward with an army to reconquer his old possessions and destroy the new kingdoms, Parthia and Bactria, which had sprung up there. He defeated Euthydemus in battle at the river Arius, in the year B.C. 207, a peace was soon made on the submission of Euthydemus, who pleaded that Antiochus would do well to leave him the title of king, because he was surrounded by powerful tribes, who would respect him the more on account of it. Antiochus gave one of his daughters in marriage to the son of Euthydemus. A treaty of alliance was made, and in the invasion of India by Antiochus he was helped by the king of Bactria. The capital of Bactria was Zariaspa, a city on the Oxus.

Euthydemus died B.C. 196 and was succeeded by Menander, who conquered the Penjaub and called himself on his coins king of India and Bactria. He was therefore a powerful king. In the year B.C. 181 he was followed by Eucratides. The kingdom of Parthia was now increasing in size, and B.C. 152 Mithridates, king of that country, added to his possessions Media, Hyrcania and Elymais. In conquering Hyrcania, which is on the south-east of the Caspian sea, he became a more dangerous neighbour than before to the Bactrians and the Dahae. Coins of Eucratides of the date B.C. 148 have been found, eight years earlier than the visit of the Chinese traveller Chang-c'hien to Bactria, when China obtained her first knowledge of the Greeks. On the coins which have been found on both sides of the Paropamisus, the mountain chain which separates the waters of the rivers Indus and Oxus, this king is called Eucratides the Great. Bayer believed that he was succeeded by his son Eucratides the second, but this view is contested. According to Wilson Eucratides was succeeded by his son Heliocles. Coins have been found with Greek and

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Arian inscriptions associating the two names in the sovereignty.

The Greek Bactrian kingdom was destroyed B.C. 127, thirteen years after the visit of Chang-c'hien and twenty-six years before the successful war waged by the Chinese against the native dynasty, which followed the Greek.

The Chinese name for the country in Sï-ma-t'sien and Pan-ku is 大宛 Ta-wan. The prefix *ta* "great" is not properly part of the name. The word is then Wan, and this is probably the Indian Yavan, the name for the Greeks, borrowed by the Hindoos from the Persians. From the time of Alexander and during the reigns of the Seleucidae, the Greeks are known to the Indians by no other name than Yavanas. The *v* in this word is *w*, and the sound agrees accurately enough with that of the Chinese so far as we know it, which was probably Yon. The modern Persian taken from the Arabic is Yunan. The Hebrew in Zechariah IX, 13, "when I have raised up thy sons O Zion, against thy sons O Greece" is yawan agreeing exactly with the Sanscrit.

Among the reasons for identifying Bactria with Ta-wan are the customs of the people as described by the Chinese. For example Chang-c'hien found in Bactria the art of wine-making from grapes flourishing, and says that the rich men of the country stored it to the extent of thousands of piculs. After being kept for several tens of years it was still good. They also paid unusual honour to women, consulted them in important matters and adopted their views.

The Ta-wan country was so important that the historian gave all his information respecting western countries under this name. In the work of Sï-ma-c'hien* it is the heading of the entire section which treats of western countries. This historian would not have classed all western countries under this title, if Chang-c'hien and Li-kwang-li had not in their accounts described Ta-wan as specially interesting and important.

* Sï-ma-ts'ien died about B.C. 85. Li-kwang-li conquered Ta-wan B.C. 101. Mayers identifies Ta-wan with Ferghana, de Guignes with Sogdiana. Perhaps both of these authors mean Kho-kand. Remusat makes Ta-wan, Ferghana. The city of Kho-kand is 200 miles N.E. of Sa-mar-kand, Ferghana is the N.E. neighbour to Bochara.

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In the identification of ancient Chinese names of countries, the names themselves ought to be well considered. For example when the country of the Dahae is called Ta-hia it should be well weighed whether the characters 大夏 were not formerly called Da-hae. The use of one national designation for a race or kingdom is more common than the use of two. Many races have two names, but there are not a few instances where one principal name is predominant in usage over any other.

By examining the ancient sounds of Chinese characters we may identify old names with much more confidence than otherwise. The name Ta-yue-shi 大月氏 for the Massagetae does not, when spelled in this way, suggest the western name as known to the Greeks. But, if we adopt the sound Get-ti which we are obliged by correct reading of the Chinese old sounds to do, we arrive at an orthography which may well inspire us with some hope, that other names may also, when carefully reduced to a self consistent orthography, be proved to be identical in ancient China and in ancient European geographers.

When Alexander the Great, in B.C. 328, followed in the footsteps of the fugitive Darius, he found the Da-hae living in the reign known as Hyrcania on the south-east of the Caspian sea. He crossed with his army the first home of the Parthian empire, and the provinces of Aria and Drangiana to the modern Herat, then called Arachosia. From this point turning northwards he crossed the Hindoo Coosh mountains, then called Paropamisus, into Bactria. The Bactriani are called by Quintus Curtius a very warlike race. Their capital Zariaspa was situated on the Oxus.

The Oxus then flowed into the Caspian and was much used for navigation. Now it is an affluent of the Aral lake. It is called in old Chinese accounts the 嬀水, Kwei-shui. In Wei-yuen's map, prefixed to Lin-tse-sü's geography, the Oxus is so named.

In the year B.C. 162 the Massagetae were then living at Tun-hwang on the east of Lake Lob. The Hiung Nu Turks attacked them and killed their king. They then left for a

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more western residence, and we hear of them between the Dahae and the nation called Kang-ku.

The road, by which the Chinese diplomatic agent Chang-c'hien reached the country of the Dahae, is described by Sï-ma-t'sien as circuitous. He went to Ta-wan first; thence to the country of the Kang-ku nation; from this point to the Massagetae, and from them to the Dahae.

The position of the Dahae is known. They were a peaceful trading race on the shores of the Caspian. Kang-ku is placed by Remusat and Klaproth in Sogdiana. Wei-yuen places it far north in the Kirgis country.

It may well be doubted if Ta-wan was Sogdiana, because in the later Han history the So-ku kingdom, which from the sound should be Sogdiana, was at war with Ta-wan, which may surely in that case have been Bactria. This point however is less important because Sogdiana was a Greek province in earlier times.

Chang-c'hien therefore will have gone by the southern route to Bactria (Ta-wan) and then to Sogdiana at that time occupied by the Kang-ku race. From thence he went south across the Oxus, which at that time flowed into the Caspian and would support a population on its banks, whom I suppose to have been the Massagetae. The Kang-ku king had a winter residence at Pidan, which was the chief city of the Lakinik country. As this was due west of the Chinese residency and 5550 *li* distant, I suppose it to be in Sogdiana. The Chinese Viceroy's residence would be in Ili.

The Massagetae shortly before the time of Christ removed to the south side of the Oxus, as shown in Wei-yuen's map, and remained there during the Wei period. This would be possibly on account of the unruly action of the Oxus, destined afterwards to flow to the Aral Sea, causing dryness in the soil or destructive floods and rendering the country unproductive.

From the Massagetae Chang-c'hien arrived among the Dahae and staid there more than a year. He had lived ten years with the Hiung-nu and therefore was familiar with

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Turkish. In this new region he would probably also learn Persian, which would be necessary for the commercial transactions of the Dahae with India, a part of the produce of which passed by the Oxus into the Caspian.

As the Massagetae, a century afterwards, conquered the Penjaub, their language would affect somewhat the formation of the Penjaubi language. The Massagetae became then more powerful than they had ever been. In the Fa-yuen-chu-lin they are named among the three most flourishing races in the world, the others being China and Rome.

On account of the word Massa being rendered "Great" in the Chinese name I suppose the language to be Indo-European. But common consent calls them Scythians according to the usage of the early classical authors, who described the Massagetae as being like the Scythians. Remusat thinks they are the Goths.*

The Massagetae, B.C. 529, lived north of the Araxes on the western shores of the Caspian sea. For it was in that year that they killed Cyrus in battle. Queen Tomuris sought his body on the battle field, had his head cut off and placed it in a skin filled with human blood in order to shew her indignation for his love of conquest and wholesale destruction of human life.

At the time of the expedition of Alexander the Massagetae are mentioned as a tribe in the Chorasmian region, which is on the east of Sogdiana and south of the Aral sea. It is said of them that they were always ready to make war when they saw a prospect of plunder. They caused trouble to Alexander while he was in Bactria, by attacking his garrisons and some detached bodies of his cavalry.

This was previous to the time when the Massagetae, east of Lake Lob, moved westward. The Chinese accounts, in saying that the Massagetae went to the country of the Dahae, omit mentioning the fact that they had tribes of their own nation residing close. This would permit them with a reason for seeking a home in that region, and a junction with kindred clans would strengthen them greatly, found as they are, on the

* Foe Koue Ki, p. 78.

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east and west of the Caspian and on the east and west of Lake Lob, they occupied portions of a tract of country embracing nearly 50 degrees of Longitude and, if we include the Getae of Thrace, a much larger area.

The Chinese account may be used to correct Malte Brun's view respecting the Oxus. He argues in his 34th Book that Strabo and Pliny were wrong in saying that the Oxus flowed into the Caspian. Remarkably enough the Han history shows that Strabo and Pliny were right. This appears from the fact that there is no difference of opinion about the position of the Dahae, who however are found south of the Oxus in the Chinese account and at the same time on the shores of the Caspian. Strabo and Pliny then were right.

The physical description of the Ta-wan people ought to be considered by us, when we wish to determine the question if they were Greeks. They had, say the ancient Chinese, deep eyes and much beard and whisker. That description will suit almost any Indo-European or Semitic race. It will therefore suit the Greeks or the Persians.

The Persian occupation of Bactria, which lasted for about two centuries, must have caused many Persians to settle there permanently. The Persian and Greek element together have given an Indo-European aspect to a portion of the people, which has never been since lost.

Alexander's efforts were still more definitely fixed on colonization than the Persian kings had ever been. He founded many cities and left a very considerable number of colonists in Bactria and Sogdiana.

Quintus Curtius tells a sad story of the fate of a Greek colony, which dated from the time of Xerxes. The Milesians, called Branchidae, in charge of a certain rich temple, had, at the period of the invasion of Greece by Xerxes, taken the spoils of the temple and given them to Xerxes. This was in the eyes of Greece a crime that could not be forgiven. They were transferred by Xerxes from Miletus to Bactria. Alexander passed their town with his army. They joyfully welcomed the Macedonians. A consultation was held as to what

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should be done with them. The result was a merciless slaughter of the whole colony by command of Alexander.

Thus we learn that Persia had planted in that fruitful and inviting region, not only settlements of her own people but even of the more distant Greeks.

Alexander during his stay, extending over 18 months, left there indelible marks of his genius not only for war but for imprinting on the nations he conquered solid features of the Greek civilization.

It was by this road that something of the influences of European thought and Greek art penetrated through Chinese Turkestan to China.

It was in B.C. 106 that the Emperor Han Wu-ti sent an army to take vengeance on Ta-wan for the murder of a Chinese Ambassador, despatched by him a short time previously.

Li-kwang-li was the general who was sent. He failed to conquer Ta-wan and returned with only two-tenths of his army. His expedition had met with nothing but disaster, the cities on the way had been closed against him, and provisions denied him. When he reached Ta-wan, he was unable with the feeble remnant of his army to cope with the forces that met him, he sustained a severe defeat and returned. The Chinese emperor withheld his permission for him to enter China, and refused his consent to the abandonment of the enterprise. In the year B.C. 101 he went again at the head of a large army. The chief people of Ta-wan killed their king Muko, and submitted to superior force. The expedition was successful.

The chief people of the state appear to have had at that time a greater power than the king, and the government would seem to have been in part aristocratic.

Though Ta-wan, when conquered, was no longer the Greek kingdom founded by Diodotus, it was not long after the close of the Greek rule that the Chinese army was there. The Chinese may in conquering Ta-wan have had to do with many Greeks remaining from the Bactrian kingdom, subverted twenty years before.

Pan-ku tells us that the Massagetae had for their capital

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the city Lamti, which was distant from the Chinese metropolis 11,600 li. They had 100,000 soldiers. In the Shī-ki, this city is called Lam-ji 藍市, and is said to be the capital of the Dahae.

In Bayer's history of the Greek kingdom of Bactria the dates of the accession and death of the successive kings are given in the following manner:—Diodotus B.C. 255 to 243, Diodotus the younger B.C. 243 to 220, Enthydemus of Magnesia, B.C. 220 to 196, Menander king of India and Bactria, B.C. 196 to 181, Eucratides B.C. 181 to 146, Eucratides the younger B.C. 146 to 134. This last should be Heliocles.

Bayer gives the impression of a coin of Eucratides, B C. 148, and another of Diodotus of unknown date.

Sogdiana and Bactria both belonged to the Greeks for a time. They divided these countries into satrapies. Sogdiana is described by Strabo as lying between the Oxus and Jaxartes. The latter river separated it from the Nomades or Scythians, with whom Alexander fought a successful battle. Some old writers speak of Sogdiana and Bactria as separate provinces of one country, which was regularly settled and cultivated as far as the river Jaxartes, now called by the Persians the Sihun. Ptolemy speaks of the Chorasmian country lying between Sogdiana and the Caspian as also belonging to Bactria.

On the east Sogdiana was bounded by the high grounds, which formed the source of the Jaxartes, and which were occupied by the Sacai, who are called Sak by the Chinese. Beyond them to the east, across the mountains, Ptolemy places the Seres in the country, where Yarkand is now the chief city. By the Seres he means the Chinese, then as now masters of that country.

Sogdiana was the modern Bokhara. Khokand was then occupied by the Sakai, Khiva was then the country of the Chorasmians. Kunduz was Bactria with Tocharestan on the east.

These identifications are not exact, but they are an approximation to the truth.

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Bayer has discussed the geography of this whole region with minute particularity, paying careful attention to all that the ancient geographers have said. But he has scholarship without eloquence, and he has not attempted to draw, even in a single instance, a vivid picture in light and shade of the long departed past. Yet he calls his book a history.

Yet his bock is most valuable as possessing quotations from a great variety of authors, who wrote respecting the affairs of Asia in the time of Alexander and his successors.

I place here the following facts from this book. The country of the Dahae, among whom the Chinese Ambassador Chang-c'hien lived for more than a year, reached that of the Bactrians and the Chorasmians on the east and north, while it stretched to the Caspian on the west.

Arsaces, the founder of the Parthian Empire, lived in early life among the Dahae, and belonged to some nomade tribe. He is called a Scythian. In his wars with Seleucus he was partly held in check by the military power of the Bactrian king, Diodotus. With the help of Diodotus a few years later he was victor in a battle fought with Seleucus.

Diodotus was succeeded by his son of the same name B.C. 243. During his reign extending to B.C. 220 there were three Greek kingdoms in Western Asia—Bactria, Syria, and Pergamos. Pergamos in Asia Minor did not hold its place very long as a powerful state. Syria I suppose to be the Chinese Tiau-chi, as Bactria was Ta-wan, and Parthia, An-sik.

The Chinese accounts of the coinage of Parthia say that it bore the king's countenance on its face: on the back was the face of a woman. In the history of Fan-ye, the capital of Parthia, is stated to have been 和櫝 Ho-tu, old sound Wadok. This should be the city Artacoana. It is said to be 25,000 *li* distant from Loyang. This city was also called Aria. It was the chief town of the province of Aria, and lay about 360 English miles to the south-east of the Caspian southern shore. In the year A.D. 87, Parthia sent an embassy to China with a present of lions and an animal called Bubat without horns. In A.D. 97, the governor-general of the Turkish provinces of China, Pan-c'hau, sent Kan-ying on

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an embassy to Rome. He arrived at the great sea in the territory of Syria, but the sailors of the west border of Parthia, which we must suppose to be the Persian gulf, told the Chinese envoy that the sea was wide and would require three months with a fair wind to cross it. With adverse winds sometimes two years were required. On this account sailors on leaving provided grain for three years, so long a voyage made people think of home and not a few died on the way. Kan-ying hearing this concluded not to proceed.

This conversation I suppose to have taken place on the shore of the Mediterranean. But it may have been on the Persian gulf. The Chinese text is ambiguous.

In the year A.D. 101, the Parthian king Pacorus, known as Arsaces the 24th, sent an embassy to China. He is called 滿屈 Mank'ut. The letter *t* was probably then pronounced when final as *r*. He sent lions and a great bird from Syria, probably the Ostrich. The name "bird of Parthia" was given to it from this time forward. From Parthia travelling 3,400 *li* west you come to Aman. From Aman proceeding west for 3,600 *li* you arrive at the kingdom of Si-pin. Here, if you go south and cross the river, you reach the kingdom of Ula after travelling 960 *li*. Here you are at the extreme limit of Parthia. From this proceeding south by sea you can go to the Roman empire, a country abounding with remarkable and valuable productions.

The historian says of Rome that the empire contained more than 400 cities, and had several tens of subject kingkoms. City walls were built of stone. The post houses on the roads were plaistered with lime. He describes the precious stones, woven fabrics and silver and gold coinage. He also mentions that trade is carried on by Rome with Parthia and India by sea. The intervention of Parthia prevented intercourse till the year A.D. 166, when an embassy from Marcus Aurelius Antoninus* penetrated to China by way of Cochinchina with presents of tortoise-shell, ivory and rhinoceros horn. This probably meant that the embassy arrived by way of Can-

* Antoninus is written 安敦 An-ton.

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ton. At that time Cochinchina was a part of China. The same historian in his account of India mentions the trade that existed between India and the Roman Empire, and the import into the ports of India of valuable articles from that Empire. In the reign of the Emperor Ho-ti, A.D. 84 to 106, many embassies were sent to China by the land route. But, when the Turkish provinces of China revolted, travelling by this route was stopped. In the year A.D. 159 and subsequently, embassies from India came by the China sea. About A.D. 222 a Roman called 秦倫 Tsin-lun arrived at Nanking, and there saw the Wu Emperor Sun-c'hiuen, the same who figures conspicuously as a general in the "Three kingdoms." Later in the third century, about A.D. 285, a third Roman embassy came. This may have been from Diocletian or from his predecessor. The former in 222 might be from the Emperor Alexander Severus or from Heliogabalus. The information obtained by the Chinese respecting the Roman empire was chiefly from the Buddhists, who came to Loyang in the first, second and third centuries.

The embassies came by sea, and the trade in the Indian seas for the supply of civilized Europe with Oriental products, carried on by the Persian gulf and the Red sea, was not small. The Buddhist missionaries came from the Penjaub, Affghanistan and Parthia to China. Ships from the city of Berenice (the modern Suez) came then to the mouths of the Indus, and carried on trade there at the Buddhist island of Pattala, the sacred home of Kwan-yin, an antitype of the Chinese Puto in the Chu-san Archipelago. From this point the Egyptian ships proceeded to the Malabar coast and the pearl fisheries of Ceylon to obtain the products of those regions. Of all articles of commerce the Romans valued pearls the most. But India also sent to Europe silks and other textile fabrics, as well as precious stones, and the pepper and spices, for which she has always been famous. The Buddhists spoke the language of the Penjaub and the Pali of the region watered by the Ganges. They also had among them speakers of Persian, at least this was probably the tongue with which the Parthian missionaries were most familiar. It was in A.D. 64 that T'sai-an and

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T'sin-king were sent to India to bring Buddhist books and teachers to China. They met in Affghanistan (country of the Getae) with Kashiapmadanga and took him back with them. In him and his companion Chu-fa-lan they had translators, who could tell the Chinese statesmen what they knew of western countries. A native of Affghanistan lived at Loyang translating from the year 147 to 186, and another translator, a native of Parthia, a prince of the royal family of the Arsacidae, was in China from A.D. 148 to A.D. 170. He could not fail to know much of Rome and western Asia, and what he knew he would tell. His name was 安世高 An-shi-kau. Another Parthian, named Ubasa Kan-yon, was at Loyang from A.D. 168 to 190, and was also a translator. These foreign translators were followed by others during the decline of the Han dynasty to about the year A.D. 207.

After the establishment of the three kingdoms, Hindoo and other foreign Buddhists resided at Loyang under the dynasty of T'sau-t'sau. Contemporaneous with them there was at Nanking, under the patronage of Sun-c'hiuen's dynasty, a still more numerous band, attracted there by the flourishing condition of Buddhism in the country, of which Nanking and Sucheu were the chief cities. During 60 years about 190 Buddhist books were translated there by five foreign translators. One of these had come to China near to the close of the Han dynasty with a colony of several hundred persons from the country of the Getae (Affghanistan etc.,) and had grown up with a familiar knowledge of the language of China as well as his own. He studied Chinese at ten years of age and Sanscrit at 13. He knew in all six languages. At the time when the Han dynasty was falling, he took his departure with several tens of his countrymen, and went from Loyang to the Nanking country. He translated into Tibetan as well as into Chinese, at least his knowledge of the 戎 Yung language is mentioned as a qualification for his duties. Enough has been said to show that the knowledge of the western world, acquired during the Han dynasty and the three kingdoms, B.C. 140 to A.D. 260, by the Chinese was derived in the first instance by their own people, when they had travelled far enough to learn

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foreign languages sufficiently well to obtain information respecting important geographical facts. This knowledge was greatly increased, when missionaries from the Ganges, the Penjaub, the Parthian kingdom and countries near came to China to teach Buddhism. It was by means of these men that several embassies by sea, arriving from Europe at Canton during the period mentioned, were able to hold intelligible communication with the Chinese court at Loyang and at Nanking.

SUPPLEMENTARY STATEMENT.

(Reprinted from the "North-China Herald" of the 14th March, 1883.)

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—To what was said in my paper on this subject, read on the 9th January at a meeting of the Asiatic Society, may I add here the following statements?

Considerable difficulty has been felt by investigators in identifying places by the number of Chinese miles recorded in the dynastic histories. But much may be learned from them notwithstanding. M. Vivien de St Martin has done the most in this department of inquiry. He finds it safe to take five Chinese *li* as the equivalent for an English mile in laying down the route of Hiuen Tsang in the Tang dynasty. At that time Ch'ang-an, in 109 degrees east longitude, was the capital. In the early Han period the capital was also there. In the later Han it was removed to Lo-yang, in 112 degrees. In the distances given in the How Han Shu we must therefore subtract about 900 *li* to make the numbers given harmonize with those of Pan-koo and Sï Ma-chien. In the Wei period the capital was in Shansi, at the present Ta-t'ung-fu. This is four degrees east of Si-an, and we must subtract 1,200 *li* from the distances of the historians mentioned.

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Such is the principle. But if we proceed to compare the longitudes of places which are known, such as Samercand, Bokhara or Artocoana, one of the old capitals of Parthia, we shall find that even to divide by five in order to find the English miles is not enough. Artacoana, in 61 degrees, was distant from Loyang 25,000 *li*. The difference in degrees is 51, or 3,600 miles. Eight *li* to a mile is, then, the rate for the How Han-shu. The route would be that which leads from Kashgar to Badakshan, across the Imaus mountains. In the same way Khoten, with a longitude of 80 degrees, is given as 11,700 *li* from Loyang, and the quotient is $6\frac{1}{2}$ *li* per English mile. The diminution of the quotient is accounted for by the direction of the road, which is generally straight till it turns south when near Kashgar. In the Wei-shu, which gives distances from the new capital, then in northern Shansi, the extent of the journey to the Parthian capital, there called Wei-su, is given as 21,500 *li*. This city, not yet identified, was the capital of a kingdom which bordered on Persia, and lay to the north-west of the Tochari or Massagetae. The distance, as given in the same history, of the capital of the Massagetae, Lukamti, from the Chinese metropolis, is 14,500 *li*. It lay to the west of Badakshan, 弗敵沙, which has the longitude of $70\frac{1}{2}$ degrees. This yields about six *li* to the mile. Soon afterwards the Getae removed the capital of their nation to what may be Balkh, in longitude 67. The name is given Bokla, and also looks like Bokhara, which is in 65 degrees, but this is too far to the north, and the account says that the Scythian king moved westward on this occasion a distance of 2,100 *li*. If the city meant is Balkh, the number of *li* to the mile is only four. It was this Scythian King who conquered India.

In the Wei-shu, the capital of the Roman Empire is stated to be Antu. The Wei dynasty lasted from A.D. 386 to 532. Can this city be Byzantium, the seat of the Emperors? Or Antioch the Asiatic capital? Or is it Rome? It is said to be 10,000 *li* westward across the sea from Syria (Tiau-chī) by a winding route, and no less than 39,400 *li* from the Chinese metropolis. Taking the difference of longitude at 113, less 29, or eight-four degrees, we obtain a quotient of eight *li* per mile, supposing the city to be Constantinople. "The Roman Empire is," says the historian, "called the Ta-t'sin because the people resemble the Chinese in height, upright conduct, clothes, carriages and flags. They have in their country the five cereals, hemp, and the

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mulberry. They tend silkworms and cultivate the ground. On the south-east they have commercial intercourse with China through Cochin China, and by water they also communicate (by the modern Yunnan) through the department of Yung-c'hang in Yi-chow."

How the traders of the Roman Empire communicated with China by way of Yunnan is not stated. It may have been by Birmah, through the site of the modern Bhamo and the river Irawaddi, or it may have been by the Cambodia river, or the S'angkoi, running through Tung-king to the sea. Of these the S'angkoi is the most likely.

The conquest of Cochin China and of Yunnan was made by the Chinese in the reign of Han Wu-ti, about a century before the Christian era, and cities were then founded in those regions which became trading centres. Here commerce flourished so long as the empire was powerful. It was thus made possible, by means of the S'angkoi, the Cambodia river and the Irawaddi, to have commercial intercourse with the Indian Ocean, and so with Europe. In the Wei-shu we are told that the Roman Empire had intercommunication with China by this route as well as by Cochin China. The city Yung-c'hang is mentioned, and this was the modern Yunnan Fu. We therefore seem to be shut up to the Cambodia river and the S'angkoi. The chief object sought by European traders would be silk robes for the rich inhabitants of western cities, and the reason of these routes being chosen would be that the Canton river was not known at that time to the traders.

The Golden Chersonese of Ptolemy is believed to be Cambodia. What he calls the Magnus Sinus beyond it may be the China sea. After the victorious expedition into Parthia by Trajan in the second Christian century, the eastern trade of the Roman Empire became more adventurous than before, and merchants travelled farther in the direction of China. They went to Cattigara, which was a port leading to the interior capital of Thinae. Marinus described a voyage from the mouth of the Ganges to the farthest point of Cattigara. The first portion of this voyage was south-west; the second portion was north-west. It may well be supposed therefore that the ship referred to passed the island on which the modern Singapore stands, and reached the mouth of the Cambodia river, and then perhaps the mouth of the S'angkoi, ten degrees farther north on the coast of what was then China. The port he calls Sada would be somewhere near Singapore. Marinus

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also describes a voyage of twenty days by a navigator named Alexander, from the Chersonese to Zaba, in a northerly direction.

Since the common Buddhist name of China is Chi-na, 支那, the Hindoos in the Birmese peninsula would use this name for China. But the Chinese residents in Cambodia would pronounce it *tina*, because to this day in Annam the initials *s* and *ch* of Chinese words take usually the form *t*. Hence the name learned by Ptolemy and Marinus was the Sanscrit name of the Chinese, modified by local Chinese pronunciation.

The Chinese settlements in Cochin-China are described in the after Han history in the following manner. Kiauchi the old Tonquin, had twelve cities under it. The chief city was 11,000 *li* from Loyang. In one of the cities boats were made by melting copper. The last of the twelve was constituted a city A.D. 43. South of Kiauchi was Cochin, 九眞, at a distance of 11,580 *li* south of Loyang. Of houses there were 46,513. Of inhabitants there were 209,894. In all there were five cities in the jurisdiction of this department. The southernmost was Jinan (Nitnam). It is 13,400 *li* distant from Loyang. It was first included in the Chinese Empire in the latter part of the third century before Christ. The department embraced five cities, 18,263 houses, and 100,676 inhabitants. In the neighbourhood of one of the cities, called Luyung, gold was found.

The distances require us to count about ten *li* to a mile at sixty to the degree, assuming the road to be straight.

In the times of Ptolemy, European traders on arriving at the Cambodia river, or in Annam, were already in China, and from the account in the Wei Shu it appears that facilities existed for conveying imports and exports to west China by the Yunnan route, and to central China by that of Annam. By this second route the Roman embassy of A.D. 166 must have come, which reached the Emperor's court on the banks of the Yellow River.

J. Edkins.

DISCUSSION ON DR. EDKINS'S PAPER.

In regard to Dr. Edkins's conjecture in respect of the words *Li-kan* and *regnum*, Dr. Hirth said that at the time *Li-kan* (or

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Li-küen (Li-giun?) as the pronounciation is handed down for this name) was used by the Chinese, *regnum* was a forbidden word with the Romans; no Roman would have dared to speak of *regnum* after the expulsion of the kings, a period which coincided with the beginning of history in China—the end of the mythological period of the Chow dynasty. Rome was called "res publica" at one time, and "imperium" later on, but not *regnum* or kingdom. He thinks the late Mr. Taintor's conjecture, though no more than a guess either, of the name Li-küen being connected with the word "legiones," the word which represented the conquering power of the Roman Empire, being more natural. He remarked upon the difficulty of finding copies in Shanghai of the Chinese works required for investigation of the subject treated in Dr. Edkins's paper, such as de Guignes' *Histoire des Huns*, Pauthier's "*Mémoire sur l'authenticité de l'inscription de Si-ngan-fu*," and the various Chinese histories, all of which were conspicuous by their absence from the Library of the Asiatic Society and which, though procurable in Chinese book shops would be an expensive article for a private student. The only place where such studies could be made with success was Peking, as had been shown by the able essays on the subject of Dr. Bretschneider. It was therefore altogether very difficult to form an opinion on the identification of the names of countries mentioned in Chinese works. Next to the travels of Marco Polo, he thought the early relations of the Chinese with western countries, were one of the most interesting questions for Europeans in Asia. He then described the method followed by the Chinese historians in treating of western countries; the manner in which their chapters were subdivided, and the grouping of facts connected with the respective countries. He suggested that it would form a very interesting study to take the distances given in Chinese books, and work them out to see if any definite conclusions could be arrived at in the identification of the countries. In every case the Chinese historian gave the distance of the place, in so many thousand *li*, from the capital of China; in some cases it was given in round numbers, say 10,000 *li*, and in others they give it more definitely, such as 22,300. To determine the distances, they had to ascertain whether, at the date the historian wrote, the capital of China from which he measured his distances was Si-ngan-fu, Loyang or Nanking; and they would also have to place the capitals of the foreign countries described. The distances were evidently calculated by days' marches, by one or

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other of three overland routes. Then as to the facts stated in Chinese books in reference to foreign countries, they would have to be satisfied if out of a series of 12 facts or statements of products of the country, &c., they could get half a dozen to tally with what was known to be produced in any given country. It was mentioned in some of the ancient Chinese books, that *Ta-tsin* produced lions; but he did not think lions were produced in Italy.

Mr. Haas—Yes.

Dr. Hirth—Were they not imported from the African colonies? They were not "growing wild."

Mr. Haas—At the time of the Greek colonies, the country was infested with lions.

Dr. Hirth thought that no one coming from Rome to China would have mentioned lions as one of the special productions of that country, seeing that on his way to China he would pass through countries where lions were more common.

Dr. Hirth concluded his remarks by expressing his high appreciation of Dr. Edkins's paper, which had added some important facts to our information in regard to the Chinese knowledge of western countries especially inasmuch as it had drawn attention to a new source of information from which the Chinese may have derived their knowledge of western countries. Hitherto we believed that the chapters on this subject contained in the various dynastic histories were based on the reports of tribute bearers and special embassies as well as those of Kan-ying, the military explorer who reached the coast of one of the western seas. Dr. Edkins's paper points to the probability of Bactrian, Indian and other "translators and missionaries" who were engaged in the translations of Buddhist books at the court of China, having communicated their own knowledge of the west to the Chinese historians in the east.

The Chairman said, that in considering this question there were two ways which suggested themselves to him of arriving at the connection between China and the West in ancient times—they would have to look at what China said with regard to the West and what the West said with regard to China. In modern times China had excluded itself from other nations, and Pliny said that such was the case in his time; and yet Pliny mentioned a variety of articles, in the form of luxuries of high value, in use among the Romans, as having come from the land which Dr. Edkins had identified with the North of China, and if this were

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so it was a very remarkable coincidence. They knew that certain productions of some distant eastern country, in which the Greeks and Romans very greatly delighted, abounded in a very special manner in China at the present day. He was not aware of these articles being produced in any other countries to anything like the extent and value to which they were found in China. But apart from this hypothetical course of reasoning they knew that early in the Christian era the imperial power of Rome greatly extended itself in the direction of Central Asia, and countries were mentioned in the course of the paper before them which they could identify very clearly. Was there not a possibility of Chinese representatives having met with representatives of Rome in these parts? They had evidence of the clearest character that there were military expeditions from China to the far west, and they would be safe in assuming that no small amount of information would, by means of these expeditions, reach China, with regard to the great empire of Rome. If any western countries were known in Central Asia or in the places mentioned, they might be sure Rome was in particular; and whether Ta-tsin might be considered as descriptive of Rome or not, he had no doubt that in these countries as much information was obtained in regard to China on the one hand and in regard to Rome on the other as was possible under the circumstances. He had been led to believe that in early times there was a mutual knowledge between the east and the west which they were apt to overlook. There could not have been the interchange of products which they knew to have existed without this mutual knowledge.

Dr. Hirth observed, with regard to the parallel which Mr. Muirhead had drawn between the knowledge of China possessed by Rome and the knowledge of Rome possessed by China, that if Ta-tsin was actually identical with Ancient Rome, and if Fu-lin was Byzantium of the middle ages there seemed to be no doubt that the ancient Chinese knew a great deal more about Rome than the Romans had ever known about China. The Seres whether quoted in Horace or Virgil had been to the best instructed Roman only a name, the name of a silk producing nation who were at home at some distance beyond the terminus of Alexander's campaign; but there their knowledge of China was at an end, whereas the information about the countries of Ta-tsin and Fu-lin, such as it is recapitulated in the work of Ma-tuan-lin for instance, is quite as full of details as is the store

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of notices regarding China possessed by many a well educated European even now-a-days.

The Chairman said the undoubted fact of the existence of the Suez Canal in ancient times proved that there was a greater amount of intercourse between the West and the East than was generally recognised. They ought to express their indebtedness to Dr. Edkins for his valuable paper on a subject of great interest.

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ARTICLE II.

COREA.*

Extracts from Mr. F. SCHERZER's French translation of the *Chao-hsien-chih*, and Bibliographical Notice. Translated into English by CHARLES GOULD.

I.—BIBLIOGRAPHIC NOTICE.

The Coreans possess two kinds of writing: the one, devoted to literary works and reserved for editing certain official documents, is in the Chinese character; the other, that is to say the Corean writing properly so called, is alphabetic, and permits of the exact representation of the sounds of the spoken language; this is especially employed by the lower orders and in printing popular editions.

The memoir on Corea of which I offer a translation is written in Chinese, and bears the title Tchao-sien-tche 朝鮮志 with the intimation 不著才人名 denoting an anonymous author; it figures in the vast collection known as Y-hai-tchou-tchen 藝海球塵 which comprises no less than 165 different works. This important collection was compiled in the middle of the last century by Ou-chen-lan 吳省蘭 and corrected by Shu-y-yuen 徐以垣. This work was described for the first time by Mr. A. Wylie in his valuable "Notes on Chinese literature" as follows—"Chaou-sien-che is an account of Corea including Geography and Customs, by a native of that country, whose name has not been preserved; but it appears to have been written in the latter part of the Ming dynasty." All that I myself can affirm is that this memoir is subsequent in point of age to the first year of Shuen-te 宣德 that is to say, to 1465, and prior to the conquest of China by the Tartar Manchus in 1616.

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* Read before the Society on the 27th February, 1883.

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My translation has been made from a manuscript which I had copied from the original text during my stay in Pekin, its accuracy being verified by a collation, (for which I am indebted to the kindness of the much lamented Archimandrite Palladius.) with the example of the Y-hai-tchou-tchen existing among the treasures of the fine library of the Russian mission in Pekin.

II.—Customs.

The Coreans profess a profound reverence for virtue; they hold literary studies in honor, and show a great inclination for them. An amiable urbanity is common, and they preserve the traditions of an exquisite politeness. At the death of one of the literati or of a functionary his relatives conform to the family rites of "Tchou-ouen-koiung" in the carrying out of the obsequies, mourning and sacrifices. Most of the Coreans, upon the death of their father, or mother, construct over the tomb a small house which they inhabit for three years. Those who fail in the duties of filial piety, lose all consideration in the eyes of the educated (literati) who cease to regard them as belonging to their order. During the whole time of mourning, some take only boiled rice, and abstain entirely from salt and cooked meats, others prepare with their own hands their food as well as the sacrifices offered on their relative's tombs. Marriages are arranged through the medium of a go-between, and sending presents. No alliance can be contracted between two persons of the same family. All the literati and functionaries have in their houses altars where they sacrifice in honour of their ancestors at the four periods of the year. Sons and grandsons abstain from rich food on the anniversary of their parent's death. They offer sacrifices before their tablets placed in the centre of a kind of altar in the form of niche.

Functionaries of the sixth rank and upwards sacrifice to their ancestors up to the third generation.

Those of the seventh rank and below it sacrifice to theirs up to the second generation.

Ordinary people only sacrifice to their defunct fathers and mothers.

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If the oldest son of the principal wife has no male children, she adopts one of her other sons, and in case none of these has male posterity she adopts one of the sons which her husband may have by a secondary wife, whom she makes heir to the name in place of the eldest son.

The Coreans also offer sacrifices in honour of those of their relatives who may have died without posterity.

In case neither the principal wife, nor either of the second ones have born male children, they register an act of adoption of one of the younger sons of some member of their family.

Among the families of the literati, the wives upon the death of their husband take a vow of perpetual widowhood.

One of the literati or a functionary, on losing his principal wife, must wait three years before he can marry again, unless he has exceeded forty years in age without having a male child. In which case he can, on the order of his parents, contract a second marriage, after a year has elapsed from the death of his first wife.

The king annually offers a sacrifice in honour of Sien-nong, and proceeds in person to the ploughing of a consecrated field, whose products are destined to serve as offerings at the time of the principal sacrifices.

The Queen also offers a sacrifice in honour of Tien-tsan, she raises silkworms in the gardens situated at the end of the palace. She presides at the labours of the women who live in the Royal residence.

Annually, at the end of the autumn, the king invites the old men to a banquet, and profits by the occasion to raise, by one step, the rank of each of the functionaries charged with overlooking its preparation.

The king also gives a banquet, of which he personally does the honours to the sons and grandsons who have distinguished themselves by filial piety.

The Queen, on her part, offers a banquet, in the inner palace, to which are invited widows faithful to the memory of their husbands, and on the occasion makes a general distribution of presents.

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Once a year the king sends rice as a present to centenarian old men.

Each month he causes wine and meats to be served from his own table, to great dignitaries over seventy years of age, and to the father, mother, and wife of those of his subjects who may have distinguished themselves by service and also to the wives of great dignitaries. In spring and autumn, the king gives a banquet to officials of the highest rank, who having arrived at an advanced age, may enjoy a reputation for unquestionable virtue. This banquet is called the banquet of merit tested by age.

To those of his subjects who have distinguished themselves by filial piety, fraternal affection, fidelity to the memory of a defunct spouse, or by distinguished acts of virtue the king accords, according to the circumstances, a promotion or presents, or even an honorific tablet, or a dispensation from statute labour? [Corvées.]

The king decrees, during their life time, public eulogies to officials who have made themselves conspicuous by integrity, and on their death, he sees to the employment of their sons and grandsons.

The sons and grandsons of subjects who have died upon the field of battle also receive assistance and are nominated to enter the public service.

On the death of a high dignitary related to the king mourning is general at the court, and the conduct of business is suspended. The king appoints a master of ceremonies, to convey his condolences, to offer sacrifices and preside at the funeral.

The king likewise sends a master of ceremonies to preside at the obsequies of his subjects who may have deceased at a distance from their families and in the fulfilment of their duties.

The king defrays the cost of the obsequies of members of the Royal family of inferior station, but related at least in the second degree.

The king contributes towards the cost of the funerals of members of the Academy, and of censors without distinction

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of rank as also to those, upon the occasion of the death whether of father or mother, of one of those functionaries. The king has constructed a magazine called Hoei-heou-chou which contains coffins for the use of poor families.

The names of individuals of bad reputation, of those possessing ill-acquired wealth, as also of widows who have married a second time, are inscribed on the registers of three tribunals. The children and grandchildren whose names figure on these registers are excluded from the society of the literati.

When five children of any family attain literary grades the king distributes rice to their parents each year, and on the death of these latter sends an officer to assist at their funerals and decrees them an honorific title.

The king invites the civil and military graduates to a banquet called Ngeun-jong-yeu [Banquet of subjects distinguished by the Sovereign] and orders the authorities to give their relatives "aubades" (alms?) and to carry them wine in his name. This ceremony is called Jong-tsin-yeu [Banquet of relatives of subjects distinguished by the Sovereign.] The king likewise sends officer to offer sacrifices on the tombs of their parents (relatives)? This ceremony is called Jong-fenn [Honorable Burial.]

The king makes presents of rice to those of his subjects who are classed first in the examinations.

He grants assistance in money to all people whose poverty prevents them from marrying, or establishing their children opportunely, or from burying their dead within the period demanded by the rites.

The king provides the material for clothes for those of his subjects, who, being deprived of family, have not the wherewithal to cloth and provide for themselves, and for old men who are without means of sustenance.

The members of the Houng-ouen-kouan [College of high literature] go every other day in turn to pass the night at this college. The king goes there daily and assists at the readings. Where the ministers of state and censors are present by turns, it even happens that the conferences are prolonged throughout the night, until all obscure points have been elucidated.

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Officers of the first rank who have arrived at the age of seventy, are refused permission to retire when their concurrence is deemed indispensable for the service of the state and the king presents them as a mark of his good will, with books, a table and a baton of old age. (*Note*,—the batons of old age were terminated by a cross ending in a turtle dove head, this has been replaced later on by a dragon's head.)

The king decrees honorific titles to the ancestors up to the third generation of high dignitaries and of officials of the two first classes.

When the father and mother of one of the literati or of a civil or military officer have reached the age of seventy years, one of their sons receives an order to return to the family home to take care of them. When they have reached the age of eighty, two of their sons are sent back, but when they arrive at ninety all the children are ordered to rejoin them, in order that they may surround them with the most careful attention.

Annually, during the summer months, a distribution of ice is made among the members of the Royal family and the high civil or military dignities. This is extended to those high dignataries who are aged and past work, to the sick in the Houo-jeu-chou and to prisoners. Under the most ancient dynasties, equally with the present, it has been the practice to record in a repertory called San-kang-sin-ché, all fine deeds by which faithful subjects have rendered themselves illustrious, pious sons, and widows who have preferred not to survive their husbands. This book is translated in all tongues [*Note*,—方言 Fang-yen which signifies local languages or patois, the Corean pronunciation varying exceedingly according to the province], and is universally distributed both within and without the capital; so that from the most tender age the children of both sexes may not be ignorant of the fine traits of virtue which are related in it.

The Government has founded two establishments called Tchang-kun-kouan and Yang-sin-kou where five hundred doctors and batchelors are entertained as boarders, whose sole occupation is the study of literature and morality. Those of them who arrive at the age of fifty without having suc-

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ceeded in their examinations, are granted employment by special favour of the king.

The king also nominates to a position in one of the four colleges of the North, South, East, or West, where the sons and brothers of officials are brought up, those of the literati who, having failed in their examinations for Batchelor or Doctor, prove themselves to possess a perfect acquaintance with one of the following works, the Siao-hio or the Tse-chou.

The king has installed the professors of Tong-meung 童蒙, [*note*,—these characters signify children less than twelve years old], whose duties are to instruct common people children more than eight years old, whose parents have insufficient resources to send them to school. In each sub-prefecture and in each district there is established a school having four divisions exactly on the model of Tchang-kun-kouan.

The inspector, [*note*,—觀察使, Kouan-tcha-che, an office corresponding with that of Tao Tai 道台], makes a round of these establishments, he inspects both professors and pupils, makes them explain the text in his presence, and gives them subjects of composition, keeps an exact account of their application or work and rewards or punishes them according to their zeal or indolence.

In spring and autumn a sacrifice is offered called Tche-tsai. The Inspector, the prefects and the sub-prefects proceed there in person and invite all the pupils to a great banquet.

Twice a year, in spring and autumn, the high dignitaries of Y-tchang-fou, of the six *ministries* and of the different administrations give out subjects for composition to the pupils of Tchang-kun-kouang—after having corrected the written themes they class them in order of merit. The names of the authors of the three first compositions are transmitted to a commission which proceeds to a new examination of the compositions and verifies the exactitude of the award.

The pupils of Tchang-kun-kouan who have satisfied the examiners occupy public positions.

Those who study in the four colleges are examined on a stated day in the sixth moon of each year. They follow

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moreover a daily course where they are questioned, and assist in the explanation of the texts.

At the close of these examinations fifty of the pupils are nominated pupils of the first class and have to compete again to obtain the degree of Batchelor or Doctor.

The same rules are observed in each province. The king's sons go daily to inform themselves of the condition of their father's health, and are present at his meals. Three times a day they assist at conferences where they both read, and discuss the text with their professors and the guests of the palace. They go to meet their professors, and reconduct them to the foot of the steps.

On the fifteenth day of each month they join together for a common reading preceded by a banquet. Each time that they have terminated the reading of one of their canonical books, a great banquet is given, a distribution of presents made.

Functionaries of inferior rank recently promoted ought, within ten days from the time of their nomination, to visit the members of Y-tchang-fou, the minister of officials, and of the administration to which they belong.

There is a palace called Tchong-y-kien, which serves for the residence of the descendants of kings of former dynasties who receive a subsidy consisting of rice and the revenue of certain territories devoted to their maintenance.

There is a formal prohibition to cultivating the area of the sepulchres of the kings of the former dynasties of Sin-lo, of Po-tsi and of Kao-ku-li.

Temples have been erected in honour of the founders of the ancient dynasties, and of persons who have rendered themselves illustrious by lofty actions and virtues. The local authorities repair to these in the spring and autumn of each year to offer sacrifices.

Outside the capital on the north, may be seen an uncovered altar where in the spring and autumn annual sacrifices are offered by the official of Han-tchang-fou for souls without an asylum. The same ceremony is performed in each prefecture, and in each district.

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During the winter season, the king causes mat-coverings to be distributed among the prisoners, during the summer, he has their prison cleaned, and their cangue and their irons moistened, so that these wretches may not suffer too much from the rigour of the cold, or from the intensity of the heat.

The king nominates an official expert in the act of healing, to whom he gives supplies of medecine appropriated for the treatment of sick prisoners.

The government distributes clothing and rice among those prisoners whose poverty prevents them from maintaining themselves.

Outside the capital there is a granary called Tchang-ping-tchan, [*note*,—or granary of uniform price, this institution goes back so far as the Han dynasty. It is due to the sagacity of the Emperor Ou Ti.—*Vide* Sze-tche-tong-kien, k. 6. f. 29] where rice can be purchased when the price of cereals has augmented. The directors of this granary buy up rice when it has reached its lowest value, which permits of their reselling it cheaply to poor people during times of scarcity.

There also exists a granary whose directors make loans in the spring to cultivators of the quantity of grain necessary for sowing their fields; this is made good to the granary in autumn, and remains there till the following spring when it is again lent out; by this means the sowing is renewed annually.

When inundations or drought have produced scarcity the king opens establishments throughout the kingdom called Tchen-t'si-tchang, [*note*,—establishments of public assistance like the institutions founded in 1879 in Chantung, Honan, Chan-si and Tchili] where assistance is distributed to the population.

Each year, in spring and autumn, the heads of the district and the sub-prefects proceed, conformably with the rites, to the ceremony of Siang-yu-tsiou [*note*,—literally the libations of the village. This custom dates from the highest antiquity, and recalls the love feasts of the ancients. *Vide*.—The Li-ki, k. 10 f. 45.]

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In the provinces, the village people elect a chief to whom each one must remit a contribution of rice and cloth.

In the spring and autumn, the inhabitants assemble at a banquet prepared at the common cost with a view to strengthening the bonds of mutual affection, and of affirming the concord uniting them.

When an illness or unforeseen catastrophe happens the people assist one another, and when one of them happens to die they assess themselves to provide the cost of the funeral, and of a double coffin, and ground for a grave. Upon the death of an official belonging to the third class or who may have exercised the functions of censor or of academician his sons and grandsons receive promotions, and in the first month of each year submit to examinations which permit of their attaining employment proportionate to their talents.

If the children of the defunct have not yet obtained any step, the officials of the third rank, and upwards, are authorized to interest themselves for the most studious of them, and to recommend them to the minister of public employment who examines them in the canonical books, and gives them employment proportionate to their talents. In the event of their giving, after their promotion, proofs of incapacity, the official who has recommended them incurs severe blame.

The competition for the degree of licentiate takes place every third year. The examination is divided into three trials: the first consists of two dissertations upon the books of Confucius; the second in a poetic composition and the historical resumé of a reign; the last comprises a series of questions to which the candidate must reply in writing.

The competition for the degree of doctor is divided into three parts: first the candidate must present a dissertation upon the Sse-chou and the Ou-king.

When this trial has been undergone in a satisfactory fashion the candidate is admissible for the second examination, consisting in a poetic composition and the historical resumé of a reign.

To satisfy the last trial the candidate must answer in writing questions based on all possible matters.

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The king personally interrogates the candidates who have fulfilled this series of examinations and proceeds to definitively class them.

An extraordinary examination session can be held on the anniversary of the king's birth.

At the time of great fêtes, the king proceeds to Hio-kouan, assists at the lessons which are given there and finds the opportunity of granting extraordinary promotions, and of making an exceptional examination of those whom he judges worthy of a literary degree.

The king is in the habit of offering frequent sacrifices in honour of Confucius, and of visiting different colleges to assist at lessons and conferences, where the professors and pupils are admitted or even to examine these latter in the rendering of difficult passages of the classics, as to their skill in shooting with the bow, or to give them subjects for composition.

At the close of the examination, the list of successful candidates is proclaimed in the Throne Chamber.

The king makes them presents consisting of wine, gilded flowers, and a parasol of honour, makes them assist at a theatrical representation, and then has them reconducted to the sound of music which escorts them for three days as a mark of honour.

Those pupils who have distinguished themselves upon the occasion of a visit of the king to the royal college see their names proclaimed on the very day itself in the throne chamber. They receive by order of the king a saddled horse, a court robe, and an ivory tablet. This distinction is of a degree more elevated than that granted in the preceding case.

At the commencement of the year, as well as of that of the great cold, and at the principal anniversaries, the king accompanied by the Princes, his sons, and by the body of officials, proceeds to the ceremony of the Ouang-kúe-li [*note*,—that of the three kneelings and nine prostrations]. On each of these occasions he sends an embassy to carry a letter of homage to the Emperor of China. The king, always followed by the princes, his sons, and by the body of officials, makes the

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salutation of the four prostrations in honour of the Imperial throne.

The king kneeling takes the letter which he places in the hands of his envoy, then makes three salutations, and accompanies outside the chamber the letter addressed to the throne, enclosed in a yellow box and preceded by bearers of emblems.

The king observes the same ceremonial when he goes to meet ambassadors returning from China; he receives them beneath a tent decorated with silks of five colours.

The king presides personally over the choice of presents to form the tribute destined for the Emperor of China.

The members of the royal family, as soon as they have arrived at the age of fifteen years, go to study at the college Tsong-hio. They daily decide by lot the duties which they should complete in order to merit a note (mark?) of satisfaction.

The minister of rites has the pupils of the four colleges interrogated monthly upon the matters which have formed the subject of their studies.

The names of pupils from the Capital, and from the province, the works which they have studied day by day, the names, titles, and qualities of their professors are registered in the archives of this minister.

Promotion is granted the Professor, if three among his pupils have been classed first in the competition for the degree of Doctor, or even if more than ten have obtained the degree of Batchelor or of licentiate.

The costume worn at the celebration of sacrifices, the costumes of the court, the official costumes are in all points similar to the Chinese costumes, [*note*,—this passage clearly shows us that the memoir was written before the Manchu conquerors had modified the Chinese costume, *i.e.* before 1616.] At the four great epochs of the year, at the eight great festivals, and at the end of each quarter, the people renew the hearth fire.

When a child is abandoned by its parents, the Han-tchang-fou or local authority, takes it, feeds it, clothes it, receives it under its protection, and charges itself henceforward with its maintenance.

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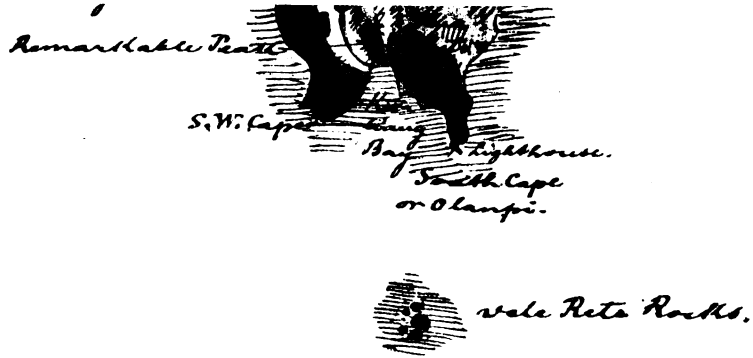
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GEOGNOSTIC MAP OF SOUTH FORMOSA.

- Alluvium.
- Limestone.
- Volcanic Tufa.
- Sandstone.
- Schists and Slates.

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ARTICLE III.

RESEARCHES INTO THE GEOLOGY OF FORMOSA.*

By GEORGE KLEINWÄCHTER, Esq.
Of the Chinese Imperial Maritime Customs Service.

ON a journey from the South Cape to Takow and on different other excursions which I undertook during my stay in Taiwan, I had occasion to make some observations on the mineralogical composition and geological formation of Formosa.

I am aware that they are imperfect and only comprise some parts of that island, a fact which might deter me from giving these notes publicity, were it not, that even a few established facts may be of interest and further the object of true Geology, which is to arrive at a complete knowledge of the constitution and history of every part of our globe.

Formosa must still be considered as a "terra incognita." We know that large mountains nearly bisect the island, that the plain on the west is inhabited by the Chinese and the East by Aborigines, socalled Savages. We know what her soil produces, but we know not, what her soil consists of and what treasures are hidden under it except in the northern parts, where now Coal mines and Petroleum wells are worked. Names have been given to the most prominent peaks and their heights have been ascertained or estimated; but beyond that nothing is known of the outlines of these mountain ranges or the valleys between them; and of the physical aspects of the East coast we are still less able to judge, it being closed to our view. This is however not astonishing. Those whom their vocation leads to this island, have other pursuits to attend to and those, who did spend a few days in the interior, went there out of curiosity or for Ethnological studies. The

* Read before the Society on the 17th April, 1883.

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attraction of the Savages naturally led to a neglect of the country they live in, hence few observations of a geographical and none whatever of a geological nature have ever been made or brought to notice, at least as far as the South and centre of Formosa are concerned.

Want of time has also prevented me from making long travels of exploration and obliged me to confine myself to South Formosa only, *i.e.* to that part of the Island which lies between the 22nd and 23rd degrees of latitude.

The following are the results of my investigations:—

The southernmost end of Formosa on an average 5 miles broad, is protected against the waters of the ocean by two hill ranges, which run along the east and west coast; the one, called the Gooswa Promontory extends from the South West Cape in a straight line 7 miles northwards, its two highest points in the middle and towards the end being 538 feet and 627 feet high, respectively. The other range commences with the South Cape, runs gradually rising towards northwest, opens into a broad plateau and turning to N.E. terminates at the Savage village Shamalee. Four miles to the north west of the South Cape is a peculiarly rugged hill, 1,035 feet high, from which the land slopes gradually towards the east range forming another plateau. From Shamalee westward extends a double peaked ridge, and south of this the land is further divided by two parallel ranges, rising to more than 2,000 feet, one of which terminates in a cone shaped mountain,—Remarkable Peak,—1,083 feet above the level of the sea. East of the Gooswa Promontory and Bay hill, which is a small isolated hill, south of Expedition Bay, lies a level tract of land, at its widest part 3 *li* broad. In the middle of this, at the foot of the Shamalee range is the District Capital Hêng-ch'un-hsien, and in its northwest corner at the mouth of a broad river lies Chê-chêng *sive* Langchiao. A mountain *vis à vis* to this walled village and bearing the same name forms the link between the hills south and north, divided from the one by a deep chasm and from the other by the Langchiao river.

Turning now to the composition of all these capes, moun-

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tain and hill ranges, we find in the cliffs at South Cape abundant remains of corals, which make up almost the entire mass. The crest of the east range is a series of limestone rocks with fractures and fissures, and the west range shows the same towards the seaside, but its top and inland slopes, as well as the surface of South Cape and the eastern slope of that range are covered with calcareous sand. The beach round Kualiang Bay consists of fine coral sand, and numerous recent Zoophytes red and white are found. The other mountains are thickly wooded in luxuriant tropical vegetation, the trees and shrubs which cover them up to the summits, have protected their surface from the wasting influence of atmospheric agencies, their underlying formation therefore is not so apparent to cursory observations. At one spot, however, the waters of an extensive spring have laid it open and disclosed strata of limestone. This spring, by the way, is situated in the territory of the Kualuts in a beautiful forest. Women and children of the savage tribe were sitting around it and filling their bamboo tubes with water, when I approched on the way to their village. As my escort informed me, this spring has high qualities in curing wounds and smallpox. It belongs probably to the class "Earthy waters" of which the chief contents are sulphate and carbonate of lime. The cone of Remarkable Peak is of compact limestone, limestone rocks reach out of the water at several places along the shore of Kualiang Bay, and within the walls of Heng-ch'un-hsien I again found a large pile of Limestone Rocks. The soil which forms the upper layers in this district is throughout of argillo-calcareous nature, varying from soft earthy shale at the foot of Remarkable Peak to fine yellow clay exposed by the rivulets of the plain.

On the mountains between Langchiao and the Pacific Coast "bright flames" have often been seen "jutting out of the hard-baked earth," a statement which, as I have not been there myself, must at present suffice for our researches into the composition of that region, though all details as to the height at which this phenomenon was seen and as to the nature of she ground are wanting. The hardbaked earth probably was

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thale or mudstone, similar to that, which I found on Sugar loaf hill (see further on). The flame may be caused by the ignition of sulphuretted hydrogen, which would point to volcanic action, or by the ignition of the vapours of a petroleum spring, which would point to underlying strata of coal or bituminous shale and sandstone cavities. On the whole I think the latter explanation more probable. Coal indeed has been shown to me by the District Magistrate as having been found within the limits of his jurisdiction. The Langchiao river finally gives evidence of Sandstone by the reddish fragments which it contains.

Let us now follow the military road, which connects this southernmost part of Formosa with the great plain. Immediately after leaving Langchiao it passes over the east side of a low hill, apparently a sanddune, which forms Langchiao point, goes along the bay of the same name on a strand of coral sand and ascends the slopes of a sugar loaf shaped hill, 411 feet high, which fall steep to the sea and consist of mudstone containing iron. From here stretches the Liliang ridge 6 miles northward, the two southern summits of which rise to the heights of 2,263 and 2,437 feet, and the northern one, near the town of Hongkong, to 3,365 feet.* The gentle slopes of this range form a "raised beach," below which a second one has formed, covered with large sandstone pebbles, débris of the formerly surfworn upperterrace. Some of these are red, others variegated, showing yellow, bluish, reddish and purple lines, some shew streaks of quartz, all of them sparks of mica. Corals and coralsand do not reach beyond Langchiao Bay. At one spot, among others, where a spur reaches the sea, the road was cut through the solid rocks and disclosed dark red breccia. Horizontal lines and Tideripples were visible at different places on the sandstone cliffs at a height of about 50 feet. Further on the strip of land, which runs between the sea and the mountain range, gradually widens into a sandy tract, on which a few acres have been cultivated with rice and sugar. The cliffs are overgrown with brushwood; but where torrents break over them, white sandstone rocks (quartzites)

* These figures are taken from the "China Sea Directory."

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are uncovered, and a section showing huge boulders of the same material covered by gravel and sand was also laid open to the eye.

The town of Hongkong is beautifully situated, 30 li from Langchiao, on an alluvial tract of dark sand covering strata of flagstones, which extend to the sea and form a bar round the shallow harbour. They are deposits from the two mountains, which here meet the Li-liang Sua. The coast line northwards shows shingle of a similar nature; houses and walls are built of these dark-grey sandstones; they are less micaceous than the before mentioned red ones but are mostly traversed by veins of quartz; of the specimens collected one shows crystalization, the other both this and slaty texture. 5 li north of Hongkong another mountain torrent enters the sea, its banks are precipitous and at its mouth a dark cliff rises, which from its shape is called "Saitou," i.e. Lion's head.

2 miles further on, on similar ground as Hongkong, also pierced by a small river and surrounded by a stonebar, lies the village of Chetonka. The same may be said of Namchieh, the next station on the road. Except at these points the coast is bold and steep, the hills in some places descending almost to the waters edge. On one of these projections, where a fort has been built on the rocks, I met with traces of coralline limestone; otherwise this part of the coast consists of white sandstone cliffs like those before Hongkong.

From Namchieh I made an ingress among the mountains. After crossing the alluvial plain, I arrived at a gorge through which a river flows; from its entrance a level terrace extends towards the seashore, and at the other side a narrow valley opens to the left and right, partly cultivated. I followed the river eastward and ascended one of the hills, where I had opportunity to observe the physical aspects of the neighbouring mountains: this district is made up of detached rounded hills and short anticlinal ridges, whilst parallel ranges striking from North to South are the general character of the southern system. The scenery here is also wilder and more picturesque.

The specimens collected near Namchieh belong to the Clayslate group, of various description and different gradation of metamorphosis.

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1. Hard and compact, sub-crystalline fine grained slate, splitting into plane layers.

2. Somewhat arinaceus rough feeling shale, not very fissile, rather friable.

3. Shining, foliating schist.

The last named was by position the lowest having been detached from the rocky bank of the river, which washes these schistose strata.

From Namchieh the road winds around the Chao Shan, 1,340 feet high, and enters the great plain. The ground becomes darker and the beach presents a deep black sand, which continues all along the coast as far as Takow. The mountains here recede and stretch in a North-North-East direction to the foot of the Kueilei Shan (i.e. Punch and Judy Mountain) which is the backbone of the southern central range.

The hills northwest of this I have examined. They are throughout a mass of black shale of slaty, not schistose structure, much like, though inferior to the so-called roofing slates found in European primary districts. What the bamboo is to the Chinese, the slate is in many respects to the Savages, who live on the steep flanks of these rugged and barren mountains. The walls and roofs of their houses and granaries are composed of slate, slate plates are the shutters placed in front of the openings which do service as windows and doors, blocks of slate serve as seats, on slate again they crush the millet. This millet and a kind of potato, called "Wassa" in the Gali language, are the only produce of these regions, the one growing in the valleys, the other on thin layers of dark soil, which cover the lower hills.

About 2 miles North of Bankimsing a mountain stream has broken through the outskirts of the Kueileishan; a terrace of clay of about the same height as that of the Namchieh shows also here the former level of the river; the rocks at one side of the pass consist of purple coloured shale and nearly horizontal strata dipping from West to East are visible crossing the strike of the hill. Past this gorge valleys open towards the North and South; the latter turns Eastward and reaches to

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the foot of the Kueilei mountain, which here rises abruptly to a height of 9,050 feet. The ranges flanking this valley and resting on or issuing from the mainmass, at an elevation of about 4,000 feet, partly slope at an angle of about 25°, forming terraces at some places, and partly fall abruptly. The river bed, at the season I visited it, in February, contained but little water, as all the other streams of a similar nature, which in summer, however, are furious and almost impassable torrents. This river bed, when seen from the heights, looks like a white band wound through the brushwood. The stones which cover it and which extend far out into the plain, till hidden from sight by the overlying clay, are particularly interesting, because they give us a clue to the mineralogical composition of the principal mountain from which they come. Besides Black Slates, I found the following fragments:—

1.—Hornblende-schist, with flakes of mica, traversed by quartz veins, coated with iron and waterworn crystals of felspar;

2.—Felstone-Porphyry, hard and compact veined and covered with white felspar, which shows an uneven and splintery fracture and is highly crystallized.

It remains to add, that throughout these masses of Sandstones and Slates I have found no organic remains except a stem of wood inclosed in a nodule of ironstone which I picked up somewhere near Hongkong. Although this does not prove that there are no fossils embedded, they are certainly rare, as may well be expected, considering the nature and age of these rocks.

The above notes and observations, though they may seem scanty, nevertheless enable us to draw the following deductions:—

1.—The highest central mass of mountains in South Formosa is of primary age, consisting of crystalline schists, broken through by igneous rocks, such as Porphyries.

2.—The mountains flanking the highest central mass to the North-west, West, and South West as far as Namchieh are made up of Silurian Slates and Shales.

3.—The hill ranges from Namchieh to Hêngch'unhsien are

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composed of the following alterations of strata, traversed in some places by veins of quartz:—

a. Arinaceous shale, which is apparently a transition from the clayslate to ——

b. Darkgrey micacious flagstone;

c. Grey sandstone;

d. White sandstone (quartzite);

e. Red breccia (conglomerate);

f. Red Sandstone.

All these rockmasses except the white sandstone (Silurian) which is found lowest on a level with the sea, are probably Devonian deposits, lying on Silurian strata and overspread by the Carboniferous System which contains seams of coal and ferruginous shale and ironstone.

4. The district south of Hengch'un-hsien was originally a Coral Island.

So much for the mountainous part of South Formosa. The plain, however, so important and well known from an economical point of view is not less interesting geologically. It extends from Pangliao northward through the whole western part of the island; a series of hillranges, which approaches the seashore near the city of Taiwanfu, divides it into two parts, the southern of which only falls within the boundary of this paper. This, the most fertile district in the whole island, is an alluvium of posttertiary origin, a rich loam derived partly from the shales of the Central Mountains partly from the Sandstones south and partly from the Limestone hills, which here and there reach above the level of the lowland. These are the great and small Kangshan, the Whale back, Apeshill, Saracen's head, Fêngshan, and, still surrounded by water, but belonging to the same category, Lambay Island near Tangkang.

Apeshill or Taku Shan (beat the drum-hill, so called because of the rocks dangerous to navigation, which lie at its foot and which make the junkmen appeal to the Gods by beating the gong) has been very well described by Dr. Guppy in his paper

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"Notes on the Geology of Takow"* and correctly characterised. It remains for me but to determine the period, in which it originated, therefore it is necessary to particularize the various kinds of Limestone and allied rocks found, and the fossils, they contain. We have:

1.—Compact Limestone, a hard smooth fine grained rock, generally of bluish grey colour;

2.—Saccharine or Statuary Marble, fine grained, white, resembling loafsugar in texture;

3.—Oolite, composed of grains connected by a calcareous cement;

4.—Marl, friable compound of lime and clay;

5.—Chalk or rather indurated carbonate of lime;

6.—Red clay.

To Dr. Guppy's List of Fossils only one specimen is worth adding, but an important one, namely the coinshaped, foraminiferal, shell Nummus laevigata, which however is not so much developed that I could speak here of Nummulitic Limestone. But it serves us as a guide in fixing the time of the last great upheaval of Apeshill, i.e. the beginning of the Tertiary Period. There are traces of the cretaceous system, but the main composition of Apeshill, the plateau and its fringes are decidedly Oolitic, while I am inclined to think that the summit of Apeshill and the fundamental rocks reach as far back as the Carboniferous epoch. The characteristic features of the Mountain Limestone: subcrystalline, intersected by joints and thus breaking up in large tabular masses—as well as the fragments of older corals (Lithostrotia are abundant) which are spread about below and form part of the earthy varieties, point to it. Examination of the caverns and fissures, which Dr. Guppy recommended to any resident at Takow, did not bring forward anything particular, so far as I have been in them. The fissures form a labyrinth of subterranean passages of varying width, as much as 30 feet deep, and the caves reach down to an immeasurable depth; in fact Apeshill is a vast cave, to which access would be easy enough, were not an amount of

* Journal N. C. B. of R. A. S. vol. XVI, 1880.

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curiosity required that would surpass wisdom. Some of the smaller caverns, which I entered, presented stalagmites and stalactites, also columns, but none very extraordinary. The floor deposit consists of calc-tuff. Bones of goats and cattle, which fell down and died there are to be met with; of living beings large spiders, lizards and monkeys have their abode here.

Whaleback Hill is the sea bottom tilted up by subterranean force. One half of the broken crust remained standing at angles of 25-30°, while the other half tumbled together. The rocks present the petrified bottom of the ocean with its shells in situ; but it is impossible to determine by the fossils, with which of the three (not only two) traceable upheavals of Apes-hill, Whaleback simultaneously arose.

Fêngshan (Phœnix-mountain, so called from its birdlike shape) is also limestone formation; it lies 6 miles South of Takow, near the Coast and its rocks reach into the sea. From Fêngshan North-east a low line of hills continues which has at one time most probably been a line of Sanddunes as the Takow spit is at the present day.

At the mouth of the Tangkang River, 9 miles S.W. from the town of the same name, lies the small island Hsiao Liu chiu (a name referring to the Chinese idea that Formosa in ancient time formed part of the kingdom of Liuchiu). Lam-bay Island, as foreigners name it, is of similar origin to Apes-hill, but of more recent age, not older than tertiary. The fossil shells embedded in its limestone differ not at all from species at present in existence. The island is surrounded by living coral reefs, which at ebb-tide are visible above the surface and extend far into the sea, where they shimmer through the waves from a depth of 10 to 20 fathoms, so clear is the water here. The beach at the Eastside of this little isle is covered with white coralsand and the greatest variety of Cockles and shells is found, a remarkable contrast to the black shore of the opposite mainland, on which no trace of living beings is met, save crustacea burrowing in the sand. At the Southwest point of the island are some not very extensive caverns. The islanders informed me, that when they, or rather their grand-

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fathers, settled there (120 years ago), they found human bones in them and a table of stone. Chinese, it appears, prefer to keep away from caverns: on Apeshill they fear the monkeys and here, the ghosts.

In crossing from Lambay Island to Tangkang which town lies on indurated mudflats, the material of which was carried down from the Slate mountains by the same river, which they now embank, one sails over a depth of more than 300 fathoms. Such an extraordinary depression is most singular in the Formosa channel, which on an average is only about 20 fathoms deep, so much so, that the Commander of a British gunboat, who first discovered it, may be excused for taking this spot for the submerged water of a vulcano. The geological condition of the surrounding land speaks against this assumption, and we cannot, with due regard for the local circumstances explain it otherwise than as a chasm, which is gradually filling up.

From what I have said up to the present, it would almost seem as if the popular idea, "Formosa is a volcanic island," was altogether wrong. There is in truth no trace of recent volcanic eruption in the districts above described, but very close by, only 3 miles Northeast of the port of Takow is a tract of land, the peace and quiet of which has never been suspected by Takow Residents as hiding the recent seat of action of the subterranean forces, and it was not until in reading the "Taiwan fu chih," I came across a passage recording the last eruption, that I myself visited those hills. They are the "Chih Shan" known to foreigners as the Pineapple hills, where the most delicious fruit grows, that Formosa produces. The chapter of historical events says: "In the 61st year of Kanghsi (i.e. 1722) in summer Chihshan opened 8 chang (80 feet) long and 4 chang (40 feet) wide; black earth (mud) came out; on the 2nd day, by night, fire came out, several feet high;" and the Mountain and River chapter notes with reference to Chih Shan, the name of which is also explained as derived from the colour of the ground, that "sometimes fire is rising."

There we have an accurate description of a volcanic outburst from a Chinese record and quite in accordance with the theo-

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ries of foreign science. The fire was, of course, only visible by night because it was not fire, but simply the glowing light of the ejected material, and this, described as black earth ('hei tu') was hot mud, which in the usual course would afterwards assume the reddish brown colour of iron dust. This was the case here; for on my exploring visit I found the hills to consist of a light and porous reddish yellow earth, very much like clay, but being in reality tufa, the chemically transformed vulcanic mud, and on the surface at some places thin layers of tuffstone, the loose tufa cemented. The district covers about three square miles and includes a small lake; it is the outcrop of not one only, but frequent small eruptions at different places. One spot, where an outburst of mud had taken place, I have traced on the extreme western hill., 3 miles East of Whaleback, and there are several points which render it probable that this is the one alluded to in the records. Where the vent was, is now a pool of water, and on the south side, where the accumulation is higher than on the northern, a thin crust of scoriæ is found. Not far, S.E. from the supposed vent, I noticed a vertical cutting of a dyke, which shew the following interesting sequence of layers, from the top downwards.

Soft Ground,
Scoriæ,
Yellow Tuff,
Grey Tuff,
Bluish Black Tuff,
Dark Yellow Tuff,
Light Yellow Tuff,
A Dark Yellow Line (harder).
Whitish Tuff,
Dark Yellow Tuff,
Scoriæ,
&c., &c., &c.

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I am unable to explain the variation of the colours otherwise than that the different materials deposited contained different proportions of lime and silica. Among the fragments thrown up I have especially to mention a large piece of rock-crystal and one of white sandstone, which indicate the deeper strata.

Hot Springs are also said to exist in this district according to the "Taiwan fu chih;" but I have not found any. A river called Liu 'huang chiang (Sulphur River) rises here and runs into the Lagoon at Takow; but its name may be derived from the Sulphursprings at the foot of Apeshill.

Northeast of Chihshan commence the outrunners of the mountains, which, as above-mentioned, bisect the Formosan plain. My stay in Takow, however, has not been long enough to allow of my exploring them and the climate of the 22nd degree of latitude is not in favour of outdoor-exercise.

From this description of the geological condition we may now deduce the following series of evolutions to have taken place, which together make up the Geological History of South Formosa and to some extent of the whole island.

1.—First in order must be placed the deposition of the crystalline schists, which probably correspond with F. von Richthofen's Sinian System. By folding of these, the central mountain ranges originated.

2.—A period of volcanic activity succeeded, to which the falsitic traps owe their existence.

3.—Then followed abrasion of the primary mountains from which fresh clayey deposits at their base, the slates and shales of the present day were derived; sediments of a sandy nature were washed on, and while the sea was rising more and more during the Silurian and Devonian periods, all those strata were accumulated, which now form the mountainous district of South Formosa. The fissile sandstones and arinaceous shale near Namchieh show where the two substances, sand and clay, joined.

4.—At the end of the Devonian Period the land appears to have risen again. The red conglomerates which occur at the

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height of about 200 feet above the present level are the remains of a then gravel or pebble beach.

5.—At that time also vegetation flourished and the surface of the ground was overgrown with plants. The sandy shore was studded with that low kind of Palmtree, Cycadeae, which we now find along the sandy bank of the plain; for an iron-pyrite has preserved us a piece of the trunk showing the same organic structure.

6.—Periodical inundations and gradual submergence of the land followed; new sediments accumulated and covered that primary and subsequent vegetation, which compressed altered and mineralized we now find as seams of coal.

7.—Earth movements or Crust motions seem to coincide with this, the Carboniferous period. Vulcanic action had long since ceased on the Formosa as it then existed, but manifested itself at the sides, giving origin to the basaltic Pescadores in the West, the Pinnacle group, Tiau-su Island in the North East, and Harp Island, which in 1853 was still in a violent state of eruption, on the East Coast. The volcanic districts near Tamsui and North-east of Taiwanfoo are also proofs of the volcanic activity, which developed at the foot of the Central Mountain ranges, at first under and afterwards above water. Under these the subterranean forces worked by upheaving the mass, too strong to be disrupted, and while the island thus more and more rose above the waves, which surrounded it at the end of the Carboniferous period, its sides gradually subsided, thus contributing to the receding of the sea and subsequent denudation.

8.—Meanwhile corals had commenced their structures on the sedimentary bottom and built their reefs around the land. Thus in the South, for instance, Remarkable Peak originated, which now as a compact limestone cone points into the air, and a series of reefs extended around it. Simultaneously with a general rising of the island those first reefs as well as the ground, to which corals had attached themselves, rose above the surface of the ocean. The coral growth continued not on the original rocks, but around them, forming a new series of reefs, till after again rising the whole formed a coral island

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corresponding in all its characteristics with the coralline islands existing in the Pacific Ocean, at the present day. There, a fringing reef of coral is often found immediately attached to the land, whilst in many other cases the reef surrounds a volcanic island, the intervening space of irregular, but nowhere of great width, forming a lagoon or channel of still water, protected by the reef from wind and waves. The reefs very often form an arc, the convexity of which is towards the prevailing wind, and a straight line of reef not generally rising above the reach of the tide, forms the chord of the arc. Here at the South end of Formosa we have two Mountain ranges, Coral-reefs built up by generations of zoophytes, now raised high above the sea, solidified by age and chemical agency and transformed into compact limestone. They form an arc open towards the South, whence for six months during the year the South West monsoon blows and evidently has blown for ages, and as the reef which formed the cord of this arc, we may identify the plateau between the South and South-west ranges, which, except in the middle is lower than the other hills and was at one time still below the level of the sea, whilst the higher reefs already surpassed it. The hill ranges within the circuit may be looked upon as the sedimentary bottom, raised by previous earth movements, answering to the volcanic rocks to which the corals attached themselves and around which their fringes extended. The navigable passage spoken of as leading through the reef into the inclosed lagoon is found at Langchiao, but it is by no means accidental, that this opening should be there; for as the convexity of the arc is towards the wind prevailing in summer, so this passage has been kept open by the North-east monsoon which during the winter months was driving the waters of the Formosa channel into the lagoon within the reefs. In consequence of a third upheaval, the lower reefs also rose to the surface and the channels of still water which were between the reefs and the land emptied themselves leaving behind layers of mud, clay and sand as proof of their past existence and as a foundation for the fertile valleys that are now under cultivation.

The second great Limestone formation, Apeshill, is of a somewhat different nature. It seems to be a link in a series

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of barrier-reefs, which stretched along the whole South-west Coast of Formosa. Like the oldest rocks of the South Cape district it also was built up during the time of subsidence (Carboniferous period), hence its great height of about 1,000 feet, not reckoning the probable depth under the surface, and upheaved at three consecutive times. It stands witness to the different periods, which intervene between the Carboniferous and the Tertiary, bearing traces of the clayey and cretaceous sediments which were deposited during that time in the Formosa Channel.

9.—While the denudation of the mountains went on, and afterwards by torrents of rain, which deepened the channels, widened the valleys and broke through the rocks, forming those gorges, through which now rivers rush into the sea, débris were carried down and gradually filled up the shallow sea between the land and the outlying islands; fresh sediments were washed on to these, attached themselves and gradually connecting, formed the outline of the present plain.

10.—At the time of the Dutch, towards the middle of the 17th century, new Formosa was so far formed that only shoals and flat islands, Anping for instance, were still unconnected with the mainland. South of Fêngshan a large shallow Bay existed. The land generally was so marshy that the Dutch laid their roads on artificial dykes. The plain extended more and more into the sea: the city of Kushia, built on the seashore (North-east of Apeshill) 150 years ago, now lies a mile away from the tidal waves; shallow lagoons have taken the place of former expanses of water; on former islands sugar cane is now planted, and the sportsman finds almost every year more of his snipeground turned into ricefields and new marshland consoles him for his loss. The almost visible elevation of this Formosan plain is, of course, not due alone to alluvial accumulation, but the subterranean forces, which already have begun to alter the surface of the plain, by throwing up hills (mud-volcanoes) have their share in this useful work of extending the land, as the slight crust motions, which accompany the frequent earthquakes, tend to raise it. Suppose that the present conditions continue, in from 50 to 100

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years, the inner harbour at Takow will no longer exist as such; besides having become too shallow for vessels of even the lightest draught, it may possibly be closed altogether by the masses of rock which tumble down from the sides of the narrow entrance, and although the outer harbour may replace it, it will not offer the same shelter as is found now within the precincts of Apeshill and Saracen's head. The open roadstead of Anping, already 2 miles away from the port, will be pushed out to sea more and more, and Tangkang, situated at the mouth of a powerful and for native craft navigable river, which rather deepens its bed, and already an important mart and centre of the junktrade between this part of the island and the continent of China, is likely to become the most suitable harbour and the principal seat of the Export Trade of South Formosa.



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ARTICLE IV.

FRAGMENS D'UN VOYAGE DANS L'INTERIEUR DE LA CHINE.

PAR

C. IMBAULT—HUART,

Interprète du Gouvernement Français.

I. EXCURSION A LA VILLE DE SOU-TCHEOU, CAPITALE DE LA PROVINCE DU KIANG-SOU.

En vue de Sou-tchéou—Histoire ancienne de cette ville—Etendue de la ville actuelle—Résidence du Gouvernement provincial—Administration de Sou-tchéou—Décadence de cette ville—Les femmes de Sou-tchéou—Les jardins de plaisir : leur description—Pagode du temple du Nord—Une école chinoise : de l'enseignement en Chine—Promenades dans les rues—L'agora de Sou-tchéou—Les conteurs chinois : Yen-tche ou Une cause célèbre chinoise, nouvelle—Peintures chinoises—Le camp—Un incendie—Superstitions chinoises : le *foung-chouéi*, récit d'une agitation superstitieuse.

Partis le matin, à l'aube, de la Concession Française de Changhaï, nous arrivions le soir même à 唯亭 *Oueï-ting (Y-ding)*,[1] bourg situé à mi-chemin entre 昆山 *Koun-chan (Quin-san)* et 蘇州 *Sou-tchéou (Sou-tseu)*, après avoir remonté tout le cours du 吳淞江 *Vou-soung Kiang*.[2] Là, nous avions ancré notre bateau non loin d'une canonnière chinoise destinée à protéger la navigation de la rivière, et sans nous mettre en peine des soi-disant marins qui en formaient l'equipage, ni du canon de bois, à l'air piteux et renfrogné, qui en ornait la proue. La présence de ce *navire de guerre* suffisait

1. Nous donnons la prononciation locale entre parenthèses.

2. Le *Vou-soung Kiang* se jette à Changhaï dans le Houang-pou et est décoré par les étrangers du nom de *Crique de Sou-tchéou (Soo-chow creek)* parcequ'il y conduit.

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pour tranquilliser notre batelier qui, comme tout bon *lôda*, se refusait énergiquement à naviguer la nuit, de peur d'être détroussé par des pirates d'eau douce ou des revenans imaginaires sortis de son cerveau fécond. Après une nuit relativement paisible, troublée seulement par le gong que nos turbulens voisins frappaient de temps à autre pour effrayer les voleurs, nous repartions aux premières blancheurs de l'aube et continuions notre route vers Sou-tchéou.

Cette grande ville s'annonce par le nombre toujours croissant des jonques et barques qui sillonnent le canal; au fur et à mesure que nous avancions nous apercevions de plus en plus distinctement dans le lointain, à travers la buée du matin, un amas étendu de maisons éclairées par le soleil levant et dominé par une haute pagode, spécimen classique de l'architecture chinoise, puis de grises murailles dont les créneaux se découpaient sur l'azur du ciel: c'était Sou-tchéou. Au dessus, fermant l'horizon et à peine visibles derrière un voile de brouillard, se dessinait une chaîne de hautes collines. Ces hauteurs bordent le 太湖 *T'aï-hou* ou *Grand lac* dont la plaine liquide se développe à l'ouest de Sou-tchéou, et, se continuant dans le lac même, y forment quelques grandes iles et un grand nombre d'ilots.

Après deux heures environ de navigation, nous atteignions les faubourgs: à l'entrée se voient les ruines d'un pont détruit par les rebelles t'aï-p'ing; partout on retrouve encore aujourd'hui les traces du passage de ces vandales chinois. On dirait que le gouvernement laisse subsister à dessein ces vestiges pour servir d'enseignement aux générations futures. Le long des rives, à droite et à gauche, de nombreux trains d'arbres équarris sont rangés symétriquement tout contre les immenses chantiers où la scie doit les diviser en planches de toutes dimensions.

Les faubourgs traversés nous entrions dans la ville par la porte de Lou (婁門 *Lou-meun*), appelée aussi 東門 *toung-meun*, porte de l'est: celle-ci se compose de trois forts bastions dont le premier est coiffé d'un pavillon élevé qui sert de corps-

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LA MONTAGNE DE LA TERRASSE DIVINE.

D'après un dessin chinois.

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de-garde, et de trois 水路 *Choueï-lou* ou portes d'eau. De là, nous suivîmes les méandres du canal enclavé entre deux rangées de maisons, et, heurtant ici et là des barques en charge et en décharge, à quai devant le yâmen ou prétoire du *t'i-tou* ou général commandant la place, nous fûmes nous amarrer au pied même des murs nouvellement crépis de l'Eglise catholique.

Sou-tchéou située par 31° 23′25″ latitude nord et 4° 0′25″ longitude est de Péking, n'est pas une ville d'hier: sa fondation remonte loin. Voici ce que les Annales rapportent sur son origine:

A l'époque de l'ancienne dynastie des 周 *Tchéou*, la principauté de 吳 *Vou*, qui occupait à peu près le même pays désigné aujourd'hui sous le nom de province du Kiang-sou, était sous la domination d'un prince appelé 闔閭王 *'Hô-lu ouang*, le roi 'Hô-lu. Ce souverain règna de l'an 514 à l'an 416 avant notre ère. En 484, 'Hô-lu, dont la capitale était alors à 梅里 *Meï-li*, non loin de l'actuelle 常州府 *Tch'ang-tchéou-fou*, voulut transporter sa résidence dans un endroit plus favorable et plus au centre de son Etat. Sur les conseils de son célèbre ministre 伍子胥 *Vou Tseu-siu*,[1] il fit choix de l'emplacement où s'élève à présent Sou-tchéou et y fit bâtir une ville. Cette cité eut huit portes, autant de portes d'eau et quarante sept *li* de tour.[2] Hô-lu y fit élever une tour immense du sommet de laquelle on apercevait toute la principauté de Vou: c'est du nom de cette tour 姑蘇臺 *Kou-sou-t'aï*, Terrasse de Kou-sou,[3] qu'est dérivé l'ancien nom de

1. Voir sur ce ministre, W. F. Mayers, *Chinese reader's Manual.*

2. Un 里 *li* ou lieue chinoise se compose de 360 步 *pou* ou pas. Le *pou*=1 m. 75 ; le *li* vaut donc 630 mètres. Par conséquent il faut 8 *li* pour faire une de nos lieues françaises.

3. Cette tour fut construite en neuf ans (經營九年始成): elle avait 300 *tchang* de haut ; du sommet on pouvait voir a plus de 300 *li*. Pour y monter on avait fait un chemin sinueux (作九曲路以登之). Voir le 蘇州府志 *Sou-tchéou-fou tche*, Description du Département de Sou-tchéou ; c'est dans cet ouvrage que nous avons puisé les renseignemens historiques que nous donnons ici et beaucoup d'autres qui sont épars dans cet article. (A. Wylie, *Notes on Chinese Literature*, p. 37.)

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Sou-tchéou, *Kou-sou*, qui est resté litteraire et poétique et que l'on emploie constamment encore de nos jours. En 916 de notre ère la ville fut entourée de murs en briques de deux *tchang* quatre *tch'e*[1] de haut et deux *tchang* et demi d'épaisseur. Plus tard, deux des portes furent condamnées, mais, pour en perpétuer le souvenir, on en grava les noms sur le mur qui les remplaça. Les murs furent réparés en 1662.

La Sou-tchéou de nos jours a une étendue moins considérable: elle n'a que quarante-cinq li de circonférence; les murs ont 5605 tchang de longueur: ils ont deux *tchang* huit *tch'e* de haut et un *tchang* huit *tch'e* d'épaisseur. Sou-tchéou n'a plus que six portes: le 齊門 *ts'i-meun*, Porte de Ts'i, ou Porte du nord (北門 *peï-meun*); le 閶門 *Lu-meun*, Porte de Lu, (en souvenir du roi Hô-lu) ou Porte de l'ouest (西門 *si-meun*); le 胥門 *Siu-meun* Porte de Siu (i. e. de Vou Tseu-siu ou petite porte de l'ouest (小西門 *siaô si-meun*); le 盤門 *P'an-meun*, Porte de P'an, ou Porte du sud (南門 *nan-meun*); le 葑門 *Foung-meun*, Porte de Foung, ou petite porte de l'est (小東門 *siaô toung-meun*); enfin le 婁門 *Lou-meun*, Porte de Lou, ou porte de l'est (東門 *toung-meun*). Sauf la petite porte de l'ouest, toutes ont des *choueï-lou*, passages pour les eaux ou portes d'eau. Chacune d'entre elles est surmontée d'un grand kiosque ou pavillon où sont casernés quelques soldats sous le commandement d'un mandarin militaire. Les murailles ont 57 bastions, 3051 créneaux et 157 tours.

Sou-tchéou, capitale ou chef-lieu de la province du Kiang-sou, est le siège du gouvernement provincial. Ce gouvernement se compose

1.° d'un 巡撫 *siun-fou* (vulgairement 撫台 *fou-taï*) ou gouverneur de province qui est *ex officio* l'un des vice-présidens du Ministère de la guerre de façon à commander aux troupes de la province. C'est à ce titre que le célèbre Li Houng-tchang, aujourd'hui vice-roi du Tche-li, alors gou-

1. Le 尺 *tch'e* ou pied=307 millimètres; le 丈 *tchang* vaut dix pieds (*tch'e*) et a pour équivalent 3 m. 05.

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verneur du Kiang-sou, dirigea, de 1862 à 1865, les opérations militaires contre les rebelles;

2.° d'un 布政使 *pou-tcheng-che* (ou 藩台 *Fan-taï*), trésorier général, ayant sous ses ordres un 理問 *li-ouen* ou trésorier adjoint;

3.° d'un 按察使 *an-tch'a-che* (ou 臬台 *Nié-taï*) juge provincial, secondé par divers mandarins appelés 經歷 *king-li* et 司獄 *sseu-yu*. De ce fonctionnaire dépendent également les mandarins chargés de surveiller le tribut en grains envoyé annuellement à Péking et de veiller à l'entretien des cours d'eaux (rivières et canaux) de la province.

Les troupes de la province sont commandées, sous la haute direction du gouverneur, par un 參將 *ts'an-tsiang* ou lieutenant colonel et un 總兵 *tsoung-ping* ou général de brigade.

Ajoutons à cette liste un inspecteur des Douanes, et un surveillant des manufactures impériales (織造 *tche-tsaô*): ce dernier a sous ses ordres un 司庫 *sseu-k'ou* ou trésorier, un 筆怡式 *pi-tie-che* ou secrétaire de septième rang et des 庫使 *k'ou-che*, gardiens du Trésor.

Le Département de Sou-tchéou est administré par un 知府 *tche-fou*, préfet; un 通判 *t'oung-pan*, sous-préfet (qui s'occupe des grains); un 教授 *kiaô-chéou*, inspecteur d'Université; un 訓導 *hiun-taô*, recteur; un 知事 *tche-che*, archiviste de l'intendant des gabelles et un 照磨 *tchaô-mô* ou mandarin chargé des sceaux. C'est ce dernier qui vend les boutons ou globules, en reçoit le prix d'achat et scelle les certificats.

La ville de Sou-tchéou elle-même est divisée administrativement en trois 縣 *hien* ou districts: ceux de 吳 *Vou*, de 長州 *Tch'ang-tchéou* et de 元和 *Yuan-hô*. A la tête de chacun d'eux est un 知縣 *tche-hien*, magistrat de district, ayant sous ses ordres un 縣丞 *hien-tch'eng*, adjoint; un 教諭 *kiaô-yu*, directeur des études; un 管糧 *kouan-léang*, fermier des grains, un 巡檢 *siun-kien*, surveillant et un 典史 *tien-che*, commissaire de police.

La juridiction des magistrats de district ne s'étend pas seulement sur leur propre district, mais encore sur la partie

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des faubourgs qui touche à leur circonscription.

Les appointemens des fonctionnaires diffèrent d'ordinaire selon les postes et les provinces: voici ceux des principaux mandarins de Sou-tchéou, d'après le 大清搢紳全書 *Tâ-ts'ing tsin-chen tsuan-chou*, Annuaire de l'Empire des Ts'ing :

Gouverneur	13000	taels.
Trésorier Général	10000	„
Juge provincial	8000	„
Préfet	3000	„
Magistrat de Vou-hien	2700	„
„ de Tch'ang-tchéou	800	„
„ de Yuan-hô	1080	„

Outre cela, il y a encore l'imprévu, les exactions, et tout ce que l'on désigne en français sous le nom de *gratte*, en anglais sous celui de *squeeze*.

Au point de vue administratif chinois, les postes sont classés en:

最要 *tsouei-yaô*, très important;
要缺 *yaô-kiué*, poste important;
中缺 *tchoung-kiué*, d'une importance moyenne;
簡缺 *kien-kiué*, importance ordinaire;

et on les considère suivant que leur circonscription est

衝 *tch'oung* fréquentée;
繁 *fan*, pleine d'affaires;
疲 *p'i*, fatiguante;
難 *nan*, difficile (à gouverner).

Le poste de Sou-tchéou est consideré comme très important (最要 *tsouei-yaô*) et il réunit les quatre classes ci-dessus.

Sou-tchéou était jadis une ville de plaisirs, de dissipation et de dissolution et, par suite, le rendez-vous de la jeunesse dorée, non pas seulement de la province, mais de tout l'empire. Aujourd'hui elle est bien déchue de son ancienne splendeur et le vieux proverbe tant de fois cité "En haut est le temple du ciel (le paradis); ici bas sont Hang-tchéou et Sou-tchéou" [1] a

1. 上有天堂下有蘇杭 *Chang yéou t'ien-t'ang, hia yéou Sou 'Hang*,

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cessé d'être vrai. Sou-tchéou n'est plus le paradis terrestre des temps passés et la peinture qu'en faisaient au dernier siècle nos missionnaires (lesquels la comparaient à Venise) diffère notablement de ce que l'on voit à présent. La dernière rébellion des *Hommes à grands cheveux*, d'une part, qui en a détruit une partie (*rus in urbe*) et brûlé ses faubourgs, et d'autre part, la proximité de Changhaï, ce Paris de l'Extrême Orient, ont porté un coup mortel à la splendeur de Sou-tchéou. Maintenant, c'est à Changhaï que les jeunes gens de qualité vont dévorer leur fortune, que les mandarins retraités vont jouir des écus amassés durant leur administration : la présence et la conduite des européens les excite et les stimule. Nombre d'entre eux imitent les "*diables étrangers*" et, tout habillés de soie et de satin, le nez orné d'une large paire de lunettes à monture en écaille ou en or, conduisent à grandes guides leur *dog-cart* ou leur *hansomette* sur la route de Bubbling-well, à l'instar des chefs ou employés des maisons de commerce anglaises et américaines.

A l'heure qu'il est, Sou-tchéou est désert, triste et morne: ses canaux, jadis encombrés, ne sont plus parcourus que par un petit nombre de jonques de passage. Les fameux 花船 *Houâ-tch'ouan* ou bateaux de fleurs " qui, au dire du P. Martini, ne sont destinés que pour le seul plaisir et divertissement, tous enrichis d'or et peints des couleurs les plus vives, plus semblables à des maisons magnifiques qu'à des vaisseaux " sont loin d'être aussi nombreux qu'au temps jadis. A peine en voit-on encore quelques uns, à sculptures finements dorées, à lanternes multicolores qui semblent errer çà et là comme des âmes en peine, mais les belles personnes fleuries (花娘 'houâ-niang) qui les habitent ne voient plus, au son de leurs instruments ou aux modulations de leurs chants, accourir une foule de jeunes gens aussi nombreuse et aussi distinguée qu'autrefois.

Les femmes de Sou-tchéou, dont la beauté est proverbiale dans toute la Chine, sont encore les plus belles chinoises de l'empire. Il nous a été donné d'en voir qui, toutes fardées qu'elles fussent, pourraient plaire à des européens. Ces

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hétaïres ont quelque chose en soi de gracieux et d'original qui ajoute un certain charme à leur personne. Elles savent toujours s'habiller avec goût: elles portent de jolies robes de soie ou de satin à couleurs voyantes, recouvertes d'un caraco non moins riche; leur chevelure, ornée de fleurs variées, s'éleve dans les airs, selon l'expression du poëte chinois, "*semblable à un amas de nuages*"; leurs sourcils sont légèrement noircis et allongés en forme d'arc; leurs yeux sont "*plus purs que l'eau des rivières en automne*" et leur voix est douce "*comme la brise légère du printemps.*" Une mince couche de fard et de carmin recouvre leurs joues et leurs lèvres; de longues boucles d'oreilles d'or ou d'argent font fléchir leurs oreilles, et des bracelets ciselés ornent leurs fins poignets. Leur démarche même, rendue balancée à cause de leurs petits pieds (deformité cachée sous d'élégants souliers brodés), ne laisse pas d'être fort gracieuse: à les voir marcher on dirait un frêle bambou secoué par la brise. Tel est en peu de mots le crayon des beautés de Sou-tchéou.

Mais le règne de ces hétaïres ne sera peut-être plus de longue durée: du moins leur pouvoir sur les chinois raffinés semble s'affaiblir. Ces derniers ne sont pas insensibles aux charmes de quelques dames européennes ou américaines, de mœurs faciles et de commerce agréable, qu'ils ont pu admirer à Changhaï, et l'engouement pour les beautés étrangères tend à se propager parmi les chinois de qualité. Encore que leur type diffère notablement de celui des chinoises, il semble qu'il ait un certain attrait pour les habitants du Céleste Empire. On a raconté qu'un riche mandarin qui aida le célèbre commissaire impérial Ki-Yng à conclure avec M. de Lagrenée le traité franco-chinois de 1844, Pan Tseu-tchen, avait voulu se passer la fantaisie d'avoir une femme européenne, mais que le prix qu'on lui demandait pour une jeune brésilienne étant trop élevé pour sa bourse, il en avait été réduit à faire confectionner et revêtir de vêtements européens un mannequin de carton ayant les traits d'une européenne.[1]

1. *Voyage en Chine*, par M. C. Lavollée, Paris, 1853, p. 370.

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Plus récemment, un mandarin de Hongkong, faisant visite à un jeune négociant anglais de cette ville, trouva ce dernier en compagnie de sa jeune femme. Le mandarin tomba en admiration devant elle et en suivit avec plaisir tous les mouvemens : puis, comme elle sortait, il dit au mari :

—Combien donnâtes-vous pour votre femme?

—Oh! répliqua le mari souriant à l'erreur singulière du visiteur, deux mille dollars!

Il pensait que notre mandarin se récrierait.—Eh bien! répartit celui-ci d'un air grave tout en feuilletant son portefeuille, donnez-la moi et je vous donnerai cinq mille dollars.

Etonnement du mari qui refuse naturellement : le mandarin va jusqu'à sept mille dollars. Le négociant se décide alors à lui dire que les européens n'avaient pas coutume de vendre ainsi leurs femmes : le mandarin se retira tout déconfit.

Les beautés de Sou-tchéou n'étaient pas toutes confinées dans les bateaux de fleurs : elles avaient surtout, et c'est là où l'on peut principalement les voir aujourd'hui, des maisons particulières ornées de tout le luxe chinois, d'où elles se répandaient dans les célèbres jardins de plaisir.

Au temps de la splendeur de Sou-tchéou, ces fameux jardins, actuellement encore les plus beaux ornements de cette cité, étaient le rendez-vous de la jeunesse dorée de la province. Au bord des étangs factices ou dans les kiosques élégamment perchés sur des amas de rocs fantastiques, on dressait des tables servies avec luxe, et une foule de jeunes gens, les gommeux de l'endroit et de l'époque, tout vêtus de soie et de satin, venait s'y divertir, discourir, boire en compagnie le vin et le thé que leur offraient des jeunes filles d'une séduisante beauté, et admirer les saules pleureurs "dont le feuillage, baignant dans l'onde, ressemblait, lorsqu'il était secoué par un coup de vent, à la longue chevelure qu'une naïade, au sortir des ondes, agiterait autour d'elle en faisant jaillir une nuée de perles." D'autres, se tenant par la main, se promenaient dans les allées tortueuses, devisaient ensemble ou badinaient d'une manière aimable avec les jeunes filles ; d'autres encore, assis à

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l'ombre des bosquets, faisaient entendre des chants et jouaient de la flûte, ou bien, animés par la verve poétique, se livraient des joûtes de poésies sur les mêmes rimes et traçaient avec grâce et légèreté de beaux caractères qui rappellaient, comme parlent les chinois, "*le vol du dragon et l'agilité du serpent.*" Le son des instruments alternait avec les brillantes modulations des oiseaux cachés dans le feuillage.

Hélas! les temps sont bien changés: où sont les neiges d'antan? Il vint un jour où les autorités de la ville, prises subitement d'une rage d'austérité et de vertu, défendirent aux "*irrégulières*" de venir planter leurs tentes dans les jardins. Ceux-ci perdirent tout attrait et ne furent plus fréquentés par les étudiants qui, au lieu de s'enfoncer dans la lecture et l'étude des monuments littéraires chinois les plus inintelligibles, accouraient s'y livrer à de joyeux ébats. Puis arriva la redoutable rébellion aux mains de vandales qui brûla les faubourgs, dévasta les palais, renversa les jardins, massacra ou enleva la population, et, derrière elle, l'armée impériale imitant dans la victoire la conduite sanglante des vaincus. A présent, les jardins renommés, réparés tant bien que mal, existent encore; mais la vogue a disparu: ils sont délaissés, ils sont morts. Le règne des hétaïres est fini, et quelques curieux viennent seulement visiter de temps à autre ces lieux de délices passées.

Encore que bien différens des nôtres, ces jardins ont un cachet d'originalité, un charme singulier et *sui generis*. Du reste, le chinois est né paysagiste et sait, même dans un espace restreint, imiter la nature. Ne vous attendez pas à y trouver, comme dans les nôtres, de longues allées bordées et ombragées de grands et beaux arbres, bien ratissées et semées de sable fin, ni des pelouses verdoyants encadrées d'une corbeille de fleurs multicolores, ni des bassins où des cygnes se baignent sous la rosée perlée d'un jet d'eau, ni encore des statues plus ou moins mythologiques, plus ou moins vêtues, qui semblent narguer les promeneurs: non, rien de tout cela; rien qui rappelle les Tuileries, les Champs Elysées, le Bois de Boulogne ou les Jardins de

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Versailles. Allez dans les plus célèbres jardins de Sou-tchéou, le 拙政園 *Tchouô-tcheng yuan*, le 滄浪亭 *Ts'ang-lang-t'ing*, le 獅子林 *Che-tseu-lin*, vous y verrez de petits étangs garnis de nénuphars, au centre desquels s'élèvent, sur des pyramides de rochers factices, d'élégants kiosques à toits recourbés dont les colonnes peintes et les poutres sculptées sont ornées de dragons aux couleurs éclatantes.—Dans ces kiosques se trouvent des tables de marbre poli et des chaises en bois de fer: c'est là que les lettrés aiment à prendre le thé en fumant, en devisant, ou en composant des vers inspirés par la vue de l'eau, des poissons ou des saules agités par le vent. Ces kiosques sont reliés les uns aux autres par de petits chemins étroits et rocailleux, qui promènent leurs méandres à travers l'étang: quelques uns sont en mosaïque représentant des animaux fantastiques. Vous verrez tout autour du jardin des galeries couvertes bordées de saules, puis, çà et là, des pavillons avec ou sans étage dont les salles sont ornées d'inscriptions, de vieilles peintures ou d'objets d'art européens, des petits ponts de bois ou de rochers jetés hardiment d'un kiosque à l'autre, des grottes à rochers fantastiques (qui sont censés représenter des dragons, des phénix, des éléphants et autres animaux extraordinaires) quelque fois des arbres microscopiques à qui la main du jardinier a donné une forme étrange.

Les jardins chinois sont aussi enfantins que le peuple qui les a imaginés: le coup d'œil en est fort gracieux et l'on est tout étonné de l'habileté avec laquelle le Le Nôtre chinois est parvenu à amonceler tant de choses dans un si petit espace;—on se figure le jardin beaucoup plus grand qu'il n'est en réalité: grâce aux chemins sinueux et aux galeries serpentines dont on est obligé de suivre tous les détours, c'est un trompe-l'œil perpétuel.

Le premier jardin que nous visitons est le 拙政園 *Tchouô-tcheng-yuan*, le jardin de la lente administration: il est situé à peu de distance de l'endroit où nous avons jété l'ancre et donne sur la rue côtoyée par le canal qui traverse la ville de l'est à l'ouest. C'est l'un des plus grands et des mieux entre-

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tenus: à l'entrée est un bureau où chaque visiteur donne une douzaine de sapèques. On exige cette modique somme, d'abord pour subvenir à l'entretien du jardin, puis, disent les chinois, pour empêcher d'entrer toute autre personne que des lettrés et des gens distingués.

Il s'y trouve plusieurs kiosques à tables de marbre et quelques pavillons à parois tapissés de nombreuses curiosités: plaques de marbre de 大理府 *Tâ-li-fou*, (ville du *Yun-nan* renommée pour cette production), dont les veines naturelles représentent des paysages variés; grandes glaces européennes achetées à Changhai et portant encore l'étiquette du marchand étranger qui les a fournies; pendules également étrangères qui, mal remontées, battent la campagne; laques du Japon, etc.

Au centre d'un petit lac s'élève sur des rochers un kiosque élégant: quatre ponts de rocailles y aboutissent. On lit sur le fronton l'inscription suivante:

荷風四面

Le parfum du lotus s'exhale de tous côtés.

Un grand pavillon, également au milieu d'un étang, porte le nom de "*Pavillon d'où l'on voit les montagnes;*" [1] au premier étage sont les tablettes de plusieurs anciens hauts dignitaires de la province. Un bâtiment spécial, le 筆花堂 *Pi-'houâ-t'ang*, Salle des pinceaux et des fleurs, est destiné aux inscriptions: les murs en sont tapissés. Dans la pièce du centre on lit l'inscription suivante due à un préfet de Sou-tchéou de la dynastie actuelle;

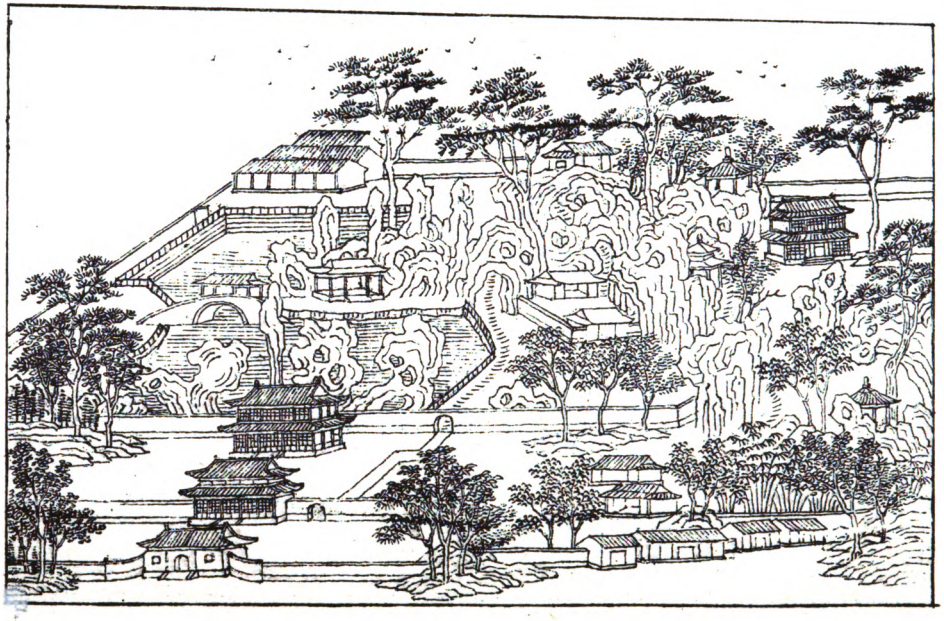
求通民情
願聞已過

Je désire pénétrer les sentiments du peuple;
Je veux entendre parler de mes propres fautes.

Dans une autre salle sont appendus au mur deux 對子 *toueï-tseu* ou pancartes dont les caractères se répondent mutuellement l'un à l'autre; en voici la traduction:

1. 見山樓 *Kien chan lou.*

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LE JARDIN DE LA FORÊT DES LIONS A SOU-TCHÉOU.

D'après un dessin chinois.

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承家節操尙不泯
爲政風流今在茲

Il existe encore de bons principes dans les familles;
Ceux qui exercent des charges doivent les prendre pour guide.

Une galerie couverte fait tout le tour du jardin; c'est le "*chemin à l'ombre des saules*" (柳陰路曲).

Dans un des angles est une petite grotte composée de rochers fantastiques: quelques orchidées poussent entre les fissures. Partout des arbres, des arbustes, des fleurs, des plantes de toute nature.

Par une petite porte ronde[1] percée dans le mur à l'angle sud-est, on passe dans un petit enclos annexe. C'est le 枇杷園 *pi-pa-yuan*, jardin des Pi-pa. Le pi-pa, en dialecte du pays bi-bô, est la nèfle du Japon, Eriobotrya japonica. Il y a dans cet enclos un certain nombre de ces arbres chargés d'excellens fruits: les chinois prétendent que l'on peut en manger autant que l'on veut sans inconvénient à la seule condition d'en avaler la peau.

Sur le mur, un facétieux lettré, sans doute après l'absorption de quelques tasses de vin "à l'ombre des bambous", a tracé les quatre lignes suivantes qui renferment un calembourg. Celui-ci roule sur ce que le nom de la *guitare* et celui de *l'Eriobotrya japonica* se prononcent à peu près de même *p'i-pa* encore qu'ils s'écrivent différemment.

枇杷不是這琵琶　若是琵琶能結菓
只爲當年識字差　滿城簫鼓盡開花

"Le P'i-pa *(l'eriobotrya japonica)* n'est pas la même chose que le p'i-pa *(guitare)*: ce n'est qu'un lapsus commis jadis par quelqu'un qui a confondu les caractères. Si le *p'i-pa (guitare)* pouvait avoir des fruits, les flageolets et les tambours se couvriraient de fleurs dans toute la ville."

En face du *Tchouô-tcheng yuan*, mais de l'autre côté du canal, est le 獅子林 *che-tseu-lin*, Forêt du Lion, jardin qui

1. Notons en passant que les chinois appellent ce genre de portes 月亮門 *yué-léang meun*, porte en forme de lune.

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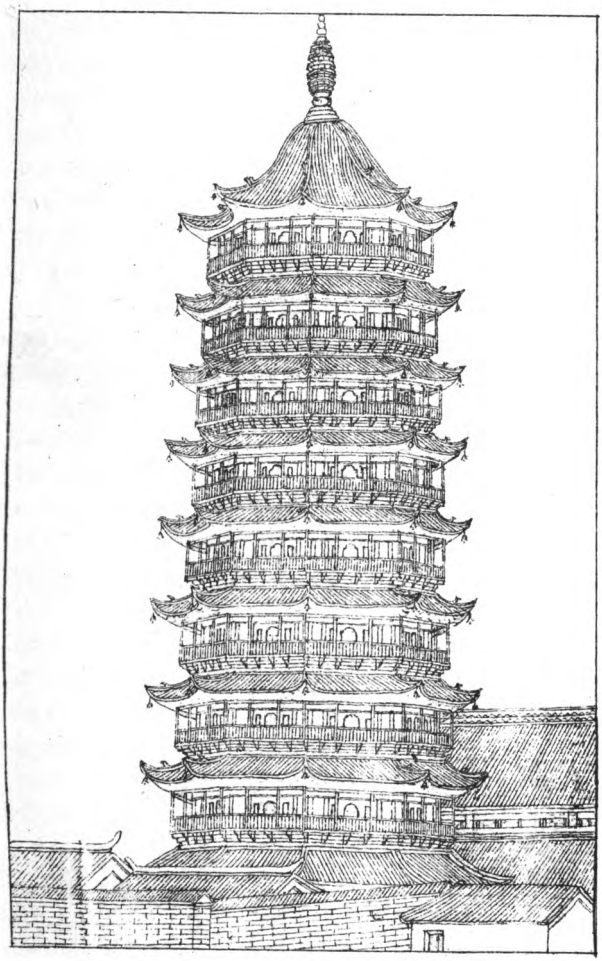
mérite d'être visité. Sous la dynastie mongole il y avait sur son emplacement un petit temple où un bonze célèbre de la province enseignait la *Loi* (法 *Fâ*-dharma) aux fidèles. L'Empereur K'ang-hi, dans ses excursions dans le sud de la Chine, le visita plusieurs fois. Sous le règne de K'ien-loung, il fut acheté par un fonctionnaire qui en fit un jardin de plaisir avec kiosques, lacs, pierres fantastiques. Il s'y trouvait cinq vieux pins, d'où le nom vulgaire donné á ce jardin: le jardin des cinq pins (五松園 *ou-soung-yuan*).

En suivant la rue parallèle au canal nous arrivons au 天后宮 *T'ien-'héou-koung*, Palais de la Reine du Ciel. La Reine du Ciel, ou, comme l'appellent encore les Chinois, la Mère céleste aux bons présages,[1] est la divinité bouddhique *Môli-tchê tien-pou-sâ*,[2] c'est à dire le Bodhisatva Maritchi déva. Dans la mythologie indienne, c'est la personnification de la lumière. La statue de la déesse est placée sous verre: c'est une grande femme ayant huit bras, dont deux tiennent en l'air les emblèmes du soleil et de la lune. De chaque côté sont des statues à l'air effroyable, peintes de vives couleurs, qui semblent servir de garde d'honneur à la déesse. Devant l'autel que la statue surmonte, trois brûle-parfums en bronze ancien. Tout auprès, comme les marchands de cierges dans nos églises, se tient un marchand de chandelles parfumées, de petits bâtons en écorce d'erable broyée et de bateaux de papier argenté qu'on a coutume de brûler en l'honneur de la divinité.

A un quart d'heure de là, nous débouchons sur la place du 北寺塔 *Pei-sseu-t'a*, Pagode du temple septentrional. Cette pagode, l'une des plus belles qui existent en Chine, a neuf étages; chose curieuse! elle est encore presque intacte, elle semble avoir été respectée par les rebelles et les impériaux qui d'ordinaire faisaient bon marché de semblables monumens. Par contre, le grand temple et la bonzerie ont fort souffert du

1. 吉祥天母 *Ki-siang tien-mou.*
2. 摩利支天菩薩

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LA GRANDE PAGODE DE SOU-TCHEOU.

D'après un dessin chinois.

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siège de 1863 et sont restés tels quels depuis cette époque. Moyennant quelques sapèques, un vieux bonze, cassé par l'âge et les austerités, nous ouvre la porte de la pagode: nous entrons avec quelques provinciaux venus également pour visiter Sou-tchéou et désireux de contempler la ville du haut du monument élevé, comme à Paris nos provinciaux vont admirer la Babylone moderne du sommet des tours Notre-Dame ou de la Colonne Vendôme.

Au-dessus de la porte de l'escalier on lit 湧現寶光 *Young-chien-paô-kouang*, Auréole étincelante qui brille d'un vif éclat. A chaque étage, des niches pratiquées dans le mur intérieur renferment des figures assises du Bouddha. L'escalier a 218 marches.

Du sommet de la pagode on jouit d'une vue splendide sur Sou-tchéou et les environs. A nos pieds s'étend une vaste mer brune de tuiles vernissées, de toitures herissées de toits recourbées et de chimères fantastiques, d'où émergent les mats de pavillon des *Yamen* avec leurs longues banderolles flottant au gré des vents, et quelques petites pagodes tout honteuses à côté de la nôtre: çà et là, des ilôts de verdure entrecoupant la monotonie du paysage, et des espaces vides où pousse l'herbe inculte, cachée sous des amas de briques ou des monceaux de tuiles brisées. C'est la ville immense avec ses jardins, ses pelouses et ses ruines. Près des remparts, surtout au sud, sont encore de vastes emplacemens couverts de débris de maisons et de palais, souvenirs vivans du siège.

Au temps de sa splendeur, Sou-tchéou comptait une population de plusieurs millions d'habitants: à peine aujourd'hui renferme-t-elle dans ses murs deux cent à deux cent cinquante mille âmes. C'est du moins ce que l'on peut préjuger à la vue de la ville.

Le temps toujours clair nous permet de distinguer tous les détails du panorama que nous avons sous les yeux: à travers une délicate fumée bleuâtre qui s'échappe des cheminées en bouillonnant et qui se fond lentement avec le brouillard du

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matin non encore dissipé par le soleil, nous apercevons la campagne *Sou-tchéouienne*, si l'on peut dire ainsi, et, à l'ouest, parfaitement dessinées, les hautes collines des bords du T'aï-'hou. Une légère brise vient secouer les petites clochettes suspendues aux angles du toit de la pagode et les fait tinter doucement et à intervalles réguliers.

Nous redescendons: on nous conduit près de là à une école d'enfants; c'est un spectacle curieux à voir mais assez étourdissant. Ne vous figurez pas une classe muette, penchée sur des classiques et attentive aux explications d'un professeur: rien de tel. Au contraire, imaginez-vous une école turbulente, assourdissante, où chaque élève récite sa leçon à haute et intelligible voix, chacun de son côté, ce qui forme le concert le concert le plus discordant que l'on puisse entendre, tandis que le docte maître, aux larges lunettes sur le nez, relit avec délices, sans paraître se soucier de tout ce tapage, quelque vieil et incompréhensible auteur. Le maître désigne à chaque élève le passage que celui-ci doit confier à sa mémoire et lui donne la prononciation et le ton des caractères qui s'y trouvent: l'élève retourne à sa place, et chante sa leçon de sa voix nasillarde; puis, à un moment donné, quand il la sait ou croit la savoir, il va se placer devant la table du maître en tournant le dos à ce dernier qui a son livre en main, et la récite au milieu du vacarme de l'école.

Au contraire de ce qui se passe chez nous, jamais le professeur, dans les premières années d'école, n'explique un ouvrage aux élèves. L'instruction et la méthode d'enseigner des chinois sont bien différentes des nôtres: en Chine, les premières années de l'enfance se passent à lire et à répéter à haute voix et à apprendre par cœur sans en savoir en aucune façon le sens, les phrases de deux livres élémentaires très difficiles par eux-mêmes, après que le *sien-cheng* ou professeur a donné seulement la prononciation et le ton de tous les caractères, et à écrire ceux-ci sur des petits carrés de papier séparés pour les retenir plus aisément et s'appliquer à manier

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le pinceau. Il n'est pas d'enfant, même après plusieurs années de classe, qui puisse vous expliquer une seule phrase des volumes qu'il sait réciter; les canoniques sont étudiés de même: on ne fait appel qu'à la mémoire des élèves sans jamais développer leur intelligence. Le mot de Montaigne: "*La mémoire est l'étui de la science*" est bien plus vrai encore chez les chinois que tout autre peuple. Au début, la mémoire est tout, l'intelligence, rien. C'est seulement au bout de quatre ou cinq ans en moyenne, après que l'élève, au prix d'efforts prodigieux, est parvenu à retenir intégralement, sans en comprendre une seule ligne, les ouvrages les plus inintelligibles de la littérature chinoise, que le professeur explique et commente alors ces derniers.[1]

Telle est la méthode ennuyeuse et peu intelligente que les jeunes chinois sont obligés de suivre: elle a au moins pour résultat de développer leur mémoire d'une façon prodigieuse: à force d'exercer cette faculté les lettrés arrivent à exécuter des tours de force vraiment remarquables, comme par exemple de réciter des ouvrages entiers quelquefois dix ou vingt ans après les avoir appris.

En sortant de l'école nous traversons le canal; sur la rive gauche, presque vis à vis de la grande pagode, nous visitons le 課桑園 *K'ô-sang-yuan*, Jardin des Mûriers, établi par un mandarin nommé Fan. On y voit des plantations de mûriers et une certaine quantité de grandes jarres en terre brune de Ningpo, enfoncées en terre jusqu'au bord, qui servent d'aquariums. Des poissons de mille espèces différentes, aux formes et couleurs plus ou moins extraordinaires, s'y livrent à des jeux folâtres. Nous regrettons notre ignorance profonde en pisciculture qui ne nous permet pas de désigner ces citoyens de la gent aquatique par leurs noms scientifiques, ni de reconnaître s'il en est parmi eux qui soient inconnus en Europe.

1. Voir notre traduction du 朱栢廬家訓 *Tchou Pô-lou Kia-hiun*, *Instructions familières du Dr. Tchou Pô-lou*, Péking—Paris 1881, préface.

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De là nous traversons la ville entière du nord au sud; nous suivons, au milieu d'une foule demi-nue, bousculante, curieuse, une rue assez droite que flanquent de nombreuses boutiques: restaurants, thés, chapeliers, tailleurs, marchands de soieries, ferblantiers, etc. Plusieurs parties de la rue sont couvertes de nattes, et garnies d'étoffes et d'enseignes pendantes au dessus de la tête des passans. Il y règne une atmosphère étouffante et une odeur particulière qui rappellent assez la fameuse rue des pharmaciens à Canton. Nous voyons beaucoup de librairies à rayons surchargés de volumes non reliés, posés à plat, d'où émergent de petites bandes de papier portant le titre de l'ouvrage. Il se publie beaucoup de livres à Soutchéou: aussi y sont-ils à bon marché. Les éditions de Soutchéou, connues des amateurs sous le nom de *Sou-pan*,[1] planches de Sou (tchéou), sont très estimées: elles sont fort nettes, et exemptes de fautes d'impression qui fourmillent généralement dans les livres peu coûteux. Après celles du palais de Péking, ce sont les meilleures de tout l'Empire.

A peu de distance du rempart méridional nous apercevons le 文廟 *Ouen-miaô* ou Temple de Confucius dont "*les murs d'enceinte brillent de l'éclat du vermillon.*" Il est semblable à tous les autres: même construction, même salle, mêmes tablettes, mêmes inscriptions, et même solitude. Dans les cours beaucoup d'herbes poussant entre les interstices des pavés: partout un manque de soin général. Du reste les autorités locales et les lettrés n'y viennent que rarement pour y accomplir quelques cérémonies, notamment quand il s'agit de présenter à l'illustre Saint les lettrés reçus aux derniers examens.

Non loin de là, presque vis-à-vis le yamen du Siun-fou ou Gouverneur de la province, est le grand jardin appelé 滄浪亭

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Ts'ang-lang-t'ing, Pavillons de Ts'ang-lang.[1] Au dessus de la porte on lit: 五百名賢祠 *ou paï ming hien sseu*, temple des cinq cents célèbres sages. Nous entrons moyennant une rétribution d'une dizaine de sapèques: comme ceux que nous avons vus, le jardin de Ts'ang-lang est rempli de jolis kiosques entourés d'eau, de rochers fantastiques (notons une grotte factice formée par ces rocs), de pavillons, de galeries, etc. Une grande salle contient les portraits des cinq cents sages accompagnés de notices biographiques: le tout gravé en blanc sur fond noir.

En face d'une autre jolie salle, "*le Temple de l'éclatante doctrine*[2]," se trouve un pavillon précédé d'une scène: il parait que l'on y joue parfois la comédie.

En quittant le Ts'ang-lang-t'ing nous nous dirigeons à nouveau vers le nord et, par un dédale de petites rues,

1. Ce nom de *Ts'ang-lang* est une allusion classique. Confucius, se promenant un jour avec ses disciples sur les bords d'un cours d'eau appelé *t'sang-lang* (dans le Chan-toung, au dire des commentateurs), entendit un enfant qui chantait:

滄浪之水清兮
可以濯我纓
滄浪之水濁兮
可以濯我足

L'eau du Ts'ang-lang est elle pure?
Je pourrai y laver les franges de mon chapeau.
L'eau du Ts'ang-lang est elle trouble?
Je pourrai y laver mes pieds.

Confucius dit alors: "Disciples! Ecoutez cette chanson: si l'eau est pure, alors il y lavera les franges de son chapeau; si l'eau est trouble, alors il y lavera ses pieds; c'est lui-même qui en décidera" (*Meng-tseu*, 下孟 *Hiâ-meng* chap. I § 8.)

Les poëtes ont vanté la beauté du jardin de Ts'ang-lang; voici quelques vers à ce sujet:

Le jardin de Ts'ang-lang est un endroit convenable pour inviter des amis:
L'eau qui y coule est plus pure que celle des lacs et des sources.
Tous les fonctionnaires doivent la regarder pour devenir dignes et intègres (aussi purs qu'elle).
Lorsqu'on se repose ici il faut penser au nom même du jardin.

2. 明道堂 *Ming-taô t'ang*.

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débouchons sur une grande place à l'extremité de laquelle s'élève le 三 清 殿 *San-ts'ing-tien* Temple des Trois Purs.

Cette grande et belle place est *l'agora* de Sou-tchéou : là se donne rendez-vous en quelque sorte une foule mélangée, grouillante, bruyante, ondulée en tous sens. Le paysan coudoie le lettré ; le couli, le fonctionnaire. Tous vont et viennent, s'arrêtent un instant aux devantures des petites boutiques, semblables à celles qu'au jour de l'an l'on voit garnir les boulevards de Paris, ou se courbent pour examiner les étalages installés par terre. Une vraie foire des environs de Paris. On y trouve tout ce qu'on désire: vaisselle neuve et ancienne, poteries, bibelots, bronzes, jouets, sucreries, vieux galons, tout git pêle-mêle sur de vieilles étoffes déteintes par la pluie et le soleil. Ici, un marchand de vieux habits, installé au centre de ses guenilles empilées, rumine en silence en fumant sa pipe et daigne à peine répondre aux questions de ceux qui lui demandent le prix de ses marchandises. Là, un autre exhibe de son étalage un collier de mandarin qui, peut-être après avoir orné le cou d'un vice-roi, est venu s'échouer entre ses crasseuses mains. Voici un *souan-ming-ti*, diseur de bonne aventure, qui débite ses oracles embrouillés à la foule réunie au tour de sa petite table: avec sa faconde habituelle il annonce à celui-ci qu'il réussira à tous ses examens, à celui-là qu'il obtiendra un fils, ce *desideratum* de tous les chinois, à cet autre il promet honneurs et fortune. On le consulte sur le choix d'un jour propice pour un mariage: aussitôt il sort d'un tiroir un petit volume rouge à titre jaune et le feuillete. Ce livre est le 時 憲 書 *che-chien-chou*, Almanach Impérial composé par l'Observatoire Impérial de Péking: il indique les jours propices pour toutes les actions de la vie, les jours *nefas* pendant lesquels il est défendu de faire de la musique, de donner des festins, de se marier, d'aller au théâtre, etc. Vient ensuite la liste des fêtes de l'année, des jours où l'on peut bâtir une maison, puis des vingt-quatre termes solaires avec le lever et le coucher du soleil pour chaque jour de l'an suivant

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la latitude de chaque place. Jusqu'ici le volume est imprimé en rouge, couleur d'heureux augure. Suit, en noir, le calendrier même donnant la liste des cérémonies qu'il faut accomplir chaque jour. Enfin, une liste de cycles et des animaux symboliques à l'usage des chiromanciens clot l'ouvrage.

Tout à côté, une foule compacte, bouche et yeux béants, admire un faiseur de tours qui, nu jusqu'à la ceinture, fait jaillir une pluie de petits morceaux de bambou de son nez, de ses yeux et de ses oreilles, ou bien avale cinq petites tasses et, une seconde après, en fait sortir six de son gosier. Les mots 極怪極怪 *k'i-kouaï, k'i-kouaï, c'est extraordinaire,* courent de bouches en bouches. Les chinois sont très forts pour le 變戲法 *pien-chi-fâ,* c'est à dire l'escamotage: leurs tours ne dépareraient par la scène de Robert Houdin.

Devant un *thé* dont les tables protégées par des nattes regorgent de consommateurs qui hument une tasse de thé, décortiquent des graines sèches de pastèque, et tirent quelques bouffées d'une pipe à eau, un médecin ambulant, vendeur de drogues, a établi son échoppe. Il a des remèdes pour tous les maux, mais se garde bien de vous en indiquer la composition, ce sont autant de "*secrets de famille.*" Souffrez-vous des dents? Il vous fait prendre une certaine poudre dont vous vous frottez la mâchoire, puis vous enjoint de la cracher dans un bol plein d'eau: l'opération finie il retire triomphalement du bol un petit ver qu'il prétend être la cause de votre mal. Avez-vous une jambe cassée? il vous donne une pommade infaillible qui ressoudera les parties disjointes, fera repousser l'os broyé et vous remettra sur pied comme si rien n'était. Bien plus, il vous promet que vous marcherez même mieux qu'avant. La dyssenterie la plus opiniâtre vous couche-t-elle sur le flanc, vite, mâchez une racine spéciale, et vous serez guéris! En réalité, la plupart de ces drogues sont formées d'éléments hétéroclites, de dents de rhinocéros broyées, d'os fossiles réduits en poudre, de mousse sèche, de peaux de serpents, etc. Quelquefois elles ont des effets surprenans, exagérés par la populace i-

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gnorante qui accorde toute confiance au médecin ambulant.

Mais ce sont les conteurs qui attirent et retiennent autour d'eux le plus de badauds.

De même qu'au Moyen Age, chez nous, les troubadours allaient chanter leurs ballades de châteaux en châteaux, de même aujourd'hui, en Chine, les conteurs, appelés 說書的 *chô-chou-ti*, diseurs d'histoires, vont narrer leur répertoire de ville en ville, de province en province. Ces conteurs prennent leur bien un peu où ils le trouvent, dans les recueils de nouvelles ou de contes fantastiques, aussi bien que dans les annales dont ils arrangent à leur manière les événemens. Ce genre de littérature est particulièrement estimé des chinois et, par suite, le narrateur est toujours sûr d'avoir nombreux auditoire; d'ailleurs les chinois y excellent. Dans l'art de raconter, a-t-on dit avec beaucoup de raison, ils ont une supériorité qui ne semble pas contestable.

Le conteur installe devant lui une petite table où il pose son éventail, sa pipe et sa tasse de thé, inséparables compagnons de ses pérégrinations, puis range autour, en rectangle ou en carré, plusieurs rangs de longs bancs crasseux, luisans de graisse, où viennent s'asseoir les auditeurs. Avant de commencer, il fait une collecte et chacun donne selon ses moyens, cinq, dix ou vingt sapèques: il retrousse alors ses manches et attaque son récit, qu'il souligne de grimaces effrayantes ou accompagne de gestes pathétiques, selon les circonstances. Il tient ainsi son auditoire sous le charme pendant des heures entières. Sans quitter des yeux le narrateur, les uns bourrent leur pipe, aspirent quelques bouffées, décortiquent des graines sèches de pastèque ou des noyaux de pêches, ou bien se livrent sous leurs habits à une chasse généralement fructueuse; les autres humeut avec délices la tasse de thé qu'un marchand ambulant leur tend pour deux sapèques, ou dévorent un petit pain cuit à l'étuvée.

Il y a souvent autour de ces conteurs une foule nombreuse que l'on peut évaluer sans exagération à deux cents personnes. Sur les larges trottoirs des vastes et poudreux boulevards de

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Péking nous avons vu plus d'une fois des assistances encore plus considérables dont il ne serait pas agréable de s'approcher trop près; les gens du nord sont en effet plus sales que ceux du midi: si ceux-ci se lavent quelquefois, ceux-là ne le font jamais. Jugez de la répulsion que l'on éprouve, si on a un nerf olfactif tant soit peu délicat, lorsqu'il faut longer une de ces cohues nauséabondes. Il a été dit que le bruit est l'atmosphère des chinois: on pourrait dire avec autant de rait son que la saleté est leur vie même.

Comme nous nous approchons d'un de ces groupes populeux, nous voyons le conteur terminer sa collecte, retrousser ses manches et prendre place derrière sa petite table. Ainsi qu'un orateur, il avale une gorgée de thé (le verre d'eau sucrée antique et solennel) et commence son récit: nous l'écoutons avec attention, et, charmé par sa diction, traduisons sténographiquement le joli conte qu'il nous débite:

Yen-tche ou une cause célèbre en Chine.

Sous le règne de l'empereur K'ang-hï (1662-1723) vivait dans la ville de Toung-tch'ang, province du Chan-toung, un certain Docteur Pien qui exerçait la profession de vétérinaire et avait pour spécialité la guérison des maladies de l'espèce bovine. Pien avait une fille aussi intelligente que belle qu'il adorait jusqu'à l'idolâtrie: il aurait voulu lui trouver un mari de bonne extraction et de réputation sans tache, mais malheureusement les notables et les lettrés de la ville méprisait le docteur à cause de sa pauvreté et de son vil métier, et ne voulaient pas s'allier à sa famille. Yen-tché, tel était le nom de cette jeune beauté, avait donc atteint l'âge du mariage sans avoir été fiancée.

Or, en face de la maison de Pien, demeurait Madame Ouang, femme du nommé Si, personne peu honnête et de joyeuse vie, qui venait souvent dans le gynécée du docteur discourir avec Yen-tché. Un jour que cette dernière reconduisait son amie jusqu'à la porte de la maison, elle aperçut un jeune homme

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d'une beauté peu commune vêtu de blanc des pieds à la tête, qui passait dans la rue. A sa vue, la jeune fille fut comme frappée par la foudre et le suivit longtemps des yeux : le jeune homme, la tête baissée, continua rapidement sa marche sans voir qu'il était l'objet d'un examen si attentif. Il était déjà loin que Yen-tché le regardait encore et ne pouvait détourner les yeux de sa personne.

—Vous êtes si belle, dit à la jeune fille Madame Ouang qui avait subrepticement observé ce qui se passait, que vous pourriez vous unir à un si beau jeune homme: de la sorte vous n'auriez rien à vous reprocher l'un l'autre.

Un flot de carmin monta au visage de la jeune fille qui ne répondit point.

—Connaissez-vous ce monsieur? lui demanda Madame Ouang.

—Non, répliqua Yen-tché.

—Eh bien! continua son amie, c'est le bachelier Aô qui demeure dans la rue Méridionale: c'est le fils du licencié Tsi-éou 'Houô. Je le connais beaucoup, ayant été autrefois sa voisine. Il n'est aucun homme en ce monde qui ait un air aussi agréable; il porte actuellement des vêtements blancs parceque le deuil qu'il porte à cause de la mort de sa femme n'est pas encore terminé. Si vous voulez l'épouser, il faut charger quelqu'un d'aller le trouver et lui dire d'envoyer un entremetteur.

Yen-tché ne répondit pas et laissa partir Madame Ouang riant de sa plaisanterie. Quelques jours s'étant écoulés sans qu'elle en eut des nouvelles, elle pensa que son amie n'avait pas eu le temps d'aller voir le bachelier, ou que celui-ci, descendant d'un noble famille, ne voulait pas s'abaisser jusqu'à elle. Elle était plongée dans la plus complète incertitude : elle ne cessait de penser à ce jeune lettré. Elle en perdit peu à peu le boire et le manger et tomba véritablement malade.

Sur ces entrefaites, Madame Ouang vint la voir et s'enquit de la cause de sa maladie.

—Je n'en sais rien moi-même, répliqua la jeune fille, si ce n'est que depuis le jour où vous vintes me voir, et après que

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nous eûmes pris congé l'une de l'autre, je me suis sentie mal à mon aise. Maintenant je n'ai plus qu'un souffle de vie et sens que je vais bientôt expirer.

—Mon mari est parti pour les affaires de son commerce, dit Madame Ouang à voix basse, et comme il n'est pas encore de retour, je n'ai eu personne sous la main pour avertir M. Aô; n'est-ce pas là la cause de votre maladie?

Yen-tché rougit pendant très longtemps et ne dit mot.

—C'est évidemment cela qui vous rend malade, continua en badinant Madame Ouang; qui vous arrête encore? Il faut le faire venir un soir pourqu'il vous voie: s'y refusera-t-il?

—Ah! dit la jeune fille en soupirant, puisqu'il en est ainsi, oui, je ne puis m'empêcher de l'aimer. Je serais guérie certainement si, ne méprisant pas ma condition obscure et ma pauvreté, il envoyait un entremetteur; mais jamais, jamais je ne lui accorderai de rendez-vous secret.

—Soit, répartit Madame Ouang, et elle s'en alla.

Dans sa jeunesse, Madame Ouang, avait eu des relations avec un de ses voisins nommé Sou Kié; celui-ci épiait le départ du mari et, ce dernier parti, venait voir sa belle. Cette nuit là même, Sou vint trouver Madame Ouang qui, pour plaisanter, lui raconta ce qu'avait dit Yen-tché et lui enjoignit en badinant d'aller avertir le bachelier Aô. En entendant cela, Sou, qui depuis longtemps connaissait la beauté de Yen-tché, se réjouit secrètement: il voyait là une occasion dont lui-même pourrait profiter. Il allait faire part de son projet à Madame Ouang, mais, se souvenant que celle-ci était excessivement jalouse et craignant d'amener une scène, il se contenta de dire quelques mots en l'air et s'enquit avec soin de la situation de l'appartement de Yen-tché et des portes qui y donnaient accès.

La nuit suivante, il pénétra par escalade dans la maison du docteur et alla droit à la chambre de la jeune fille: il frappa du doigt à la fenêtre.

—Qui est-là? demanda Yen-tché de l'intérieur.

—C'est moi, le bachelier Aô, répondit Sou.

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—Ah! dit la jeune fille, je pensais à vous, et désirais, non pas vous voir une seule fois, mais être unie à vous pour toujours. Si vous m'aimez réellement, il faut que vous fassiez venir un entremetteur: je n'oserais vous accorder de rendez-vous secret.

Sou acquiesça à ce qu'elle venait de dire mais la supplia instamment de lui permettre de serrer sa main en guise de gage: Yen-tché ne voulait pas qu'il entrât, mais il parvint à ouvrir la porte de force et pénétra dans la chambre. Il saisit la jeune fille dans ses bras: celle-ci, incapable de résister, tomba à terre presque sans souffle. . . .

—D'où vient ce méchant homme? s'écria-t-elle quand Sou voulut l'attirer à lui. Vous n'êtes certainement pas M. Aô: lui au moins a de bonne manières et est bien élevé; me sachant malade, il me traiterait plus doucement. Pourquoi me rudoyer ainsi? si vous me touchez de nouveau, j'appelle au secours immédiatement: on ne manquera pas d'accourir et votre réputation en souffrira aussi bien que la mienne.

Craignant que son déguisement ne fût découvert, Sou n'osa pas employer la violence à nouveau, mais supplia Yen-tché de lui accorder un autre rendezvous. La jenne fille lui ayant répondu qu'il ne la reverrait que le jour de leur mariage, il répliqua que c'etait une époque encore bien lointaine et la pressa de nouveau. Yen-tché, affaiblie, lui dit alors qu'il pourrait la revoir lorsqu'elle serait guérie, mais refusa de lui donner un gage quelconque; Sou lui saisit pour lors un des pieds, dénoua le soulier brodé et allait l'emporter quand Yen-tché l'arrêta par ces paroles:

—Que ne pourrais-je encore vous donner, puisque je me donne moi-même à vous? Mais je crains que l'on ne suppose ce qui n'est pas et qu'on ne jase sur notre compte. Je crois que vous ne me rendrez pas le vil objet que vous m'avez ravi: sachez qu'il ne me reste plus qu'à mourir si vous ne m'êtes pas fidèle.

Sou sortit et alla demander gîte à Madame Ouang. Tout en reposant, il n'oubliait pas la pantouffle dont il s'était emparé et il tâta secrètement la manche de sa tunique où il l'avait cachée: elle n'y était plus! . . . . Il se leva sur-le-champ et

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alluma une lampe : il chercha dans tous ses habits, mais en vain. Il ne répondit pas aux questions de Madame Ouang et soupçonna que celle-ci avait caché la pantouffle : ce soupçon était presque confirmé par le sourire qui errait sur les lèvres de cette dernière. Enfin, ne pouvant plus cacher ce qu'il avait fait, il se décida à avouer tout. Quand il eut tout raconté, Madame Ouang et Sou prirent chacun une lampe et firent de nouvelles recherches aussi bien dans la chambre qu'au dehors, mais sans pouvoir rien trouver : chagrin de son action, Sou revint se coucher; il espérait qu'il avait perdu la pantouffle en chemin et que, comme il faisait nuit, personne ne la trouverait. Le lendemain matin il reprit ses investigations, mais elles furent inutiles comme les premières.

Or vivait dans la même rue un nommé Maô, l'ainé de plusieurs frères, vaurien et vagabond qui avait déjà maintes fois, mais sans succès, poursuivi Madame Ouang de ses obsessions. Comme il savait que Sou avait des relations avec elle, il voulut profiter de ce que le mari était absent pour aller surprendre les deux amans en flagrant délit et forcer dans la suite Madame Ouang à ne plus lui tenir rigueur. Le soir même où Sou avait été chez Yen-tché, il mit son projet à exécution : il poussa la porte de l'enclos de l'habitation de Madame Ouang et le verrou n'en ayant pas été tiré, s'introduisit facilement dans le jardin. A peu de distance de la chambre de Madame Ouang il marcha sur un objet mou comme du satin : il le ramassa et vit que c'était une pantouffle de femme enveloppée d'un mouchoir. Il se baissa près de la fenêtre pour écouter ce que disaient les deux amans, et entendit toute leur conversation : cela lui suggéra un plan nouveau; il sortit content de l'enclos sans faire le moindre bruit.

Quelques jours plus tard il s'introduisit le soir dans la maison de Yen-tché en franchissant le mur, mais, ne connaissant pas les lieux, alla frapper par erreur à la chambre du docteur Pien. Celui-ci, réveillé, regarda par la fenêtre, et, voyant un homme, se douta d'après son air et ses apparences qu'il devait être venu pour sa fille : il se sentit transporté de colère, se saisit d'un

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couteau et alla droit sur lui. Maô, effrayé, prit la fuite, mais au moment où il était sur le point de franchir le mur, serré de près par Pien qui l'avait poursuivi, ne sachant où fuir, il se retourna tout-à-coup et arracha le couteau des mains du docteur. A cette vue, la mère de Yen-tché, qui avait suivi son mari, poussa un cri terrible: Maô, ne pouvant plus échapper, plongea le couteau dans la tête de Pien . . . . . .

La jeune fille, dont la santé allait un peu mieux et qui s'était levée en entendant du bruit, accourut sur ces entrefaites; sa mère et elle éclairèrent le lieu de la scène: le vieillard avait le crâne ouvert et ne pouvait plus parler. Un instant après il rendait le dernier soupir. La mère trouva au pied du mur une pantouffle brodée et la reconnut comme appartenant à sa fille: elle pressa celle-ci de questions. Yen-tché raconta en pleurant ce qui s'était passé: toutefois elle ne voulut pas compromettre Madame Ouang et dit que le bachelier Aô était venu de lui-même.

Le jour venu, on fit prévenir le Tché-hien ou Magistrat de district qui fit arrêter Aô: celui-ci, âgé de dix-neuf ans, ne savait pas s'exprimer et rougissait comme un enfant à la vue d'un étranger. Il eut une peur épouvantable et, amené au prétoire, ne sut que dire. Ces apparences indisposèrent le magistrat contre lui: il le fit mettre à la torture. Un lettré ne peut supporter un traitement aussi douloureux: aussi Aô avoua-t-il qu'il était coupable. Il fut conduit à la préfecture où il subit les mêmes tortures. Toutes les fois qu'il était confronté avec Yen-tché, celle-ci l'accablait d'invectives et de malédictions: Aô, interdit, avait la langue pour ainsi dire liée et ne savait que dire pour sa défense: il fut condamné à mort.

Tous les magistrats qui examinèrent l'affaire furent du même avis et crurent Aô coupable. Enfin l'affaire fut portée en dernier ressort à Tsi-nan-fou, capitale de la province du Chantoung, devant le tribunal du Gouverneur Vou Nan-taï, magistrat connu pour son intelligence et son intégrité. Dès que Vou Nan-taï eut vu Aô, il remarqua que celui-ci n'avait pas

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l'air d'un assassin : il envoya des gens l'interroger secrètement et parvint peu à peu à lui faire dire la vérité. Il vit bien que le bachelier Aô avait été injustement condamné et réfléchit mûrement à toute l'affaire pendant plusieurs jours. Il se décida à recommencer les interrogatoires : il commença par Yen-tché.

—Quelqu'un a-t-il su, demanda-t-il, que vous aviez fixé un rendez-vous avec le bachelier Aô?

—Personne, répondit la jeune fille.

—Y avait-il d'autres personnes avec vous quand vous avez rencontré Aô?

—Personne, répliqua encore Yen-tché.

Vou fit alors venir Aô et lui adressa quelques bonnes paroles pour l'encourager.

—Lorsque je suis passé devant la porte de la maison, dit de lui-même Aô, je n'ai vu qu'une de mes anciennes voisines, Madame Ouang, qui sortait avec une jeune fille. J'ai marché rapidement devant elles et ne leur ai pas adressé une seule parole.

—Vous venez de dire, s'écria Vou en se tournant vers Yen-tché, qu'il n'y avait personne avec vous! Comment se fait-il qu'il y avait une voisine?

Il allait faire mettre la jeune fille à la torture quand celle-ci, effrayée :

—Oui, il y avait bien avec moi Madame Ouang, mais l'affaire ne la concerne en rien.

Vou renvoya les deux personnes confrontées, et ordonna d'aller quérir Madame Ouang; celle-ci arriva quelques jours après et, sur l'ordre du juge, fut mise dans une cellule à part pour qu'elle ne communiquât pas avec Yen-tché. Elle fut amenée devant le tribunal.

—Quel est le meurtrier? lui demanda dès l'abord Vou Nan-taï.

—Je n'en sais rien, répondit Madame Ouang.

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—Cependant Yen-tché a dit que vous connaissiez parfaitement celui qui a tué son père: pourquoi le nier?

—C'est un mensonge! s'écria Madame Ouang; cette fille perdue ne pensait qu'à se marier: j'ai bien, il est vrai, parlé d'entremetteur, mais c'était uniquement pour rire; comment puis-je savoir quel est l'amant qu'elle a introduit elle-même chez elle?

Interrogée plus minutieusement, elle raconta dans tous les détails ce qu'elle avait dit en badinant.

—Vous avez dit, s'écria Vou en colère en s'adressant à la jeune fille, que cette personne ne savait rien: pourquoi donc avoue-t-elle elle-même qu'elle voulait vous réunir à celui que vous aimiez?

—J'ai mal agi, s'écria la jeune fille en pleurant, j'ai été la cause de la mort de mon pauvre père! sait-on quand cette affaire sera finie et combien d'autres personnes y seront encore impliquées? ah! vraiment je ne puis supporter tant de chagrins!

Vou interrogea de nouveau Madame Ouang.

—Une fois que vous eûtes fini de plaisanter, parlâtes-vous à quelqu'un de ce qui s'était passé?

—A personne.

—Cependant, dit Vou, lorsque les époux sont ensemble il n'est point de chose qu'ils ne se disent: comment pouvez-vous dire que vous n'en avez parlé à personne?

—Mon mari est depuis longtemps absent et n'est pas encore de retour.

—Les esprits moqueurs, dit le juge, se rient de la bêtise des autres pour faire briller leur propre intelligence: qui pensez-vous donc tromper en disant que vous n'en avez soufflé mot?

Il ordonna de comprimer les doigts de Madame Ouang: celle-ci, ne pouvant supporter la souffrance, avoua qu'elle en avait parlé à Sou. Là-dessus, Vou fit mettre Aô en liberté et arrêter Sou. Ce dernier, à peine arrivé devant le juge, déclara qu'il ne savait rien. "Ceux qui vivent chez une femme ne peuvent être d'honnêtes gens, déclara Vou," et il le fit mettre à

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la torture la plus dure. Sou avoua qu'il avait trompé la jeune fille, mais affirma que depuis qu'il avait perdu la pantouffle il n'avait pas osé retourner chez le docteur, et qu'il ignorait réellement comment le meurtre avait été commis. Le juge lui dit qu'un homme qui escaladait les murailles était capable de tous les crimes et le fit de nouveau torturer: Sou fut forcé d'avouer que c'était lui qui avait commis le crime. Condamné à mort, il dut attendre en prison l'époque des grandes exécutions d'automne. L'habileté de Vou en cette circonstance fut vantée et exaltée par tout le monde.

Cependant Sou, encore que dépravé et de moeurs perdues, n'en était pas moins un lettré célèbre de la province. Sachant que l'Inspecteur de l'université Ché était un homme très capable et d'une intelligence peu commune et avait de la commisération pour les lettrés, il rédigea en un style triste et lamentable une pétition où il expliquait l'injustice dont il souffrait. Ché examina longtemps le dossier de l'affaire et réflechit attentivement au cas qui se présentait: subitement il frappa d'un coup de poing la table sur laquelle il était accoudé et s'écria: "Ce bachelier a certainement subi une injustice." Il fit donc comparaître de nouveau Sou devant le gouverneur de la province pour instruire derechef l'affaire. Il demanda dès l'abord à Sou où il avait perdu la pantouffle: ce dernier répondit qu'il l'ignorait, mais qu'en tout cas il l'avait encore dans sa manche lorsqu'il avait frappé à la porte de Madame Ouang. Ché interrogea alors celle-ci:

—Outre Sou Kié, quels autres amans aviez-vous?

—Aucun, répliqua Madame Ouang.

—Est-il admissible, continua Ché, qu'une femme qui se livre à la débauche n'ait qu'un seul amant?

—Sou Kié et moi, répondit Madame Ouang, nous avons eu des relations dès notre jeunesse, et nous n'avons pu les rompre plus tard. Il y a certainement eu des gens qui m'ont poursuivi de leurs obsessions, mais je ne leur ai jamais cédé.

—Indiquez-nous l'un de ces individus!

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—Il y avait entre autres mon voisin Maô, que j'ai toujours repoussé, dit Madame Ouang.

—Il n'est pas croyable que vous soyez devenu aussi chaste que cela, reprit le juge. Personne n'a-t-il profité de l'absence de votre mari pour venir vous voir?

—En effet, repondit Madame Ouang, un tel et un tel sont venus une ou deux fois à la maison soit pour emprunter de l'argent, soit pour m'offrir des présens, mais, encore que ces gens eussent des vues sur moi, ils ne les ont pas déclarées.

Ché fit prendre en note les noms de ces individus et envoya des sbires les arrêter. Quand ils furent tous arrivés, il se rendit avec eux au temple du dieu tutélaire de la cité et les fit mettre à genoux devant l'autel.

—J'ai vu l'autre jour en rêve, leur dit-il, ce Génie qui m'a assuré que le meurtrier était l'un de vous. Nous voici maintenant en présence du Génie, vous ne pouvez mentir: si le coupable veut avouer lui-même son crime, je pourrai peut-être avoir encore de l'indulgence pour lui; sinon, il n'aura à espérer aucune pitié.

Tous répondirent qu'ils n'étaient pas coupables.

Ché les fit mettre à la torture: tous, la queue roulée autour de la tête, dans la nudité la plus complète, criaient qu'ils étaient innocens.

—Eh bien! dit Ché en ordonnant de les délier, puisque le coupable ne veut pas se déclarer, c'est le Génie lui-même qui va le désigner.

Sur ses ordres, les fenêtres furent calfeutrées avec des nattes et des tapis pour que le jour ne pût pénetrer dans le temple, puis les accusés, revêtus uniquement de leur pantalon, furent laissés dans l'obscurité.

On plaça devant chacun une cuvette où ils durent se laver les mains: puis, cela fait, ils furent attachés au pied du mur. Ché leur ordonna de tourner le visage vers la muraille et de ne plus bouger: "le Genie, dit-il, viendra écrire quelques mots sur le dos du coupable."

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Il sortit et fit fermer la porte du temple. Quelques instants après il la faisait rouvrir et examinait les accusés les uns après les autres; quand il eut vu Maô, il s'écria: "voici le vrai meurtrier."

Ché avait enjoint de couvrir le mur de cendres et de boue et avait fait mettre dans les cuvettes de l'eau noire comme le charbon. Le coupable, craignant que le Génie ne vint écrire sur son dos, s'était adossé à la muraille et s'était ainsi sali; puis, au moment de sortir, il avait protégé son dos avec ses mains noires de charbon et s'était encore noirci.

Les soupçons de Ché sur la culpabilité de Maô furent ainsi confirmés; l'Inspecteur ordonna de mettre le meurtrier à la plus dure torture : celui-ci avoua alors toute la vérité.

Le jugement de Ché fut ainsi conçu: "Que Sou Kié soit mis en liberté; ce lettré, tout pervers, tout dissolu qu'il est, n'en a pas moins eu pitié des gémissemens de Yen-tché malade et n'agit pas à son égard comme un épervier: il avait donc encore des sentimens dignes d'un lettré. Il eut le tort de prendre la pantouffle comme gage de l'hymen et de la perdre: il repassa la muraille comme un papillon, mais quelqu'un caché dans l'herbe entendit ce qui se disait sur la route.[1] Il a souffert de terribles tortures et a failli avoir la tête tranchée: nous prenons cela en considération et usons d'indulgence à son égard, mais comme il a sali, par sa conduite, son bonnet de lettré, nous le dégradons pour un temps, lui laissant ainsi ouverte la voie du repentir et de la réformation.

"Quant à Maô-tâ, homme pervers et vagabond, qui, repoussé par une femme sa voisine n'a pu maîtriser ses mauvais penchans, s'est introduit par escalade dans la maison de la jeune fille et, comme le lièvre qui, pris dans son gîte, se retourne pour mordre le chasseur, a tué le père de Yen-tché afin de se sauver,

1. Allusion au proverbe bien connu : 路上說話草裡有人聽 *Lou-chang chô-'houa, ts'aô-li yéou jen ting*, quand on parle sur la route, il y a des gens cachés dans l'herbe qui entendent. C'est l'équivalent du nôtre : "les murs ont des oreilles."

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qu'il ait la tête tranchée en châtiment de ses crimes et de sa conduite!

"Yen-tché est arrivée à l'âge du mariage: elle n'aspire qu'à trouver un mari. Il faut lui chercher un époux beau comme le jade. Que le magistrat de son district soit lui-même l'entremetteur du mariage et se mette en quête d'un mari digne d'elle."

Ce jugement fut universellement loué. Les collègues de Ché vinrent féliciter celui-ci d'avoir tiré au clair une affaire si embrouillée.

Or, dès que le juge eut déclaré Aô innocent, la jeune fille était revenue à ses premiers sentimens: elle ne voyait plus le bachelier avec horreur puis-qu'il n'était pas l'auteur de la mort de son père. Un jour, l'audience finie, comme ils sortaient tous deux du prétoire, la jeune fille fondit en larmes: les sanglots lui déchiraient la poitrine, et l'empêchaient de prononcer une seule parole. Le bachelier fut ému de sa douleur et touché de sa beauté: dès lors il ne cessa plus nuit et jour de penser à elle; il aurait bien voulu la prendre pour femme, mais, songeant à la condition humble de Yen-tché et au vil métier qu'avait exercé son père, il craignait de devenir la risée du public. Il ne savait quel parti prendre, ni à quel dessein s'arrêter. Enfin, quand le jugement eut été prononcé et rendu public, il se décida à l'épouser; il alla trouver le magistrat de district qui fut l'entremetteur du mariage: les époux furent, suivant l'usage, conduits à leur nouvelle demeure au son des flûtes et des tambours.

Son récit terminé, notre conteur s'essuye le front, avale une tasse de thé, tire une bouffée de tabac et, infatigable, recommence une nouvelle collecte avant d'entamer une autre histoire. Imitant plusieurs auditeurs que leurs affaires appellent sans doute ailleurs, nous sortons du cercle dont le narrateur est entouré.

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Nous allons visiter le *San-ts'ing-tien*, Temple des Trois Purs, qui s'élève à l'extrémité nord de l'*agora*. Le plus célèbre de ces trois *pure ones* est le grand philosophe Laô-tseu, fondateur de la doctrine du Taô ou de la Raison *(logos)*. Nous entrons dans la grande salle; elle est ornée de hautes statues en bois doré: c'est à leur pied que les fidèles viennent se prosterner et brûler des bâtons parfumés. Les ailes de l'édifice sont occupées par des marchands de peintures sur papier, images à couleurs voyantes qui rappellent les produits de l'imagerie d'Epinal. Là on est coudoyé par une foule houleuse, s'arrêtant un instant pour lire les légendes ou pour discuter le prix d'une peinture avec le marchand: celui-ci, armé d'une longue perche, décroche avec patience toutes celles qu'on désire voir de plus près, et les raccroche avec non moins de patience. Une peinture entre autres attire nos regards: elle représente une école entière dont les élèves, profitant de l'absence du maître, mettent tout sens dessus dessous et font les cent coups. L'un s'est assis à la place du professeur et a mis ses larges lunettes d'écaille: il est en train de barbouiller à tort et à travers un texte de Confucius oublié sur la table; un autre, monté sur les bancs accumulés dans un coin, déclame avec force grimaces quelque poésie populaire; un troisième s'est emparé de la théière du maître et l'emploie à un tout autre usage que celui auquel elle est destinée; tous les autres courent çà et là, crient, se bousculent, s'arrachent leurs queues, se flanquent des horions, etc. C'est vraiment une fort jolie peinture où, chose extraordinaire dans un dessin purement chinois, les lois de la perspective sont assez bien observées. Nous remarquons plusieurs autres peintures passablement étudiées: un groupe de jeunes femmes sous un arbre, les portraits des 八仙 *pâ-hien* ou Huit Immortels,[1] etc. Malheureusement, le peintre chinois se contente d'imiter les anciens: il n'innove pas, ou bien, quand il le fait, c'est pour accoucher d'un *ridiculus mus*. Il faut le laisser suivre toujours la même ornière: le moindre écart le ferait verser.

1. Voir W. F. Mayers, *Chinese reader's Manual*, p. 338.

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Derrière le grand temple se trouvent un certain nombre de petits édifices religieux: l'un porte le nom de 東嶽大殿 *Toung-yu tâ tien*, le temple de l'enfer oriental. Dans le vestibule, deux grandes statues de bois peint, génies terribles aux yeux flamboyants: de chaque côté de l'autel, deux rangées de statues à l'air également formidable. Les bas-côtés sont remplis de statuettes au dessus desquelles pendent des inscriptions dans le goût de celle-ci: "Si vous demandez quelque chose aux dieux, ceux-ci vous répondront certainement."[1]

En remontant vers le nord, nous voyons, près des murailles occidentales et non loin d'une maison européenne à un étage (la résidence de missionnaires protestants), un camp retranché établi, comme à Song-Kiang, dans l'intérieur même de la ville.[2] A la porte du sud, un soldat frappe avec deux baguettes sur un grand tambour, tandis que deux autres, embouchant de longues trompettes, font entendre des sons aigus et discordans: il parait que c'est l'heure de l'exercice. Voici les soldats qui sortent pêle-mêle de leurs baraquemens, prennent nonchalamment leurs pistons et se rangent en désordre dans la cour: arrive le commandant, un gros mandarin joufflu, tenant d'une main un parasol de papier huilé pour se garantir du soleil et de l'autre un éventail qu'il agite tout en inspectant la ligne peu régulière des guerriers: à son commandement un caporal sort des rangs et, se plaçant devant le front, crie .... en français: droite, gauche, etc. et la colonne de s'ébranler tant bien que mal. Ce sont les restes de l'instruction militaire donnée par nos sous-officiers aux troupes franco-chinoises du Kiang-sou.

A la porte du camp s'étale une grande proclamation ornée du sceau rouge officiel: c'est un ordre du jour du général commandant la place qui défend aux soldats de s'adonner à l'opium: " L'opium, y est-il dit, est nuisible à la santé et à la constitution de ceux qui le fument, et les soldats, plus que

1. 有求必應.

2. Voir l'article que nous avons publié dans le No. d'Avril-Mai-Juin 1882 du Journal Asiatique, *Une excursion à la ville de Song-Kiang.*

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tous les autres, doivent s'abstenir de se laisser aller à ce vice. Déjà le précédent vice-roi a sévèrement interdit aux troupes de fumer l'opium, mais voici que le vice-roi actuel a entendu dire que si les soldats ne fumaient plus dans les camps, ils trouvaient moyen de le faire dans des maisons particulières, et il croit de son devoir de promulguer de nouveaux ordres à ce sujet. Outre les mesures préventives déjà prises, le général annonce que dorénavant tous les hommes seront périodiquement inspectés un à un, qu'on renverra immédiatement ceux dont le visage trahirait l'usage de l'opium et qu'on les remplacera par d'autres."

Nous retournons à notre bateau par des enfilades de petites rues s'entrecroisant à tout bout de champ, véritable dédale dans lequel nous nous égarions aisément si nous n'étions conduits par notre batelier, *né natif* des environs de Sou-tchéou et à qui les rues des villes sont aussi familières que les canaux et rivières du département. Nous passons devant de nombreux ateliers de broderies (celles de Sou-tchéou ont été renommées de tout temps) où des métiers sont mis en mouvement par de jeunes garçons.[1]

Nous arrivons au logis à la nuit tombante: nous ne pouvons

1. Il existe à Sou-tchéou une manufacture impériale de soieries: là sont fabriquées de belles étoffes qui sont envoyées ensuite au Palais Impérial et enfouies dans le trésor impérial: les eunuques et les gens du palais les soustraient de cet endroit et les revendent aux marchands de soieries de Pékiug. C'est ainsi qu'un grand nombre de rouleaux d'étoffes magnifiques et de robes brodées ou tissées (Sou-tchéou a la spécialité des étoffes 刻絲 *K'ô-sseu*, tissées) se trouvent annuellement mis dans le commerce. Lors de l'expedition de Chine, nos soldats mirent la main sur les magasins où étaient renfermés tous ces rouleaux et en prirent en si grand nombre qu'ils en firent des litières pour leurs chevaux.

Une autre production importante de Sou-tchéou qu'il faut noter, ce sont les belles laques rouges dites de Péking: en réalité, elles sont toutes faites à Sou-tchéou mais pour l'usage du Palais seulement, et, comme l'on n'en rencontre qu'à la Capitale (mises dans le commerce comme les soieries) les étrangers ont pris l'habitude de les désigner sous le nom de laques de Péking. Il y a de ces laques, surtout celles qui ont une certaine antiquité, qui sont très finement travaillées et fort jolies; on sait que plus elles sont lourdes et plus elles sont anciennes: nous en avons vu une, grande comme le creux de la main, datant de la dynastie des Ming, qui pesait près de deux livres.

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plus songer au départ et sommes réduits à passer la nuit sur le canal.

. . . . A peine sommes-nous plongé dans le premier sommeil que des oscillations soudaines et répétées de notre bateau nous réveillent en sursaut. En même temps nous entendons des bruits de pas et un frôlement le long de la cabine, puis une, deux, trois chûtes lourdes sur le rivage et autant de mouvements de recul de la barque: c'est évidemment notre équipage qui défile et saute en hâte à terre. A cet instant, ces chocs et reculs répétés ayant fait virer de bord le house-boat, une soudaine clarté rouge pénètre vivement par la fenêtre et éclaire toute la cabine, tandisque des cris confus parmi lesquels nous percevons ceux de *tseou chouï*, allez chercher de l'eau; *kiéouming*, au secours! se font entendre; en un bond nous sommes sur le pont: un incendie venait d'éclater près de la rive, en amont de notre ancrage.

Deux boutiques flambaient: l'une était celle d'un fabricant de cercueils; le feu y avait pris dans un amas de copeaux, et avait rapidement atteint et attaqué les lourdes et épaisses auges de bois blanc qui constituent les cercueils chinois: en ce moment tous les cercueils flambaient avec rage ainsi que les planches équarries dressées le long du mur. Le vernis de Ningpo crépitait dans les récipients. Au milieu de la flamme s'aperçoit l'autel du dieu des richesses que possède tout boutiquier chinois: les deux chandeliers sont rougis à blanc sur la tablette incandescente; l'image enluminée du dieu, léchée par la flamme, vient de prendre feu: la figure grotesque du Plutus chinois se tord dans de comiques convulsions.

L'autre boutique, attenante à la première, avait été rapidement atteinte: c'était un restaurant. Le feu y avait trouvé des aliments et avait broyé en peu d'instans les tables, les bancs, le comptoir, les établis; les fenêtres à petits carreaux d'écaille d'huître se fendaient dans la fournaise.

Le ravage s'étendait. Une maison située derrière était la proie de l'incendie: nous en voyons sortir plusieurs femmes chinoises, réveillées par les cris des passans et les yeux encore

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bouffis de sommeil, mais qui ne sont malheureusement pas dans

le simple appareil
d'une beauté qu'on arrache au sommeil.

attendu que les chinois et chinoises se couchent généralement tout habillés sur des nattes et ne connaissent pas l'usage des draps.

La foule était devenue considérable: de tous côtés accoururent des badauds agitant au bout d'un bâton leur lanterne à caractères rouges, étoiles mobiles dansant une sarabande effrenée dans leur course rapide. Parmi les assistans ce ne sont que cris, ce n'est que confusion: les malheureux boutiquiers, aidés de quelques voisins, sauvent ce qu'ils avaient de plus précieux, leurs enfans mi-endormis, quelques meubles déjà noircis . . . affolés, ils tentent d'arracher à l'élément destructeur des débris de leur fortune qui s'en va en feu et en fumée. Des maisons voisines sortent des gens qui déménagent, un certain nombre de spectateurs s'est armé de sceaux et jettent sur le foyer des potées d'eau puisée dans le canal, ce qui contribue bien plus à l'alimenter davantage qu'à l'éteindre.

Aussi l'incendie fait-il rage: les poutres et les solives des toits, attaquées par les flammes bouillonnantes du foyer, craquent dans le moment tout à la fois, oscillent un instant dans l'espace, puis tombent avec fracas dans le brasier, en faisant jaillir des flammèches qui retombent comme des flèches sur les assistants: à leur suite le toit s'abîme avec un craquement sinistre. Un mouvement se produit dans la foule qui semble s'écarter pour faire place à un cortège: c'est, le *tchefou* ou Préfet de Sou-tchéou accompagné de son escorte de porteurs de pancartes et de lanternes, de bourreaux et d'aides de camp déguenillés, en un mot de tous les *satellites* dûs à un astre de cette grandeur. Il juge sans doute sa présence nécessaire pour calmer le courroux du Génie du feu. Sa chaise à porteurs est entourée de mandarins subalternes pressant leur marche pour la suivre; comme dit un poëte moderne:

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Tous les mandarins ont revêtu leurs habits de combat,
et courent pour éteindre cet incendie comme si c'était une rébellion :
Le préfet de Sou-tchéou dépasse les autres par sa bravoure,
et s'élance en avant-garde à la tête d'une troupe de soldats.
Ils vont et viennent au milieu de la noire fumée : on ne les voit plus.
On n'entend plus que le bruit de leurs voix qui pressent d'envoyer de l'eau :
Cent pompes lancent en l'air des gerbes d'eau semblables à des flèches.[1]

Voyant ses efforts infructueux et l'eau insuffisante, le préfet ordonne de faire la part du feu et de le couper en démolissant les maisons voisines. Plus de huit maisons brûlaient alors et le feu menaçait de s'étendre sur tout le quartier: toutes les maisons étant en bois de ce côté, on ne sait où le ravage se serait arrêté. Circonscrit, le feu se contente de dévorer le groupe de maisons dont il est déjà maître: au matin, l'embrasement finissait faute d'aliments, et il ne restait plus de huit maisons ou boutiques que des décombres fumantes et des murs noircis : quelque chose comme les traces d'un combat.

Ordinairement, deux ou trois jours après un incendie de ce genre, il n'y parait plus rien: en effet, après avoir patiemment tamisé la cendre pour en extraire tout ce qu'il est possible, les habitans font venir un maître-charpentier qui, en vingt-quatre heures, leur élève une nouvelle demeure, plus jolie et surtout plus propre que la précédente. Nous avons vu à Changhai un exemple de la rapidité avec laquelle des quartiers entiers peuvent être construits: le 15 août 1879 un vaste incendie dévorait tout le quartier de l'est de la Concession Française, plus de douze cents maisons: en trois mois à peine était élevé

1. Voici le texte de ces charmans vers dûs à 袁子才 *Yuan Tseu-ts'aï* qui vécut de 1716 à 1797 :

文武一色皆戎粧
奔前滅火如滅賊
蘇州太守氣尤雄
獨領一隊當先鋒
出沒黑烟人不見
但聞促水聲騰朧
水龍百道橫空射

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un nouveau quartier, plus brillant, plus propre, plus populeux que l'ancien.

Dans les villes chinoises les incendies sont presque incessants, et comme les chinois n'ont pas de vrais pompiers ni de vraies pompes, et qu'il y a toujours des gens malintentionnés qui augmentent l'incendie et le désordre pour pêcher en eau trouble, il en résulte que le moindre feu est un vrai désastre. Les chinois ne manquent généralement pas de les attribuer à l'influence maligne ou *foung chouï* (*litt.* vent et eau) de quelque objet voisin: une corniche peinte en rouge trop saillante, une cheminée trop haute, un montant de porte plus haut que l'autre, etc. Peu de jours avant notre passage à Sou-tchéou on avait découvert, après un incendie, que la cause n'en pouvait être autre que la présence d'une boule rouge placée au bout d'une perche en dehors de la porte située à l'extremité de la rue. La boule fut aussitôt peinte en noir pour ne plus attirer en ces lieux le redoutable et irascible Génie du feu.

On a cité plusieurs des moyens employés par les chinois pour se mettre en garde contre cette influence maligne, comme les italiens ont certaines amulettes contre la jettatura. A Péking ils n'ont imaginé autre chose pour protéger le Palais Impérial contre la présence menaçante des deux hautes tours de la cathédrale catholique (*Peï t'ang*), qui le domine presque, que d'élever vis-à-vis un grand mur blanc. Ce que nous avons vu de plus curieux en ce genre c'est à Changhaï même: une maison européenne à plusieurs étages surplombant de toute sa hauteur une bicoque chinoise, le propriétaire de celle-ci n'avait rien trouvé de mieux à faire, pour se mettre à l'abri du *foung chouei* de l'immense construction étrangère, que de disposer sur son toit, le goulot tourné vers l'édifice menaçant, plusieurs bouteilles européennes vides!

Le peuple chinois est un peuple superstitieux par excellence, naïf et crédule, et les moindres idées fantastiques et surnaturelles suffisent pour l'affoler: aussi chez lui les chiromanciens et devins sont-ils en honneur. Pour la moindre action on les

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consulte, et leurs paroles sont autant d'oracles. Que l'on nous permette de traduire ici un article publié gravement par le 申 報 *Chen-paô*, ou Gazette de Changhaï, il y a quelques années; on y verra jusqu'où peut aller parfois la bêtise et la simplicité de cette nation de grands enfans. Il ne faut pas oublier que des histoires extraordinaires comme celle qui suit précèdent généralement des troubles et des voies de fait contre les étrangers, que cette effervescence est considerée comme l'oeuvre occulte des sociétés secrètes qui minent la Chine et que ce sont les chrétiens et nos missionnaires qui, par suite des dispositions peu favorables dont ils sont d'ordinaire l'objet, sont plus exposés que tous autres aux violences d'une population ainsi exaltée:

"Un de nos amis nous écrit de Sou-tchéou qu'une grande agitation règne en ce moment parmi la population. On répand le bruit que des êtres diaboliques oppressent la poitrine des gens, et, de toute la nuit, personne n'ose fermer l'oeil. Dans la nuit du 23 de ce mois, peu après la deuxième veille, au pied des remparts et le long du fossé sud de la ville, soudain retentit dans l'espace un bruit semblable à celui de plusieurs centaines de cavaliers en marche, et bientôt après l'on croit ouïr les pas de plusieurs milliers de chevaux. Au milieu de ce vacarme on distingue des vociférations, des sons de gongs, des chocs d'armes de guerre. Aussitôt les mariniers du nord de la rivière se réunissent et, brandissant des lanternes, et frappant sur des gongs, chassent ce bruit insolite qui se dirige alors de la porte du sud-est vers la porte du nord-est. A son origine, le bruit semblait flotter dans l'air; on l'entendait courir de l'est à l'ouest et réciproquement. Les amateurs de choses extraordinaires s'empressèrent de courir du nord au sud et du sud au nord pour rechercher d'où partait tout ce tapage, mais ce fut en vain. Chacun alors de frapper sur les gongs, les tambours, les plats et les assiettes et de battre des mains: les coqs poussaient leurs coquericos, les chiens aboyaient, les femmes et les enfans criaient et pleuraient: charivari extraordinaire. Mais le bruit diabolique avait cessé.

"Dans la nuit du 24 courant, un ouvrier, employé à décor-

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tiquer le riz dans la maison Ta-yéou, rêvait en dormant, quand il crut sentir soudain quelqu'un qui lui marchait sur les pieds: effrayé, il se réveille, crie au secours: on accourt et l'on croit apercevoir un enfant de six à sept ans et une boule de feu emportés comme dans un tourbillon. La terreur est à son comble quand d'autres voisins frappent à la porte avec violence: on leur ouvre, mais l'enfant et la boule de feu avaient déjà disparus. On leur demande le motif de leur venue: "nous " avons entendu le bruit d'un mur qui s'écroulait, et, voyant " de la fumée et des flammes qui s'échappaient de la porte du " magasin de riz, nous avous cru à un incendie et venons au " secours."

Le 25 du même mois, à la nuit tombante, comme deux servantes demeurant dans la ruelle San-maô (les trois chats), allaient prendre le frais dans une chambre située tout au fond de la maison, un vent glacial frappe tout-à-coup l'une d'elles qui tombe évanouie et dont les pieds seuls s'agitent. Paralysée par la peur, sa compagne ne peut faire autre chose que frapper le sol du pied. Le maître de la maison accourt et aperçoit la servante étendue, la bouche écumante: il comprend qu'elle est possédée, et lui fait avaler une potion chaude grâce à laquelle elle reprend ses sens. Après cela il saisit le couvercle de la chaise percée et le brandit dans tous les sens: on entend dans l'espace un éclat de rire qui va en s'affaiblissant; le fils d'un ouvrier demeurant à l'entrée de la maison du marchand de riz, âgé de huit ans, a éprouvé les mêmes symptômes que cette servante: on a aspergé l'air avec de l'eau sale et l'enfant est revenu à la vie. L'éclat de rire s'est également fait entendre et s'est changé en un grand vacarme qui a fini par s'éteindre.

" En un mot on ne parle plus depuis quelques jours à Soutchéou que de diableries et de choses surnaturelles: les esprits sont frappés de crainte. Les magistrats des districts de Tch'ang-tchéou, Yuan-'hô et Vou, de concert avec le mandarin militaire Tchong Tchoun, ont publié une proclamation destinée à mettre fin aux histoires qui circulent et menaçant de

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punir ceux qui s'affolent sans raison.

"Les habitants de Vou-si affirment l'existence de ces êtres surnaturels. Selon eux ils ont la forme d'un chat ou d'un rat d'un pied et demi de long; ils font du bruit en arrivant et en partant, ils grimpent des pieds au ventre et à la poitrine de ceux qu'ils ont choisi comme souffre-douleur. Leur poids est égal à celui d'un demi picul de riz. Celui qui a la conscience pure doit, dès qu'il sent sur ses pieds l'être en question, se mettre sur son séant et asperger l'air avec une eau sale; les diables en papier tomberont d'eux-mêmes et resteront sans mouvement. Que sans retard il pose le couvercle sur sa chaise percée et se rende, à cent pieds environ de sa demeure, dans un endroit écarté couvert d'herbes ou d'arbustes; il trouvera là un brigand étendu comme un cadavre, sur la tête et la poitrine duquel sont collés des papiers rouges ornés de caractères magiques. L'âme de ce brigand qui s'est rendue avec le diable en papier dans la maison est enfermée dans la chaise percée et ne peut réintègrer le corps de son propriétaire. Le brigand une fois saisi, on n'a qu'à découvrir la chaise percée, l'âme retourne dans le corps du brigand qui retrouve alors l'usage de la parole. A Vou-si on a arrêté cinq individus de cette façon. Ces gens sont payés par le chef des brigands pour se coller sur la tête et l'estomac des signes cabalistiques et oppresser la poitrine des habitans pendant la nuit; on saisit plus difficilement ceux qui écrivent ces caractères cabalistiques, car ils se cachent soigneusement.

"Chaque oppression est accompagnée d'une lueur: elle rapporte tant à ceux qui la font; l'homme en papier qui a oppressé trois fois une personne acquiert par cela même la faculté de se mouvoir; il s'est en quelque sorte emparé de l'âme de sa victime et il est presque insaisissable. Après avoir opéré quatre oppressions, l'homme de papier est capable d'exécuter tous les ordres qu'on lui donne. Celui qui en a subi quatre meurt, et une prime est accordée à l'oppresseur. L'esprit qui accompagne l'homme de papier a toutefois beaucoup de peine à pénétrer chez les gens, et quelquefois l'homme de papier tom-

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be à terre. Ainsi l'autre jour un paysan prenant le frais est saisi par le froid et rentre chez lui: à sa porte git un homme de papier de cinq à six pouces de long; il le prend, le cloue au mur et les voisins viennent le contempler. Non loin de là est étendu un vieillard ayant l'aspect d'un pécheur. Le paysan l'interroge: "êtes-vous malade?"—"je souffre au coeur, répond le vieillard." Le paysan retourne chez lui, fiche deux clous dans les pieds de l'homme de papier et va de nouveau interroger le vieillard qui déclare souffrir aux pieds. Continuant son expérience, le paysan coupe la tête de l'homme en papier et quand il revient près du vieillard, il trouve celui-ci sans tête.

"Selon nous, l'homme de papier choisit de préférence les maisons écartées, et ne s'attaque guère aux maisons serrées les unes contre les autres, et dont les portes sont solides. Il a même besoin de s'informer de l'état des lieux pendant le jour; et, à notre avis, ce sont là des diableries anodines dont on peut se préserver si l'on a les yeux ouverts. Ainsi à Vou-si, le peuple s'est organisé en gardes nationales: on surveille les nouveaux venus; on fait des patrouilles nuit et jour; on se rend réciproquement garant l'un vis-à-vis de l'autre et les brigands, ne pouvant plus faire leurs maléfices, se sont retirés à Sou-tchéou."

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II. LES ENVIRONS DE SOU-TCHÉOU.

Départ de Sou-tchéou—Le Grand Canal Impérial—Le transport du tribut de riz—La contribution à l'édification des pagodes—'Hou-Kiéou ou la Colline du Tigre—Souvenirs historiques qui s'y rattachent: tombeau de Lu-'Hô—Le rocher des Mille: légende bouddhique.—Le tombeau de la chaste épouse—Episode de la rebellion des t'aï-p'ing—Le village de Ts'aô-meun et le jardin Léou—La Montagne de la Déesse Kouanyn—Le T'ien-ping chan et son temple—Arrivée au bourg de Mô-dô—Le Kioung-loung chan et son temple—Légende historique de Tchou Maï-tch'en—Aspect du T'aï-'hou ou Grand Lac—Le Grand Lac—Arrivée à l'île orientale de Toung-t'ing—La vallée des tombeaux—Le pic de Mô-li—Retour à Changhaï.

Fatigués de la nuit agitée que nous avions passée, nous dormons encore profondément quand nos bateliers larguent les amarres et levent l'ancre: nous nous levons et, assis à l'avant de notre bateau, assistons aux évolutions savantes de la jonque au milieu des méandres du canal et des bateaux venant en sens inverse ou encore à l'ancre le long de la rive. A tout instant nous abordons ou frôlons rudement l'un d'eux, et chaque collision se traduit par des avalanches d'injures à l'adresse de notre capitaine qui sans se laisser intimider réplique sur le même ton. Nous atteignons ainsi le *Si-meun*, Porte de l'ouest, sous laquelle nous passons. En dehors, sur le bord du canal obstrué par un prodigieux amoncellement et un va-et-vient continuel de bateaux de toutes formes et de toutes grandeurs, se trouve situé un bourg populeux, turbulent,

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agité. D'énormes jonques à riz à la poupe joufflue ornée des quatre mots d'heureux augure: 順風大吉 *choun foung tâ ki*, vent propice et grand bonheur, sont symétriquement rangées côte à côte perpendiculairement à la rive, ne laissant entre elles qu'un étroit chenal. Là, un bac permet, moyennant quelques sapèques, de passer d'un bord à l'autre à travers l'agitation du canal.

Non loin de là nous débouchons dans le fameux et célèbre *Grand Canal Impérial*. Comme on sait, ce canal, appelé par les chinois 運河 *yun-'hô*, rivière de transport, ou 運糧河 *yun-léang hô* rivière pour le transport des grains (tribut en nature qui doit être envoyé annuellement à Péking), part de Hang-tchéou, capitale du Tché-kiang, remonte vers le nord, longe les murs de Sou-tchéou, traverse le Yang-tse-kiang à Tchen-kiang, puis le Houang-'hô ou Fleuve Jaune et aboutit au Peï-hô à Tientsin. Ce canal a pu être autrefois d'une grande utilité, mais le triste état dans lequel il est maintenant laisse supposer qu'il ne sert plus à grand'chose: mal entretenu, il s'est ensablé en divers endroits; les digues s'effritent peu à peu et ne sont plus réparées; dans certaines parties de son cours, notamment dans le Chantoung, le canal n'est plus navigable. Les écluses sont abandonnées à elles-mêmes de sorte que, par les temps de sécheresse, il n'y a presque plus d'eau dans le canal, et qu'au contraire, par les temps de pluie, l'eau regorge et se répand dans les campagnes. Pour remettre le *yun-'hô* en état de navigabilité, il faudrait que son lit fut dragué en mains endroits, que les digues fussent réparées, qu'un système d'écluses bien compris fut organisé, et que des déversoirs et des réservoirs fussent construits. Un ingénieur anglais, M. G. J. Morrison, qui a parcouru presque tout le canal, a évalué la dépense nécessaire à cinq millions de taels environ c'est à-dire à près de trente cinq millions de francs, somme qu'à son dire on pourrait faire rentrer aisément en exigeant des droits de chaque bateau au passage de chaque écluse. " L'avantage d'avoir un bon canal

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serait si grand que les bateliers auraient les moyens de les acquitter et pourraient encore transporter des marchandises à plus bas prix qu'à présent et réaliseraient de plus grands bénéfices. Le propriétaire de la cargaison y gagnerait, les bateliers y gagneraient, le gouvernement y gagnerait, ce serait un travail d'un bon rapport et le gouvernement qui l'effectuerait aurait droit aux remerçimens des générations présentes et futures." Dans l'état actuel des choses, on peut affirmer que le Canal Impérial est entièrement hors de service (unserviceable).

Ce canal, qui n'a été primitivement construit que pour envoyer le tribut en nature annuel (riz) à Péking, ne sert déjà presque plus à cet usage: il y a beau jour que l'on a songé à y renoncer et à prendre la voie de mer. On prit cette voie pour la première fois sous le règne du dernier empereur de la dynastie Mongole, en l'an 1353 de notre ère: les bateaux étaient petits alors, chacun ne pouvait porter qu'une centaine de piculs; ils naviguaient le long de la côte. Au commencement de la dynastie des Ming, on employa à la fois les deux voies, mais le canal ayant été réparé en 1415 on s'en servit de nouveau. Ce ne fut que plus tard, sous Young-tcheng (1723-1736) et Kia-ts'ing (1796-1820) que divers mémoires furent présentés au trône demandant la permission d'envoyer une partie des grains par mer: mais on objecta que la construction de navires pour cet usage et l'établissement de surveillants coûteraient trop cher. Cependant, le canal s'étant trouvé de nouveau impraticable en 1825, on reprit la voie de mer: sur l'ordre de l'empereur, le gouverneur du Kiangsou s'établit à Changhaï même pour surveiller l'opération et se fit assister par le Taotaï de cette ville. Le riz était chargé sur des bateaux appartenant à des particuliers mais frétés par le gouvernement chinois. Dans l'hiver de cette année et au printemps de l'année suivante, 1562 jonques transportèrent 1,429,000 piculs de riz grossier (coarse rice), et 81,000 piculs de riz fin (fine rice). Peu après on se servit de nouveau de la voie canalisée, mais pas pour longtemps, car le Fleuve Jaune ayant changé de lit en 1847 on dut revenir à la voie de mer pour transporter les

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riz des provinces du Kiang-sou et du Tché-kiang. Les rebelles dévastant les provinces centrales de l'empire, on ne put de longtemps se servir du canal. Lorsque fut créé sous les auspices du célèbre vice-roi du Tché-li, Li Houng-tchang, il y a quelques années, la Grande Compagnie chinoise de navigation à vapeur, il fut décidé que la Compagnie aurait le monopole du transport du riz: depuis lors tout le riz des provinces méridionales est amené à Tientsin par les vapeurs indigènes.

Dans la partie du Canal Impérial que nous traversons, nous faisons la rencontre d'un grand nombre de jonques destinées à transporter le riz du Tché-kiang et du Kiangsou à Changhaï. Ces bateaux sont réquisitionnés d'ordinaire par le surintendant du riz (lequel a le rang de *taô-taï* ou intendant de cercle). Récemment, des rixes qui auraient pu devenir sanglantes, si l'on n'eût coupé le mal dans sa racine, s'étaient élevées entre les propriétaires de ces jonques: en effet la plupart sont chrétiens de père en fils, et, comme il est d'usage qu'une retenue de douze sapèques (environ dix centimes) par *picul* soit faite sur le montant du frét pour contribuer à l'édification ou à l'entretien des pagodes (en chinois cette contribution est appelée 神福 *chen-fou*, Félicité des Génies), les chrétiens avaient protesté contre cet impôt comme étant incompatible avec les principes de leur religion. Cela fit toute une affaire dont les autorités locales et consulaires furent saisies: gain de cause resta à ces dernières qui demandèrent et obtinrent l'exemption de cette contribution pour les chrétiens en s'appuyant sur une circulaire explicite du Prince Koung de 1862.[1] De là, jalousie

1. Cette circulaire ou proclamation (諭單 *yu-tan*) du Prince Koung, est datée du mois de janvier de la première année 同治 T'oung-tche (février 1862). Après avoir dit que l'Empereur regarde du même oeil et avec la même bonté (一視同仁) les chrétiens et les non-chrétiens, le prince ajoute: " La religion catholique a pour principe d'exhorter les hommes au bien: sa base est la même que celle des doctrines confucéennes, bouddhiques ou taoistes; aussi à l'époque de K'ang-Hi il fut permis de la pratiquer. Cependant, les catholiques ne peuvent prétexter leur religion pour demander à être exemptés des impôts légitimes, et s'il y a des corvées (差徭) ou des contributions utiles au bien public, ils doivent y contribuer absolument com-

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des propriétaires non chrétiens qui, furieux d'être soumis seuls à la retenue, voulurent faire un mauvais parti à leurs camarades mieux partagés. Il fallut publier une proclamation sévère pour les engager à se tenir tranquilles et à ne pas causer de désordres. Pour jouir de la même exemption ils auraient pu faire comme leurs compatriotes qui faisaient partie en 1862 du corps franco-chinois: les soldats chrétiens ayant une haute paye de neuf piastres par mois (45 francs), tandis que les non chrétiens n'en avaient que six (30 francs), nombre de ces derniers s'empressèrent d'embrasser la religion catholique pour être mieux payés.

Nous laissons bientôt le Grand Canal pour en prendre un plus petit qui se dirige vers les montagnes dont les flancs et les cimes découpent à l'ouest l'horizon. Après une navigation de quelques lis, nous arrivons à un gros bourg en croix sur deux canaux: c'est 'Hou Kiéou, la Colline du Tigre; un joli pont de trois arches en relie deux tronçons séparés par un canal assez large. Notre barque à peine amarrée au rivage, nous

me ceux qui ne pratiquent pas cette religion : mais *quant aux contributions, aux processions, aux représentations théâtrales, aux réunions, aux encensemens et autres choses semblables, comme elles ne concernent nullement les catholiques, il est défendu à jamais de forcer ceux-ci à y contribuer.* (且天主教原以勸人行善爲本。其大旨與儒釋道同。是以康熙年間曾經准行。然伊等亦不能因係教民遂欲倖免各項公費。如有差徭及一切有益等項亦應照不習教者一律應差攤派。惟迎神演戲賽燒會香等事與伊等無涉永遠不得勒攤勒派). Un décret impérial postérieur à ce *yu-tan* et inséré dans la gazette de Péking du 7e jour de la 3e lune de la 1re année T'oung-tche (Avril 1862) a affirmé un mémoire du Prince Koung sur la matière ; il y est dit : "que ces contributions pour les processions, les représentations, etc. ne sont pas comparables aux impôts légitimes et qu'on ne peut forcer les catholiques à les acquitter contre leur gré 况祈神賽會等事並非正項差徭可以該教民既不願攤派自未便過爲勉强." Qu'en conséquence "à part les impôts et corvées légitimes, les catholiques seront dispensés de contribuer à toutes souscriptions pour les processions, théâtres, réunions, etc., *s'ils ne veulent pas* les payer comme le font ceux qui ne pratiquent pas la religion, 除正項差徭外其餘祈神演戲賽會等費該教民既不願與不習教者一律同出卽可免其攤派."

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sautons à terre et parcourons la grande rue qui le longe.

Il parait que le bourg de 'Hou Kiéou a jadis été renommé (peut-être l'est-il même encore) pour la piété filiale de ses habitans et la chasteté de leurs femmes: on ne saurait s'imaginer le grand nombre de 節孝坊 *tsié-hiaô-fang* ou monumens élevés à la mémoire de gens illustres par leurs vertus. Bientôt, à travers une foule de marchands de poissons, de sucreries, de thé, de riz, nous apercevons la pagode qui coiffe la colline du tigre. Au dessus du premier portique de l'enceinte aujourd'hui à bas on lit: 虎阜禪寺 *'Hou fou tchan-sseu,* Temple de Hou Kiéou. Un chemin dallé et moussu, bordé de terrains incultes jonchés de ruines calcinées par l'incendie conduit au deuxième portique où deux terribles figures de diables en bois peint roulant de grands yeux, semblent monter encore la garde et veiller sur le sanctuaire. Le chemin dallé monte peu à peu. A notre gauche, perché sur un roc noirci, s'élève un petit temple: c'est le Temple de la Kouan-yn de pierre[1]; il s'y trouve en effet une statue écornée de cette déesse, l'Avalokitesvara indienne. Au pied s'étend une nappe rocheuse, unie, glissante, à l'extremité de laquelle se trouve un autel dédié à deux sages illustres dont l'histoire ne nous a malheureusement pas transmis le nom: sur un rocher, à gauche, on voit gravés les quatre caractères: 虎丘劍池 *Hou Kiéou kienn tch'é,* l'Etang du poignard de la Colline du Tigre. Tout à côté, la colline, qui surgit abrupte, est fendue d'une crevasse rocheuse, aux parois angulaires, et dont les bords sont reliés au dessus de notre tête par un joli pont hardiment jeté. Une source vive sourd au pied et son eau limpide forme un petit lac au travers duquel s'aperçoit la roche polie comme un miroir.

A cette appellation *l'Etang du poignard* se rattachent plusieurs faits historiques racontés tout au long dans les Annales de la province. Le lecteur nous permettra sans doute de les citer ici en substance.[2]

1. 石觀音殿 *Che Kouan-yn tien.*

2. Voir le *Sou-tchéou fou tche,* mais surtout le 史記 *Che-ki* de Sseu-mâ Ts'ien, livre 85, Biographie de Tchouan Tchou (列傳二十六).

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Au VI^e^ siècle avant notre ère vivait un certain roi de l'Etat de Vou (la province actuelle du Kiang sou), nommé 僚 Léaô, qui était parvenu au trône au détriment de son frère ainé, 公子光 Koung Tseu-kouang. Ce dernier, excité par un de ses familiers, 專諸 Tchouan Tchou, résolut de se venger: un jour, il cacha des hommes armés dans une chambre obscure, puis invita le roi Léaô à venir assister à un festin. Léaô arriva chez son frère avec une suite nombreuse et bien armée qui fit la haie sur son passage et se rangea autour de la salle du festin. Au milieu du repas, Kouang se plaignit de souffrir à un pied et se retira en boîtant. Il envoya alors Tchouan Tchou porter au roi un poisson recherché dans le ventre duquel était caché un poignard. Arrivé devant son souverain, Tchouan Tchou ouvrit tout à coup le poisson, saisit le poignard et en frappa Léaô: celui-ci tomba expirant. Tous les assistants fondirent immédiatement le sabre en main sur le meurtrier et le mirent en pièces: le tumulte était à son comble, lorsque Kouang sortit de sa cachette avec ses gens, attaqua les partisans de Léaô, les défit et les passa tous au fil de l'épée. Ainsi maître du trône, Kouang se proclama lui-même roi sous le nom de Hô-lu.[1]

Hô-lu règna de l'an 514 à l'an 496 avant notre ère: ce fut lui qui, ainsi que nous l'avons dit plus haut, bâtit en 484 la

1. 酒既酣公子光詳爲足疾入窟室中。使專諸置七首魚炙之腹中而進之。既至王前專諸擘魚因以七首刺王僚。王僚立死。左右亦殺專諸。王人擾亂。公子光出其伏甲以攻王僚之徒盡滅之。遂自立爲王。是爲闔閭。(Che-ki, livre 86, biographie de Tchouan Tchou). Il est nécessaire de faire quelques observations sur ce passage. 詳 vulgò *siang* est lu ici *yang* et signifie *simuler, faire semblant*; 爲 serait ici pour 僞, faussement. 七首 signifie *poignard*. A consulter sur cette époque les ouvrages suivans: 左傳 Tsô-tchouan, de Tsô Kiéou-ming; 戰國策 Tchan-kouô-ts'ô, stratagèmes des Etats belligérans; 國語 Kouô-yu, Discours des royaumes. (C'est là d'ailleurs que Sseu-mâ Ts'ien a puisé une grand partie des renseignemens qu'il a mis en œuvre dans son Che-ki).

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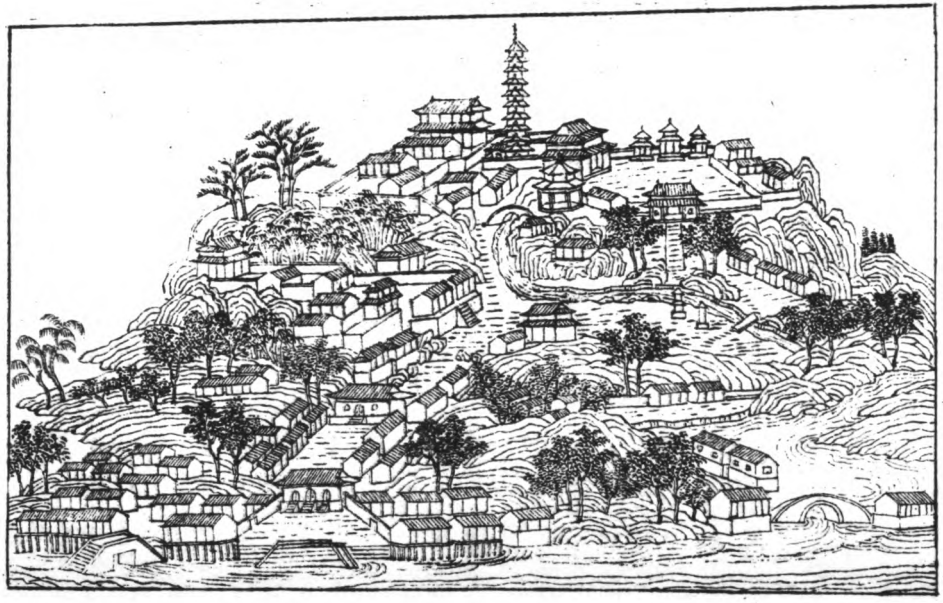
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LE TEMPLE DE LA COLLINE DU TIGRE AVANT LA REBELLION

D'après un dessin chinois.

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ville de Sou-tchéou et en fit la capitale de son royaume. Après sa mort "on versa dans son cadavre de l'argent liquide (mercure)" c'est-à-dire on l'embauma, puis on plaça le cercueil dans trois sarcophages en cuivre: le tout fut déposé à quelque distance de la porte de l'ouest de Sou-tchéou, et cent mille hommes, pris dans cette ville, furent employés à couvir le tombeau de terre qu'ils allèrent prendre sur les bords du Grand Lac. On éleva ainsi une sorte de colline. Trois jours après l'inhumation, un tigre blanc étant venu s'asseoir au sommet de ce monticule,on donna à cette élèvation le nom de *Colline du Tigre.* Dans la suite on bâtit à mi-côte un petit temple où fut déposé le poignard qui avait servi à tuer le roi Léaô.

Lorsque, bien des années plus tard, le célèbre Tsin ché-houang, celui-là même qui ordonna de brûler tous les anciens livres et de mettre à mort les plus doctes lettrés de ses Etats, arriva à Hou-kiéou pendant un voyage qu'il faisait dans les provinces méridionales de son empire, il demanda à voir ce fameux poignard: comme à ce moment, rapporte l'histoire, le tigre était encore assis au sommet de la colline, l'empereur lança cette arme contre lui mais ne l'atteignit pas. Le poignard alla frapper un rocher, l'effleura et disparut dans le sol. Le tigre, effrayé, se sauva dans la direction de l'ouest et cessa d'être visible. Tsin ché-houang fit faire des fouilles là où il croyait le poignard enseveli: on ne le retrouva pas. On creusa profondément jusqu'à ce qu'on eut mis à jour une source dont l'eau filtrait jadis à travers les rocs de la colline et qui, depuis ce jour, s'épancha dans un bassin. On appela cet endroit l'Etang du Poignard.[1]

Tsin ché-houang fit également faire des fouilles pour rechercher le cercueil même de Hô-lu, mais on ne parvint pas à le découvrir.

La nappe rocheuse qui s'étend devant l'étang, est appelée *la roche des mille, (千人石 ts'ien-jen-ché)* parceque mille

1. *Sou-tchéou fou-tche.*

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personnes peuvent s'y tenir assises. Tout autour se trouvent debout plusieurs rochers abruptes "*les rochers qui acquièscent*," 點頭石 (*tien-t'eoù-ché*). On raconte à ce sujet la légende suivante:

"Au V^e^ siècle de notre ère, un certain bonze nommé Tchou Taô, originaire de la province du Tché-li, se rendit à Tch'ang-an (alors capitale de l'empire, la Si-an-fou de nos jours) pour étudier sous le célèbre bonze *Che mi lô*. Peu après son arrivée, on apporta de l'Inde les six livres du Nié-pan-king (涅盤經 *Nirvâna Soutra*): il y était dit "Tous les hommes ont de bons sentimens (ceux de Fô ou du Bouddha) sauf les hommes vicieux (*tch'an-tï*)." Tchou Taô critiqua cette doctrine et affirma que tous les hommes, même les vicieux, avaient naturellement de bons sentimens. Là dessus on cria à l'hérésie, on chassa Tchou Taô, on le honnit de partout. Le bonze, quittant la capitale, fit le serment suivant: "Que la lèpre couvre mon corps si la doctrine que je soutiens n'est pas d'accord avec l'esprit des King bouddhiques (經=*Soutra*); qu'au contraire ma vie soit courte si elle y est conforme!" En disant ces mots il secoua la poussière de ses habits et partit. Il voyagea dans diverses provinces: arrivé dans celle du Kiang-sou, la Colline du Tigre lui plut; il s'y arrêta et ayant rassemblé autour de lui un certain nombre de rochers qui lui formèrent comme un cercle d'auditeurs, il leur expliqua le Nié-pan-king: quand il en fut à l'endroit qu'il critiquait, il exposa sa propre doctrine et termina en disant: "Est-ce que ma pensée est conforme à celle du Bouddha?" A ces paroles, toutes les pierres s'inclinèrent en signe d'assentiment. Quelque temps après, on reçut de l'Inde la grande édition du Nié-pan-king: la doctrine soutenue contre tous par Tchou Taô y était tout au long. Ce livre à la main, Tchou Taô parcourut alors l'empire. Se trouvant à Lou-chan en l'an 435, il venait de terminer son explication du Nirvâna, quand tout-à-coup son chasse-mouches lui tomba des mains, et lui-même, s'appuyant sur la petite table où se trouvait sa tasse de thé, resta sans

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mouvement: il était mort."[1]

A mi-côte était jadis la tombe d'une beauté de Sou-tchéou qui avait refusé de se remarier après la mort de son mari et dont les poëtes ne cessèrent pendant longtemps de vanter les charmes et la vertu: c'était le 貞娘基 *Tchen-niang-mou*, Tombeau de la Chaste Epouse.[2] Une vieille description de Hou-kiéou à l'époque de la dynastie des T'ang rapporte que les voyageurs venaient faire un pélèrinage à ce tombeau et y inscrivaient quelques vers en l'honneur de la défunte. Mais un beau jour, un poëte de ce temps composa une pièce de vers si admirable que nul n'osa désormais plus rimer sur le même sujet.

De l'esplanade un bel et large escalier conduit au temple actuel: ainsi que de coutume, il s'y trouve plusieurs statues dorées du Bouddha devant lesquelles brûlent des chandelles

1. Extrait du 高僧傳 *Kaô-seng-tchouan*, Biographies des Bonzes célèbres.

2. Il faut dire que, tout en ayant refusé de se marier en souvenir de son mari, cette beauté devint une "irrégulière" et, grâce à ses chans et à sa danse, fut classée parmi les plus renommées courtisanes de Sou-tchéou. Comme pendant sa vie elle avait plusieurs fois manifesté le désir d'être enterrée à 'Hou-K'éou où elle avait fait tant de parties joyeuses, la jeunesse dorée de Sou-tchéou promit de se conformer à sa volonté, et en effet, quand elle mourut, elle fut inhumée devant le temple. Un poëte de la dynastie des T'ang qui visita 'Hou-Kiéou rapporte que le tombeau était couvert d'herbe et de fleurs et que le soir, quand une légère brise soufflait et qu'une fine pluie tombait en forme de rosée, on entendait le "bruit des instrumens et le son des chansons." Ce tombeau a exercé la verve de nombreux poëtes: on nous permettra de citer ici les jolis vers que 白樂天 Pô Lô-t'ien, un des plus fameux poëtes de l'époque des T'ang et aussi amoureux de la dive bouteille que son illustre contemporain 李太白 Li T'aï-pô, a composés à ce sujet:

Le tombeau de la Chaste Epouse est situé sur la route de 'Hou-Kiéou:
Je n'ai pas vu la Chaste Epouse se regarder dans le miroir,
Je vois seulement son tombeau couvert d'herbes.
De même que les fleurs du pêcher et du prunier sont détruites par le givre, et les nénuphars sont rompus par le vent,
De même la Chaste Epouse est morte encore à la fleur de l'âge.
Longtemps ne peuvent durer une peau douce et une main blanche:
En ce monde rien n'est si difficile que de tâcher de conserver quelque-chose si précieux (i. e. une belle femme):
Car rien ne s'abîme aussi facilement et aussi rapidement:
Comme les fleurs dans les pays du nord et la neige dans ceux du sud.

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parfumées. Laissant cet édifice à droite nous gravissons la dernière éminence: c'est là, au milieu de décombres et de ruines, que s'élève la pagode de Hou-kiéou. Elle est aujourd'hui dans un triste état: écornée, trouée par des projectiles, vestiges de la guerre civile, elle penche dangereusement d'un côté, comme la célèbre tour de Bologne. Les petits toits à clochettes qui devraient exister à chaque étage sont détruits, les parois s'éffritent lentement et de longues herbes poussent dans les fentes: une légion de corbeaux habite le sommet.

Nous trouvons là trois bonzes, gardiens et habitans de la tour: en les saluant nous disons *à la chinoise*:

—Ta-ssé-fou, nin fâ-'haô? Grand maître, quel est votre nom en religion?

Une fois entrés dans les ordres les bonzes n'ont plus de *sing*, de nom patronymique; ils prennent un surnom sous lequel ils sont dès lors connus: ayant quitté totalement ce monde, ayant renoncé à ses pompes, ils ne doivent plus avoir rien de commun avec lui. Ce surnom ou *fâ-haô* a son équivalent chez nous: on prend un nom de saint quand on entre en religion.

Ces pauvres bonzes nous reçoivent avec amabilité et politesse: ils nous donnent le nom de *yang-sié-seng*, Monsieur l'européen; ils nous invitent à nous asseoir, à prendre du thé. Nos gants les intriguent fort: ils croient d'abord que c'est notre peau qui a cette couleur mais nous les détrompons vite, à leur ahurissement, en les ôtant; notre canne, dont ils ignorent l'usage, est prise par eux pour une longue pipe: ces bonzes sont logés au rez-de-chaussée de la pagode, dans des niches autrefois occupées par des statues bouddhiques: leur mobilier se compose d'une mauvaise natte étendue sur la pierre nue, d'un escabeau boiteux, d'un brasero en bronze rouillé, de l'indispensable pipe-à-eau et de la théière de fer-blanc. Ils subviennent à leur existence en allant quêter dans les bourgs et villages voisins.

Nous aurions désiré monter jusqu'au sommet de la pagode

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pour contempler le panorama des environs de Sou-tchéou, mais malheureusement l'escalier vermoulu et branlant s'arrête au premier étage et est obstrué par des décombres: au dessus logent des légions de corbeaux qui, au moindre bruit, sortent par les fenêtres déchiquetées et décrivent pendant longtemps de longs cercles noirs autour du sommet.

> Mille oiseaux effrayans, mille corbeaux funèbres,
> de ces murs désertés habitent les ténèbres.

Au moment de prendre congé de ces déguenillés anachorètes, l'un d'entre eux nous présente un livre à couverture rouge en nous priant de vouloir bien donner quelques sapèques pour la reconstruction du temple, et d'y inscrire notre nom à côté de ceux qui en ornent les pages. Nous sommes obligés de délier les cordons de notre bourse, bien certains cependant que notre don servira, non pas à l'édification d'un nouveau temple, pas plus peut-être qu'aux frais du culte, mais plutôt à l'entretien des bonzes même.

L'un d'eux, vieillard à face ridée et à bonne humeur, nous reconduit à travers les ruines. Il nous raconte que, jadis, les côteaux aujourd'hui si désolés étaient embellis de magnifiques temples et de gracieux pavillons où la jeunesse de Sou-tchéou venait de temps à autre festoyer en partie de plaisir et composer des poësies à l'ombre des saules. "Il y avait, nous dit-il, le *Pavillon des fleurs de prunier*, le *Pavillon de la vaste plaine* et le célèbre *Temple de la colline nuageuse* qui fut visité par l'empereur K'ien-loung et inspira à ce souverain nombre de pièces de poësie. C'est là que l'on conservait un trépied en bronze de la dynastie des Tchéou (IX^{e} siècle avant notre ère): transmis de famille en famille, et de générations en générations, un bonze l'avait acheté vers la fin du XVIII^{e} siècle et en avait fait don au temple. On l'y gardait précieusement dans une salle dont il ne sortait jamais. Pour le rendre intransportable, on l'avait rempli de cendres et de poussière. Malheureusement quand les impériaux détruisirent le temple dont les rebelles avaient fait une citadelle, il disparut."

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En ce moment le bonze nous montre un canon en bronze rouillé, sans affût, gisant à terre.

—Tenez, dit-il, voilà encore un des canons dont les Hommes à long cheveux avaient armé la Colline du Tigre. Figurez-vous que lors de la prise de Sou-tchéou par les impériaux et de la dispersion des rebelles dans les environs du Grand Lac, un certain nombre de ces derniers, commandés par un de leurs plus braves officiers, le général Mâ, poursuivis de près par les troupes du général impérial Tch'eng, se réfugièrent dans le bourg de Hou-kiéou et dans les temples et édifices qui occupaient à cette époque toute la colline. Sous la direction active de Mâ, les rebelles fortifièrent en un instant le bourg et la colline, y placèrent quelques pièces de canon qu'ils avaient pu entrainer dans leur déroute, et Hou-kiéou, grâce à sa situation naturelle, devint une redoute réellement formidable. Le général Mâ attendit les impériaux de pied ferme: il avait sous ses ordres une femme digne des temps antiques qui, célèbre par sa beauté autant que par sa cruauté et sa sauvage énergie, conduisait au combat une troupe de Cantonnais et de Fokiennois.[1] Dès leur arrivée, les impériaux s'emparèrent du bourg mollement défendu, mais, quand ils arrivèrent au pied de la colline, ils furent accueillis par une si chaude fusillade qu'ils reculèrent en désordre; ils cernèrent alors la redoute, puis, mettant en batterie quelques canons, démolirent les murs des temples: la brèche faite, ils se lancèrent à l'assaut, mais, à la place d'une muraille renversée ils trouvèrent un mur humain; les rebelles, armés de fusils européens, de lances, de gaffes, brandillant des étendards de diverses couleurs, les attendaient de pied ferme: ce fut une melée effroyable. Le ciel était obscurci par la fumée de la poudre, et l'air était rempli du bruit de la

1. L'histoire de la rébellion mentionne plusieurs amazones de ce genre: la fille de Tchéou Li-tch'oun, l'un des chefs de l'insurrection locale de Changhaï en 1854, conduisait un bataillon contre les Impériaux qui assiégeaient la ville; plusieurs autres se distinguèrent de même lors du siège de Nanking par les Impériaux en 1864. Ce furent ces femmes, vraies furies, qui se battirent avec le plus d'acharnement et de cruauté.

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fusillade et des cris sauvages que poussaient les deux partis. Deux fois les impériaux tentèrent de passer, deux fois ils furent repoussés. Le général Mâ, armé, d'une main, d'un éventail, et de l'autre, de son parasol, encore que le chaleur ne fut plus très forte à cette époque de l'année, se portait sur les points les plus menacés, donnait des ordres avec calme, et encourageait les siens du geste et de la voix au milieu d'une grêle de balles qui trouait son ombrelle et semait la mort à ses côtés. Après le second assaut, il y eut plusieurs heures de répit pendant lesquelles les canons impériaux eurent la parole: ceux-ci tonnèrent avec rage, achevèrent de détruire les temples et constructions en y mettant le feu. Ce que voyant, Tch'eng donna l'ordre de tenter un nouvel assaut; les rebelles, épuisés par leur première défense, décimés, sur le point de manquer de munitions, ne purent résister à cette nouvelle attaque. Les impériaux, furieux d'une si longue résistance, pénètrèrent dans les temples et passèrent au fil de l'epée tous ceux qu'ils prirent: à la faveur de la nuit qui survint, pendant le carnage, quelques rebelles purent s'échapper, mais, reconnus par les paysans à cause de la longue chevelure qu'ils portaient comme signe de ralliement, ils furent écharpés par eux dans les campagnes. Le général Mâ périt en combattant et quelques jours plus tard on trouva son cadavre, percé de coups et de balles, presque défiguré, au pied même de la pagode.

" Nous autres, pauvres bonzes, nous nous étions enfuis dès l'arrivée des rebelles et étions allé nous cacher dans l'un des temples du bourg qui, n'ayant pas fait de resistance, avait été épargné. Le lendemain de la prise de Hou-kiéou nous sortîmes de boune heure pour voir ce qui restait de notre temple. Le soleil venait de se lever sur le champ de bataille de la veille: on apercevait à travers le brouillard, lent à se dissiper, les retranchemens couverts de cadavres amoncelés; les murailles des temples étaient presque toutes détruites; les temples eux-mêmes, abattus par la mitraille, gisaient en ruine et les toitures à demi-carbonisées fumaient encore; la pagode, elle, était encore debout, mais hachée et criblée de projectiles: elle sem-

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blait contempler d'un air morne et triste cette scène de désolation. La colline était jonchée de cadavres mutilés ou à demi-dévorés par les flammes: les rebelles, sauvages dans leur héroïsme, s'étaient bravement fait tuer à leur poste par les impériaux et même par leurs propres canons: plusieurs de ceux-ci, en effet, de mauvaise qualité ou trop chargés, avaient éclaté et, au lieu de répandre la mort parmi l'ennemi, l'avaient semée alentour, dans les propres rangs des Hommes à longs cheveux. Il ne restait plus des courageux défenseurs de Hou-kiéou qu'un amas confus de morts, de blessés et d'agonisans, et d'un beau lieu de plaisance, qu'un monceau indescriptible de ruines fumantes . . . . .

En revenant à bord nous visitons le temple élevé à la mémoire d'un haut fonctionnaire de la dynastie des Ming 張玉笥 Tchang Yu-sseu (ou 張公 Tchang Koung), qui, nous dit l'inscription placée au sommet de l'arc-de-triomphe debout sur le bord du chemin, a couvert de bienfaits les populations de la province (南東被澤). Ce temple se compose de plusieurs constructions assez jolies et bien entretenues; un des kiosques porte le nom de 芧樓 *fou-léou*, Pavillon des plantains: au second étage, appendue à la muraille, on lit toute la biographie de Tchang.

Après un déjeuner consistant surtout en excellens petits goujons péchés dans le canal de Hou-kiéou, nous levons l'ancre: nous prenons un canal qui se dirige vers le sud-est et qui, à peu de distance de là, aboutit à un carrefour de "ces chemins qui marchent et qui portent où l'on veut aller," comme Pascal appelle les rivières. Nous entrons dans la rivière de gauche et, après quelques lis de navigation, arrêtons notre maison flottante près du village de Ts'aô-meun. Sur la rive gauche se trouve un petit temple appelé 西園戒憧寺 *Si-yuan kie-toung sseu*, assez peu intéressant par lui-même du reste: rien de particulier à voir, sinon une grand mare, où une belle torture d'un mètre de circonférence prend ses ébats. Plus loin, s'étend le 留園 *Léou-yuan*, jardin Léou, où l'on entre, comme

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toujours, moyennant quelques sapèques. C'est un des plus beaux jardins que l'on puisse voir dans cette partie de la province: kiosques, pavillons sur rochers, allées couvertes, galeries aux mille détours, labyrinthes étroits, roches fantastiques, lacs à nénuphars, rien ne manque. Il y a de plus un groupe d'arbres de fort belle taille. Les salons des pavillons sont richement meublés: canapés laqués, chaises incrustées de plaques de marbre de Tâ-li-fou, tables de marbre blanc, pancartes à beaux caractères, pendules venues de Paris en passant par Changhaï, etc. un joli kiosque domine tout le jardin: il porte l'inscription suivante:

桂木樨香軒

"Cabinet où l'on respire le parfum de *l'olea fragrans* à fleurs rouges."

Dans une cage, à l'entrée, deux magnifiques paons au brillant plumage, venus de l'Annam.

Nous recommandons ce jardin, généralement peu connu, aux excursionistes dans cette partie de la province du Kiang-sou.

Revenus à bord, nous tournons le dos à Ts'aô-meun, continuons le canal jusqu'à un village dont le nom nous échappe et prenons à gauche. Sur notre chemin, les ponts, coupés par les rebelles, n'ont pas été reconstruits, et des amas de pierres, gisant de chaque côté du cours d'eau, en indique l'ancien emplacement. Cette route est assez fréquentée: on y rencontre de nombreux trains de bois se dirigeant sur Soutchéou, ainsi que des barques de plaisance, ornées de petits rubans rouges et de lanternes de papier, pleines de joyeux lettrés jouant aux échecs ou à la mourre pour égayer la lenteur du voyage, qui se dirigent vers les montagnes et le Grand Lac.

Vers les deux heures nous entrons dans une jolie rivière, ombragée par deux rangées d'arbres touffus et dont les branchages s'unissent en arcades au dessus de l'eau. Nous nous ancrons bientôt au pied de trois ou quatre chaumières et non loin d'un vieux pont rompu dont les tronçons disparaissent aujourd'hui sous la mousse et des plantes grimpantes. Débarquant aussitôt nous suivons le chemin rocailleux qui se

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déroule à travers champs, comme un reptile, tout en s'allongeant vers les montagnes. Au pied même de la chaine, le chemin fait place à un escalier dont les marches ont bien quatre mètres de long sur trois de large: il est encaissé entre deux versans couverts de pins et de bambous. Au sommet de la montagne, que les chinois dénomment 觀音山 *Kouan-yn-rhan (Koué-yn-sai)*, Montagne de la Déesse Kouan-yn (Avalokiteçvara) le chemin dallé passe sous une sorte de pont en rocs équarris qui relie les hauteurs de droite à celle de gauche et forme un passage voûté de quelques mètres; lorsqu'on sort de ce passage, la vue s'étend sur une grand vallée: devant soi, le chemin descend en pente rapide; à gauche, des hauteurs abruptes; à droite une grande masse rocheuse dont les rocs pointus semblent, selon l'expresson chinoise "vouloir percer le ciel": à son flanc on aperçoit suspendu, à travers de beaux et grands arbres qui en cachent une partie, un joli temple bouddhique entouré de verdure. Le soleil, se faufilant par des échappées de branchages, miroite sur les tuiles vernissées du toit; ses rayons éclairent lumineusement les chimères dorées et les dragons fantastiques des corniches et des cheneaux. Les rochers noirs, aux pointes acérées, épars sur les flancs et le sommet de la montagne, séparés ici et là par des arbustes ou des îlots de verdure, font le plus bizarre effet: on dirait les arbres d'une forêt pétrifiée.

Le paysage est vraiment joli et pittoresque; un artiste pourrait faire là un tableau des plus gracieux: la nature chinoise dans toute sa beauté. Mais les artistes ne viennent pas en Chine: les peintres de sujets orientaux parcourent toujours les chemins rebattus de l'Egypte, de la Syrie, de la Turquie, en quête de sujets nouveaux, et sont souvent réduits à revenir au tableau classique de ces pays d'Orient: un desert, un ciel bleu, un chameau, et un arabe accroupi. Que ne viennent-ils en Chine? ils trouveraient là des sujets de tableaux bien plus variés, bien plus originaux, et ayant en outre l'attrait de la nouveauté. Mais ce mot de *Chine* les effraye, et ceux qui n'ont jamais quitté leurs foyers croient qu'on ne revient pas du Cé-

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leste Empire: ils ne savent pas qu'en quarante jours, sans fatigue, sans soucis, on est à Changhaï, et qu'en six mois un artiste pourrait faire la plus belle moisson de croquis, d'études, et de tableaux que l'imagination la plus active d'un futur Poussin ait pu jamais rêver! . . .

Cette montagne porte le nom de 天平山 *T'ien-p'ing-chan*, Montagne qui est au même niveau que le ciel: c'est l'une des plus célèbres de la province. Un poëte de la Dynastie des Soung (XI^e^ siècle de notre ère) a dit:

> Le royaume de Vou est entouré de nombreuses montagnes:
> Il est impossible de les compter toutes:
> parmi elles il en est une qui s'appele *T'ien-p'ing-chan*,
> c'est de toutes la plus grande et la plus élevée.

Le temple situé à mi-côte est appelé 白雲寺 *Pô-yun-sseu*, Temple des nuages blancs, mais on lui donne plus généralement celui de 天平寺 *t'ien-p'ing-sseu*, Temple de *t'ien-p'ing*.

Après avoir descendu rapidement la pente qui longe le mur d'enceinte du parc de T'ien-p'ing-sseu, nous arrivons devant une large brèche creusée dans le mur à peu de distance de la grande porte: par là nous entrons dans le parc. Abrité par de grands et beaux arbres, un grand étang à demi caché sous de larges feuilles de nénuphar précède l'entrée du temple: cet étang est divisé en deux bassins, pour ainsi dire, par une petite chaussée en pierres moussues qui décrit des contours gracieux en s'acheminant vers le temple. Sous les nénuphars, des armées de petits poissons argentés et dorés se jouent dans les minces rayons de soleil filtrant à travers les feuilles; quelques grenouilles émeraudes, réveillées de leur sommeil paresseux, sautent tout épeurées et vont se cacher au fond de l'eau; tout autour, dans le feuillage, des insectes bruissent avec force.

Le temple est précédé d'un perron auquel plusieurs degrés donnent accès: on trouve d'abord une salle ouverte appelée 高義園 *Kaô-y-yuan*, Jardin de la Haute justice, garnie de tables et de banc. C'est l'empereur K'ien-loung qui lui a donné ce nom lors de la visite qu'il fit en 1756 au T'ien-p'ing-chan. Un bonze vient à notre rencontre et nous prie fort poliment de nous asseoir à une table: pendant ce temps, un autre

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apporte une tasse de thé et une pipe qu'il place devant nous, enfin un troisième vient nous tendre un grand plateau rond divisés en plusieurs compartimens dans chacun desquels s'élevent, sur de petites assiettes, des pyramides de tranches de pommes, de poires, d'olives sucrées, de confitures sèches, de segmens d'orange, de gâteaux feuillettés, etc. Reposés de notre marche, un bonze va, à notre demande, ouvrir une porte au fond à gauche: elle donne accès aux autres constructions du temple. Le bonze, ayant reçu une enfilade de sapèques pour reconnaitre ses bons offices, referme la porte derrière nous: nous gravissons un certain nombre de degrés et atteignons le vrai Temple des Nuages Blancs. Ce temple se compose de plusieurs pavillons reliés les uns aux autres par d'étroits couloirs à niches de Bouddhas: une odeur agréable, due aux bougies parfumées qui brûlent devant les autels, se fait sentir en ces lieux. Au centre, une source sourd entre les rochers; on lit gravé sur le roc:

吳中第一水

Le premier cours d'eau de la province du Kiang-sou.

Vis-à-vis, une petite salle ornée d'une statue du Bouddha aux côtés de laquelle pendent les deux inscriptions suivantes:

嶺上雲容原可悅
山中泉情自然清

L'aspect des nuages sur la montagne est agréable (à voir);
l'eau de la source de la montagne est naturellement limpide.

Ce temple des Nuages Blancs fut primitivement construit en 827 sous la dynastie des T'ang: les ancêtres du célèbre ministre d'Etat 范仲淹 Fan Tchoung-yen, de la dynastie des Soung, y étant enterrés, ce dernier obtint de l'empereur de l'appeler 功德寺 *Koung-tô-sseu*, Temple de la Vertu et du Mérite. Cet édifice fut détruit par un incendie vers la fin de la dynastie mongole, puis reconstruit dès les premières années du règne de Houng-vou, fondateur de la dynastie des Ming.

Les bonzes nous paraissent assez hospitaliers: ils n'ont pas l'air de s'étonner de voir des européens dans leur sanctuaire.

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Ceux qui nous rencontrent s'inclinent l'air béat, les mains croisées sous leurs longues manches rabattues, et nous saluent d'une légère révérence. D'aucuns, accroupis dans des encoignures, près d'une statue dorée du Bouddha, marmotent des prières dont sans doute ils ignorent le sens et qu'ils répéten t par habitude.

Delà, circulant entre les hauts rochers fantastiques, tout habillés de mousse, qui se dressent les uns à côté des autres, nous gravissons la montagne: le chemin est abrupte et la montée fatigante. Jadis le sommet était surmonté d'un élégant kiosque appelé 望湖台 *Ouang-'hou-t'aï*, Terrasse d'où l'on regarde le lac, mais il a disparu; il n'en reste même plus de vestiges. De là on jouit d'une fort belle vue sur la campagne avoisinante: on est en quelque sorte récompensé de la peine que l'on s'est donnée.

A l'ouest on aperçoit le Grand Lac (太湖 *t'ai-'hou*) avec sa vaste étendue, ses îles parsemées comme autant de taches noires, et ses esquifs microscopiques qui viennent de faire voile d'une anse de la côte ou de l'une des îles. Autour du T'ien-p'ing-chan, de hautes collines dont notre batelier devenu cicerone nous donne les noms: à l'est, la montagne de la cage à poules; au sud, la colline du boyau de mouton, etc. A nos pieds, s'étalant jusqu'au bas des hauteurs, la plaine chaudement éclairée par le soleil: quelques rares maisons ou cabanes émergent des champs; ici et là, une petite agglomération de chaumières entourées de verdure, apparaissant comme des ilôts au milieu d'un lac; des canaux étincelans, semblables à de longs sillons d'argent aux méandres capricieux. A l'est s'aperçoivent distinctement les maisons, les murs et la haute pagode de Sou-tchéou, puis, plus loin et confusément, la ville de K'oun-chan dont la pagode, perchée sur sa colline solitaire, ressemble à une fine aiguille fichée solitairement dans une pelote.

Comme nous ne voulons pas revenir par le même chemin nous redescendons la montagne de l'autre côté, descente qui

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n'est pas sans danger, car nos bottines clouées glissent sur les rochers gluans et sans l'aide de notre cicérone dont les souliers de paille se fixent mieux sur le roc, nous aurions roulé dans l'abîme béant. De roc en roc, d'arbuste en arbuste, nous arrivons à une petite route encaissée qui circule le long de la montagne. Quel ne dut pas être l'étonnement des braves bonzes du temple des Nuages Blancs en ne voyant pas les "diables étrangers" redescendre de leur côté! peut-être crurent-ils que le Bouddha leur avait ouvert son paradis?

Le chemin remonte à mi-côte de la montagne voisine, appelée, nous dit notre cicérone, le mont 支硎 *Tche-yng*. A chaque pas l'on rencontre des maisons en ruines dont les murs sont noircis par l'incendie. Ce sont les traces encore vives du passage des Hommes à longs cheveux. Des ruisseaux descendent en clapotant du sommet de la montagne et se précipitent vers la plaine en déchaussant quelques rocs sur leur passage ou en creusant leur lit à travers. Non loin de là est le 中峰古刹 *Tchoung-foung kou-tcha*, Ancien Temple du Pic du Milieu que la rébellion a presque entièrement détruit: à terre git la partie supérieure d'un superbe Bouddha de plâtre peint. A quelques pas on reconstruit un nouveau temple le 支硎古刹 *Tche-yng kou-tcha*, ancien temple de Tche-yng. A la porte, un débit de thé où sont attablés des campagnards qui viennent de ramasser des pommes de pin sous les arbres résineux des côteaux. Dans le sanctuaire se trouve une belle statue de la Déesse Kouan-yn, et un autel orné d'un bouddha audessus duquel on lit 靈山福地 *Ling-chan Fou-ti*, terre heureuse de la montagne intelligente. Au pied, un panier rond avec ces mots:

花香錢功德無量

Quand vous dépensez votre argent à faire brûler des parfums, les récompenses que vous méritez n'ont pas de limites.

Sur les colonnes on voit l'inscription suivante qui rapelle le "take care of pickpockets male and female" de Londres:

香客衣包物件各自照管

Que les fidèles veillent eux-mêmes à leurs paquets et objets.

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Il y a partout des voleurs, mais, en Chine, le vol a été élevé à la hauteur d'une institution.

Plusieurs autres salles sont remplies de statues toutes neuves, ruisselantes de dorures et éclatantes de couleurs vives: dans l'une pontifie le fameux et terrible 閻羅王 Yen-lô-ouang *(Yâma râdja)*, le Roi des Enfers. Devant, un kiosque mobile pouvant tourner sur pivot, à niches garnies de petits Bouddhas.

Quand nous sortons de ce temple il est déjà tard et le soleil rougit le sommet du T'ien-p'ing chan et du Tche-yng chan: à travers champs nous regagnons notre bateau où nous passons la nuit.

Le lendemain matin, à l'aube, un bruit de chaines secouées et de pas précipités nous réveille: c'est le branle-bas du départ. L'équipage leve l'ancre et largue les amarres. Bientôt notre bateau reprends sa route et glisse sur l'eau encore endormie. La brume du matin se dissipe peu à peu: sur la rive, des campagnardes arrivent en se dandinant sur leurs petits pieds, portant, qui du linge et des habits pour les laver dans la rivière, qui des sceaux et des paniers de riz, pour les râcler et les balayer au bord de l'eau. Des enfans à peine éveillés, les yeux encore bouffis de sommeil, apparaissent demi-nus aux portes des chaumières; d'affreux chiens chinois au museau allongé, véritables chacals, aboyent contre nous et se répondent l'un à l'autre; des buffles levent la tête pardessus les arbustes de la rive et reniflent en grognant sourdement, contre les étrangers qui troublent leur quiétude. De ce côté, la campagne est presque nue: des buissons, des arbustes ornent les rives. Au delà, des champs à perte de vue.

Après une heure et demie de navigation nous arrivons à 木瀆 *Mou-tô (Mô-dô)*, grand entassement de maisons qui, n'étant pas enceint de murailles, porte le nom de 鎮 *tchen*, bourg, et n'a pas le droit d'avoir celui de 城 *tch'eng*, ville fortifiée. Audessus s'élevent le Mô-dô san et sa haute pagode: rien de particulier à voir. Notre cicérone nous dit gravement dans le patois du pays:

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—*M'sâ 'haô pé-siang*, il n'y a pas d'endroit bon pour aller se promener, il n'y a rien à voir.

Au delà du pont de Mô-dô on nous montre une tour rectangulaire crénelée, aujourd'hui abandonée, mais autrefois citadelle de Mô-dô.

Laissant derrière lui le bourg de Mô-dô, notre bateau profite d'un vent favorable, cingle d'abord vers l'ouest puis prends un cours d'eau dirigé vers le nord: un heure environ après, il fait halte au village de Che-ni diaô baigné par la rivière.

A notre aspect, une foule d'indigènes, hommes et femmes, accourent en portant des chaises suspendues à deux longs bambous: ils viennent nous demander de leur faire l'honneur de prendre leurs engins pour nous laisser transporter jusqu'au sommet de la haute montagne que nous apercevons non loin de là.

Cette montagne est le célèbre 穹窿山 *K'ioung-loung-chan*, Montagne Céleste (tel est le sens des mots *K'ioung-loung*), renommée par son temple ancien et sa situation pittoresque. Refusant les services de nos villageois (car une excursion pédestre, encore que plus fatigante, est toujours bien plus intéressante), nous suivons une route dallée, large de près de trois mètres, décorée du nom de *Grande route de la Montagne Céleste*,[1] ainsi que nous l'apprend une inscription placée à l'entrée. Là où la route commence à monter se trouve un grand kiosque debout au milieu du chemin: un toit ordinaire sur quatre colonnes de granit. On y lit: 直上雲霄 *Tche-chang-yun-siaô*, on monte droit aux nuages, i.e. là on commence à gravir la montagne.

Ici, le chemin est fort pittoresque: de chaque côté, les versans de la montagne sont couverts de jolis bois de pins et de sapins qui embaument l'air d'un parfum résineux; à leur ombre, des paysans s'occupent à la récolte de pommes de pins; à gauche, à demi caché sous des bambous entrelacés et des mousses chevelues, un ruisseau coule à flots pressés sur le co-

1. 穹窿山大路.

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cher qu'il polit tout en s'épurant lui-même: il semble murmurer contre les obstacles qu'il rencontre sur son chemin et qui retarde sa marche précipitée. Sa vue nous rapelle deux vers du poëte allemand Haller: [1]

L'élément qui vivifie la nature et fertilise les campagnes,
S'offre de lui-même à l'homme et court à sa rencontre.

A mi-côte, on a élevé un petit reposoir: au dessus de la porte se lit la phrase bouddhique bien connue: 有求必應, Priez et l'on vous exaucera! Dans la niche du centre, une statue avec tablette: elle represente le Prince Céleste 劉 Léou: Ce génie tient d'une main un marteau et de l'autre un clou énorme qu'il va enfoncer; un terrible et hideux serpent s'enroule autour de son cou et touche le sol de sa queue.

De là, le chemin se dirige légèrement vers la gauche; à droite, en étages, sont les débris de plusieurs grands tombeaux: ce sont les tombes des anciens abbés (方丈 *Fang-tchang*) du temple de K'ioung-loung. Nous copions sur l'un d'eux l'inscription suivante:

穹窿第十四代方丈月山顧公神基

Tombeau du vénérable Kou, en religion Yué-chan (Montagne de la Lune), supérieur, à la quatorzième génération, du monastère de K'ioung-loung.

Nous sommes arrivés devant le premier portique de l'enceinte du temple; il est surmonté d'un kiosque rectangulaire rempli de Bouddhas et orné de quatre caractères: 洞天勝境, Bel endroit semblable à un autre ciel. Ici, le chemin tourne à droite et conduit à la porte principale du temple; on y lit: 穹窿福地 Terre fortunée de K'ioung-loung.

Ce grand temple, dont la majeure partie, détruite par les rebelles, est encore en ruines, se compose d'une série de pavillons disposés en étages sur le versant de la montagne et reliés par des couloirs tortueux, véritables labyrintes où, fort heureusement, les bonzes obligeans guident nos pas. Toutes les salles sont garnies de statues bouddhiques de diverses di-

1. Die Würtse der Natur, der Länder reichster Segen,
Beut selbst dem Volk sich an und strömet uns entgegen.

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mensions. D'après les annales de la province cet édifice fut construit primitivement en l'an 504 de notre ère. Un bonze célèbre, Yaô Kouang-chiaô, y avait établi sa demeure: cet anachorète, un original sans doute, avait un chapeau de bonze, un vêtement de lettré confucien et des souliers de taoiste. Redevenu proprieté particulière sous les Ming, ce temple ne fut rendu au culte qu'en 1641. Il fut visité en 1703 par l'illustre empereur K'ang-Hi qui fit cadeau au supérieur de plusieurs pancartes ornées chacune de quatre caractères tombés de son pinceau de jade. Conservées pieusement en souvenir de cette auguste visite, ces pancartes existèrent jusqu'à l'époque de la rébellion: à ce moment les bonzes furent brutalement chassés et traqués dans les montagnes par les Hommes à longs cheveux, soi-disant propagateurs du christianisme en Chine, et les pancartes disparurent. Les bonzes les recherchèrent avec le plus grand soin lorsque la tranquillité fut rétablie, mais ne parvinrent pas à les retrouver: ils en déplorent la perte encore aujourd'hui.

D'après l'histoire et la tradition, c'est sur l'emplacement même où se trouve maintenant le temple de K'ioung-loung que vécut, un siècle avant Jésus-Christ, un pauvre bûcheron nommé 朱買臣 Tchou Maï-tch'en, qui, grâce à sa persévérance dans l'étude, parvint aux richesses et aux honneurs. On nous permettra de narrer ici l'histoire de ce bûcheron qui a sa place au Panthéon chinois.

Tchou Maï-tch'en,

ou la perseverance dans l'etude conduit a la richesse et aux honneurs.[1]

Sous le règne de l'empereur Vou des 'Han antérieurs[2] (140

1. Tchou Maï-tch'en est un personnage historique. Sa biographie se trouve dans le 前漢書 *Ts'ien 'Han-chou*, annales des 'Han antérieurs, Livre LXIV, 1re partie, et renferme en substance les faits que l'auteur du récit que nous traduisons ici a mis en œuvre.

2. 漢武帝 'Han Vou-ti.

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à 86 avant J.C.), vivait dans le département de Koueï-tsi [1] un individu nommé Tchou Maï-tch'en, et surnommé Oueng-tseu.[2] Il était pauvre et n'avait pas encore pu faire son chemin dans le monde; il habitait avec sa femme une misérable chaumière bâtie sur le flanc de la montagne K'ioung-loung, là où s'élève aujourd'hui le temple de ce nom. Chaque jour, il allait couper du bois dans la montagne et portait ses fagots au marché de la ville pour les vendre: c'est ainsi qu'il subvenait péniblement aux dépenses du ménage. Il aimait d'instinct l'étude et avait toujours un livre à la main; encore qu'il portât des fagots sur l'épaule, il lisait à haute voix ou récitait des vers tout en marchant. Les gens du marché y étaient accoutumés; aussi, dès qu'ils entendaient la voix de quelqu'un qui chantait, ils savaient que Tchou arrivait avec sa charge de bois.

Comme Tchou était un lettré, tout le monde avait pitié de lui et lui achetait des fagots, et que, de plus, il ne discutait pas sur le prix et qu'il acceptait la somme qu'on lui offrait, il vendait sa marchandise plus facilement que les autres. Cependant un certain nombre de jeunes gens le méprisaient, et souvent les gamins, qui le voyaient lire, tout plié qu'il fût sous son fardeau, s'attroupaient autour de lui et le tournaient en ridicule. Mais Tchou ne s'en souciait en aucune manière.

Un jour, la femme de Tchou Maï-tch'en, étant sortie pour aller puiser de l'eau, vit son mari entouré et suivi d'une foule qui battait des mains en se moquant de lui: elle en rougit et en fut toute honteuse; aussi quand son mari revint de la ville après avoir vendu ses fagots, elle lui dit:

—Si tu veux étudier, ne vends pas de bois, ou si tu veux vendre du bois, n'étudies pas. Es-tu donc fou et idiot pour te conduire ainsi à ton âge? N'est-ce pas honteux d'être ainsi la risée des jeunes gens!

—Je vends du bois pour vivre, répliqua Tchou Maï-tch'en; j'étudie pour arriver à la fortune et aux honneurs: l'un n'em-

1. 會稽 Koueï-tsi, département actuel de Sou-tchéou.
2. 翁子.

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pêche pas l'autre; que l'on se moque de moi si l'on veut, cela m'est indifférent.

—Si tu veux parvenir à la fortune et aux honneurs, reprit la femme, ne vends pas de fagots: a-t-on jamais vu un bûcheron arriver à exercer une charge publique? Ne dis donc pas des choses qui n'ont pas le sens commun!

—La richesse et la pauvreté ont chacune leur temps, répliqua Tchou. Un devin qui a tiré mon horoscope m'a prédit qu'à cinquante ans je serais quelque chose: d'ailleurs on dit constamment que *l'on ne peut mesurer l'eau de la mer avec un boisseau.*[1] Ainsi ne vous occupez pas de moi.

—Ce devin, interrompit la femme, a vu que tu étais stupide et a voulu te tromper: ne crois pas qu'à cinquante ans tu ne porteras plus de bois sur le dos; tu seras certainement mort de faim avant cette époque. Puisque tu désires exercer une charge, il y a justement celle de juge qui est vacante au palais de Yen-lô-ouang (le roi des Enfers).[2] Va l'occuper!

—L'illustre Kiang,[3] répartit Tchou, sans s'émouvoir des injures de sa femme, pêchait à la ligne à l'âge de quatre-vingts ans sur le bord de la rivière Oueï,[4] quand le roi Ouen, de la dynastie des Tchéou,[5] suivi de ses chars, le rencontra et le salua du titre de 尙父 Chang-fou (Père estimé).[6] Le premier ministre Koung Soun-houng,[7] qui vécut sous la dynastie actuelle des 'Han, gardait encore des pourceaux à l'âge de cinquante-neuf ans: ce ne fut qu'à soixante ans que l'empereur l'appela à sa cour. Moi, j'arriverai à quelque chose à cin-

1. C'est le proverbe chinois: 凡人不可相貌海水不可斗量 *fan jen pou k'ô siang maô, 'haï choueï pou k'ô téou leang,* "On ne peut pas plus juger des gens sur l'apparence que l'on ne peut mesurer l'eau de la mer avec un boisseau" équivalent du nôtre "l'habit ne fait pas le moine."

2. 閻羅王殿上少個判官.

3. 姜太公.

4. 渭水 *Oueï-choueï*, la rivière Oueï, dans le Chan-toung.

5. 周文王 Tchéou Ouen-ouang.

6. Charge de l'époque.

7. 公孫弘.

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quante ans: ce sera plus tard que Kan-lô,[1] il est vrai, mais encore plus tôt que les deux personnages qui je viens de citer. Il faut que tu prennes patience.

—Ne cherche pas des exemples dans l'antiquité, répondit sa femme: ce pêcheur et ce gardeur de pourceaux avaient tous deux des aptitudes et du savoir. Toi, tu lis des livres inutiles; tu auras beau étudier pendant cent ans, cela ne te servira de rien. Ah! j'ai vraiment eu peu de chance quand je t'ai épousé: les enfans se moquent de toi, et la honte s'étend jusqu'à moi. Si tu ne crois pas ce que je te dis et si tu ne jettes pas tes livres loin de toi, je ne te suivrai plus: que chacun s'en aille de son côté, que l'un ne retienne pas l'autre.

—J'ai maintenant quarante trois ans, dit Tchou; dans sept ans j'en aurai cinquante: attends jusque-là; ce ne sera pas long. Si tu me quittes maintenant, tu t'en repentiras plus tard.

—En ce monde, s'écria la femme en colère, il y a beaucoup de bûcherons comme toi: pourquoi regretterais-je de t'avoir quitté? Si je te suis encore pendant sept ans, je ne sais pas où j'irai mourir de faim. Laisse-moi au contraire m'en aller: je pourrai au moins vivre un peu plus longtemps.

Tchou, voyant que sa femme était bien décidée à le quitter, et qu'il ne pourrait pas la retenir, dit en soupirant:

—Eh bien! va-t-en! je ne désire qu'une seule chose, c'est que tu trouves un mari plus riche que Tchou Maï-tch'en: alors tout sera parfait.

—Mon mari sera certainement plus riche que toi, répliqua sa femme.

Elle le salua et sortit sans détourner la tête.

Tchou, resté seul et triste, exhala sa mélancolie dans les quatre vers suivans qu'il écrivit sur le mur:

嫁犬逐犬
嫁雞逐雞
妻自棄我
我不棄妻

1. 甘羅. L'histoire rapporte que Kan-lô fut premier ministre à l'âge de *douze* ans (voir le 列國志 lié-kouô-tche).

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Lorsqu'on épouse un chien, on le doit suivre partout ;
Lorsqu'on épouse un coq, on le doit suivre partout ;
Ma femme me quitte d'elle-même,
Ce n'est pas moi qui la chasse.

Quelque temps après, comme il descendait un jour la montagne à travers les tombes, courbé sous une charge de fagots, et tout en récitant des vers, il rencontra son ancienne femme qui accompagnée de son nouvel époux, était venue accomplir les cérémonies exigées par les rites à la sépulture de ses ancêtres. Le voyant souffrir de la faim et du froid les deux époux en eurent pitié, l'appelèrent et lui donnèrent à boire et à manger.

Lorsque Tchou Maï-tch'en eut atteint l'âge de cinquante ans, il lui arriva de faire partie de la suite du collecteur des impôts, et d'être, en cette qualité, chargé de conduire à la capitale, nommée alors Tch'ang-an,[1] des voitures de vivres et de vêtemens. Il eut occasion d'adresser une lettre à l'empereur, mais cette lettre resta longtemps sans réponse. Tchou, qui en attendait une, vit bientôt ses ressources s'épuiser; heureusement que le collecteur lui fournit de quoi vivre. A ce moment-là, un de ses compatriotes, alors bien en cour, vanta ses talens à l'empereur Vou et le lui présenta. L'empereur fut charmé des connaissances littéraires de Tchou et le nomma préfet, tout en le gardant près de lui comme officier du palais. Après diverses vicissitudes de fortune (Tchou tomba un moment en disgrâce), l'empereur, sachant qu'il était originaire de Koueï-tsi, pensa qu'il devait être habitué au climat de cette localité, et qu'il était au courant des bons et mauvais sentimens de la population; il le nomma 太守 t'aï-chéou ou préfet de Koueï-tsi. Il lui dit un jour: "Si, à présent que vous êtes devenu riche, vous ne retournez pas dans votre hameau natal, c'est absolument comme si vous vous promeniez pendant la nuit revêtu d'habits magnifiques." Tchou remercia l'empereur et lui demanda la permission de retourner à Koueï-tsi.[2]

Or, l'empereur Vou préparait justement en ce temps là une

1. 長安, aujourd'hui 西安府 Si-an-fou, capitale de la province du Chan-si.

2. *Ts'ien-'Han-chou*, Biographie de Tchou Maï-tch'en.

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expédition contre le pays de Toung-yué:[1] il ordonna à Tchou de se rendre à Koueï-tsi pour y réunir des jonques de guerre et des vivres de toutes sortes et y attendre ses ordres.

Auparavant, lorsque, par un retour de fortune, Tchou Maï-tch'en était un instant tombé en disgrâce, il avait été logé et nourri par un des officiers du préfet de Koueï-tsi: nommé préfet, il reprit ses vieux habits déchirés, mit dans son sein le sceau orné du cordon, marque de sa dignité, et se rendit à pied à Koueï-tsi. Tous les officiers et fonctionnaires assistaient alors à un grand festin: Tchou, sans être remarqué, entra dans la salle où il avait lieu. Mais son ancien bienfaiteur, l'ayant reconnu, lui désigna une place parmi les assistans: Tchou, après avoir bien bu et bien mangé, laissa voir un peu le cordon appendu au sceau. A cette vue, son ami fut étonné, et, tirant le cordon, amena le sceau lui-même. C'était le sceau de préfet de Koueï-ṭsi. L'officier, surpris, fut le dire aux autres convives qui, pris de vin, s'écrièrent: "c'est une fausseté, cela ne peut être!—Venez voir vous-mêmes, répondit celui-ci. Un de ceux qui avaient méprisé jadis Tchou alla voir et revint en criant: "c'est vrai! c'est vrai!" alors tous restèrent un instant immobile d'étonnement; puis, revenus à eux-mêmes, ils allèrent, chacun selon son rang, saluer Tchou et le féliciter.[2]

Peu après, le chef des haras de Tch'ang-an, conduisant un char attelé de quatre chevaux, vint prendre le nouveau préfet. Tchou monta dans le char et se dirigea vers la ville.

Le sous-préfet de Koueï-tsi, averti de la venue prochaine de son chef, s'était hâté d'envoyer un grand nombre d'habitans réparer la route par où il devait venir. Le mari de la femme de Tchou Maï-tch'en était parmi eux. Comme le cortège du préfet, composé de plus de cent chars et d'une foule de fonctionnaires en chaise, à cheval ou à pied, qui avait été le recevoir en dehors de la ville, approchait de l'endroit où se tenait cet homme, sa femme, les cheveux dénoués et les pieds nus, venait de lui apporter à manger: elle jeta un coup d'oeil sur

1. 東越, c'est la province actuelle du Tche-kiang.
2. *Ts'ien-Han-chou*, Biographie de Tchou Maï-tch'en.

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le cortège et reconnut son ancien époux dans la personne du préfet. Celui-ci, alors assis dans un char magnifique, la reconnut aussi: il s'arrêta, envoya un de ses officiers la chercher, fit venir un char de sa suite et invita les deux époux à y monter. Une fois à la préfecture, la femme, toute honteuse, ne savait quelle contenance tenir: elle se prosterna aux pieds de Tchou en reconnaissant qu'elle avait eu tort. Tchou lui dit de prier son mari de venir pour qu'il le vit. Ce dernier accourut et se prosterna sans oser lever les yeux sur le préfet.

—Eh bien! dit en riant Tchou à sa femme, il me semble que ce mari n'est pas plus riche que Tchou Maï-tch'en!

La femme, repentante, fit trois salutations et pria Tchou de la prendre pour servante: elle jurait de le servir jusqu'à la mort. Mais Tchou ordenna d'apporter un seau plein d'eau; il en versa le contenu à terre et dit à sa femme:

—Tu ne peux pas plus revenir avec moi que l'on ne peut ramasser cette eau répandue;[1] mais, comme je me souviens de notre ancienne affection, je te donne un terrain derrière mon jardin: tu pourras le planter et y vivre.

La femme suivit son second mari: tous les passans la montraient du doigt en s'écriant:

—Voici l'ancienne femme du nouveau préfet!

Elle en était toute confuse et toute honteuse: arrivée au jardin, elle se jeta à l'eau et périt.[2]

La morale de cette histoire peut se résumer dans les quatre vers suivans:

枝在墻東花在西
自從落地任風吹
枝無花時還再發
花若離枝難上枝

1. Litt. 若潑水可復收則汝亦可復合, *jô p'ô-chouei k'ô fou chéou, tsô jô y k'ô fou 'hô*, si cette eau répandue pouvait être ramassée, alors tu pourrais aussi être de nouveau unie (à moi). C'est là l'origine de cette expression souvent employée, aussi bien dans les livres que dans le discours: 覆水難收 *fou-chouei nan chéou* "il est difficile de ramasser l'eau répandue" phrase qui peut être très bien traduite par "on ne saurait revenir sur le passé."

2. Les Annales des Han (Livre LXIV, Biographie de Tchou Maï-tch'en) rapportent ainsi la fin de notre héros: "Un an après son retour à Koueï-tsi,

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Les branches sont à l'est du mur et les fleurs sont à l'ouest:
Dès que les fleurs sont tombées à terre, le vent les emporte à sa guise.
Si les branches n'ont pas de fleurs, elles pourront en produire plus tard;
Mais si les fleurs quittent la branche, on ne peut les y replacer.

Cela veut dire que la femme doit suivre son mari comme la fleur accompagne la branche: si la branche n'a pas de fleurs, au printemps prochain elle en produira de nouvelles; mais si la fleur quitte la branche, on ne peut l'y réunir à nouveau.

En ce monde, la femme doit servir son mari, n'en avoir jamais qu'un seul, et partager ses peines comme ses plaisirs: gardez-vous donc bien, ô femmes, d'avoir l'esprit incertain, de ne songer qu'aux riches, et de mépriser les pauvres, car plus tard vous vous en repentirez!

En sortant du temple nous gravissons le sommet du K'ioung-loung-chan; il y avait là, jadis, un élégant kiosque d'où l'on pouvait admirer le Grand Lac, les vallées et campagnes voisines, et, inspiré par l'aspect de la nature, faire des vers en dégustant une tasse de thé. Les rebelles, véritables vandales, l'ont précipité dans la vallée et il n'en reste plus aujourd'hui que les fondemens de pierre sur lesquels il reposait.[1]

l'empereur le nomma général et lui donna le commandement de l'armée dirigée contre Toung-yué: Tchou se distingua dans cette guerre et fut récompensé par de nouveaux titres et de nouvelles fonctions. Plus tard, tombé derechef en disgrâce, dégradé, puis revenu en faveur, il eut à soutenir une lutte d'intrigues contre un censeur puissant: il voulait le faire assassiner, quand un complot dans lequel celui-ci était impliqué fut découvert; le censeur n'eut autre chose à faire que de se donner volontairement la mort. Incontinent après, par un de ces retours de fortune dont l'histoire chinoise ne fournit que trop d'exemples, Tchou Maï-tch'en fut mis à mort sur l'ordre de l'empereur."

1. A quelque distance à l'est du K'ioung-loung-chan, se trouve le 靈岩山 *Ling-yen-chan*, Montagne de la Terrasse Divine, appelée aussi 硯石山 *Yen-che-chan*, Montagne de pierres à broyer l'encre: elle produit en effet des pierres avec lesquelles on peut faire des encriers. Il y avait jadis au sommet de cette montagne un magnifique palais, le *Kouan-oûa-koung*, bâti par le roi de Vou, 夫差 Fou Tch'â, fils de Hô-Lu, pour la belle 西施 Si Che, la Vénus chinoise (voir à ce sujet, Mayers, *Chinese Reader's*

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Delà nous prenons un sentier étroit et rocailleux couché comme un serpent le long de la chaîne des hauteurs; ce chemin n'est pas sans danger, car il est en quelque sorte suspendu audessus d'un abîme et le moindre faux pas peut précipiter le passant, d'une hauteur prodigieuse, dans une profonde vallée où les hommes n'ont plus que la taille d'une grosse mouche. Au fond de la vallée, à gauche, apparait un temple pittoresquement entouré d'un bouquet d'arbres: vu à cette distance, il semble tout petit, mais il doit en réalité être assez considérable. Au dire de notre cicérone, il paraitrait que l'on trouve dans les environs des chevreuils et des sangliers. Avis aux chasseurs. Après mille fatigues et non sans péril, nous atteignons le plus haut pic de cette chaîne rocailleuse et nue: c'est le Tâ-mâ-fou, au nord-ouest du K'ioung-loung-chan. Il y a là encore les ruines d'une maison de briques. On jouit de ce sommet d'une vue splendide sur le grand lac, ses iles, ses bateaux à voiles jaunâtres. Cet aspect nous remet en mémoire deux vers d'un poëte de l'époque des T'ang:

遠水無邊天作岸
亂帆一散影如鴉

L'eau qui s'étend au loin n'a pas d'autre rivage que le ciel (l'horizon);
Les voiles qui sont dispersées çà et là ressemblent à des canards éparpillés.

Au nord du lac on aperçoit un amas de tuiles grises; c'est une ville dont la pagode est à peine visible dans le lointain. Derrière le Tâ-mâ-fou sont de hautes collines, parmi lesquelles on nous cite le Yang-chan; plus loin, le T'ien-p'ing-chan qui ne semble plus être la montagne la plus élevée.

Manual, pp. 39,42,87 et 177). On pouvait de là admirer à son aise l'étendue du *T'aï-'hou* et ses deux *t'oung-t'ing-chan:* il y avait là un puits appelé le puits du roi de Vou. Dans la suite on éléva sur le même emplacement un temple et une pagode: ce fut le 靈岩寺 *Ling-yen-sseu*, Temple de la Terrasse Divine. On y conservait une pierre où l'on pouvait aisément distinguer les traces d'un pied d'homme et d'un pied de femme: c'étaient, disait-on, les pas du roi de Vou et de la belle Si Che, *(Sou-tchéou-fou-tche)*. Durant leurs voyages dans le sud de la Chine, les deux illustres empereurs K'ang-Hi et K'ien-loung vinrent établir leur palais de voyage ou résidence temporaire (行宮) au sommet du *Ling-yen-chan*.

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Nous descendons la montagne par un sentier glissant, et regagnons notre bateau à travers champs; à peine à bord, le *lô-tâ* largue les amarres et nous fait reprendre notre course. Notre canal se dirige d'abord vers le sud-ouest, traverse Mô-dô (à deux heures de K'ioung-loung-chan), tombe à gauche dans un cours d'eau qui lui-même débouche à son tour à droite dans une rivière assez large. Cette dernière va vers l'ouest et aboutit au grand lac.

Le temps, couvert depuis le matin, s'assombrit encore davantage, et le vent augmente de violence; notre *lôdâ* interroge anxieusement l'horizon et ne semble pas rassuré. A ce moment, notre bateau, toutes voiles dehors, file sur la rivière avec une rapidité vertigineuse. C'est là que nous avons la faculté d'apprécier l'habileté et le coup d'oeil de nos marins; lancés ainsi à toute vitesse sur les ailes du vent, nous arrivons droit sur un pont peu élevé. A un mètre de distance environ et juste au moment où l'on peut croire que le tablier du pont va briser notre mât, nos hommes larguent la voile et abaissent le mât en un clin d'oeil. Le bateau glisse rapidement sous le pont et, de l'autre côté, en moins qu'il ne faut pour l'écrire, le mât est redressé, la voile hissée à nouveau, et nous continuons notre course sans nous être arrêté un seul instant....Bientôt la rivière s'élargit et ses deux rives se terminent par deux langues de terre couvertes de roseaux: ses eaux se confondent là avec celles du Grand Lac.

Le *Taï-'hou* ou Grand Lac a, disent les géographies chinoises, 200 *li* de l'est à l'ouest et 120 du nord au sud; il a 500 *li* de circonférence, et renferme en tout 72 iles, grandes et petites. Les trois départemens de Sou-tchéou, 'Hou-tchéou et Tch'ang-tchéou l'entourent de tous côtés. Il paraitrait qu'autrefois, au dire des annales de la contrée, il y avait là où existe aujourd'hui le *Taï-'hou*, cinq lacs distincts qui plus tard se réunirent en un seul: de là viendrait le nom de 五湖 *ou-'hou*, les cinq lacs, que l'on donne quelquefois au T'aï-'hou. Selon d'autres, 五湖 *ou-'hou* serait une abréviation de l'expression 五百里之湖

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ou paï li tche 'hou, lac de 500 *li,* par laquelle on désignait ce grand lac.[1]

La plus grande ile de ce lac est le 西洞庭山 *Si t'oung-t'ing chan,* l'ile occidentale de T'oung-t'ing. Elle renferme une grotte jadis visitée et décrite par M. Medhurst: après elle vient, comme grandeur, le 東洞庭山 *Toung t'oung-t'ing chan,* l'ile orientale de T'oung-t'ing.

Lorsqu'il vente assez fort, les eaux du grand lac ne sont généralement pas clémentes, et comme les vagues en sont semblables à celle de la pleine mer, ce n'est pas sans appréhension que les chinois s'y aventurent par un mauvais temps avec leurs bateaux à fond plat. Notre lôdâ aurait bien voulu que nous fissions halte dans l'une des anses de la baie pour attendre une accalmie: malheureusement nos jours sont comptés, il nous faut être de retour à Changhaï à une époque déterminée. Nous le forçons à braver les ondes courroucés et à naviguer vers le Toung t'oung-t'ing chan. Tant que notre bateau cingle le long du bord, tout va bien; les vagues n'y sont pas fortes et nous filons rapidement. Mais nous avons un instant de crainte. A un moment certain nous donnons si violemment plusieurs coups de talon que nous pensons avoir touché un roc. Encore que l'eau ne soit pas profonde à cet endroit, il ne nous aurait pas été agréable de prendre un bain dans les eaux jaunâtres du T'aï-'hou. Notre équipage en alarme se hâte d'examiner le fond du bateau de peur qu'une voix d'eau ne s'y soit déclarée; heureusement qu'il n'en est rien. Notre batelier nous assure que nous avons sans doute talonné la carcasse de quelque jonque naufragée.

Une fois en plein lac, les vagues sont plus menaçantes et viennent heurter avec fracas les parois du bateau; le mat craque en fléchissant sous le vent; des objets mal amarrés courent l'un après l'autre d'un bord à l'autre et semblent se chasser mutuellement. Notre esquif penche de côté et effleure de sa voile l'extremité des vagues. C'est une vraie

1. *Sou-tchéou-fou-tche.*

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tempête, non pas dans un verre d'eau, mais dans un des plus grands lacs de la Chine. Nous ne sommes pas sans inquiétude, car la moindre fausse manoeuvre peut faire chavirer notre barque à fond plat; mais l'équipage est adroit, et le *lôdâ*, qui tient le gouvernail à deux mains, manoeuvre à la lame avec adresse.

Nous avançons, néanmoins, peu à peu vers l'île orientale de T'oung-t'ing, et, au fur et à mesure que nous approchons, nous distinguons ses pics élevés, ses montagnes profondes et ses villages épars. Nous avons le cap sur une anse de l'île près de laquelle se trouve un grand village: une fois à l'abri de l'île, les vagues deviennent moins soulevées et le vent est plus maniable. De ce côté s'élève une petite forêt de pieux de bambous disposés pour la pêche par les habitans de l'île; à travers, circulent des troupes de canards sauvages qui se laissent bercer par les vagues et voyagent de conserve. Nous passons ensuite une digue de rochers, destinée à briser les lames et à protéger les navires qui se réfugient dans cette anse contre la furie des eaux du lac, et après une traversée périlleuse agrémentée de mal de mer (si toutefois l'on peut s'exprimer ainsi) nous pouvons enfin jeter l'ancre dans une baie tranquille et calme. Avant le dîner, nous parcourons le village et les alentours, et, malgré le vent qui souffle encore avec force, quelques canards tombent sous nos coups de fusil: la montagne, nous dit-on, regorge de chevreuils. Mais, le jour baisse, nous devons remettre au lendemain le soin de vérifier l'exactitude de cette assertion.

L'île orientale de Toung-t'ing est un peu plus petite que sa voisine de l'ouest: elle a 80 *li* de tour, mais elle a presque le même aspect que le Si-toung-t'ing-chan dont elle est éloignée de 18 *li*. On lui donne quelquefois le nom de 莫釐山 *Mô-li chan*, Montagne de Mô-li, parceque, rapporte l'histoire, un général de ce nom, qui vécut sous la dynastie des Soueï, y habitait. De là vient aussi le nom du pic le plus élevé de l'île, le 莫釐峰 *Mô-li foung*, Pic de Mô-li.

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A l'est de ce pic s'étend, du nord au sud, une chaîne de collines dont les principaux sommets portent les noms de 芙容峰 *Fou-joung-foung* pic du Fou-joung *(Hibiscus mutabilis)*, de 翠峰 *Ts'oueï-foung*, pic vert, etc. Sur ce dernier, parait-il, existe une source appelée 白龍泉 *paï-loung-tsuan*, Source du Dragon Blanc. Au sud, on distingue le 犀牛峰 Si-niéou foung, pic du Rhinocéros.

D'après la tradition, il y aurait sous le Paô-chan, une des montagnes de cette chaîne, l'entrée d'un immense souterrain qui s'étendrait jusque sous le lac même: on lui a donné le nom de 地脉 *ti-mô*, raie (*litt.* pouls) de la terre. Le roi 'Hô-lu y envoya jadis un certain Maô Tchang, surnommé 龍威 *Loung-oueï*, la majesté du Dragon, qui, la chandelle à la main, marcha pendant dix jours et dix nuits dans ce souterrain sans en trouver la fin. Quand cet explorateur revint, il dit au roi: " A l'entrée, le souterrain était tellement étroit que je fus obligé de ramper: au bout de quelques *li*, j'arrivai dans une chambre de pierre haute de deux *tchang*, où l'eau suintait de toutes parts: il y avait là un lit de pierre et une petite table sur laquelle étaient trois volumes: je les ai rapportés." Il présenta ces ouvrages au roi qui ne sut pas ce que c'était: Hô-lu pria Confucius de venir les examiner. Ce grand philosophe dit: " c'est le livre de l'Empereur Yu des Hia: il renferme tout ce qui a rapport aux Génies et à la Grande Doctrine."

Hô-lu ordonna à Maô de pénétrer de nouveau dans le souterrain; Maô revint après vingt jours d'absence: "le chemin que j'ai suivi, dit-il, n'était pas le même que celui que j'avais pris la première fois. Au dessus de ma tête j'entendais le bruit des vagues; des insectes extraordinaires venaient en grand nombre nous entourer et voler autour des lumières; des hirondelles et des chauve-souris voltigeaient alentour. Il nous fut impossible d'aller plus loin." En souvenir de ce hardi explorateur on avait donné à un endroit le nom de" Demeure du Vénérable Maô.[1]

1. *Sou-tchéou-fou-tche; Kiang-nan-t'oung-tche.*

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Le lendemain matin, à l'aube, nous quittons notre bateau le fusil sur l'épaule et nous gravissons la montagne. Les flancs en sont couverts d'arbustes peu élevés et de broussailles: les chevreuils s'y cachent et s'y dissimulent. Une battue est organisée grâce au concours d'indigènes soudoyés par notre *lôdâ* et, en peu d'heures, plusieurs chevreuils tombent sous nos coups.

Les habitans de l'île ne nous voient pas d'un bon oeil nous livrer à ces exercices cynégétiques; en effet, eux aussi chassent le chevreuil mais d'une façon fort primitive. Armés d'une longue latte de bambou et d'un couteau, et suivis d'un chien, ils tâchent de surprendre l'animal au gîte, de l'assommer ou de lui ouvrir la gorge. Aussi faut il recourir à un argument *ad hominem* très en honneur en Chine et qui a toujours grand succès auprès des indigènes de ce pays, la piastre, pour les décider à nous servir de rabatteurs.

Tout en chassant, nous sommes arrivés au sommet de la montagne; à nos pieds les versans forment une sorte de vallée en entonnoir, vallée profonde toute parsemée de tombeaux et de monumens funéraires. Les parois en sont tapissés, aussi bien que le fonds, de tombes étagées. Les unes, dont les habitans sont sans nul doute des gens de la classe ordinaire, consistent en une simple dalle et un 碑 *peï* ou colonne où sont gravés les noms et prénoms du défunt et le nom de la dynastie sous laquelle il a vécu; les autres, appartenant à des gens d'une classe supérieure, à des fonctionnaires aisés, se composent d'une sorte d'autel où se lisent les noms et titres du défunt, et d'une ou plusieurs basses enceintes circulaires; quelques unes de ces dernières sont à plusieurs étages. Presque toutes sont en ruines: la main impitoyable du temps a passé par là. Le sol est jonché de débris de colonnes commémoratives, de balustrades renversées, de murs démolis. L'état dans lequel sont ces tombes est la preuve même de leur antiquité; les familles auxquelles elles ont appartenu n'ont plus aujour'-

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hui de représentans et personne ne vient plus accomplir les sacrifices usuels ni entretenir ces dernières demeures.

A l'extremité de la vallée, là où elle se rétrécit et est dominée immédiatement par la côte à pic de la montagne, existe un petit temple ombragé par quelques arbres. Dans la grande salle du milieu sont deux ou trois statues bouddhiques minées par le temps. Nous y faisons la rencontre d'un vieux gardien qui, sans être effrayé le moins du monde par notre attirail guerrier, nous offre, selon les rites, la pipe à eau, le tabac et la tasse de thé classiques. Remarquons à ce propos que les européens, surtout quand ils peuvent s'exprimer en chinois, sont généralement bien reçus par les paysans et gens de la campagne certainement moins hostiles aux étrangers que l'habitant des villes. Le vrai chinois des champs, tout ignare et hirsute qu'il soit, n'en est pas moins plus poli et de commerce plus facile que les citadins soi-disant civilisés. Notons aussi que parmi ces derniers, ce sont ceux qui ont eu des rapports constans avec des européens, ou qui ont vécu avec eux, qui sont les plus insolens et les plus canailles.

En parcourant les côteaux, nous nous trouvons tout d'un coup, au détour d'un chemin, en face d'un enfant de neuf à dix ans qui, à notre vue, se met à pousser des cris à pleurer à chaudes larmes et à trembler comme une feuille. Il voit sans doute des européens pour la première fois et les armes dont nous sommes munis ne sont pas faites pour le rassurer; peut-être même nous prend-il pour le celèbre Mâ-tâ-fou, le croquemitaine chinois. Nous tentons de le calmer à l'aide de quelques sapèques, mais tout est inutile; un passant qui l'a pris dans ses bras nous fait signe de nous éloigner.

Nous gravissons le Mô-li foung; au sommet existe un petit temple orné de quelques statuettes dorées; les paysans des environs y viennent faire brûler des bâtonnets d'encens et accomplir les cérémonies exigées par l'inexorable *rite*. Une jeune fille de vingt à vingt cinq ans (on ne peut jamais dire exactement l'âge des femmes chinoises) est la seule gardienne

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du temple. Elle est aussi fort effrayée de notre apparition et c'est à peine si les *fe nia gô*, ne craignez rien! de notre *lôdâ* parviennent à la rassurer un peu.

Du haut de ce pic on jouit d'une belle vue sur le lac, les ilots et les rivages lointains où se dressent les montagnes que nous avons visitées ces jours derniers. Derrière nous s'aperçoit l'ile entière avec ses villages épars, ses anses, ses collines couvertes de pins et de débris de tombeaux. Sur le chemin qui se déroule le long des hauteurs, de bonnes paysannes et des petits garçons joufflus, tout endimanchés, et chargés de paquets de lingots de papier argenté, se rendent au temple pour y faire une cérémonie en mémoire de parens défunts.

L'ile de Toung-Toung-t'ing est notre dernière étape et marque la fin de notre voyage; il nous faut au plus vite rentrer à Changhaï et nous replonger dans le tourbillon des affaires. Après une nuit passée dans l'ile, nous sortons de l'anse le lendemain matin au jour, hissons la voile et traversons à nouveau le grand lac. Seulement, cette fois les ondes en sont apaisées et le vent souffle légèrement. Nous reprenons le même canal, passons Mô-dô, puis, à une heure et demie de là, le village de Ouang-doung où l'on peut voir un joli pont de trois arches surmonté d'un élégant kiosque rectangulaire. Après deux heures de navigation à la cordelle (le vent ne nous étant pas favorable), nous atteignons le faubourg de Si-meun, porte de l'ouest de Sou-tchéou. Le soir, nous couchons sous les murs de K'oun-chan, ayant fait halte en route pour tirer quelques faisans le long des canaux. Le lendemain nous descendons tout le Vou-soung-kiang et, poussés par un vent favorable, arrivons à Changhaï à la tombée de la nuit.

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ARTICLE V.

SOME NOTES OF A TRIP TO COREA, IN JULY AND AUGUST, 1883.

BY

G. JAMES MORRISON, Esq.

In placing the following paper before the Society I hope it will be understood that it is only intended to be of a superficial character. In first visiting a strange country one sees many new things, but one is sure to make egregious mistakes if he generalizes too quickly and on insufficient bases, and I would rather have the paper characterized as incomplete than as incorrect.

I left Shanghai on the morning of Sunday the 8th July, and after a rather stormy passage the Ferrier Islands were sighted on the morning of Tuesday the 10th.

These islands are at what may be called the entrance to the harbor of Jenchuan, inasmuch as after passing them the course lies among islands all the way up to the anchorage. Passing the Ferriers at about 10 o'clock, we arrived at Roze Island at about 5 p.m. The official name of the port is Jenchuan which is the name of the nearest place of any importance, but the spot where the Custom House has been temporarily located and where it is purposed to make the foreign settlements, is called Chi-mul-poo and the port is usually spoken of by that name. In front of Chi-mul-poo there is an island called by the French Roze Island, immediately to the west of which there is good anchorage for a large number of vessels. The scenery between the Ferriers and Roze Island is very pleasing when the water is high, but at low tide the vast extents of mud flats detract much from the beauty of the landscape. There is a rise and fall of about 28 feet at spring tides at Chi-mul-poo, and at low water there is a foreshore of mud

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about two-thirds of a mile in width. In some of the bays in the neighbourhood the extent of foreshore is very much greater. The Custom House has been placed close to a small bluff which projects some distance into the bay, and here it has been possible to construct a small jetty of reasonable length reaching down to low water. At present the vessels lie about half a mile to a mile south-west of Roze Island, and against the tide it sometimes takes an hour for a boat to reach one from Chi-mul-poo. The charge for a boat to a steamer and back is from $1 upwards, but as trade increases this charge will no doubt be much diminished.

On a bright day and at high tide the view of the islands from Chi-mul-poo is very picturesque; the view of the mainland from the sea is not so pleasing,—still it compares very favorably with Chefoo or any of the places which residents in Shanghai have opportunities of visiting during a short holiday, and there is every reason to hope that some day a very delightful watering place may exist on some point on the south-west coast of Corea.

Chi-mul-poo can hardly as yet be called a model settlement, but it may possibly have a great future in store.

Immediately to the south of the knoll or bluff above-mentioned lies the Japanese settlement. Here the Japanese have built a considerable number of wooden shanties, and offer for sale a most heterogeneous mass of commodities. They seem to have settled down determined to cast in their lot with the place, and it may only be a few years before some of these men who are at present owners of a shanty and a few dollars' worth of stores will be wealthy storekeepers. The great difficulty to be encountered is the absence of the trading class, who could exchange commodities with the foreign importer. I feel quite certain, however, that the difficulty does not arise from the inability of the country to furnish exports, but from the absence of a class which hitherto has not been required, and which the usual law of supply and demand will soon call into existence.

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Among the Japanese storekeepers there are I believe now one or two Europeans, but there were none when I was at Chi-mul-poo.

Immediately to the south of the Japanese settlement lies the foreign settlement—for foreigners other than Japanese. I cannot say that I think the choice of a site has been a happy one. The ground is low and must be raised with disintegrated granite, a process which is generally considered very unhealthy; but putting aside this, which after all is but a temporary difficulty which will disappear after the settlement is all raised, nothing can ever improve the two-thirds of a mile of mud foreshore at low water. Even if after 30 or 40 years the place became rich enough to reclaim all this, it is very doubtful if the result would not be to throw out another mud flat in front.

There were no houses on this settlement when I was there, and it is to be hoped that the question of the location of the settlement may be reconsidered. The anchorage is undoubtedly very good, and if the settlement must be in that neighbourhood, either Roze Island or the land immediately to the north of the Custom House knoll would be preferable to the present place. As all the goods would be taken into the country in boats by the Seoul river, there is very little objection to the settlement being on an island, particularly when the distance to the mainland is only a few hundred yards.

The European portion of the population is almost entirely confined to the customs staff. The Commissioner, Mr. Stripling, is an old and valued member of this Society, whose hospitality to strangers in that country will astonish no one who knows him here. His residence is situated rather more than a mile from the settlement, and most of the staff live in the adjoining house; but ere long (that is as soon as the receipts begin to flow in) it is intended to build houses better suited to the requirements of the place.

On landing at Chi-mul-poo I found that I could ride to the capital, but my baggage would have to be carried by bulls.

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The idea of veritable bulls being used as beasts of burden was new to me, but it appears that when hard-worked they are very quiet, and I soon got accustomed to seeing them toil along under enormous loads. A few cows are used for the same purpose, but their number is very limited compared with the number of bulls. (It may be remarked here that all the male cattle as well as the horses are entire, the process of castration not being practised in Corea except in the case of eunuchs required for the palace).

The breed of cattle is remarkably handsome, but the cows do not seem to give much milk.

Through the kindness of Mr. Stripling I was provided with a first-rate pony, but in spite of this the journey to the capital was rather tiresome. The country, though somewhat pretty, is on the whole uninteresting. The soil consists of disintegrated granite and other rocks, and consequently there are many large barren patches to be seen in every direction, some of the hills being absolutely bare.

As usual when travelling in such countries with some of the attendants on foot, it was necessary to go at a walk, and the consequence was that starting from Chi-mul-poo at 10 a.m. on Wednesday the 11th, we did not reach our resting place at the capital till 7.30 p.m.,—the distance being about 25 or 26 miles.

The Capital of Corea—Han-yang or Seoul as it is called on maps, Seoul as it is generally known by Coreans and by foreigners, and Hwang-ch'êng as it is usually called by the Chinese—is a large but not very densely populated city.

It is surrounded by a wall, and has large and somewhat handsome gateways. The main roads are very wide, somewhat after the character of the roads in Peking, but being composed of disintegrated granite they dry very quickly after rain, and are much cleaner than the roads in the Chinese capital. The smaller sheets are filthy. They have side ditches into which is thrown all the refuse from the houses, and the smell is almost unbearable. The palaces

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and some of the public buildings are fine compared with the general run of house in the country, but compared with the public buildings of Western countries, or of those of Eastern countries which retain buildings erected in the days of their prosperity, they are very inferior.

The shops are very poor, many if not most of them being mat sheds erected in the main streets, but they are good enough for the wares exposed for sale. The natives display some ingenuity in ornamenting their pipe stems and in the manufacture of articles inlaid with mother-of-pearl, but a visitor wishing to bring away some memento of his trip may walk about a long time before he finds any thing worth carrying away which is at the same time characteristic and pretty.

At Seoul I was most hospitably entertained by Mr. P. G. von Möllendorff, a member of the Corean Foreign Office and Chief of the Customs. The house in which he lives is one of the best in Seoul. It was the residence of one of the princes, who was murdered in it at the émeute in 1882. In consequence of this murder having taken place, none of the native officials cared to live in the house, and thus it was available when a residence was required for Mr. von Möllendorff. There is a large enclosure with several detached buildings.

The Coreans are in the habit of removing their shoes on entering a house, and the floors of the better houses are polished or covered with strong oiled paper. The roofs are low, and the doors being made to suit the small proportions of the Coreans, are in many cases very trying to the skulls of foreign visitors.

After spending a few days at Seoul I received permission to make a trip into the interior. One of my greatest difficulties was an interpreter; I found to my horror that no one could be found who could speak Corean and English, and I feared my intercourse would be confined to what could filter through my boy, whose knowledge of English was of the most limited character, and a Corean who spoke Chinese; but I soon found that though my Chinese is of the feeblest, it was exactly the

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same dialect as that of my interpreter, and before the end of the journey we got on capitally.

My party consisted of myself, an interpreter, a boy, and a coolie, all mounted on ponies, three ponies carrying baggage, and a chair and two chair coolies. The greater part of the time I travelled in company with a Corean official, and thus was permitted to lodge at the Yamêns in the various cities which I visited. This official had a servant who rode a pack pony, while he himself had a chair with four bearers. The speed at which such a party can travel does not exceed $3\frac{1}{3}$ miles per hour, so that a 30 miles journey takes nine hours besides the time lost in stoppages, say two hours per day. Thus starting at 6.30 and travelling 30 miles one may expect to arrive at his destination at about 5.30 p.m.

My pony was only about ten hands, and I feared he would not be able to carry me, but he stood the journey remarkably well, only requiring a little care when the day's distance was exceptionally long. The chair was taken in case the pony should give out, and I tried it once to see how I liked it. Like other Corean chairs it had no seat, so that one had to sit cross-legged, and ten minutes was enough for me.

Every Corean who rides has a man to lead his pony. The saddles of the officials are so high that one wonders how the rider manages to keep his balance. The lower classes when riding have generally a certain amount of baggage, on top of which they sit. The servant of the official in whose company I travelled rode a China pony, and the baggage was so arranged as to give a level surface right across the two bundles and the pony's back. On top of this was laid a carpet, and there the servant squatted, sitting cross-legged, and smoking and fanning himself all day, while a mafoo led the pony. The Coreans exhibit considerable ingenuity in packing their own baggage on the pack ponies, but foreign baggage bothers them a good deal, and even such a thing as a bundle made up in a different way from what they are accustomed to, seems to present difficulties, though square boxes, large boots, jars of

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oil, deer's horns, and all sorts of incongruous articles to which they are accustomed, seem to fit together like the parts of a dissected map. My portmanteau, if I did not watch it, was sure to be placed so that any rain would run into it; and on one occasion my bed, which was wrapped up in a waterproof sheet, was placed so that when opened after some three hours' heavy rain the sheet was half full of water, and I could not use my bed for three nights, while enough rain had got in at one end of my portmanteau to wet about two inches of every article in it. My baggage sustained a little damage on another occasion in fording a river which turned out to be a little deeper than was expected, but luckily at the worst ford which I crossed I was without baggage, as I was making only a day's excursion from a village where I was staying. At the last mentioned ford the water took the men nearly up to the arm pits. There was a village close by where the inhabitants were expected to supply men to carry travellers across the stream. The stream runs with considerable velocity when in flood, and it is hardly safe for one man to cross it alone. I was taken across on a chair, borne on the shoulders of six men; the officials, interpreters, &c., were carried in the same way; while the attendants and all the tag-rag and bob-tail that fasten on to a travelling party stripped, placed their clothes on their heads, and forded the stream two or three in company. Some ponies swam by themselves, others were held by a halter. I passed this same ford a week later with baggage, but the water was then low and there was no trouble. Getting one's baggage wet is one of the greatest annoyances in travelling, and I could not bear having my sleeping room heated to dry it, as I had had one night's experience of that and preferred damp clothes.

In a short visit one has hardly time to form any definite ideas regarding the manners and customs of the people, but certain peculiarities are sure to be brought prominently to one's notice.

The first night after I left Seoul I got into a miserable

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inn, and after having some dinner sat down on my bed to write a few notes. The night seemed oppressively hot but I saw no help for it, so had my mosquito net put up; but in tucking it under my bed, I found the floor so hot as almost to burn my hand. On enquiring I found that all proper sleeping rooms had fire places under them to warm them in winter, but in the poorer class of houses, for the sake of economy, this heating was done by the kitchen fire. As the thermometer during the day had been over 80°, I felt no inclination to be cooked at night, so declared my intention of sleeping in the stable. At last, however, a room was found in a house about a quarter of a mile off where the fire had been out for some hours, and I managed to get through the night there, though the heat and the insects allowed me little rest. Subsequently in the better places I took care to give orders not to light the stove under my room, but I found that the native officials sometimes had theirs lighted in wet weather, in spite of the heat.

When travelling by night it is necessary to get a proper pass from the officials. With this one has a right to demand torches and guides at each village. Sometimes the people object, and occasionally it results in a fight. It so happened that on the only two occasions when I travelled all night I was not in company with any official, and although I ordered all the torches to be paid for and all the guides to have a small present, I don't feel sure that the money always went to the right person. On one occasion at a lonely hamlet the people were very wroth at being turned out at one o'clock, and declared they had no torches; however, after a little bit of a free fight and a fruitless search in one or two houses, the attendants broke into one rather better-looking house and soon appeared with a large bundle of torches. Proceedings of this sort are to be deprecated, but at the moment I was passing on over an uninteresting bit of country to reach a city I wanted to see before the arrival of the steamer, and as I had had no-

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thing to eat since tiffin, and my boy nothing to eat since early breakfast at five o'clock, we were too anxious to get torches to be over particular as to the action of our attendant guards, who after all were only acting according to usual custom.

Some of the torches consist of bundles of straw, but the best are branches of Scotch fir dried and partially split. On a dark night when the atmosphere was clear, our party of half a dozen ponies with their mafoos, and six or eight attendants with large torches looked quite picturesque. The route I followed from the time of landing at Chi-mul-poo till I embarked was Chi-mul-poo to Seoul, thence to a point some 30 miles beyond Kin-ching, thence by a somewhat different route back to the capital, thence to Chio-ha, and thence by an entirely different route to Chi-mul-poo, a distance altogether of about 350 miles. During my stay in the capital I had seen very few women; that is to say, most of those I had seen had their faces covered to a greater or less extent. Subsequently when travelling in the country I saw many. These were so ugly that at first I thought the pretty ones must all take great care to conceal their charms, but after having caught sight of a few whom I managed to see before they had time to wake up, I got fair proof that the uglier the women were the more they tried to hide themselves. I was confirmed in this view of the case by the fact that the only decent specimens of feminine humanity which I met with made no attempt at concealment, and I finally came to the conclusion that the women knew how hideous they were, and for the credit of their country they hid themselves from strangers as much as possible.

The attempts at hiding occasionally gave rise to amusing manoeuvres. On one occasion I came suddenly on a woman who had just crossed a river. The bank at which she had arrived offered no means of shelter, while the other bank was wooded. Though the river was 100 yards broad and tolerably swift, she at once turned and recrossed it, and as the

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water came a long way above her knees the proceeding was not one which modesty would have suggested to a European.

The dress of the women consists of loose trousers covered by a skirt somewhat larger than that worn by Milk women in London. The skirt or petticoat has a very high waist. The shoulders and arms are covered by a very short jacket with long sleeves. The jacket is so short that it is little more than a collar, and between it and the skirt there is a lucid interval of five or six inches through which the breasts protrude or generally hang. Even when the face is carefully concealed, the women think nothing of exposing this part of their persons, and if the cloak over the face covers this also, it is only as a secondary affair.

The dress of the men is too well known by residents in Shanghai to require much description: trousers covered by a loose robe generally of linen, and a sort of long scarf of blue gauze, with a wide-brimmed hat of black horsehair. This hat is rather an elaborate affair; first there is a sort of fillet which encircles the head and is fastened by strings and connected with the knot of hair, which all Corean married men wear on the top of the head. On top of this a small brimless hat fits. This hat is worn in-doors, and varies in shape according to the rank of the official. The non-official class wear a very plain hat, but almost all have a slight knob or boss in front to make room for a jewel, which is often worn attached to the fillet above mentioned. This brimless hat is worn in the house, and in the case of the non-official class the wide-brimmed hat is worn over it. In the case of high officials the indoor hat is of too elaborate a description to be worn under the other hat, and it is therefore replaced by a plainer one before the out-of-doors hat is put on. To a European it would appear that if it were not for the honor of the thing a man would be as well off without a hat as with it, because being composed of very open horse-hair gauze it must offer very little protection from the sun or wind. The unmarried men do not tie up the hair

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in a knot, but part it in the centre and plait the ends into a queue at the back. Many of them have a great deal of hair, and when a traveller first sees them (generally in a boat at some little distance) he almost invariably supposes them to be women.

In some respects one travels in Corea with much more comfort than in China. Although a foreigner is much more of a curiosity there than in the latter country, he is much less pestered by inquisitive crowds. In those parts of China where a foreigner is nearly unknown, the crowds of rough natives are a source of much inconvenience and discomfort, even where they have no wish to do any harm. In Corea there are not so many large cities where roughs abound, and besides this the people are much more gentle in their ways, and though anxious to see seem equally anxious not to annoy. The accommodation, except in the Yamêns, is simply filthy. Even there, although there is a show of cleanliness, as exemplified by the men taking off their shoes and by papering the floor, there is an amount of insect life perfectly appalling to a European, and I would strongly advise any intending traveller to provide himself with a picul of Keating's insect destroying powder.

The food which one can obtain is pretty much the same as in China: rice, chickens, eggs, vegetables of various sorts, Indian corn, beef, dried fish, and I presume in some localities fresh fish. The general drink of the people seemed to be cold water. This is accounted for by the magnificent streams of water, as clear as crystal, which are met with all through the country. Pools five or six feet deep are perfectly transparent, and even when the rivers are in flood after heavy rains only the slightest possible trace of turbidity is discoverable. This description does not apply to the tidal portions of the Seoul River. After passing Mapoo (near Seoul) this river runs through a great deal of low-lying alluvial country, and towards its mouth becomes muddy; and the mud from this and similar rivers seems to be the source of the soft slime which covers the foreshore in the neighbourhood of Jenchuan.

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It was with difficulty that I could be persuaded that the Corean rivers in the district which I visited contained no fish, but such I found to be truly the case, and it is accounted for by the fact that at certain seasons they are nearly dry.

Before passing from the drink question, I may mention that the Coreans seem to be much more advanced in the matter of the use of spirituous liquors than their neighbours the Chinese. Their ordinary spirit is I think a good deal stronger than the ordinary Chinese samshoo, and either from this cause or from their imbibing in larger quantities, numerous drunken men may be seen reeling or lying about the streets. That this is due entirely to the spirit and not to any special inhability to carry it is rendered quite certain by a series of most careful experiments with Scotch whiskey.

As one travels into the interior of Corea, though the formation of the country cannot be said to be materially changed, the scenery and the general appearance of vegetation gradually improves. Towards the coast the rock is near the surface and is barely covered with a thin stratum of poor soil. Inland, though the rocks still belong to the very old formation, there is a covering of rich black mould. The fields are more fertile and better cultivated; one sees rice, millet (Kao-liang), small millet (Siao-mi), beans, Indian corn, oats, barley, cotton, jute, flax, tobacco, and numerous other crops. The hills in many places are cultivated to the summit; in other places they are covered with woods. As far as I went I saw no forests, but at the furthest point which I reached some large trees were to be found in the woods.

For some distance inland the bottoms of the valleys were level plains from which the hills rose abruptly on either side, and through which ran a winding stream, clearly indicating that the valleys had been filled up by material brought down by the streams from the higher districts, and that little of the material was derived from the hills at the side. It seemed hard to reconcile this with the fact of the extraordinary clear-

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ness of the water, but most of the detritus consists of clean sand, and a considerable quantity of that can be rolled along the bed of a river without making it in the least turbid. After getting 60 to 80 miles inland, I found the character of the valleys changed entirely. The hills no longer rose abruptly from level plains, but from the bottom of the hills proper there was a slope more or less steep reaching down to the stream, which no longer seemed free to wind about the valley at its pleasure, but was confined to one bed. After this country was reached, the scenery was very fine indeed. There were no mountains to be seen, but there were numberless very high hills, and when one reached the summit of a pass and could get an extensive view of the surrounding country, he felt well repaid for all the discomforts of a pretty trying journey.

The people as a rule seem poor. The cities, with the exception of Seoul, are without walls, and the villages are collections of miserable huts. In one city which I visited, Chia-ho, or Chio-ha, not only were there no ponies to be had, but there was not even a stable to be found. Notwithstanding this, the chief magistrate when carried in a chair was preceded by trumpeters and men with gongs, and was accompanied by a band, and the people prostrated themselves before him with the greatest respect. In every city which I visited I saw the same submission to the officials.

At a magistrate's Yamên at night a piece of music is played by a band. This music which lasts four or five minutes could not be mistaken for Chinese music; but further than saying that it has a character of its own I am unable to describe it.

Like China the country is cursed with an inordinate number of officials, and expectant officials. There being no road to distinction except through office, the number of candidates is necessarily out of all proportion to the posts. Many of the subordinate expectant officials have an allowance of rice and about $2 a month. Under these circumstances it is not to be wondered at that on one occasion on leaving a place I

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was told I owed a dollar for some eggs and a few other little things I had bought, and when I paid it at least 20 respectable-looking men sat down on the floor and went into an elaborate system of accounts to see how much belonged to each for the portion he had provided. These men seem to be absolutely without occupation, and appear to a stranger to be a useless, lazy lot of hangers-on at the Yamên. If any man can stand several years of such a life and still preserve some energy for work when his time comes, he must be a man of considerable strength of character, and perhaps well worthy of the respect which is shown him.

The agricultural classes seem to a great extent to provide for their own wants, that is to say they grow crops in the first place for their own use, and only sell the balance. One came upon no districts where apparently the people grew one crop for sale and lived on the proceeds. The whole family works, when necessary, in the fields. I saw women on many occasions transplanting rice, a sort of work which I have never seen them perform in China. There seems to be an utter absence of the class of merchant. The producer seems to sell his surplus to the retail dealer, and there are no large stocks of manufactured articles anywhere. I was informed that even in the matter of hats it was difficult to find one ready made: they were all made to order.

The Coreans make use of very few mechanical contrivances, but I noticed one for hulling rice similar to the ones used in Formosa and other parts of China. It can only be used in places where the streams have a considerable fall, and is unsuitable to a flat country. A long beam fixed on a pivot carries a sort of cistern at one end, and a hammer or pestle at the other. This is placed on the bank of a stream, and water from a higher portion of the stream is brought along an artificial channel and made to discharge into the cistern. As soon as the cistern is full, it weighs down that end of the beam—raising the pestle, but in doing this it practically upsets the

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cistern and allows the water to run out into the stream below. When the cistern is emptied, the pestle falls with great force on the rice which is placed in a mortar. This action brings the cistern again under the spout of water, and the process is repeated. The cistern holds about a ton of water, and the machine gives about four strokes per minute.

There is one implement, I might almost say one agricultural machine, in use in Corea which deserves some notice, viz: the spade. I have heard of an egg so big that it required two hens to lay it, and of a window so large that it required two people to see out of it, but I never expected to see in Corea a spade so large that it required five men to use it. The spade or shovel consists of a flat piece of wood shod with iron, and provided with a long handle. To each side of the blade of the shovel there is attached a rope, and in the larger shovels each of these ropes is split into two. When in use one man takes the handle of the shovel to direct it, but apparently does little in the way of supplying power, which is furnished by the four men who pull the ropes. The directing man, the helmsman so to speak, inserts the point of the shovel in the stuff to be moved, the rope pullers give a long pull, a strong pull, and a pull altogether, and, if the ropes do not break, about half a shovelful of earth is detached and thrown a small distance. To any one who believes that it is the duty of a government to find the greatest amount of work for the greatest number this invention would appear to be of the highest utility.

There is I believe an abundance of game in some parts of Corea, but there was very little to be seen along the route that I travelled.

I saw some deers' antlers, and the skins of some small wild pigs, but I saw no live specimens, and only one pheasant and a few cranes and any number of paddy birds. I was told there were tigers in the woods, but that they were never seen. Probably there used to be tigers, but they have now gone north to the more thinly populated districts.

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Of the insect life (with the exception of the domestic parasite above alluded to) I can say little, but one could not fail to remark the magnificent butterflies, some gaily colored and others jet black, with wings as large as the palm of my hand. The green and red dragon flies, metallic beetles and other attractive insects were very common. Near Seoul there are numerous scizzor-grinders; up-country I heard scarcely any, but there were millions of wee-wees which, as far as I know, are unknown south of Peking.

The measures of weight, of distance and of value are apparently much the same in Corea as in China, though it is really difficult to get information on such apparently simple matters. The Coreans had, however, the picul, the catty, and the tael for weight, and their *li* is as nearly as possible the third of an English mile. For money they have little besides cash in use, but they count by the tael. A short time ago silver coins of 1, 2 and 3 mace value were struck or rather cast, but they have been recalled, being supposed to be rather too high in value, and likely to leave the country. The ordinary cash are about the size of Chinese cash, but they are exchanged at the rate of 750 cash to a tael or 525 to a dollar.[1] This makes them equal in value to about 2 Shanghai cash.

The exchange does not vary, but this of course arises from the fact that practically all transactions are in cash, and when one speaks of a payment of 100 taels one only means 100 bundles of 750 cash each. When business begins to flourish, and traders begin to make bargains for payment in silver, exchange must vary unless the system of a standard coin and token currency can be introduced, which would be very difficult, though the attempt would probably not be so hopeless as in China. At present the tael may almost be taken as a token for 750 cash, and the large cash which are equal to 5 small cash invariably pass at their proportionate value. The gener-

[1] A few months after this was written, foreign intercourse had raised the rate of exchange of the dollar at Chi-mul-poo to over 700 cash. G. J. M.

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al impression left on my mind was that Corea was a country of great capabilities, but the primitive condition of the people and the absence of any large native trade place great obstacles in the way of a rapid opening-up of the country.

The country is capable of producing exports of many kinds, but these have not yet been produced in sufficient quantities to exchange them for any considerable quantity of imports. It is impossible to produce any of the export articles at a moment's notice, and for several years while an export trade is being worked up, a small amount of imports must be doled out to them, leaving a very small and very problematical profit to the foreign merchants. The fact that the country was shut up inspired most exaggerated ideas regarding the enormous trade that was sure to spring up immediately it was opened. These ideas have I think been pretty well dissipated, but believing as I do that the poverty is more in the people than in the country, I think there is fair reason to hope that ere many years are past the open ports of Corea may be flourishing centres of trade.

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ARTICLE VI.

NOTES ON SOME DIKES AT THE MOUTH OF THE NANKOW PASS.

BY

H. B. GUPPY, M.B.

SURGEON, R.N.

Whilst remaining a day at Nankow during an excursion to the Great Wall in November 1878, I came upon three basaltic dikes cutting through the outcropping edges of the limestone beds; they were lying close under an old square tower which is situated on the north side of the small stream where it passes the town. They pierced the limestone beds at right angles to the strike: their direction therefore corresponded with the dip, being S.S.E.—N.N.W; (the beds of limestone of the district are inclined to the S.S.E. at an angle varying from 40° to 50°). The smallest of the three dikes, which was a foot in width, became at one portion of its course suddenly contracted; and it assumed a rather tortuous outline before it was lost to view, where its width was about three inches. The dike adjacent, which was separated by about four feet of rock, was about two and a half feet across. Next to it and separated by about two feet of rock was another dike—also two and a half feet wide. The extent of surface over which they could be traced I roughly placed at from 25 to 30 yards. The want of correspondence between the portions of the dikes on the opposite sides of a little hollow between two beds of limestone afforded evidence of a lateral movement; which, after the consolidation of the intrusive basalt, fractured the dikes and displaced the limestone beds along the line of strike. There seemed to have been a lateral movement of about a foot in the case of the two left-hand dikes (vide diagram); whilst the one on the right only exhibited about

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half a foot of displacement. The limestone in contact with one and adjacent to the basalt did not display those well-marked effects of the proximity of an igneous rock which one might have anticipated. A tendency to become more fissile, and the formation of concentric concretions some two or three inches wide which projected above the surface of the rock, appeared to me to be the most noticeable signs of "alteration." Such are a few notes on the subject of these dikes, which deserve a careful examination from any one who may interest himself in the geology of this region. It is worthy of note that Sir Charles Lyell in his "Student's Elements of Geology" describes some dikes of vesicular and amygdaloidal lava near Palagonia in Sicily, which, as shewn in a ground-plan in his work (page 532), exhibit evidence of lateral movement as well as of tortuosity.

H.M.S. *Lark*, Auckland, N.Z.

March 7th 1882.

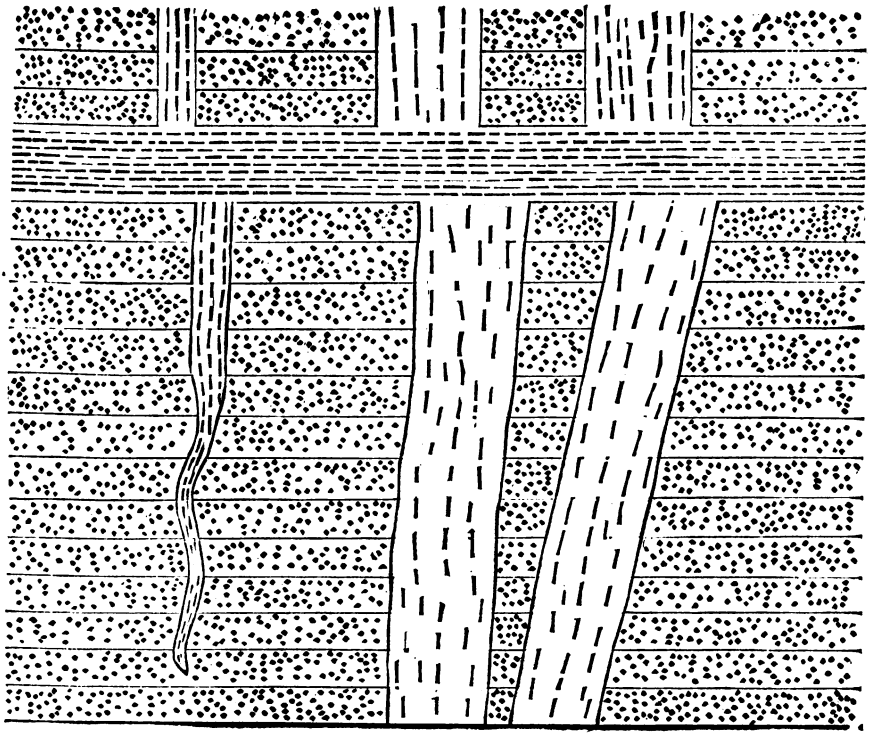
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DIAGRAM, GROUND-PLAN, &c.

Ground-plan of three basaltic dikes at the mouth of the Nankow Pass penetrating the limestone-beds at right angles to their strike.



basalt, cutting across the outcrop.

limestone, cropping out at surface.

hollow, separating the detached portions of the dikes.

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ARTICLE VII.

SAMSHU-BREWING IN NORTH CHINA.

BY

H. B. GUPPY, M.B.

SURGEON, R.N.

Whilst at Tientsin in the winter 1878-1879, I visited two of the Samshu breweries in the suburbs of that city, and made the following notes on the mode of preparation of this spirit.

The first step in the process is concerned with the production of the fermenting-element or yeast. This is obtained by grinding down a quantity of oats and barley or some other cereals: the powder is then moistened and shaped into brick-like cakes, and is kept for a period varying between six and twelve months before it is ready for use: some of these cakes, which I observed stowed away like bricks in the corner of one of the buildings, were much worm-eaten and partially encrusted with mould. When required for use the cakes of this fermenting-element are reduced to a fine powder, which is kept dry and ready at hand. This powder when examined microscopically is shewn to be composed in great part of the starch-cells of either barley or wheat, together with a large number of small disconnected bodies which exhibit a lively molecular motion when moistened, and are evidently the spore-cells of the ferment-fungus.

The next stage—that of fermentation—may be thus described. In a building, which is kept cool in summer and artificially warm in winter, a number of large earthen jars are buried in the ground with their mouths on a level with the surface; these jars are filled with millet-grains previously mixed with about five catties of the powdered yeast-cake, and moistened with water; when filled, each jar

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is plastered over with mud and covered with millet-refuse; and there it is allowed to remain undisturbed for ten or eleven days, during which time the fermentation is in active operation. On examining with the microscope a small portion of millet which had been thus fermenting for ten days, I found it composed of starch-cells scattered sparsely about, and of an abundance of smaller yeast-cells sometimes disconnected and at other times developing in chains or rows.

The process of distillation occupies about an hour. When the fermented millet is taken out from the jars, it is placed in a large wooden vat or tub, the bottom of which is made of a kind of grating; and beneath this vat is placed a large boiler of water which is heated by an adjacent furnace. The steam ascending through the grating and passing through the fermented millet finally comes into contact with a cylinder of cold water; it is there condensed, and trickling off into a little gutter finds its way out through a long spout in a clear stream of veritable samshu. After the process is completed, the vat is emptied of the millet, which is subsequently dried and sold as fodder for ponies, donkeys, etc.

"Kow-liang" is, I believe, the name of samshu thus prepared from millet. The spirit to which these notes refer, is that which is in common use amongst the poorer classes in Tientsin; and in two different samples which I examined the proportion of alcohol by volume varied between 48 and 54 per cent. I was informed that the samshu drunk by the higher ranks is a weaker spirit, and is only prepared on the approach of the warm season.

H.M.S. *Lark.*

Solomon Islands, April 13th 1883.

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ARTICLE VIII.

NOTES ON SZECHUEN AND THE YANGTSE VALLEY.

BY

ARCHIBALD J. LITTLE, Esq.

Read 3rd December 1883.

Mr. Little, in introducing his paper, remarked; that, it was only owing to the urgent solicitation of their energetic President, who had exerted himself so successfully to procure papers for the meetings, that he had consented to produce before the members his notes on a subject which had been already thoroughly treated by travellers so distinguished as Blakiston, Baber, Richthofen and Armand David. He had gone over no new ground and had nothing new to tell. He hoped that the relation of what he had seen would prove interesting and lead to a discussion on the points raised in his paper. He would begin by giving a general outline of the main physical features of the Yangtse valley and conclude by a brief account of his journey to Chungking.

The Yangtse River which, traversing the country from West to East, may be said to divide the Chinese Empire into two nearly equal portions,—eight provinces being situated on its left bank with precisely the same number on the South; two only, Ngan-hui and Kiang-su, lying partly on both banks, —has a course of about three thousand miles in length. For two-thirds of this distance it runs through a mountain land in a continuous ravine, the valley being nowhere wider than the actual river bed. In the lower portion of its course, which forms the remaining third of the distance, the valley widens out and the stream flows through an alluvial plain, following

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generally the southern boundary of its valley except where it forces its way through the limestone range which forms the boundary of Kiangse and Hupeh, above the town of Kiukiang, past the vertical cliffs called Split Hill and Cock's Head in our English charts, until it emerges into its delta proper near Kiang-yin, 110 miles above the entrance to its estuary at Yangtse cape. The stream issues from the mountains at the Ichang gorge, just 1,000 nautical miles from its mouth; and some 50 miles below this point the boulders and gravel of the upper river disappear to give place to banks of soft alluvium, the outline of which varies every season, notwithstanding the gigantic embankments with which it is sought to retain the stream in its channel. These begin a short distance above the important emporium of Shasze, situated in the middle of the great plain of Hupeh, 83 miles below Ichang. Here we find the river at the time of its summer floods running with a four and five knot current at a level of 15 or 20 feet above that of the surrounding country, the great dyke on the North bank being continuous nearly to Hankow, while the South bank is open to the floods as far as the eye can reach; a vast inland sea is then formed, which mingles its waters with those of the Tung-ting lake proper, from which its outline is undistinguishable. The fall of the bed from Hankow downwards must, if Mr. Baber's observations are to be relied on, be extremely slight. But for the accuracy for which that model traveller's work is undeniably distinguished, one would almost be inclined to doubt his results. A comparison of three years' simultaneous barometrical readings at Chungking and Sikawei the resumé of some 4,000 observations given in Mr. Baber's work, exhibits a difference in level between the two places of only 630 feet. This altitude is correct only upon assuming the two places to be on the same isobaric, which is hardly likely. I think, all things considered, we may safely assume the normal mean pressure at the inland station to be not more than one-tenth greater than that on the sea-coast, in which case the

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maximum possible addition to Mr. Baber's altitude would be 100 feet and this puts the height of Chungking at the still comparatively low level of 730 feet. Let us take half this difference and assume the level to be 680 feet. Now as the average rate of the current down the rapids which, large and small, obstruct the river throughout the whole distance of 400 nautical miles between Chungking and Ichang, is not less than six knots, the estimate of Captain Blakiston, (another traveller remarkable for his assiduous work,) of a fall of 14 inches to the mile between these two places, cannot be considered excessive. This would give a total of 467 feet as the fall for the 400 miles between Chungking and Ichang, leaving 213 feet only for the 1,000 miles between Ichang and the sea. It will be interesting, now that an efficient Customs' staff is engaged at Ichang in recording the needful observations to test this datum by their results when published. If correct, it would show that Hankow is little more than 150 feet above sea level, a fact not generally credited. The *great fall* in the river bed is as is only natural, in the upper half of its course, where the stream rushes, as an unnavigable mountain torrent through the defiles of the almost impenetrable ranges of Western Szechuen and Thibet, and where Mr. Baber estimates the fall at no less than six feet per mile. The average speed of the, by comparison, more tranquil lower half of the river's current, say from Pingshan to the sea, a distance of 1,600 miles is still, as Captain Blakiston points out, double that of the Nile and Amazon and 3 times that of the Ganges. The volume of water brought down per second as measured by the same observer, is at Ichang in June 675,800 feet; that at Hankow at the same period according to Dr. Guppy of the "Hornet," who utilised his stay there to carry out an elaborate series of observations on the subject, being nearly one million feet, the increase being due to the influx from the Tungting Lake and from the Han river the only true affluents between these two points. Compared with these figures it is curious to note that the

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water discharged into the sea by the old familiar Thames is estimated at 2,300 cubic feet per second. Reducing the figures given by Captain Blakiston for Ichang in June to the average of the whole year on the basis of Dr. Guppy's monthly observations in Hankow, we find the discharge at the former port to be actually 560,000 feet per second for the whole year round which would make the volume of water at Ichang, 1,000 miles from the sea, just 244 times that of the Thames at London.

The comparison of the sediment annually brought down by the respective rivers at these two points is as 2,000,000 cubic feet to 5,000,000,000 or as 1 to 2,500. Taking the drainage area of the upper Yangtse at 500,000 square miles and estimating the sediment discharged as above both Captain Blakiston's and Dr. Guppy's figures give a rate of subaerial denudation for the whole catchment basin of about one foot in 3,000 years. This consideration becomes important when we come to study the geological formation and natural aspect of the province of Szechuen of which I propose to give a brief outline before we conclude.

It seems to me a matter of no doubt that in ancient times the Yangtse River upon leaving the mountains discharged its waters into the ocean through a series of lakes analogous, in a way, to the manner in which at the present day the waters of the Saskatchewan discharge themselves through Lake Winnipeg and the great Canadian Lakes into the Atlantic. The remains of these lakes are still visible in the flooded country which extends each summer many miles back on either bank, the whole distance from a little below Ichang right down to Chinkiang,—a length of 800 miles. When we see that each summer nearly half an inch of sediment is deposited and the level of the surrounding country raised each year to that extent, we cannot help being struck with two facts: one, the vast depth of the original lake bottoms; the soil set free by the erosion of the Szechuen water-courses to a level of many

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hundred feet below that of the original plain has failed even now entirely to fill up the vast cavities once occupied by these ancient lakes: the other striking fact is the very recent formation of the existing landscape. *China, in fact, the oldest extant country politically, is geographically one of the very newest.* A few years more, geologically speaking, and these basins will be entirely filled and the whole of the sediment brought down will be available for promoting the advance of the coast seawards, an advance even now so great that every resident of a few years only in Shanghai has had ocular demonstration of it.

I think then we may assume that the first of these Great Lakes extended from the Western Mountains, formerly known as the Y-ling or Hills of the Barbarians, the easternmost spurs of which are lost near the village of Tungche some 30 miles below Ichang, down to the range of the Wu-hsüeh hills which occupy nearly one hundred miles, or two thirds of the distance between Hankow and Kiukiang, and through which the river flows with a rapid current in a confined channel joining, much as the Detroit river connects Lake Michigan with Lake Ontario, this upper lake with the next in the series of small lakes, through which the river at one time discharged into the ocean. The first of these I take to be represented by the plain North of Kiukiang and the valley west of Ngan-king. Below this again we have the small plain, of which Wuhu is the centre, forming another lakelet and connected with the lake above by the winding, rock-infested channel which flows round Hen Point and athwart the mountain ranges of Ngan-hui. The Eastern boundary of this lake would seem to be the hills environing the old city of Taiping-fu. We then come to Nanking, to the South of which now stretches a large alluvial plain, 25 miles across, the lower portion of which is still, for a considerable period of the year, below the level of the river and which apparently formerly communicated with the Tai-Hu and the series of lakes of lower Kiangsu. At the present day we find these ancient

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lakes practically filled up, being only just in time to see the finishing touches being given by the annual summer floods, to the land that now occupies their site. Formerly the bulk of the sediment was arrested in these lakes and the turn of the delta had not then come. At that time doubtless the river flowed through "the Pillars" which were then close to its mouth, in a comparatively pellucid stream, an hypothesis which is confirmed by the fossils of the old beaches found in the neighbourhood. I have myself at rare intervals in the depth of a dry winter, noticed clear water and an absence of current at this very spot.

At the same time, however, we have no reason to expect that as the banks become thus rapidly raised, in a short time the floods will cease altogether, natural as this result would at first sight seem to be:—for, the bed of the river must be rising simultaneously in the ratio of its extension seawards, and thus higher and higher banks are constantly needed.

Marco Polo, 600 years ago, in his chapter on the "*Great River Kian*" says "It is in some places 10 miles wide, in others "eight, in others six, and it is more than 100 days journey in "length from one end to the other——It seems indeed more "like a sea than a river."

Now if, as is probable, Marco visited the river during the summer floods, this is no exaggeration and it is curious to find Colonel Yule critisising this passage as exaggerated and giving, as a probable explanation, the fact that Marco's expressions about the river were perhaps accompanied by a mental reference to the term "Dalai" *The sea*, which the Mongols appear to have given to the river.

We thus ascend by a series of wide steps, to Ichang a total height of about 200 feet. Here, where the river issues from the mountains, we continue our ascent by a series of short steep steps, well described by the Chinese as Mên-ka'rh, or thresholds, and over each of which flows one of the famous Yangtse rapids—"effrayantes cataractes" as they are termed

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by the worthy Père Amand David; but at the same time rapids amenable in my opinion to steam power, should the Chinese ever take the matter seriously in hand and encourage Western enterprise in that direction. These steps lead us by way of the celebrated gorges through the limestone ranges which bound Szechuen on the East and divide it from the wide plain of Hu-koang, the province of Broad Lakes. We are now in the Red Basin of Richthofen and traverse the vast modern sandstone formation of Eastern Szechuen in a ravine cut down 1,000 feet or more below its surface. Here owing to the softer nature of the rock the rapids are less violent, although still of almost continuous occurrence and we have always a fierce current to contend against. These conditions prevail until, on the one hand, in the Kin-sha-kiang we meet with a torrent flowing through inaccessible gorges and on the other hand, in the Min river which, by the Chinese, is regarded as the true Kiang or main-stream, we ascend to the unique plateau of Cheng-tu. This plateau is our next step upwards from Chung-king and is just 1,000 feet above the level of that city. Beyond this plain, famous for its fertility and elaborate system of irrigation and which runs in a N.W. and S.E. direction 90 miles in length by 40 in width, the mountains on the West, (the nearest conspicuous peak of which is the famous O-shan) rise rapidly to a height of 12,000 feet and upwards, and form the Eastern bulwarks of the great Thibetan plateau beyond. This alluvial plain of Cheng-tu through which now flows a net-work of clear streams with gravelly beds, was also once a lake whose basin was gradually filled with the boulders and coarser detritus from these Western mountains. Below that, possibly in tertiary times, we have the evidence of the sea that formerly occupied the now rugged country of Eastern Szechuen and in which the coal measures with the superincumbent sandstones of which the surface is now composed, were deposited. At a subsequent period, as the land rose, the surface of the former sea-bed must have gradually become exposed to denudation and then the channels of the

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present rivers began to be cut out; and if as seems probable, a dam then existed on the Eastern border of this sea, it had not been broken through nor had the gorges, through which the water subsequently escaped seawards, then been opened. Through and across this sandstone plain, run a succession of parallel ranges of limestone mountains, all trending more or less in a N. and S. direction and rising to a height of 2,000 to 3,000 feet above the sea, forming the "cross ranges" through which the Yangtse and its affluents now break their way in a series of magnificent gorges. The intervening plateaus, originally level, except where tilted up against the steep flanks of these ancient ranges, have since been worn away by erosion into a fantastically rugged landscape, reminding one of the picturesque scenery of the Saxon Switzerland but on a grander scale. Every stream, large and small, has cut its way down and flows in a steep ravine, ascending which, except always in the neighbourhood of the "cross ranges" a small stretch of comparatively level ground is reached until the next ravine is met with. Hence the land roads are mainly a succession of ascending and descending stone staircases, up and down which, the sturdy little Kueichow ponies, to the manner born, scamper with astonishing nonchalance. It is in spots where these sandstone cliffs overhang the stream that we find the square, port-hole looking, entrances of the ancient cave-dwellers described by Mr. Baber and spoken of by the modern inhabitants of the province as Mantze. Coal underlies the whole formation and is exposed at the surface in the gorges of the Yangtse and its affluents where these cut through the cross ranges. It is largely mined, coal forming the staple fuel of the country; the junks of the upper waters all have their brick chimney and at meal times when vomiting the soft-coal smoke have the appearance of antediluvian steamers.

The peculiarity of the Yangtse, as distinguished from the other great rivers which take their rise in the South-eastern

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corner of the Thibetan plateau, the Irrawaddy, the Salween and the Mekong, is that, whereas all four, in the early part of their courses flow close together in parallel valleys running North and South, the three latter alone continue to follow the prevailing lay of the mountain ranges and retain a Southward course. On the other hand the Yangtse, or Kin-sha-kiang as it is here designated, after accompanying its neighbours down through nearly ten degrees of latitude, upon reaching the vicinity of Talifu in Yunnan, recurves suddenly northwards, abandons its associates and strikes out a course of its own athwart the rows of mountain barriers which fail to turn it aside from its steady progress to the Eastern sea. Owing to the circumstance of its course being thus mainly in a direction transverse to the axes of the ranges traversed by it, we find its channel down to its emergence in the plains of Hupeh to be a series of zigzags, consisting of a succession of reaches running at right angles, alternately S. W. and N. E. and N. W. and S. E. In the former it runs in comparatively open ravines parallel to the radial axes of the mountains enclosing it. In the latter it breaks through them by the magnificent clefts of the gorges. The strata in these are for the most part horizontal or only slightly inclined and it would dapear that they are natural splits in the rocks and not gorges gradually formed by erosion like that below the falls of Niagara. In some of the gorges, and these spots naturally afford the most striking views, the split takes a sharp rectangular turn such as is only likely to occur in horizontal strata with vertical cleavage, the absence of more extended denudation being very wonderful and, to me, inexplicable.

In the outlying spurs which extend Eastwards from the Ichang gorge we find sandstone and coarse conglomerate, the latter predominating, isolated ranges composed almost entirely of conglomerate rising to a height of 2,000 feet and upwards. South-East of Ichang up the Itu river, a small affluent taking its rise in Honan, which enters the right bank 32 miles below

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Ichang in a country not yet explored by the geologist, copper has been found; and a native mining engineer in the pay of Mr. Tong-king-sing was engaged at the time of my visit in attempting to open up mines of that metal. Extensive iron mines are worked by the natives along the river's course between Wu-shan and Wan-hsien, a distance of 100 miles. The iron is brought down in the minute bars affected by the native trade, by numerous small affluents on the left bank, at and between these two places. The sandstones of Szechuen are largely impregnated with iron the washings from which give the red colour to the summer floods. There seems little doubt that these floods which culminate each summer in the Hankow plain, are mainly attributable to the spring rains, the snow from the mountains of the Thibetan frontier yielding only a limited contribution. On the other hand these mountains undoubtedly furnish the golden sands of which a fresh layer is deposited each summer in the river's bed. Throughout the whole course of the upper Yangtse, down to the entrance of the Tungting lake, in winter when the sand and boulder flats are laid bare, gold washing is steadily carried on and a journey up the river immediately before the spring rise exhibits these flats connected into stretches of mounds, having the appearance of a native graveyard; this is due to the refuse heaps of the few cradles employed which are moved from spot to spot and gradually traverse the whole bank. The earnings are small but it is worth the while of the country people to employ their winter leisure at this work. Their earnings, as I gathered from numerous enquiries on the spot, seldom exceed 20 cents per day per man, but the steady supply would seem to indicate the presence of a rich matrix beyond. Immediately below Kuei-chow-fu or Kuei-koan, the famous Likin station situated at the head of the big gorges, salt-wells are in full swing throughout the winter, from the time the large boulder-bank, through which the borings are made, is exposed in December until it is again covered in May. The brine is hoisted to the surface and evaporated, by the aid

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of coal, on the spot. Having only been able to make a flying visit last spring, I had no opportunity of stopping to make an examination of this nor of many other interesting spots. I propose merely to give you a rapid outline of my journey with a slight notice of the aspect of the country I traversed. At the time of my departure from Hankow last February the river was at its lowest and the *Kiang-tung*, the steamer by which communication is maintained with Ichang, had ceased to run, there being little more than four feet of water in the channel which meanders through the extensive sandflats at Sunday Island and Salamis Point, the native name for the spot being Tien-hsing-chow. Until I arrived in Hankow, I had no idea that the river was unnavigable for steamers in winter and, misled by the standing advertisement of the "China Merchants" Company in the *North-China Daily News* attached to the departure notice of each Hankow steamer—"taking through cargo for Ichang" I arrived at Hankow in the expectation of proceeding by steam. I, however, found myself dependent upon native means of transport and upon enquiry found that at that time, February, junks often occupied five and six weeks in the ascent, having to wait for a fair wind to take them through each of the many winding reaches which meander through the Hupeh plain. But only heavy goods take this route. A short cut across the lakes to the North of the river, which extend from the banks of the Han to above Shasze, is used for all light traffic. This route begins in a creek, the mouth of which is situated at a place called Kin-kou, 7 miles above Hankow, and ends in a canal, the head of which abuts against the great dyke upon which the emporium of Shasze is built, thus necessitating a short portage for all goods destined for Ichang or higher up. The creek by which the lakes are entered, and which I call a creek *advisedly*, although it is known to the natives of the place as the "Chang-ho" or "Long River," is one of those peculiar channels which exists throughout the whole of the lower division of the Yangtse valley and which communicate

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with the existing limited remains of the ancient lakes of which I just now spoke. Their peculiarity consists in the fact of their being effluents in summer and affluents in winter. At one season they drain off the surplus water which they have conveyed inland in the other; taking the sand-laden water up and returning it pure. The Yangtse being now at its lowest, we found the water running out through a narrow channel between high mud-banks in a six-knot torrent and we tracked up with three men in the small flat-bottomed boat I had hired for the trip, with great difficulty. It took us a week to crawl up this desolate stream whose length I estimated at 60 or 70 miles, the current higher up slackening to a more manageable speed. At its source in the lakes, however, there was a sharp overflow, of beautiful bright clear water which we surmounted not without some trouble and delay. Another week was spent in traversing the lakes, which consist of a string of shallow lagoons, from 2 to 10 miles across, connected together by embanked channels, on and behind which the wretched looking towns and villages of this poverty-stricken province are built. The current in these canals was at times favourable, though generally adverse, making the hydrography of the district a puzzle which it would require some study thoroughly to unravel. In one place we passed from a lake into a canal by a breach in the embankment, through which rushed a torrent of water which necessitated our hiring 20 extra coolies to pull us through. The lakes were entirely covered with the Chiaopai, a jointed waterplant, with edible celery-like roots: the dead leaves and stalks covering the surface in a tangled mass and contributing another shade of brownish yellow to the dull monotone of the mud-coloured landscape. The presence of this water plant enables the lakes to be navigated in safety during the winter gales by the smallest craft, as no sea can get up. The channels radiate through the weeds like roads drawn by a ruler across the map. Millions of waterfowl have here their winter home, different sections of the lake

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country being parcelled out among the fowlers who make a business of netting them: these men pay a fixed tax for the privilege and are very jealous of a foreign sportsman. The fortnight I passed in this boat was one of the worst in the year; rain and snow-storms were almost continuous and the hills on the North-West, whence, I was informed by the natives, the excessive water-supply was derived, were nowhere visible. The lakes were all above their normal level, the reclaimed portions at their edges and along the banks of the canals which are cultivated with paddy, being all submerged. This state of things had existed two years during which time no crops had been reaped and the misery of the residue of population left in the country and the consequent rebellious spirit of the Hupeh peasantry, may be imagined. Nearing Shasze the country assumes a more civilised aspect, the last six miles of the journey being through cultivated fields and the grave-mounds, which cover such an extensive surface in the neighbourhood of all Chinese cities. Arriving at Shasze, and mooring at the head of the canal, the population, largely composed of Hunan people, fully maintained their reputation of "barbarian-compelling braves" by saluting me with the too-customary brickbat, a supply of which obnoxious article seems always ready to hand in such places. I had to retreat for the night to a sequestered spot lower down the canal, leaving my native companion to charter a boat on the Yangtse side of the embankment, for the continuation of my voyage to Chung-king. I may here mention that I paid $6 for the hire of my boat with three men from Hankow to Shasze and $16 for that from Shasze to Chung-king; the distance in the one case being about 200 miles and in the latter 500. The distance by the windings of the river from Hankow to Shasze is, according to the admiralty chart, 287 knots. Shasze is the natural meeting-point of the navigations of the Upper and Lower Rivers and it has thus become the transit station and great inland shipping emporium for the interchange of Western produce

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or "Chuen-ho" i.e. goods from Szechuen, with the cotton, piece-goods and sea products of the plain and coast. In this respect its rise and situation are analogous to that of Hankow at the terminus of the Han navigation and like that mart, it is built, as its name implies, on a sand-bank surrounded by water and at times entirely submerged in it. The unruliness of the Shasze population is due to the floating nature of its inhabitants and the absence of any high official authority, the nearest walled town being the prefectural city of Kin-chow where the Taotai resides: this city is situated a few miles higher up and about a mile inland and is not visible from the river, its walls and roofs being below the level of the huge embankment. All along the face of the town this embankment which, at the time of my visit, towered some fifty feet above the water, is handsomely faced with stone, not unlike the somewhat similarly situated British concession at Hankow. The Chinese speak of Shasze as the "Chên," Hankow the "K'ow" and Shanghai the "Hsien" par excellence, of the Empire. There is no doubt that, under present circumstances, the opening of this port to foreign trade, in lieu of Ichang, would have been productive of far better results, although possibly, with steamers running through Szechuen, a contingency probably contemplated by the advocates of Ichang, (but who, I am convinced, cannot have visited the place themselves) a transfer of the trade to the latter depot may, in time, be effected. At present, that any transhipments of downward produce at all are made in Ichang is due to the fact of the half duties, under the transit-pass system, being payable at the Ichang customs. Ichang itself is a pattern specimen of the dirt decay and misery of almost every inland town (always excepting those in Szechuen) to which the revivifying influence of foreign contact, direct or indirect, is wanting. Let us hope that the Chinese authorities, by the real opening up of the rich country beyond, will do their best to encourage such revival.

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Notwithstanding that the port has been opened six years, no merchant has thought it worth his while to settle there, though there are rumours of more than one effort being about to be made in that direction. Thus far, the foreign community of Ichang comprises only the Customs' staff, the inevitable missionary and about the tenth part of a Consul who has an office here which he periodically visits but who in view of the barrenness of the field, is considerately allowed to have his home in Hankow. Shasze is one of the Yangtze stages, socalled, and the shipment and delivery of goods by steamers is permitted there under the new Customs regulations promulgated in 1877, for that object. But so many difficulties are connected with the working of these regulations that as yet the China Merchants Co. has found it impossible to avail of the privilege.

The distance from Shasze to Ichang is 83 nautical miles which, favoured by the usual up-river breeze, it took us a little over three days to accomplish. On the morning of the second day, I first noticed boulders covering the sand-flats and this evidence of our approach to the mountains put me in high spirits after the long monotony of the dreary mud flats I had hitherto been traversing. Above this the river quickly changed its character and from a huge ditch with perpendicular walls of crumbling mud became transformed into the semblance of what we usually understand by a river in Europe;—a clear blue stream with clean gravelly banks along which one could walk with comfort and pleasure, with high ground in the near distance. The dejected looking hamlets of mud and wattle, temporary erections which have to be removed each summer, with no vestige of vegetation near them and which are the sole signs of human activity visible to a traveller on the river in winter, gave place to substantial villages embowered in groves of willow and fruit-trees, these latter bursting into blossom. The winter wheat which, lower down, was only just appearing above the ground, was here,

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already in early March, over a foot high, the shelter of the distant mountains inducing a milder climate. Soon the lower spurs of the hills themselves reached to the bank and on the third day we coasted for some distance under a veritable sandstone cliff 40 feet in height. Thence we sailed past the walled city of Itu 20 miles from Ichang, to the Tiger Teeth gorge, where the hills are at length throughout conterminous with the banks. This gorge, which is situated 10 miles below Ichang consists of a low range of conglomerate, through which a channel has been probably eroded by the river. The walls of the gorge, which is only a mile long, are vertical for about 200 feet only, steep hills rising from them some 500 feet higher. The conglomerate of which they appear to be entirely composed is coarse and very hard. Ichang itself, situated on the left bank, is built upon a ledge of conglomerate, formerly an island submerged in the summer floods, curiously undermined in places, the actual site of the city being quite level. At the back is a depression now occupied with paddy fields and behind this the ground rises gradually to a height of 100 feet at a mile's distance: the whole is entirely covered with a thick eruption of ancient grass-covered grave-mounds. Below the conglomerate ledge there extends, in winter, nearly half way across the river, a level sand-flat forming the anchorage of the port. The right bank is steep-to and even now, in winter, a three-knot current runs under it: in summer the current there often attains a velocity of seven knots. Upon this bank sandstone and conglomerate hills alternate in an unexpected manner, the former being of pyramidal form and the latter, though almost equally steep, exhibiting more rounded outlines. Immediately opposite Ichang is a striking isolated pyramidal hill, 600 feet high, its steepest side descending in an almost vertical cliff sheer into the deep water at its base. This picturesque but obtrusive object is a sad blow to the complacency of the good people of Ichang. It has the effect, so the geomancers say, of conveying the wealth of the place into the pockets of the strangers who come there and of

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preventing its accumulation in the hands of the poverty stricken natives. But a remedy has at last been found and thirty thousand taels have been collected wherewith to "pu" or "supplement" the deficient Fengshui. On the rise behind the town a three-storied temple, which promises to be an unique work of its kind, is being erected. Let us hope it will not have the effect of preventing any unfortunate stranger who may now go to tempt fortune in Ichang from attaining his desires!

After spending two days at this retired spot, investigating the curious otter fisheries and enjoying the hospitality of the genial Commissioner of Customs, I proceeded on my voyage up the gorges proper. The first gorge commences 5 miles above Ichang and is known to foreigners as the Ichang gorge and to the Chinese as the "Hsi-ling-hsia" or Gorge of the Western Mountains. The reach here is in winter fully half a mile wide and doubtless was once much wider, the whole of the low land on the left bank being once probably under water when the aspect would have been even more lakelike than now, when in summer the width just below the gorge is little less than a mile. Expression seems to have been given to this condition in the district name of Ichang-fu which is "Tung-hu-hsien" or "district of the Eastern Lake" Tracking up this reach along the left bank, no signs of the approaching gorge are witnessed and one would imagine oneself in a lake with high land on the left hand and in face (by which, of course, the mountains, through which the gorge is cleft, are hidden) and low, gently undulating country on the right. Suddenly we come to a split in the hill on the left and the entrance to the gorge is before us and we look down a narrow water alley with walls of limestone rising to pinnacles of 3,000 feet on either side. Through this gate, which is about 400 yards wide, the whole body of water from Szechuen and the country beyond pours forth into the lake-like expanse below. The contrast is inexpressibly grand. We

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suddenly leave the brawling rapid and find a still, deep current without a ripple on its surface, flowing with majestic slowness through a bottomless chasm, and the gloom and the dead silence add immeasurably to the imposing grandeur of the scene. As one penetrates the gorge, which is about 10 miles long and which takes a sharp rectangular turn near its upper end, one has leisure to observe the fantastic outline of the mountain peaks which are composed of pure white limestone. The first entrance into the gorge produces an impression such as one experiences once in a lifetime.

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APPENDICES

TO THE

JOURNAL OF THE CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

FOR THE YEAR 1883.

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APPENDIX I.

LIST OF MEMBERS,

Corrected up to 30th September 1884.

HONORARY.

His Majesty LEOPOLD II., King of the Belgians.

Alcock, Sir Rutherford, K.C.B., London.
Hart, Sir Robert, K.C.M.G., Peking.
Legge, Rev. J., D.D., L.L.D., Oxford.
Medhurst, Sir Walter H., K.C.B., London.
Parkes, Sir Harry S., K.C.B., K.C.M.G., Peking.
Prjevalsky, Col. N., St. Petersburg.
Richthofen, Baron Ferdinand von, Leipzig.
Seward, The Hon. George F., U.S.
Shadwell, Admiral Sir Charles F. A., K.C.B., Melksham, Wilts.
Wade, Sir Thomas F., K.C.B., London.
Wylie, Alex., Esq., London.
Yule, Col. H., C.B., London.

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CORRESPONDING.

Bastian, Prof. Dr. A., Berlin.
Bretschneider, E., Esq., M.D., St. Petersburg.
Cox, Rev. Josiah.
Delaplace, Mgr. L. G., Peking.
Edkins, Rev. J., D.D, Peking.
Fritsche, H. Esq., PH. D., St. Petersburg.
Fryer, John, Esq., Shanghai.
Giles, Herbert A., Esq.
*Gabelentz, Professor, Geo. von de,
Gordon, Col. C. G., C.B.
Hance, H. F., Esq., PH. D., Whampoa.
Happer, Rev. A. P., D.D., Canton.
Hepburn, J. C., Esq., M.D., Yokohama.
John, Rev. Griffith, Hankow.
Keischke, Dr. Ito, Tokio.
Kreitner, Captain G., Chevalier de
Lindau, wirkl. Leg.-Rath Dr. R., Berlin.
Lockhart, W., Esq., M.D., London.
Macgowan, D. J., Esq., M.D., Wenchow.
Martin, Rev. W. A. P., D.D., LL.D., Peking.
McCartee, D. B., Esq., M.D., New York.
McClatchie, Rev., Thos., M.A., London.
Moule, Right Rev. G. E., D.D., Hangchow.
Muirhead, Rev. W., Shanghai.
Rondot, Natalis, Esq., Lyons.
Schereschewsky, Right Rev. S. I. J., D.D.
Széchényi, Count Béla, Zinkendorf, Hungary.
Williamson, Rev. A., LL.D.

* Elected since the 1st of January, 1884.

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MEMBERS.

Acheson, James, Esq.
Agar, Luis d' Esq.
Alford, R. G., Esq.
Allen, E. L. B., Esq.
Allen, H. J. Esq.
Anderson, G. C., Esq.
Andersen, N. P., Esq.
Arnoux, Count G. d'
Ayrton, W. S., Esq.

Baber, E. C., Esq.
Ball, J. Dyer, Esq.
Bamford, Rev. A. J.
Birt, Wm., Esq.
*Booth, A. G., Capt.
Bredon, M. Boyd, Esq.
Bristow, H. B, Esq.
Brosche, H., Esq.
†Brown, J. McLeavy, Esq.
Bushell, S. W., Esq., M.D.
Butcher, Very Rev. C.H., D.D.
Buttles, Prof. E.K.

Cooper, W. M., Esq.
Cordes, August C., Esq.
Coughtrie, J. B., Esq.

Deighton-Braysher, C., Esq.
Dennys, H. L., Esq.
Dmitrevsky, P. A., Esq.
Dodd, J., Esq.
Dowdall, C., Esq.
Drew, E. B., Esq.

Faragó, E., Esq.
Ferguson, His Ex., J. H.
Fergusson, T. T., Esq.
Fisher, H. J., Esq.
Forbes, F. B., Esq.
Frater, Alex., Esq.

*Gabriel, H.I.M. Ger. V. Consul.
Gardner, C. T., Esq.
Gil de Uribarri, Ramiro, Esq.
Giquel, P., Esq.
†Glover, G. B., Esq.
Goldsmith, B., Esq.
Grant, P. V., Esq.,
Guppy, H. B., Esq., M.B.

Haas, J., Esq.
Hanbury, T., Esq.
Henderson, Ed., Esq., M.D.
Henderson, J., Esq.
Henry, A., Esq., M.D.
Hippisley, A. E., Esq.
Hirth, F., Esq., PH. D.
Hjousbery, E., Esq.
Hobson, H. F., Esq.
Hoetink, B., Esq.
Hosie, Alex., Esq., M.A.
How, A. J., Esq.
Hübbe, P. G., Esq.

Imbault-Huart, C., Esq.

Jamieson, G., Esq.

* Elected since last issue of list of members (31st December, 1883.)
† Life Member.

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Jansen, D. C., Esq.
Johnson, F. B., Esq.
Johnston, J., Esq., M.D.

Kingsmill, T. W., Esq.
Kleinwächter, F., Esq.
Kleinwächter, G. H. J., Esq.
Kopsch, H., Esq.

Little, A. J., Esq.
Little, L. S., Esq., M.D.
Low, E. G., Esq.

Macintyre, Rev. John.
Mertz, C., Esq., PH. D.
Möllendorff, O. F. von, Esq., PH. D.
Möllendorff, P. G. von, Esq.
Morrison, G. J., Esq.

*Nocentini, L., Esq.
*Nully, R. de Esq.
Nye, Gideon, Esq.

Owen, Rev. G. S.

Parker, E. H., Esq.
Paterson, J. W., Esq.
Perry, W. W., Esq.
Pichon, L., Esq., M.D.
Pitman, J., Esq.
Plancy, V. Collin de Esq.
Pollock, John, Esq., M.D.

*Ramsay H. F., Esq.
Reid, David, Esq.
Reinsdorf, F , Esq.
Rhein, J., Esq.
Rocher, E., Esq.
*Rocher, L., Esq.
*Ruberg, Waldemar, Esq.
Russell, The Hon. James

Sampson, T., Esq.
Samson, J., Esq.
Saunders, W., Esq.
Scherzer, F., Esq.
Schultz, Capt. C. A.
Schulze, F. W., Esq.
Seckendorff, Baron Edm. von
Shinagawa, E., Esq.
Slevogt, M., Esq.
Southey, T. S., Esq.
Starkey, Reg. D., Esq.
Streich, K. I., Esq.
Stripling, A. B., Esq.
Sutherland, H., Esq.
*Styan F. W., Esq.

Tanner, P., Esq.
Tata, D. B., Esq.
Toda, E., Esq.

Vissière, A., Esq.

Washbrook, W. A., Esq.
Watters, T., Esq.
Wetmore, W. S., Esq.
White, F. W., Esq.
Wicking, H., Esq.
Wilcōx, R. C., Esq.
Wood, A. G., Esq.

Youd, F., Esq.

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APPENDIX II.

MEMBERS OF THE COUNCIL,

30th September 1884.

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

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APPENDIX III.

REVISED RULES

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

Instituted 24th September 1857.

Passed at a General Meeting held on the 7th November 1882.

1.—NAME AND OBJECTS.

1. The Name of the Society shall be "THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY," instead of, as formerly, THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

2. The objects of the Society shall be—

The investigation of subjects connected with China and the neighbouring countries.

The holding of Meetings at which papers relating to such subjects shall be read and discussed.

The issuing of a Journal and other publications.

The maintenance of a Library and Museum.

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II.—MEMBERSHIP.

3. The Society shall consist of "MEMBERS," "CORRESPONDING MEMBERS," and "HONORARY MEMBERS."

4. Each Candidate for election as a MEMBER must be proposed and seconded by two Members of the Society, and his name together with those of his proposer and seconder must be sent to the Secretary, who will submit the proposal to the COUNCIL at their next Meeting. The COUNCIL shall decide upon the admission or rejection of Candidates, and the names of those elected shall be announced at the GENERAL MEETING next ensuing.

5. HONORARY MEMBERS and CORRESPONDING MEMBERS must be proposed by the Council at a GENERAL MEETING, and elected at the GENERAL MEETING next ensuing.

6. The Secretary shall send to each newly elected Member of the Society (of any class) a Certificate of Membership together with a copy of the Rules of the Society and a List of Members.

7. The Subscriptions to the Society shall be as follows—
MEMBERS, resident in Shanghai.....$10 per annum.
" non-resident " .....$ 5 "
Any of the above subscriptions may be compounded for by one payment of $50.
HONORARY MEMBERS and CORRESPONDING MEMBERS pay no subscription.

8. The first annual payment of MEMBERS elected in November and December shall be considered to extend to the *second* 31st of December following their election.

9. Resident MEMBERS, on leaving Shanghai, may have their names transferred to the class of non-residents; but any Member who remains in Shanghai for six months during any year shall pay his subscription as a resident MEMBER.

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10. All subscriptions shall be payable in advance, and any MEMBER whose subscription for any year is unpaid on the 30th of June of the following year shall be considered to have resigned his membership; but this rule may be suspended in any particular case by a vote of the COUNCIL.

11. MEMBERS desiring to withdraw from the Society shall continue to be liable for any sums due by them to the Society including their annual subscription for the year in which they signify their intention to withdraw.

III.—OFFICERS.

12. The Officers of the Society shall be—
A President,
A Senior and a Junior Vice-President,
An Honorary Secretary,
An Honorary Treasurer,
An Honorary Librarian,
An Honorary Curator,
but any one Officer may perform the duties attaching to two offices.

IV.—COUNCIL.

13. The COUNCIL shall consist of the Officers of the Society for the current year, and four Members of Council.

14. The Officers and Members of Council for the current year shall be elected at the ANNUAL MEETING and shall hold office until the next ANNUAL MEETING; but vacancies among the officers or Members of Council occurring during the year shall be filled up by a vote of the remaining Officers and Members of Council, provided that in case of the death of the President his functions shall be discharged by the Senior Vice-President until the next ANNUAL MEETING, or in case of the President's absence until his return.

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15. The Duties of the COUNCIL shall be—

To administer the affairs, property, and trusts of the Society.

To decide upon the admission of Candidates as "MEMBERS."

To propose HONORARY MEMBERS and CORRESPONDING MEMBERS for election.

To decide upon the eligibility of papers to be read before the General Meetings.

To select papers for publication in the Journal and to supervise the printing and distribution thereof.

To select and purchase books, specimens, &c., for the Library and Museum.

To accept or decline donations or gifts on behalf of the Society.

To present to the Society at the expiration of their term of office Reports of the proceedings and condition of the various departments, and of the Society generally.

And generally, to do such things as may be required for the welfare and proper management of the Society, and to make and enforce such bye-laws as may be necessary for carrying out the above requirements.

16. The COUNCIL shall meet for the transaction of business once a month, or oftener, if necessary, and at all such Meetings five shall be a *quorum*. In case of an equality of votes on any question the Chairman of the Meeting shall have a second or casting vote.

17. The Hon. Treasurer may pay the monthly Museum account, which must be signed by the Hon. Curator, and he may on his own authority pay any incidental expenses not exceeding fifty dollars between any two Council Meetings, reporting the same to the COUNCIL at their next Meeting.

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18. As early as possible in each year, and in any case before the 31st January, the Hon. Treasurer shall prepare and submit to the COUNCIL statements of the Receipts and Disbursements of the Society for the preceding year, ending on the 31st December, and in such statements the receipts and disbursements on account of the Museum shall be kept distinct from the other receipts and disbursements.

V.—MEETINGS.

19. The ANNUAL MEETING shall be held as early in each year as practicable, and in any case not later than the 15th February. At this Meeting the outgoing COUNCIL shall present to the Society the Report and financial statements of the Hon. Treasurer, and the Reports of the various departments prepared by the Officers having control of them; and the officers and Members of Council for the ensuing year shall be elected.

20. GENERAL MEETINGS shall be held, when practicable, once a month, or oftener, if expedient, for the transaction of business, the reading and discussing of papers approved by the COUNCIL, and conversation on topics connected with the general objects of the Society. Whenever practicable, notice of the subjects intended to be introduced for discussion by any Member of the Society shall be handed to the Secretary before the Meeting.

21. At all Meetings of the Society the Chairman shall be entitled to a second or casting vote.

22. Visitors may be admitted to the Meetings of the Society, but no visitors shall be allowed to address the Meeting, except by invitation of the Chairman.

VI.—PUBLICATIONS.

23. A Journal shall be published, when practicable, every year under the supervision of the COUNCIL. It shall

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comprise a selection of the papers read before the Society, the Reports of the COUNCIL, of the Hon. Treasurer and other Officers of the Society, and such other original matter as the COUNCIL shall deem expedient to publish.

24. Every MEMBER who has paid his subscription for the current year, and every HONORARY MEMBER and CORRESPONDING MEMBER shall be entitled to a copy of the Journal for the year, deliverable at the place of issue, and to a copy of other publications directed for distribution.

25. The COUNCIL shall have power to present copies of the Journal and of other publications to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the COUNCIL may from time to time direct.

26. Twenty copies of each paper published in the Journal shall be placed at the disposal of the Author, and the COUNCIL shall have power to sanction the publication in a separate form of papers or documents laid before the Society.

27. All papers accepted by the Society shall become the property of the Society, unless the Council allow the right of property to be specially reserved by the contributors.

VII.—AMENDMENTS.

28. Amendments to these Rules must be proposed in writing to the COUNCIL who shall, after notice given, lay them before a General Meeting of the Society. A Committee of resident MEMBERS shall thereupon be appointed in conjunction with the Council to report on the proposed Amendments to the GENERAL MEETING next ensuing, when a decision may be taken.

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APPENDIX IV.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

RULES FOR THE ISSUE OF BOOKS FROM THE LIBRARY.*

RULE I.—The Library is open daily from 9 to 11 a.m. and from 4 to 7.30 p.m., Sundays and holidays excepted.

RULE II.—The circulation of the books is under the control of the Committee of the Shanghai Library.

RULE III.—Books are issued by the Librarian of the Shanghai Library only. Members are not allowed to pass them one to another, nor to lend them to non-members.

RULE IV.—Members are not to have more than *three* works at a time, nor keep any books longer than 21 days.

RULE V.—Works of reference and certain rare and valuable books are not to be taken out of the Library Building, nor are Scientific Journals and Periodicals circulated until the volumes are completed and bound.

RULE VI.—When the time allowed for the perusal of a work has expired, it must be returned to the Library within 24 hours after the receipt of a notice that it is required at the Library, or a fine of half a dollar per day will be exacted.

* The Library is in charge of Mr. and Mrs. GALE, Librarians to the Shanghai Library, Upper Yüen-ming-yüen Road, No. 1. Periodicals and new books received by the Society are exhibited in the Reading Room of the Shanghai Library.

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RULE VII.—Members are responsible for the careful preservation and safe return of all books issued to them, and they will be required to make good any loss or damage in these respects.

RULE VIII.—If a work or any portion of it should be lost or damaged, defaced by writing or otherwise injured, the member to whom it was issued will be responsible for its whole cost whatever that may be.

RULE IX.—The infraction of any of these rules will be followed by the withdrawal from a member of his privilege of taking books out of the Library, and the payment of all penalties or other amounts due will be enforced in any way that may be thought fit.

RULE X.—The Council of the China Branch of the Royal Asiatic Society may at any time call in all books and may cease to issue them for such periods as the interests of the Society may require.

For the purposes of rules IV and VI, each volume of the Transactions of any Learned Society or similar publication shall be counted as one work, but under rule VIII a member may be called upon to replace a whole series unless the volumes can be obtained separately.



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JOURNAL

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1884.

NEW SERIES, Vol. XIX, Part I.

Agents for the Sale of the Society's Publications:

SHANGHAI AND HONGKONG.—Messrs. KELLY & WALSH.
YOKOHAMA.—Messrs. KELLY & Co.
LONDON.—Messrs. TRÜBNER & Co., 57 AND 59, LUDGATE HILL.
PARIS.—M. ERNEST LEROUX, RUE BONAPARTE, 28.

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.

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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

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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.

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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

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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.

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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.

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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 ... ... } „ Received from Subscribers...	93	25
„ 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.

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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.

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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.

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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.*

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JOURNAL
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ARTICLE I.

ANIMAL, FOSSIL, MINERAL & VEGETABLE PRODUCTS.

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

BY

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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 羌螂 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.

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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

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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.

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

IV.—Calcareous Spar 塞水石, 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.

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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

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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 葱蒻.—The native gazeteer classes this plant among fruit bearing shrubs.

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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.

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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. 筆竹 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.

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15. 刺竹 The thorny bamboo.
16. 實竹 The true bamboo.
17. 風竹 The wind bamboo.
18. 泠竹 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. 江豆 Kang Bean.
17. 禍豆 Huo Bean.
18. 霍豆 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 菁蓬菜.

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

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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) 蒿夾.

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 擡人長 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 蓖蔴.—The seeds are used for making Castor oil.

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

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

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) 黛麻.—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.—

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

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

LXXIV.—Cicuta (of the Umbelifer) 藁木.—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 枸橼. 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 蹙菜, 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 芫荽.

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.

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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 梢瓜 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. 入月瓜 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

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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] 苦苣菜.

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.

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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 涼傘菌, 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 [Erythrœa 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].

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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 椐木.—A tree resembling the Hornbeam grows in Chang yang.

CXXIX.—Horse Raddish.

CXXX.—Horse Chestnut 栃櫪木 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.

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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] 紫荆.

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 Pucrasia 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. 早蓮花 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

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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 菁蓮菜.

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.

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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 柘 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 櫪木 is the Quercus Ilex and Salix. 3. 柞 Quercus Mongolica. 4. 栎粟 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.

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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. 躄枝牡丹 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 棕 (Chamærops Fortuni). Hemp or Coir Palm 棕櫚 (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.

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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 萹蓄.—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 罌粟.—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? 蔌. Identification doubtful.

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

CCIX.—Pride of India.

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CCX.—Pride of Peru.

CCXI.—Primula.

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

CCXIII.—Pucrasia 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. 白溢寨 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, 荼蘼, &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,—簅

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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 豨薟.—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 Thunbergiana; 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.

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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 木杼樹.—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-

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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

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

CCLXXIV.—Water Shield [Hydropeltis] 蘋.

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.

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ARTICLE II.

A JOURNEY IN CHÊKIANG.*

BY

E. H. PARKER, ESQ.,

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

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-

* Read before the Society on the 28th March and 16th April, 1884.

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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 water-proof; 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

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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.

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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

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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-

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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 劉伯溫 (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

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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

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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

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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

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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.

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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 $2\frac{1}{2}$ *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

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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 prefectural 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

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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 星渡, 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

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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* 鯠魚 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*) 鴉鵝 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 桐廬

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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

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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

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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 白鶴場, 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

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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

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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,

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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 蒿垻, 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 $\frac{8}{10}$ 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

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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

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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 ragarding 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.

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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

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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 大荆 (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.

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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 Wênchow 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.

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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 Wênchow 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

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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.

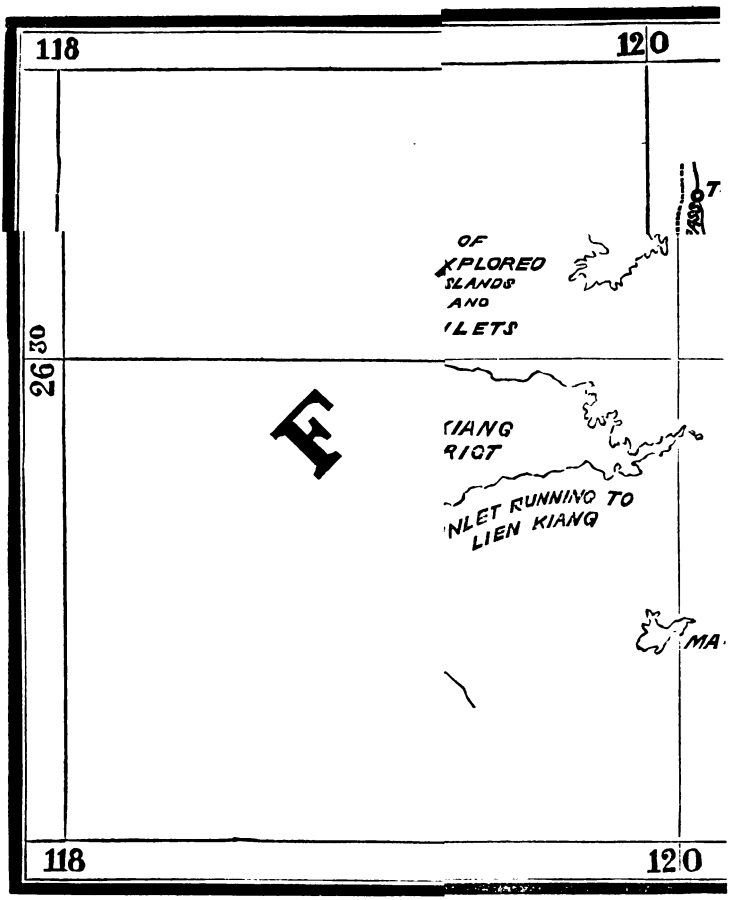
BY

E. H. PARKER, ESQ.,

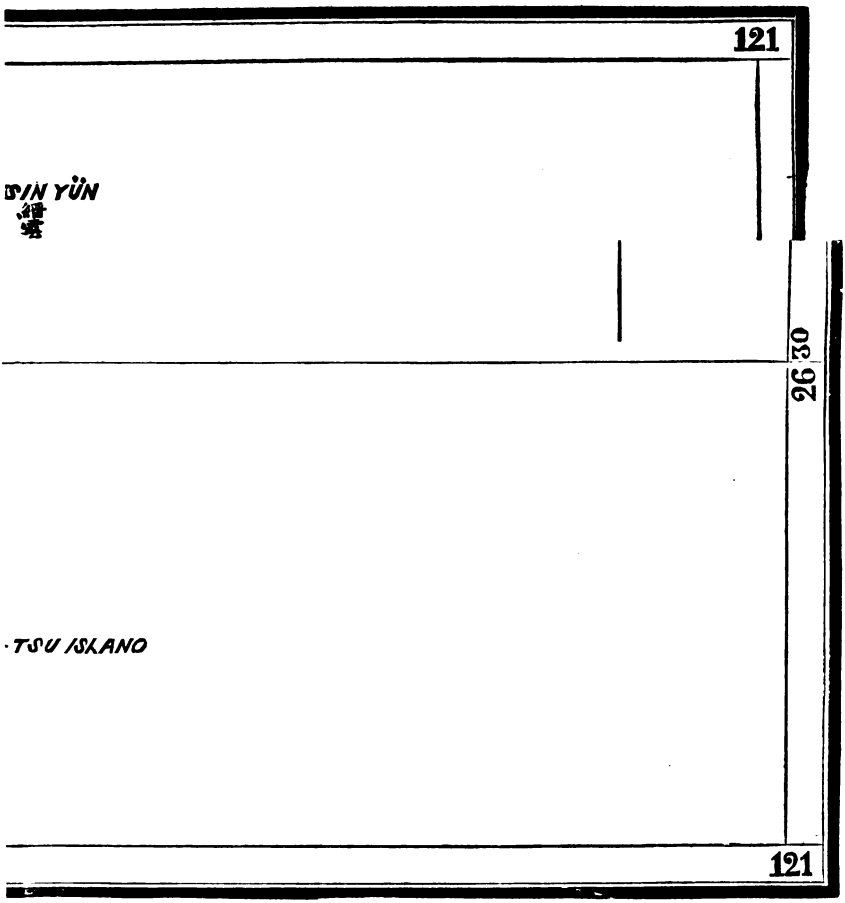
Of H. B. M.'s Consular Service.

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 kwêt* 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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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

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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

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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

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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

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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

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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

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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-

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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 bricken 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.

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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

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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,

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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

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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

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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 Tsao*i* 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

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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

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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

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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

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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,

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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

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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.

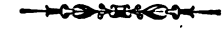
At and from Funing the dialect, which had hitherto been mixed and unsatisfactory, developed into almost the pure Foochow tongue; but here the lisp is so strong that such words as *sing*, *sik*, are pronounced by many precisely like the English words *thing*, *thick*. Those peculiarities which I have 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

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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.



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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

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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,

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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

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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

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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 安溪, 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

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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 $\frac{4}{5}$ 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 塢墩 (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

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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

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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,

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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 甌寧 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 溫.

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

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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 Masha 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,

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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

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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-

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chow 泉州, Ningpo, and Soochow; 13 to Shanghai, Chinkiang, and Changchow 漳州; 14 to Swatow and Yangchow; 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

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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	

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

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 寡嶺頭, 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

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a river which enters the P'u-ch'êng river 30 *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

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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 埠頭 (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 Lau-ch'i

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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

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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 赤溪亭, 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.

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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.

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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 !

---

* 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 ?

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Couplets (heptasyllabic).

(7) I exhort you Sirs to learn the (true) doctrine and leave off coveteus 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?

---

(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.

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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 recover 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 formlessness (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."

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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 Shantung 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.

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"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.

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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 ἀποστάξον 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 νοὶ μέλιτος ἐκείνου τοῦ μικροῦ γέγονε τῆς ἡδύτητος ἐκκρεμής.

Barlaam and Josaphat, p. 112.

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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."

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ARTICLE VI.

TRADE ROUTES TO WESTERN CHINA.*

BY

ALEX. HOSIE, Esq.,

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

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.

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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

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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;

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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-

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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

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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 T'o River, 129 geographical miles west of Ch'ungk'ing. It is the great salt depôt of Ssŭ-ch'uan. Thirteen miles west

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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

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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

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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'êngtu 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

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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 Têngyüeh 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

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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-

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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.

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ERRATA.

Page 28, line 6 from bottom, for "75 miles" read "75 *li*."
„ 39, „ 2 „ top, „ 克 „ 兑
„ 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."

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The paper entitled "The Navigation of the Seoul River," by Capt. F. W. Schultz, which was read before the Society on the 15th December, 1884, was published in the *Shanghai Mercury* newspaper of dates 17th and 18th December, 1884.

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ARTICLE I.

UN POËTE CHINOIS DU XVIIIe SIÈCLE.

YUAN TSEU-TS'AI, SA VIE ET SES ŒUVRES.

PAR
CAMILLE IMBAULT-HUART,
Vice-Consul de France.

AVANT-PROPOS.

La poésie chinoise est un champ vaste et fertile resté jusqu'ici presque inexploité. Peu de sinologues se sont occupés de cette partie difficile de la littérature chinoise, et ceux qui l'ont fait ont surtout pris pour sujet d'étude ce que j'appellerais la poésie classique, c'est-à-dire le *Che-king* ou Livre des Odes, le poëme *Li-sao* et les poésies de l'époque des T'ang. D'aucuns ont bien donné, par aventure, des traductions de chansons, romances ou morceaux populaires, mais ces fragmens et lambeaux, épars ci et là, ne peuvent permettre d'avoir une idée juste de la muse chinoise de nos jours. Jusqu'à cette heure, les savans semblent avoir regardé avec le mépris le plus profond la véritable poésie moderne.

Quiconque connait tant soit peu l'histoire littéraire de la Chine s'explique facilement ce dédain. Du petit au grand, tout dans ce pays n'est qu'un pastiche de l'antiquité; les temps anciens constituent son âge d'or : ce qui s'est fait à l'époque de Yu le Grand, de Yaô, de Choun, de Confucius, doit se faire

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encore aujourd'hui*. Ainsi raisonne et parle tout bon et patriote Chinois ; en industrie, en mécanique, en art militaire, en diplomatie, aussi bien qu'en littérature, il faut s'appliquer à imiter scrupuleusement les anciens. A ce prix seul on peut réussir. On n'écrit bien en chinois, ai-je dit ailleurs†, que si l'on se rapproche le plus possible du style antique, et celui qui, d'expressions et d'allusions cueillies à droite et à gauche dans les Canoniques, les Classiques et les meilleurs ouvrages postérieurs, arrive à faire une sorte de mosaïque dont les raccords ne sont pas perceptibles à l'œil, celui-là fait preuve d'une vaste érudition et est réputé un maître dans l'art d'écrire. De même que les prosateurs se sont toujours plu et se plaisent encore à modeler leurs productions sur les immortels écrits de Confucius et de ses disciples, de même les poëtes ont fait et font aujourd'hui encore tous leurs efforts pour imiter les vers du *Che-king* et de l'époque de T'ang.

Dans le Livre des Odes, la poésie chinoise est en quelque sorte à l'état d'embryon : la Muse y est comme étouffée. On en suit le développement progressif, encore lent, épeuré, mesuré, dans les poëtes plus modernes, mais c'est sous la dynastie des T'ang qu'on la voit prendre tout-à-coup son essor et s'élever à une hauteur depuis inaccessible. Sans s'astreindre, en effet, à suivre pas à pas leurs devanciers, les chefs de l'école poétique des T'ang entrèrent plus d'une fois dans la voie de l'innovation et surent principalement donner à leurs pensées un vivant d'expression et une teinte de coloris qu'on chercherait en vain ailleurs. Ils eurent le mérite et l'honneur de fixer la poésie d'une façon définitive et d'en établir à jamais les règles. Li T'aï-pŏ, Tou Fou, et les satellites moins brillans qui forment leurs cortège, ont eu le même sort chez les Chinois que La Fontaine, Corneille et Molière, chez nous. Ils sont devenus classiques : leurs œuvres sont restées de véritables modèles que les "Nourrissons postérieurs des Muses chinoises" n'ont pas cessé un seul instant de lire et d'étudier. Un choix de ces

* Qu'on me permette de citer en passant les paroles suivantes de Bossuet au sujet de l'Egypte ; elles s'appliquent aussi admirablement à la Chine : "Une coutume nouvelle y était un prodige : tout s'y faisait toujours de même, et l'exactitude qu'on y avait à garder les petites choses, maintenait les grandes. Aussi n'y eut-il jamais de peuple qui ait conservé plus longtemps ses usages et ses lois" (*Discours sur l'Histoire Universelle, Révolutions des Empires*, chap. III).

† *Les instructions familières du Dr. Tchou Pŏ-lou*, préface p. XIII.

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poésies, *ad usum Delphini*, est religieusement mis entre les mains des écoliers pour leur apprendre à faire des vers, pour exercer leur mémoire et former leur goût. L'estime que la *gent lettrée* professe pour ces poëtes a été traduite dans le dicton suivant :

> Lisez les trois cents stances des T'ang :
> Alors seulement vous pourrez faire des vers.

Sans aller jusqu'à prétendre d'une manière absolue que la poésie des T'ang a été à la moderne ce que la grecque fut, en Europe, à la latine, on pourrait cependant, pour mieux faire sentir les attaches qui lient l'une à l'autre, employer la spirituelle et pittoresque expression que Victor Hugo appliquait naguères à Virgile par rapport à Homère, et dire que la seconde est pour ainsi dire la *lune* de la première. Imiter la poésie du *Che-king* et des T'ang a été un devoir sacré pour tout poëte chinois : que dis-je ? c'est encore celui des littérateurs de nos jours. Mais l'imitation n'est pas une : elle a des degrés ; si elle a été servile pour certains poëtes sans imagination, sans talent, destinés à être emportés sans merci par la *vague des ans*, elle a été *libre* pour ceux qui ont mérité de passer à la postérité : ces derniers ne se sont pas attachés à la *lettre* des modèles et ont pris garde de produire un calque poétique. Ils n'ont voulu mettre dans leurs vers qu'un *pâle reflet* des œuvres de la grande époque.

On comprend dès lors comment les savans ont été fatalement attirés vers ces poésies célèbres, tant de fois vantées, tant de fois citées, et pourquoi ils les ont traduites en premier lieu : il fallait apprécier les modèles avant que de songer à aborder les imitateurs ; il était de toute nécessité de traduire *Homère* avant que de feuilleter *Virgile*. Quiconque désire se livrer à l'étude de la poésie chinoise doit en effet commencer par la lecture du *Che-king*, de Li T'aï-pŏ et de Tou Fou : autrement, on ne serait jamais sûr d'en comprendre les finesses et les allusions. La science sinologique peut donc avec raison remercier les savans d'avoir entrepris la tâche ardue de faire connaître en Europe ces œuvres poétiques : mais elle ne saurait manquer de s'étonner, à bon droit, qu'ils se soient arrêtés brusquement dans le chemin où ils avaient fait leurs premiers pas, et qu'ils aient pu penser que les poëtes modernes ne méritaient pas d'être connus.

En effet si, chez nous, on admire les maîtres de la poésie latine du temps de César et d'Auguste, on n'en goûte pas moins les auteurs de la décadence ; de même en Chine, on vénère en classiques Tou Fou et Li T'ai-pŏ, on les prend comme modèles de

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style et d'élégance, mais on ne se lasse pas toutefois de lire et de relire les nombreuses pièces dues aux pinceaux brillans de 蘇軾 *Sou Che* ou 蘇東坡 *Sou Toung-pŏ*, de la dynastie des Soung (1036-1101), des empereurs K'ang-chi, Young-tcheng, Kien-loung, et de 袁子才 *Yuan Tseu-t'saï*, l'un des plus célèbres écrivains de la dynastie actuelle.

Frappé, il y a bientôt deux ans, du peu d'estime que les sinologues semblaient avoir à l'endroit de la poésie chinoise, j'entrepris d'étudier la Chine poétique dans les trois phases de son histoire, à son éclosion dans le *Che-king*, durant son épanouissement sous les T'ang et pendant son étiolement successif sous les dynasties suivantes*. Après avoir parcouru, la plume à la main, les recueils classiques de Tou Fou et de Li T'ai-pŏ, les collections volumineuses de Sou T'oung-pŏ, de K'ang-chi, de Young-tcheng et de K'ien-loung, j'en vins à attaquer les essais poétiques de l'Académie de 隨園 *Soueï-yuan* (jardin de Soueï) dont le chef ou le président fut ce Yuan Tseu-ts'aï que je viens de citer. Ce livre, fort prisé en Chine, où il a sa place sur les rayons d'une bibliothèque choisie, est, je crois, inconnu des sinologues : du moins je ne sache pas que l'on ait jamais extrait et traduit quoique ce soit des huit *t'aô* ou volumes dont il se compose. Le nom même de celui qui y tient la place d'honneur passe peut-être ici pour la première fois sous les yeux du lecteur : Yuan Tseu-ts'aï est bien cité dans le petit dictionnaire biographique de Mayers, mais ce savant et regretté sinologue ne lui consacré que deux lignes d'un laconisme désespérant. Les autres ouvrages sur la Chine que j'ai été à même de consulter sont tous muets à son égard. Le hasard a fait que nul n'a encore songé à sonder la mine littéraire que Yuan et ses disciples nous ont laissée, et à en exploiter les richesses au profit de la science.

La lecture rapide que je fis d'abord du 隨園三十種 *Soueï-yuan san-che-tchoung* (tel est le titre de ce recueil), me parut attrayante, mais, l'ayant recommencée peu après avec plus de soin,

* " A Chinese writer in his preface to a collection of poems, compares the progress of poetry in China, to the gradual growth of a tree. The celebrated *She-king* 詩經 he compares to the roots ; when *Soo* and *Le* (蘇李) flourished, the buds appeared ; in the time of *Kien-ngan* 建安 (cf. Mayers, *Manual*, No. 759) there were abundance of leaves, but during the dynasty Tang, many reposed under the shade of this tree and there were rich supplies of flowers and fruit," Morrison, *Grammar*, Serampore, 1815.

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je la trouvai fort intéressante, non seulement par ce qu'elle m'ouvrait une percée sur la poésie et la littérature modernes, mais aussi parce qu'elle m'enseignait un chapitre curieux et jusqu'ici inédit de l'histoire littéraire de la Chine.

C'est ce chapitre que j'ai essayé d'esquisser rapidement dans les pages qui suivent, en faisant connaître pour la première fois un émule et un rival en poésie des empereurs K'ang-chi et K'ien-loung, et en signalant l'influence qu'un des plus illustres écrivains de la dynastie des Ts'ing eut sur la littérature de son temps. Au cours de cette étude succinte, j'ai tenté de tracer un crayon fidèle de Yuan Tseu-ts'aï et d'indiquer les traits les plus saillans et les plus expressifs de sa physionomie littéraire et morale* : je me réserve de m'étendre plus tard sur ses ouvrages eux-mêmes et d'en traduire de nombreux fragmens. Les poésies qui accompagnent cet article suffiront au lecteur impartial, je l'espère, pour apprécier sainement et en connaissance de cause le talent du poëte, et pour reconnaître que la poésie moderne ne mérite pas l'oubli dans lequel on l'a trop longtemps laissée et qu'elle a autant de droits que celle des T'ang à passer dans nos langues européennes.

I.

Yuan Tseu-ts'aï naquit dans les dernières années du règne de l'empereur K'ang-chi, le contemporain et le rival asiatique de Louis XIV, en 1716, dans le district de 錢塘 Ts'ièn-t'ang qui forme avec celui de 仁和 Jèn-'hô la ville de Hang-tchéou, capitale de la province du Tche-kiang†. 袁 *Yuan* était son *sing*

* " On ne peut tout dire de chaque auteur ; il n'est besoin que d'en dire assez pour bien marquer le sens de sa manière, et donner *au lecteur* l'envie d'en savoir plus en recourant à l'original ; mais il faut, à la rigueur, lui en avoir déjà offert et servi un assez ample choix *(d'extraits)* pour que, même sans aller s'informer au delà, il en garde un souvenir propre, et attache au nom connu une idée précise *(Sainte-Beuve)*." Ce passage de notre grand critique eût pu être l'épigraphe de cette étude.

† Les détails biographiques mis en œuvre dans ce travail sont principalement extraits de l'ouvrage intitulé 國朝先正事畧 *Kouô-tch'aô-sièn-tcheng-che-liô*, Biographies des Hommes Célèbres de la dynastie actuelle, par 李元度 *Li Yuan-tou*, surnommé 次青 *Ts'eu-ts'ing*, de 平江 *P'ing-kiang*. Cet utile recueil, sorte de Bouillet chinois, est divisé en 60 livres et comprend plus de mille biographies. L'article consacré à notre poëte sous le titre de 袁簡齋先生事畧 *Yuan-kièn-tchaï-sièn-cheng-*

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on nom patronymique ; 子才 Tseu-ts'aï, son *ming* ou prénom, ou plutôt son *post-nom*, puisqu'en Chine le second se place toujours avant le premier : mais lui-même prit plus tard le surnom de 簡齋 *Kièn-tchaï*, sorte de *nom de plume* ou de *pinceau* sous lequel il fut généralement connu dans le monde littéraire. Après sa mort on lui décerna le 諱 *houeï* ou *appéllation* de 枚 *Meï* qui fut inscrite sur sa tablette ancestrale. Il est donc souvent désigné sous les noms de 袁簡齋 *Yuan Kien-tchaï* et de 袁枚 *Yuan-meï*. Ses contemporains l'appelèrent 隨園先生 *Souei-yuan Sièn-cheng*, le Docteur (ou Maître) du jardin de Soueï, à cause d'un jardin qu'il avait acheté près de Nanking, où, comme on le verra plus loin, il se retira vers le milieu de sa vie.

Les biographes chinois ne nous fournissent aucun détail sur la famille de Yuan Tseu-ts'aï, ni sur les premières années de celui-ci. Heureusement que Yuan lui-même a eu soin, dans ses *Notes et Réflexions** de semer quelques souvenirs précieux à ce sujet. Sa famille était loin d'être riche : sa mère était restée à Hang-tchéon avec plusieurs garçons et filles en bas âge et faisait des prodiges d'économie pour les élever, tandis que son père remplissait, dans des provinces éloignées, auprès de hauts fonctionnaires, les fonctions de secrétaire. Les appointemens du père n'étaient pas considérables et l'argent ne semble pas avoir été un visiteur constant de la maison des Yuan. "J'étais si pauvre dans ma jeunesse, a écrit Yuan Tseu-ts'aï,† que je ne pouvais pas acheter de livres quoique j'aimasse ceux-ci jusqu'à la passion. Chaque fois que je passais devant la boutique d'un libraire l'eau m'en venait à la bouche‡ : avec amertume je parcourais les livres, mais les prix en étaient trop élevés, je ne pouvais me les

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che-liô est au livre XLII, classe de la littérature (苑文). La préface de l'auteur est datée de la cinquième année T'oung-tche (1867). Les ouvrages de Yuan Tseu-ts'aï, et notamment le 隨園詩話 *Souei-yuan-che-'houâ*, collection de notes, d'opinions, de réflexions de Yuan, comprise dans le *Souei-yuan san-che-tchoung*, m'ont fourni de nombreaux renseignemens. Les poésies elles-mêmes, comme on le verra, ont été souvent mises à contribution ; elles permettent en effet de connaitre à fond la figure littéraire et morale de Yuan Tseu-ts'aï, et nous montrent en quelques sorte à nu le caractère et l'âme du poëte.

* 隨園詩話 *Souei-yuan-che-'houâ*, passim.

† *Souei-yuan-che-'houâ*, livre V.

‡ 每過書肆垂涎.

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procurer. Dans mes rêves je revoyais ces ouvrages*." Toute peu fortunée qu'elle fût, sa famille, qui avait de bonne heure reconnu en lui de grandes aptitudes pour les études littéraires, ne voulut pas cependant le mettre dans une école et lui donna un habile précepteur choisi parmi les maîtres les plus distingués de ' Hang-tchéon. Le jeune Yuan profita rapidement des excellentes leçons de son professeur et, à peine arrivé à l'âge de raison, il montra un amour persévérant pour les Belles-lettres en général et un goût tout particulier pour la poésie : il avait neuf ans quand il commença à s'essayer dans cet art difficile et à faire des vers à l'imitation des anciens.

Dans une page charmante de ses *Notes*, Yuan Tseu-ts'aï a raconté comment se fit jour son inclination naturelle pour la poésie† : " Lorsque j'étais jeune, dit-il, ma famille était pauvre ; je ne connaissais que les Quatre Livres et les Cinq Canoniques ; j'ignorais ce que c'était que la poésie‡. Un jour que mon maître était sorti, un de ses amis, 張自南 *Tchang Tseu-nan*, vint à la maison apporter un livre pour demander à le vendre, et laissa pour mon maître un billet ainsi conçu : " Il se trouve que j'ai grand besoin d'argent : je vous offre ce *Kou-che-chuan*, Choix d'anciennes poésies§, en quatre volumes, et je vous prie de m'avancer dessus deux étoiles d'argent (*i.e.*, deux *ts'ien*)‖ ; grâce à cela, je pourrai réellement revivre, et les plus nombreuses paroles ne parviendront pas à exprimer ma reconnaissance." Ayant vu ce billet, mon oncle 章升扶 *Tchang Cheng-fou* dit à ma mère : " Il faut vite donner ce que demande ce Tchang Tseu-nan qui écrit si lamentablement pour avoir deux étoiles d'argent. Il peut laisser les poésies ou les emporter, comme il voudra." J'avais alors neuf ans ; je parcourus cet ouvrage et crus avoir

* " Lorsque je fus devenu fonctionnaire, ajoute-t-il, j'achetai dix mille volumes : mais je n'avais plus alors le temps de lire ; ainsi quand on est jeune, on a des dents solides, mais la pauvreté empêche que l'on mange (ce qu'on désire); lorsqu'on est vieux, on a devant soi quantité de bonnes choses, mais les dents et l'estomac ne permettent plus d'y goûter. Cela ne fait-il pas soupirer ?" *Souei-yuan-che-'houâ*, *loco citato*.

† *Souei-yuan-che-'houâ*, livre VI.

‡ 不知詩爲何物.

§ 古詩選. Ce *choix* a été fait par 王士禛 *Ouang Che-tcheng* de 濟南 *Ts'i-nan*, homme d'Etat distingué et critique judicieux (1634-1711, cf. Mayers, *Chinese reader's Manual*, p. 246). Il est divisé en deux parties : l'une comprenant les pièces écrites en vers de cinq pieds (五言), l'autre, celles en vers de sept pieds (七言).

‖ 銀二星.

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trouvé une vraie perle : il commençait par dix-neuf stances d'anciennes poésies et prenait fin à l'époque des T'ang. Dès lors, aussitôt que mon maître était sorti, ou lorsque j'étais en vacances à la fin de l'année, je récitais les pièces du *Kou-che-chuan* et m'efforçais de les imiter de mon mieux. C'est ainsi que je me mis à étudier la poésie."

Yuan Tseu-ts'aï passa son enfance et sa jeunesse dans l'étude des Classiques, des Canoniques et des principeaux monumens de la littérature chinoise : sous l'habile direction de ses professeurs, il disséqua les meilleurs auteurs, se les assimila, et parvint, en suivant leurs traces, à manier le pinceau avec une dexterité peu commune. Les Belles-lettres étaient sa vocation : il ne voulait point sortir de leur domaine, il s'y prélassait avec amour. Son objectif était la *science*, et non pas, comme la plupart des jeunes chinois, la réussite aux examens universitaires et l'obtention de diplômes qui ouvrent d'ordinaire la porte du fonctionarisme et de la fortune. C'est ainsi qu'il atteignit l'âge de vingt-et-un ans sans s'être présenté encore, malgré ses talens réels, aux corcours pour le baccalauréat.

A cet âge, une circonstance toute fortuite le mit en lumière et lui annonça pour ainsi dire l'avenir qui lui était réservé. Son père était alors secrétaire au prétoire de 金拱 *Kin Koung*, gouverneur de la province du Kouang-si. Yuan alla un jour lui rendre visite : le gouverneur, à qui le jeune lettré fut présenté comme un "savant en expectative," voulut mettre celui-ci à l'épreuve et lui demanda de composer quelques vers sur un tambour de bronze placé dans son *yamen*. Yuan saisit immédiatement un pinceau et composa instantanément une pièce de vers sur ce sujet difficile et prêtant si peu à la poésie. Kin Koung fut émerveillé autant de la promptitude avec laquelle le fils de son secrétaire avait improvisé ces stances, que des pensées gracieuses qu'il avait su couler dans ces vers : il pensa qu'un talent si précoce devait conduire rapidement Yuan Tseu-ts'aï à une célébrité littéraire et peut-être même à de hautes dignités, et il envoya un rapport spécial à l'empereur pour lui recommender le jeune poëte et le prier de permettre à celui-ci de se présenter, à côté de vieux lettrés "blanchis sous le harnois," au concours extraordinaire qui allait avoir lieu pour tous les savans de l'empire.

L'empereur K'ien-loung, alors sur le trône, venait en effet de décréter une session de l'examen spécial appelé *Pô-chiô-*

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*'houng-ts'eu**, et faisait appel aux plus célèbres littérateurs de ses vastes Etats (1736). Dans la lice, devaient se trouver en présence et rivaliser d'érudition et de talent, tous les lettrés de l'empire renommés par leur ouvrages et leurs savoir et qui, soit qu'ils n'eussent pas réussi aux examens ordinaires (affaire de chance aussi bien en Chine qu'en Europe), soit qu'eux-mêmes n'eussent pas voulu les affronter, n'avaient pas encore obtenu de degrés universitaires. Cette joûte devait avoir lieu durant le neuvième mois (septembre) dans la salle du palais 保和殿 *Paô-'hô-tièn*, sous l'œil auguste de l'empereur même†. Plus de deux cents lettrés se présentèrent: mais, comme toujours en pareille occurrence, il y eut beaucoup d'appelés et peu d'élus, et Yuan Tseu-ts'aï, le plus jeune de tous les concurrens, dit son biographe, se trouva parmi ces derniers. La jalousie de quelque vieil examinateur, furieux de voir un si jeune candidat lutter avec les plus savans de l'empire, fut peut-être la seule cause qui l'empêcha de réussir! Ce ne fut toujours point l'insuffisance de ses connaissances, car, deux ans après, il était reçu *Kiu-jen* ou *licencié* à l'examen de Péking (1738) et, l'année suivante, il devenait *tsin-che* ou *docteur* (1739).

En conformité des règlemens si minutieux qui régissent les examens chinois, Yuan Tseu-ts'aï, classé à ce dernier concours parmi les premiers, reçut le titre de 庶吉士 *Chou-ki-che*, ou bachelier Han-lin‡. Ainsi lui furent ouvertes les portes du *Han-lin-yuan* ou Académie de la Forêt de Pinceaux. Le jeune docteur dut alors suivre les cours du 庶常館 *Chou-tch'ang-kouan* pour se perfectionner dans la littérature: mais il parait qu'il n'avait aucune aptitude pour l'étude des langues; il ne s'adonna pas en effet suffisamment à celle du Mandchou, et le peu de progrès qu'il avait fait de ce côté, le fit échouer à l'examen de sortie§. Ne pouvant dès lors collaborer aux doctes travaux des Immortels chinois, il fut réduit à accepter une place dans les rangs des fonctionnaires provinciaux: il reçut une charge de *Tche-chien* ou *Magistrat de district* dans la province du Kiang-nan.

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* Voir à l'appendice une note sur cet examen.

† *Soueï-yuan-che-'houâ*, livre VI, et *Biographies des Hommes Célèbres.*

‡ Voir pour les détails Mayers, *The Chinese Government*, p. 25.

§ Les *Chou-ki-che* qui réussissent à l'examen de sortie passent 檢討 *Kien-t'aô*, gradué du 3e. degré, ou 編修 *Pien-siéoû*, compilateur du *Han-lin-yuan* (Mayers, p. 25).

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II.

Le district de 溧水 *Li-choueï*, dépendant de la préfecture de Nanking, fut le premier poste qu'occupa Yuan Tseu-ts'aï : de là il fut envoyé à 江浦 *Kiang-pou*, puis à 滁陽 *Chou-yang** ressortissant également à l'ancienne capitale du sud, et enfin à Nanking même, toujours en qualité de *Tche-chien*. Dans ces divers endroits il s'acquit une grande renommée d'habile et intègre administrateur : plein de zèle, juste et équitable, compatissant aux maux des habitans, il s'efforçait toujours de se mettre en contact quotidien avec ses administrés, d'écouter patiemment leurs réclamations et de trancher leurs différends bien plus-d'après la loi naturelle que d'après les codes qui, en Chine comme ailleurs, sont quelquefois injustes. Il avait en quelque sorte deviné la maxime de Châteaubriand : "Le salut d'un peuple dépend plus encore de l'administration que des lois." Il fit disparaître des prétoires nombre d'abus existans et mit à la raison les *yâ-y* ou *satellites*, cette vermine des tribunaux chinois qui ronge tout ensemble plaignans, défendeurs et témoins. Il avait accoutumé de dire que "les magistrats doivent tenir sévèrement en bride leurs esclaves et leurs satellites pour qu'il n'y ait aucun obstacle entre eux et le peuple "†. Aussi chacun avait-il libre accès auprès de lui : le premier venu pouvait venir déposer une plainte entre ses mains sans passer par des intermédiaires rapaces. Toute la journée, Yuan Tseu-ts'aï siégeait dans la grande salle d'audience de son prétoire dont les portes étaient ouvertes à tout venant : il écoutait avec soin les réclamations qu'on portait à son tribunal. Quand il ne s'agissait que d'affaires de peu d'importance ou de différends sans conséquence, Yuan jugeait immédiatement afin de ne pas perdre de temps.

Yuan Tseu-ts'aï s'appliqua surtout à réprimer les vols et les brigandages : il employa à cet effet, dit son biographe, un moyen qui réussit à souhait ; il réunit les 鄉保 *Chiang-paô* ou *Maires* des villages placés sous sa jurisdiction et s'enquit minutieusement des voleurs et des vauriens de la localité ; puis, pour qu'on ne le trompât point, il fit des recherches dans les archives du district et compara les noms de ceux qui lui avaient été désignés

* Yuan Tseu-ts'aï a souvent parlé de ces divers endroits dans ses poésies : voir *passim* son *recueil*, livres XX, XXIV, XXX, XXV. XXVI.

† 爲守令者當嚴束家奴吏役使官民無壅隔. *Biographies des Hommes Célèbres.*

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avec ceux qui étaient inscrits dans les registres : sûr alors de n'être pas dans l'erreur, il fit afficher les noms de ces individus à la porte du prétoire et promit à tous que, s'ils ne commettaient aucune mauvaise action pendant l'espace de trois ans, il effacerait leurs noms : " les vauriens n'osèrent plus sortir de chez eux."

L'auteur des *Biographies* rapporte plusieurs affaires que Yuan Tseu-ts'aï trancha avec autant d'intelligence que d'habileté. La première rappelle de loin le jugement de Salomon, quoique le grand roi n'eut pu régler de même la dispute de la *vraie* et de la *fausse* mère. Deux individus se disputaient la possession d'un terrain sis au delà de la rivière et de la grotte de Fang-chan (Montagne carrée)‖ : ni l'un ni l'autre n'avaient de pièces pour prouver leurs prétentions. Ce procès durait depuis plusieurs années : on ne savait comment le terminer. Lorsque Yuan vit la montagne des pièces et documens ayant rapport à cette affaire, il dit en riant : " cela rappelle la plaine de 玉暢頓邱 *Yu-tch'ang-toun-kiéou* qui existait entre les deux pays de 晉 *Tsin* et de 鄭 *Tcheng* et que, au dire de Tsô Kiéou-ming, ces deux Etats se disputaient. Ce procès a duré déjà trop longtemps ; il a ruiné deux familles. Je vais vous le terminer." Il repoussa alors tous les documens, partagea le terrain contesté en deux parts qu'il distribua aux deux plaideurs et délivra à chacun d'eux un titre de propriété. " Ceux qui apprirent la manière dont la question avait été résolue furent transportés d'admiration."

Une autre fois, on amena à son tribunal un colporteur qui, possesseur d'un bateau, allait de rivière en rivière vendre de la toile. Un abordage venait d'avoir lieu entre le bateau de cet industriel et une canonnière de rivière : un des soldats appartenant à l'équipage de ce " navire de guerre " avait été noyé. Yuan vit immédiatement que le colporteur n'était coupable que d'une mort par imprudence, et pensa que si on poursuivait l'affaire, le pauvre homme ne saurait manquer de perdre tout ce qu'il possédait. Sous prétexte de s'assurer lui-même de la façon dont l'accident était arrivé, il se rendit sur le bord de la rivière où était amarrée la barque du colporteur : il ordonna à ce dernier de hisser sa voile, puis lui dit : " Profite du bon vent et vas-t-en !" On pense bien que l'inculpé ne se le fit pas dire deux fois Yuan donna ensuite quelque argent pour faire enterrer le noyé.

‖ Bourg dépendant du district de 嵐 *Lan*, préfecture de 太原 *T'aï-yuan*, province de Chan-si.

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Ainsi finit l'instance qui eut certainement ruiné le négociant ambulant.

Un autre jour, Yuan fut saisi d'une affaire dont les conséquences eussent pu être fâcheuses pour lui s'il n'avait su la règler adroitement. Comme un vice-président de l'un des ministères, 尹會一 *Yn 'Houeï-y*, récemment nommé *Chiô-taï* ou *Examinateur*, se rendait à Nanking pour prendre possession de son poste, deux courriers à cheval, au verbe haut et à l'air insolent, bousculèrent son cortège et invectivèrent les gens de sa suite. Plainte fut portée devant le magistrat le plus voisin, mais les deux courriers se disant les serviteurs d'un prince du sang, le mandarin n'osa pas instruire l'affaire; Yuan, ne connaissant que son devoir, les fit arrêter incontinent et les interrogea: de leur interrogatoire il résulta qu'ils étaient porteurs d'une boîte contenant des lettres du maréchal Nien Keng au Vice-roi du Kiang-nan. Yuan ouvrit la boîte et y trouva dix lettres fort importantes et très compromettantes pour ces deux hauts fonctionnaires: il les brûla toutes, fit administrer quelques centaines de coups de bambou aux porteurs et les renvoya.

La treizième année K'ien-loung (1749), lors de la terrible famine qui ravagea le Kiang-nan, des gens de 銅井 *T'oung-kin*,* transportant du riz à 吳門 *Vou-meun*†, vinrent se plaindre qu'on leur avait volé leur cargaison. Comme la faim avait pu pousser les voleurs à commettre une telle action, Yuan Tseu-ts'aï ne voulut pas agir avec rigueur: il fit venir le chef de la bande et l'interrogea. Il découvrit ainsi que l'on n'avait nullement volé du riz aux plaignans, mais seulement empêché ceux-ci d'en vendre: le riz fut rendu aux gens de T'oung-kin et tous furent renvoyés chez eux. Avec intelligence et talent, dit son biographe, il tranchait les affaires de ce genre 其敏而能斷類此.

Yuan Tseu-ts'aï a narré lui-même dans une de ses *Notes* comment ses connaissances littéraires lui permirent un jour de règler une question délicate soumise à son tribunal. "En 1745, dit-il, j'étais *tche-chien* à Nanking. Le 15 du cinquième mois (avril) il s'éleva un grand vent; le jour fut tout obscuri. Une jeune fille de la ville, *Han* de son nom de famille, âgée de dix-huit ans, fut enlevée par le vent et transportée au village de T'oung-kin, à quatre-vingt-dix *li* de la ville. Les habitans de ce hameau lui demandèrent son nom, s'enquèrirent de sa famille

* Village à neuf lieues de Nanking.
† Un des noms littéraires de Sou-tchéou.

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et, le lendemain, la reconduisirent chez elle. Or, cette jeune fille était déjà fiancée au fils du bachelier Li du quartier de l'Est. Ce Li douta que le vent ait pu transporter quelqu'un à quatre-vingt-dix *li* de distance, et soupçonna que la jeune fille avait eu quelque rendez-vous suspect. Il porta l'affaire devant le tribunal pour demander l'annulation du contrat. Sachant ce qu'il en était, je lui dis: "Jadis, un coup de vent a emporté une jeune fille à six mille *li* de distance: savez-vous cela?" Li ne le crut pas. Je pris l'ouvrage intitulé 陵川集 *Ling-tch'ouan-tsi*, de 郝文忠 *Hô Ouen-tchoung*, de la dynastie des Yuan, et le lui montrai en disant: "Hô a été le fidèle ministre d'une dynastie: est-ce qu'il aurait voulu dire un mensonge? La jeune fille de Vou-meun (Soutchéou), enlevée jadis par le vent, épousa un homme qui devint plus tard premier ministre. Je crains bien que votre fils n'ait pas le même bonheur que ce dernier." Li lut le passage et fut très content. Les deux familles restèrent unies comme auparavant. Le Vice-roi Yn, ayant appris cette solution, dit: "On peut dire avec raison que, pour magistrats de districts, il faut employer des lettrés*."

Le Vice-roi de Nanking, 尹文端 Yn Ouen-touan, que Yuan a cité dans cette page, connaissait les talens du savant *tche-chien*: il avait la plus grande confiance dans son habileté et son expérience et, toutes les fois qu'il se présentait quelque affaire difficile à traiter, il avait recours à ses lumières. A plusieurs reprises, le Vice-roi signala à l'empereur le zèle, l'intelligence, l'aptitude pour l'administration et le profond savoir de son subordonné.

Aimé des ses chefs, chéri des populations†, Yuan semblait destiné à parcourir une brillante carrière: sans doute il fut parvenu aux premières dignités de l'Etat, si une grave maladie, due à un travail trop assidu et trop considérable (car il menait de front les études littéraires et les obligations de sa charge), ne l'eût contraint à demander un congé et à se confiner dans sa famille pendant quelque temps. Revenu à la santé, mais resté aigri et morose, il reçut l'ordre de se rendre dans la province du Chan-si

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* *Souei-yuan-che-houâ*, livre IV.

† Notre poëte a écrit, dans ses stances 喜老 *chi-laô*, Plaisirs du vieil âge:

十載宰官身. 吏民尙懷德.

Pendant dix années je fus magistrat de district,
Mes employés et mes administrés se rappellent encore mes vertus.

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pour y prendre la direction d'un district : là, malheureusement, il ne put s'entendre avec son chef direct le Vice-roi 'Huang Ning-kouei. De froissemens continuels, les deux mandarins en vinrent à des paroles acerbes : bref une brouille complète s'ensuivit. Ne voulant plus continuer à servir l'empereur dans des conditions si difficiles et si délicates, Yuan présenta une nouvelle demande de congé, que le Vice-roi, charmé de se débarrasser ainsi d'un inférieur qui le gênait et le contrecarrait souvent, appuya de toute son influence : Yuan fut autorisé à se retirer dans sa famille ; il avait alors quarante ans.

III.

Rentré dans la vie privée, maître à sa guise de tous ses instans, il s'adonna dès lors tout entier aux Belles-lettres, et, pour n'être point distrait de ses études par les soucis de ce monde, il fut se fixer dans un jardin qu'il avait acheté aux portes de Nanking, alors qu'il était l'un des *tche-chien* de cette ancienne capitale.

Dans ses *Essais littéraires*, il a laissé quelques notes sur ce jardin, son histoire, ses environs, etc. ; j'en extrais et traduis les passages suivans*.

"A deux *li* à l'ouest du pont de la porte septentrionale de Nanking, je trouvai le 小倉山 *siao-ts'ang-chan*, la Colline du Grenier. Se détachant de la montagne 清凉 *Ts'ing-léang*, cette hauteur formait deux pics et venait mourir au pied du pont : longue et étroite, elle faisait mille zigzags. Au centre était un étang limpide entouré de champs humides : son nom vulgaire était 乾河 *Kan-'hô* (Rivière sèche.) Le *Ts'ing-léang-chan* était jadis la résidence d'été des empereurs des T'ang méridionaux†. Du sommet de la Colline du Grenier on aperçoit tous les lieux et sites renommés de Nanking et de ses environs : au nord-est, le 雞鳴寺 *Ki-ming-sseu*, Temple du Chant du Coq ; au sud-est, le 莫愁湖 *Mô-tch'éou-'hou*, Lac sans chagrins ; au nord, le 鍾山 *Tchoung-chan*, Mont de la Cloche ; au sud le 雨花臺 *Yu-'houà-t'aï*, Terrasse des fleurs qui tombent en forme de pluie, etc., etc.

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* 小倉山房文集 *Siaô-ts'ang-chan-fang-ouen-tsi*, Recueil de littérature de la maison de la Colline du Grenier, livre XII, 隨園記 *Souei-yuan-ki*, Histoire du Souei-yuan.

† A l'époque des 五代 *ou-taï* ou cinq dynasties, les 南唐 *Nan T'ang* ou T'ang méridionaux ont régné de 923 à 936 de notre ère.

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Là, au temps de l'empereur K'ang-chi, un certain 隋 Soueï, Directeur de la Fabrique Impériale de Soieries, avait élevé un pavillon sur le pic septentrional de la Colline, avait planté autour des arbres, des arbustes, et avait circonscrit le tout d'un mur. Tous les habitans de Nanking venaient se promener et admirer la nature dans cet endroit: on l'appelait 隋園 *Soueï-yuan*, Jardin de Soueï, du nom de son propriétaire.

" Trente ans plus tard, lorsque je fus nommé *Tche-chien* à Nanking, ce jardin était presque entièrement détruit et le pavillon s'était transformé en un vulgaire cabaret où les charrettiers et les porteurs de chaises se disputaient tout le jour. Les oiseaux ne voulaient plus résider en ce lieu ; les fleurs elles-mêmes, malgré les zéphyrs du printemps, se refusaient à fleurir. A cette vue j'eus le cœur serré ; je pris ce jardin en pitié et demandai le prix du terrain : il était de trois cents taels. Il m'en coûta un mois de mes appointemens ; je devins acquéreur du jardin que je fis incontinent entourer d'un nouveau mur. Sur les hauteurs j'élevai des pavillons ; dans les bas fonds je plaçai des kiosques entourés d'eau ; dans les parties resserrées je fis faire des ponts ; là où l'eau coulait, je mis un bateau ; puis je disposai des grottes çà et là, etc., etc. En somme tout fut fait selon la disposition naturelle du sol : d'où j'appelai ce parc 隨園 *Soueï-yuan*, jardin de Soueï*.

" Lorsque le jardin fut achevé, je me dis en soupirant :—" Si je restais fonctionaire à Nanking, je viendrais ici une fois par mois ; si je demeurais à Nanking, j'y viendrais tous les jours ; or, comme rien de tout cela ne peut être, je vais donner ma démission et *prendre le jardin* 取園." Dans la suite, je demandai un congé pour cause de maladie, puis avec l'aide de mon frère cadet 香亭 Chiang-t'ing et de mon neveu 湄君 Meï-kiun, je transportai au *Soueï-yuan* ma bibliothèque . . . . j'échangeai

* Yuan-tseu-ts'aï ajouta le radical 辶 au caractère du nom de l'ancien propriétaire (隋) et forma ainsi un nouveau mot donc le sens est "*selon, suivant, suivre.*" D'après lui, 隨園 signifierait donc "*Jardin construit suivant la disposition des lieux.*" Quarante ans plus tard, Yuan découvrit, dans une inscription poétique du temps des Ming, que ce nom de 隨園 était véritablement l'ancien nom du jardin du Directeur 隋 Soueï : "Chose étrange, dit-il dans le 詩話補遺 *Che-'houâ-pou-y*, Supplément à ses notes, livre I, le nom que j'avais donné au jardin était le même que celui qu'il avait autrefois.

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donc ma place contre ce jardin : on peut voir par là combien celui-ci devait être beau* !

Ainsi que tous les poëtes, Yuan Tseu-ts'aï aimait foncièrement la nature : il s'appliqua à embellir son jardin et à l'orner de tout ce que les beaux-arts chinois pouvaient lui offrir. Il y coulait des jours heureux, et, comme le vieillard de Virgile,

> Un parterre de fleurs, quelques plantes heureuses
> Qu'élevaient avec soin ses mains laborieuses,
> Un jardin, un verger, docile à ses lois,
> Lui donnaient le bonheur qui s'enfuit loin des rois†.

C'était là son domaine, sa patrie : rarement il sortait de ce *luogo d'incanto ;* il ne se lassait jamais de le parcourir, de l'admirer et de lui ajouter encore de nouveaux ornemens : il a dit lui-même, dans une de ses poésies‡ :

早起禮沐後　　周流於其間
隨吾足所宜　　陶然十二時

> Levé de bonne heure, aussitôt ma toilette finie,
> Je vais là où mes pieds me portent :
> Je fais le tour du jardin, je circule entre les pavillons,
> Et je passe ainsi joyeusement le jour.

Yuan Tseu-ts'aï avait réalisé ce rêve du vrai lettré :—" Le fond de sa vie était un abandon complet aux lettres, sans ambition personelle, sans autre passion que celle d'embellir et d'épurer son intelligence§." Il s'attacha tellement à sa retraite

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* Le *Kiang-ning-fou-tche*, Description du Département de Kiang-ning (ou Nanking) cite ce jardin au livre VIII, 名蹟 *Ming-tsi*, Ruines Célèbres : " Au nord-est de la ville de Nanking se trouve le *Soueï-yuan*, Jardin de Yuan Kien-tchaï : il était très renommé ; il en reste encore des ruines."— On peut voir une vue du *Soueï-yuan* dans l'ouvrage 鴻雪因緣圖記 *'Houng-chué-yn-yunn-t'ou-ki*, Les Traces de la Grue sur la neige, Mémoires *illustrés* de 麟慶 *Lin-k'ing*, père de 忠厚 *Tch'oung-'héou*, qui fut envoyé en ambassade en France après les massacres de Tientsin, puis en Russie (conflit russo-chinois).

† Traduit par Delille.

‡ 小倉山房詩集 *Siaô-t'sang-chan-fang-che-tsé*, Recueil des poésies de la Maison . . . etc. Livre VI, pièce intitulée 隨園雜興 *Soueï-yuan-tsâ-hing*.

§ Silvestre de Sacy : " Quelle est l'âme sensible aux lettres qui n'ait pas fait ce rêve d'une vie toute plongée dans l'étude et dans la lecture ? Qui ne s'est figuré avec délices, une petite retraite bien sûre, bien modeste, où l'on n'aurait plus à s'occuper que du beau et du vrai en eux-mêmes, où l'on ne verrait plus les hommes et leurs passions, les affaires et leurs ennuis l'histoire et ses terrible agitations. qu'à travers ce rayon de pure lumière que le génie des grands écrivains a répandu sur tout ce qu'il représente. Quel

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poétique que rien ne put l'en arracher. Son bonheur champêtre, ainsi que les richesses accumulées au *Soueï-yuan*, lui ayant attiré la jalousie de quelque personnage haut placé, peut-être celle du Vice-roi des Deux Kiang,—un de ses amis craignit pour lui et l'engagea vivement à quitter, au moins momentanément, sa pittoresque résidence: Yuan répondit à ce conseiller par une jolie lettre où il se refusa spirituellement de suivre ses avis :— "A l'origine, dit-il, lorsque j'ai acquis le *Soueï-yuan*, il ne s'y trouvait que quelques chaumières : il m'eut alors été facile de le quitter, mais depuis, j'ai passé dix ans à l'améliorer, à l'embellir. Je ne puis plus l'abandonner aisément. On lit dans le *Tchoung Young*, L'Invariable Milieu :—" Le Sage, s'il est riche et noble, agit comme un homme riche et noble." Moi aussi, je possède le *Soueï-yuan* et j'agis comme celui qui le posséderait (*i.e.*, je ne puis plus m'en détacher,)*. Au reste, ajoutait-il, le Sage n'a ni peur ni crainte, et je reste dans mon jardin† !"

Ce parc devint en quelque sorte une Académie littéraire: Yuan y réunissait souvent des amis et des confrères pour faire des joûtes de poésie et boire du vin "à l'ombre des bambous." Toute personne appartenant de près ou de loin à la littérature y était bien reçue, tout lettré qui allait à Nanking ou qui passait près de cette ville fameuse ne manquait jamais d'aller rendre visite au "Maître du Soueï-yuan." Les uns venaient causer littérature et poésie avec lui: les autres lui soumettaient leurs oeuvres poétiques et demandaient des conseils‡. Un certain nombre de lettrés de talent, fixés à Nanking, s'étaient déclarés ses disciples ; quelques bas-bleus, abandonnant l'aiguille pour le

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plaisir de ne se sentir pas tiraillé au milieu de ces énivrantes études, par l'affaire qui vous rappelle à la maison de ne pas porter au fond de l'âme l'idée importune de l'ennui qui vous a donné rendez-vous pour ce soir ou pour demain, et ne sera, hélas ! que trop exact à l'heure (*Variétes littéraires et morales*).

* La phrase du 中庸 *Tchoung-young*, est : 素富貴行乎富貴 *Sou fou-kouei-ching-'hou-fou-kouei*. Yuan Tseu-ts'aï a écrit dans le même moule : 素隨園行乎隨園 *Sou-souei-yuan-ching-'hou-souei-yuan*.

† 小倉山尺牘 *Siaô-ts'ang-chan-tch'e-tou*, Correspondance de la Colline du Grenier. (Collections des lettres de Yuan Tseu-ts'aï, Livre II, p. 15.) Ces lettres sont toutes écrites dans un style agréable et charmant : ce sont des modèles du genre épistolaire.

‡ Yuan Tseu-ts'aï a dit lui-même, au livre VII du *Che-'houâ-pou-y* : 四方之士送詩求批 les lettrés des quatre points cardinaux soumettaient leurs vers à mon approbation.

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pinceau, avaient été admis au cénacle*. Plusieurs parens de Yuan y avaient leur place naturellement marquée. Sa famille était poétique : ses trois sœurs faisaient des vers† et deux de ses neveux, Ouang Lan-fou et Meï-kiun, versifiaient agréablement‡.

De temps en temps on se réunissait au Soueï-yuan pour lire des vers, pour discuter sur le style et sur le goût, enfin pour goûter en commun, comme parle Pellisson dans *l'Histoire de l'Académie*, "les plaisirs de la société des esprits et de la vie raisonnable." La journée se passait en causeries, en tournois poétiques ; à la nuit tombante, une table chargée des mets les plus délicats réconciliait vainqueurs et vaincus, et, après le diner, les convives se promenaient dans le jardin éclairé *à Giorno*, à la lueur de mille lanternes multicolores. Cette réunion de littérateurs, hommes et *femmes* de lettres, rappelle fort, tout ensemble, et les commencemens de notre Académie Française, et le *Collegium poetarum* cité par Valére Maxime, qui était en existence à Rome vers l'époque de Sylla et dans lequel les poëtes du temps se lisaient leurs vers et en faisaient mutuellement l'examen critique§. Comme le *silencieux* Conrart‖. Yuan Tseu-ts'aï prêtait sa maison à ces assemblées pacifiques mais était loin d'observer la même *prudence*, car, président de fait et de droit, il prenait part active à toutes les discussions littéraires, passait sentence sur tel ou tel point en litige et discourait agréablement sur la littérature en général et la poésie en particulier.

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* Leurs œuvres, sans doute retouchées par le Maître, font partie de la collection *Soueï-yuan-san-che-tchoung*.

† Yuan Tseu-ts'aï a maintes fois parlé de ses sœurs dans ses vers, ses lettres et ses notes : 能詩, elles pouvaient versifier, a-t-il dit souvent (Voir entr'autres, *Che-'houâ*, livre X).

‡ Dans le *Soueï-yuan-che-'houâ*, Yuan Tseu-ts'aï a laissé quelques lignes sur 汪蘭圃 *Ouang Lan-fou*, surnommé 庭萱 *T'ing-y* : il a même cité plusieurs vers dûs à son pinceau. (Livre X) "Mais, dit-il, la pauvreté l'empêcha de donner la mesure de son talent 爲貧所累未盡其才." —Le second, 陸建 *Lou-kien*, surnommé 湄君 *Meï-kiun*, est auteur d'un grand nombre de poésies qui ont été réunies sous le titre de 湄君詩集 *Meï-kiun-che-tsi*. Recueil des poésies de Meï-kiun, et admises dans le *Soueï-yuan-san-che-tchoung*. On lit en tête la biographie de l'auteur écrite par Yuan Tseu-ts'aï lui-même.

§ *Facta et Dicta Memorabilia*, III, VII, 2.

‖ Valentin Conrart (1603-1675) réunissait chez lui une société de gens de lettres ; ce fut l'origine de l'Académie Française. On sait le vers sarcastique et peut-être trop mordant de Boileau :

. . . . Imitant de Conrart le silence prudent.

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Notre poëte dépensa ainsi la seconde partie de sa vie au milieu d'occupations littéraires, de discussions, de critiques et de causeries ; la vieillesse même, qui fut clémente et douce pour lui, ne lui fit pas tomber le pinceau des mains : jusqu'à son dernier jour les Muses lui sourirent. Parfois, sans doute, il tenta de les fuir, et les premières atteintes de l'âge lui firent dire : "la poésie est comme la santé ; quand l'homme devient vieux, sa santé est ruinée 詩者人之精神也人老則精神衰." et

鶯老莫調舌　　人老莫作詩

Lorsque le loriot devient vieux, il ne remue plus la langue (ne chante plus) ;
Quand l'homme vieillit, il ne fait plus de vers*.

Mais un poëte ne peut renoncer à ses *premières amours* : une fois qu'on a sacrifié aux Muses, il est impossible de leur être infidèle. Voltaire, lui aussi, déclarait à quarante-trois-ans qu'il ne voulait plus faire de vers et qu'on peut "être pape et empereur dans la plus extrême vieillesse, mais non pas poëte," et il annonçait qu'il allait "donner son automne et son hiver à des choses plus faciles†." Il ne se tint pas parole, comme l'on sait, puisque, malade et octogénaire, il versifiait encore. Yuan Tseu-ts'aï fit de même : après avoir juré de renoncer aux Muses il se laissa de nouveaux séduire par leurs attraits. On peut toutefois dire, à sa louange, que l'âge n'influa guère sur son talent : la meilleure preuve, c'est qu'il écrivit la jolie pièce 喜老 *Chi-lao*, les Plaisirs du vieil âge, lorsqu'il était presque aux portes du tombeau, et ces stances ne sont certes pas les moins bonnes de celles qui composent son œuvre poétique.

Entouré de l'affection des siens, de l'estime et de l'admiration des ses contemporains‡, Yuan Tseu-ts'aï vécut jusqu'à l'âge de quatre-vingt-un ans, ou, comme les chinois comptent, de quatre-vingt-deux ans, et mourut dans le courant du onzième mois de la deuxième année Kia-king (18 décembre 1797 à 17 janvier 1798).

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* *Souei-yuan-che-'houa*, livre XIV.

† *Correspondance de Voltaire.*

‡ On peut en voir pour ainsi dire la mesure dans les stances qui lui furent adressées à l'occasion du 80e. anniversaire de sa naissance (八十壽) par les plus hauts fonctionnaires et les plus célèbres lettrés de l'empire : *treize cents* pièces de poésies lui furent alors offertes. Un millier environ a trouvé place dans le *Souei-yuan-san-che-tchoung*.

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IV.

" Yuan Tseu-ts'aï, nous dit son biographe chinois, était grand de sa personne ; il n'avait qu'un seul défaut, il n'agissait qu'à sa guise et n'observait aucune règle. Toute sa vie, il mit en pratique les cinq vertus cardinales, les cinq relations sociales et les devoirs à l'égard des parens : il traita toujours avec la plus grande pieté filiale sa mère qui vécut jusqu'à l'âge de quatre-vingt-quatorze ans*. Il se montra toujours bon pour ses sœurs dont trois pouvaient aussi faire des vers. Lorsque sa sœur ainée devint veuve, il la fit venir auprès de lui et la garda jusqu'à sa mort qui eut lieu à l'âge de quatre-vingt-dix ans†.

" Il pratiqua constamment les devoirs de l'amitié : un de ses amis peu fortuné, qui lui avait emprunté cinq mille taels, étant venu à mourir, Yuan lui fit faire des funérailles et brûla la reconnaissance de la dette ; il fit plus encore : il prit sous sa protection le fils de son ami resté orphelin. Pendant trente années, il alla régulierement faire les sacrifices usuels sur la tombe d'un autre de ses amis."

Yuan Tseu-ts'aï n'avait pas qu'un seul défaut, comme le dit si charitablement son biographe : il en avait plusieurs, et même de grands. " Constamment, il était amoureux des femmes et du vin." Il tournait un peu au genre anacréontique. Décrivant son jardin en vers élégans et gracieux, il a dit au sujet de ses kiosques et de ses pavillons :—

各放硯一具　　各安筆數枝

Dans chacun j'ai placé un encrier,
Dans chacun j'ai déposé quelques pinceaux . . .†

Il eut pu ajouter avec raison, qu'à côté de ces engins littéraires se trouvaient invariablement disposés plusieurs tasses et un vase à vin. Au reste, il semble que souvent les grands poëtes ont aimé chercher des inspirations au fond de la " dive bouteille." Ennius avait fort affectioné le vin ; Cratinus avait prétendu que

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* Il a dit lui-même :

養母三十年　　晨昏常侍側

Pendant trente ans j'ai entouré de soins ma mère :
Matin et soir, j'étais toujours à ses côtés, attendant ses ordres.

† 老姊相依住

Ma vieille sœur ainée habite avec moi.

‡ 隨園雜興, Sur le jardin de Soueï, *Recueil*, livre VI.

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" sans le vin on ne pouvait rien faire de bon en poésie." Enfin Bacchus lui-même avait admis les poëtes dans son cortège, au milieu des satyres et des faunes. Notre poëte, pour s'excuser, pouvait d'ailleurs citer en Chine même d'illustres exemples: entr'autres celui de Li T'ai-pŏ, l'un des chefs de la Pléiade des T'ang : ce dernier avait des habitudes toutes bacchiques et un vase de 玫桂露 *Mei-kouei-lou*, Rosée de la rose, ou de 紹興酒 *Chao-ching-tsiéou*, vin de Chaô-ching, était une sorte d'Hippocrène qu'il se plaisait à voir jaillir sous ses pas.* On peut donc dire que la plupart des " Nourrissons des Muses " ont sacrifié au vin et que bien des pièces que nous admirons aujourd'hui ont été écrites par un pinceau légèrement vacillant entre les doigts allourdis du poëte.

Yuan Tseu-ts'aï fut presque universel : tour à tour philosophe, critique, historien, biographe, poëte, nouvelliste, il mériterait en outre d'être appellé le *Brillat-Savarin* chinois, puisqu'il a rédigé un *Manuel de Cuisine et de Physiologie du goût* qui n'est pas la partie la moins curieuse de ses œuvres. Mais, de l'aven même des lettrés chinois, ce fut dans le genre poétique qu'il réussit le mieux et qu'il se distingua le plus. " La poésie, dit son biographe, n'avait plus de difficultés ni de secrets pour lui ; il atteignit en ce genre une hauteur à laquelle personne n'était encore parvenu. Aussi nul, depuis les plus hauts fonctionnaires jusqu'aux commerçans et aux colporteurs, ne peut se lasser d'estimer et d'admirer la collection de ses poésies. Sa renommée se répandit même au delà de mers, et des gens des Iles Liéou-

* Ho Tche-tchang, un autre Mécène, introduisit Li T'aï-pŏ chez l'empereur Chuan-tsoung des T'ang : " j'ai dans ma maison, dit-il à ce prince, une des merveilles de votre règne ; c'est un poëte, tel peut-être qu'il n'en a point encore paru de semblable ; il réunit toutes les parties qui font le grand homme en ce genre. Je n'ai osé en parler plus tôt à Votre Majesté, à cause d'un défaut dont il parait difficile qu'il se corrige ; il aime le vin et en boit quelquefois avec excès ; mais que ses poésies sont belles ! jugez-en vous-même, Seigneur," continua-t-il, en lui mettant entre les mains quelques vers de Li-pŏ.—L'empereur lut ces vers et en fut charmé. " Amenez-moi, dit-il, ce Li-pŏ, je veux le voir, je sais condescendre aux faiblaisses de l'humanité ; je ferai tous mes efforts pour le corriger de son vice, qu'il vienne !" Ho Tche-tchang fit part à son ami de l'ordre qui l'appellait auprès de la personne du souverain, et le conduisit à la Cour : " Je veux vous avoir auprès de moi, lui dit l'empereur en le voyant, mais à une condition, c'est que vous ne vous énivrerez point."—" La condition est un peu dure, répondit Li-pŏ, je sens que je tromperais Votre Majesté si je lui promettais de la tenir ; tout ce que je puis promettre, c'est de ne jamais me présenter devant elle quand j'aurai un peu trop bu." *Mémoires concernant les Chinois*, Portrait de Li T'ai-pŏ par le P. Amiot, Tome V., pp. 397-398.)

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kiéou vinrent à Nanking pour acheter ce recueil* . . . Quand Aô Foung-an, comte de Siang-kin, trouva la mort dans le Tibet, Yuan fit son éloge funèbre et termina par ces paroles :—

男兒欲報君恩重
死到沙場是善終

"Celui-là a eu une belle mort, qui, pour reconnaître les bienfaits dont son souverain l'avait gratifié, est allé périr sur un champ de bataille !"

Le père d'Aô Foung-an, Fou Heng, qui lut cet éloge, le vanta beaucoup et dit : "Je ne sais qui est ce Yuan, mais comme il a du talent pour avoir fait une telle pièce !"

La quintessence de l'admiration des lettrés chinois pour l'œuvre de Yuan Tseu-ts'aï se trouve pour ainsi dire renfermée dans les lignes suivantes de son biographe : "De tous ceux qui, depuis plus d'un siècle, ont pris plaisir à parcourir les montagnes et les forêts, et ont joui d'une renommée dans les Belles-lettres, nul n'a jamais atteint à sa hauteur†."

Malgré qu'on l'eut, en quelque façon, élevé sur un piédestal de son vivant même, Yuan Tseu-ts'ai n'en était point devenu orgueilleux, ni infatué de lui-même‡. Il avait peu de confiance

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* On raconte la même chose des poésies de Po Kiu-y, ou Po Lo-t'iènn des T'ang :—"Les étrangers qui venaient alors faire leur commerce à la Chine n'étaient pas moins empréssés que les nationaux à en faire l'acquisition ; ils les échangeaient, avec une satisfaction peu commune, contre les plus précienses de leur marchandises. On assure en particulier que ceux d'un royaume qui portait en ce temps-là le nom de *Ki-lin-koue* au delà des frontières de méridionales du Yun-nan, après s'être chargés des plus belles étoffes de soie et des meilleurs thés du Royaume du milieu, croyaient cependant s'en retourner presque à vuide, quand ils n'emportaient pas avec eux, dans leur partrie, quelques lambeaux des ouvrages de Po Kiu-y (*Mémoires concernant les Chinois*, Portrait de Po Kiu-y, par le P. Amiot, Tome V, pp 426-427)

† 百餘年來極山林之樂享文章之名蓋未有及先生者也 *Biographies des Hommes célèbres.*

‡ On voulut lui faire dire un jour qu'il était le premier poëte de son temps ; il s'y refusa spirituellement : "Quelqu'un m'ayant demandé qui, sous la dynastie actuelle, occupait la première place en poésie, je détournai la question et demandai à mon tour quelle est celle des trois cents pièces du Che-king qu'on peut considérer comme la première : cet homme ne put me répondre. Je le savais bien ; je dis alors : Les poésies sont comme les fleurs qui naissent naturellement : au printemps, c'est *l'épidendrum ;* à l'automne, c'est la *Chrysanthème.* Chacune a son temps marqué pour briller. On ne saurait admettre qu'on estime les unes et méprise les autres. La poésie qui est euphonique, qui est fait suivant les règles, qui peut émouvoir le cœur et plaire aux yeux, peut être appelée de la belle poésie. Il est impossible de dire quelle est la première ni quelle est la seconde. Li

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en soi. Jamais il ne croyait avoir fait quelque chose de bien. Maintes fois il remettait son œuvre sur le *métier* pour le *polir* à nouveau. Il n'agissait point comme certains hommes de génie qui, croyant toujours bien faire, produisent à toute vapeur des volumes de tous formats, productions hâtives que le public accueille avec faveur seulement parcequ'elles sont signées d'un nom illustre. Plusieurs personnes ayant réuni quelques uns de ses jugemens et morceaux poétiques, les firent imprimer et répandre partout: Yuan leur dit que " cela ne valait pas grand chose et qu'il ne fallait pas agir ainsi." Néanmoins, il savait lui-même fort bien la valeur de son talent et il était loin de s'affubler d'une rougissante modestie : il a dit en effet—un peu pompeusement peut-être—dans une de ses poésies :

Sous les trois derniers empereurs* qui peut m'être comparé en littérature† !

Yuan Tseu-ts'aï était un lettré dans toute l'acception du mot ; il mettait sans cesse en pratique cette parole de Confucius :

(t'aï-pŏ), Tou (Fou), Han (Yu), Pô (King), sous les T'ang ; Oô (Yang-sièou), Sou (Toung-pô), Lou (Kièou-yuan), Fan (T'sou-yu), sous les Soung, sont regardés, comme de grands poëtes (大家). Si l'on voulait absolument élever un seul homme pour dominer toute une dynastie, c'est comme si on faisait de la pivoine la reine des fleurs : il ne faut pas oublier que l'epidendrum a aussi un parfum royal. On ne peut donc dire quelle est la première des plantes : à plus forte raison ne peut-on le faire pour les poésies." (*Soueï-yuan-che-'houa*, livre III).

* Il écrivait ceci sous Kia-king, ayant vu les règnes de K'ang-chi, de Young-tcheng et de K'ien-loung

† Au reste, les poëtes ne sont généralement pas modestes : c'est le moindre de leurs défauts. La princesse de Conti disait un jour à Malherbe : " Je veux vous montrer les plus beaux vers du monde, que vous n'avez point vus.—Pardonnez-moi, Madame, répondit le poëte, je les ai vus ; car, s'ils sont les plus beaux du monde, il faut nécessairement que ce soit moi qui les aie faits."—Le même Malherbe disait en vers :

Apollon à portes ouvertes,
Laisse indifféremment cueillir
Ces belles feuilles toujours vertes
Qui gardent les noms de vieillir :
Mais l'art d'en faire des couronnes
N'est su que de peu de personnes ;
Et trois ou quatre seulement,
Au nombre desquels on me range,
Peuvent donner une louange
Qui demeure éternellement.

et ailleurs :—

Les puissantes faveurs dont Parnasse m'honore ;
Non loin de mon berceau commencèrent leur cours ;
Je les possèdai jeune, et les possède encore
Au déclin de mes jours.

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學如不及猶恐失之. Etudiez toujours comme si vous n'étiez pas arrivé (à la science) ; Craignez de plus de perdre ce que vous savez*. "Etudiez, disait-il, et vous saurez que vous ne savez pas assez: il est évident que ceux qui croient assez savoir sont des gens qui n'étudient pas. Il n'est pas étonnant alors qu'ils se croient supérieurs aux autres†." Il avait pour les Belles-lettres un amour solide, et j'ajouterai, désintéressé: s'instruire était son but. Il *travaillait pour la gloire* et n'admettait pas qu'un *sordide gain* put être l'objet d'un écrivain. Souvent il s'élevait contre la tendance de ses contemporains à se faire un marche-pied de la littérature pour parvenir aux honneurs et à la fortune: de nos jours, s'écriait-il‡, on ne prend de leçon d'un maître que dans le dessein unique de réussir aux examens 爲科第起見§ ; puis, quand on a réussi, on est comme le pécheur qui oublie le filet après avoir pris le poisson 科第既得而得魚忘筌‖."

Le meilleur conseil qu'il croyait pouvoir donner à ceux qui veulent faire des vers était d'étudier les anciens: "il n'y a personne, disait-il, qui puisse faire des vers sans avoir étudié les anciens¶" et il recommandait la lecture assidue et intelligente des œuvres de quatre grand poëtes: Li T'aï-pŏ, Tou Fou, Han Yu, de la pléiade des T'ang, et de Sou Toung-pô, de la dynastie des Soung**: il les citait à tout propos comme des modèles. Cependant, il ne voulait pas qu'on se bornât à les imiter servilement: il désirait qu'on eût en soi, comme parle Montaigne, une "*condition aucurement singeresse et imitatrice*," une *condition* intelligente et judicieuse: "Ceux qui ont étudié avec succès doivent être comme les pêchenrs qui après avoir pris le poisson, oublient le filet dont ils se sont servi††" c'est-à-dire qu'une fois qu'on

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* *Loun-yu*, Morceaux de Controverse, chap. VIII, §17. Edition Zottoli, *Caput quantum*, *Pars posterior*, §17, p. 267.

† *Souei-yuan-che-'houa*, livre I.

‡ *Che-'houa-pou-y*, livre VIII.

§ C'est malheureusement ce qui a lieu à l'heure actuelle : *l'auri sacra fames* est l'unique propulseur des jeunes lettrés, aussi les vrais savans deviennent-ils de plus en plus rares.

‖ Allusion à un passage du 南華經 *Nan-'houa-king* de Tchouang-tseu : livre VII. Voir mes *Instructions Familières*, p. 73.

¶ *Souei-yuan-che-'houâ*, livre II.

** *Souei-yuan-che-'houâ*, livre VII.

†† *Souei-yuan-che-'houa*, livre II. Cette comparaison est familière à notre poëte.

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s'est nourri des anciens, il faut les écarter de soi, et n'employer leurs expressions que pour émettre de nouvelles idées, sans s'astreindre à les calquer pas à pas*.

V.

En général, les poëtes chinois semblent, comme notre bon La Fontaine, "avoir peur des longs ouvrages": A quelques exceptions près, leurs œuvres sont de peu d'étendue. Les grands sujets et les morceaux de longue haleine ne sont pas du tout leur fait: ils paraissent s'en écarter avec une sorte de crainte melée de respect. Yuan Tseu-t'saï n'a donc produit que des petites pièces, des miniatures poétiques: mais toutes sont finement ciselées et valent certes mieux que bien des longs poèmes. Doué d'une âme tendre et d'une imagination émue, mais aussi d'un scepticisme endiablé, il a su mettre dans ses vers de jolis traits de sentiment, de gracieuses images, une vivacité et une vérité de description qui charment et qui enchantent. Son vers facile coudoie de très près la prose: pas de recherche, pas d'affectation, il semble parler en vers. Le sujet n'y est pas celé sous un amas de fleurs et d'épines: on dirait que le précepte de Pascal: "Il faut se renfermer le plus possible dans le simple naturel" a toujours été la devise de notre poëte: il n'a nullement la démangeaison de briller, il ne se charge pas de détails inutiles, ni de tournures lourdes et obscures: sans doute il fait souvent appel aux *tien-kou*, aux allusions littéraires et historiques, aux figures des anciens temps: ce n'est pas toutefois, comme la plupart des poëtes de nos jours, pour faire parade d'une vaine érudition: il s'assimile ces expressions anciennes, les fait entrer dans ses vers sans nulle violence, et

Tâche de rendre *sien* cet air d'antiquité†.

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* André de Chénier, ardent disciple des anciens, a dit dans une pièce dont je ne puis malheureusemens citer que des fragmens :—

Je lui montrerai l'art, ignoré du vulgaire,
De séparer aux yeux, en suivant leur lien,
Tous ces métaux unis dont j'ai formé le mien . . . .
Tantôt chez un auteur j'adopte une pensée,
Mais qui revêt, chez moi, souvent entrelacée,
Mes images, mon tour, jeune et frais ornement ;
Tantôt je ne retiens que les mots seulement :
J'en détourne le sens, et l'art sait les contraindre
Vers des objets nouveaux qu'ils s'étonnent de peindre.

† La Fontaine, *le Culte des Anciens*, à Mgr. l'Evêque de Soissons.

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Sans faire un inventaire minutieux des éléments et ornements poétiques auxquels notre poëte a eu recours dans ses vers, je crois cependant utile et intéressant d'en signaler ici les principaux : les sources les plus fécondes ont été pour lui l'histoire, la légende, la mythologie, la théologie, la géographie et l'astronomie.

Chez les Chinois, l'histoire ancienne et la légende ont été deux sœurs jumelles : la seconde est presque inséparable de la première. Yuan Tseu-ts'aï a donc puisé dans l'une comme dans l'autre : dans ses vers, l'historique Yu, le Grand Yu, de la dynastie des Chia, marche à côté du légendaire Fou-chi, le fondateur de la monarchie. Souvent les faits historiques ne sont indiqués que par un mot, par une expression : c'est à la sagacité, ou plutôt à l'érudition du lecteur, à comprendre l'allusion, à la développer et à en découvrir toutes les finesses. Tout le corps des Annales a été mis à contribution par le poëte : mais il semble toutefois que celui-ci ait eu une prédilection marquée pour le *Che-ki*, ou *Mémoires historiques* de l'historien Sseu-ma Ts'ien. Le style concis *à la Tacite* de cet ouvrage, les pensées hautes ou nobles qui y sont semées, un air tout ensemble simple et grand qu'on y voit à chaque page devaient attirer un esprit comme celui de Yuan. Il faut avoir lu, étudié le *Che-ki* et ses commentaires pour bien saisir le sens de la plupart des poésies de notre auteur. Je ne citerai que quelques vers pour montrer l'emploi de ces ornemens poétiques : ils sont extraits de la pièce intitulée 秦始皇陵 Mausolé de Ts'in Che-houang*, morceau excessivement difficile qui est une sorte de résumé des principaux événemens du règne de cet empereur et que l'on ne peut entendre sans l'intelligence des *Mémoires historiques*† :

祖龍邯鄲兒	長城一帶中華牆
奇貨居大賈	金人閃爍青銅光
鳶目而豺聲	高登泰岱山
橫絕萬萬古	大呼海船來
既滅周家八百年	童男童女三千人
更埽三皇五帝如灰土	尋花採藥金銀臺

* *Recueil des Poèsies*, livre VIII.

† Il est écrit dans le style élevé appellé 古風 *kou-foung*, en vers inégaux de cinq, sept et neuf pieds : ce style exige des expressions pompeuses, de profondes pensées, une recherche excessive et, par suite, il est hérissé de mille difficultés.

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Le Dragon Ancêtre (1), natif de Han-tan (2),
Issu d'une Marchandise rare qui attendait un acheteur (3),
Avait les yeux du vautour et la voix du loup :
Sa férocité n'a pas eu d'égale dans toute l'antiquité.
Après avoir éteint l'empire gouverné par la Maison des Tchéon
depuis huit cents ans (4),
Il a de plus balayé, comme de la cendre, les trois
Empereurs et les cinq Souverains (5)
Sa ceinture de la Grande Muraille était le mur de la Chine (6)
Les statues d'or brillaient d'un vif éclat et le bronze reluisait (7)
... Il gravit les sommets des monts T'aï et Taï (8),
Et à grands cris appela des navires afin de transporter sur mer
Trois mille jeunes gens et jeunes filles,
Pour aller chercher des fleurs et cueillir des plantes médicinales
sur les terrasses d'or et d'argent (9).

Commentaire :—(1) Epithète que le poëte a tirée du *Che-ki*, livre VI : "Lorsque Ts'in Che-houang passa sur la route de 平舒 *P'ing-chou*, il y eut un homme qui, une tablette de jade à la main, se présenta devant son cortège et dit : "cette année le Dragon Ancêtre mourra 今年祖龍死!" En disant ces mots, il disparut et laissa la tablette comme trace de son passage ; par ces paroles il voulait dire que Che-houang-ti, mourrait dans l'année (Comment. du *Che-ki*.) D'après les gloses ce serait le 江神 *Kiang-chen* Génie du fleuve (Yang-tse) qui aurait ainsi apparu sous une forme humaine pour rendre à l'empereur la tablette de jade que celui-ci avait perdue, la 28e. année de son règne, en traversant le Yang-tse.

(2)—Che-'houang-ti naquit à Han-tan, l'actuelle 彰德 Tchang-tô prov. du Ho-nan (Playfair, *The cities and towns of China*, No. 258) : "莊襄王 Tchouang Siang-ouang, se trouvant comme ôtage dans le pays de Tchaô, vit la concubine de Lu Pou-oueï : elle lui plut, il l'épousa. Il eut pour fils Che-'houang-ti qui naquit à Han-tan dans le premier mois de la quarante-huitième année du règne de Tchaô Ouang des Ts'in (*Che-ki*, livre VI, 秦始皇本紀.) Cette femme était connue sous le nom de 邯鄲夫人 *Han-tan-fou-jen*, la Dame de Han-tan ; elle était d'une bonne famille de cette ville ; elle excellait à chanter et à danser (Cf. la biographie de Lu Pou-oueï dans le *Che-ki*, livre LXXXVI). Voir également Mayers, à tous ces noms, et Charles Piton, *Lü Puh-wei, or from Merchant to Chancellor*, dans le *China Review*, 1885.

(3)—Cette expression "奇貨 *K'i-houo*, marchandise rare, qui attendait un 大賈 tâ-kou, grand marchand," est une allusion à un épisode de la biographie de Lu Pou-oueï *(Che-ki)* : ôtage dans le pays de Tchaô, comme je l'ai dit dans la note précédente, Y Jen ou Tchaô-siang-ouang fut rencontré par un riche marchand, nommé Lu Pou-oueï qui, reconnaissant en lui de grandes qualités, résolut de s'attacher à sa fortune : "Voici, dit-il, une marchandise qui mérite d'être gardée en magasin 此奇貨可居" (pour les détails voir Mayers, No. 228, p. 73). —L'expression 大賈 *tâ-kou* se trouve dans la première phrase de la Biographie de Lu Pou-oueï par Sseu-mâ Ts'ien : "Lu Pou-oueï était un grand marchand de Yang-yô."

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(4)—La dynastie des Tchéon a régné de 1122 à 221 av. J.C. époque à laquelle le prétendu fils de Tchaô-siang-ouang, le prince Tcheng, se déclara empereur sous le nom de Che-houang-ti, et mit fin à la féodalité chinoise.

(5.)—Allusion à l'incendie des livres qu'alluma Che-houang-ti (Voir *Che-ki*, livre IV ; Mayers, *sub nomine ;* Pauthier, *Chine*, p. 325, etc.) Le mot du tyran décrétant *l'autodafé* de la littérature chinoise, tel qu'il nous a été conservé par Sseu-mâ Ts'ien, est des plus énergiques et mérite d'être cité : "puisque j'ai réuni le monde (天下 *i.e.* tout l'empire) sous ma domination, dit Che-houang-ti, les livres sont inutiles 書不中用, détruisez-les tous ! 盡去之 (*Che-ki*, livre VI.)— Les *San-houang*, Trois Empereurs, sont *Fou-chi*, *Chen-noung* et *Houang-ti* (cf. Mayers, p. 297, No. 24). Les *Ou-ti*, cinq souverains, sont *T'ai-haô*, *Yen-ti*, *Houang-ti*, *Chaô-'haô*, *Tch'ouan-chiu* (cf. Mayers, p. 319. No. 168.)

(6)—On sait que ce fut Che-houang-ti qui conçut le projet de construire le 萬里長城 *Ouan-li-tch'ang tch'eng*, la Grande Muraille, pour mettre ses Etats à l'abri des incursions des Tartares : il mourut du reste sans l'avoir achevée.

(7.)—Allusion à douze statues que l'empereur fit faire : "Che-houang-ti donna l'ordre de réunir toutes les armes de l'empire : il les amassa à Chien-yang, sa ville capitale, puis il les fit fondre et faire une cloche et douze hommes d'or qui pesaient chacun mille 石 *tan*. Il fit placer ces statues au milien de son palais." Tel est le texte même du *Che-ki*, livre VI ; les commentaires nous fournissent les détails suivants : La vingtième année de règne de Che-houang-ti, vinrent à la cour douze hommes de cinq toises de haut, ayant des pieds de six *pieds* de long, habillés à la manière des barbares. L'empereur voulut conserver et transmettre leur image à la postérité. En conséquence il mit à exécution un projet qu'il méditait depuis longtemps : craignant, comme tout despote, que ses peuples ne se révoltassent contre son autorité, il ordonna que quiconque de ses sujets aurait des armes serait tenu de les livrer. Toutes ces armes furent accumulées dans l'arsenal de Chien-yang et fondues. Il parait qu'à cette époque la plupart des engins de guerre étaient en cuivre : les statues furent sans doute faites avec ce cuivre et n'étaient donc pas en or. Un livre rapporte qu'elles pesaient 240,000 斤 *kin* ou livres chinoises l'une. Elles existaient encore à l'époque des Han et s'élevaient à la porte du palais de la Grande Joie (長樂宮). Le 魏志 *Oueï-tche* nous apprend ce qu'il advint de ces œuvres d'art (Biographie de 董卓 Toung Tchô) : "l'usurpateur Toung Tchô (sur leq. voir Mayers, No. 687) en brisa dix avec sa massue, ainsi que la cloche (鍾鍠), pour en faire de petites sapèques." Les deux autres auraient été détruites plus tard par Fou-kien, lorsque ce rebelle entra en vainqueur à Tch'ang-an, la capitale d'alors (cf. Mayers, No. 141).

(8)—De ces deux hauteurs le *T'aï-chan* est la plus célèbre, elle est située à cinq *li* au nord de T'aï-an-fou, province du Chan-toung. C'est l'orientale des *Ou-yô* ou cinq montagnes sacrées.

(9)—Le *Che-ki*, livre VI, mentionne un certain 徐市 Siu Che qui adressa à l'empereur un mémoire dans lequel il disait "qu'il y avait

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dans la mer trois montagnes (iles) surnaturelles (三神山) appelées 蓬萊 P'oung-laï, 方丈 Fang-tchung et 瀛洲 Yng-tchéou, habitées par des génies," il demandait en conséquence à aller à leur recherche avec des jeunes gens et des jeunes filles (童男女.) L'empereur accéda à cette demande et envoya l'explorateur, accompagné de plusieurs milliers de jeunes compagnons, à la recherche des génies. 發童男女數千人入海求僊人" (*Che-ki* loco citato.) Il faut sans doute voir là une tentative de colonisation d'un pays jusqu'alors peu connu, peut-être même de quelque iles du Japon (cf. Mayers, No. 647.)

Yuan Tseu-ts'aï n'a pas seulement emprunté des idées ou des expressions à la théologie, il lui a de plus décoché des traits mordants et satiriques qui l'eussent impitoyablement fait chasser par Platon de la République idéale de ce philosophe. Cependant, sans imiter Socrate qui combattait la religion même de l'Etat, renversait le culte héréditaire et paternel, il semblait plutôt suivre Aristhophane et s'en prenait à la théologie publique, à la religion populaire : pour lui, modèle du lettré, la doctrine de Confucius était chose sacrée, mais la religion du *profanum vulgus*, le bouddhisme, il la haissait et ne cessait de la ridiculiser. "Je n'aime pas la doctrine de Fô (Bouddha], a-t-il dit maintes fois*." Il ne croyait pas à ces dieux contemplatifs à larges oreilles, à bouche béante, à ventre rebondi, et se moquait ouvertement des marques de respect dont ils étaient l'objet :

可笑世間人　　卒覓蹤渺茫
紛紛仙佛供　　風影不可控
修煉既身勞　　果然呼既來
禮拜亦頭痛　　一笑吾從衆

Il est risible que tous les hommes, en ce monde,
Aillent en foule adorer les génies et le Bouddha :
Pratiquer l'ascétisme fatigue le corps ;
Se prosterner selon les rites fait mal à la tête :
En somme, toutes ces choses là sont des tromperies ;
Ou ne peut pas saisir à l'ombre du vent†.
Si vraiment les dieux venaient quand on les appelle,
Avec un éclat de rire je suivrais la foule.

Les ministres du culte bouddhique avaient naturellement part à ce mépris ; Yuan ne les ménageait point, quoique cependant

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* 余不喜佛法 *Souei-yuan-che-houa*, livre III.

† *i.e.*, les dieux ne sont ni tangibles ni visibles, donc ils n'existent pas plus que le vent n'a d'ombre ; figure hardie des plus irrévérencieuses à l'égard du Bouddhisme.

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il aimât mieux les saluer que se prosterner devant Fô; il se plaisait à citer ces vers d'un de ses collègues en poésie :

逢僧我必揖　　拜佛佛無知
見佛我不拜　　揖僧僧現在

Lorsque je rencontre un bonze, je ne manque pas de le saluer ;
(Mais) quand je vois une statue du bouddha je ne me prosterne pas :
Si on se prosterne devant Fô, celui-ci n'en sait rien ;
Si on salue un bonze, celui-ci est là (pour vous répondre)*.

Lorsque Yuan alla au *T'ien-t'aï-chan*, les bonzes de tous les temples sonnèrent les cloches et frappèrent du tambour, et invitèrent le poëte à "se prosterner devant Fô, à rendre ses devoirs au Bouddha" (禮佛), "mais, dit Yuan, je ne m'en souciais nullement 余不奈煩."

Notre poëte est généralement sobre de détails géographiques : ignorant, comme tout bon chinois, des pays étrangers et des choses du dehors, il ne pouvait parler que de l'empire chinois ; le champ, il est vrai, est vaste, et les lieux célèbres dont les noms eussent pu charger ses vers sont en grand nombre. Yuan a su faire un usage judicieux de ces ornemens poétiques et n'a pas mérité les reproches spirituels que Boileau adressa naguère à certains versificateurs de son temps :—

Irai-je dans une ode, en style de Malherbe,
Troubler dans ses roseaux le Danube superbe . . . †

Non certes : chez lui, la géographie n'est pas un *vain placage*, et, comme dans Horace, elle a sa raison dans la nature des idées qui l'amènent, des sentimens qui s'y mêlent : souvent c'est l'expression d'un souvenir personnel et vif des lieux, de l'attachement qu'il a conservé pour sa province et sa ville natale. Ainsi il a dit :—

前年人去漁陽道
今日鳥啼白門曉
同是天涯飄泊身

Il y a un an j'ai passé par la route de Yu-yang‡ ;
Aujourd'hui (j'entends) le corbeau croasser dès le matin à Pô-meun§,

* *Souei-yuan-che-houa*, libre XIV.
† Boileau, Satire IX.
‡ Nom de chef-lieu d'arrondissement de Ki-tchéou, province du Tche-li, sous les Ts'in et les 'Han, et resté le nom littéraire et poétique de cette ville.
§ Un des noms littéraires de Nanking ; *Yu-yang*, ville du nord, fait opposition avec *pô-meun*, ville du sud.

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Les hommes sont comme les hirondelles, il sont toujours errants ça et là*.

Et ailleurs :

飛鳥猶知戀故都
我來必欲別西湖

L'oiseau qui s'envole semble avoir de l'affection pour son ancien nid :
Aussi viens-je dans le dessein de voir le Si-'hou avant mon départ†.

L'astronomie a peu de place dans les vers de Yuan Tseu-ts'aï : sans doute les noms de la lune, des constellations du Berger et de la Fileuse‡ et de quelques étoiles connues, apparaissent ci et là, mais il semble que cette science n'était pas familière au poëte. Elle revêt chez lui un caractère un peu astrologique : les saisons, les fêtes de l'année, les phénomènes, voilà les rares éléments auxquels Yuan a recours.

La dernière classe d'ornements poétiques, la plus attrayante et la plus habituelle c'est celle des traits descriptifs, parsemés à tout instant : Yuan ne cesse jamais de peindre et ses coups de pinceau sont toujours brillants, vifs et précis ; j'oserai appliquer à la manière descriptive du poëte, ce que mon savant et regretté maître, M. Patin, disait si excellemment de celle d'Horace : " Jamais il ne décrit pour décrire ; il n'est jamais long, il s'en faut de tout, minutieux dans ses descriptions . . . Le plus souvent une épithète caractéristique, d'autres fois un petit nombre de circonstances, choisies parmi les plus frappantes, rangées dans l'ordre qui les découvre à une observation rapide, groupées de telle sorte qu'elles révèlent l'idée de l'ensemble, et que le tableau, ébauché par le poëte, s'achève dans l'esprit du lecteur, voilà la vraie, la grande description d'Horace. Cette description est toute passionnée, animée par un sentiment vif des scènes qu'elle reproduit, par l'amour de quelques lieux préférés, par le goût de la nature champêtre et de la vie rustique§."

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* Fragment du 新燕篇, livre II.

† Le *Si-'hou* est un lac célèbre qui baigne les murs de Hang-tchéou où comme on le sait, Yuan Tseu-ts'ai avait vu le jour (留別杭州故人.)

‡ Sur la légende du Berger et de la Fileuse voir *Journal Asiatique* de Paris, *Miscellanées chinois.*

§ *Coup d'œil général sur Horace et ses œuvres.*

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Je ne citerai que deux ou trois passages au hasard :

聞我書聲息　今年苦風雨
四面老農來　瓦苗猶未栽
壯者負犁鋤　聞公讀書聲
衰者穿麻鞋　毋乃舉茂才
婦者戴蓬累　愛其性眞誠
勞者撿薪柴　發言如嬰孩
邀我大樹下　各贈一杯酒
懷抱一齊開　縱橫臥蒺苔

Apprenant que l'on ne m'entendait plus lire à haute voix,
De toutes parts arrivent les vieux laboureurs ;
Les hommes faits portent le râteau et le soc de charrue sur l'épaule ;
Les vieillards ont mis des souliers de chanvre ;
Les enfants sont coiffés de larges chapeaux de paille coniques*,
Les travailleurs portent des fagots appendus à de longs bambous :
Tous m'invitent à me rendre sous les grands arbres,
Pour que nous ouvrions là mutuellement nos cœurs :
" Cette année, (disent-ils), on a souffert du vent et de la pluie :
" Les bonnes pousses n'ont pas encore été plantées.
" En vous entendant lire à haute voix,
" Nous sommes sûrs que vous arriverez à être bacheliert."
J'aime leur nature véritablement sincère,
Et les paroles qu'ils disent comme de petits enfants ;
A chacun je fais don d'une tasse de vin ;
Tous alors en long et en large, s'étendent sur la mousse‡.

朝來何所戲　剪紙作衣裳
持筆塗丹黃　雖不中矩度
暮來何所爲　亦頗具倡旁

Quand venait le matin, avec quoi jouait-elle ? §
Elle prenait un pinceau et barbouillait des couleurs (sur du papier);
Lorsqu'arrivait le soir, que faisait-elle ?
Elle découpait du papier avec des ciseaux pour faire des vêtements :
Bien que ceux-ci ne fussent pas faits selon les règles,
Ils avaient néanmoins beaucoup de tournure.

---

* 蓬累 *P'oung-lei*, chapeau de paille de forme conique.

† 茂才 ou 秀才, bachelier.

‡ 隨園雜興, *Recueil*, livre VI.

§ Extrait de la pièce 哭阿瓦, Elégie sur la mort de sa fille A-léang qu'il perdit à l'âge de cinq ans (livre XX.)

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爺好治書齋　　匣黏道膊需
古玩堆琳琅　　一坐不肯起
兒偶遊其中　　看爺治文章

Son père* se plaisait une fois à mettre en ordre son cabinet de travail,
A empiler les bibelots à côté des bijoux.
L'enfant vint par hasard se promener au milieu de ces objets.
"C'est plus beau que d'ordinaire, dit-elle souriante !
Et s'asseyant, elle ne voulut plus s'en aller,
Regardant son père ranger des compositions littéraires.

VI.

Les œuvres de Yuan Tseu-ts'aï ont été réunies, comme il a été dit plus haut, à celles d'un certain nombre de ses disciples, parens et amis, membres de l'Académie du *Souei-yuan*, et ce recueil considérable (il comprend huit 套 *t'ao* ou volumes) a été publié sous le titre de 隨園三十種 *Souei-yuan san-che-tchoung*, les trente espèces d'ouvrages du jardin de Souei. Voici la liste des principaux écrits dûs au pinceau même de notre littérateur.

小倉山房文集 *Siao-ts'ang-chan-fang-ouen-tsi*, Recueil de littérature de la maison sise sur la colline du grenier, en trente-cinq livres. On y trouve des poésies irrégulières, des épitaphes, des inscriptions funéraires, dos biographies d'hommes célèbres du temps, des lettres, préfaces d'ouvrages, récits, dissertations, élégies, plaintes déposées devant les tribunaux, etc.

小倉山房詩集 *Siao-ts'ang-chan-fang-che-tsi*, Collection des poésies de la maison . . . etc. . . . en trente-sept livres plus deux livres de supplément (附續集).

小倉山房外集 *Siao-ts'ang-chan-fang-ouaï-tsi*, Recueil extérieur de la maison, etc. . . . Il renferme en huit livres des rapports et mémoires au trône, des préfaces, lettres, etc.

小倉山房尺牘 *Siao-ts'ang-chan-fang-tch'e-tou*, Recueil des lettres de la maison, etc. . . . on y lit toute l'élégante et raffinée correspondance de Yuan Tseu-ts'aï avec les mandarins et lettrés de son époque (10 livres).

袁太史稿 *Yuan-ts'aï-che-kao*, Brouillons du Préfet Yuan. Dans cette partie ont été réunies par un de ses disciples, ses thèses pour le Baccalauréat, la licence et le doctorat : ce sont, selon l'usage, des amplifications de textes tirés des classiques.

* *i.e.* le poëte lui-même. Extraits de la même Elégie que précédemment.

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隨園詩話 *Souei-yuan-che-'houa*, paroles de *Souei-yuan* sur la poésie. Ce sont les jugements, opinions, critiques de Yuan Tseu-ts'aï sur la poésie en général, les œuvres poétiques et mille autres sujets variés (16 livres); beaucoup de notes écrites sur sa propre vie y ont été rangées

隨園補遺 *Souei-yuan-pou-y*, Supplément aux paroles sur la poésie ; suite du recueil précédent (10 livres).

隨園隨筆 *Souei-yuan-souei-pi*, Morceaux écrits ou courant du pinceau : essais sur les Canoniques, les historiens, l'administration; les examens, les Rituels, la poésie, la chiromancie, etc. (28 livres).

隨園食單 *Souei-yuan-che-tan*, Menus de Souei-yuan. C'est un vrai manuel de cuisine où sont données les meilleures recettes pour préparer les principaux plats chinois. Yuan Tseu-ts'aï nous a divulgué ainsi les secrets des mets fins et délicats qu'il offrait aux palais exercés et compétents des membres de l'Académie de Souei-yuan. A en juger par ce petit livre, Yuan Tseu-ts'aï n'était pas seulement un littérateur distingué mais encore un gourmet de première classe.

Telles sont les principales œuvres de Yuan Tseu-ts'aï*. Parmi celles de ses disciples, dont il sera parlé plus longuement ailleurs, je citerai une collection de contes, petites nouvelles, faits divers et fantastiques, intitulée 子不語 *Tseu-pou-yu*, c'est-à-dire "choses dont Confucius n'a pas parlé." Dans ces morceaux, composés par les membres de l'Académie de Souei-yuan entre deux joûtes de poésies ou deux discussions littéraires, on reconnait souvent les idées et le style de Yuan Tseu-ts'aï lui-même.

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* Le 江寧府志 *Kiang-ning-fou-tche*, Description de la préfecture de *Kiang-ning* ou *Nanking*, cite, au livre LIV, parmi les œuvres littéraires des gens originaires de l'ancienne capitale du sud, ou y ayant résidé, un ouvrage intitulé 江寧縣新志 *Kiang-ning-chien-sin-tche*, nouvelle description des districts de Kiang-ning (Nan-king) et attribué à Yuan Tseu-ts'aï.—La même Description donne au livre XLII (chap. IX des hommes célèbres), en une page, une biographie de notre poëte : c'est le résumé de l'article que lui a consacré Li Yuan-tou dans son Encyclopédie biographique. Le compilateur du *Kiang-ning-fou-tche* ne donne pas toutefois la vraie raison du retour de Yuan du Chan-si : il se borne à dire "qu'il revint à cause de la mort de son père, et s'établit à Nan-king où il fit un jardin."—Dans la liste chronologique de tous les fonctionnaires qui ont passé par la préfecture et y ont exercé des charges, (秩官表 livre XXII), je lis les lignes suivantes : "Originaire de Ts'ien-t'ang du Tche-kiang, docteur, il entra au Han-lin-yuan et devint Chou-ki-che en passant par l'examen Houng-pô," c'est une erreur puisque, ainsi qu'on l'a vu plus haut, il ne réussit pas à ce concours.

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Il est au moins probable, sinon certain, que la plupart ont été retouchés par le maître. Une autre série assez curieuse est celle qui porte le titre de 女弟子詩 *Niu-ti-tseu-che*, poésies des disciples-femmes (de Yuan Tseu-ts'ai): ce sont les productions des personnes du beau sexe qui, séduites et enchantées par le talent du président du Soueï-yuan, tentèrent de suivre ses traces glorieuses: quelques-unes des ces pièces sont bien écrites et gracieuses, elles méritent d'être lues. Ces poésies, classées en six livres, sont précédées de détails biographiques sur les "*bas bleus*" à qui nous les devons.

CHOIX DE POÉSIES DE YUAN TSEU-TS'AÏ.

I. 寒夜 *La nuit froide**.

寒夜讀書忘却眠　　美人含怒奪燈去
錦衾香燼鏤無烟　　問郎知是幾更天

Dans la nuit froide, la lecture m'a fait oublier l'heure du sommeil:
Les parfums de ma couverture dorée (1) se vont évanouis, le foyer ne fume plus:
Ma belle amie, contenant à peine sa colère, vient de m'arracher la lampe,
En me demandant: Savez-vous quelle veille il est?

Note.

(1) Les élégants chinois ont accoutumé d'imprégner de parfums subtils, avant le coucher, leur lit et leurs couvertures.

II. 元旦 *Le matin du jour de l'An*†.

爆竹隣家響未終　　千樹梅花迎我笑
開門賀客已忽忽　　三朝文獻有誰同
天晴好着黃綿襖　　諸公莫羨衰顏老
叙老都成白髮翁　　昨飲屠蘇臉尙紅

Dans les maisons voisines le bruit des pétards n'a pas encore pris fin:
J'ouvre ma porte et une foule de visiteurs se précipite pour me féliciter.

* Recueil des Poésies, livre VI.
† Recueil, livre XXXVI.

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Le temps est beau et l'on peut se réchauffer au soleil (1);
Mes serviteurs ont vieilli et sont devenus des vénérables à cheveux blancs ;
Mille pruniers (2) en fleurs m'accueillent par leurs sourires :
Sous les trois derniers empereurs (3), qui peut m'être comparé en littérature !
Mes amis n'admirent pas (aujourdhui) mon visage flétri par la vieillesse ;
Hier, en effet, j'ai bu du *Tou-sou* (4) et j'ai les joues encore rosées.

Notes.

(1) Litt., *on peut endosser la tunique de coton jaune ;* allusion à un fait rapporté par l'ouvrage intitulé 玉露 *Yu-lou*, Rosée de Jade : "何斯舉 *Hô-sse-kiu* dit : pendant plusieurs décades du premier mois, la pluie et la neige n'avaient cessé de tomber : tout-à-coup le ciel s'éclaircit et il fit beau, le vieillard et la vieille femme s'adressèrent de mutuelles félicitations en disant : "黃綿襖子出矣 la tunique de coton jaune vient d'apparaître." 'Hô Sse-kiu fit à ce sujet le vers suivant :

日曖如著黃綿襖

on sent la chaleur du soleil comme si l'on avait mis la tunique de coton jaune (*i.e.* il fait chaud). (Cité par l'Encyclopédie 淵鑑類函 *Yuan-kien-leï-'han* livre II, p. 17). La première source de cette expression serait une phrase du 幼學古事 *Yeòu-chiô-kou che*, livre V : "Un hiver, un certain mendiant n'avait pas de vêtements : il se plaça sous les rayons du soleil et s'écria : "Voilà, j'ai maintenant une tunique de coton jaune !"

(2) Le 梅 *meï* est le 臘梅 *lâ-meï* (quelquefois le poëte n'écrit que 臘 *lâ* tout court), *Chimonanthus fragrans*, prunier du XIIe mois, car en Chine, ses fleurs apparaissent toujours en hiver (*Botanicon Sinicum* by E. Bretschneider, *Journ. of the N.-C. Bran. As. Soc.* p. 64).

(3) Yuan Tseu-ts'aï vit les règnes de K'ang-chi, Young-tcheng et K'ien-loung.

(4) 酴酥 *T'ou-sou* : "C'est, dit l'Encyclopédie *Yuan-kien-leï-'han*, livre XVII, p. 6, le nom des habitations rustiques en paille que les ermites taoistes se construisaient dans la solitude. Il y avait une fois un homme qui habitait une de ces demeures, et qui, chaque année, dans la nuit du dernier jour de l'année (除夜) donnait à ses voisins une espèce de drogue qu'il leur enjoignait de jeter dans un puits. Au jour de l'an, on puisait de l'eau dans ce puits et on en mettait dans un vase avec du vin, puis tous buvaient ce breuvage. Ainsi on évitait la peste et les maladies. De nos jours on a trouvé cette prescription mais on ignore les noms et prénoms de cet individu, le nom seul de *t'ou-sou* est resté à ce breuvage."

III. 楊花 *Fleurs du saule.*

楊花與雪花　　不管是何家
一樣無心緒　　隨風但吹去

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Les fleurs de saule sont semblables aux flocons de neige :
Comme eux elles n'ont point d'intention arretée ;
Elles ne se soucient pas de savoir où elles se reposeront :
Elles suivent seulement le vent qui les entraine.

Note.

Comparez la pièce suivante du poëte français Arnault :

De ta tige détachée
Pauvre feuille désséchée,
Où vas-tu ?—je n'en sais rien :
L'orage a brisé le chêne
Qui seul était mon soutien,
De son inconstante haleine,
Le Zéphyr ou l'Aquilon
Depuis ce jour me promène
De la montagne au vallon,
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer,
Je vais où va toute chose,
Où va la feuille de rose
Et la feuille de laurier.

IV. 枯葉 *La feuille sèche.*

草木在人間　　枯葉戀高枝
去來有時節　　自覺無顏色

Les plantes et les arbres qui sont en ce monde,
Ont un temps marqué pour vivre et pour mourir
La feuille sèche jette un regard de regret vers la haute branche (1).
Elle sent elle-même qu'elle n'a plus sa couleur (primitive) (2).

Notes.

(1) D'où elle est tombée.
(2) Elle est tout ensemble honteuse et pleine de regrets d'être désséchée et jaunie.

V. 落葉 *La chûte des feuilles.*

落葉如人老　　都從霜下落
俠俠戀夕暉　　必有後先分

Les feuilles qui tombent rappellent la vieillesse de l'homme :
Avec regret elles jettent un regard d'amour vers le soleil couchant ;
Toutes sans exception doivent leur chûte au givre,
Mais cependant on peut distinguer l'ordre dans lequel elles périssent (1).

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Note.

(1) Je suis obligé de paraphraser un peu le dernier vers pour en rendre le sens.—L'idée philosophique indiquée par les deux derniers vers est *que tous les hommes doivent mourir mais qu'ils ne meurent pas tous au même âge.*

VI. 丙辰元旦 *Le matin du jour de l'an Ping-tch'en (mardi 9 février 1796.)*

I.

賀客誰投刺　梅花代警門
老妻梳白髮　手自弄粉盆
一添叉十八　元紀正君新
千叟宴逢恩　四朝尊歷身

II.

冉冉浮雲過　重重春夢長
滄桑何處問　只問滿頭霜
事前年十六　似在旁頭回
萬里行程一　光明試策三

I.

A quatre vingts (ans) vient de s'ajouter encore un (1):
C'est juste la première année du nouveau prince.
J'ai joui du bienfait d'assister au banquet des vieillards (2),
Et j'ai eu l'honneur de traverser moi-même les règnes de quatre princes (3).
Quel visiteur, venu pour me féliciter, a jeté cette carte ? (4)
A ma place les fleurs du prunier (5) gardent ma porte :
Ma vieille épouse peigne ses cheveux blancs,
Et de ses mains prépare le bassin d'huile de lin (6).

II.

Les événements de ces soixante dernières années,
Semblent être à mes côtés quand je tourne la tête.
La cravache à la main j'ai parcouru dix mille *li* :
Trois fois j'ai passé l'examen du Palais (7).
Tous ces souvenirs s'en vont lentement comme des images,
Peu à peu ce rêve agréable (8) s'allonge encore :
En quel lieu m'informerais-je des choses d'antan ? (9)
Je ne puis m'adresser qu'au givre qui couronne ma tête.

Notes.

(1) Le poëte venait d'avoir 81 ans. "C'était la première année du règne du Kia-king (note chinoise)."

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(2) Litt., le banquet des mille vieillards. Ce fut, jusqu'au règne de Kia-king, une ancienne coutume à la Cour de Chine de donner un festin, chaque année, à tous les vieillards de l'empire. Le même jour l'empereur leur distribuait des étoffes de soie et de satin (Encyclopédie *Yuan kien-leï-'han*, livre CLXI, où l'on trouve un bon résumé historique de cet usage). Cette coutume remonte à une haute antiquité : il en est déjà fait mention dans le 禮記 *Li-ki* (trad. Zottoli, p. 739) 食三老五更於大學 Conviviari tribus senibus et quinque expertis in majore gymnasio." A cette heure elle est désuitée.

(3) *i.e.* K'ang-hi, Young-tcheng, K'ien-loung, Kia-king.

(4) Litt., 投刺 a jeté cette épine. L'explication de cette expression est donnée par le 幼學須知 *Yeou-chiô-siu-tche*, en note : " Les anciens n'avaient pas de papier ; ils écrivaient leurs noms avec une épine, sur une tablette de bambou." 刺 *ts'eu* épine, est donc devenu " *carte de visite écrite avec une épine* " et 投刺 est resté avec le sens de " remettre une carte de visite " 具名帖, (*Yeou-chio* . . . . 人事). Je lis dans le 梁書 *Léang-chou*, 諸葛璟傳 Biographie de Tchou-kô Kiu : " Un certain 江祀 *Kiang Sseu* recommanda Kiu à l'empereur Ming-ti en disant : Kiu est pauvre, observant *siuô*, etc. . . . . il n'a jamais remis de carte de visite aux Ministres et n'a 未嘗投刺邦宰 (*i.e.*, il ne cherche pas à arriver en flattant les grands).

(5) Le *Lâ-meï* ou *Chimonanthus fragrans*.

(6) J'ai trouvé deux explications à cette expression 粉盆 *Sin-p'eun*, bassin d'huile de lin. D'après le 歲時雜記 *Souei-che-tsâ-ki*, Mélanges divers sur les saisons et fêtes de l'année, le soir du dernier jour de l'année on fabrique des chandelles de graine de chanvre (蕡子), que l'on plante ensuite dans le résidu épais obtenu après la fabrication du *Hou-ma-yéou* ou *huile de lin*. On allume ces chandelles le matin du jour de l'An.—D'après le 月令通考 *Yué-ling-t'oung-k'ao*, examen général des fêtes et coutumes de l'année, ce serait le nom du bassin dans lequel, le dernier jour de l'année, on brûle, à l'aide de fagots de sapin, les images fanées des dieux lares (on sait qu'au jour de l'an il est d'usage d'en collers de neuves sur les murs) 除日送灶神焚松柴謂之粉盆. Cf. Dictionnaire de K'ang-hi, *sub voce*.

(7) L'examen présidé par l'empereur, qui a lieu dans la salle du Palais appelée 光明殿 *Kouang-ming-tien*. (Cf. Mayers, *Chinese Government*). Le poëte a écrit ici 明光 *Ming-kouang* pour la rime.

(8) Litt. 春夢 *Tch'oung-mou*, rêves du printemps. " Le poëte Sou Toung-pô, des Soung, devenu vieux, passait un jour, portant un 大瓢 *Tà-piaô* ou portion de bambou creusé dans un bâton et formant une sorte de grande cuillère, dans les environs de 昌化 *Tch'ang-'houâ* (Yun-nan), en chantant dans les champs. Une femme de 70 ans, qui apportait aux travailleurs leur pitance (饋 女), lui dit : " Seigneur, les richesses et les honneurs d'antan ont été comme un rêve printanier ! 昔日富貴一場春夢." Le poëte l'approuva [illegible]. Les gens du village appelèrent cette femme 春夢婆 la vieille aux rêves printaniers. (Le 侯鯖錄 cité par le thesaurus *P'eï-ouen-y*[illegible], livre LX, p. 8).

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Sou Toung-pŏ a dit lui-même quelque part :

人似秋鴻來有信
事如春夢了無痕

Les hommes ressemblent aux grues d'automne dont la venue est toujours annoncée :
Les événements sont comme les rêves du printemps, qui s'évanouissent sans laisser de traces.

(9) *Choses d'antan*, litt., 滄桑 *Ts'ang-sang*, le mer et les mûriers, cataclysmes de la nature. D'après le 神仙傳 *Chen-sien-tchouan*, Biographies des Génies, la fée 麻姑 *Mâ-kou* dit à son frère 王方平 *Ouang-fang-p'ing* : " Depuis que je vous sers j'ai vu trois fois le 東海 *Toung-hai*, Mer Orientale, transformée en 桑田 *Tang-tien*, champs de mûriers. Je viens d'aller à l'île de *Poung-lai*. L'eau est en moindre quantité que par le passé : elle a un peu diminué. Est-ce-que la mer va de nouveau se changer en une colline ou une plaine ?" Fang-t'ing répondit : " La Mer Orientale va de nouveau soulever du sable (*i.e.*, se dessécher)." Voir le *Yuan-kien-leï-'han*, livre XXXVI, p. 7 ; cf. Mayers, *Chinese Reader's Manual*, p. 148, No. 471.

APPENDICE.

Note sur l'examen Pô-chio 'Houng-ts'eu.*

Le nom de cet examen, 博學鴻詞, signifie *vastes études et pompeuses expressions*. Quelque fois on le trouve abrégé sous la forme de 鴻博 *'Hung-pô*†.

L'institution de ce concours semble remonter fort loin car il en est déjà fait mention la dix-neuvième année 開元 *K'ai-yuan* des T'ang (732): le célèbre encyclopédiste Ma Touan-lin cite deux lettrés qui réussirent à cet examen et parvinrent à de hautes dignités : 鄭昉 *Tcheng Fong* et 陶翰 *Taô 'Han*. De nombreux hommes d'Etat et de lettres passèrent par cette filière : tels 裴度 *P'ei Tou*‡, le poëte 劉禹錫 *Lèou Yu-si*§, 陸贄 *Lou Tche*‖, dont les rapports sont restés des modèles de style officiel, etc.

Sous les Soung, un décret de la deuxième annee 紹聖 *Chaô-cheng* (1095) ordonna une session du Pô-chio 'Houng-ts'eu :

* D'après le grand ouvrage sur les études intitulé 中樞政考, l'encyclopédie 文獻通考 de Ma Touan-lin, l'encyclopédie 玉海, le petit manuel des examens 學考, etc.

† Voir mes *Instructions familières du Dr. Tchou Pô-lou*, Notice sur la vie et les œuvres du Dr. Tchou Pô-lou, p. 7, à la note.

‡ Mayers, *Manual*, No. 564.

§ Mayers, No. 423.

‖ Mayers, No. 435.

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mais il parait qu'à cette époque on recherchait plus l'élégance pompeuse du style (文詞) que le vrai savoir (寔學), et les savants ne voulaient pas se présenter pour concourir. Les *Yuan* et les *Ming* ne suivirent pas les traces des dynasties précédentes à cet égard et sous leur domination il n'y eut pas de session. K'ang-hi en décréta une la 16e année de son règne (1677): cent quarante-trois candidats se présentèrent, cinquante seulement furent reçus. Les *élus* entrèrent au *Han-lin-yuan* et au Neï-kô. Un nouvel examen eut lieu la première année K'ien-loung (1736): sur cent soixante-seize candidats, quinze furent admis au Han-lin-yuan. Cinq, rangés dans la première classe, furent nommés 編修 *pien-siéou*, les dix autres, formant la deuxième classe, devinrent 檢討 *Hien-t'ao* et 庶吉士 *Chou-ki-che*.

Voici comment ce concours littéraire avait lieu : l'empereur lançait d'abord un décret invitant tous les mandarins de la capitale et des provinces à recommander tous ceux qu'ils connaissaient 特詔中外諸臣各舉所知,—que les candidats fussent mandarins ou non 無論已仕未仕,—puis appelait ceux-ci à la capitale 徵詣闕下. L'empereur lui-même présidait la séance, parcourait les thèses une fois celles-ci classées par deux ou trois examinateurs de mérite, puis distribuait les charges à ceux qui avaient réussi.

Sous les Soung, les sujets donnés étaient des 詔 décrets, 序 préfaces, 表 mémoires, 頌 éloges, 記 récits, etc. Sous K'ang-hi on demanda

un 賦 *fou*, pièce de vers irrégulière,
un 序 *siu*, préface.
un 詩 *che* pièce de vers.

Sous K'ien-loung

deux 策問 *ts'o-ouen*, interrogations,
un 賦 *fou*, pièce de vers irrégulière,
un 七言排律 *ts'i-yen-p'ai-lu*, pièce en vers de sept pieds,
un 論 *loun*, dissertation.

L'empereur Young-tcheng, qui, lui aussi, avait décrété une session du *Pô-chio* '*Houng-ts'eu* (sa mort l'empêcha d'avoir lieu) a défini, par les termes suivants, dans son décret d'appel, celui qui est appelé à réussir à ce concours : "品行端醇 le lettré dont la conduite est honnête, 文材優贍 dont les talents littéraires sont étendus et suffisants; 抗經蔗史 qui fait des canoniques son oreiller et des annales sa nourriture ; 殫見洽聞 qui a une perspicacité profonde et un vaste entendement ;

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足稱博學鴻詞之選 pourra être appelé un homme choisi pour le *Pô-chio 'Houng-ts'eu.*" En réalité il n'en fallait pas tant pour obtenir la palme : Yuan Tseu-ts'aï, peut-être parce qu'il n'avait pu le faire, prétendait que les compositions les plus extraordinaires étaient données et que le succès n'était qu'une affaire de hasard : "il suffit, disait il, de connaître à fond le recueil d'expressions intitulé 廣事類府 *Kouang-che-lei-fou*, pour être reçu."

Les guerres et les troubles des règnes de Kia-king de Taô-kouang, de Hien-fung et de T'oung-tche nuisirent aux Belles-lettres, et depuis près d'un siècle l'épée a primé le pinceau : il n'y a plus eu de session du *Pô-chio 'Houng-ts'eu.* "De nos jours, disent les Chinois, les jeunes gens n'étudient plus que la rhétorique (八股) pour réussir aux examens réguliers qui leur ouvre à deux battants la porte du fonctionarisme et, par suite, de la fortune, et les vrais savants deviennent de plus en plus rares."

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ARTICLE II.

THE SÊRICA OF PTOLEMY AND ITS INHABITANTS.

BY

THOS. W. KINGSMILL.

So much confusion has arisen from haphazard identifications of localities and tribes mentioned in ancient Chinese history, that the following remarks on the geography of the districts between the Pamîr and China at the beginning of the Christian era may be found useful. We still find Chinese students writing of the Hiung-nu as Huns, of the Yueh-ti as Getæ or Massagetæ, of the Tahia as Dahæ, &c. Those who desire to maintain these thrice slain fallacies will of course continue to do so. I would however fain believe that there are rising students who desire to explore the older history of China, and to search for themselves the native authorities. To them I would point out how important it is that they should start with a knowledge of the races which at various times have come in contact with Chinese civilization. To gain this knowledge it is not sufficient to study Chinese writings alone, which at best give a loose account of the geography and ethnology of countries outside the Central State: it is necessary also to consult what is available from other sources, notably the Greek and Latin classics as well as the Indian and Parsi writings, should they really wish to gain an insight into the tribal migrations, which have had so powerful an influence on the growth of modern society.

Ptolemy for long occupied a commanding position amongst geographers: almost up to the discovery of America he was the sole authority to which disputed points were referred; and although he has long lost this pre-eminence, no one desirous of studying ancient geography can afford to ignore the lights, often it is true deceptive, which he brought to bear on the subject. It is interesting then to enquire what he knew of

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China and its western neighbours. His 6th Book, in the 15th and 16th chapters, treats of Scythia without the Imaus and of Sêrica. I shall give a literal translation of what he has to say.

SCYTHIA beyond Imaus is bounded on the West by inner Scythia and the Sacae along the whole diversion of the mountains towards the north; on the North by the unknown land; on the East by Sêrica along a straight line the extremities of which are situated respectively in E. Long. 150° N. Lat. 63° and Long. 160° Lat. 35°; on the South by part of India beyond the Ganges along a parallel line joining the aforesaid extremities.

In this part lies the western portion of the Auxakian mountains, whose extremities are situated in Long. 149° Lat. 49° and Long. 165° Lat. 54°. Also the western part of those called the Kasian mountains extending from Long. 152° Lat. 41° to Long. 162° Lat. 44°. And the western part of the Emôdan mountains in Long. 153° Lat. 36° and Long. 165° Lat. 36. And in the Auxakian mountains the source of the Oikhardes River Long. 153° Lat. 51°.

The northern part of this Scythia is occupied by the Abii Scyths, and under these the Horse-eating Scyths, adjoining whom stretches the country of Auxakîtis; and under it beside the said starting point the country of Kasia, below which are the Khatae Scyths and the country of Akhasa; and under this last beside the Emôdan mountains the Kharaunaêan Scyths.

In this portion are the below mentioned cities :—

Auxakia	Long.	144°	Lat.	49° 40′
Scythic Issêdon	,,	150°	,,	48° 30′
Khaurana	,,	150°	,,	37° 15′
Soîta	,,	145°	,,	35° 20′

A SERIKA is bounded on the West by outer Scythia along the before set-out line; on the North by unknown land along the parallel of Thûle; likewise on the East by unknown land along the meridian line of which the ends are situated respectively in Long. 180° Lat. 63° and Long. 180° Lat. 35°; on the South by the remaining portion of India beyond Ganges along the same parallel to the extremity whose position is Long. 173° Lat. 35°; *and farther to Sinae along an extended line to its extremity at the unknown land.*

Mountains surround Sêrika, amongst them those called the Anniba whose extremities lie respectively in Long. 153° Lat. 60° and Long. 171° Lat. 56°. The eastern portion of the Anxakian range of which extremity is situated Long. 165° Lat. 54°. Those called the Asmiraean from Long. 167° Lat. 47° 30′ to Long. 174° Lat. 47° 30′. And the eastern portion of the Kasian lying between Long. 162° Lat. 44° and Long. 171° Lat. 40°. Also the Mt. Thagûron whose middle is in Long. 170° Lat 43°. The eastern portion of those called the Emôdan and Sêric extending to Long. 165° Lat. 36°. And the range called the Ottorokorras whose extremities lie Long. 169° Lat. 36° and Long. 176° Lat. 39°.

Two rivers flow through the greater part of Sêrika; the Oekhardes whose rise in the Auxakian mountains has been noticed, it also has a source in the Asmiræan range in Long. 174° Lat. 47° 30′, and bends towards the Kasian in Long. 160° Lat. 49° 30′, in which also is a source

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Long, 161° Lat. 44° 15′; and that known as the Bautisos rising in the Kasian range in Long. 160° Lat. 43°, and in the Ottorokorras in Long. 176° Lat. 39°, and bending towards the Emôdan in Long. 168° Lat. 39°, in which mountains is a source Long. 160° Lat. 37°.

Races of cannibals pasture the most northern parts of Sêrica, south of which the Annibi inhabit the mountains called by their name. Between these and the Auxakian are the Sizyges, south of whom are the Dâmnae, also along the Oekhardes river the Pialae or Piaddae and below these, called after the river, the Oekhardae.

More easterly still than the Annibi are the Garinaêi, and the Rabannae or Rabbanaêi; south of whom along the like-named mountains is the country of Asmiraea; and below this amongst the Kasians are the Issêdones, a powerful tribe; more east than they are the Throani, and below these the Ithagûri. On the east of the like-named mountains below the Issêdones are the Aspakârae, and still to the south of these the Bâtae, and to the extreme south along the Emôdan and Sêric mountains the Ottorokorrae.

The towns of Sêrika are named as below:—

Damna	Long. 156°	Lat. 51° 20′
Piala or Piadda	,, 160°	,, 49° 40′
Asmiraea	,, 170°	,, 48°
Throana	,, 164° 40′	,, 47° 40′
Sêric Issêdon	,, 162°	,, 45°
Aspakara or Aspakaea ...	,, 162° 30′	,, 41° 40′
Drôsakhê or Rosakla	,, 167° 40′	,, 42° 30′
Paliana...	,, 162° 30′	,, 41°
Abragana	,, 163° 30′	,, 39° 30′
Thogara	,, 171° 20′	,, 39° 40′
Daxata	,, 174°	,, 39° 30′
Orosana	,, 162°	,, 37° 30′
Ottorokorra	,, 165°	,, 37° 15′
Solana	,, 169°	,, 37° 30′
Sêra Metropolis	,, 177°	,, 38° 35′

Two things are more especially worthy of note in the above; the first is the eastern displacement of Sêrica with regard to India, Ptolemy actually placing Khoten (Χαύρανα) four degrees east of the mouths of Ganges; and secondly, that of China itself he knew nothing except the name, or rather names, by which it was popularly known, and more curiously still that he applied these names, not to China itself but to the neighbouring lands. The second statement is almost a corollary of the first, as he had to fill up somehow the void space which on his principles of geography lay north of Indo-China. Knowing nothing of China beyond the vague Sêra Metropolis (*i.e.*, Changan in Shensi) he made his Sêrica extend into the unknown land, which had indeed once been Sêrik, *i.e.*, 秦國 *Sîr-kwok (Ts'in-kwoh)*, and which was in his time Thînae, *i.e.*, 漢國 *Dhân-kwok* the country of the Dhâns or

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Hâns, for in modern Chinese the original aspirated initial has dwindled to a simple *h*.

China itself in his pages is still the "Αγνωστος γῆ, the "Unknown land," which bounded Sêrica and Thînae, both names of itself on the west and north respectively. Nor is this much to be wondered at: the Chinese author of the How Hân Shû was equally ignorant of Rome; Tats'in, the great Sêr (*i e.*, Syria) of the west bounded his geographical view, as to the Mid-Asiatic of to-day India obscures the vision of the ruling but distant power of England.

Of Sêrica Ptolemy seems to have had information from two separate authorities at least, both apparently Indian, and the attempt to combine these sources has led him to dislocate strangely the geography of Eastern Turkestan,—Scythia beyond Imaus as one of his authorities not inaptly denominated it. With the other Sêrica (*i.e.*, Ts'in-kwoh) a name by which China was known for a brief period, came to be applied to the same district, and hence we find Auxakîtis and the Kasian country divided into two by an imaginary line, and the Abian Scyths made a different people from the Annibi, while the chief town of the Issêdones is divided into two with an interval of no less than twelve degrees of longitude. To the critical student these errors afford proof of the general trustworthiness of Ptolemy's work, and show, though unwittingly, that he was conscientious in the reproduction of his authorities.

Scythia beyond Imaus, he tells us, is bounded on the west by inner Sythia and the Sakae, north by the unknown land, east (correctly) by Sêrica, *i.e.*, the country of Ts'in, and south by part of India beyond the Ganges. It contains the western portion of the Auxakian mountains (the modern Altai range), as well as the Kasian and Emôdan, the former containing the sources of the Oekhardes. Dwelling in it are the Abii Scyths, the horse-eating Scyths, the countries of Auxikîtis and Kasia; the Khatae Scyths and the Akhasan country, and beyond all these beside the Emôdan mountains the Kharaunaêan Scyths. Its towns are Auxakia,* Scythic Issêdon, Khaurana and Soîta. Strange as these names seem at first sight, we have the means of identification from other sources. In Imaus and Emôdus we have the Indian Himâyalas and Himavat, the Snowy mountains *par excellence*. In Kasius we must find the Tien-shan or Tengri-tagh of to-day, though we seem to meet with no direct analogue of

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the name from other authorities. Both the Chinese and Turkish names seem to have originated from an old Aryan form Indragiri, Indra's mountains; Kasius we may refer to the root kâs, to glow, and both have probably their origin from the glowing aspect of the range seen from the plains of Turkestan. The latitude given for the Kasian range 41° to 44° north is sufficiently near their actual position. North of these lay the Auxakian range, but here Ptolemy's geography becomes sadly confused with the increasing distance from his sources of information; the situation corresponds roughly with the ranges north of the modern Sergiopol.

North of these lay the Abii, whom we may connect with the Annibi of the subsequent chapter, associated with horse-eating Scyths, probably Mongol or Turkish. In connection with these mountains, probably to the south in the valleys of the Ili, the Chu and the Narin was the country of Auxakîtis, in which, if Ptolemy's longitudes are to be trusted, lay Scythic Issêdon, pointing to a connexion, or confusion between Auxakians and Issêdones. Now the Arang or Arg rût of the Bundehesh was the Jaxartes, the Araxes of Herodotus "over against the Issedonians*," and this district was called in the Pahlavi Vendidad Arangistân†; of this form Araxikîtis (from verb κεῖμαι) shortened to Auxakîtis was a simple translation. Ammianus Marcellinus‡ gives us yet another form in Nazavicium apparently a corruption for Araxavicium as if Rangwik; but see below.

South again of the Kasian range is Akhasa with its inhabitants the Khatae Scyths. There is little difficulty in the identification of the first with Kashgar the Kangku, 康居, of the Shi-ki It seems to have a respectable antiquity; 康 *delightful* is phonetically connected with Sans. jush, *amare*, *desiderare*, Zend zush; and both with Sans. ras, Zend rañh, whence the name "Rañha upon the waters§" the sixteenth best of created countries. Kashgar (jâgrâmi, *vigilo*) is then the "delectable watch tower;" and the Chinese form seems to imply that this name is antecedent to the Christian era.

Below Akhasa again were the Kharaunêan Scyths, whom we must identify with the great Turkish tribe called by the Chinese

* Her. I., 201, 202.
† Haug's Essays on the Parsis, 2nd Ed., 364.
‡ Am. Mar. XXIII, vi. 64.
§ *Vendidad*, I. 20.

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匈奴 Hiungnû, but whose name I have elsewere shown* was Kara Nûr or Kara Niru. This tribe according to Ptolemy lay along the Emôdan mountains, a position which might have been assigned to them about 176 B.C. when they dominated the districts lying east of Khoten, but was scarcely correct in his own time, after their successive defeats at the hands of the Hân emperors.

The cities referred to outer Scythia are Auxakia explained above; Scythic Issêdon; Khaurana evidently an error of the transcriber for Khautana, *i.e.*, Khotan and placed almost correctly in N. Lat. 37° 15′; and Soîta which must represent the modern Swat north of the Peshawur valley. Ptolemy it will be noticed places Khaurana in Long. 150° E. fifty-one degrees out of its true position, or according to his own reckoning with regard to India about thirty degrees too far east.

This discrepancy is to be explained by his duplication of outer Scythia as well as in part by his insertion of the Sakae as a different nation, and this last enables us to replace Yarkand, omitted from its list in its proper place. Amongst the list of tribes inhabiting Sakae he mentions the Toornae apparently for To-yornae. Now Sze-ma Tsien call the district of Yarkand (Shi-ki, chap. cxxiii) Tayuan 大宛 *i.e.*, Ta-yar, and calls its chief town Urh-shi 貳師 apparently Urdu or Urdhva, a regularly walled town with a citadel inside, and though Ptolemy tells us that the inhabitants of Sakae were nomads living in woods and caves, we know from other sources that such could not have been the case. We therefore can have little difficulty in identifying the two, and likewise can understand better the growth of the name†.

Leaving outer Scythia we shall notice in Ptolemy's description of Sêrica how much is repeated. Sêrica he informs us is bounded north and east by unknown lands, and on the south by further India and Sinae, and is surrounded by mountains. North are the Auxakian, as before, the Anniba and the Asmiraean, of the latter of which I shall speak below; between these and the next the eastern portion of the Kasian and Mount Thagûron, and in the south the eastern part of the Emôdan and Sêric mountains, corresponding to the northern range of the

* *China Review*, VII. 387.

† Possibly the original of the present name was Tuiryakanda "Tur's Castle," equivalent to Samarkand for Salmar-kanda or "Selm's Castle."

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Himâlayas, the Kwenlûn of geographers; beyond which taking a direction towards the E.N.E. is the Ottorokorras range extending to the frontiers of the district as known.

Now in the last we seem to have a clue to the rendering of Ptolemy's nomenclature. We shall not greatly err in accepting Ottorokorras, as his rendering of Sanscrit Uttarakuru; in contradistinction to the Thagûron, which the name of the adjoining tribe the Ithagûri shows to have lost its initial vowel, so that we may safely restore it as Adharakuru. We have then in these two names the appellations of Upper and Lower Kuru respectively, associated and apparently derived from the two tribes mentioned as inhabiting their skirts. The word Kuru is by the ordinary phonetic change represented in Chinese by the Kiang 羌 (old Chinese Kur), who in Sz-ma T'sien's time inhabited the Nânshân, the mountainous district between Tunhwang and Thibet. The Ithagûron mountain is then to be found in the Altyn Tagh of Prejevalsky and its eastern continuation, while the Ottorokorras corresponds to the great snowy line of peaks forming the western continuation of the Burkhan Buddha, and called by him the Shamen-tagh. These Kiangs or Kurus seem to have been the direct ancestors of the present Tanguts, associated however with a portion of the Yuehti, who, Sze-ma Ts'ien informs us took refuge in these districts after their great defeat in B.C. 176 at the hands of the Hiungnû. Ptolemy seems to have entirely misplaced the Asmiraean mountains, and to have confused inextricably the two rivers, the Oekhardes and the Bautisos.

He goes on to tell us that the greater part of Sêrica is watered by two rivers—the Oekhardes and the Bautisos, and it so happens that all tradition Indian, Iranian and Chinese places two, or four, rivers in this position. The Vishnu Purana describes the Ganges as descending from heaven on Meru, and dividing into four mighty streams flowing north, south, west and east; the two latter being the Chak-shu or rather Vakhshu*, the Oxus, and the Cîta, or Sîta; the Alakananda, the upper Ganges flowing south; and the Bhadra washing the country of the Uttarakurus and flowing thence to the northern ocean. The Bundahesh (chap. xx) tells of only two rivers. The Arang which rises in the country of Sûrâk and flows west through "Spêtôs (Egyptus)

* Rawlinson's Monograph on the Oxus (*J. of R.G.S.* XLII., 494.

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which they also call Mesr, and they call it then the Nîv (or Nîl), and the Veh (Oxus) which passes by on the east, and goes through the land of Sind and flows to the sea in Hindûstân!" So even the matter of fact Sz-ma Ts'ien tells how the Emperor Wû of the early Hâns sent an expedition to Khotan to explore the sources of the Hwangho which ancient charts and books told him rose in the Kwenlûn-shân, *i.e.*, mountains of Gandhâra. West of Khotan the rivers flowed to the western sea, east of it to the salt water (Lob or Lavâpa) which had an underground communication with the Hwangho. This mythical geography lived long; the Buddhist canon received it, and Yuenchwang tried hard to reconcile it with the facts of the case*. It is no wonder then that Ptolemy's informants told him of the fabled rivers, and that he sought to find a place for them in Sêrica. The Oekhardes is evidently an attempt at transliterating Vêkh or Vêkh-rût (the Vakh or Oxus); the Bautisos apparently a transcriber's error for Badrisos, the Bhadra, which skirted Uttarakuru. The Sita the black, or rather yellow, river which flowed through Bhadraçva being omitted. As the mythical rivers flowing out of heaven took no account of mountains, valleys or even of seas, so it is not to be wondered at that Ptolemy's Oekhardes took similar liberties. One of its sources is accordingly in the Altais—the Irtish; another springs from the Kasian range—the Ili; while yet another rises in the Asmiraean mountains, whose true position is described below. The Bautisos is however more plainly defined; its sources are, first in the Kasian mountains, the Aksai; second, in the Ottorokorras, the Cherchen daria; and third, in the Emôdan, the Khotan river, in fact agreeing fairly with the course of the Yarkand-daria or Tarim, called also in Chinese maps the Ergou.

This confusion regarding the rivers of Sêrica may, however, afford us some means of understanding the position of one at least of the tribes misplaced by Ptolemy, and which has apparently, like the river, been duplicated; I refer to the Pialae, or by a better reading the Piaddae which I take to be for Piaddhal, *i.e.*, Viddhal or Yuehti tribe. This tribe he places adjacent to the Oekhardes, and is therefore compelled to locate their chief town Piala or Piadda in latitude 49° 40′. He, however, duplicates the name in the town of Paliana which he places $12\frac{1}{2}$ degrees east

* Eitel, *Jour. N.C.B.R.A.S.* VI., 50.

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of Khoten in latitude 41°, a site which would be found in the plain adjoining the mouth of Prejevalsky's Lake Lob. This would not be true in Ptolemy's time but did represent the position of the tribe at the rise of the Hân dynasty. It had long been resident in the district between Lake Lob and Suhchow in the extreme west of Kansuh. Here on the great migration of the Chows they found the tribe settled about 1100 B.C. Here too it remained till dispossessed by the Hiungnû, B.C. 177 (Shi-ki, cxxiii) when the tribe broke up, the greater part migrating to Baktria, where for a time they associated with the Tokhars 大夏, afterwards appearing as the Ephthalitae of the later Greek historians. A part called by the Chinese the lesser Yuehti crossed the mountains to the south of Lob Nor, and established themselves in the Nânshân between it and Tibet, where in the course of time they seem to have been absorbed amongst the aboriginal inhabitants. They are said to have been a handsome light complexioned people.

South-east of Paliana, Ptolemy places the town of Abragana which we may restore as Avarjana or Varchana, apparently from the root varch, to shine—Chinese 煌 Hwang, splendid. We therefore are fully justified in identifying it with the Chinese 敦煌 Tunhwang, the Far-shining, in Sanscrit Tanuvarchana, the Chinese adopting (as frequently happened) the native name of the place, especially where, as in this instance the roots in the two languages were identical. This situation of Tunhwang in the loess strait between the plains of Kansuh and Lobnor has at all times made it the key of the road westward, and it still survives close to its ancient site, and under its ancient name.

Some forty miles north of Paliana our author places the town of Aspakara or Aspakaea. The latitude given 41° 40′ does not correspond with any modern town, the nearest being Hami Lat. 42° 50′, while the most probable identification is with Barkûl in Lat. 43° 40′. The original name was probably Asvacharya, *i.e.*, Horse-run.

Eight degrees east of Abragana was placed the town of Thogara; the name seems again a corruption of an Aryan form, in Sanscrit Dhojalya, *i.e.*, Drinking fountain, and as such the equivalent of the Chinese name 酒泉 Tsiut'swan Wine-fountain given to town and district *temp.* Wu-ti 140-86 B.C. now Suh-chow, in old Chinese Suk-chow; the word Suk apparently being a travesty of the initial syllable Dhoj. It is difficult to judge

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whether the Chinese name here is rendered from the Aryan or whether both may not be transcripts of an older original. Ptolemy is here very far out of his longitude, Suh-chow being really only four degrees east of Tunhwang.

Two and a-half degrees further east was situated, we are told, the town of Daxata, which we must refer to Kanchow-fu formerly 張夜 Chang-yê,—Dhanukshetra, the Plain of the bowmen, where 夜 is for 掖 or 液. The distance is here again exaggerated, being only slightly in excess of two degrees of longitude.

Three degrees east of Daxata and in N. Lat. 38° 45′ Ptolemy places the capital,—Sêra metropolis. Assuming the position given for Khotan as our starting point this would place it in 107 E. Long., or almost identical with that assigned to Ninghia, namely, E. Long. 106° 08′, Lat. 38° 33′. Sîngan-fu, first the capital of Ts'in 秦 or Sîr, was in Ptolemy's time the chief city of all China, but the name Sêra metropolis as apposed to Thinae metropolis was distinctly a survival of the former period. Ninghia was the Capital of the northern Kiangs, though in the previous century it had been within Hiungnû limits; it was however far removed from trade routes, and never seems to have acquired any importance as a trade centre. Notwithstanding the error in the latitude we must continue to identify the Sêra metropolis of Ptolemy with Sîngan-fu. It was the furthest point of which he could gain any information, and he and the west generally long remained ignorant of the great empire of which, although the capital, it was almost the frontier city.

As Ninghia was the chief seat of the Northern Kiangs, Sîning appears to have been of the southern, and represented the Ottorokorra of the geographer, who however places it some six degrees west of its proper position in what would be the plain of Tsaidam. Four degrees east of Ottorokorra is placed the town of Solana; with the identification of Sîning as above, Solana may be accepted as the Lân-chow of to-day. The district was formed 121 B.C. out of the territories of the Hwanyas and was given the name of Kim-ch'eng 金成 Gold-city. As the names given to towns by the Chinese were generally in the first instance translations or modifications of the native appellations, we might possibly, but that I am loth to locate an Aryan speaking tribe so far to the eastward, compare Ptolemy's Solana with

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Sans. hira*n*ya gold. The name Lân-chow given to the town during the Sui dynasty is probably a survival of the old name.

The districts between Lân-chow and Suh-chow were B.C. 150–120 inhabited by the Hwanyas 渾邪, a tribe of whom we learn little except that owing to their position they became the buffer between the Hiungnûs and the Chinese. Finally reduced in numbers and broken in spirit they, in 122 B.C. submitted to the latter, who formed the design of handing over the depopulated country to the Wusuns. These refused the offer and the country was partly settled by immigrants from Kwantung. The Hwan-ya* may be identified with Ptolemy's Garinaei whom he associates with the Rabannae or Rabbanaêi who lay along the skirts of the Asmiraean mountains; of the Rabannae I shall speak below.

The Asmiraean mountains Ptolemy locates in Lat. 47° 30′, which is probably an error arising from the displacement of the Oekhardes river, and which quite dislocates his geography. On the other hand he has left a complete blank between Khotan and Tunhwang and here in about Lat. 37° 30′ I am disposed to place his Asmiraean mountains. They would then tally with the range which forms the continuation westwards of the Altyn-tagh and skirts the country of Açmardana, of which more below. This would then place the Garinaei and Rabannae in their proper place extending along the Nânshân and its continuations into Kansuh.

We have then left in their true position along the Kasian mountains the people called by Ptolemy the Issêdones and described as an important tribe. As stated at the head of these notes he has duplicated this people and given them two capitals Scythic and Sêric Issêdon. The name of Issêdon may be looked upon as a geographical survival, having been first used by Herodotus, and after dropping out of use been revived by Ptolemy. Strabo speaks of the tribes along the upper Jaxartes as the Asii and the Pasiani probably for Vasiani. Arrian, again calls them Abii, which Ptolemy in turn adopts for the Altaic tribes, probably Mongol or Turkish. In the name adopted by the Chinese 烏孫 Wusun or Vasun we probably are not far from the original sound.

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* 渾 or 運 *Hwan* or *Yun*, to revolve, move to and fro Sans-ghûr*n*-âmi. —*id.*

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On the flank of the Asmiraean mountains he locates the town and country of Asmiraea; I have shown above what must have been the true position of the range. Asmiraea then would answer to the Che-mo-t'o-na (*i.e.*, Açmadhana or Açmardana) of Yuen-chwang. Che-mo-t'o-na, Yuen-chwang states, was originally called 遮末, which Julien transcribes as Nimo, an appellation affording no clue to the name; I however take 遮 to be a transcriber's error for 淖 nau or rather ch'ek, so that the transliteration should be Ch'ek-möt for Açmadha or Açmarda. The Shuiking likewise calls it 且末 C'he-möt, and Remusat translating from the Chinese in his "Histoire de la ville de Khotan" transliterates the name as Thsieï-mo. Now Açma or Açmana is old Aryan for stone, from the former of which seems to come Turkish Yeshim, and possibly Persian Yashf, the jade stone, I say *possibly* as the Persian may have come from the Hebrew Yashpheh through Arabic, as the Greek iaspis certainly did through Phenician channels. The original Aryan root has however a wide extension, for with the Sanscrit Açmana we have to connect the Chinese 玉 yuk, the jade stone, the Slavonic Kamy and the Lithuanian Akmu. Now Che-mo-t'o-na we learn from the above sources lay, somewhat to the S.E. of Khotan or rather Kiria, on the road to Lowlan the Cherchen of to-day. Either it took its name from the jade produced, Açmadhana the jade-bearing or possibly the current name of jade was derived from the locality. The Khoten river is still the Karakash, "Black jade" while the river flowing east of Kiria was known to the Chinese as the "White jade."

With this correction we obtain likewise an intelligible position for Throana. Ptolemy places it E.S.E. of Asmiraea, but if the position assumed for Açmadhana and its identification be correct this is impracticable. About 140 miles N.E. of the latter lies the assumed site of Cherchen, known in the Shi-ki as Lowlan but by subsequent writers as Shanshan 鄯善; both names, as well as modern Cherchen indicating an original Dardan or possibly Dharshana, the latter form probably the original of Ptolemy's Throana as indicated below. There is more than passing interest attaching to the locality, the first allusion to it belonging to prehistoric times. Under divine instruction Wan-wang is represented in the Hwang-i (Shî-king iii. 1, vii. as attacking and utterly destroying T'sungyung the warlike in

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the great migration of the Chows. The Wan-wang-yu-sheng (iii. 1. x.) sings;

> Wan-wang received the ordinance
> In reward of his warlike prowess;
> Having utterly destroyed Ts'ung
> He fixed his capital at Fung.

The Ts'ungyung of the ballad is phonetically identical with the other names, Lowlan and Shanshan. Lowlan was always a place of importance in the early days of Eastern Turkestan: in the reign of Wu-ti of the Hân dynasty it was captured by the Chinese and its king taken prisoner, and from this time it seems to have gradually decayed owing to the encroachment of the desert. Yuenchwang in the seventh century seems to have found it much reduced; its name Shanshan seems to have been disused and the site of the town to have been removed, as he speaks of Na-fo-pu, *i.e.*, Navapur, Newtown, as the representative of Lowlan. In Marco Polo's time it still existed, but since his time it has been practically forgotten, having dwindled down to the petty village of Cherchen, not thought worthy of record in the Chinese maps of Turkestan. If the form Dharshana be the original, Ptolemy has duplicated it in the town of Orosana (Ὀροσάνα as if for Θροσάνα) the position given for which, three degrees west of Sîning (Ottorokorra) would place it in the salt plain of Tsaidam, an impossible locality.

One other tribe the Bâtae, Ptolemy seems to have somewhat displaced, locating them still to the south of the Aspakarae, an indefinite description at best. He evidently refers to the Böts the old inhabitants of Bod or Tibet. Ammianus Marcellinus more correctly places his Betae to the south on the highest slopes of the mountains.

From the above and the information we gain from Sze-ma Ts'ien we may begin to have a fair idea of the ethnology of Mid-Asia between the Pamîr and western China about the opening of the Christian era. Between the Kwenlûn and the T'ien mountains the original population had been Aryan, and their remains even then extended as far east as Kan-chow, then Changyê, *i.e.*, Dhanukshetra. We find Aryans in Khotan 于闐, in Khoria 扜彌 (Kiria), in Sorghul 蘇薤 (Tû-hô-lô 都貨羅 of Yuenchwang), in Asmiraea or Açmardhana 且末 (折摩馱那 of Yuenchwang), Lowlan 樓蘭 (Darshana) between the Kwenlûn and Lobnor. Wan or Tayuan 大宛 (Yarkand),

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of which the citadel was called 貳師成, *i.e.*, Urdu or Urdva, was likewise inhabited by Aryas, as was also Kang-ku 康居 the "Rangha upon the waters" of the Vendidad (now Kashgar), and possibly 郁成 Yuk-ch'eng, (Aksu ?) of to-day. Barkul, Aspakara of Ptolemy had apparently once been possessed by cognate tribes, but at this time seems to have fallen to the powerful tribe of Wusuns or Asiani, the Issêdones of Ptolemy referred to below.

Inhabiting the Nânshân and extending to the mountains of Tibet were a branch of the Kuru tribe, the 羌 Kiangs of the Chinese, the Ottorokorrae, (*i.e.*, Uttarakurus) of Ptolemy, the 西羌 of the Chinese, while along the northern bend of the Yellow River lived the Ithagûri (Adharakurus) the (羌無弋?) of the Chinese, in the country of the Ordos and Uruts of to-day. In the former districts the descendants of these Kurus more or less direct still survive, and are known as Tanguts. They are generally described as of Tibetan affinities, but it should be more correct to describe the present inhabitants of Tibet as of Tangutic origin. According to Prejevalsky they are of markedly different stock from their neighbours, Chinese or Mongols; they are well made, and above the average height; have black hair, beards and whiskers; eyes full, unlike the Mongol type; noses generally straight, but occasionally aquiline or retroussé; the face long; the skull round, and the skin tawny. Mixed with these are probably descendants of the lesser Yuehti who seem to have amalgamated with the elder tribes as mentioned above. Whatever may be the ethnic affinities of the Kurus, tradition tells how a branch crossed the Himâlayas with the Aryan immigration and settled in the plains of Oude, where they gave their name Kurukshetra, the plains of the Kurus, to the district about Delhi. In the time of the Vishnu Purana they were remembered in Indian tradition, and the Bhadra was represented as washing the flanks of the country of the Uttarakurus on its way to the Northern Ocean.*

* In the earliest Chinese tradition these mountains were inhabited by the Sam-miao 三苗, and the country was called Sam-wei 三危. The Shun-tien (Shû ii, 1 iv) tells how Shun confined them in these fortresses, and the ancient rhythmic ballad preserved in the more modern Yü-kung sings:

三危既宅；三苗丕叙.

Sam-wei was peopled,
The Sam-miao being settled (in it).

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North of the Nânshân and extending from Lake Lob eastward over the districts of Shâchow, Suhchow and Lânchow lay the country at one time occupied by the Yuehti 月氐 as they were called in the pages of Shi-ki; but who were previously, before the rise to power of T'sin shut them out from intercourse with the Chinese, known as 蜜 Mats or 蜜須 Matsus, *i.e.*, Maddhals or Viddhals, and subsequently called by the Byzantine historians the Ephthalîtae or Hepthals. When the Chows in their migration entered the plains below K'i 岐, the "Mountains," they were attacked by these tribes, whom they claimed to have utterly defeated about 1100 B.C. (Shî-king iii 1 vii). At all events Tsin preserved for centuries the drums, coats of mail and bells captured in the struggle (Tsochuan xi, 4.) We hear of them *cir.* 950 B.C. when King Kung of the Chows defeated thems their territory at that time extending to the upper waters of the King river (Kwoh-yü 1.) Their name was for several centurie, afterwards forgotten, owing to the defeat of the Chows by the Turkish tribes, and the intrusion of T'sin into their old territory cutting off all connexion with the west, and when next we meet with them we find them a powerful tribe inhabiting the west of Kansuh, but now known as the Yuehti 月氐. The Turks, driven back from the frontier of Shensi by the Chinese about 176 B.C. poured into the Yuehti settlements and dispersed them as above related. Both Greek and Chinese writers agree in describing them as a handsome race with light hair and complexions. What their ethnic connexions were is doubtful, but the alternative name of white Huns, by which they were known to the Greeks marks their difference from any Hunnic tribe. An allusion to the tribe is possibly found in Shî-king i, 4 iv, where a youth under pretence of gathering flowers transgresses the frontier to meet his sweetheart in the land of 沫 Möt or Madh. They are usually classed as akin to the Kiangs 羌, but their light complexions and the fact that their towns Abragana, Thogara, Daxata, and probably Paliana are referable to Aryan roots seems to imply Aryan affinities.

Occupying the northern and western slopes of the Nânshân along the waters of the upper Hwangho were situated the tribe

Chinese tradition always identified the Si-kiang as the descendants of the Sam-miao, and here comes a curious coincidence with Hindû tradition; Kuru, the eponym of the Kurus who founded Kurukshetra, was the son of *Samvarua*, and the great epic of India is founded on the strife of his descendants the Kauravas and the Pandavas.

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of the Hwanyas, the Garinæi of our author, whose disappearance from history I have noted above. Associated with them were the people called by him the Rabannae or Rabbanaei. I can find no direct allusion to them in Chinese writers, but they seem to have left their mark in the local nomenclature of Kansuh. The original denomination from which Ptolemy devived his Rabannae was probably Dravanyae which we see in names like those of the river T'ao 洮, *i.e.*, Drav, a large affluent of the Hwangho in Kansuh flowing through the tribal territory, in the district of Lint'ao 臨洮 now Titau-chow, but a kiün in the days of Ts'in. It also seems to survive in the old territory of 隴 lung, the old name of eastern Kansuh, and in 梁 Liang-chow of the Yü-kung, which survives in the city of Liang-chow 凉州.

About the first quarter of the second century B.C. the Turkish empire of the Hiungnû or Kara-nûrs had attained under the Shenyu Maotun its greatest development. It included the greater part of northern Shansi, Shensi and Kansuh to about 37° N. Lat. Maotun and his successor Laoshang were threatening the south of Kansuh, and more than once surrounded P'ing-liang-fu. Meeting with serious reverses, they commenced to move westwards, and about 177 B.C. poured down into western Kansuh and what is now eastern Turkestan. They overran the country of the Hwanyas, defeated and drove out the Yuehti, and attacked Lowlan and the Wusun. For a time their southern frontier was the Nânshân and its western prolongation into the districts about Lobnor, *i.e.*, Lavâpa, Salt water (the In-shui 鹽水 of the Chinese). Although after a time the Chinese extended their influence over these districts the Turkish elements seem ever afterwards to have remained paramount; the Yuehti never returned to their old houses, and the constant warfare between Hâns and Turks depopulated the territories of the Hwanyas. Further west the advance of the desert encroached on Lowlan and the district about Lake Lob, though even now amidst its marshes survives, according to Prejevalsky, a feeble remnant of the old Aryans in the debased tribe of the Lobnortsi, sunk beneath the level even of their Mongolian neighbours.

West of the Hiungnû on the flanks of the Kasian mountains lay a nation of fair haired and blue eyed people, the 烏孫 Wusuns, Asii or Vasiani, *i.e.*, the Vasons from the root *vas* to dwell,

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signifying simply the "dwellers." They were pastoral in their habits, and raised horses of the celebrated breed the "western paragons" 西極. Their king was known as the 昆莫 or 昆彌 Kw'en-moh or Kw'en-erh, *Kuning* compared with Sans janaka, Goth.kuning; nor are other traces of Teutonic affinities wanting; one of their leaders who fell in the battle with Alexander is called by Arrian Satrakes, *i.e.* Sitrik; their king when the Chinese sought to open negotiations with them was 難兜靡 Nanthorm or Danthorm, his son was 大祿 Thorluk, his grandson 岑陬 Sham-t'su, Damdir. The name of the district Rangwik reminds us of forms like Ringau, Ringkjöbing, &c., so too other names of the tribes immediately in contact with the upper Jaxartes as given by Ptolemy tell of Teutonic associations. The Sûobêni, the Syêbi, the Asmani, the Sasones, the Tektosakes (? Teutosaks,) all have a Teutonic appearance, closely resembling the Swevi, the Ostmen, the Saxons and the Teutons of the European immigration. The physical features of the tribes seem to have survived amongst the Kirghiz of to-day, amongst whom in spite of their Mongol-Turkish origin red hair and light eyes are described as of not infrequent occurence*.

In Eastern Turkestan itself, especially in the Yarkand and Kashgar districts, the Aryan type of the settled inhabitants has been remarked by all recent travellers. Shaw on his visit was much struck by the marked difference between the towns' people and agriculturists, and the moving tribes of Mongol or Turkish descent, and General Mesny has told me that on his first introduction to a Yarkandese of rank he addressed him in French, so thoroughly was he convinced of his European origin. Notwithstanding the foreign influence to which it was subject for two thousand years the Aryan type in these districts has been very persistent. In Yuenchwang's time it prevailed everywhere to the south of Lowlan, and Khotan was steeped in Aryan tradition. Shaw describes them as having long faces, well formed noses, and full beards, and describes their affinities as being rather with the Iranic than Sanscritic branch; and this coincides with what I have remarked as to Kashgar being probably the representative of the "Rangha upon the waters,"

* So we may apparently accept the name Issêdones (Essedones of Pliny) as the equivalent of Gothic Westsætones, "West dwellers," to be compared with the Istævones, *i.e.*, West-wohner, of Tacitus.

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the sixteenth best created locality. Their weakness was not physical, but lay in their incapacity for concentration : the petty kings of Kashgar, Yarkand, Khotan, Lowlan and Kushi could do little against the strongly centralized powers of China or the Hiungnû, and so by degrees eastern Arya (to devise a name for a territory never sufficiently autonomous to create one for itself) lost its independence, its language and its traditions, and became transformed into Chinese Turkestan. Had a Cyrus risen amongst the Eastern Aryans the face of modern history might have been changed; but no power strong enough to check the Turkish invasion arose, and the dispossessed tribes poured down on Europe and destroyed the older civilization, to erect in its stead the states of modern Europe.

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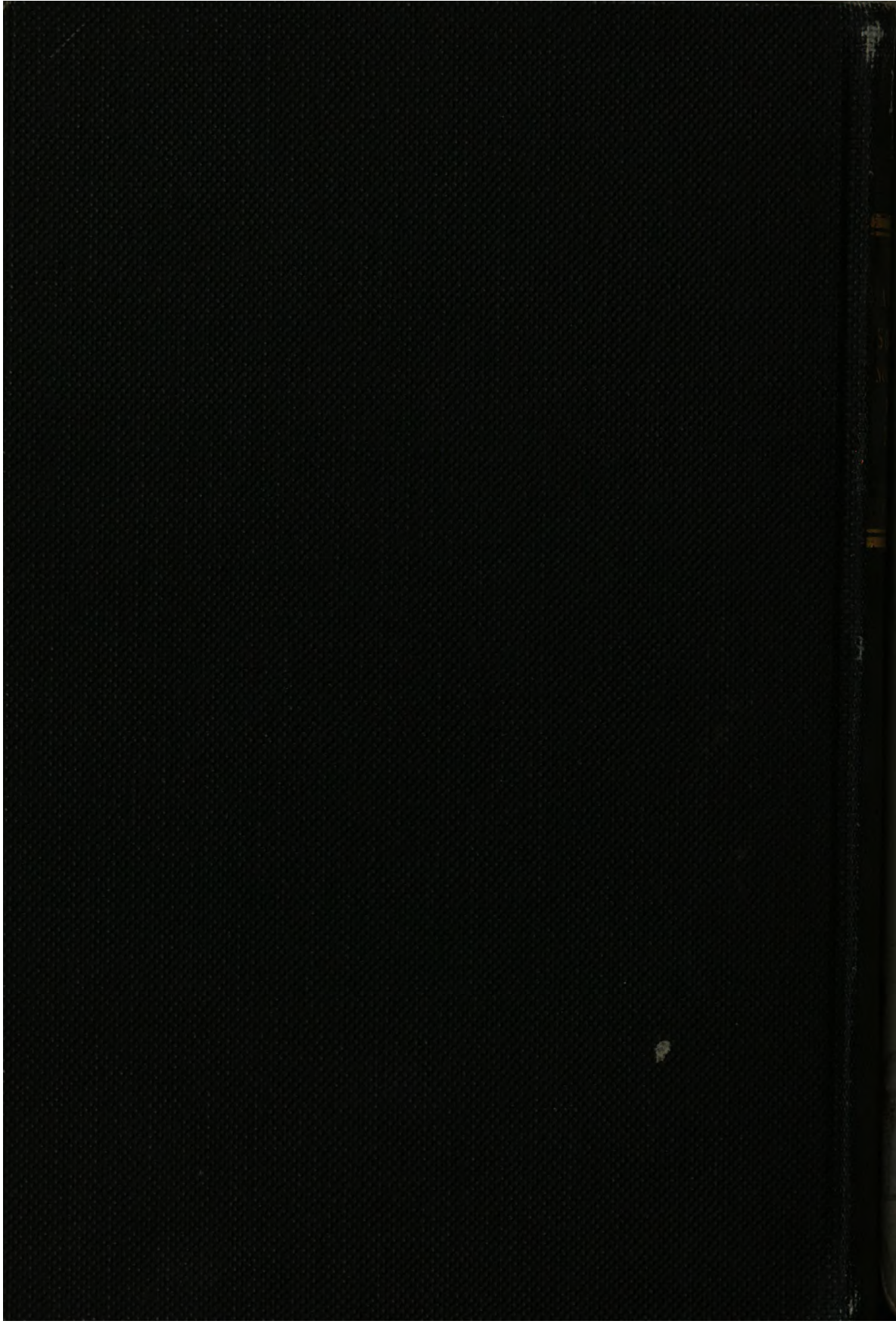




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