and speculation. If the above description of the irrigation of the plain and beyond should help those interested in the subject to form a clearer idea of its magnitude and value, the time spent in preparing this paper will not be in vain.

Journey to Sungp'\an.

By W. C. Haines Watson.

Part I.

The first part of my journey, from Chungking to Chengtu, is so well known that, beyond making a few preliminary remarks, I will confine this paper more especially to the road between the provincial capital and Sungp'an.

The distance to Chengtu from Chungking by road is, according to Chinese measurement, 1,030 li, divided ordinarily into ten to twelve stages. As, however, it is possible everywhere along the road for chair-bearers and coolies to transfer their burdens, for long or short distances, to be carried by men who are stationed at every village waiting to be thus engaged, the journey can be accomplished in seven days or even less. Should it be decided to proceed by the ordinary stages, the cost per man a day will be between 320 to 350 cash, each coolie to carry 80 catties weight, but the shorter the time contracted for, the higher the rate will run. I arranged for the whole distance to be traversed in eight or nine days at most, at a cost of 520 cash a man per day; in the winter, or cooler seasons of the year, the journey can be easily done in this time, but I started on the 1st of August, and the heat prevailing made it a very arduous undertaking. Without pressing need, therefore, it is advisable in summer
to take the ordinary stages, which entail an average daily march of 90 li, and this will be more readily understood when I state that the lowest thermometer reading taken at night during my journey was 89 degrees Fahrenheit. The inns along the road are, as Chinese inns go, fairly clean and comfortable, while such food as chickens, eggs, vegetables, etc. was always procurable. As for the road, although good in many places it is exceedingly bad in others, hilly parts being conspicuous most of the way. After a fairly steep descent from the village of Tsa Tien-chuang you reach the Chengtu plain at Lung Ch'uan-yi, a market town 50 li from the capital. From this point the road is paved with two parallel rows of stone, and the wheelbarrows, so much in demand as means of conveyance for passengers and goods on the plain, are first met with. The plain is so thickly populated—farmhouses with their plantations of trees occurring every 100 yards or so apart—that you see no sign of the capital until you are just upon the East Gate of the city itself.

The praises of Chengtu have been so often sung that it is only necessary for me to endorse the opinion of others as to its being one of the finest, if not the finest, city, from a European point of view, in the Empire. It was quite refreshing to see policemen, a force organized by the Viceroy Ts'en, stationed at the corners of each street, dressed in blue with numbers plainly embroidered on their coats in red; on their heads they wear straw hats, the ribbons of which bear the equivalent characters for “Chengtu Gendarmerie.” Each man was armed with a long wooden staff, which he brought up to “attention” when an official passed. It was the idea of Viceroy Ts'en to drill men at Chengtu, and, when they had thoroughly mastered their recruit exercises, to draft them off to the different cities of the Province, under an especially taught Chinese to act as Chief Inspector. In the carrying out of this scheme the parade grounds of the capital were fully occupied by bodies of men marching and counter-marching, while other parties were busy at the different rifle ranges. The principal streets of the city are well paved, broad thoroughfares, and it is the custom of many of the European inhabitants to ride bicycles all over the town. Inside the West Gate is situated the Tartar City, a most charming park-like estate but badly looked after; it is separated from the Chinese portion of the town by an inner wall.

On the 15th of August, all our preparations for the journey to Sungpan being completed, the porters and chair-coolies were sent on to Pi-hsien, where they were to await our arrival the next morning. We had decided to do the 120 li to K'uan-hsien in one day, and, as this was rather more than the coolies could be expected to do, we arranged to ride on horseback the 45 li to Pi-hsien, and there take our chairs to complete the remainder of the day's journey. On the morning of the 16th we left the capital by the West Gate, and, meeting our chairs at Pi-hsien, got into K'uan-hsien the same evening at 7.30. It was a hard day's journey, the li were long li, and, had we not ridden the first portion of the way, and so picked up fresh men to carry us on, could not have done the distance in the day. We had settled to take small chairs, with three bearers, for the journey to Sungp'an, in preference to riding on horseback, a decision which turned out to be the right one; for, although it is possible to ride the distance on ponies, it is certainly unadvisable on account of the terrible stretches of bad and dangerous road to be negotiated en route. The road from Chengtu to K'uan-hsien is across the plain, and the unpaved highway is fairly good though very dusty in dry
weather; after heavy rain, however, it becomes almost im-

passable. There is a rise of about 600 feet, but this is so gradual as only to be noticed by observing the flow of water in the streams. It is at K'uan-hsien where the hills close in and the mountainous country in the west of Szechuan begins in earnest. The town of K'uan-hsien is an important place, containing some 40,000 inhabitants, and the streets have a busy appearance though they are narrow and dirty. It is here, also, where the great and deservedly celebrated work of the irrigation of the Chengtu Plain was commenced by Li-ping, of glorious memory, and completed by his son.

The task which Li-ping set himself to perform was the division of the waters of the turbulent Min River by dams, to divert the stream into artificially constructed channels from which the plain receives an annual supply of water during the rice-growing season. These channels are drained each year, after the crops have been harvested, by damming up the entrances and thus re-directing the flow of water to the main stream. The dams and embankments, artificially made of parcels of stones kept together in bamboo baskets, are then renovated. So complete is the mastery maintained over a rushing river—which just above where the irrigation works commence was at least 300 yards wide at the time of our visit—that its waters may be diverted at will in all directions in the plain (the area of which is estimated at 25,000 square miles) or confined to one. In the early spring of each year there is the great festival day, when the Taotai of Chengtu comes in person to K'uan-hsien to open the irrigation flow and to worship at the palatial Taoist temple which an ever grateful Province has erected to the memory of the authors of this great work—a work of which only an engineer can appreciate the difficulties. The temple referred to is situated outside the West Gate of K'uan-hsien,

and for beauty, good repair and cleanliness it will hold its own with any in China. From the street the visitor ascends a wide and well-kept flight of stone steps, and, passing through a sort of outer court, is confronted by the arch and doorway of the temple confines. This doorway and arch are resplendent in gold and magnificent colouring, while the carving and sculpture are works of the best Chinese order. Up another flight of steps and you are in the courtyard of the building containing the gorgeous figure of Li-ping's son, called by the Chinese Wang Erh. Facing one another on either side of this courtyard are two extraordinary Crape-Myrtle trees—which the head priest told me we were over two hundred years old—trained and trimmed in exact imitation of the shape of two enormous palm-leaf fans. The leaves had just fallen when I visited the temple, so the Wonderful interlacing of the branches could be clearly seen. As far as my recollection serves, these two trees, the counterpart of each other, stood 25 feet high with a breadth of 10 feet, and they were kept symmetrical by having the ends of the branches bound round each other in such a way as to at first sight look as if bamboo had been used for the purpose.

At the back of the first hall is another courtyard, this time forming the approach to the building wherein sit the images of Li-ping himself and of his wife, the mother of Li the younger. They are seated in the usual stiff manner—that Chinese deities are wont to affect—Li-ping on his wife's left—and the artist has made the lady look well on the shady side of forty. Just outside this hall I noticed two magnificent large bronze perforated urns of the early Ming dynasty, perfect in workmanship and condition. These priceless specimens of a lost art are well worth the study of a competent antiquarian. From Li-ping's hall through
some side courts to the left, full of beautiful and well-cared-for flowers artistically arranged, is situated the celebrated temple for childless and barren women. It is a large hall wherein are enshrined all the goddesses supposed to be the guardians of women, and the many little babies' shoes that lie at the feet of the images—the votive offerings of those whose prayers have been granted—show the pathetic side of pagan worship. In fact, the accusation of callous ingratitude so frequently made by foreigners against the Chinese is discounted at K'uan-hsiu when one sees the numbers of poor people who come from miles around to burn their little sticks of incense at the shrine of Li-ping and his son, out of gratitude for the benefits which their irrigation works have conferred, while their memory has been revered and honoured throughout Szechuan for over 2,000 years.

Outside the South Gate of K'uan-hsiu, on a rocky promontory—formed by the cutting through of the solid rock cliffs to allow of the passage of water of one of the irrigation channels—is another, though smaller, temple, dedicated to Li-ping's son. From a balcony the tremendous rush of water through this rock channel can be well observed, and it is wonderful to see how timber rafts are navigated through the narrow cutting. For anything but rafts the passage is quite impossible, and the head Taoist priest of the temple told me that fatal accidents to those in charge of these were very common. It was really exciting to see the rafts come rushing past at a speed of quite 15 knots an hour, creaking and straining amidst a foaming torrent, where the slightest miscalculation on the part of the steerer meant being dashed to pieces against the perpendicular sides of the cliff, those on board who were not engaged in keeping the raft clear crouching down in pardonable fear and trembling.

The West Gate of K'uan-hsiu is situated some 200 feet higher than the busy portion of the town, and one of the grandest coups d'oeil I have seen in China can be obtained from its portals; to the right, mountains rising successively one above the other until lost in the clouds; to the left, and stretching as far as the eye can reach, one of the most fertile and perhaps the most populated place of its kind on earth, the wonderful Chengtu Plain. In front you have the river, whose clear blue waters are divided by the white stone embankments of the irrigation system and islands covered with waving tufts of grass; beyond which, amidst well wooded and undulating hills, nestle clean white farm-houses with open patches of grass land, the grazing ground of numerous herds of cattle. The whole makes a picture of which the beauty is not likely to be forgotten.

Leaving the city of K'uan-hsiu the Sungp'an road passes Li-ping's Temple and the fine rope bridge, the An Lan ch'iao. The bamboo ropes of which this bridge is made are suspended across the river: it has a length of 322 paces, a width of 8 feet, and is supported in the middle by one stone and three wooden buttresses. At both ends are built strong stone approaches, on each side of which stand five perpendicular beams or windlasses, and around these the ten bamboo ropes forming the railings of the bridge are wound and can be tightened or loosened as desired. Horizontally, on the ground, are also laid beams to which are fixed, on the same principle, the ten bamboo strands on which are laid the planks for flooring. These planks are kept in position by two other bamboo ropes running the whole length of the bridge above the flooring, which they secure by being fastened to the strands below. The bamboo ropes used for the bottom and sides of the bridge are 6 inches in diameter; and when people walk over it, or during high wind, the
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whole structure sways in a most disagreeable manner. Constant supervision is necessary to keep the bridge in repair, and there is not a nail or a piece of iron employed in its construction. The road across the An Lan ch'iiao leads to Mou-tung Ting and Tibet.

A few li further on the road you cross a similarly made, though smaller bridge, the Li-sha ch'iiao, which I measured to be 240 paces long from end to end. Proceeding thence along the side of the hills forming the left bank of the Min, you suddenly leave the main river and ascend a small path bordering a tributary which runs through a beautiful narrow gorge to Yuchi. The hills along the roadside showed signs of coal, and there must be quite a large output from the mines already opened in the vicinity.

A curious and happy method, which was new to me, of dealing with coal "slack" is here practised: a large pit is dug, and the slack, after being thoroughly soaked in water, is poured in and a cover put over it. A sort of kiln is thus formed, fire is introduced, and the slack allowed to smoulder until it is converted into a solid mass of coke, which is then broken up and sold for fuel. Below us, on the water's edge, I observed some lime-kilns, which, however, turned out but inferior stuff, made from the limestone boulders taken from the river-bed. Along this stretch of road, or rather path, are established depots for timber which is here bound up into rafts for transport to Chengtu, etc. It had been raining heavily during the previous night, and, as it continued wet on the morning we left Ku'an-hsien, we started late, arranging to go that day no further than Yuchi. The latter place, though large, is not a very prosperous looking village, built in a hollow and surrounded by hills of about 1,200 to 1,500 feet high.

18th August.—After leaving Yuchi we proceeded up a ravine for a short distance and then commenced the ascent of the Yang-zi ling, a pass which the boiling-point thermometer showed to be 2,100 feet above Yuchi. The ascent was a fairly steep one and took about two hours to climb. At the gap we found a temple and rest-house in one, and the road straightway descends the other side of the range. As we went down a fine view of the valley below was obtained: the surrounding slopes were planted with Indian corn, and beautiful wild flowers, growing in profusion, scented the air. The Min River again comes into sight and the road leads down to its banks at the village of Yin-ching-wan. This place has quite a big timber market, the whole foreshore being littered with cypress logs, which have been brought in from the interior, and they are floated down the river from Yin-ching-wan to Ku'an-hsien. We are now fairly in the Min Gorge, while the river itself has become a mountain torrent, rushing and foaming over large rocks and boulders. How sick and tired of this same rushing stream does one become, seldom losing sight of it and never leaving its gorge the whole way to Sung'pan! A few miles on from Ying-ching-wan you come upon the first bamboo rope system of crossing the river, though it afterwards became a common sight. Two ropes are here suspended across the stream from two wooden platforms 15 feet high, one on each bank of the river. The distance over at this point is about 300 feet, and the bamboo ropes measured 10 inches in circumference. The person wishing to cross is supplied with a length of hemp rope, to which is attached a runner of about a foot long, made of thick split bamboo. He mounts the platform, and, after securing the runner round the suspending bamboo hawser with his length of hemp rope, lashes himself firmly
to it by passing the remainder round his waist and making two loops for his legs. When thus properly secured he throws his right arm over the runner, jumps off the platform and slides down the slack of the suspending bamboo hawser. The impetus of the downward rush brings him up to within 20 feet of the opposite bank, and this distance has to be traversed by catching hold of the hawser and hauling along hand over hand. I timed a man crossing the river in this way in well under a minute; and, although it looks a pretty stiff undertaking, there is really very little danger.

The mountains on every side of us were well covered with trees, as were the many ravines breaking in from the hills. Butterflies, large and small, of every colour of the rainbow, kept flying in numbers across our path, but we saw very few birds. The halting-place for the night was the village of Hsiu-wen-ping, which we reached, after a good day's tramp, at 5 p.m. 29th August.—Shortly after leaving Hsin-wen-ping the road, which up to then had been easy, began to run up and down with monotonous frequency, the hill-sides forming the river-bank or gorge, thus making our passage along much slower. Added to this we had our first experience of the extraordinary difference in the length of the Chinese mountain li, a difference which lasted all the way to Sungp'an, so that it was impossible to make up our minds on a reported-distance basis one day how far we could proceed on the morrow. Sometimes we would walk for an hour or an hour-and-a-half and be told we had come 10 li, another stretch taking half the time would place as many as 15 li to our credit, while once it took us over eight-and-a-half hours to get over 35 li, going very consistently the whole time. The distance between our starting-point to-day and Wen-Chuan Hsien is calculated at 60 li, but it is certainly 90 or even 95 if an inch. Half-way out the road became very bad, with long stretches cut out of the sheer cliff to negotiate. In one place there was hardly room for my chair to pass, and I was suddenly made aware of the fact by being heavily bumped against the inside rock of the roadway. The bearers staggered, and for a moment I thought chair and all were over the side—which meant a fall of over 200 feet sheer into the rushing torrent beneath. From that day forth I was seized with a desire for walking exercise whenever such places appeared in front of us, and they happened with most objectionable frequency. We met many coolies on the road carrying loads of timber on a peculiarly made pei-tzu for balancing their unwieldy burden; we also came up with a mule-train taking up tea to Sungp'an under the charge of a party of Haifans; afterwards, caravans of 25 to 30 mules carrying down wool and medicines were common, though it is a mystery how even these sure-footed animals with their packs can possibly pass many of the difficult and narrow pieces of road. That they do come to grief sometimes, however, is shown by the carcasses of animals lying smashed up at the bottom of cliffs, the sight of which made us quite satisfied that we had not selected horseback for our conveyance. It is most awkward when traversing a portion of road cut out of the cliff side to suddenly hear a tinkle of bells, shortly afterwards to be followed by the appearance of a mule, then another, round the corner, while their attendants are perhaps some distance behind. Seeing that the mules cannot turn back, one's first thought is to beat a hasty retreat, but this is not always possible—on account of people coming up behind—or dignified. A kind Providence, however, has arranged that there is always a small widening of the road somewhere near, and there you crouch while the mules pick their way past without taking the slightest notice of
one's probably perspiring presence. Luckily these inconvenient encounters are rare and can be avoided by having a man in front to warn any advancing cavalcade.

Ten li out from Hsin-wen-ping it was brought to my notice that there was a jade mine in the vicinity some 30 li inland. I bought a few specimens, which showed the jade to be of an inferior kind, and was told that the daily output of the mine was from four to five piculs, the stone being worth, in the rough, about 75 to 100 cash a catty. Further on we reached the village of So-Ch'iao, so named on account of a bamboo suspension bridge across the river. I was informed that the way over this bridge led to a range of hills called P'ao Shan, where there is a silver mine. Nei Cheng-kuan, formerly Kansuh Titaï, had considered it worth working, and was about to start operations when his death occurred. Nothing has been done since, however, to open the mine, which is distant 200 li from So-Ch'iao, over a road too difficult for horse or chair, and it can only be reached on foot.

We arrived at Wen-Chuan-hsien, our stopping-place for the night, at 6.30 p.m., after a very trying day's journey. The town consists of one street of poverty-stricken appearance, and I quite believed the Magistrate when he pathetically explained to me that his billet was considered one of the worst catches, officially speaking, in Szechuan. The population of the place I would estimate at 3,000 at most. The upper part of the town, where the Hsien's Yamen is situated, is almost deserted, and therefore comparatively clean; at the north end is a bamboo suspension bridge which I measured to have a span of 130 paces, built on the same principle as those at K'un-hsien though having no support or buttress in the middle. The hills are fairly well timbered with fir trees, and the water in the river is here like a mill race, caused by a steep, observable fall.

20th August.—On leaving Wen-Chuan-hsien the road becomes difficult on account of limestone rocks and boulders, apparently washed down by the mountain torrents during floods. It was difficult to see how this could have been done by the brooks, which were all these watercourses were when we passed, but I was told that during really heavy rains the path was entirely blocked to travellers on account of the volume of water flowing down from the mountains. Traces of once large and flourishing villages remain in some places in the shape of a few dilapidated huts, showing how well such inundations have done their work. Perched on the top of a height was the first Mantzëi village seen from the road. The architecture of these square, stone-built edifices, peculiar to the aborigines of these districts, with their high towers, said to be for defence, have been often described, so that we did not think it worth while to make the ascent to the well-nigh inaccessible places where these strange and isolated people have built their houses. We also commenced to find, at frequent intervals, the ruins of former Mantzëi habitations, which made it plain that the encroachments of the Chinese had been resisted to the last. The houses of the latter race are, or rather were, built for defence, and the ruins of several of these could tell many a story of bloodshed and massacre were they able to talk. The Celestials who live along the road have adopted the Tibetan square, stone-walled and flat-roofed style of house, to better withstand the violence of the wind, which at times blows through the narrow gorge with great violence. The outer walls of these houses are built of shale—everywhere plentiful—but the Chinese retain their dirty wooden interiors, blackened with soot. The mountain Chinese are much finer and stronger-looking than those of the plains, and, although here and there are to be seen women with bound
feet, the majority do not bind, are strong and healthy red-cheeked lasses, but dirty and slovenly to an extreme. In the towns, however, one observes a distinct falling-off in the physique of the inhabitants, both male and female, which can be traced to the usually more confined mode of life and the freer use of the opium pipe. Indian corn is the chief food of the people, and I was surprised to see the important part played at table by the common potato, which is eaten *au naturel* and in the form of cakes. Enormous round wheat-flour *galettes* were put away with great gusto by our following, who, however, frequently bewailed the absence of their beloved rice.

At noon we came to a small collection of huts, and the road here leaves the river to take a short cut over a steep hill, on the opposite side of which, as you descend to rejoin the Min, is the extraordinary bank of sand described by Gill. To-day, too, we met the first herd of yaks, although the heat was by no means great, the poor beasts were panting most distressfully. The town of Wei-Chow was reached at 3.30 p.m., and we judged it to be, for this part of the world, a fairly prosperous centre. It could be more aptly described as a large enclosed village, the wall being built up the steep side of a hill, at the foot of which are the shops and habitations of the people. At Wei-Chow you branch off the Sungp'an road for Li-fan-ting, crossing the Min River by a bamboo suspension bridge, and bearing in direct west. At the close of an exceedingly tiring day's travel we put up for the night at the village of Ching-po.

21st August.—Leaving Ching-po the road is very bad for a distance of 10 li or so, when the gorge begins to open out a little, forming valleys, the crossing of which was a great relief after being cooped up so long in the narrow portion traversed. On the other side of the river are to be seen several Mantei villages, so high up, however, and seemingly so inaccessible, that the proper approach to them must be from inland. They are situated too far away from the road for any human life to be observed, though the cultivation of wheat, Indian corn, etc. could be recognized through our glasses. In fact, so far we had seen very few of the Tribesmen of the different clans who inhabit the country above and to whom I shall have occasion to refer later. We entered the Mao-Chow valley at 4 o'clock in the afternoon, but, as the road skirts round the southern limits in following the bend of the river, we did not reach the town itself till 5.30 p.m. The valley is about 3 miles long by one-half broad, surrounded by mountains 2,000 to 3,000 feet in height, and is most picturesque and striking, if not beautiful. The river here flows smoothly over a sandy bottom, and, as on the day that Gill saw it, there was the fisherman with his bamboo rod and reel placidly fishing from the bank. When we passed, the wheat, which was everywhere almost ready for reaping, shone out in its golden splendour, while well up the hill-sides were planted the more sober-looking crops of Indian corn. Paths, ascending the hills and plainly outlined in white, were observable in all directions, showing that Mao-Chow is the centre and market for the surrounding mountainous districts. The town itself is a poor-looking place, but on the northern side lies a suburb (*wai ch'eng*) in which the number of respectable Kung-Kuan go far to prove that many are enabled to live in comfortable circumstances through its trade. What struck us most, however, was the filthiness of the inn at which we stayed, and I may here say that we invariably found that the larger places *en route*, where better inns might be reasonably expected, could never produce anything to compete, either in cleanliness or comfort, such as it was, with the lodgings obtainable in
the villages. A mile outside the North Gate, branching eastwards, is the road to Shih-Tsuen-hsien and Chung-pa, now become an important route for merchandise, on account of the heavy likin charges levied at K'uan-hsien on goods passing down from the North. This being the point where the teas destined for Tibet, grown around K'uan-hsien and Shih-Tsuen, meet on the journey to Sungp'au, there are established large receiving depots in which the tea is stored ready for despatch, that from K'uan-hsien in matted packages containing 120 catties each, the Shih-Tsuen kind packed in similar, though smaller, packages of 66 catties each.

22nd August.—Bidding good-bye to our uncomfortable quarters at Mao-Chow we continued our journey, and, after going about 5 li, dived once more into the Min Gorge. On looking back we saw snow on the higher mountains, but surmised it had fallen during the previous night, as it had been raining at Mao-Chow. The road became absolutely atrocious and the going most difficult—now on the level of the river for a few yards, now running up and along the sheer cliff-sides and then down again. In short, the road between Mao-Chow and Tie-chi is the worst and most difficult on the whole journey. In many places it is broken, and supported along the cliff by beams of timber and paved with rotten planking, while in others it was nearly obliterated through landslips. I shall long bear the unpleasant recollection of one place, about 200 yards of crumbling path of not more than a foot wide with a clean drop of some 200 feet on to rocks below. A gang of men were busy repairing the damage, and they had a collecting-box handy, into which every passer-by, I am sure, would gladly pay a small donation. I know I did so very willingly, in the hope that they might have completed their work before we had to traverse the same spot on our return journey. The country about, too, had changed for the worse, and instead of well-wooded hill-sides were bare limestone precipices, covered here and there with scrub and small fir trees. The rushing water of the river, now heavily charged with lime as it broke over its rocky course, added to the cold desolation of a scene in which the only sign of life was a flight of blue pigeons. These pigeons may be described as half wild and half domesticated, as, although most of them have their nests in the cliff-sides, yet the villagers hang baskets under the eaves of their houses, where many nest freely. The young birds are secured before they are able to fly, and make a valuable addition to the limited menu of these excellent people. We also saw a large black variety of rock pigeon, but could never get a shot at one. Ruins of former homesteads were in plenty along the road—whether Chinese or Mantzu I could not discover—their unroofed, square rooms being sometimes used as gardens. Elsewhere, the flat, solid roofs of houses occupied by Chinese were utilized for drying the just gathered Indian corn, whose orange tint lent a bright colour to the dismal surroundings. Crops such as wheat, peas, etc., instead of being left to dry in the fields after reaping, are hung upon large wooden framework structures, a system at once effective and safe in preventing loss or damage in case of rain or damp. Our destination for to-day was the small hamlet of Chang-ling, which we reached at 6 p.m. The only inn, dark and dismal, was situated in a hollow, an overhanging cliff on one side, on the top of which was built a collection of ancient-looking houses.

23rd August.—We left Chang-ling at 6.30 a.m. and proceeded along an up-and-down path for some 10 li to Liang-Ho-K'ou, where the Liu-Hua Ho, flowing from the west, joins waters with the Min. The latter here takes an
almost rectangular bend to the north, and is confined by a
narrow precipitous gorge: the tributary has a much
larger volume of water at the junction than the main
stream. This portion of the Min Gorge for 10 li is frequently
impassable for travellers, on account of the wind which blows
up, as through a funnel. During bursts of these wind-
storms men and mules are often blown off the high, narrow
stone path to instant destruction below. We were told
that had we arrived the day before our passage would have
been blocked, and it was quite apparent that some stoppage
of the traffic had occurred, pro tem, by the numbers of
carrying-coolies and mules met with on the road. As it
was, the stiff, gusty breeze we encountered made one readily
believe the difficulty of getting through during a really
strong blow. I have remarked before on the wonderful way
in which the loaded mules negotiate the difficult passages,
and I now say it is equally marvellous how the carrying-
coolies get along, burdened as they are. Many of these
misery-existing men toil along day after day with a load of
240 catties of tea—that is, two large packages—on their
backs, while women and boys are seen bearing the smaller
66-catty bundles. Poor wretches, with their tufts of wool to
wipe the dust from parched lips and their rings of bamboo to
scrape the sweat of hard labour from off brows and arms.
Well may they give the peculiar whistle of relief after
planting down the propping-stick, carried to ease their
backs, from the weight of their burdens when resting.
Badly paid, badly nourished, and with no excitement in
their life of toil, beyond being always on the qui vive to see
that they are not overcharged a cash or two for their food or
opium allowance, or done out of the verminous pu-k'ai, their
only bed-clothing. When these things happen the worm
turns indeed, and the tired, broken toiler will burst forth into
such a flame of vituperation that the immediate neighbour-
hood becomes lurid to an extent that gives reason for
congratulation to the bystander for not knowing sufficient
Chinese to understand the sentiments and requests expressed.
In bitter irony, too, are scrolls hung up everywhere to proclaim
good wishes to all: “Magnificent Prosperity await you”;
“Wealth and Happiness to him who rests beneath this
roof”; “The Hall wherein are Virtue and Surpassing Joy”;
“The Delights and Prosperity of Spring are Yours,” and
hundreds of high-flown sentiments of a like nature, for the
benefit of those who can never hope for anything of greater
value than the opium pipe.

It had been our intention to reach Tie-chi that day, but
we had quite enough of travelling when we arrived at
Shui-K'ou-Chib at 5 p.m. The last 10 li were up a stiff
ascent of some 1,200 feet, very hard going, away from the
course of the river, which, however, remained in sight. On
the top of this ascent the country opens out somewhat, and
there we saw pheasants for the first time, though the cover
was very thick.

24th August.—A beautiful morning when we left
Shui-K’ou-Chib, and about 5 li out we came upon a lot of
pheasants, the cocks different in plumage from the common
Chinese bird in being without the white ring round the
neck, having shorter tail feathers and being smaller. Early
as it was, the young birds were well grown and strong on
the wing, and we committed the heinous offence of shooting
a few for the pot as a welcome addition to our commissariat.
From what we observed, both in going and returning 15
days later, a good shot should make a grand bag, shooting
over an easy country of cultivated fields. Tie-chi came
into sight below us shortly afterwards, and we descended by
a path which gave us a capital view of the town. It is a
JOURNEY TO SUNGP’AN.

small place, square in shape, with a wall forming three of the sides, the fourth side being a sheer precipice with a drop of some 400 feet. The town is built on an inclined ledge or plateau, the greater part of which was under Indian corn cultivation; the houses are few in number, the ground within the walls being mostly given up to vegetable gardens. The high road passes through Tie-chi, and, after an easy ascent upwards, descends immediately again to the river-bank. Standing on the summit where this descent (the Wu-pantze, 650 ft.) begins, a splendid view is obtained of uplands rising to about 4,000 feet above the river, the lower slopes being thickly cultivated. At the bottom of the Wu-pantze, and after passing the village of Hsiao-Sha-wan, the road is again shut in by the Min Gorge. At 5.30 p.m. we reached the village of Tai-ping, where we decided to stop for the night.

25th August.—Leaving Tai-ping at 6.30, we traversed a comparatively good road which lasted all day and until we got to Chen-Chiang-Kuan at 5.30 p.m. The carrying-coolies being far behind, it was decided to put up at this village for the night. We had some difficulty, however, in finding lodgings, as the place does not boast of a respectable inn, but eventually we were able to get possession of a room in a private house, which we gladly occupied. Nothing of interest had been seen during the day, and we were getting more and more tired of the Min River and its continuous gorge. The sides of the hills were steep enough to make it difficult to shoot, although we frequently heard the defiant crowing of cock pheasants. Moreover, we were now some 8,000 feet above sea-level, and the clambering up hills at this altitude very soon becomes fatiguing. Grazing along the roadside were flocks of sheep and goats, while the ungainly looking yaks were getting quite plentiful.

I also noticed a breed of very small cows, not much bigger than a Newfoundland dog, but, all the same, well-shaped and handsome little beasts. Here and there were poppy fields in bloom and in full pod, despite the lateness of the season.

26th August.—We left Chen-Chiang-Kuan at 6.30, the air being quite chilly and fresh. To-day we commenced to meet with HsiFans, who were driving cattle laden with medicines, intended for sale at the different villages, or carrying purchases back to their mountain habitations. The country begins to open out, showing that we are getting to the top of the uplands: the slopes of the hills are of a more gentle gradient on every side, while there are no high mountains towering above us as formerly. One can see, too, that one is getting within the sphere of the Llama by the prayer-flags fluttering from poles in the villages along the road. We arrived, after doing a very easy stage, at the village of An-Huang-Kuan at 5.30 p.m.

27th August.—With only 50 li before us to reach our journey's end, we left An-Huang-Kuan at 6.30 a.m., the road getting better and better as we proceeded. 15 li this side of Sungp'au the Min Gorge opens out for good, and you traverse a thickly cultivated valley until, turning a sharp corner, the town, or rather at first the top part of the wall of the town, comes into view about a mile ahead; you pass a green parade ground with barracks for troops, and shortly afterwards enter the gate of the outer city of Sungp'an. Coming in to the town by the South Gate the road crosses the Min River by a covered bridge. The Sungp'an Ting had kindly prepared a clean and roomy inn for our reception, where we arrived in excellent health and spirits at noon. The journey from Chingtu to Sungp'an was thus accomplished in 11½ days, without a mishap of any kind,
and, with the exception of a few hours' rain in the morning at K'uan-hsien and Mao-Chow, in perfectly fine weather.

The following brief but interesting note on the flora of the district traversed was given me by my travelling companion, Mr. E. H. Wilson:—“From K'uan-hsien to Wei-Chow the flora is interesting, shrubs and herbs abound and the tops of the mountains are clad with remnants of coniferous forest. From Wei-Chow to Tie-chi the flora is excessively poor, plants of a xerophytic character predominating. The genus artemisia (wormwood) form fully three-quarters of the vegetation, and it is associated with plants that can withstand extremes. The Henbane and Thorn-apple are the commonest roadside weeds. The nature of the rocks and the strong winds which prevail are mainly responsible for the aridity. Whenever limestone appears, and it frequently does high up, remains of forest are still to be seen. Above Tie-chi the Min valley widens somewhat and the mountain sides are clad with dense scrub. Genera and species are still few and artemisia constitute still the bulk of the vegetation. A couple of species of spirea—a fine yellow flower—elemis, the handsome Buddleia variabilis, and Caryopteris Mastacanthus, together with various Leguminosem are the principal shrubs. Herbs are plentiful, especially members of the mint family (Labiatee). Two common shrubs growing in the shingle and sand of the river-bed are Hippophae rhamnoides and Myricaena Germanica; Populus euphratica and Willows are the common trees of the roadside. Beyond Sungp'an the mountains are more or less rounded and covered with grass. Herbs are abundant, especially Gentians, Aconites and various Composites. Two species of Spirea, Potentilla fruticosa, and various Leguminosem form enormous heaths from 10,000 to 12,500 feet. The steep and more rocky mountain sides are clad with conifer forests, composed almost entirely of two species of Spruce and a Juniper. All these are valuable timber trees, and nearly all the houses both in and around Sungp'an are built of them. Rice ceases at K'uan-hsien (2,280 ft.) and maize at 8,500 ft. Beyond this the crops are wheat, barley, oats, peas and broad beans. Black barley is a peculiarity of Sungp'an, and flax (Linum usitatissimum) is cultivated for its oil. The Irish potato is largely grown, and the tubers have an excellent flavour. The opium poppy is sparingly cultivated by Chinese and Hsifans; at the time of our visit it was in full flower. Apples, pears, apricots and peaches are cultivated around Sungp'an, but the commonest fruit tree of the Min valley is the walnut.”

PART II.—TIBETAN BORDER.

Sungp'an, according to the “Szechuan Chih,” or Provincial Record, was originally a Chinese Military Post, and it is only of late years that it has sprung into prominence as a sharer with Tachienlu of the principal trade with Tibet passing through the Province of Szechuan. The city is situated in the north-west corner of Szechuan on the upper waters of the Min River (whose source is some 35 miles beyond to the north), at an altitude of 9,700 ft. above the level of the sea, and is one of the border towns of China that are linked with the uplands of the Amdon or grass country of N.E. Tibet. It has, however, one serious rival as regards trade in Tao Chow in Kansuh, but is slowly encroaching on the former local monopoly of that place. The town is most picturesquely located in a valley, the hills on either side rising sharply from 1,000 to 1,500 ft. in height, the slopes of these hills being everywhere under cultivation of wheat.
oats, with here and there green peas. In August, when I saw it, the landscape was one blaze of yellow grain. The Min River, which flows down the centre of the valley, cuts through the middle of the town, and it is not much more than 25 yards wide at its broadest part, and in places narrows down to as little as eight, but nowhere could I discover a really fordable spot. The town is enclosed by a wall, in fair repair, with four Gates—N., S., E. and W.—and this wall runs up the side of a steep hill, so that the West Gate is some 1,000 ft. higher than the other three, which are, with the business houses and chief inhabited quarter, built on the flat. Some 250 ft. up the hilly portion of the town is the Yamen of the Ting official and a small cluster of houses, but with the exception of these, a few huts and a temple, the steep incline is under cultivation. The one long street, extending from the North to the South Gate, about three-quarters of a mile long, is occupied mostly by shops in which are displayed for sale native cotton goods, sheep-skins, provisions, clothing and medicines, with here and there a few skins of animals brought from Chengtu and the south for sale to the tribesmen; here, too, are the usual tea and eating shops and the Imperial Post Office. The first thing that strikes a traveller is the new appearance of the houses, all of which are built of wood, with porches curiously and not unhandsomely carved, while the establishments still under construction pointed to a flourishing condition in the carpentering trade. This energy in the building line is explained when one hears of the great fire which took place in the city in October 1901. The conflagration is said to have completely destroyed two-thirds of the whole town, and it evidently did this damage if the few old-looking houses represent those that were saved. Outside the North Gate is a suburb, where are to be found a number of flour mills, the horizontal wheels of which are driven by the river-water diverted on to them by dykes. In parenthesis I may mention that the horizontal-wheel system for turning the grindstones of flour mills is everywhere adopted in this district. Through the East Gate and across a bridge over the river is the road to Lung-An-fu and An-ping. Sungpan is the furthest point where one can travel without being supplied with tents and camping-out paraphernalia; beyond, except on the Lung-An road, you have done with such conveniences as inns, while the Hsifan villages at which it may be possible to get a night's lodging have, at best, nothing to offer but a high-smelling apartment common to all, wherein it is advisable not to risk being overwhelmed. The town itself is of small size and contains, at most, a Chinese population of 3,000 actual residents, but this figure is less than half of the number always lodging within its precincts, the majority being represented by countrymen who visit Sungpan for purpose of petty trading in food-stuffs and sundries. The official figures of the resident population for the whole district taken a short time ago were as follows:—

The City of Sungpan... Houses 1,082. 
Males 1,570 
Females 1,300

On the Eastern Road to Mutung-tun... Houses 140. 
Males 194 
Females 142

On the S. Road to Mao-Chow border... Houses 320. 
Males 393 
Females 312

On the W. Road to Yang Chang-lo... Houses 345. 
Males 379 
Females 310

On the N. Road to Chai Kuan... Houses 2,132. 
Males 3,220 
Females 2,972

Living elsewhere in the Sungpan District... Houses 2,921. 
Males 5,726 
Females 5,000

Grand Total for the Sungpan District... Males 11,519 
Females 8,941

... 20,458
I have every reason to believe that these figures are, with the exception, perhaps, of the item for those Chinese living amongst the Tribesmen, fairly approximate.

Sungpan has been the scene of constant fighting between the Chinese and Hsifans, and a few years ago the latter actually succeeded in capturing the town itself and held it for a short time. On that occasion the chief civil official was killed and the Brigadier-General was only just able to escape away under cover of the darkness. The whole attack took the inhabitants by surprise, and for some years afterwards none but Chinese were allowed to be within the gates of the city between sunset and sunrise: this rule has now been rescinded. Properly speaking, and on paper, the whole of the Sungpan District Tribesmen are under the jurisdiction of the Ting, who has the rank and title of a Fu; but this official told me that he seldom interfered, except in cases happening in the city itself, as it was found to work more smoothly to leave these people to the care of the different Tu Ssu, or Headmen, who are appointed on the Fu's recommendation and made personally responsible for the good behaviour of their sections. For the past few years peace has been well maintained under this system, and now the Chinese and Tribesmen, in the near vicinity of the city, are assimilating one with the other more and more, though there are still outbreaks happening in the more remote districts, requiring troops to be sent to restore order. These commotions arise owing to the natural lawlessness of the Tribesmen and to the enmity felt for the Chinese where the full pressure of their inevitable and overpowering encroachment has not been experienced. That the Celestial considers himself the ruler, and is looked upon as such by the Hsifan, is undoubtedly evident, and the friendly intercourse before mentioned is perhaps only so mutual about Sungpan; but there you see Chinese and Hsifan farming the same field, living peacefully together in the same house, treating each other sympathetically and on an apparent footing of equality.

The chief civil Chinese official is the Ting, and this gentleman, Huang ta-jen, is of a different sort from most Chinese mandarins, in so far that he scorns the use of a sedan chair, is seen superintending in person any public works on hand, and regularly takes his daily riding exercise. The Ting's emoluments—about Tls. 2,000 annually, he told me—are very small considering the work and responsibility of his post, he having frequently to make long trips into the country to hear and settle Chinese claims. Luckily he is young and energetic, and his lot does not seem to lessen a gaiety which is as refreshing to meet with in a Chinaman as it is rare. The Chentai heads the military roster, and his billet, too, is by no means a sinecure, if the duties which he is supposed to perform are properly carried out. For some reason this appointment is held by a very old man, who is almost blind; so, if suddenly called upon to take command of any expedition in this very difficult country, he would, through infirmity, be unable to go. The force under him consists of 10 Ying, or regiments, of horse and foot, principally the former, and his command extends from Kuanhsien on the Southern Road with a detachment at Lung An-fu and another at Anping. The old gentleman was most disconsolate over his position and confided to me that the whole 10 Ying together did not muster more than 1,800 men. He lives alone without his family, for he said it was impossible to bring them to Sungpan, and his miserable Yamen is by no means suitable to such a high official. The Chentai
also told me that his stable consisted of one pony, which
he dare not ride himself and was quite solicitous to
lead to me.

Europeans can live very well at Sungp'an, and food is
both cheap and plentiful: capital beef, mutton, poultry of
all sorts, milk and butter are always obtainable. There is
also a very delicate little fish resembling a dace, caught
in the river; and in season partridges, pheasants and hares
can be procured in the market. For vegetables, I noticed
excellent potatoes, peas, cabbages, turnips and carrots;
fruit, however, was neither plentiful nor very good, and
I only saw pears, peaches and a small kind of apple.
Mutton and beef sell for 25 to 35 cash a catty, a quart of
rich milk can be bought for 20 cash, fowls 100 cash each,
potatoes 10 cash a catty, and I heard that in winter a
pheasant could be purchased for 25 cash. Sheep and pigs
are slaughtered in the open street by butchers, and a
grimsome sight is always seen round their stalls, where
numbers of dogs of all sizes and shapes congregate, with
their thick coats matted with the blood that has dripped
on them from freshly killed animals, slaughtered with
the knife.

The environs of the town are most interesting, and in
places the scenery is really beautiful. To get about, however,
it is almost necessary to ride, since the climbing of hills on
foot in the rarified atmosphere is both tiring and fatiguing to	hose not accustomed to it. One of the places we visited was
the Llama temple, Ho Shih, quite an easy distance on horse-
back of 3½ li. To reach there you leave Sungp'an by the
South Gate, cross the river and mount by a ravine the
western range of the valley, from the summit of which a
splendid view of the Hsueh Shan, covered with eternal snow,
can be obtained. A short stretch of grassland is traversed
before descending into another valley, presenting a beautiful
coup d'ceil as you go down. On all sides are hills covered
with thick fir forests, while below one might almost think he
was looking on a rural scene at home. Hsifan villages are
dotted about the vale, a good half-mile wide at the bottom,
with oxen (but here also yaks), horses and sheep grazing in
enclosed fields. Down the centre flows a beautifully clear
stream, alongside of which is the roadway, bordered on each
side by a hedge of willow and wild gooseberry. The temple,
like all Llama temples, has its grassplot in front and village
of dirty white houses—the homes of the Llamas, of whom the
temple boasts about 200. If vice of the most degrading
dishonor was ever stamped on faces, then it is on those of these
priests, who, moreover, treat one with a show of indifferent
insolence as galling as it is unmannerly. Cleanliness they
wont not of, and their close proximity is, in consequence, a
strain on one's power of endurance, to say the least. The temple
itself is evidently a rich one, but we were unable to see it
all on account of a service that was going on and which we
were evidently not wanted to witness. Out through the
East Gate of Sungp'an and along the Lung-An road is
another Lamassery, but of smaller size, which is worth
inspecting if only for the beauty of the view. The Llamas
have a ferocious dog there, however, which somewhat mars
the pleasure of the visit on account of its marked desire and
evident power to make a meal of you. The worshippers at
these temples are Chinese as well as Hsifans, old and
young, and women predominating, who go marching round
and round turning the prayer-wheels, hung up in a sort
of gallery.

Through the North Gate is a splendid stretch of level
road for some miles along the Sungp'an valley. This is the
highway to the Grass Country and it makes a capital ride,
full of novelty and interest, not lessened by meeting teams of yaks with gaudy-becapped Tibetan attendants bringing in merchandise.

Good riding is possible in all directions, though, of course, a lot of hill-climbing is necessary. The ponies mostly used are those from Kansuh, which are bigger than the small but well shaped Szechuan steed. The Kansuh pony is about the same size as the Manchurian one, though heavier and more ungainly-looking, with big fiddle-heads and massive quarters, and not, I should say, capable of much speed. Unlike most of their Manchurian brothers, they are extremely steady and docile, threading their way along without apparently taking the slightest notice—most excellent quality, more particularly appreciated when amidst a herd of yaks or sheep on a difficult piece of road.

Sport in the shape of pheasant shooting is everywhere plentiful, and from what I saw in the beginning of September a good shot, when the snow on the hills has caused the birds to seek the valleys, should have no difficulty in accounting for a bag of 25 or 30 brace of birds in a day's outing. The going, too, is not at all difficult, and the trying effort of climbing up hills can be easily avoided. Wherever we went birds were found in numbers sufficient to gladden the heart of any sportsman. We never, however, saw a partridge, though there are said to be plenty enough; but along the Anping road hares were numerous, fine big fellows they were, too, like those we get at home. For one who is more ambitious there ought to be good deer-stalking in the neighbourhood, but this sport would require an outing among the mountain-tops. The Hsifans are great hunters of deer, which they shoot with their Tibetan guns resting on a fork attached to the barrel and stuck in the ground. I tried hard to purchase one of these weapons, but nothing I had with me would induce the owner to part. I saw one of the deer that had been lately shot—a handsome big stag with six fine antlers and weighing quite 300 lbs.

The climate of Sungp'an is, of course, cold during most months of the year, though dry and very bracing. Snow begins to fall about the end of September, and it is only possible to get one crop out of the ground annually. During the few days we were there, 27th August to 5th September, the thermometer stood at its highest, 75 degrees Fahrenheit, and on one rainy night it fell to 49 degrees. In the daytime it was warm in the sun, with a cool snap of morning freshness, most exhilarating and pleasant. The Chinese wear their wadded clothing all the year round, dressing themselves in sheepskins when the really cold weather sets in. The thermometer then goes down to zero, but I was told that most of the days were bright and sunny, so, with the dryness of the atmosphere, it must be surmised that Sungp'an possesses a climate bracing and healthy.

One of the most interesting sights in Sungp'an is the appearance of the different Tribesmen who come in to do exchange business with the Chinese in the city. I regret that, owing to the shortness of my stay in their neighbourhood, I am able to give but a very uncertain account of this people, and, in consequence, cannot add much to the little already known about them. By their picturesque though frequently grotesque garbs the Hsifan Tribes are conspicuous, and these are the people most seen about the streets. The term Mantzi, which is promiscuously given by the Chinese to all of the tribes inhabiting the district between Chinese Szechuan and Tibet, is as misleading as it is confusing, but for want of a better I will employ it here as a general name for those tribes whose country lies to the south of the Liu Hwa River and in contradistinction to the word
Hsifan, which will do to describe the undoubted Tibetan tribes to the north of it and round about Sungp'an. Of the two Hsifan tribes, namely, Lapp'a and Moorukai, and the Mantzii tribes, Po Lu-tzu and Hofan, of whose different languages I took a small vocabulary, I found that the two former differ little in speech and are Tibetan in origin, the customs and manners of both tribes being identical. On the contrary, the dialects of the two Mantzii tribes have hardly anything in common with each other or with that of the Hsifans, as a comparison of the few words of the vocabularies which are given in the Annex to this report will show. The Tibetan guttural sounds are impossible to reproduce on paper, but they are far more pronounced in the Hsifan dialects than in that of the Po Lu-tzu, while the Hofan sounds are the softest of them all. Very few of the Tribesmen speak Chinese, and each village has its particular interpreter (Tung-Shih) who transacts all outside business for his fellows. It was extremely difficult, therefore, owing to the limited knowledge of Chinese possessed by the natives questioned, to be sure that the words spoken were really those wanted, so I have confined myself here to giving the few examples where a mistake was not likely to occur.

The dress, too, of the Hsifan and Mantzii differ; the men of the former tribes wear coats of claret-coloured serge (Pu-Lu) confined at the waist by a girdle and often ornamented round the edges with fur, cotton breeches and high felt boots. In cold weather a sheep-skin robe is added, the hair of which is worn inside. On their heads they wear stone-coloured low soft felt hats, the rims of which are turned up and bordered with black; many of them round Sungp'an, however, have strange sugar-loaf shaped headgear. The women envelope themselves in a garment reaching to the ankles with body and petticoats in one, and generally of blue with deep red or yellow fancy borders round the bottom of the skirt and up the front. On their feet they wear high boots of untanned leather. Their long black hair is plaited into numerous small plaits beginning at the temples, and these are brought up and bound round the outside of a felt hat similar to that worn by the men; the plaits thus showing are decorated with numerous amber beads and shells of different colours. When en grande tenue, from the sides of this coiffure hang fancy embossed silver rings from which suspend gaudy red and yellow silk tassels. The whole garb gives a clumsy, overdressed appearance to the wearer, but its strangeness and bright colouring make it undoubtedly picturesque.

Beauty is certainly not possessed by the Hsifans, the women being invariably flat-faced creatures, greasy and dirty to look upon, but withal more character and expression in their countenances than is usually found among the Chinese belles. The Mantzii dresses himself almost exclusively in the undyed serge cloth of the country: his headgear is a dirty white turban, his legs are swathed in felt puttees, and he has usually—though this is adopted from the Chinese—straw sandals on his feet. Along the Sungp'an road, and in its vicinity, many of the villagers have adopted the Chinese shaven-head and queue, the latter always being wound round the head coolie-fashion. They are bright and more intelligent-looking and even dirtier-looking than their Celestial neighbours, this last saying a good deal. The women go bareheaded with their hair parted down the middle and hanging down the back in one plait: the few I saw were dressed in a pepper-and-salt coloured native serge garment, bound round the waist with a scarf and reaching to just below the knee; their legs and feet were bare. Thus clothed, though not at all pretty in face, their sturdy, small, well-set-up figures could not have been shown off to better advantage.
Both the Hsifan and Mantzi are timid and absurdly afraid of strangers—a state of affairs quite contrary to what I had always been led to believe. It was with difficulty that I could coax them anywhere near me, even in Sungp'an, and this made the getting of information all the harder. When you did get hold of a man, he stood before you hat in hand, bowing and scraping at everything you said and only too ready to admit all you suggested. He would belong to the Lapp'a, the Po Lu-tzu, the Moorukai or any other tribe if he thought it would please you. To give an example of this timidity, I visited, in company with the Chinese headman of the village of Hsin Feng-kuan, a Hsifan hamlet on the opposite side of the river; but on our approach all the male members of the community fled into the hills, while the females barricaded themselves up in their houses. In spite of the presence of the Chinaman—who, of course, was well known—some hours were spent in trying to get a hearing, and, although I offered a big reward to a Hsifan, who eventually summoned up sufficient pluck to present himself, it would not induce him to let us enter the portals of his house. It was only at the last moment, and then too late, when the opportunity for further research presented itself: this was in the person of a distinctly independent old Hsifan dowager of some 50 summers, who called upon me at Sungp'an with her two sons. She became most friendly, and after a pretty stiff potation of whisky, invited me to come and see her at home. Before partaking of this drink, she dipped her forefinger into the glass, murmuring the while what seemed some kind of prayer, wetted both temples and between her eyes with her finger-tips, after which she made some mystic passes with her hands over her body, flicked what was left of the liquor on her fingers into her hair, and then, catching up the glass, she drained it in quick time with evident gusto. I gathered that this old woman was the head of a large village not far from Sungp'an, and, as she spoke a little Chinese, ran quite a big business entirely by herself. Her two sons were hulking big fellows, who stood sheepishly round the table whilst their mother did all the talking. It was a pity, indeed, that I had not seen her earlier, for under this old lady's guidance and chaperonage I am perfectly convinced that I could have gone among the Hsifans quite freely.

Neither the Hsifan nor the Mantzi make use of artificial light: they arise with the sun and retire when it sets. They possess no beds, and sleep on the floor with straw and their own clothes for a covering. At Sungp'an and other Chinese centres, special rooms upstairs are kept by innkeepers for use of Tribesmen-visitors, who will not, from choice, sleep on the ground floor. Men and women, if from one village or if well acquainted, all put up in the same room, and this is doubtless the cause of the reputation for immorality given them by the Chinese. There were a number of these upstairs rooms for Tribesmen, opening on a corridor in the inn where we lived at Sungp'an; and just after nightfall I frequently heard very clever whistling, which I was told was performed by the men to entertain themselves and companions before going to sleep. They always bring their own food, and require nothing from the innkeeper but shelter and sleeping room. Polyandry is not practised among any of the Tribesmen, but polygamy is general, if a man has sufficient means to keep more than one wife. It may here be noted that the Tribesmen are all considered to possess more wealth than their Chinese neighbours, such wealth consisting of live stock and land property. In many villages there are men who can count their head of cattle by the thousand, while the only thing they want from the Chinese is tea, native cloth, silver and other ornaments, and a few strange skins for
dresses. The rites of marriage appear simply to consist in handing over so many oxen or sheep to the girl’s parents, as her price, if she herself is quite willing. Among the Hsifan and Hofan tribes a widow can marry again; but with the Po Lu-tzu this does not seem to be permitted. The Hsifan and Po Lu-tzu bury their dead during the winter; in summer they throw them into the rivers, probably because the water is then sufficiently high to carry corpses away. The Hofan usage is that of burial only.

A member of either the Sagurai or of the better known Sumu tribes I never met, and from the information about them given me by the Chinese it was impossible to deduce much. The latter race occupy the country directly south of the Lin Hwa River and are said to be governed by a Queen. This Nu Wang, as she is called by the Chinese, is, however, even from their accounts, only a myth, the real monarch being actually a man, who for some obscure reason calls himself a Queen. My old Hsifan lady friend told me the same story, and could offer no further explanation beyond that it pleased the Chinese to think that a Queen reigned, for what object, however, she did not know.

From the meagre information regarding these people that I was able to procure, I am of the opinion that the original inhabitants of these regions were the Po Lu-tzu and, perhaps, the Sumu tribe. The Hsifan, from their language, appearance and style of their houses, are undoubtedly Tibetan by origin, whose forefathers forsook the life of nomads for that of agriculture and stock-raising, and, coming from Tibet through the Amdon, settled in the valleys and gorges of the mountains to the north of the Liu Hwa River. The Mantzi tribes found about K’uan-hsien and Lifan Ting, i.e. the Hofan, Chiafan, etc. etc., I believe to be—and in this I am borne out somewhat by the Chinese records of these people—the aboriginal cave-dwellers of Szechuan, whose former habitations are still seen along the course of the Yangtse and about Kiating, they having been gradually driven back by the Chinese to the patch of mountainous country bordering this eastern portion of Tibet. That they are a different race from the Po Lu-tzu, who resemble more the Tibetan type, is evident not only by their features, which are rather European in appearance, but by their language; while the only similarity which exists is in the architecture of their dwellings, and this may be explained by them not unnaturally adopting the style of living of the people whose country they invaded, in preference to again constructing the more labour-involving cave apartments.

What I have written on this subject is deduced from the little I was able to observe, and, as such, is only a theory put forward with all diffidence. I must therefore leave to others, who will have better opportunity to judge than I had, the task of studying the origin of this strange, interesting, little-known and well-to-do people.

**PART III.—Trade.**

K’uan-hsien.—The trade of K’uan-hsien is of considerable importance, as may be seen by the figures given in the Table. Situated as the town is on the border-line dividing Chinese Szechuan Proper from that portion of the Province inhabited by the Mantzi tribes, the chief business of the place consists of dealings in wool, soda (礫), indigo (靛蓝), and of the medicines of the Chinese pharmacopoeia for which these districts are noted. It is also the centre of many coal-mines, the produce of which is in demand on account of the excellence of the output. Medicines are
brought in by merchants who periodically visit the tribesmen for purposes of trade and with whom dealings are conducted by a system of exchange and barter. A Chinese merchant will come into K'uan-hsien with the stock he has thus procured, proceed to one of the many inns and inform the innkeeper of what he has for sale. The innkeepers act as a sort of broker, having the daily price of staples posted up in their establishments and introducing customers. Customers thus introduced, mostly agents for Chengtu firms, buy on credit of one or two months, as the case may be, and the innkeeper is responsible to the seller for payment for the goods when due. For his services he charges a fixed rate at 3% on all transactions taking place at his inn. Ready-money dealings are rare and do not appear to be appreciated.

Estimated Annual Quantities of Goods passing inwards through K'uan-hsien.

<table>
<thead>
<tr>
<th>Description</th>
<th>Classifier of Quantity</th>
<th>Value-Taels.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medicines</td>
<td>value</td>
<td>180,000</td>
</tr>
<tr>
<td>Young Deer Horns</td>
<td>catties, 1,500</td>
<td>30,000</td>
</tr>
<tr>
<td>Old</td>
<td>piculs, 1,500</td>
<td>6,000</td>
</tr>
<tr>
<td>Musk</td>
<td>taels, 16,000</td>
<td>216,000</td>
</tr>
<tr>
<td>Wool</td>
<td>piculs, 5,000</td>
<td>55,000</td>
</tr>
<tr>
<td>Indigo</td>
<td>value</td>
<td>150,000</td>
</tr>
<tr>
<td>Soda</td>
<td></td>
<td>150,000</td>
</tr>
<tr>
<td>Timber</td>
<td></td>
<td>60,000</td>
</tr>
<tr>
<td><strong>Total Value</strong></td>
<td></td>
<td><strong>847,000</strong></td>
</tr>
</tbody>
</table>

List and Price of K'uan-hsien Medicines.

- Pei Mu (貝母) value per catty Taels 1.80
- Rhubarb (大黃) " " 0.08
- Chung Tsao (蝦草) " " 4.50
- Huang Chi (黃耆) " " 0.09
- Chiang Ho (羌活) " " 0.07
- Chi'an Hsiung (川芎) " " 0.08
- Tsê Hsieh (澤瀉) " " 0.09
- Kan Sung (甘松) " " 0.07

Mao-Chow.—Mao-Chow, as a trading centre, ranks in importance much below either K'uan-hsien or Sungp'an, though for its size and position it is a distinctly busy place: it is of note, too, in view of the saltpetre produced there, the leaching of which is under Chengtu Government control. A kind of pipeclay is manufactured at Mao-Chow and sold in sticks; it is employed, I was told, for whitening the felt soles of Chinese boots.

A Table, showing the estimated value of the annual produce of the town, is given below.

<table>
<thead>
<tr>
<th>Description</th>
<th>Classifier of Quantity</th>
<th>Value-Taels.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Musk</td>
<td>Taels, 1,000</td>
<td>12,000</td>
</tr>
<tr>
<td>Medicines</td>
<td>Value</td>
<td>8,000</td>
</tr>
<tr>
<td>Tobacco</td>
<td>Piculs, 500</td>
<td>4,000</td>
</tr>
<tr>
<td>Pepper (Zanthoxylum Bungei)</td>
<td>Piculs, 130</td>
<td>2,000</td>
</tr>
<tr>
<td>Saltpetre</td>
<td>Value</td>
<td>10,000</td>
</tr>
<tr>
<td>Goat Skins</td>
<td>Pieces, 18,000</td>
<td>9,000</td>
</tr>
<tr>
<td><strong>Total Value</strong></td>
<td></td>
<td><strong>45,000</strong></td>
</tr>
</tbody>
</table>
Sungp'an.—The total annual value of the trade passing through Sungp'an is, as far as I could gather, under Ts. 1,000,000. The place itself is a depot from which to draw goods for despatch into Tibet, and a centre for the collection of the different commodities from that country received in exchange. The chief portion of the business is in the hands of the four Chi'Ha Hao, or Government Tea Monopolists, and the rest may be said to be divided up amongst the number of petty traders who visit Sungp'an during the different trade seasons. As regards the different imports from Tibet, the seasons are fixed as follows:—1st, 2nd and 3rd moons for medicines; 4th, 5th and 6th moons for skins; 7th, 8th and 9th moons for deer horns and musk, nothing apparently being brought in during the remaining three months of the year. The business between the Chinese and Tribesmen is entirely one of barter, the latter coming in to exchange their goods for others with the small shopkeepers; and these, in their turn, sell what they have been able to secure to traders who have journeyed up from Chengtu for business. It is the four Chi'Ha Hao and a few local skin and wool merchants who are able to afford to send agents into the interior for the purpose of trade; and, as a rule, they forward the results, with a view to better profits, to their branch establishments at Chengtu and elsewhere, thus avoiding the employment of a middleman. There are, however, also a certain number of smaller Chinese merchants, who, knowing the Hsifan dialects, travel inland on their own account and bring in goods for sale; these find accommodation at the different inns, where they either store their merchandize or send it to shops for disposal. In either case a recognized fee (called Hang-yung) averaging about 3 ‰ is charged for such storage, this fee being payable on sale or removal. A most important matter for one to thoroughly understand is the different weight in catties of the picul (I-pai-chin). In Sungp'an rhubarb has 140 catties, Pei-mu, Kan-sung and old deer horns have 120 catties, while other medicines have generally 110 catties to the picul. At K'un-hsien and Mao-Chow this difference varies to a greater or lesser degree, and, as far as I could see, the principle obtains for the purpose of imposing on those not “in the know”—in fact, this was the reason given me for the practice by one of the merchants themselves. The following Table will show my estimate of the trade of Sungp'an.

**Imports into China.**

<table>
<thead>
<tr>
<th>Skins</th>
<th>Sheep</th>
<th>150,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goat</td>
<td></td>
<td>2,000</td>
</tr>
<tr>
<td>Cow and Yak</td>
<td></td>
<td>5,000</td>
</tr>
<tr>
<td>Furs, sundry</td>
<td></td>
<td>5,000</td>
</tr>
<tr>
<td>Medicines</td>
<td>Kan-sung</td>
<td>20,000</td>
</tr>
<tr>
<td>Rhubarb</td>
<td></td>
<td>2,000</td>
</tr>
<tr>
<td>Pei-mu</td>
<td></td>
<td>4,500</td>
</tr>
<tr>
<td>Tang-kuei</td>
<td></td>
<td>1,000</td>
</tr>
<tr>
<td>Sundry</td>
<td></td>
<td>6,500</td>
</tr>
<tr>
<td>Musk</td>
<td></td>
<td>60,000</td>
</tr>
<tr>
<td>Deer Horns</td>
<td>Young</td>
<td>15,000</td>
</tr>
<tr>
<td></td>
<td>Old</td>
<td>2,000</td>
</tr>
<tr>
<td>Live Stock</td>
<td>Sheep, value Ts. 36,000</td>
<td></td>
</tr>
<tr>
<td>Goats, &quot; &quot;</td>
<td>33,000</td>
<td></td>
</tr>
<tr>
<td>Yaks, &quot; &quot;</td>
<td>20,000</td>
<td></td>
</tr>
<tr>
<td>Wool</td>
<td>Sheep</td>
<td>150,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>512,000</td>
</tr>
</tbody>
</table>
Exports into Tibet.

<table>
<thead>
<tr>
<th>Item</th>
<th>Tael</th>
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</thead>
<tbody>
<tr>
<td>Tea 20,000 bales @ 120 catties</td>
<td>160,000</td>
</tr>
<tr>
<td>,, 30,000 ,, @ 66 ,,</td>
<td>75,000</td>
</tr>
<tr>
<td>Silk and Woollen Goods</td>
<td>20,000</td>
</tr>
<tr>
<td>Cotton Goods</td>
<td>8,000</td>
</tr>
<tr>
<td>Iron Ware and Salt</td>
<td>8,000</td>
</tr>
<tr>
<td>Sundries, Clothing, Provisions, Wines,</td>
<td>18,000</td>
</tr>
<tr>
<td>Needles, etc. etc.</td>
<td></td>
</tr>
<tr>
<td><strong>Total Taels</strong></td>
<td><strong>801,000</strong></td>
</tr>
</tbody>
</table>

Skins.—As will be seen, the trade in sheep-skins passing through Sungp'nan is of considerable value, and the skins are almost all sent to Chengtu. The quality, however, is inferior to those procured in Mongolia and Manchuria. They are brought down every year from the Amdon, or Grass Country, the grazing ground of large flocks of sheep. At Sungp'nan the skins are packed for transport in bundles of 110, each bundle (Kun) containing a more or less proportionate quantity of superior and inferior undressed skins. The sheep are fine, large animals, long-fleeced when full grown. A few of the skins are prepared at Sungp'nan, but not so satisfactorily as at Chengtu, whence the better class sheep-skin garments are brought back for sale. The chief supply of goat-skins comes from the Tie-chi and Mao-Chow districts. Other furs obtained at Sungp'nan are not considered sufficiently good or plentiful for the supply to get further than the confines of the Szechuan Province, and consist of the skins of the following animals, mostly of the fox tribe:

Hu-li, or common yellow fox value Tls. 1.60 each
Ma-sha, a yellowish grey thick fur ,, ,, .45 ,, Ma Lo-tzu, tortoise-shell fur ,, ,, .35 ,, Hung-chun, a brown black-spotted fur ,, ,, 1.60 ,, Tu-En-hi, a browny grey fur ,, ,, 1.50 ,, She-li, a light weighing, thick valuable fur of an animal of the lynx tribe ,, ,, 5.50 ,, Lang, or wolf ,, ,, 1.75 ,, With the exception of the wolf-skins, which are generally sold whole, all the above skins are cut and divided by the furriers for making up into the various fur garments so dear to the heart of the Chinaman; such finished garments have their special value if prepared with either the fur of the back, chest or legs of the animal. The mode of securing these different wild animals is by shooting or trapping.

Medicines.—The different varieties of medicines brought to Sungp'nan are well known and held in great esteem by the Chinese all over the Empire. Those of a vegetable kind grow wild and are gathered by the Tribesmen and Chinese from hill and dale in the surrounding country. Musk is a secretion in the navel of the Chang-tzu, or musk deer, that are found in herds everywhere along the eastern border of Tibet and on the shores of the Koko-nor. The Chinese complain of the difficulty of obtaining musk in its pure state, owing to adulteration by the Tribesmen, whom they report as being most expert in injecting blood into the "pod" containing the secretion directly after the animal is killed. It is, however, an open question whether the Celestials are not themselves the worst offenders in this respect; anyway, musk when it reaches Shanghai is said to contain 20 % and over of foreign matter. Lu-jung, or deer-horns
in velvet, is a much-prized medicine among the Chinese, but the quality of horn obtainable at Sungp'an is reported as inferior to that coming from Tachienlu and K'uan-hsien.

**Live Stock.**—The Tribesmen around Sungp'an go in extensively for raising sheep, oxen and horses, the grassy slopes of the hills, in addition to the moorlands of the Amdon, providing most excellent grazing ground for their flocks and herds. The figure for beasts given in the Table is the number sent down annually to supply the markets of North-Western Szechuan, including those of the Chengtu Plain. A fine full-grown sheep can be bought at Sungp'an for Taels 1.30, smaller ones for 9 mace. Goats are a little more expensive, the price ranging from Taels 1.20 to Taels 2.00 a head. Besides those exported, some 7,000 sheep are slaughtered annually at Sungp'an. Oxen and yaks fetch from Taels 5.00 to 7.00 each.

**Wool.**—Large quantities of this staple must be used by the Tribesmen for the manufacture of the serge-cloth (called by the Chinese Pu-lu) which is worn by all, not excluding Llamas and women. Of the quantity of wool sent south but a minute proportion is used by the Chinese; it is only, in fact, within late years, since the foreign demand became known, that there was any considerable trade at Sungp'an in this article, and the wool purchases now made are mostly on account of foreign firms. Owing to this new demand the local price of wool has increased to more than double its former figure, i.e. from Taels 5.00 ten years ago to Taels 10.00–11.00, the present price per picul. The wool sent down is said to contain quite 25% of dirt; and it might naturally be asked, considering the cost for transport and likin before it reaches Chungking, why means have not been devised to have it properly cleaned at Sungp'an. I purposely brought this point before the leading merchants, and they informed me that the matter had been well considered, and, although the place offered facilities for the establishment of cleansing-houses, the water of the river was too cold to work locally. If this—to them—insuperable difficulty could be got over, they would be able to pack the wool well and cheaply, ready for direct shipment abroad. The present practice is simply to separate, as it arrives from inland, the better and cleaner quality wool from the rest before making it up into rough unprotected bundles for conveyance south by coolie or mule.

**Tea.**—This is by far the most important on the list of articles brought up from the south for sale to the Tribesmen, it being, in fact, to them an absolute necessity. The stuff, however, is hard to recognize as the staple from which is brewed "the cup that cheers." The contents of the bundles I saw opened resembled more than anything else a packed collection of dried twigs, while the infusion obtained from them is as unlike one's idea of tea as it is possible to conceive. These things, anyway, are a matter of taste, and the cheapness of the twigs is a consideration; the better quality tea comes from the K'uan-hsien district and is invariably packed in large square matted parcels (pao) containing 120 catties. Each of these pao is valued at Taels 8.00, but the purchasing price at K'uan-hsien, untaxed, is Tael 1.10. The supply coming from the Shih Tsuen districts is packed in smaller parcels holding 66 catties, valued in Sungp'an at Taels 2.50 each. The trade is a monopoly in the hands of the five Ch'a Hao, or Tea Hongs, which control the chief business of Sungp'an as well. The names of the four chief hongs are 地生, 義合全, 豐盛合, 立元, and that of the fifth, which has not the same importance, is 永盛長. Branches of these establishments are maintained in the
commercial centres of Chengtu, K'uan-hsien, Mien Chow and Shih Tsuen and other places; the head offices are managed, with one exception, by Mahomedans, who are looked up to by all with the greatest respect. The control of the tea traffic supplying Tibet is vested in the Yen-Ch'a Tao at Chengtu, and all packages are supposed to have a label bearing the characters Yin Ch'a stamped with his seal. The number of these Yin Piao issued annually does not exceed 30,000, and the tax for each Piao is Tael 1.20, to cover one package, two small pan being reckoned as one. I heard, however, that by a mutual concession the Ch'a Hao have agreed to take up and pay for 28,000 Piao annually if they be supplied with 30,000, and further, so long as the monopolists do not overdo it, a matter of 5,000 packages more can be conveyed up without any impost whatever. Thus the burden of taxation is considerably lessened for the Tea Hong, while the Government derives a certain revenue from this source of Taels 33,600 a year and is spared the trouble and expense of the upkeep of an efficient controlling staff. On account of the difficulty of being always able to obtain a sufficient means of transport, and to stoppage of traffic—which not infrequently happens through a spell of rain making certain sections of the road impassable—the Tea Hong have established depots at Mao-Chow and Ping Ting-kuan, where tea is stored to meet any unforeseen demand. From Sungp'an the tea is conveyed inland on the backs of yaks under the charge of a Chinese employé of the Ch'a Hao or of a trusted Hsiian agent. Caravans are regulated so as to proceed in fairly strong numbers, the men accompanying them being well armed; they are thus enabled, if necessary, to keep off roving bands of ch'a-pa, or robbers, who are said to be ready to pounce on and pillage any party they think they can overcome. These caravans return laden with the goods of different kinds for which they have exchanged their previous cargo, and the profits made on transactions seem to be sufficient to compensate for the length of time—sometimes nine months—capital has to remain idle. The manager of the principal Ch'a Hao told me that his firm had always as much as 60,000 Taels up-country in merchandize. The Hong do not, as previously stated, confine themselves to business in tea alone, but despatch by caravan any other goods from which they think profit can be made.

Transport.—To and from Sungp'an the carriage of merchandize is done by coolie and by mule over an extremely difficult road, which, however, could be greatly improved if a little money were expended on its repair. When a landslip or fallen boulders make places quite impassable, an effort is made to patch up the damage, the expense being defrayed by subscription collected from the village inns whose business is in danger of suffering from the loss of passing traffic. The workmen engaged also levy a toll of a few cash from passers-by during their work, which, when finished, is anything but really satisfactory. The Sungp'an merchants complain bitterly of the existing state of affairs, and several of them begged me to represent the matter to the Viceroy, in the hope that something might be done to lessen this drawback to trade. The cost of transport from K'uan-hsien to Sungp'an by coolie is 3,200 cash per man, while for a mule it runs up to Taels 5.00; the former will carry as a rule 120 catties and take 13 days over the journey, the latter bear burdens of 240 catties and are a little quicker. Mule transport, however, is not always procurable, and the head muleteers, who are not at all to be depended upon to carry out their contracts, frequently drop goods en route to enable them to take up a better chance offering, and then
come back to continue with those they have, for the time being, left lying. So bad has this custom become that merchandise will sometimes take as long as six months to reach its destination. The difficulty in securing transport is the reason why there is always a large stock of wool stored at Sung'p'an, for it is the class of cargo the least liable to damage by being kept, and other merchandise has therefore the preference of carriage. Whether it would pay the larger firms to run their own mule caravans, and thus be independent of the gang of muleteers, is a moot question, I think, although the merchants themselves emphatically assured me that it would not, and that they consider it the better plan to lessen the existing evil by the establishment of dépôts en route. The yaks, however, employed exclusively for the inland transport belong to firms engaged in the up-country business, and the drivers are always Hsifans. It may here be mentioned that carrying-coolies on the road are invariably Chinese, the Tribesmen never being seen with loads on their backs.

Likin.—Before concluding I will add a few words on the subject of likin. The total sum reported to the Throne last year as collected for the Province under the heading of Pai-Ho likin was Taels 500,000, while the cost of its collection ran up to Taels 100,000. Salt Likin was reported at Taels 2,000,000 and that for Opium Taels 900,000. It was only in the year 1894, at the instigation of the then Viceroy, Lu Chuan-lin, that a likin collectorate was established at K'uan-hsien. Barriers were erected at the two rope bridges, but were instantly demolished by the people, who refused compliance with the new levy. No drastic steps were then taken to enforce obedience; but at the present moment Wei-yuan are deputed to collect likin at both these places, and they do so now without any opposition. This additional impost has, however, diverted a lot of the trade from Sung'p'an, which now branches off at Mao-Chow for Chung-pa and Mienchu-hsien. I was unable to get a tariff of this likin, which appears to be collected without method or rule; and merchants complain of great extortion as they speak of the time when the barrier outside of the North Gate of Mao-Chow was the only likin station between Sung'p'an and Chengtu. This Mao-Chow Barrier levies a San-fei, i.e. Three-expenditure likin (expenses for Crown litigation, travelling expenses for officials on duty, wages of ch'ai-jen, etc. etc.) on all goods from Mao-Chow, and also a transport tax (Kuo-shui) on medicines and wool from Sung'p'an. The tariff is as follows:—

San-fei.—Musk, 1 candareen 5 cash a navel.
Tobacco, 60 cash a picul.
Medicines, 2 ⅔ ad valorem.
Young deer-horns, 2 mace a pair.

Kuo-shui.—Medicines from Sung'p'an, 6 ⅔ ad valorem.
Wool ,, , 7 mace a picul.

At Sung'p'an there appears to be only a fixed tax levied by the officials on live-stock at the following rates:—

Goats and Sheep, 2 candareens each.
Yaks and Oxen, 160 cash each.

A portion, however, of the Hang-yung, or shopkeeper's perquisite, to which I have previously referred, is claimed by the Prefect in aid of his Yamen expenses: (San-fei), and this impost seems to be regulated by mutual agreement between the official and the payer—it is sometimes even paid in kind.
Below are the names and uses of all the different medicines procured at Sungp'an:—

Pei-mu (貝母), *Fritillaria Roylii*, prescribed for colds and coughs.

Ta-huang (大黃), *Rheum palatum*, is an aperient.

Chung-tsao (蝀草), *Spharia Chinensis*, a tonic and used for consumption.

Huang-ch'i (黃耆), *Polygonatum sibericum*, a remedy for stomachic coughs.

Ch'iang-ho, red (羌活) *Peucedanum Decursivum*, used to produce perspiration.

Mien-chi (錫蓍), *Encomnia ulmoides*, a remedy for stomachic coughs.

Kan-sung (甘松), *Nardostachys Chinensis*, a blood purifier, and used for scenting soap.

Tang-shen (黨參), *Codonopsis tanshen*, a tonic.

Kan-tsao (甘草), *Glycyrrhiza uralensis*, a blood purifier.

Chuan-hsiung (川芎), used to produce perspiration.

Tsê-hsieh (澤瀉), a remedy for diarrhoea.

Hsing-jen (杏仁), apricot seeds, a female medicine.

Chai-hu (柴胡), used to produce perspiration.

Pao-shen (泡參), a mild tonic.

Hung-ch'i (紅耆), a stomachic remedy.

Ching-ch'iao (秦艽), a remedy for colds.

Hsueh Lien-hwa (雪蓮花), a remedy for consumption.

Jen-kuo (仁果), apricots, a restorative.
### ANNEX.

**Vocabularies of *Hsifan* and *Mantzû* Tribes.**

<table>
<thead>
<tr>
<th>Hsifan Tribes</th>
<th>Chinese name</th>
<th>Lapp'a Proper name</th>
<th>Moorukai Proper name</th>
<th>Chinese name</th>
<th>Hsifan Proper name</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Tsee</td>
<td>Ts'eé</td>
<td>Ura</td>
<td>Oh</td>
<td></td>
</tr>
<tr>
<td>Two</td>
<td>Gn'ey</td>
<td>Gn'ee</td>
<td>Nootch</td>
<td>Yio</td>
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</tr>
<tr>
<td>Three</td>
<td>Süngr</td>
<td>Sünag</td>
<td>K'shitz</td>
<td>Su</td>
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<tr>
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<td>Jer</td>
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<td>Gn'ar</td>
<td>Gn'ar</td>
<td>Watch</td>
<td>Wo</td>
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</tr>
<tr>
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<td>Stutch</td>
<td>Hsin</td>
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<tr>
<td>Eight</td>
<td>Djë</td>
<td>Djë</td>
<td>Crootch</td>
<td>Crow</td>
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<tr>
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<td>Gn'ee</td>
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<td>Lapp'a</td>
<td>Lapp'a</td>
<td>Japp'a</td>
<td>Ipp'a</td>
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<td>Gnu</td>
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<td>K'er</td>
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Note: The table includes Chinese names and their equivalents in Lapp'a, Moorukai, and Hsifan languages for various words like numbers, parts of the body, animals, and actions.
The History of the Loochoo Islands.

By Charles S. Leavenworth, M.A.

Some history has been made in regard to the Loochoos since the last paper on the subject was read before this learned Society by the late Dr. S. Wells Williams, of revered memory, thirty-four years ago, in the year 1871, for, during the interval, the Loochoos have become, for a time, an important piece on the great chess-board of the international politics of the Far East.

The history of the islands naturally falls into two parts: (1) Their earlier history and the dual relationship they held toward China and Japan, and (2) Their later history, including the process by which they became an integral part of the Japanese Empire. There are very few documents extant in modern European languages dealing with the first portion of the subject, and I have relied mainly on two sources.

At the kencho, or prefectural office, at Naha, the capital of the islands, there is a history of the Loochoos which is in manuscript. This has been compiled by successive annalists at different times and may be regarded as the official Loochooan history. Through the kindness of the officials at Naha an abstract of this was made for me, which I have had translated and have used as one source. This will