

NOTES BY THE WAY.

A glance at the map of Hoo-pih province must strike one with the vast amount of water surface in the valley of the Yang-tsze; and more especially in that portion lying between Hankow and King-chow. Apart from the Tung-ting, the central and largest lake in China, there are some tens of others large and small. Geology tells us that in former ages this was the bed of the Tung-ting lake; and, even within a comparatively modern period, we have evidence of considerable changes in the outline of the water channels. The laconic statement in the ancient "Tribute of Yu" lends confirmatory aid to the conjectures of geology, where five Chinese characters* inform us that as the result of the arch-engineer's labours, "The land in the marsh of Yun became visible, and that of Mung was brought under cultivation;" the Yun being supposed to represent the lake district on the north of the great river, and the Mung that on the south. A recent journey up this river, as far as the capital of Sze-chuen, and shorter expeditions on former occasions, have enabled me to verify some of the changes, noticed in the following remarks.

On the 3rd of April, 1868, I left Hankow in a Hoo-nan boat, in company with the Rev. G. John. Our first evening's halt was at Keuen-kow, a small village at the mouth of a tributary river, one of the principal outlets for an extensive network of water-courses in this profusely-watered region; about fifteen lakes, most of them of respectable size, discharging a part of their waters here. The connecting streams pass in their way the prefectural city of 荊州 *King-chow*, the departmental city of 沔陽 *Mern-yang*, and the district city of 潛江 *Tseen-keang*. One of the largest of these reservoirs is the 赤野湖 *Ch'ih-yay-hoo*. Among the lakes mentioned as its contributors is the 白泥湖 *Pih-ne-hoo*, 40 miles in length; and it is noticeable that there is another lake of the same name, on the south side of the river, not far distant. By the ramifications of this stream, two or three weeks may be saved in the journey from Hankow to Sha-she, and such is the course generally adopted.

The following morning our route led us past the Seaou-keun-shan and Ta-keun-shan, two hills on the left bank composed of a kind of sandstone, where coal has been discovered, but not yet

* 雲土夢作又 *Yun too mung tso e.*

opened up. Opposite the latter stands the busy town of Kin-kow on the right; where another stream discharges the outflowings of the 斧頭 *Foo-tow* lake, a sheet of water some 40 or 50 miles in length, extending from the south-east boundary of the Kea-yu district, in a north-eastern direction, absorbing the waters of 咸寧 *Keen-ning* district, and some minor affluents. A little higher up on the same bank is the large village of Hea-sha-hoo "Lower Sand lake," and a few miles beyond, also on the right bank, is another village named Shang-sha-hoo "Upper Sand lake." Now one of the feeders of the Ch'ih-yay on the north side is named the 沙湖 *Sha-hoo* "Sand lake." Are we to suppose then that these are traditions of the period when the waters had not yet subsided to their present level,—when the Sand lake stretched across the present bed of the river,—when the Pih-ne lakes now lying on opposite sides of the river, were united in one extended sheet,—when the town of Sha-she was actually a market held on a sand flat, and the present provincial city of 長沙 *Chang-sha* really marked the site of an extensive sandbank?

Some few miles above Ta-keun hill is the Sha-maou shan, on the same bank, where a rock is said to have projected from the river, named the 白人磯 *Pih-jin ke*, but has now disappeared. Three or four miles above this, the river makes a sharp turn in a northerly direction, at the commencement of the loop known as Farmer Bend. The sandy point at this turning is named 梅灘洲 *Mei-tan-chow*, implying that though now it forms the left bank, yet at one time it was an island in the stream. This supposition is favoured by the fact that a long village named Tung-keang naou, with an extension of detached houses for a considerable distance, runs in an oblique line, about two or three miles back, cutting off a large corner of the present left bank, and marking as it were the former boundary of the river. This is further confirmed by the outline of the river in native maps. Having spent a day at the village of Ta-tsuy near this point, we had an opportunity of noticing the configuration of the ground in the neighbourhood. A walk of two miles across the narrow neck of land on the opposite side of the river, took us to the upper end of the bend,—nearly thirty miles distance, and a day's journey, by water. This neck was crossed by Captain Blakiston in his boat on the 27th of June, but when we were there on April 5th, the surface of the river was near twenty feet below the general level of the peninsula. A high broad embankment runs across, to prevent the water

extending to the southward at the time of the rise. Notwithstanding this precaution however, I was told at the other end of the bend, that for the last three years the land had been inundated.

At the western side of the bend we come to a very large sand spit running out from the right bank in a kind of curve, and hence named the 牛角尖 *Neu-hëö-tseen* "Cow's horn point," which threatens soon to add a large portion to the cultivable land on that side. Nearly opposite this on the left bank, at the village of Sin-tan-kow, facing the upper end of Ashby Island, is another outlet for the lake waters of the Meen-yang department. A short distance beyond on the right, the town of Pae-chow stands about a mile in from the bank, with a suburb down to the river side. A few miles south-east from this, the village of Seaou-lin-wan, with a custom house and a busy retail trade, stands at the mouth of the Pih-ho, a small stream on the left. Nine miles higher up on the right, the district city of Kea-yu is prettily situated under the shelter of some small hills, a little way back from the bank. It was scarcely visible from the farther side of the river. On a former occasion when I visited this city, on August 12th, 1864, it was partly under water; our boat ran close up to the gate, and it was necessary to enter by a ladder over the city wall. Formerly there was a creek on the west of the city, connected with a small lake to the south-west; but if it now exists, it must have dwindled down to imperceptible dimensions.*

At the village of Luh-ke-kow† on the same bank, is the mouth of the 陸 *Luh* river, a stream of some considerable length which rises to the south, from three sources among the 大湖 *Ta-hoo* hills, in the department of 寧 *Ning*, in the province of Keang-se, traversing a mountainous region, passing in its course the district cities of 通城 *Tung-ching* 崇陽 *Tsung-yang* and 蒲圻 *Poo-ke*, and absorbing a number of tributaries.

Early on the 8th we were abreast of Shih-t'ow-k'ow, a village nestling under the west side of a low hill, which runs out into the river in a bluff. A creek discharging here, is connected with the 黃介湖 *Hwung-k'ae-hoo*, a lake about 35 miles long, bearing south-west. The principal sources of this lake rise in the 大嶺

* It is not marked on the Admiralty map, but we find two outlets several miles to the east.

† The old name of this village was 陸口 *Luh-kow*.

Ta-ling hills on the south, and 龍魚 *Lung-yu* hills on the south-east. At the south-western extremity it is connected with the Pih-ne, a lake 24 miles in length.

About midday we passed Sin-te, a town on the left bank, of considerable size and much traffic. The general outline is in the form of a Greek P, a canal from the interior running up the centre which does not communicate with the Yang-tsze. A sandy island some miles long lay between us and the town, but I had already been through it on a former occasion. The right bank now assumes a more picturesque aspect; a range of high hills in the background, and some spurs extending down to the river, the greater part covered with verdure. Later in the day we passed the village of *Lo-shan*,* "Spiral hill," on the left, where a great assemblage of boats were collected in a creek. At night we anchored at Yang-ling-ke a village on the left, picturesquely situated in the face of a rocky bank. A solitary rock in the river gives name to the place, "Rock of the Yang tombs," and is being rapidly worn down by the water. A temple stands on the edge of a high cliff here, and is supposed to exercise an important influence over the destinies of the river and its navigators. By the time we had been anchored about an hour, a deputation of three Buddhist priests from this temple waited on us, according to custom, with a subscription book of huge dimensions. As a class there are perhaps no more rigid believers in China in the power of the idols than the boatmen, and none more strict in their devotions. All along the river the shrines to the protecting divinities of the stream are very numerous, but none enjoys a reputation equal to 王耶 Wang-yay. Every city and almost every village of any tolerable size, has its temple to Wang-yay, designated 紫雲宮 *Tsze yun kung* "The palace of the purple cloud." The origin of this Wang-yay is not very clear, nor could I ascertain to what era he belonged. The name of his temple however indicates a Taouist source, and it is doubtless one of the inventions of that sect, but Buddhist priests are found ministering at his shrine more frequently than any other. Mr. John fished up the information among the natives, that Wang-yay was a child or a boy who was sacrificed by his mother, in order to save his grandmother. When the old lady partook unconsciously of some soup made from the body of her grandson, she revived

* The itineraries give the name of this place 白羅山 *Pih lo shan*.

from a mortal sickness;—so goes the tale, and such is a purely Chinese development of the doctrine of filial piety.

The following morning we soon reached the village of Pih-lo-sze,* marked by a rather conspicuous square turret-like structure of two stories, the lower containing a niche for the worship of the local lares, profusely adorned with votive tablets and other offerings. At the other end of the village, a bold rock projects its rugged prominence into the river, and is being rapidly worn down by the weather and force of the current. This forms the end of a hill known as *Sze-tsze shan*, "Lion hill," with a temple on its summit. The long street and chief part of the village is hid behind this hill. A good deal of timber was being landed in the neighbourhood, from the district of Chang-tih, west of the Tung-ting lake. A pagoda now appears on the south bank at some distance from the river, pointing out the site of the district city of Lin-seang; a few miles beyond which a creek communicates with the 松陽 *Sung-yang*, a small lake at no great distance inland.

Early in the afternoon we arrived at the point of confluence of the two streams that unite to form the lower Yang-tsze; the southernmost leading to Yo-chow and the Tung-ting lake; the northernmost forming the main trunk of the river upwards. On the left bank just opposite the junction stands the village of *King-ho-k'om*, i. e. (not the "Mouth of the Golden river" as Captain Blakiston translates it, but the) "Mouth of the King river," King being the name of this tract of country in ancient times. Here I may remark, that although I have used the name Yang-tsze for this river, in accordance with established custom among Europeans, yet this name is scarcely known among the natives so high up even as Nanking, where the common appellation is the 長江 *Chang-keang*, "Long river." The only general name of the river throughout its whole length is the 大江 *Ta keang*, "Great river," or *par excellence* the 江 *Keang*, "River;" but many sections of it receive special names from the natives, according to the regions through which it passes. Thus 揚子 *Yang-tsze* is a tradition of the ancient state of Yang, so written, and has nothing whatever to do with the "Son of the ocean,"† a

* In the itineraries this is named 白鹿磯 *Pih luk ke*.

† The error has arisen from the fact that the natives often incorrectly write 洋子江 *Yang tsze keang*, using one character for another of the same sound, although a very different meaning.

name as incorrect for a translation as it is unphilosophical and in consequence unpoetical. From King-ho-kow to the city of King-chow it is called the King river, and so on. Half a mile or so behind the last named village is a much larger one named 觀音洲 *Kwan-yin-chow*, implying the existence of an island in this neighbourhood at some previous period.

To the mere pleasure seeker who has no ulterior object, we now enter a region perhaps the least attractive on the whole course of the Yang-tsze. For nearly two hundred miles, a mud flat is slightly relieved by the "Camels hump" range and the small isolated cluster of hills at the district city of Shih-show; besides which the general level is unbroken, save by occasional hills at considerable distances on either side of the river. Even here however, the student of nature and the scientific observer will not fail to add some crumbs to his already accumulated store of facts. Few spots probably could afford a clearer and readier illustration of the secular changes that are taking place in large rivers all the world over. Tediously wending our way along the very tortuous bends, we were daily and hourly witnesses of the rapid alteration the banks were undergoing. A succession of huge masses of loosely-knit material were being precipitated from one side, dissolved in the current, and deposited on the shallow slopes at some lower parts of the river. In walking along the higher banks, one constantly comes to recently well-trodden footpaths, with huge intervals, where a portion of the soil has taken its departure for a more eastern meridian; and the premonitory cracks, sometimes reaching far into the fields, warn the pedestrian of the advisability of giving a wide berth to the avaricious stream. I observed some slips of near half an acre extent, the whole of which would doubtless be washed away by the high water during the summer. The ends of old embankments are occasionally met with, dropping inch by inch into the water,—embankments which had probably been built at a considerable distance back from the river, to defend the adjacent country from the dangers of the flood. New embankments are being built for many miles extent, and generally about a quarter of a mile distant from the present channel. These are massive structures of earthwork, in some places from twelve to twenty feet high, and probably thirty yards thick at the base. Necessity has compelled the raising of many of the old embankments higher. It is curious to observe in a number of places, how low

the country lies inside the old embankments, even compared with the land between that and the river, which has been gradually raised by a succession of periodical deposits, to its present level. In many spots where the element has encroached on the sepulchral domains of the natives, the ancestral relics have been carefully removed, and the funebral trees either cut down or uprooted; while in others, where it may be there are no surviving descendants, the coffins are left to protrude from the perpendicular bank; calling to mind the cliff at the old English church of the Reculvers in Kent, to any one who has seen it.

Seventeen miles from the junction of the waters, the considerable town of Sze-pa-kow is apparently of recent growth, as it is not mentioned in the itineraries; which give the name of 唐家洲 *Tang-kea-chow*, "Island of the Tang family," instead; but there is no island there now. There is mention also of a stream entering on the right bank hereabout, which uniting with the 禮 *Le* river, discharged into the Tung-ting lake.

The next station on the itinerary is Wa-tsze-wan "Tile Bend," but the town of Wa-tsze* now stands more than a mile inland from the right bank. The number of young litters in this neighbourhood reminded us forcibly of Captain Blakiston's adventure in search of a dinner, about the same part, when the gallant officer and his comrades got outwitted by a Chinese pig.

Ten miles above this we reached *Hua chay wan* "Lower chain-pump bend," a busy town marked by a small pagoda on the left bank. This consists of two long streets, one parallel with the river, and another branching out from it backwards. Some three or four miles beyond is *Shang chay wan* "Upper chain-pump bend," of much greater extent than the other. The next station given in the itinerary is the district city of 監利 *Keen le*; but this lies two or three miles from the river, approachable only by land, and we were not within sight of it.

About twenty seven miles higher is Teaou-heen, a small town with a custom house on the right bank. This stands on both sides of a stream leading to the district city of 華容 *Hua-yung*

* In the 水經 *Shwuy king* "Water classic," a work of the 3rd century A. D., the river is said to pass south of 竹哇 *Chüh hwuy* the "Bamboo plantation," somewhere about this part. By analogy the second character *hwuy* should have been originally pronounced *wa*. Is it possible that this has become superseded by the character *wa* for a tile? Without further evidence this is too slender to build upon, but it looks very probable.

and the Tung-ting lake. There is a great traffic in reeds, in this part of the river where they grow very profusely, ten feet high and more. They are used largely for fuel; also for fences, roofing houses, and even for the walls and other purposes. Agriculture is the chief employment of the inhabitants, but everything wears a patriarchal character. Buffalo carts of a primitive stamp are common, with very high wheels cut out of solid planks, about an inch and half thick, bound by an iron tire. The principal crops we observed were wheat, beans, the vegetable-oil plant and barley, the latter of which was in the ear. Rice and millet were being exported to markets up the river. From Teaou-heen to the district city of Shih-show, there appears to be a greater change in the course of the river than in any other part. The extended tortuous windings of Atalante Bend would seem to be a comparatively recent channel, as the 水道提綱 *Shwuy taou te kang*, a work of last century, on the rivers of China, describes the course as being eastward as far as Teaou-heen, remarking on the existence of a sandy island; and the itineraries give the distance as 40 *le*, while the distance by the bend according to actual measurement is about three times that number, or 38 miles. A view of the country from the top of any of the Shih-show hills goes far to strengthen this opinion. The numerous lagoons give the district the appearance of being still almost under water, and one can easily believe they are but the vestiges of a channel which has been choked up at no very remote period. If indeed the changes we have witnessed from day to day, proceed with such obvious rapidity, one is constrained to imagine that during a course of years, the alteration must be very great. Probably a minute survey of the adjoining districts would confirm such a suspicion. A comparison of the maps executed by the scientific Jesuits nearly two centuries back, shews a great deviation in the present course of the Yang-tsæ; and I may remark that the detailed descriptions given in native works, agree very closely with those maps, which were published by imperial authority.

The Shih-show hills however retain a fixed position in reference to the channel, forming a natural turning point in its course; for we know from the Shwuy-king that for sixteen centuries at least, there has been no variation in this respect, but that at the remotest period of that limit as now, the river received a check and flowed past these hills on the north side. The city lies as it were cradled between three principal hills, the wall running

partially up the side of the northernmost, on the top of which is a Taouist temple to the deity of the 東嶽 *Tung yǒ*, "Eastern mountain." A higher hill on the south side has a more imposing structure in honour of the deity of the 南嶽 *Nan yǒ* or "Southern mountain."* The third hill consisting of three peaks, is called 筆架山 *Peth hea shan*, "Pencil stand hill," from its supposed resemblance to that article. The city presents no great commercial activity, and the walls are in a ruinous state; but a busy suburb nearly two miles long, runs along the river side westward. On the opposite side of the river just past Skipper point, is the village of Yang-fa naou. Being detained at anchor there waiting for the weather, while walking along the shore, some people called my attention to a natural curiosity. On going down to the water's edge, opposite the eastern end of the village, an urchin began scraping in the mud, and having almost immediately struck upon the spot, a lighted paper was applied, when a bright flame sprang up and burned briskly, till it was extinguished by throwing mud over the aperture. Just against our boat also we observed a continuous bubbling in the water. Do not these jets of gas betray the presence of coals below?

About midday of the 21st we passed the town of Sin-ch'ang on the left, some 17 miles from Shih-show, and anchored for the night at the town of Ho-heue a larger and very busy place. The intense and unwonted excitement among the natives, to see a foreigner, indicated the rarity of such an event. Here and at two other places where there are sharp turns in the river, the bank is lined with a level facing of hewn limestone, at an angle of about 40 to 50 degrees, serving as a kind of breakwater. The work has been in progress for some tens of years, and is not yet completed.

At an early hour on the 23rd we reached the large and important town of Sha-she, and could not fail to be struck with the dense assemblage of junks, and the various indications of a flourishing trade. The explanation of this is found in the fact

* From the remotest antiquity four mountains have been distinguished in China, as of peculiar sanctity. These are approximately disposed towards the four cardinal points. The Taouists have added another marking the centre, and annexed the whole five to their mythology. The "Eastern mountain" spoken of here is Tái-shan in Shantung, and the "Southern mountain" is Hǎng-shan in Hoo-nan, the reputed site of the famous Yu tablet.

of Sha-she being a centre of confluence for a number of great lines of traffic; the whole length of the Yang-tsze upwards, bringing down the material wealth of Sze-chuen and Hoo-pih; the T'ae-ping canal, a few miles distant on the right, forming the usual route to the Tung-ting lake; and the products of the various large cities and towns on the Tseu and Chang rivers, unitedly entering the Yang-tsze, only three or four miles to the west. Most of these finding their natural terminus at Sha-she, the merchandise is transhipped and conveyed eastward to Hankow and other places by the inner lakes; while but a comparatively small portion continue the voyage by the channel we had come up. The trade of the place having been described by abler hands, I shall not attempt anything under that head. The most striking object in the outline of the place is of course the pagoda. To reach the entrance, it is necessary to descend a flight of steps to an open area, about eight feet below the general level; and as it is scarcely probable that it would be built so low, the fair inference is that the ground around has been raised to that height. By an inscription on the front, we learn that it is called 萬壽寶塔 *Wan show paou tä* "Myriad years pagoda," and the erection is attributed to 獻 Heen the king of 湘 Seang, a son of the founder of the Ming dynasty. This prince held his court in the adjoining city of King-chow, and having set fire to his palace, he perished in the flames, in 1398. In general features, this resembles most other pagodas in China. Inside the ground story is a gigantic gilt figure, and numerous inscriptions on the wall. The greater part of the inside, which is ascended by a spiral staircase, is faced with large bricks, each bearing a figure of Buddha in bas-relief, with inscriptions recording the generosity of benefactors. Some are stated to have given a hundred bricks to the building, and some probably gave more; while the great majority are under that sum, and the donors of one brick are very numerous. Nearly all these records are in Chinese, but I observed a few also in the Tibetan character. The structure is in good repair, and the view from the top very extensive on a clear day. Immediately beyond the pagoda on a projecting point, stands a cast iron figure, representing some nondescript animal of the bovine tribe, named the 仙牛 *Seen neu* "Fairy ox." A similar figure stands on another jutting point, some mile and half higher up; the inlying curve between the two being named Urh-ke-t'ow wan "Two rocky points bay." We observed several

other iron oxen from the same mould as the preceding, the date being about a century ago ; and it appears special importance is attached to their influence as guardians of the river. This is a Taouist device.

On the 24th we started on a visit to King-chow only about three miles distant, and were astonished to find such a fine large city lying down on the low ground out of sight of the river. The walls are in excellent repair, and there is a wide moat of clear water surrounding them. This is the representative of the capital of the ancient region of King, one of the nine parcels into which the Great Yu divided the empire. On entering the south gate, two dirty hands were somewhat unceremoniously laid on our shoulders, and we were told to wait in a miserable lodge till an officer came to question us. When the functionary arrived, his investigations amounted to nothing. During the interview a dense crowd collected round the door, expecting possibly to see us subjected to some ignominy; but it was very amusing to see them disperse, when two petty officials got whips and lashed them right and left. That is the Manchu method of clearing the way. Our inquisitor put a few questions to us, and received some from us in return. He said the city was a camp, and unless we had some business we could not be allowed to enter. As Mr. Medhurst, H.B.M.'s Consul at Hankow, had procured for us a document from the Viceroy, commending us to the protection of all imperial officers, we claimed an entrance to report ourselves to the *Che-heen* or District magistrate, and were admitted on that plea. Contrary to expectation we found handsome busy streets, with the appearance of a prosperous and well-to-do population; but although it is said to be a garrison city, we did not see a single soldier about it. We were told of course that they were at the other end of the town; but we have generally found, where there are troops, a stranger is not left long in doubt as to their presence. Some roughs in the city were disposed to be insulting, but nothing serious came of it. On making our exit from the city, the officer who had examined us, managed to abduct one of our colporteurs in the crowd, and took him inside to question him more closely as to our real character. It appears Mr. John had asked him how many Manchus there were in the city, and he was in a great state of mind to know what could be the object of such a question. There was something droll in taking us for spies. If Chinese spies go about their trade in such a clumsy way, truly they do not shew the

characteristic shrewdness of their countrymen. I mention this little episode, as it was the only instance we met with in all our journey, where the officials shewed any disposition to place an impediment in our way.

Our progress on the 25th was very limited; the wind being so strong that we were obliged to take shelter in the mouth of the Tseu river, alluded to above, a feat which we accomplished at the expense of a disabled rudder. The day became threatening, and in the afternoon a hurricane was apprehended, when it was feared much damage might be done by concussion among the boats. This led to altercation among the boatmen, and in due time words ran so high, that we began to anticipate a general engagement. However, they exhausted themselves in vituperation, and eventually calmed down, as did the weather overhead, without coming to anything serious. The village at the mouth of the river on the east side is named Seaou-ke yaou, where a few gun-boats are stationed. This was formerly a secondary branch of the Tseu river, but is now the more important outlet. The traffic on it is considerable, leading at it does to the busy town of 古麥城 *Koo-mih ching*, at a distance of about fifty or sixty miles; beyond which about 24 miles it passes the district city of 當陽 *Tang-yang*, and about the same distance still higher up, the city of 遠安 *Yuen-gan*, in the northern part of which district it takes its rise at 北風 *Pih-fung* hill. A little below *Koo-mih ching* it joins the 漳 *Chang* river, a branch of nearly equal extent, with several towns on its banks. Not far from our anchorage, a handsome temple has recently been built, to the guardian spirits of these two rivers.

A few miles beyond this on the right bank is the T'ae-ping canal, one of the chief thoroughfares in this part of the country, opening up a direct communication with the Tung-ting lake. This was formerly named the 虎渡 *Hoo-t'oo* river, a designation which was changed for the present one, I believe by the commander 向榮 *Heang-yung*, when he passed this way to suppress the recent rebellion. Having traversed the channel in the autumn of 1864, I found abundance of water for vessels. The only city on the banks is 安鄉 *Gan-heang* district, but there are a good many towns and villages, some of which I found in great disorder from recent inundation. The passage occupied about three days. On the present occasion we learned that it had scarcely been a month navigable when we passed.

A short distance higher up is a large indentation on the right bank, where a stream enters connecting with the T'ae-ping canal. About five miles above that, we found a very large sand deposit in the middle of the river,* leaving a narrow channel on each side. The sand-bank was then nearly covered with water.

The same afternoon we reached the town of Keang-kow on the left, where there is a considerable trade in cotton. The original mouth of the Tseu river enters the Yang-tsze at the west end of the town, but this has now dwindled down to less importance than the branch passing King-chow.

A little before reaching Keang-kow in the ascent, the river divides into two branches, forming a large island above thirty miles long, named *Pih-le chow*, "Hundred le island." Proceeding by the southern branch, we arrive at the district city of 松滋 *Sung-tsze*,† towards the upper end of the reach. This now lies about a mile in from the river, and is a place of very little life.

On the present occasion however, we passed up the northern, which is the most frequented channel, and in the forenoon of the 29th reached the town of Tung-she, a tolerable-sized place. A prominent red structure stands on the elevated bank just before reaching the town. This is the 水府廟 *Shwuy-foo meau*, a temple supposed to exercise an influence over the destinies of the river. Just beyond this we were ferried over a creek by some Buddhist priests, who maintain the monopoly of this branch of industry, as a source of their revenue. This stream, the *Ma-naou ho* "Cornelian river," rises from two sources at the 玉泉 *Yuh-tseuen* hill in the south-west part of Tang-yang district, and another more to the south-west, making a course of near fifty miles.‡ On the western bank of this stream stands the 萬壽宮 *Wan-show kung*, or Keang-se guildhouse, the handsomest building in the town.

* The itineraries give the name 龍洲 *Lung-chow*, "Dragon island," somewhere in this neighbourhood; but I do not know if it refers to this or not.

† Readers of Huc will remember the fascinating picture he gives of a paternal mandarin at this place.

‡ There is a good deal of difficulty in adjusting the watercourses as they stand hereabout with the old accounts. The *Shwuy taou te kang* says the Ma-naou river entered the Yang-tsze to the south of Sung-tsze district, but it says nothing about the northern channel by Keang-kow and Tung-she. Has the course of the Ma-naou since altered, or is part of it absorbed in the newly-made channel of the Yang-tsze?

The country now assumes a different aspect; soon after passing Spring island, we get fairly beyond the limits of the alluvial plain. A long range of hills appears on the right bank; and as we advance, more distant and loftier peaks continue to come in view.

On the evening of the 29th we passed the city of Che-keang, a miserable kind of a place, the wall facing the river having been completely destroyed by an extraordinary rise in the water a few years since. What little business there is seems to be chiefly confined to the suburb, the city being almost deserted. There is one long straggling street inside, mostly occupied by small retail shops; but the greater part of the enclosure is fields with some pretty plantations.

Shortly after we stopped for the night, opposite E-too pagoda, or as it is named by Blakiston "Bush pagoda;" but the distinctive bush which grew so picturesquely from the top corner, and by which I had recognized it on former occasions, is now no more; some rude hand, more concerned for the security of the building than its pictorial aspect, having removed this singular appendage. The hills along the banks are all carefully cultivated, except in inaccessible places; and indeed the same remark will apply for the whole extent of our journey. A double range of much higher hills behind, are named by Blakiston, the "Mountains of the seven gates." We could not after all our inquiries learn where he got this name from. He gives as the Chinese equivalent, "Shih-urh pei," but we were utterly unable to trace any connection between the Chinese name and the translation. Some ten miles higher up the river is a spot called the *Shih-ürh pei*, "Twelve backs;" "back" * being a name given to a kind of perpendicular convex cliff.

In the forenoon of May 1st, we passed the district city of E-too, just round a headland facing north-west. It is agreeably situated on the declivity of a hill, at the mouth of the *Tsing-keang*, † "Clear river," the water of which is of a bright bluish green colour, and contrasts strangely with the sombre muddy hue of the Yang-tsze where they unite to mingle. The city must derive much of its importance from its connection with this river, bearing as it does the principal traffic of 施南 *She-nan* prefecture. Rising near the north-west boundary of that prefecture, and with a number of

* In old works the name is written 背 *Pei*.

† The ancient name of this river was the 夷水 *E-shwuy*.

important tributaries, passing within easy distance of the district cities 利川 *Le-chuen*, 恩施 *Gan-she*, 宣恩 *Seuen-gan*, 建始 *Keen-che*, 長樂 *Chang-lo*, and 長陽 *Chung-yang*, it drains the watersheds of these mountain districts, and disembogues after a distance of 200 miles in its greatest length; running underground for some miles in the upper part of its course.

The following morning, we reached a narrow pass in the river, between two bluffs, where the force of the current is so strong, that it is almost impossible to get through without a favourable wind. A series of bold headlands on the right bank, formed of conglomerate, rising perpendicularly from the river, to the height of a hundred feet or more, are known as the "Twelve backs"* referred to above. If the passenger is on the lookout there, he will get a glimpse for two or three minutes of the remarkable natural arch, figured in Blakiston's book, p. 161. This like all similar formations is called by the natives 仙人橋 *Seen-jin keaou* "Fairy bridge," and forms a very striking object in the scene. A flight of narrow steps is cut in the face of one of the cliffs, connected with a horizontal path and descending flight at the other end; but the whole is so much worn down by the water, that it appears difficult now to get a foothold. Holes in the rock are pointed out, to which it is said chains were attached for the passenger to hold on by. This bears the appearance of great antiquity, and local tradition ascribes the work to Choo-ko Leang, the hero of the *San knö* or "Three states," in the 3rd century of our era. On the opposite cliff there are still chains, by which small boats are pulled up; and a little above this, the face of the rocks was covered with a bright yellow flower, a very pretty sight.

A short distance beyond this on the left, at the village of Tsin-kea-teen, † the Lin-keang river makes its exit, after a tortuous course of several tens of miles from its triple source among the hills to the north.

* 陸游 *Luh Yew* a native scholar who passed up this river in 1170, has the following note in his private journal, under date 10 month, 6 day.—"Passed the 'twelve backs' of King-mun (gate of King), tall and overhanging like so many huge walls, towering precipitous cliffs to the verge of the summit; this may be classed among the wild scenery of the gorges." (入蜀記 *Juh shuh ke*, Book 6).

† This is called 臨江市 *Lin-keang she* in the itineraries.

Early the same afternoon we reached the prefectural city of E-chang,* a place specially distinguished by its great gathering of boats, of various forms and all sizes; and we soon came to an anchor in the densest of the throng. The city within the walls is rather small for its rank, but there are extensive suburbs along the river bank for several miles, with a busy traffic. Opposite the city is an island Se-pa, about three or four miles long, on which has sprung up a large town, forming a very important addition to the settlement. A large conflagration had recently made a great gap among the houses outside the east gate, which they had scarcely yet begun to rebuild. Down by the river side were a vast number of temporary sheds, made of bamboo framing and covered with mats; mostly occupied by dealers in comestibles. These are deposited year by year as the winter approaches, and are removed by degrees as they get invaded by the rising waters in summer. Having now reached the terminus to which our boat was engaged, our first care on arriving was to secure the means of continuing our journey. When at Sha-she, we were told that that was the best place to engage a boat for Sze-chuen; but fortunately did not yield to the advice. Had we done so, we should assuredly have fared worse. E-chang is doubtless the place to hire passenger boats for going up the river. There is a good choice, and no hesitation on the part of the owners to let them to foreigners. The up-river boats may be generally divided into two classes;—cargo boats and passenger boats. The former have broad roomy holds, and are covered with a mat roof. They may be engaged at lower rates, and might be put up with in winter time; but in the heat of summer, they would scarcely be safe for Europeans to take a long voyage in. The passenger boats, termed 跨子 *K'na-tsze* are much more commodious and airy; but both kinds are of an exceedingly flimsy build, and constant baling out of the water in the hold seems to be the rule. We soon succeeded in engaging a small *k'na-tsze* to take us to Ching-too, the peculiar form of which may justify a few words of description. The hull was about 40 feet long and 8 feet wide in the middle, drawing about a foot and half of water; fifteen feet of the fore-deck was left uncovered for the rowers, a division being opened in the middle, for a *cuisine*;

* This was formerly a departmental city, with the name 彝陵 *E-ling* dependent on the prefecture of King-chow. The present name of the district is 東湖 *Tung-hoo*.

and it was only on rare occasions that the cook left this stronghold. The centre of the boat was covered by a square-built housing, 16 feet in length, divided by movable bulk-heads, into three compartments 5 feet 8 inches high, airy and well-lighted. The after one we removed to form our dormitory, while the smaller chamber served as sitting room and reception hall. A small house on the stern formed the domicile of the skipper and his family; above which a niche contained the domestic shrine. An intervening space of some four or five feet was occupied by the steersman and various domestic arrangements. A large light sail was fastened to a cross yard at the top of the mast, having a stout bamboo fixed to the lower edge, with a crooked handle attached, by means of which the sail can be furled in three or four seconds, and let down in half that time. An extraordinary kind of scull lay over the bows, more like a mast in size and shape; and its duty seemed to be to supplement the power of the helm. The butt end was bound about with a stout rope, in such a manner that several of the crew could get hold of it to guide it. We had agreed for a crew of eighteen men, but found when fairly off, that reckoning the skipper, his wife and a child of 4 years old as three, we could only make up seventeen in all. However with these we managed very well. After a detention of three days at E-chang, during which we thoroughly visited every part of the city, and rambled over the opposite shore, we started again on the evening of the 5th, and crossed over to the western channel, the eastern being too shallow yet for boats of our size.

Our first sensation on moving was one of uneasiness, on account of the unsteady oscillating motion of our new vessel, so different from the steady-going Hoo-nan craft we had just parted with; however, such is custom, we soon got to feel wonderfully secure, notwithstanding the eccentric motions we had to experience. The current runs strong here, and the slip in crossing is very considerable. Facing the city is a village on the right bank, at the mouth of the Taou-hwa-poo shwuy, a small stream running in from the west. This is the spot pointed out by Blakiston, as a suitable site for a European settlement. The first two miles upwards is an abrupt rocky cliff, composed of intermediate horizontal strata of sandstone and conglomerate; along which the boatmen track wherever it is possible to get a foothold, sometimes thirty or forty feet above the water. At other places one of the crew strips, plunges into the water, and carries the

bamboo towing-line to some point of rock round which he can fasten it, and then all hands pull up by this line. Where more effective means of propulsion are not available, eight or ten of the crew ply the oars in concert, the stroke oar singing time in a monotonous unmusical tone, with which the others chime in. Other devices are at hand where these fail, and so by one means and another every obstacle is overcome. A kind of coxswain or chief mate stands at the head of the boat, poling, guiding, encouraging and giving orders in a good-natured kind of way. This is a very important personage in the boat. Another man is stationed on the roof, almost constantly coiling up the lines or paying out. In fact nearly everything is different from the down-river navigation. On halting for the night a cock was sacrificed, and the remarkable bowsweep duly smeared with the blood, to secure a prosperous voyage.*

By about 8 A.M. on the 6th we were round Mussulman Point, opposite which on the left stands the small village of Nan-tsin kwan, † just at the entrance of E-chang gorge. ‡ A little to the east is the mouth of the Leang-tsun ho, a river which rises at a considerable distance among the hills to the north, and receives two accessories in its course. The weather was fine, but there was a cold air in the gorge in the early part of the day. After proceeding a mile or two we got a favourable wind, by the aid of which we made good progress. The narrowing of the river at the entrance of the pass is something remarkable; and the width continues to diminish till about the middle, where it is scarcely above a stone's throw. At first the high cliffs are only on the right bank; but the left gradually increases in abruptness till the two sides are equally precipitous, rising in some places to four or five hundred feet, and worn into the most picturesque forms. At times the fancy is fain to trace the remains of some stupendous cathedral in the ever-varying figures, or the turrets

* In the *Shwuy taou te kang*, this part of the river is called the 大石灘 *Tah-shih tan* "Great stone rapid," and E-ling is said to be at the mouth of the gorge, while nothing is said about a second channel. It appears probable that if the inner channel existed then, it was but an insignificant stream; but that subsequent enlargement has drawn off a great portion of the water, thus reducing the flow in the western channel, which is scarcely entitled to the name of a rapid now.

† The *Shwuy taou te kang* calls this entrance the 下牢關 *Hea-laou kwan*.

‡ The name of this gorge in the itineraries is 刑官峽 *Hing-kwan hea*.

of an ancient baronial castle, perched on the summit of an overhanging precipice. Again we find a cave with intricate passages, worn out by the hand of time and the agency of the elements. Terraces and ledges abound, covered with vegetation; and frequent chasms and ravines, down which cascades pour their contents into the insatiable river.* About the middle of the gorge is a custom-house establishment on the right bank, at a level spot, called Ping-shen pa, but we were allowed to proceed without stopping. Towards the upper end of the gorge, a series of gigantic hoary-looking weather-beaten peaks suddenly make their appearance, peering like so many spectres over the line of hills immediately on the river bank,—a most singular view. At the west end of the gorge on the left stands the village of Nan-t'ò, against which is a small stream known as the Shaag-hung ke. Here we had to cross to the left in order to avoid the force of the current, which is very swift in this place; and as there is a strong eddy near the left bank, should a boat get too low down, the transit is not accomplished without danger.

*Not only does this spot strike a foreigner with wonder,—some of the natives have shewn their appreciation of its beauties. I quote here a descriptive passage from the journal of Luh Yew: On the 8th day of the 11th month he notes: "We started this morning at the end of the 5th watch, and passed the Hea-laou kwan, where a thousand peaks and ten thousand precipices limit the confines of the mighty Keang. On the one side we see them rising abruptly from the base, on the other they stand out in isolated prominence; here is a block on the descent as if about to crush one, there hangs a perilous mass as it were on the point of dropping; in one direction we see a horizontal split, in another is a vertical rent; in one place a protrusion, in another a recess, in another a cleft; singular, curious and inexhaustible are the forms. In early winter the trees and plants are still unfaded, fresh and flourishing. Looking to the westward, hills rise o'er hills in semblance of a portal, from which proceed the waters of the Keang. Thus we learn to appreciate the force of the expression, "The mountain stream of Hea-laou." (入蜀記 *Jüh-shuh ke*. Book 6.) Seven years later, 范成大 Fan Ching-ta, another native who has left his mark in the annals of fame, having passed this spot downwards, at a three months earlier date, records his impressions in his private journal, in something like the following terms:—"Passing the spurious Twelve peaks in our downward course, on all sides pointed summits of stranger aspect come in view; numbers fail to reckon the sum; the artist's pencil is inadequate to portray the magic scene, and no description can equal the reality; surpassingly enchanting and exquisitely grand, the fairy tableau rivals in romance the celebrated mountain group of Woo." (吳船錄 *Woo chuen luh*. Book 2.)

Such was our position; getting too near the whirl, the boatmen lost the control. Round went the head, and the boat lurched heavily to one side, looking very much like a capsized. Scarcely however had we time to congratulate ourselves on getting righted, when down it went as much to the other side, while the boat was at the same time rotating on its centre. This process was repeated while she made two complete revolutions, much to the discomfiture of the passengers at least, if not to the crew. Had it not been for our heavy cargo of book boxes, I believe we could not have stood it. At length however by the aid of the huge bow-sweep, we got through the difficulty; and after getting a mile or two further up, halted for the night near the spot termed by Blakiston the "first rapid on the Yang-tsze," named the 無義灘 *Woo-e tan*;* but there was scarcely any rapid at the time we were there.

The character of these currents is continually changing with the rise and fall in the water. Thus where there are strong rapids in the summer, it often happens that in winter there are none, and *vice versa*. A little higher up is the Lo-teen ho, a small stream on the left.

This part of the river is termed the 黃牛峽 *Hwang-new hea* "Yellow ox narrow;" and considerable interest attaches to it in a geological point of view. Here we come suddenly upon a nest of granite boulders, scattered about in most inexplicable order; and the uninitiated is left to wonder at the apparently isolated position of these blocks. The place however, has been visited by R. Pumpelly, Esq., and, thanks to his able report recently published, we see that this is the only spot along the river, where the lower stratum of granite crops out; and that to the same cause we owe the frequency of rapids in this neighbourhood. Native tradition especially recognizes the hand of the Great Yu here, and tells us that by the miraculous aid of the spirit of the Yellow ox,† he was enabled to remove the huge blocks, and so

* The itineraries give the 大無泥 *Ta-woo-ne* hereabout, which is obviously intended for the same.

† This name carries an allusion to the mountains I have just mentioned, which Blakiston says are about two thousand feet high. The circumstance may be told in a quotation from the journal of Luh Yew, who says:—"They stand like a wind screen towering aloft, tier piled o'er tier abruptly rising till they pierce the heavens. On the fourth tier is the figure of an ox, the colour a reddish yellow; before which stands a man, as it were, with a hat on his head. Yesterday and this morning, the top of the mountain

make a passage for the water. On the right bank is the *Hwang-nen meau*, "Temple of the Yellow ox," which gives name to the village* where it stands.

Our journey on the 7th was all day through a series of rapids; and with the men hard at work from early dawn till dark, we only made about five miles. This was hard upon the boatmen, but it gave us a good deal of time to spend among the people on shore. An unfortunate boat had fared worse than we in coming up the gorge, having run against a rock and sprung a leak, by which the cargo of cotton had got soaked, and the vessel necessitated to go into dock. Beyond the Woo-e tan, we ascended the 虎頭灘 *Hoo-t'ow tan*, 鹿角灘 *Luh-k'ö tan*, and one or two minor rapids, which brought us to the village of San-tow ping. Here also is a temple to the Yellow ox. A stream from the south enters the river on the east side of the village.

Just here the river takes a bend, and nearly opposite the village, an island, named 中埧 *Chung pa*, a mile or more long has been formed; on which a few colonists have fixed their residence, depending for a living, chiefly on the supply of provisions, opium, and gambling accommodation to the boatmen. Here the current runs very strong, and just beyond, we came to the 史君 *She-keen* rapid. Our skipper had already come to an understanding with a fellow-craft, that the two crews should unite their force for mutual aid where necessary, till we got through the thick of the rapids. Here however we needed the combined force of three boats, to the number of near fifty trackers. We passed up quite safely, but the line of one of our fellow-voyagers broke, and it

was buried in the clouds, and I have only just now seen it for the first time." From Dr. Barton's picture, the range would seem to have been in great part covered with clouds when his party saw it also. We were more fortunate, getting a clear view of the lofty precipices in all their magnificence. Fan Ching-ta says in reference to this:—"On the vertical face of a lofty mountain precipice behind the temple, is a yellow figure resembling an ox, and a black figure like a man leading him. This is said to be the Spirit of the place."

* The itineraries give the name of this place 黃陵驛 *Hwang-ling yih*, and add that the rapid here is dangerous, with the precaution to beware of bad characters. On the proclamations the name of the village is written 黃陵舖 *Hwang-ling poo*. Luh Yew notes a curious circumstance at this place, thus:—"Behind the temple are a number of trees resembling the *Ligustrum lucidum*, but not the same, and there is no name for them. When the leaves fall, they have black figures on them, resembling the characters of the Taoist charms, no two leaves being alike." Is there a coincidence here with the famous "Tree of Ten thousand images," seen by Father Huc at Koun boum?

took them an incredibly short space of time to make half a mile down stream; but they managed to haul up again without further damage. This finished the labours of the day, and we came to an anchor.

Scarcely had the first streak of next morning's light dawned upon us, when we were already stemming the billows of another considerable rapid; but the grand performance of the day was to take place at a point known as Pih-tung-tsze which we reached in less than two hours from the time of starting. Here a heap of gigantic granite boulders, forming a bold rocky prominence, juts out into the stream, reducing it nearly one third of its average width; while the numerous blocks of the same material scattered about the bed, give the water the force of a torrent in its impetuous rush. Some nine or ten boats were waiting to be pulled through, and we took our station sixth in rank; the whole forming a scene not a little picturesque. About two hundred natives were on the boulder rocks, standing, sitting and squatting on the ledges and points, the greater part half naked and some pure nude. Indeed *sans culottes* is the most distinctive uniform among the Sze-chuen boatmen. Some few of the better clad among the assembly had no doubt come for the sake of the sight, but the greater part were waiting to be employed. The skippers of the boats, one by one, went on shore to make arrangements, and gradually the numbers on the rocks thinned down to a minimum. At some distance beyond, a group was observed standing on the sandy beach. A strong bamboo towing line four or five hundred yards long had been passed ashore from the foremost boat, a large cargo junk, which was made fast to a point of rock by a hawser; some sixty or seventy men were attached to the line; a drum on the deck sounded a tattoo as a signal for the men to pull; the hawser was let go, and off went the boat into the boiling current. For some minutes there was no perceptible motion, and so strong was the counterforce that it appeared to take all their towing power to maintain their position. They were moving however inch by inch, but we could not suppress some feeling of anxiety as to the result. The bow-sweep was put in motion to ward them off the rocks, and continuous pulling at length brought them to the head of the rush. The same force still acting in the smoother water above, carried them through with a motion that raised the waves, like the action of a steamer, till the boat was quietly discharged in a small bend of comparatively still water. The next boat was then

tackled on, and the same process was in operation, when the line got entangled on a sunken rock. Forthwith a swimmer dashed into the stream, swam to the spot, and cleared it; when on they went again without further hindrances. After a delay of some two hours it came to our turn, when we got through with no more difficulty than an occasional bump on the rocks. This experience was something new to us, and the novelty and excitement amply compensated the inconvenience and danger; but after being subjected to the same treatment for a month or more day by day, the novelty wore off, and it began to lose much of the interest which attached to it at the commencement. Another hour or so brought us to the Tă-tung* rapid, called by Blakiston the Kwan-dung, where a small rocky island was still seen in the stream, but there was no rapid worth naming, although at some seasons of the year it is said to be formidable. Here, and for some distance higher up, the Yellow ox precipices still make a conspicuous figure in the landscape; a fact which has given rise to the following double distich:—

朝發黃牛

三朝三暮

Chaou fa hwang new,

San chaou san moo,

暮宿黃牛

黃牛如故

Moo sūh hwang new;

Hwang new joo koo.

At morn the Yellow ox is seen,

And still abides the same at e'en;

When day and night glide three times o'er,

The ox is still seen as before.

This was an old saw in the days of Soo Tung-po, who has embodied it in one of his poems.

Two or three miles beyond the Tă-tung rapid, the village of Tae-ping ke stands on the right side of a stream of the same name, flowing down a ravine on the left bank. The stream is also known as the Pih-shwuy ke. Scarcely a mile higher up the K'eu-ke water enters on the right bank. A mile or two more brought us to Hih-yae tsze, a village on the left, standing about fifty feet above the water level. Here the San-muh ke, a stream of clear water issues from a ravine. The weather was fine, and throughout the day we had been travelling through magnificent scenery. The ranges of hills on either side, of moderate height, formed quite a picture, from the varied tints of the soil and crops

* The itineraries give the name of this 塔洞 *Tă-t'ung*, with a note to be careful at the time of high water, and to beware of bad characters.

with which they were covered, being industriously tilled and cultivated to the summits; while much higher and wilder ranges were seen stretching away behind. The beauty of the landscape increased, till we reached the mouth of the *New-kan ma-fei*,* or "Ox liver horse lights" gorge; and then we came upon one of the rarest pieces of mountain scenery I have witnessed. Huge peaks are seen towering aloft to the height of between two and three thousand feet; while the cliffs stand on either side like perpendicular walls, broken in parts by ledges covered with vegetation; and in some places houses and small farms are perched in almost inaccessible spots. In parts the opening cannot be much over two hundred yards wide, the contraction giving additional impetus to the swift-flowing current. On the left, at the entrance, is a lower stratum of limestone, inclined at an angle of about 30 degrees from east to west. This stone is in places curiously sculptured by the water, into a congeries of tapering spires, beautifully finished off with a complicated series of delicate mouldings. On reaching a spot where a foothold could be obtained, our trackers made a somewhat perilous ascent of these limestone turrets, scrambling up like so many cats, till they reached a path on a ledge of rock some fifty feet high. A mile or two of tracking thus brought us to a convenient spot on the left bank about the middle of the gorge, where we anchored for the night, against one of those bold rounded perpendicular cliffs termed (*pei*) "backs." Nearly opposite was a curious cave wrought out in the rock, by the continued beating of the water. It goes in farther than the eye can follow, contracting as it recedes, the front rising into a huge gothic arch, with a number of pendants attached to the roof, and a piece projecting forward, very like one of those figures we frequently see protruding from the battlements in gothic architecture.†

* Such is the ordinary name; but it is also known as the 空船 *Kung-ling* gorge; Blakiston names it the Lu-kan gorge; but the old name appears to be the 馬折 *Ma-kan* or "Horse liver" gorge.

† In reference to this gorge, Luh Yew has the following note under date, 12 day of 11 month:—"After passing the 東瀾 *Tung-ling* rapid in the morning, we entered the Ma-kan gorge, where the stone walls rise to a height incalculable. A pendent stone in the form of a liver gives name to the gorge. By the side of this is the Lion precipice, in which a small stone crouching in a gap and covered by green grass, exactly resembles a green lion. The water trickles down from a spring in the rock, but our boat passed so rapidly, that I could not get a drop to taste. It should be a spring of superior quality however."

On moving from our anchorage next morning, the river in front of us appeared to divide into two branches; but on reaching the point of junction, we found the southern opening was a tributary of bright green water, making its way out through a strait and lofty chasm. This was the Hwa-keaou water, formed by the junction of three streams to the south. The main stream bears away in a northerly direction; and for some distance up the right bank, we have the canopied rocks overhanging the river, till we gradually emerge among hills of a lower level, but still retaining their abrupt and jagged character, till near the small town of *Sin-tan*, or "New rapid." There is a strong rapid nearly opposite the town, but the worst features of the place are only seen to perfection in the winter season. When the water is low, it is necessary to remove cargo and every heavy article on shore, and pass through with an empty boat. The bad renown of the place is of old standing. During the first three or four centuries of our era, there were two successive mountain slips, when the channel became choked up by the precipitated rocks, and it received its present name at that time. For many centuries the danger and difficulty of the new rapid were borne with, as an unavoidable evil; and year by year the number of boats lost and damaged are said to have been incalculable; but it was not till about the year A.D. 1028 that it was determined to put a stop to such a state of things. A public notification was then issued forbidding the navigation of that part of the river, from the 10th month to the 2nd month of the following year. As a principal source of income was thus cut off from the inhabitants, who had depended mainly on the wrecks in their neighbourhood, self-interest prompted the adoption of some new measures. The throne was memorialized by the incumbent magistrate of Kweichow, a batch of quarrymen were set to work at low water in the year A.D. 1050, and at the end of eighty days they had so far succeeded in removing the principal obstructions that from that time the river was again opened to navigation. Luh Yew passing this way 120 years later, complains of the obstacles still to a great extent remaining, and recommends a combined effort during low water in the 12th and 1st months, to clear away the pointed stones, still left in the bed of the channel; but he remarks that so long as the natives have an interest in maintaining the difficulties of the passage, they will of course oppose the thing as impracticable. The only way would be to insist on its being

done. Another cause of accidents he says is through the cupidity of traders in overloading their boats. He suggests that a tablet should be erected in front of the town, engraved in large characters as a warning to passers. Whether the evil has been mitigated since Luh-Yew's time I do not know; but it is still the practice to unload and reload boats passing up and down, during four or five months of the winter season.

Immediately above this town is the entrance to the *Ping-shoo paou-kern*, "Military code and precious sword" gorge.* This name bears with it a tradition that the treasures named,—once the property of the famous Choo-ko Leang of the Three states period,—are now deposited in some unapproachable recess in the cliffs of this sombre gorge. Such is merely one of the many evidences we meet with over this region, of the veneration in which this ancient worthy is held. A very powerful current met us in this gorge, but fortunately we got a good wind to carry us through without much trouble. Immediately on emerging from the upper end we find the village of Me-tsang kow on the left bank, at the mouth of the Heang ke, a green stream emerging from the mountains. This unites the waters of three rivers, one of which passes the district city of 興山 *Hing-shan* and makes in its greatest length a flow of nearly a hundred miles. A very remarkable cave the 玉虛洞 *Yuh-heu t'ung*, is spoken of about two miles up this river. The entrance is only ten feet wide, but the cave is said to be capable of containing several hundred men. One is struck with the spacious and ornamental interior, as if entering some great palace.† Just past the above-named village I observed the piles of sandstone covered with that black coating which Blackiston speaks of as indicating the proximity of coal; the same occurred at many subsequent places. A

* This is what Blackiston calls the Mi-tan gorge. An old name is the 白狗 *Pih-how*, "White dog" gorge.

† Luh Yew who visited the place, says:—"The natural stone formations represent curtained canopies, streamers, standards, plants, bamboo shoots, immortals, dragons, tigers, birds and beasts; every conceivable form, and the most striking resemblances. But the most singular thing is a stone on the east round like the sun, and another on the west shaped like the half moon. I have been all my life accustomed to see precipices and caverns, but never met with anything to equal this. About the year 1073 謝師厚 Seay Sze-how inscribed his name on the lofty precipice. There is also a little history of this cave by 陳堯咨 Chin Yaou-tsze, in which he says it was first discovered by some hunters about A.D. 750."

rocky channel for some distance succeeds, and the favourable wind did us good service, in getting us past the *Mi-tan* or "Rice rapid," where the water runs strong. A little distance above on the right is the Maou-ping ke, a stream flowing in from the south-west, having received a smaller affluent from the east. On the west side of this, at a height of nearly a hundred feet above the river, stands the village of Laou-kwei-chow, a single street, with some half-dozen shops. As the name implies however, it was once of greater importance than it is now.

In 1234, when there was an irruption of the Mongol invaders, the district city, then named 秣歸 *Tsze-kwei*, was removed across the river, and fixed on this site. It was subsequently removed to Sin-tan, afterwards to Pih-sha, and ultimately to its present site, about two miles higher up on the left bank, where it has been fixed since the Ming, but the name is now changed to 歸州 *Kwei-chow*. While opposite this city, the wind being quite in our favour for proceeding, no persuasion would induce the skipper to cross over. As the enclosure lies up the incline of the hill, we could see that there was little more than official residences and cultivated fields inside the walls, and a suburb running parallel with the river. About two miles beyond this a small stream enters on the right bank, in the neighbourhood of which we come to a cluster of coal mines in the face of a hill, at various elevations, some scarcely twenty feet above the river and others from one to two hundred feet high. They appear as small quadrangular apertures at the surface, about three or four feet square, and the coal is shot down an inclined plane. A few miles further we stopped in the afternoon, against a village on the left bank named Sée-tan, a formidable rapid of the same name rushing past it, which took the remainder of the day to ascend. This rapid is also called the 叱灘 *Ch'ih-tan*,* and a stream emerging on the east side of the village is named the 叱溪 *Ch'ih-ke*. On the east side of this stream are a number of coal mines in the face of the hill.

Early on the 10th, at a distance of ten miles from the city, we passed the Sha-chin-ke on the right, a stream formed from the junction of two smaller ones flowing in from the south. A few miles beyond this on the same bank, is another stream, which rises from three sources in the south-west of the district of

* In old books the name is given 吒灘 *Ch'a tan*.

Pa-tung, and flows with a general north-easterly course to its embouchure. Not far from this, is a mountain stream on the left bank, which brings down the contents of three small branches, issuing by the straggling village of New-kow, opposite which is a strong rapid of the same name. In the afternoon we passed the district city of Pa-tung; where there is no city wall now, but there probably has been one at some former time. The settlement consists mainly of a street more than a mile long, running parallel with the river. A few miles beyond is the site of the old city on the left bank; but two or three solitary farm-houses in the neighbourhood, is all the sign of human habitation now left. The city was removed to its present site about the beginning of the 13th century.

The 11th opened with a heavy rain, a considerable fall having taken place during the night; but it ceased about two hours after daybreak, and as the clouds gradually lifted themselves off the higher peaks, the scene was exquisitely beautiful, and the hills looked much fresher than before; while streamlets in every direction were draining the uplands into the great river, the variety in the colour of the liquids, indicating the nature of the soil through which they flowed. First we had innumerable little rills of a blood red; further on, they came down a light yellow ochre; and these again were succeeded by others of the common muddy hue. At an early hour we passed the village of Se-seang kow, standing on the east side of a ravine on the left bank. This is the entrance to the Yuen-too ho, a river which rises about the north-west border of Pa-tung district, and absorbs three affluents in its course, before reaching the Keang. Somewhat higher is a small stream on the right bank; and at the village of Kwan-too kow on the left, another small stream issues from the north. Here we entered the Woo-shan gorge, known generally by the name *Pih-le hea*, "Hundred le gorge;" and, at no great distance, reached the *Ho-yen-shih tan*, "Flint rapid." This takes its name from a most confused heap of blue limestone interspersed with strata and nodules of black chert, the huge masses lying about in such anomalous positions as would appear to indicate some great natural convulsion. Several places of this kind occur along the right bank; and the limestone we find lying in thick level strata on the face of the hills, covered with a coating of chert, and broken straight off at intervals, in step-like projections, exhibiting the edges, just like the gable ends of some gigantic cathedral, several hundred feet in height.

In many places we find natural caverns, some of which are of curious formation. The action of the water is seen to a height of fifty or sixty feet above the level as we saw it; and by that agency the limestone has been carved out into the most graceful forms and figures. In one place we find an elegantly-shaped alcove, with a miniature cascade issuing from the interior of the mountain; in another, a natural recess has been taken advantage of to deposit some large gilt idol; and the variety of scene as we proceed, is amply sufficient to keep up the interest and rivet the attention.

We had not gone far the following morning, when we halted against a small stream on the right, by the side of which, on a terrace nearly a hundred feet above the river, I saw the first and only bed of green poppies in all our journey. They were still in flower, but the petals were dropping off; so that the season was drawing to a close. In the adjoining prefecture of Kwei-chow, the cultivation was prohibited by the authorities; and by the time we got beyond it, the crop had been all collected. I can only call to mind one bed of the withered plant still in the ground, the juice of which had been already extracted. But there is no doubt of the extensive cultivation of it throughout the province. From all the information we could gather, it commenced in this province within twenty or thirty years past.* I do not remember seeing any foreign opium, but at every market, the farmers bringing in their little lumps of native production, were always to be met with. As far as I could learn the price ranged from 140 to 250 cash the tael weight. If an outsider may venture an opinion, I should say it looked much inferior to the foreign article.

A short distance further we find on a ledge in the cliff on the left, a line of brick wall with a gate, enclosing a number of caverns, probably the entrance to coal mines, though there is no appearance of any person there now. Near this is the *Kin-peen-tan*, "Golden yoke," where a flight of steps is cut in the cliff, and a chain fixed by staples to aid in the ascent. A little beyond this is the *T'ih-hwan-t'ae*, "Iron coffin" hill, a perpendicular limestone rock, in the face of which may be seen from the opposite side, at a height of some two or three hundred feet, something of an oblong form glittering like glass or metal, and not unlike a chest

* In the native topography of Sze-chuen, published in 1817, which gives a detailed list of the productions of the province, the poppy is not named.

laid in a recess of the rock. This gives name to the hill. Just against this is the *Sin-pāng*, "New dawnfall" [rapid, where two successive precipitations from the mountain have taken place, one in A.D. 102, and another in A.D. 377. A gigantic mass of rock lying prostrate there, still bears witness to the fact. It is recorded that on the day of the fall, the river ran upwards for more than a hundred *le*, and splashed up several hundred feet high. A little further on we arrived at Peen-yu-ke, a stream on the left bank, marking the boundary between the two provinces of Hoo-pih and Sze-chuen; and about half a mile more brought us to the boundary on the southern side, formed by the Pan-keaou-ke, a mountain current running down a narrow rocky gorge. On the Sze-chuen side is the village of Pei-shih, where the people had suffered severely from a tempest a few weeks before. Less than two miles beyond is the Pih-koo-shwuy river, a stream rising among the hills at the northern boundary of 建始 *Kcen-che* district in Hoo-pih. On a point of rock at the mouth of this stream is a temple to the 神女 *Shin-neu* or "Female genius," but the doors were shut, and I could not see a vestige of a name or inscription of any kind on the building. On the opposite side of the river are some hills of singular forms, called the Twelve peaks of Woo-shan,* but only nine of them are visible from a boat. There is one said to be in form like the character 巫 *Woo*, "Wizard," which gives name to the district.

Traditions are rife regarding these peaks; not a few of them carry their individual legends, and poets and fabulists have found ample material there for the employment of their pencils. To the Female Spirit of the gorge is attributed the greater part of the natural phenomena of the locality. Among her various recorded apparitions, of course there is one to the Great Yu; and a stone altar is pointed out on one of the peaks, where she presented him with a written charm, that enabled him to carry through his labours in this difficult passage. We naturally look upon these fables as

* The names of these are 望霞 *Wang-hea*, "Cloud observing," 翠屏 *T'suy-ping*, "Misty screen," 朝雲 *Chaou-yun*, "Morning cloud," 松巒 *Sung-loan*, "Fir-tree cone," 集仙 *Ts'ih-seen*, "Congregated immortals," 聚鶴 *Tseu-ho*, "Assembled cranes," 淨壇 *Tsing-tan*, "Clean altar," 上昇 *Shang-shing*, "Mounting aloft," 起雲 *K'e-yun*, "Rising cloud," 飛鳳 *Fei-fung*, "Flying phoenix," 登龍 *T'ang-lung*, "Ascending dragon," 聖泉 *Shing-tseuen*, "Sacred spring."

the vestiges of barbarism, and so they are; but who does not know that some of the most civilized nations of Europe can shew their puerilities equally monstrous, that have found millions of credulous devotees, even within the last half century?

Early in the evening we stopped at Sha-muh seang, a miserable hamlet on the right bank. Although the houses were nearly a hundred feet above the river, it is said that the water sometimes rises to their level. One of the wretched hovels is an opium shop, where I found two of our boatmen regaling. A mass of old building materials and pieces of broken furniture lay scattered about, which they told me was drift saved from the river. Thick limestone strata here lie parallel with the face of the hill, at an angle of about sixty.

The 13th still found us in the gorge, the scenery quite equal to what we had passed for romantic grandeur, a sombre gloom pervading the more precipitous parts. We soon reached a ravine on the right bank, with a village on the east side, where the Kwan-too river enters the Keang. This rises in nearly a westerly direction, and skirting the south side of the gorge range, runs for a considerable distance parallel with the Keang. It is also called the 清溪 *Tsing-he*, and near the mouth is one of the most remarkable natural curiosities in the gorge, which however we had not an opportunity of going to see. The 清水洞 *Tsing-shnuy-tung*, a natural cave, is said to pass completely under the mountain, with an opening at the other side. When the water is in it, it is impenetrable, on account of the midnight darkness; but in times of drought it was customary to go there to pray for rain. There the river makes a sharp turn in a northerly direction, and a number of rapids and powerful currents for a mile or two require all the skill of experienced boatmen to pass them. On turning the next bend, bearing more westerly, we observed a little change in the geological features. There was still the limestone with a plentiful distribution of chert, in contact with which we found interstratified beds of red and green sandstone, the same formation distinctly visible on both banks, the bright colours of the separate strata standing out in bold relief. Towards evening we anchored at the district city of Woo-shan, a poor place, most of the business being in the suburb. The temples and other public buildings are above the general appearance of the place. The Ta-ning, a considerable river, enters the Keang on the east of the city. This rises from two sources in the south-west of 竹山 *Chüh-shan*

district in Hoo-pih, enters Woo-shan on the north-east, and flows for 160 *le* under the name of the 東溪 *Tung-ke* river. It is then joined by the 西溪 *Se-ke*, a river that rises on the border of Shen-se to the north-west. Farther south it receives the 後溪 *How-ke*, and passing the district city of Ta-ning on the east, after gathering the waters of some half dozen lesser streams from the west, it unites with the 楊溪 *Yang-ke*, a river rising in Hoo-pih, which also receives a tributary from the north, and makes a course of 200 *le* before its junction. The united stream then flows on for more than a hundred *le* to its embouchure. On the north bank of the How-ke is a place named 監井 *Yen-tsing* "Salt wells," from which we may infer the production of salt in the neighbourhood.

Within the first two miles of our course on the 14th, we passed three rocky islets a few feet above water,—the first out towards the middle of the channel; the second much larger, near the left bank; and the third about the size of the first, a little way out in the stream. Rapids as usual occurred at frequent intervals, and at one of these we struck heavily on a rock causing a considerable leak. This did not give the boat people much anxiety, as it seems to be the normal state of things in Sze-chuen; and they soon got the boat sufficiently patched up to go on again; but from that hour, a regular system of baling out commenced. By this means we managed, contrary to my expectation, to get to the end of our journey without any serious inconvenience. Red sandstone hills, principally, bordered the river till we reached the mouth of the Fung-seang gorge. The Ta-ke ho, a tolerably wide river, there disembogues into the Keang, after a flow of more than a hundred *le* from the south-west.* A large village named Ta-ke kow stands

* It may be well here to notice a paragraph which I find in Dr. Legge's commentary on the Shoo-king (The Chinese Classics, vol. 3, pt. 1, p. 114), thus;—"Hoo Wei insists also on another stream called the 'E water' (夷水), which took its rise in the present dis. of Woo-San (巫山) of K'wei-chow dep. in Sze-chuen, and after entering King-chow, joined the Keang in the pres. dis. of E-too (宜都), as also to be accounted one of the 沱, which engaged the labours of Yu." Dr. Legge seems to commend the judgment of this author; and if the inference in the above paragraph be correct, then in ancient times there was a channel to the south, by which most of the present gorges might be avoided. Is it possible that geological changes have since raised part of the intervening land and cut off the connection? Referring to D'Anville's maps, we find the source of this Ta-ke river within a very short distance of one of the sources of the Tsing-keang or E

on the east side of it, marked by several conspicuous temples. We entered the gorge with a favourable wind, and by dint of vigorous rowing, managed to make very fair headway through the swift-flowing current. The entrance is picturesque, and the cliffs increase in abruptness as we advance; till near the middle, when they rise almost perpendicular on both sides, to the height of about five hundred feet. One peculiar cliff on the left gives name to the gorge (i. e. Bellows), having a number of apertures in the face, through which the wind whistles at times. On a terrace at an elevation of more than a hundred feet, are a number of caverns in the rock, in which some poor people have built their huts. Along the narrowest parts of the gorge, a great number of funnel-shaped large baskets are immersed in the water, and fastened to the rocks with strong ropes, to trap the fish in their downward migrations. Our passage was a continual tacking from side to side; not on account of adverse wind, but to avoid the dangerous currents. An intimate knowledge of the channel here especially is of the utmost importance, as this is probably the most perilous passage in the whole length of the navigable river. Geographically considered it is a point of very great interest, if we look at the immense collection of water concentrated here, from the watersheds of Sze-chuen, Kwei-chow, Yun-nan and Tibet, suddenly compressed into a channel of not more than 150 yards wide, and forming as it does almost the only entrance to that vast region from the east. Anciently it was called the Gate of Tsou, and the appropriateness of the appellation is obvious at sight. As may be imagined many spots about it are famous in history; and the testimony of the rocks here perpetuates the memory of heroes whom the Chinese delight to honour. Just about dusk we reached a place on the right bank named *Māng-leang-te* or "Māng Leang's ladder." This refers to a period in the history of the Sung dynasty; Māng Leang being a kind of theatrical

water already noticed as disembodying at the city of E-too. If it be, as it no doubt is, a question of supreme importance to avoid the gorges in the upward navigation, surely it is not beyond the skill of modern engineering science, to open up the old path, and thus reduce to an accomplished fact, one of those wonders connected with the name of the Great Yu, which people would then learn to look upon as prophetic myths. One formidable gorge however, the Fung-seang, would still remain; and if it became a question to cut it off also, then the most probable channel to the west of it would appear to be the Laou-ma ke, which according to the map, comes within twenty miles of another of the head waters of the Tsing-keang.

myth,—first a freebooter, and afterwards an officer in the imperial army. Certain marks are pointed out in the face of the rock, as the places where he fixed a wooden framework, in order to scale the cliff. A very little way beyond, we anchored for the night against a lofty cliff, known as the *Fun-pieh tang*, "Plastered hall." This merely designates a part of the cliff that has been rubbed smooth, and an inscription engraved on it, in commemoration of the restoration of the Han, in the first century of our era.

One of the first objects that attracted our attention next morning, when about to emerge from the gorge, was the *Yen-yu tuy*, "Flood beacon," a solitary rock standing in the middle of the channel, just at the mouth of the 瞿塘 *K'eu-tang* gorge, as the river is there called. Native accounts agree in stating this to be composed of a mass of small stones. Some future traveller may be able to decide whether it is conglomerate. In winter time it is said to rise several hundred feet above the river; while at the time of highest flood in summer, the water is some hundred feet above the rock, and it is described as the most dangerous spot in the empire. There is a popular saying of great antiquity, which runs thus:—

澎湃大如象

澎湃大如馬

Yen yu ta joo seang

Yen yu ta joo ma,

瞿塘不可上

瞿塘不可下

K'eu tang puh ko shang;

K'eu tang puh ko hea.

When the Flood beacon's seen of an elephant's size,
The ascent of the river all prudence decries;
When the Flood beacon's seen the size of a horse,
The attempt to descend is fraught with remorse.

Immediately opposite this on the left bank, is a hill somewhat isolated from the rest, famed as the site of the ancient city of 白帝 *Pih-te*, the "White God,"* some vestiges of which are said to be yet remaining, but we could only see indistinct ruins from the river. The 鐵柱 *T'ieh-choo*, "Iron pillar" river, from the north, here flows into the Keang. The name of this river

* As the legend runs, when this city was first built by 公孫述 *Kung-sun Shuh* of the Han, seeing a white dragon issue from a well, he took it as an omen that the country would revert to the Han, and consequently named it the city of the White God. The seat of the district government was first fixed there about the beginning of the 3rd century, and continued so till about A.D. 1005. About 1245 it was again occupied, and finally abandoned during the Yuen dynasty.

commemorates two iron pillars that were fixed on opposite sides of the Keang here, from which a couple of iron chains were stretched across the river to guard the pass. A mile or two to the west of this, are some salt-springs by the river side, but they are only workable in winter when the water is low. A little further on, and just west of Quai-chow bluff, are still to be seen some traces of the 八陣圖 *Pa-chin-t'oo*, a military stratagem of the renowned Choo-kü Leang.* This was a stone-wall camp representing a particular arrangement of the symbols of the Yih-king, the conception of which has been considered by the natives a paragon of ingenuity. The village there goes by the same name. But time would fail to speak of all the notable objects in this interesting locality.

The city of Kwei-chow stands on the slope of a hill, immediately across a small river, and seems rather poor for a prefecture. A remarkably handsome temple was being erected to Kwan-te the God of War, the retired General 鮑超 *Paou Chaou* having contributed ten thousand taels towards the structure. This gentleman's name is well known in the history of the recent rebellion. He has been seventeen years in the field against the insurgents, got a wound in his thigh, and has now retired with a princely fortune, to this his native place, where he is building a magnificent mansion, and surrounding himself with the luxuries of the age, which he is delighted to shew to Europeans.

The Ta-jang river rises on the border of Shen-se, and after a south-easterly course of more than three hundred *le*, during which it receives a small tributary on the west, and another from the north, it enters the Keang on the east side of the prefectural city. The name of the district is 奉節 *Fung-tseih*. The distinctive synonymes of the Keang here are 岷江 *Min-keang*, 蜀江 *Shuh-keang*, and 汶江 *Wän-keang*. Father Huc in his witty narrative calls it the Blue river. It is difficult to conjecture what could have led the worthy Abbé to give it this title. During the whole of our journey we could find no trace of any one knowing it by any such name.

The water of the Keu-tang gorge is very apt to produce goitre; and indeed native testimony attributes the same characteristic to

* Two other specimens of this camp existed in after ages; one in the district of Meen in Shen-se, and another in the prefecture of Ching-too in Sze-chuen; but less trace of these has been left even, than the one here spoken of.

the water of the river, for many miles higher up. Good water is got from a spring in the 臥龍 *Go-lung* hill, about three miles from the city.

We had come through the gorge without the slightest accident; but some of our fellow travellers had struck the rocks and done great damage to their cargo. A cotton junk found it necessary to unship their freight at the city, having got completely drenched. Another with European goods was so damaged, that the supercargo had to abandon it, and hire another at a great expense, to carry the remainder of his cargo, two thirds having been destroyed by the wet as he said.

Our first adventure on the 16th was to break the towing line while pulling up the Ma-hoo rapid, two or three miles from Kwei-chow; but the trackers got hold of it again before any mischief happened; it might have proved worse. Just above this, the T'ow-tang ke, a stream rising in the north-west of Fung-tseih district, flows down through a broad channel on the left bank. The water in it was low and easily fordable when we passed. A little further on I found coal-slate and very inferior coal cropping out on the face of the hills at several places, three or four hundred feet above the river. There were mines at no great distance, and I observed people carrying a very fair description of coal, which cost a cash a catty delivered at the boat. The freight to E-chang was 8 cash the picul. Having met with a strong head wind, we anchored early in the day at Sze-yen to, a small bay on the left bank.

Early on the 18th we again left our halting place, and soon passed the Woo-lung ke, a mountain stream on the right, and a little further on the same side the Laou-ma ke, with the village of Gan-ping at the mouth. A strong rapid here is named the *Laou-ma tan*, "Old horse rapid." In the afternoon we passed the *Meau-ke tan*, another strong rapid. In the forenoon our course was skirted on both sides by hills of moderate height, sloping gently down towards the river, but later in the day they became more abrupt. The formation was red sandstone in horizontal strata.

The following morning we passed the Tung-jang river on the left. This rises near the border of Shien-se, receives a small tributary from the east, and enters the Keang on the east of the city of Yun-yang, after a course of more than a hundred miles. At a distance of ten miles from the city, up this river, there are

ten salt wells, producing rock salt. On the south bank, nearly opposite the Tung-jang is the Sin-keun river. This rises from two sources in Hoo-pih, which unite in the southern part of Yun-yang district, and flow on for more than two hundred *le* to the mouth. The city, which stands on the left bank, immediately beyond, is poor, but we observed some imposing temples and public buildings. By far the most conspicuous from the river is the 萬壽宮 *Wan-show kung*, the Keang-se guildhouse. There are also the 粵東公所 *Yu-tung kung-so*, "Canton guildhouse," 帝主宮 *Te-chook kung*, the "Hwang-chow guildhouse," and several others. Our stay here was short, and we moved on again the same day, and anchored a good distance up, opposite the village of Pan-to, and just against an overhanging cliff named Hea-yen, with a singular cavern in the face of it, more than a hundred feet above the river. This has been fitted up as a Buddhist temple, containing two large apartments. On the back wall of the inner chamber, three huge figures of the Buddhist trinity, have been cut in the rock. Along the face of the cliff outside, a series of niches contain the following images cut out of the rock in full relief:—太陽菩薩 *Tae-yang-poo-sa*, the "Sun God," Joo-lae Buddha, supported on either side by Kasyapa, the first Patriarch and immediate propagator of the esoteric faith, and Ananda, the second Patriarch, and the first who reduced the doctrines to writing. Next come 燃燈 *Jen-t'ang*, the preceptor of Joo-lae; 池藏 *T'e-tsang*, a deity of Siamese origin, Mandshusiri and Poo-heen, two Indian devotees much worshipped in Sze-chuen.

May 20th we found the weather getting rather hot for walking. Farmers were busy in all directions hoeing the cotton, which was only a few inches above ground. Wheat and barley were being cut. A great deal of ground was occupied by tobacco, which was still green and not at its full growth; while in some places the rise in the water had swamped the fields, destroying considerable portions of the crop. The rice was transplanted, but still flooded with water. It is all cultivated on terraces. Hereabout we began to observe a custom which is generally prevalent through the province, of erecting stockades and fortified enclosures on the summits of the most unapproachable hills; to which the people flee for refuge in case of invasion. In time of peace scarcely any remain there but the occupants of temples, the dwelling-houses being vacated for more accessible ground.

Military guard-houses occur at regular intervals along the banks, accompanied by models of the smoke telegraph turrets; but as to actual service, the guard are about as much a myth as the telegraph. Early in the day we passed the town of Seaou-keang kow on the left; on the west side of which the Seaou-keang* enters the great river. This has several sources; one rises in the north-east of the district of 開 *Keae*, under the name 板橋溪 *Pan-keou ke*, receives a small tributary from the south-east, and a larger from the north; after which flowing south by west, it receives two considerable branches from the west, passes to the south-east of the city of Keae, and is joined by the 臨江 *Lin-keang* from the west. It then flows south-east, and receiving the 熱江 *Tsen-keang* from the west, flows on to the Keang as a large navigable river. Nearly all day there had been a continuous range of horizontal sandstone rocks on both sides of the river, which were probably covered, when the water was at its highest. The level was going down daily, although it had not nearly reached its highest. The increase is not a gradual and constant change, but is ever fluctuating from day to day or week to week, now rising and then falling, the changes in both directions being sudden and rapid, and I imagine to a great extent local, the permanent rise being the balance of the aggregate fluctuations.

In the forenoon of the following day we were at the district city of Wan, and this was the first place we had seen signs of business activity since leaving E-chang. Here the accumulation of shipping, the large and wealthy stores, and the general aspect of the place and people all bore witness to its commercial importance. There is a very large suburb on both sides of the *Se-ho*, "West river."† This river rises to the north-west, and has a very picturesque appearance as it passes the city, in a channel scooped out of the rock. The clear water falls down a cascade into a deep pool, and then flowing under a natural bridge, formed of a huge block of sandstone, emerges from a fissure by a shorter fall into another basin below; and so by a variety of tortuous bends, finds its way into the Keang. Probably no artificial bridge would withstand the force of this current in flood

* This river is also named 開江 *Keae-keang*, and 彭溪 *Pang-ke*.

† This is also called 苧溪 *Choo-ke*, "Hemp stream," in consequence of the cultivation of hemp on its banks. The old name is 池溪 *She-ke*.

time; so a pathway is formed across by a series of piers about a foot square, and something like two feet apart; being in fact a line of stepping stones, firmly fixed to the bottom. This kind of path is rather common over these swift currents. On the west of the city and nearly connected with the suburb, stands a singularly abrupt and conspicuous hill, with apparently a large town on the top named 天子城 *Tsen-tsze ching*. Nearly all round are precipitous crags, some two or three hundred feet high, the only ascent being a path on the north-west side. Here it is said the famous Lew Pei garrisoned his troops about A.D. 220. We had not time to go up, but were informed that the place is now inhabited. There are three salt wells to the west of the city.

While we were at Wan, a number of barges forming the funeral cortège of Lo the late Governor-general, arrived from Ching-too with his coffin, which they were conveying to his ancestral place in Hoo-nan. The consequent fireworks, music, banners flying and official visits, gave the appearance of some great festivity. The French expedition from Cochin-China passed down at the same time; the unostentatious character of which was a striking contrast to the funeral.

On the 22nd we met with several rock islands in the stream, from twelve to twenty feet high; one large one about a mile from the city named 千金島 *Tseen-kin taou*. Early in the morning we passed the 'Too-kow ke, a stream from the south-east; and during the forenoon reached the Pih-shwuy ke, also from the south-east, a tolerably wide stream rushing down a rocky bed, in the form of a cascade. There is a village of the same name on the south side of it. At no great distance beyond this is the 湖灘 *Hoo-tan*, "Lake rapid;" so called because in high water season, the river overflows, and spreads out like a lake there. It is considered dangerous. The spot is memorable, as the place where the Mongol troops crossed the river, about 1240, when invading the Sung. A few miles higher, the Yang-ho ke from the west, enters on the left bank; and beyond that again the Seang-ho ke, nearly parallel with the preceding, but somewhat longer. In the forenoon we observed a number of temples curiously built in the caverns and nooks of the perpendicular cliffs, especially remarking the one that Blakiston speaks of, the door of which is reached by a ladder sixty or seventy feet high. As we advanced the hills were not so lofty, and less cultivated than lower down, but more wooded.

The following afternoon we passed the Hō ke* on the left bank, a stream flowing in from the west. Near this there were six salt wells. We anchored for the night at the village of Shih-paou chae.† This takes its name from a stockade on the top of a singular isolated rock. The rock itself is named the 玉印山 *Yuh-yin shan*,‡ “Jade seal hill,” as it is supposed to resemble a seal in form. It is a very picturesque object, the general form being that of a wedge lying on its triangular face, probably about 500 feet long, and 150 feet wide; rising vertically to a height of about a hundred feet, with a basement of some fifty feet more. The object of greatest antiquity about the place, is a bell in the temple at the top, dated A.D. 1618. A nine-storied gallery§ is built against the end of the rock, being the only way of access to the top; both that and the temple on the summit were erected in the Kang-he period (A.D. 1662-1722), and have been restored during the present century, everything now being in complete repair. On the ground floor of the gallery, a group of hideous figures, represent the warders of the regions of darkness, charged to usher souls into the presence of the judge. The temple on the top is an elaborate representation of the ten courts of hades, with all their tortures; Yen-lo wang the prince holding his court at the upper end. This is the Yama of Indian mythology. A stone inscription states that the enclosure on the summit of the rock is capable of containing several thousand people in case of need. They would certainly be very close packed. The Too-tsing river|| rises in the east of 梁山 *Leang-shan* district, and flows south-east, entering the Keang at the foot of this rock. We observed a bed of withered poppies in this neighbourhood, indicating that we had now got beyond the prefecture of Kwei-chow, and also that the season of cultivation was at an end.

Towards midday on the 25th, we came to a village on the left named Kwan-ke, where the river divides, forming an island about seven miles in circumference, with steep cliffs all round.

* This is also named the 跳蹬河 *Teaou-t'ang ho*.

† It is also written 石寶寨 *Shih-paou ch'ae*.

‡ It is also sometimes called the 石堡山 *Shih-paou shan*, “Stone citadel hill.”

§ A sketch of this is given in Blakiston's “Five months on the Yang-tsze,” p. 182.

|| This is also called the 涂溪 *T'oo-ke*; but the most common local name is 小溪 *Seaou-ke*.

The common name of the place among the people is Hwang-hwa ching. At the time of 李雄 *Le Hung's* rebellion in A.D. 370, the seat of government for 巴西 *Pa-se* region was fixed there, since which it has been known by the name of the 石城 *Shih-ching*, "Stone city." The supplementary branch of the river is called the 黃華水 *Hwang-hwa shwuy*, and the island 黃華洲 *Hwang-hwa chow*. In the afternoon we passed the Yuen ke on the right, a stream issuing from two sources to the south-east. A town of the same name stands at the mouth.

Our first movement next morning took us past the Yen ke, * a stream rising in the south of Leang-shan district, which flows in a general south-easterly direction till it enters the Keang on the left bank. In less than two hours we passed the Chung ke on the right, a small stream from the south-west. A mile and half beyond this took us to the departmental city of Chung on the left bank. This place is not large, but has a brisk retail trade, and there seems to be a good many literary men connected with it. The most conspicuous building as seen from the river is the 魁星樓 *Kwei-sing low*, a five-story building, dedicated to the god of the literati. Exactly opposite the city, the Shin ke flows in from the south. The Ming-yuh ke, † a mountain stream flows past the city on the west side, and the valley is spanned by a pretty stone bridge of three gothic arches and horizontal pathway of recent construction. During the afternoon and following day we passed four other small streams on the left, averaging ten to twenty miles in length:—the Ch'ow-shwuy ke, Tan-tsze to, formed by the union of two branches, and issuing opposite the northern end of the *Shih-tan*, "Stone rapid," Tso ke, opposite Binquei island, ‡ and 'Ting-ke. Thirty-five salt wells are noticed in this department. We heard this day of a boat coming through the Woo-shan gorge, that had struck a rock and gone down, four men being drowned.

Early on the 28th we passed the Ch'ih ke and Lung-ting ke, two small streams on the left. A little way beyond is the

* The correct name is 淦溪 *Yen-ke*, the form 淦 being a local and unauthorized corruption. Another name is 鹽溪 *Yen-ke*, "Salt stream." In the commentary on the Shwuy-king it is called 鹽井溪 *Yen-tsing ke*, "Salt well stream."

† This is also called 清溪 *Tsaou-ke*.

‡ The native name of this is 鸞珠堤 *Lwan-choo pa*.

Hoo-loo ke, a considerable stream on the right. This rises from two sources in Hoo-pih; the northern is called 龍清溪 *Lung-tsing ke*, consisting of two branches united; the southern, also embracing two branches, is called 冷清溪 *Lang-tsing ke*. These two uniting, form the 後河 *Hoo ho*, which flowing westward, is joined by the 漆蘭溪 *Tseih-lan ke* from the north-east, and afterwards the 江池溪 *Keang-she ke* from the north; continuing in a south-westerly direction till it enters the Keang, after a course of several hundred *le*. An island against the mouth of the river is called by the people 鳳尾嶺 *Fung-wei tsaih*. Nearly opposite this, the district city of Fung-too stands on a small spot of level ground on the left bank. The lion of this place is undoubtedly 平都山 *Ping-too shan*, a small hill standing immediately behind the city. This is one of the seventy-two celebrated seats of Taoism, and apparently one of the most renowned, the fame of the temples drawing numerous devotees from far and near. A zigzag road up the face of the hill, is lined with temples nearly from the foot to the summit, increasing in importance till the highest point is reached; special prominence being given to the rulers of darkness and their satellites. If the Buddhists have been successful in appropriating most of the attractive spots in the empire as sites for their temples, there at least the Taoists have the advantage of them. The natural beauties of the place, enhanced by numerous touches of art, are no doubt the great attraction, and very successful as a source of revenue. Besides which they have the prestige of several ancient worthies, who, have lived, studied and exemplified the doctrine there. 王方平 *Wang Fang-ping* of the Former Han, and 陰長生 *Yin Chang-sang* of the After Han, two celebrated recluses, are both said to have attained the state of immortality on this hill. For many subsequent ages, the stove by which the latter wrought to obtain the philosopher's stone was preserved as a precious relic. The cypress trees he planted are still pointed out, a pretty plantation on the hill side, but if any sceptic ventures to doubt their age, he is assured that they are at least the descendants of Yin's cypresses. The establishment is in the keeping of Buddhist priests, and a good many Buddhist shrines are to be found side by side with the Taoist deities.

Before daylight on the 29th we were on the way, and soon got into a part of the river exceedingly contracted by the large sandstone rocks projecting from both sides, and standing insulated

in the middle. It is thus divided into three channels in one part, and obstructions of this kind continue for some distance up, forming a series of narrows and rapids. One of them is known as the 大佛 *Ta-fuh*, "Great Buddha" rapid, and numerous inscriptions in white paint on the rocks thereabout, call upon all boats passing up and down, to make contributions towards the repair of the old temple, which is supposed to exercise much influence on the destinies of travellers. In many places the rocks are perforated almost like honey combs, with the numerous holes made by the boat poles, which have been stuck into them for many bygone generations; and some of these we found thirty or forty feet above the water level, indicating a corresponding rise. In the morning we passed the Pih-shwuy ke, a stream on the right, and later in the day the Lo-yun ke on the same side. Directly opposite the last-named, the Ma-tan river enters on the left bank. A few miles further on the same side is the mouth of the K'eu-ke river, which rises in the north-west of Chung department, and flows in a south-west direction for more than two hundred *le*. A town called Shin-ke stands at the mouth. There were formerly two salt wells in this district, but they are now abandoned.

In the forenoon of the following day we reached the minor departmental city of Foo.* There is an extensive suburb along the river side, but only one street of any importance in the city. The most conspicuous object as seen from the river is the Confucian temple with red walls and green and yellow glazed tile roof. A little to the west of it is seen a temple to Kwan-te with a green roof. Just opposite the city, on the north bank, is the 北巖 *Pih-yen* hill, a place of some fame, as the spot where the Taoist devotee Wang Fang-ping prosecuted his contemplative exercises, before the Christian era. But it has gained a later celebrity from the famous 程頤 Ching E, the annotator of the classics, who held office in the city during the 12th century, and was accustomed to

* Foo is the somewhat anomalous pronunciation of this name by the natives of the place; but there is reason to believe that the older sound was Pei, if we may rely upon an ancient rhyme that has been handed down, thus:—

益梓利葵

Yih tze le kwei,

最下忠涪

Tsuy hea chung pei,

恭萬尤卑

Kung wan yew pei.

"There's Yih, and Tsze, and Le, and Kwei,

And least of all are Chung and Pei,

But Kung and Wan more mean than they."

retire to a small grotto in the cliff, while writing his notes on the 易經 *Yih-king*. The grotto is still called the 點易洞 *Teen-yih tung*, a cell about six feet wide by four feet deep, and eight or ten feet high. An endowed school for students has been established there in honour of Ching's memory since 1217, and has been revived from time to time, but like most institutions of the kind it is in a languishing state. The tutor was absent when I visited it, but his room exhibited all the apparatus of a scholar. I saw three young men, probably about eighteen years of age, who told me they were students, and said there were something over ten in all. The building is large and there are many traces of Ching and other scholars of later date. Adjoining the grotto are several pavilions and ornamental structures, ponds and paths, which together with the natural curiosities render it a picturesque and agreeable spot. It is customary for the mandarins of the city to pay a visit to the place on the 7th day of the year. On the east of the city, the 黔江 *Keen-keang** discharges its waters into the great river directly opposite the 銅柱灘 *Tung-choo tan*, a formidable rapid. This is entitled to rank as one of the second class rivers in China, draining as it does the main part of the watersheds of Kwei-chow province. Rising in the west, and absorbing an extensive system of ramifications, it gathers into one main stream, the waters of the six prefectures of 大定 *Ta-ting*, 貴陽 *Kwei-yang*, 遵義 *Tsun-e*, 平越 *Ping-yu*, 石阡 *Shih-tseen*, and 思南 *Sze-nan*, in Kwei-chow; besides half the prefecture of 施南 *She-nan* in Hoo-pih, and the districts of 酉陽 *Yu-yang*, 黔江 *Keen-keang*, 彭水 *Pang-shwuy* and 南川 *Nan-chuen*, with the department of Foo, in Sze-chuen; flowing in its greatest length nearly eight hundred miles, in a general north-easterly direction, before it joins the Keang. It is said there are brine springs to the south-east of the city; the supply was formerly sufficient to employ more than four hundred boiling pans. Between sixty and seventy miles up the Keen-keang, an intermittent bubbling spring is spoken of, which rises three times a day to a height of more than a foot. Ten miles east of the city iron is found, which is used by the natives for making knives.

* This river is also called 涪江 *Foo keang*, and 烏江 *Woo keang*.

In the forenoon of June 1st we passed the Le* river on the right, nearly opposite which is the Sha chow, an island more than three miles long.

Next morning we passed the Lung-ke river on the left. This rises in the south east of Leang-shan district, runs past the district city, receives eight tributaries large and small, one of which passes the district city of 墊江 *Teen-heang*; and enters the Keang after a general south-westerly course of more than a hundred miles. About noon we arrived opposite the district city of Chang-show, but as there was a strong rapid between us and it, our skipper objected to pass over. The city itself is on the top of a hill two or three miles from the river, but there is a large suburb by the water side, with a street leading up to the city. On the east side of the settlement is an old stone bridge of four arches with buttresses between, and a line of sheds on each side of the pathway. This crosses the Taou-hwa ke, a stream rising among the hills in the north of the district. Four miles beyond this we stopped for the night, at the village of Shen-pei to on the right, where a small stream flows in from the south.

Early in the forenoon of the following day, we were at the town of Lo-tseih chang† on the left. This is on the site of the ancient district city of 樂城 *Lo-ching*, which was abolished in A.D. 254. In the heat of the afternoon we stopped at the small village of Tae-hung kang, for the boatmen to rest for an hour. The village is perched on the top of a sharp ridge of rock of the same name, on the left bank, round which the Tae-hung‡ river winds. This rises in the west of the district of 大竹 *Ta-chüh*, and flows southward, receiving one tributary on the east, and three on the west, one of which passes the district city of 隣水 *Lin-shwuy*. About twenty-seven miles lower down it is joined by the 寶石 *Paou-shih* river from the north east, above ninety miles long. The united waters then flow south for more than a hundred *le* to the embouchure. Some few miles beyond this a small stream enters on the right; and a fine wooded hill appeared to stand far out into the river. This proved to be an island§ at high water season, but the water communication was

* This is also called 離鄉 *Le-heang* river.

† The old name of this is 樂積 *Lo-taich*.

‡ This is also called the 梅溪 *Mei-ke*.

§ This island is not noticed by Blakiston.

not complete when we passed. It is about two miles long and some four hundred feet high. A temple stands picturesquely on the slope of the eastern end, called the Chung-keang she, and this seems to be the name by which the island itself is known; but another name given by the natives is 大沙垸 *Ta-sha pa*.

Late in the afternoon of the 6th we passed up the *Tung-lo hea* or "Gong gorge," so named from some fancied resemblance between that musical instrument and the stones in the cliffs; this is named Iron gorge by Blakiston. Compared with the gorges we had already come through, this was tame; the hills were neither so high nor precipitous; but there were some pretty hamlets scattered about here and there. A small village stands on the left bank just beyond the upper end, and a stream from the north enters the river there. Two or three miles beyond, where the river takes a bend, we found them working coal in the face of the hill on the right bank.

We were on the move next morning before daylight, and as soon as we could see anything Chung-king was in sight, and the Pinnacle pagoda or *Wün-fung ta* in the distance. As we approached the city, the banks of the river were pretty and interesting, from the number of temples and other buildings almost in continuous succession; and the numerous junks anchored along both sides, indicated the proximity of a great mart. There are two cities, one on either side of the tributary river Hō-chow ho. That on the north, Le-ming, is a secondary to Chung-king prefecture. It lies up the slope of a hill, and occupies a considerable space of ground, but there are only two business streets in it, one at right angles to the other. The prefectural city of Chung-king is on a very different scale, and has every appearance of a great mercantile emporium. During the four days we spent walking through it, I can scarcely say we visited every street, though we were through the principal thoroughfares. I should think the population is not inferior in number to Hankow. The city stands on a triangular point of rock between the Ho-chow river and the Keang, and is from two to three miles in length. The name of the district is 巴 *Pa*, which was formerly the name of a large region of country there, and is said to have been given on account of the outline of the principal watercourses resembling that character. It requires a good deal of fancy to trace the resemblance. The hill immediately to the west is a vast necropolis, being apparently the general burying-place for the city. It is customary to build

substantial stone family vaults, with several compartments, in anticipation of future need. Many such were occupied by living beggars, and made very comfortable dwelling-houses for them. The Hō-chow river, which separates the two cities, was the largest affluent of the Keang we had met with up to that point, since leaving the Han at Hankow. Its principal trunk, the 嘉陵江 *Kea-ling keang* rises in the neighbourhood of the 淮 *Hwas* in Shen-se. Flowing southwards into the province of Kan-suh, it receives the 西漢 *Se-han*, a very considerable river from the north-west with its many tributaries; and entering Sze-chuen traverses the prefectures of 保寧 *Paou-ning*, 順慶 *Shun-king* and Chung-king. In the north of the province it absorbs the 白水江 *Pih-shwuy keang*, a river rising in Tibet; and farther south the 涪江 *Fow-keang* from the west, which traverses the prefectures of 龍安 *Lung-gan* and 潼川 *Tung-chuen*, and the 渠江 *Kew-keang* from the north-east, both large rivers with innumerable branches. The confluence of the two last with the Kea-ling takes place nearly at the same point, on the south-east of the departmental city of 合 *Hō*; and hence the river is named the Hō-chow from that point, till emerging from the 魚鹿峽 *Yu-luh hea*, "Fish and Deer gorge," it enters the Keang at Chung-king. It thus embraces the waters of nearly the half of Sze-chuen, and a considerable part of Shen-se.

This is a most important river in a commercial point of view. In the autumn and winter months, when the water is falling, native merchants take advantage of the Keang, to carry their goods up through the western provinces; but during the spring and summer season, when the river is flooding, it is customary to ascend the Han, as far as the district city of Meen; there they hire mules for about forty miles over the hills to 陽平關 *Yang-ping kwan* on the Kea-ling river, where boats are obtained, and water communication thus opened up through a very extensive region in the principal part of Sze-chuen, without hazarding the dangers of the gorges.

Parties wishing to go to Ching-too the provincial capital, with the least expenditure of time and money, will under ordinary circumstances find it most economical to proceed overland from this point; whence the journey may be made in ten or eleven days by chairs; while by water, it will probably quadruple that length of time. The shorter route however was not consonant with the object of our journey, so we continued by boat as before.

Ere leaving Chung-king, some important changes had to be made in regard to the boat; the large bowsweep was dispensed with, the sail was disposed of, the crew were discharged, and a new set of men engaged who were familiar with the upper river navigation, the number being reduced to ten or eleven in all.

Our second day brought us to the pretty little wooded rock island *Kwei-ting-tsze*, "Tortoise pavilion," that being the name of an octagon structure on the top, with a temple attached. The rock is supposed to resemble a tortoise in its outline; hence the name *Kwei*, which the natives pronounce *Kew*. Within two miles of this we reached the 大茅 *Ta-maou* gorge, commonly called the *Maou-urh* gorge. In this the rocks on the left bank are very precipitous and overhanging in most places; little sheds and houses being tucked into all sorts of curious spots, with here and there Buddhist shrines. The right bank is less abrupt; but on both sides there are numerous limestone quarries for the whole length of about a mile. There is a cave in the gorge named the 棲真洞 *Tseih-chin-tung*, where tradition says that the Taoist devotee *Maou* was raised to immortality; and from this event the gorge gets its name. Some three or four miles beyond, is a strong rapid on the right; a little to the south of which is the 焚溪 *Pih-he*, commonly known as the *K'e-keang-ho*. This is a river of some importance, rising from two sources in the district of 桐梓 *Tung-tsze* in *Kwei-chow* province; and passing the district city of 綦江 *K'e-keang*, it receives a number of tributaries large and small, during a general northerly course of about a hundred and fifty miles, to its embouchure.

Towards midday on the 12th, we were at the district city of *Keang-tsin*, a thriving place, with two good business streets. There are large stores of wood, bamboo and coarse crockery. The latter article is said to be manufactured at a place called 大巴壩 *Ta-pa yae*, a few miles distant to the north of the river. At *Lung-mun tan*, where we stopped for the night, a large rock juts far out into the river, causing a rapid which is considered dangerous in high water season.

On the 16th we passed *Tuman-shah* Island, a low bank about a mile and half long, with a few houses on it, and shortly after, the town of *Choo-kea-to* on the left; beyond which at no great distance we came to a somewhat formidable rapid at a place called *Tuy-kea-shih*.

Early in the forenoon of the 18th, we were at the district city of Ho-keang. There is one good business street inside, from the North to the South gate. Another and shorter street enters it at right angles, but the shops are of an inferior class. A busy suburb runs along the river side, some two miles in extent. The Chih-shway ho, a river of about three hundred and fifty miles length, enters the Keang on the east of the city. Rising in the north-west of the prefecture of 鎮雄土 *Chin-heung-too*, it dips into the province of Kwei-chow for sixty miles or more, passes the district city of 仁懷 *Jin-hvae*, and receives a large number of accessories, forming a very tortuous course in a general north-easterly direction. One of its southernmost tributaries is named the 鹽井河 *Yen-tsing ho* "Salt well river," implying the existence of such wells in the vicinity. From the exceedingly winding character of the Keang, between Keang-tsin and Ho-keang, the distance by water is half as far again as by land.

In the forenoon of the 19th we reached Schereschewsky Island, opposite which, near the left bank is a strong rapid; and towards evening we came to another.

On the evening of the 20th we arrived at the large departmental city of Loo, where we remained till the 25th. An active trade is carried on there, yellow silk being a great article of culture and manufacture in that region. The city is agreeably situated, surrounded by hills of a moderate elevation. Nearly a mile west of the city is a very handsome Taoist temple named 呂祖閣 *Leu-tsoo-höh*, erected at the expense of the Taou-tae, and efficiently maintained by a number of wealthy families in the city. Leu-tsoo is reputed one of the 八仙 *Pa-seen*, "Eight immortals." In the front of the principal building he is represented in effigy seated on a stork. A neat little closet with a couch covered with scarlet cloth, on the upper floor, is shewn as his bed chamber. There is a beautiful garden behind, a good specimen of Chinese art, filled with dwarfed trees of strange device, rare and curious plants, fish ponds, rockeries, summer-house, &c. all kept in perfect order, with two or three stipendiary priests attached. For several days previously, we had found the natives practising with the dragon boats, at various places along the river, where clubs are established for the purpose; and happening to be at this city on the 23rd, no persuasion could induce the boatmen to move on the following day, the 5th of the 5th moon, being the anniversary of the death of Keu-

Yuen,* and the day of the Dragon boat festival all over the empire. The day bore every appearance of a holiday; from an early hour, small parties were seen collected together in anticipation of the event. As the hours wore on, boats filled with pleasure parties began to assemble, bent on an afternoon's enjoyment, the majority being females, and not a few children, all decked out neat and clean, while good humour seemed everywhere dominant. The city magnates were present in their barges, and a few gun-boats kept passing up and down as a kind of river police. Both banks of the river were crowded with spectators, and about 4 o'clock a shot was fired as a signal, when eight dragon boats of various colours, blue, yellow, white, black, gold, silver, &c. belonging to so many companies, started together. Each boat carried about twenty-six paddlers sitting two abreast, besides a coxswain, a steersman, and a drummer. Off they shot across the river, contending against a powerful downward current, at a pace that would not disgrace some of our amateur oarsmen. On reaching the right bank, one from each boat landed, plucked a handful of grass, and returned with it to the starting point, when the race was over, the whole occupying but a few minutes. The palm was sharply contested by the two first boats. The T'o-keang, a very considerable river enters the Keang on the north-east of the city. This originates from ten or more sources in the north of Ching-too prefecture; some of its head waters being connected with the upper branches of the Min. Its importance may be judged by the fact, that in a course of three hundred miles it passes fifteen district cities, besides communicating with many more by an extensive system of tributaries. Nor is its written history one of recent date, for this is one of the chief rivers named in the "Tribute roll of Yu," in connection with his first engineering efforts; where it is said—"The T'o and the Ts'een were conducted by their proper channels."†

The forenoon of the 25th brought us to a spot where a large expanse of the river was a very shallow covering of a shingle bed,

* Ken Yuen was a minister of the kingdom of Tsou, in the 4th century B.C. whose integrity having provoked the jealousy of rivals, underhand means were successfully resorted to, to procure his disgrace. Slighted by his sovereign and weary of life, he ended his days by precipitating himself into the Mei-h-lo river; and the dragon-boat fête is a traditional custom, representing the boats that went out to search for his body.

† 汎潛既道 T'o-ts'een ké tsou.

which we had some difficulty in getting over, rubbing the bottom in many places; but I believe there was a deeper channel near the left bank. A few miles above this on the left bank, we passed the town of Shih-pāng-kwan, and a little way past that, came to a formidable rapid on the right, caused by a reef projecting far into the river. Our skipper considered this so dangerous that he requested us to go ashore till we were past it. Here a boat was stationed by the authorities of Na-ke, for the purpose of picking up persons who might get into the water; corresponding to the Humane Society's boats in England. This was the first of these boats we had seen since leaving Hankow. About half a mile past this, another reef runs farther out into the stream, but is considered less hazardous. Having passed this we crossed to the left side; but unfortunately our slip in crossing, brought us just below a jutting point of very difficult passage. A temple to Wang-yay stands on this point of rock, and the priest was careful to tell us, that since that temple had been built, the passage was much less dangerous. After a delay of nearly two hours, and twice breaking the towing line, we got round the point, and anchored for the night two or three miles higher up, opposite the city of Na-ken but the boatmen would not cross over, as they said, on account of the strength of the current. Here the Na-ke river, also called the 雲溪 *Yun-ke*, and more commonly the 清水河 *Tsing-shwuy-ho*, enters the Keang. This springs from two sources near the northern boundary of Kwei-chow, and almost south from the city of Na-ke. About a hundred miles long, 永寧 *Yung-ning* is the only district city it passes; but it receives a considerable tributary from the west, which touches the ward city of 瀘 *Loo*. The city of Na-ke lies on the east of this stream, but it appears to be very thinly inhabited. On the west side is a very considerable suburb, more than a mile long. About thirty miles from the mouth of the river is the 江門峽 *Keang-mun-hea*, a very famous gorge. In early times, the river was all but impassable at this point; and it was not till the commencement of Ming dynasty, that the obstructions were cleared away; while the land passage remained one of the most difficult in the province. In 1392, the founder of the dynasty appointed an imperial commission, who removed the offensive boulders, and the following year the river was first made navigable.

In the forenoon of the 26th we passed a strong rapid a little before reaching the village of Yao-choo-yae on the left and another,

higher up. The Tsing-ke, "Clear stream" issues hereabout on the right; a small watercourse, which is said to retain its clear transparency all through the flood season, when the Keang is so heavily charged with mud; and hence the origin of its name. In the afternoon we passed the village of Tsing-kow, "Well's mouth," in the neighbourhood of which former accounts speak of salt wells, if they do not now exist.

Late on the 27th we arrived at the district city of Keang-gan on the right. Inside the wall are two busy streets, crossing each other in the direction of the cardinal points. There is a narrow line of houses also between the city wall and the river, but no great appearance of trade. The Gan-ning ho, a tolerable-sized river, emerges on the west side of the city. This arises from several sources about seventy miles to the south. One branch passes the district city of 珙 *Kung*; two others, that of 長寧 *Chang-ning*; and another, the city of 興文 *Hing-wan*. The united streams flow northward, passing the town of Gan-ning on the east.

We passed Sarel Island in the forenoon of the 29th, just beyond which is a moderate rapid at a place called Ta-shih-pwan. Beyond the upper end of Burton Island there is said to be a strong rapid sometimes, but there was nothing of consequence when we passed. In the evening we anchored at the district city of Nan-ke, which appears to be a quiet comfortable kind of place. There is one long street from east to west, and several cross streets; but we were overtaken by darkness before we had time to go all over the city.

Early in the forenoon of July 1st we passed the village of Nan-kwang-tung on the right, standing on the west side of a picturesque ravine, through which the Lae-fuh-too river finds its way to the Keang. This originates in six streams, rising about the southern boundary of Seu-chow prefecture, the waters of which all unite on the north of the town of 平寨 *Ping-chae*, under the name of 宋江 *Sung-keang*. Thence winding northwards, it passes the district cities of 高 *Kaou* and 慶符 *King-foo*, near which latter it receives a tributary from the district city of 筠連 *Yun-leen* to the south-west, and flows north-east to its embouchure, altogether more than a hundred miles in its greatest length. A few *le* beyond this village, on turning a bend in the river, we had the large prefectural city of Seu-chow full before us, in the angle formed by the confluence of the rivers Keang and Min. The rock of which Blakiston speaks, south of the city, was covered, and formed a strong rapid; and we hauled up some distance above

that before attempting to cross. We then worked round to the north-east side and anchored in the Min; thus taking leave of the Keang after a three months journey up its muddy waters. I have given several of the local names of the Keang upwards. Here the general name of Keang terminates, and formerly the northern confluent was considered the main trunk, known also under the names of 汶江 *Wan-keang* and 都江 *Too-keang*. Now however the southern stream is generally admitted to be the main, and is named the 金沙江 *Kin-sha-keang*; also sometimes the 馬湖江 *Ma-hoo-keang*, and the 瀘水 *Loo-shwuy*. The colour of the water seems to mark this as the principal channel; and we were immediately struck by the difference of hue, the Min being comparatively clear. The latter is also narrower, being somewhat contracted at the mouth, where it cuts its way through a mountain range running north-east and south-west; and the current is not quite so swift. The 合江樓 *Ho-keang low*, "Gallery of the United Streams," a fine long three-story building, stands conspicuously at the angle, outside the wall. The city is one of the first class, in magnitude, importance, and general appearance. There are many fine streets; the shops are well stocked, and there is every appearance of an active commerce. The literary examinations were proceeding while we were there, which still farther increased the animated aspect of the place.

We now part from the united waters of the Kin-sha keang and Ya-lung keang, still more than a thousand miles from the source of either, and proceed in a north-westerly course, up a stream sensibly diminished in volume. Within about a mile of the city, a cliff on the right bank bears the two inscribed characters 鎖江 *So-keang*, "The locked river," a relic of the middle ages, indicating the importance that was attached to this pass in early times. The left bank is here flat, and about two miles beyond, the cliffs on the right come to a terminus in a bold projecting bluff; in which a broad flight of steps is cut up to the summit. Round this point the water recedes into a small bay, and the river becomes much wider. A little beyond was a large sand and shingle flat, connected with the right bank, which would have been an island some two miles long, if the water had been a foot or so higher, and must be entirely covered at the time of high water. Walking along the bank, we observed numerous signs of gold washing, indications of which we had also seen at several places along the Yang-tsze. We were too late in the season to see the operation

in actual progress, as it is only practised during the low water period; the particles of gold sinking towards the lowest parts of the bed. Here however the labours of the washers had been very recent; and one of the machines was still standing on the sand, as if it had been just left by the operatives. A shallow bamboo basket, about eighteen inches across, rests on two feet, by means of which it is rocked to and fro. Fixed on a table-like stand is a long wooden surface, inclined at about fifteen degrees, on which the sand and water are precipitated and run down, while the weight of the gold particles causes them to remain at the upper end of the slope.

The right bank was there nearly twenty feet above the water, but I was informed that in the time of high water, it was submerged for several feet, a statement corroborated by the existence of an embankment a little way inward. A large curve in the river towards the west is known as the *Tung-lo wan*, "Gong bend." This is caused by the position of the hills; two ranges coming to a termination here on the left bank. These are of bright red sandstone in horizontal strata, from five to six hundred feet high, and the greater part cultivated. A narrow valley runs north-east between the two ranges; and the village of Soo-po-ke at the mouth is a memento of the poet Soo Tung-po, who frequented the spot. About dusk on the 3rd, we stopped for the night at a hamlet named Neu-kow, on the left, just beyond a large island.

Next morning soon after sunrise, our passage cut through another cross range, the left bank presenting a most remarkable red sandstone bluff, named the 朝陽崖 *Chuou-yang yae*, also called the 赤崖 *Chih yae*, "Red cliff;" but the popular name is Tseen fuh yae, "Precipice of the thousand Buddhas." On the western side are two or three houses of entertainment. Zig zag flights of steps are cut in the steep face of the cliff, and lead to an embattled wall about half way up, with a block of buildings within. Steps continued to the summit lead to the 天平塞 *Tsen-ping chae*, a stockade with a most commanding position, having complete control of the river. A little further on, the cliff forms an abrupt precipice overhanging the river, beautifully ribbed by a series of vertical lines, formed by the water trickling down the surface. Above the towing path is quite a gallery of sculpture, containing a number of tablets of Buddhist mythology; just beyond which are four conspicuous characters 丹山碧水 *Tan-shan peih shui*, "The carnation hill and jasper watets." As we round the bluff,

we get in sight of a natural stone pillar, some fifty or sixty feet high, with a large tree in the cliff overshadowing it. This is termed the Keang-keo tseih, "River's foot rock." The right bank is comparatively low, the cliffs scarcely a hundred feet high, but increasing gradually as we advance. Some three or four miles higher up, is a long line of lofty precipitous cliff on the left, where the river goes by the name of 石鴨子 *Shih-ya-tsze*, "The stone ducks," and a strong rapid there is termed the "Stone duck rapid." Towards the upper end, a stone tablet in front of a dilapidated temple, contains some notes regarding the river, which I thought it might be worth while to jot down, thus:—"More than sixty *le* from the prefectural city, the Stone duck rapid is so named on account of its dangerous character; not that there is really any stone duck there, but in the last month of winter the water comes rushing down like a flock of ducks; when boats from above should keep within ten feet of the east bank. Below this is a place called the 魚兒石 *Yu-urh-shih*, "Fish stones," where are several remarkable stones resembling fish, twenty or thirty feet long. Some years they appear above water; in others they are a foot or two below, when boats ought not to pass over them. When the river is narrower, several stones appear also on the bank like crooked horns. A little below is the "Great rock horn," standing upright in the middle of the stream. There are also three curious stones named the "Three spear stake stones," as they stand together resembling spears. Besides these, there are the "Leprosy stones" and the "Beetle-shell stones," forming most dangerous rapids, and though several feet under the water, boats passing over them are severely shaken." Just about the spot where these interesting varieties occur, it was the fortune of our towing line to snap in two, and down we went with accelerated velocity a mile or so, before they could manage to haul up to the shore. No mischief however occurred, beyond the delay. The character of the river in the vicinity may be surmised from the fact of a life boat being stationed there. A mile or two beyond this, a considerable-sized stream, called the 登溪 *Tāng-ke*, and popularly the Tāng-t'ow ke, cuts its way through the rocks on the left. The source of this is said to be more than a hundred *le* distant, but it is only navigable by boats about five miles up. A little higher, on rounding a rocky headland on the right, the hills by the river side become lower and less precipitous, and the Chin-ke river flows in from the north-west, against the village of

Chin-ke-kow. Soon after passing this we arrived at a long narrow shingle spit, stretching directly across the river from the left bank, half a mile or more. After losing a good deal of time in getting round this, we were against the Kaou yae, a perpendicular cliff level like a wall, about 200 feet high, with a flight of steps cut in the face, by which the trackers ascended to the summit. Past that the water runs very strong for a long distance, and there is a powerful rapid at the upper end, where passengers are requested to go ashore, and make an ascent, somewhat perilous for slippery shoes, up a narrow broken pathway in the rock. An island opposite the rapid about three miles long, is named the Hwang-teen pa. A mile or two beyond, a small stream coming down a ravine on the left is known as the Man-tung ke, "Stream of the Man-tsze caves." A fine specimen of these cave dwellings is seen in the cliff on the north side of the ravine, and there are probably others farther up the stream.

Here I ought to say a few words on these remarkable excavations, which we had been in the habit of observing almost daily, since the day we left Chung-king. Our attention was arrested by square apertures in the face of the cliffs, generally at heights inaccessible by ordinary means, and with no visible media of approach. In answer to all inquiries as to what they were, the uniform reply was that they were 蠻子洞 *Man-tsze-tung*, "Caves of the Man-tsze," a wild and early race of people, who inhabited that part of the country so late as the 3rd century of our era. Their descendants having been driven back into the less cultivable mountain regions in the west, have continued a distinct race to the present day, never having amalgamated with the Chinese proper as a nation. Emissaries from them emerge from their seclusion periodically, for the purpose of bringing down their native produce, chiefly woven fabrics, which they barter in the Chinese markets. Such is about the sum of the information that I could gather from the natives regarding them; but an investigation of the early history of the empire, at the native sources, would no doubt disclose many interesting facts, in an ethnological point of view, and well repay the trouble. Men eminent for their gifts and attainments, at times emanated from their community; their contests with the subsequently dominant race were long and severe; and for many centuries after their complete subjugation, or rather expulsion, their name was used to designate the whole of Southern China; albeit generally as a term of contempt cast upon the

inhabitants by rival nations. Even down to the time of the Yuen dynasty, we find Marco Polo, whose lot was cast among the Mongols, using the term *Manzi* for the proper name of the country ruled over by the Sung dynasty; but that appears to have been an invidious epithet applied by the Tartar conquerors to the Chinese in the south. No other traveller in China that I am aware of, gives the country that designation. We were naturally anxious to inspect these antique remains, and entered a good many of the caves. The majority of them are plain hollow cubes, laboriously chiselled out of the solid rock. The entrance is an aperture about four feet square, inside of which is an oblong chamber, some seven feet wide, by eleven feet in depth from back to front, and about six or seven feet high. The rectangular form is very fairly preserved, and the chisel marks are uniformly apparent all over the walls, but there is no attempt at smoothing. Such is the simplest form, but many others we entered were much larger and more elaborate; frequently we found recesses cut in the sides of the chambers, and in some I observed grooves, as if intended to receive a shelf. In some were several wards or chambers connected by passages, and occasionally apertures for windows. One I entered, evidently of a superior class, had an outer apartment, as it were a vestibule, about seven feet high, which led into a gallery by an ascent of near a foot. Two large chambers branched off on the right side, and three smaller ones on the left, these being separated from each other by thick walls of rock left standing. In two of the smaller chambers, recesses were cut in the walls on each side, as if intended for cupboards; perhaps wardrobes or something of the kind. On the face of this, and on some others, were specimens of carving; but they appeared to me too fresh to be of such an age, and I rather incline to the belief, that they are subsequent decorations. The subjects are connected with hunting life. These rock dwellings are exceedingly numerous; sometimes we see a solitary one; five is the most common number; but we often observed ten or a dozen together. Along the banks of the Min especially, they may be almost numbered by hundreds; and in some places there is quite a colony rising tier above tier, as it were some Troglodite village. In some places we find them disappearing under the utilitarian hands of the quarrymen, whose excavations in places, having cut into the old caves, reveal the plan of the interior chambers and passages. In one place on the Min, near the village of 古佛洞 *Koo-fuh tung*,

they have left a passage hewn out under the rock, now used as an aquaduct, half a mile or more in length. All that I observed were hewn out of sandstone; no moss or vegetation of any kind had taken refuge on the walls, and they looked as fresh as if they had been newly made. Not a written character was to be found on them, nor did I see the slightest indication of idolatry. Many of them were high up in the perpendicular rock; fifty, sixty, and some a hundred feet and even higher. These will probably remain for generations unmolested, and are in many cases fringed with a crop of rank grass, protruding from the edge. Others that, from accidental circumstances, have become more accessible, have occasionally been turned to account in recent times. Some I saw had been occupied by mendicants or other refugees; on some occasions I found them converted into Buddhist shrines; not a few are stopped up, and have probably been appropriated as rock sepulchres; one I found with a rude flight of steps built up to it, and used as a lumber room; and in one I observed the floor covered with fresh-turned earth, ready to receive the seeds of some vegetable crop. What has been the object of making them in such inaccessible spots? Some of the natives say, for self protection. I am not satisfied on that point; but if such were the case, they certainly had impregnable fortresses in the days of bow and arrow warfare. However that may be, they are no doubt the most ancient architectural remains in China, and would probably be worth further investigation.

The location of the remnants of these people is now chiefly in the provinces of Yun-nan and Kwei-chow. The 皇清職貢圖 *Hwang tsing chih kung t'oo*, "Illustrated notices of the tributaries of the Manchu dynasty," records the existence of the following tribes in Yun-nan:—the 羅麼 *Lo-moo* Man of Woo-ting and the neighbouring prefectures; the 窩泥 *Wo-ne* Man of Yuen-keang and neighbouring prefectures; the 苦蕙 *Koo-tsung* Man of Ling-an and neighbouring prefectures; the 摸喇 *P'o-la* Man of Ling-an and neighbouring prefectures; the 撒彌 *Sa-me* Man of Yun-nan and neighbouring prefectures; the 標標 *Leih-leih* Man of Yaou-gan and neighbouring prefectures; the 摩察 *Mo-ch'a* Man of Woo-ting and neighbouring prefectures; the 扯蘇 *Chay-soo* Man of Tsoo-heung and neighbouring prefectures; the 特雞 *Hwuy-ke* Man of Lin-gan and neighbouring prefectures; the 麼些 *Mo-seay* Man of Le-keang and neighbouring prefectures; the 麥岔 *Mih-cha* Man of Woo-ting prefecture; the 婁且 *Man-*

tsay Man of Yaou-gan prefecture; the 利米 *Le-me* Man of Shunning prefecture, and the 普岔 *Poo-cha* Man of Keae-lwa prefecture. In Kwei-chow are noted, the Man tribes of Kwei-ting district, Too-yun prefecture and neighbouring places.

A short distance beyond the Man-tung ke, is the Kwan-yin ke, a small stream of no importance, and a few miles further on we came to an anchor after dark, against an isolated bank named Yung-lo pa.

Having spent a day at anchor there, in the forenoon of the 6th we reached a very wide part of the river bed, containing quite a series of islands and shingle flats, dividing the stream into several channels. On the left is the island of Tae-kung pa, cut off from the main land by a considerable stream about three miles long. There are also the islands of Seaou-kea pa, Seaou-shang pa, and numerous lesser banks, which must be ever changing with the varying height of the water. As the channel our boat was to pass up was very shallow, it was deemed advisable for most of us to go ashore, in order to lighten it; and we walked on a few miles to the large village of Ne-ke, where we waited an hour or more till the boat came up. Above this place the river is again contracted within comparatively narrow limits, between the hills on either side, which rise from one to two hundred feet high, and come down to the water's edge. After two or three miles the bed again widens out, with extensive shingle beds alternately on the right and left sides. The river now skirts the hills on the right, while a plain about a mile in width lies between it and those on the left. All day our view on the right was a promiscuous assemblage of hills, rising range above range into the far distance, the general bearing parallel with the river, the nearer, from one to two hundred feet high, and the more distant ranges apparently several thousand feet. Our view on the left was more circumscribed, scarcely any hill tops appearing beyond those in the immediate vicinity of the river. As far as we could see distinctly, they were all bright red sandstone and cultivated in terraces to the top. Such was the character of the banks, till our course cut through a cross range of considerably greater altitude a short distance beyond the town of Yue-po chang. After passing this, the hills recede on both sides, leaving a valley between, several miles in width, the river meandering from side to side. Some few miles beyond, strata of grey sandstone appear in the rocks on the left, interspersed between the purple, and

inclined northward at about 40 degrees. In many places they run out in reefs, forming a series of rapids, in one of which our boat turned round and we were driven back half a mile. A mile or two beyond this the cliffs come to a terminus, and the hills on the left recede abruptly to a great distance. From the town of Ma-lew chang the river had been inclining in a rather easterly direction, but now it took a sharp turn westward almost at a right angle, and at no great distance again resumed its northerly course. Passing some bold red cliffs on the right, a few miles further on, opposite the town of Yaou-koo chang, towards evening we were at the hill Tsze-yun shan, on which is a celebrated temple to Wang-yay, the guardian of the river. Nearly opposite this is a very conspicuous lofty red cliff, bearing on the face the inscription 孝女岳 *Heau-koo yen* "The filial maiden's precipice." The current runs very swift and deep here, and as there is no towing path, it was with some difficulty that our men worked up with hooks and poles. Having got round the corner and hauled up for half a mile further under high cliffs, we crossed to the right and were barely able to make the point, where stands the village of Ho-kow. The Tsing-shwuy ke here enters the Min, after a flow of a hundred miles from the west, passing the borough of 馬邊 *Ma-peen* in its upper waters. As it was quite dark when we reached it, we could not see its actual size; but judging from the strength of the current, I should imagine the volume of water to be very considerable.

Four or five miles through a very tortuous part of the channel, brought us to the district city of Keen-wei, in the forenoon of the 8th. A large shingle bed separated the city from the river, and for about half the length of the frontage there was a considerable lake. The appearance of the place indicates a busy retail trade, the business part being entirely within the walls, and scarcely any suburb worth notice. A few miles higher up on the right is a prominent cliff known as the Man-tung. From the opposite side of the river, we could see distinctly nine of these caves in the rock. About half a mile above is a rapid, said to be the most dangerous in the province, and we crossed over to avoid it. The cliffs hereabout are mostly grey sandstone, inclined to the south at about 25 degrees, with large seams of coal on both sides of the river. In the evening we came to a strong rapid on the left, which, with the aid of some auxiliaries, we had a good deal of

difficulty in ascending, and anchored for the night immediately beyond.

Next morning on starting, through some mismanagement, our men lost control of the boat, and we were precipitately borne down the rapids which it had cost so much trouble to ascend the night before, being carried fully a mile before we could get a mooring. A mile or two beyond, the village of Mei-tan kow on the right is a mart for coals, with some workable mines apparently in the neighbourhood. Higher up, on the same bank, a coal pit in the cliff was being worked at the village of, Ta-ma-tow.

On the evening of the 9th we anchored for the night at the town of Mo-tsze chang, and about two hours after starting on the following morning, passed close under a cliff on the left with some curious Buddhist sculptures, one of the Man-tsze tung having been apparently appropriated to the same purpose. A few miles beyond this we arrived at a very prominent rocky bluff, standing abruptly out into the river. This is called the *Taou-sze-kwan* or "Taouist's cap," from a fancied resemblance in the form. At the south end a flight of steps is cut in the rock, which rising from the water, ascend below a huge overhanging mass. On the face of the cliff, just under the steps is the inscription 履險如夷 *Le heen joo e*, "Walking through dangers like an ordinary path." Low down near the water is a heavy chain, strongly fastened into the rock by iron staples, for boats to pull up by in case of need. One of the strongest rapids on the river runs past this, and men are always in waiting to render assistance to boats. Having reached the upper end of the cliff, it is customary for boats to have a hawser attached, by which they hold on till they get through the strength of the rapid, while crossing over to an island near the middle of the stream. Our skipper however neglected this precaution, and the strength of the men proving insufficient to bring us up to the island, we were swept down towards the right bank. All their efforts were now of no avail, and we were irresistibly sucked down into a boiling eddy. The men all dropped their oars instantaneously, and crouched down on the deck, expecting the next instant to be in the water, and not a word was spoken or a sound uttered. The boat was whirled swiftly round, close under an overhanging cliff, and had we struck, there is little chance that the present narrator would have been left to tell the tale. But we were mercifully preserved, for we just cleared by some two or three inches. Immediately the head

got round, one of the senior trackers rose and assured the skipper that the danger was past. Undoubtedly it was the narrowest escape we had throughout our journey. Having thus been carried to the upper end of the eddy, the men easily pulled over to the island, and tracked up the east side. A mile or two above this, some coal mines were in active operation; and the small town of Se-pa chang a little further on is almost entirely dependent on the coal trade. Not far from this, the 竹根灘 *Chüh-kan tan*, another dangerous rapid occurs; to avoid which we passed up a narrow channel on the right for a few miles, inside some islands, and crossed to the left just above the rapid; where we learned that a boat passing over the day before had lost their bowsman.

For several hours before reaching this point, we had observed the atmosphere blackened by numerous columns of smoke rising on the left bank, and connected with the same a vast collection of tall wooden framings, resembling military look-out stages, except that something like a chimney was seen to rise from the top, and in many of them a stem like a flag-staff shot out high above the supposed chimney. These marked the spot of the far famed salt wells; an object which cannot fail to arrest the attention of the traveller, and as a matter of course we embraced the opportunity to visit such a curiosity. The neighbouring town of Chüh-kan-tan is named after the rapid; and a street at right angles to the river, a mile or more in length, brought us to the town of 筓子嘴 *Tsuen-tsze tsuy* on the other side of the island. Opposite this a stream issues from the left bank, on the north side of which is the village of 五通橋 *Woo-tung keou*, with a number of these wells, and an excise office, where a duty of five or six cash the catty is levied on the article. On the south side is the village of 青龍嘴 *Tsing lung tsuy*, consisting almost exclusively of salt establishments; a number of which we took occasion to enter. As they are all precisely the same in construction, merely differing somewhat in their dimensions, a description of one will suffice to give an idea of the whole. Over the mouth of the well is erected a strong tapering wooden framework, about fifty feet high, consisting of four corner posts and numerous cross-pieces. From the centre rises a wooden cylinder, projecting twenty feet above the framing. The mouth of the well is covered by a stone, having an aperture of about five inches diameter. Down this is inserted a bamboo tube, from fifty to sixty feet long,

consisting of four lengths strongly bound together. The smaller tubes hold about a bucketful of brine, but the larger ones contain several buckets. Connected with the lower end of the tube is a strap, also formed of bamboo about an inch and quarter wide, by which it is lowered and raised. A horizontal axis attached to the wooden framing, carries a drum wheel about five feet diameter, nearly above the orifice of the well. Over this the strap passes, and is conveyed to a vertical cylindrical framework about sixteen or eighteen feet in diameter, and rising some fifteen feet from the ground. This cylinder moves on a wooden axis, fixed in a strong wooden framing, and is turned by two or more buffalos; the whole apparatus being under a shed. To each of these cylinders is attached the strap from two wells, one above and the other below, the straps being wound round it in reverse directions; so that by one motion of the cylinder, as the tube of one well is descending, the other is being drawn up; and thus they get a continued alternate motion without loss of power. Connected with the mouth of the well is a shallow stone cistern, into which the lower end of the tube is placed, when it rises above the orifice. A plug is then withdrawn, and the contents are discharged into the cistern. The ascent of the strap averages about a foot a second. One well we examined was from five to six hundred feet deep; another was eight to nine hundred; another was above a thousand; but we were told that some were considerably over two thousand feet. Father Imbert speaks of one more than three thousand feet deep, on which they had been engaged boring for about a dozen years.* The average time consumed in boring a well is about three years, and the cost about ten thousand taels. There are said to be many hundreds in the neighbourhood; some even named thousands, which is not improbable. The topography published in 1717 gives the number in the district as 614, but it has probably been greatly increased since that time. Father Imbert speaks of some tens of thousands within an area of about thirty miles long by about twelve or fifteen miles in breadth.† In some of them we detected a faint smell of gas, but it was scarcely perceptible. Some few of the wells we were told produced a very little petroleum of a green colour, but nothing sufficient to become an article of commerce. From the stone

* Chinese Repository, Vol. 19, p. 399.

† do. do. do. p. 325.

cistern, the brine is conveyed by bamboo pipes to the boiling house. This is sometimes in the immediate neighbourhood; but in other cases it is at a great distance, even as much as five miles or more; the aquaduct consisting simply of these bamboo trunks joined end to end. In some of the boiling houses we found as many as twenty or more furnaces, with so many strong iron boilers, each about five feet diameter and five or six inches deep. After the process of boiling is carried on for a day or more, during which time new brine is added as the evaporation proceeds, the result is a huge cake of salt, about five hundred pounds weight, and as hard as a stone. These cakes are broken into smaller pieces and are then ready for the market. The retail price there, after customs have been paid, is thirty five cash the catty. The following morning as our boat was slowly toiling up the rapids, we walked on a few miles to the town of Neu-hwa-ke, a place of some twenty to thirty thousand inhabitants, where these wells are very numerous, and we have every facility to confirm our experience of the previous day. The hill in which most of these are sunk is called the 紅巖山 *Hung-yen shan*, "Red precipice hill," on the top of which is one of those singular formations called Fairy bridges. As the sun was not very high above the horizon when we passed, and we were on the other side of the hill, the stream of light that shot through the aperture gave an extremely pretty effect. The rock was soft disintegrating sandstone. We could not get an opportunity to see the process of boring, but found one of the instruments they employ in a blacksmith's shop. It was a square iron rimer about ten or twelve inches long besides the shank, and two inches thick at the larger end, the edges jagged with large notches alternately in opposite directions. This was fixed to an iron spindle, and worked up and down in the manner used for husking rice. The famous Fire wells and Oil wells are at 自流井 *Tsze-lew tsing*, a place two or three days distant to the east.

Early in the afternoon of the same day we reached the *Ma-gan-shan* or "Saddle hill," a very conspicuous isolated rock on the left bank, with high bold red cliffs and two depressions on the summit. The fissures in the rock assume some very fantastic forms, and in places the cypress trees are seen growing downwards. The natives trace the forms of a horse's head in the northern end; and with the exception of a little imperfection about the ears, the resemblance is tolerably accurate. Immediately

beyond is 烏尤山 *Woo-yew shan*, another prominent hill densely wooded with large trees. On the northernmost pinnacle a truncated pagoda-like structure is seen through the trees, immediately below which is a precipitous red cliff. The old name of the hill was *Woo-nen shan* or "Black ox hill," as from its jutting position, it was thought to resemble an ox standing in the water. Before reaching this we had the prefectural city of Kea-ting full in view, and were at the confluence of two rivers. The westernmost is one of two outlets to the river Yang-keang, which though scarcely if at all inferior to the eastern, is yet considered the tributary. The main trunk of this river, called the 大渡河 *Tu-too ho*, is a continuation of the 金川 *Kim-chuen* river, which rises far away to the north-west in the Kokonor region. Entering the province of Sze-chuen, it crosses the borough lands of 雜谷 *Tsih-kuh* and 懋功 *Mow-kung*, enters the prefecture of 雅州 *Ya-chow*, where it first takes the name of Ta-too, and receives the united waters of a multitude of small tributaries from the 打箭鑪 *Tu-tseen loo* region. Still flowing southward for several hundred *le*, it then bends abruptly towards the east and receives the united waters of a number of minor affluents some of which pass the district city of 清溪 *Tsing-ke*. In its onward course it passes the borough town of 峨邊 *Go-peen* on the south, and when near the city of Kea-ting, receives the 青衣江 *Tsing e keang*, an affluent, nearly if not quite equal to the original stream in volume. It thus traverses a course of five hundred miles within the boundaries of Sze-chuen province, gathering up the contributions of innumerable feeders throughout the whole length. The Tsing-e, though much inferior to the Ta-too in extent, is probably from its position, the more important river of the two. Its head-waters rise in the neighbourhood of Mow-kung, and entering the prefecture of Ya-chow, two of its channels pass the district city of 蘆山 *Loo-shan*, then uniting, flow southward, and receive a collection of small streams from the neighbourhood of the departmental city of 天全 *Tren-tseuen* in the west, while a few miles further there is a much larger accession from a number of streams, one of which passes the district city of 榮經 *Yung-king*. The stream then flows past the prefectural city, and receiving two or three considerable affluents, one of which passes the district city of 名山 *Ming-shan* on the north, it enters the prefecture of Kea-ting, passes the district cities of 洪雅 *Hung-ya* and 夾江 *Ka-hiang*, and receives a

united tributary, the principal branch of which passes the district city of 峨眉 *Go-mei*; a short distance beyond which it joins the Ta-too river, and the junction stream enters the Min under the name of the Yang-keang. A second debouchure of this river skirts the southern wall of the city, thus forming a delta of nearly equilateral dimensions each side about a mile and half in length. The strength of the current from this river is very great, and notwithstanding the precaution and skill employed by our boatmen, they failed in their first attempt to effect a landing against the city, and we were swept over to the east side. There ropes are attached to the bank, for boats to pull up by, and after working up the Min in this manner for nearly half a mile, we crossed to the city without difficulty.

The violence with which the waters of the Yang-keang dash against the opposite cliff, produces a rapid of very formidable character, known as the 佛頭灘 *Fuh-tow tan*. The adjoining hill is named the 凌雲山 *Ling-yun shan*, and also the 九頂山 *Kew-ting shan*, "Nine summit hill" being indicative of its configuration. In the early part of the 8th century, a Buddhist priest named 海通 *Hae-tung* conceived the idea of a huge figure of Buddha, to avert the incident dangers, a design which was brought to completion after nineteen years labour; and there the figure now stands in a recess of the rock, an image of 彌勒 *Me-lih* Buddha, the most gigantic piece of sculpture in China, and perhaps in the world. Fan Ching-ta, who visited the place in A.D. 1177, gives the height of the figure as 360 feet, circumference of the head 100 feet, and breadth of the eyes 20 feet. The ears he says were made of wood, and the whole was screened by a thirteen story pavilion. The Topography agrees tolerably with the above numbers. I should have been disposed to estimate it much less; but appearances are very deceptive sometimes. Figures forty and fifty feet in height on the same cliff, look quite pigmies by the side of the brobdignagian Buddha. No vestige of a building now remains in front, it being entirely open to the weather. Whether it be a freak of nature, or the work of some waggish priest I know not, but suspect the latter; for the vegetation on the crown appears so trimmed as to form a perfect head of hair; while creeping plants are pendent from the upper lip, much resembling a moustache.

Both in this and the adjoining cliffs, the caves of the Man-tsze are very numerous, and some are found also on the right bank.

Two or three days journey up the Ta-too river is the 峨眉 *Go-mei* mountain, the seat of an immense Buddhist establishment, almost without a rival; the celebrity of which is about on a par with that of Tae-shan, the rallying point of Confucianism in Shan-tung, and Woo-tang shan, the head quarters of Taouism in Hoo-pih. The scenery in the neighbourhood of Kea-ting is very picturesque, and indeed all the way up the Min, the views are scarcely excelled, even if equalled on the Yang-tsze. The humpback deformity is very common among the people in Kea-ting, a circumstance of which they find a ready solution, in the maladjustment of the *Fung-shwuy*. An active business is carried on in the city. Silk seems to be the principal production and manufacture, a large proportion of the population being engaged in it. This is the centre of the white silk region, but the yellow is also very common.

From this place to the provincial city, the journey is generally performed by land, and occupies five days; as it is but a small part of the year that the river is navigable so high up. We were fortunate in arriving at a time when there was no difficulty in this matter, either way being open to us; and it suited us far better to proceed by water, although it took double the time. On the morning of the 14th we left the northern suburb of Kea-ting, where a stone bridge crosses the Chūh-kung ke, a stream rising at 石牛 *Shih-neu* hill on the north-west. A little above this on the left bank is the Ne ke, a larger stream, the upper waters of which pass the district city of 井研 *Tsing-yen* in the department of Tsze. Early in the forenoon we reached a large shingle flat in front of the village of Hwan-leang tsuy, which extended far out, causing a sharp bend and consequently swift current, which cost our men a good deal of time and trouble. From a short distance above the city, the hills on the left bank recede from the river, while the right bank gradually increases in height, till we have a continuous range of hills down to the water's edge. The river is a great width in some places, but for the most part very shallow. Shoals and islands are numerous, which divert the principal channel into a very tortuous course. Just after passing a high, well-wooded and cultivated island, the river opens out very wide, takes a sudden bend eastward and then northward; a short distance beyond which we stopped for the night, above the village of Laou-kwan-yin meau, only ten miles from the city. During the day we passed some large plantations of the Insect-

wax tree. A good deal of this is cultivated in the immediate vicinity of the city, and Mr. John discovered some several days before reaching Kea-ting. So much has been written on this singular production, that I can scarcely hope to throw any new light on the subject. The tree on which we found it is called by the natives the 白蠟樹 *Pih-lā shoo*, "White-wax tree" and resembles so closely the 冬青 *Tung-tsing*,* that only a close inspection can discover the difference. In the *Pun-tsaou* Materia Medica, the first authority quoted calls it the *Tung-tsing*; but Le She-chin, the author of the work remarks that though it resembles the *Tung-tsing*, it is a different tree. Such is the testimony of intelligent natives also, though many call it the *Tung-tsing*. I suppose it is merely a botanical variety. The crop seemed to be just in perfection at the time we were there, and the plantations wore very much the appearance of a snowy day, so completely were the branches enveloped in the substance. The only thing in which I observed a disagreement with the accounts published by foreigners was, that the wax was not the least translucent. It was snow-white and as opaque as tallow. The insects (*Coccus*) *pe-la* were of a dark brown colour, an indication that the season was approaching its end.

* I am informed by Dr. McCartee of Ningpo that the *Tung-tsing* is the *Ligustrum lucidum* of botanists; but he remarks that although it grows very plentifully in that neighbourhood, he never saw or heard of the *Coccus* on it. I may add precisely the same testimony for Shanghai. In the last volume of the Chinese Repository, p. 424, is an article on this subject, written by Dr. Macgowan, and marked by the characteristic clearness of all his productions, in which he gathers up the various known facts, collected from native and foreign sources. In this he gives the name of the wax tree as *Ligustrum lucidum*. In an editorial note to the same, Professor Julien is quoted, as giving the *Tung-tsing* as one of the wax-bearing trees, which he translates by the *Lagustrum glabra*. Two other trees he names also bearing the wax-insect;—the *Niu-tching*, which he calls the *Rhus succedanea*; but I find Hoffmann and Schultes (in the "Journal Asiatique" for Oct.—Nov. 1852) calls the *Niu-tching*, the *Ligustrum japonicum* of Thunberg, and "*Oleacea*" of Endlicher. Another variety is given as the *Ligustrum obtusifolium* of Siebold and Zuccarini, and *Ligustrum ovalifolium* of Haskarl. The same authority states the *Rhus succedanea* to be the Vegetable-wax tree, which is a very different article from the Insect wax. Siebold, in the "Verhandelingen van het Bataviaasch Genootschap," gives the *Rhus succedanea* as the name of the Varnish tree. A short notice of the Insect wax is given by the Jesuit missionary Magaillans in the 17th century, but his information does not appear to be the result of personal observation. The earliest circumstantial account of the process by any European writer that I have met with, is a short *memoire* by the Jesuit Father Chanseaux, in the *Lettres édifiantes et*

During the night there was a sudden rise in the water, and the following day it was no longer clear as before, but had changed to a dark muddy colour. We found the right bank for several miles lined with the Wax tree; and during the day passed a great number of the Man-tsze caves on both sides of the river. Two or three miles beyond the village of Pan-seau ke, the hills close in on both sides, and we enter the 羅漢峽 *Lo-han hea*, "Arhan's gorge." Some of the hills on the right there, are very precipitous and densely woods, occasionally exhibiting a sylvan scene of rare beauty. There we find several varieties of the weeping cypress, many species of fir, the wax tree, tallow tree, mulberry tree, mountain ash, the Tung-nut tree, the fan palm, a few plantains, and many other tress, of which I cannot tell the names, the variety of the foliage giving wondrous effect to the *tout-ensemble*. Immediately on emerging from this gorge, which is about three miles long, the river widens out, and the country has a much more open appearance. A mile or two beyond is the mouth of the Kin-neu ho on the right bank, a river that rises

curicusea," (Paris, 1781.) vol. 23, pp. 146 s. q. written about the middle of the 18th century. He speaks of two kinds of trees which produce the wax, but his description is confined to one, which he calls the *Kan-la-chu*, or "Dry wax-tree," which is evidently the tree we saw. The other kind which he calls the *Choui-la-chou* or "Aquatic wax-tree," he merely speaks of from hearsay. Grosier, Duhalde and subsequent writers have relied very much on this Father's account; but still it does not seem very clear how many different species, and what are really the trees that produce the wax. What is the 水蠟樹 *Shwuy-lā-shoo* or "Aquatic wax-tree" does not appear to be very well known. Hoffmann and Schultes call it the *Ligustrum Ibota*. Dr. McCartee (who appears to be the unacknowledged source of the principal information on the subject in recent European works,) tells me that when he began to enquire about the wax, the natives informed him that it was produced on the *Shwuy-kieuh-shu* or "Water orange," and says, when after two years search for it, he found the insect on the tree, he recognized it as one of the *Fraxina*, and thinks it may possibly be the *Shwuy-lā-shoo* of the Chinese. Such is the specimen figured in Fortune's "Residence among the Chinese" p. 147 in the "Gardener's Chronicle" for July, 1853, and in Hanbury's "Materia Medica," p. 41. He adds:—Dr. Bradley searched for the Wax insect at Snowy valley in the summer season, and brought me a branch of a small tree resembling a *Betula* upon which was wax, with the insects flying about it like bees." The same friend gives me an extract from the letter of a native correspondent at Kin-hwa, who states that there are three different trees that bear the insect:—the *Tung-tsing*, the 六角刺 *Luh-keo-tze* (*Ilex* or Holly) and the 碗芝花 *Yuen-che-hwa*, which last we have failed to identify.

among the 萬松 *Wan-sung* hills, on the northern boundary of Kea-keang district.

On the 16th we passed several Man-tsze caves, some of a large size; also the Sin-mo, a river of considerable magnitude which rises among the hills in the south-west of 丹稜 *Tan-läng* district, passes the district city, and flows south-east to the Min, receiving on the way a large tributary from the "Red cliff" hills on the north. Some of the 獠 *Lraou* tribes are said to have been settled on its banks at a recent period. A little later we passed a stream on the left coming from the 周家 *Chow-kea* hills, in the north of Tsing-yen district; and a few miles beyond, arrived at the district city of Tsing-shin in the department of Mei. This is enclosed by a red sandstone wall, and looks rather poor inside. The principal business street is from the east to the west gates, and a considerable proportion of the inhabitants are dependent on the silk trade.

In the forenoon of the 17th we passed the Yu-shay shwuy, a stream flowing in from the north-east, which rises among the hills in the north-east of 仁壽 *Jin-show* prefecture, between thirty and forty miles distant. Towards evening we were opposite the mouth of the Le-tseuen keang, a river rising from two sources among the 盤龍 *Pwan-lung* hills on the northern boundary of the department which unite about four miles to the north-west of the city, and receiving a tributary from the 筆架 *Peih-kea* hills, the junction stream flows south-east to the Min.

Early in the morning of the 18th we were at the departmental city of Mei, in front of which are two large islands, one of which prevents boats getting close up to the walls. Inside the south gate we found it very poorly inhabited; and the western portion seems to be mostly open ground; but there are several busy streets in the eastern quarter.

Soon after starting on the 19th, on turning a sharp bend in the river, we were in sight of the city of Päng-shan, a poor-looking place standing in about half a *le* from the river, and connected by a little suburb; but we passed it without going ashore. About a mile beyond, a stream from the Pwan-lung hills discharges on the right. Three or four miles above this we reached the town of Keang-kow on the left, where there is a confluence of two rivers. Geographically viewed, the western is probably the more important, and is considered the main trunk of the Min; but the eastern which was our course, is invested

with a higher interest politically and commercially, as being the direct route to the provincial city. From this point we are about entering on the great plain of Ching-too, and an inspection of the plan of the watercourses of the country. From the Min mountain range, bordering on Tibet, the drainage of numerous watersheds all converge towards one central channel, which, confined within its rocky bed, enlarges with every successive accretion, till it reaches the district city of 瀘 Hwan. There however, as if impatient of its long restraint, it takes advantage of the level country, to branch out into a multitude of divarications, forming a perfect network of minor currents, to the extinction of the main channel. These which are all included within the provincial prefecture, may be divided into three series. The northernmost series from part of the head waters of the T'o river, which has been previously noticed. The western series some of the ramifications of which pass the departmental city of 崇慶 Tsung-king, and the district cities of 溫江 Wan-keang, 雙流 Chwang-lew and 新津 Sin-tsin, after reuniting the vagrant streams, receives a very large accession of affluents from the west, of which some of the streams pass the departmental city of 印 Keung and the district cities of 大邑 Ta-yih and 浦江 Poo-keang. The central and less intricate series is the one enclosing the city of Ching-too, the principal stream of which, called the 府河 Foo-ho we were ascending. The united waters of all these channels meeting in a point opposite Keang-kow, we observed a very marked difference in the character of the river from that point upwards. Besides the great reduction in the volume of water, the islands were so numerous, that with the consequent expansion of the stream, it was very difficult to trace the banks. During the following days of our upward course, we observed a great many of the undershot water-wheels called 筒車 Tung-chay, used for irrigating the fields. A very accurate description of these is given by Sir G. Staunton.* They are no doubt economical and effective when in use, but for the greater part of the year they are turning round to no purpose, the natural result of which was seen in the broken down condition of many of them. But there is a much greater evil connected with them, in the obstruction they cause to the navigation. They are a detestable nuisance to the trackers, whose lines are

*“An authentic account of an embassy from the King of Great Britain to the Emperor of China.” 4to. vol. 2 pp. 500 sq.

ever running foul of them, and at times can only be cleared at considerable difficulty and some risk. This is probably one of the things that would only be tolerated in a country like China, where inconveniences are borne with stoical fortitude, rather than make innovations on ancestral customs. During the day we had a range of low hills on the left, and observed a great many of the Man-tsze caves; some of which were rapidly disappearing under the quarryman's hammer.

In the forenoon of the following day we passed the *Kwang-lung ke* or "Yellow dragon stream," on the left; connected with which is a tradition, that in the year A.D. 219, a yellow dragon was observed for nine days in the water. More of the Man-tsze caves appeared in the cliffs on the right bank; and at the village of Koo-fuh-tung is a curious temple, built against the face of the cliff, nearly a hundred feet high, in which both Buddhist and Taoist shrines find a place; but the principal idol is a figure of Amida Buddha in a cavernous chamber on the south side, from which the temple takes its name. A range of low hills on each side of the river again restore it to something like a manageable outline.

About midday on the 21st, we parted company finally with the hills till reaching our terminus, and only saw them afterwards as distant ranges across the plain. Bonting is very tedious at this part on account of the shallows; and in some places the current runs very strong; so much so, that our men twice lost control of the boat during the afternoon, and we were carried some way down.

Within a mile of our starting place on the following morning, we came to the first bridge that had crossed our course. There are seven openings, the two end ones being arches, and the five middle ones have planks thrown across from pier to pier. It is named the Urh-keang-she-keau, from a temple adjoining, dedicated to the spirit of the 二江 *Urh-keang*, "Two rivers," which designation the river goes by from this point upwards, bearing reference to the two streams that flow past Ching-too on the north and south, uniting in one a short distance below the city. Another name for the river in this part is the 錦江 *Kiu-keang*, "Embroidery river," in allusion to the reputed excellence of its water for washing embroidery, an article which is extensively manufactured in the vicinity. Immediately above the bridge we pass the mouth of the Sin-keae ho, a large affluent on the right, and our course

becomes still more contracted. At the town of Chung-hing-chang, a mile or two beyond, is a handsome stone bridge of seven arches across the river. Along the banks of the Min there is considerable architectural display in the temples and other public buildings; and the miniature pagoda-like turrets erected to the honour of Wan-chang the God of Literature, form a very tasteful relief in the landscape. There is much variety of design and some of them are highly artistic. Late in the afternoon we passed the mouth of the Tsow-ma ho, also called the 內江 *Nuy-keang*, "Inner river," which passes south of the district city of 郾 *Pe* and the provincial city; while the river we were ascending is named the 外江 *Wae-keang*, "Outer river," and flows on the north side, to a point above the city of *Pe*, where the two diverge from a common centre.

Early in the following forenoon we reached Ching-too, passed under a red stone bridge connecting the eastern suburb, and anchored a little below the east gate. The river was running very strong, apparently deep and muddy; an effect due to a sudden rise. Another bridge crosses the river, facing the east gate. This has a horizontal roadway, and a row of sheds on each side from end to end. Beyond this bridge boats do not proceed; so we had reached the highest navigable point on that branch of the Min. A swift flowing river skirts the southern wall of the city, the ends connecting with the Inner and Outer rivers respectively. Outside the northern wall is a wide city ditch, but nearly choked up with reeds and other vegetable productions.

The city is about thirteen miles in circumference, including the Lesser city, which is attached to the west side. The walls are in excellent repair. There are a number of handsome streets, especially that from the east gate. The shops are well stocked and many of them shew signs of opulence. Native productions of every kind are procurable, and foreign goods are quite common, both articles of utility and objects of taste and luxury. One street is devoted principally to clock dealers and *magazins de bijouterie*. French and English pictures are exposed for sale, and now and again we meet with an aspirant who can speak a little English. On one occasion I was detained by a polite young man to hear him repeat his lesson, and help him over some of his difficulties. Of course to a great part of the city the preceding remarks are inapplicable, but taking it as a whole, I should not hesitate to say that Ching-too is the finest Chinese city I have seen. Readers

of Chinese history, especially those familiar with the turbulent period of the 3rd century, will find objects innumerable to interest them in Sze-chuen. Ching-too is notable in this view, as having been the imperial city of the short-lived dynasty of Shuh or the Posterior Han. There is the burial place of Chaou-leih Te the founder, better known by the name Lew Pei. The 皇城 *Hwang-ching* or "Imperial city," inside the walls of Ching-too, still remains, a traditional memento of his royal residence. The area is now occupied by an Examination Hall, said to accommodate from ten to twenty thousand students. The whole has been restored within the last few years, and although some of the ancient names are retained, scarcely a vestige of the original buildings remain. I was pointed to some rockery and ornamental work in the garden, as relics of the original, but there was only a fragment here and there that bore the marks of great antiquity. Eight wells also called the 八卦井 *Pa-hwa tsing* are said to be of the same antiquity. One I was told had no bottom.

While we were at the capital, a plague was raging in the city, and people were dying at the rate of eighty per day. The epidemic was a kind of cholera called 磨脚病 *Mo-khō ping*. Consequent on this there was an extraordinary display of idol processions through the city, with a view to avert the calamity; and as it is just at such times that the people become more than ordinarily excited, I take it as a proof of the pacific character of the population, that we mixed freely in the crowd without the slightest molestation. We found them remarkably well disposed towards us, and I cannot recall anything offensive during our intercourse with them.* Indeed the same may be said almost of our journey

* Up to recent times, almost the only European author from whom we have any account of Ching-too, is Marco Polo, once maligned for his want of veracity, but now as generally vindicated. It is interesting to compare the brief notes of this old traveller with the actual state of the country. Of this city he says:—"Having travelled those twenty stages through a mountainous country, you reach a plain on the confines of Manji, where there is a district named Sin-din-fu, by which name also the large and noble city, its capital, formerly the seat of many rich and powerful kings, is called. The circumference of the city is twenty mile."....."The city is watered by many considerable streams, which, descending from the distant mountains, surround and pass through it in a variety of directions. Some of these rivers are half a mile in width, others are two hundred paces, and very deep, over which are built several large and handsome stone bridges, eight paces in breadth, their length being greater or less according to the size of the stream. From one extremity to the other there is a row of marble pillars on each side, which

throughout from the time we entered Sze-chuen. The officials, if they did not exhibit that cordial familiarity that we meet with in some places, were at least respectful in most instances, as it was our custom to announce ourselves formally to them, on our arrival at a city, and they never in any case offered to obstruct us. We went among the people freely and openly as Europeans, and were accepted as such, without any noisy demonstration; and I trust and believe that our visit will have the effect of strengthening any favourable tendency that may have previously existed in reference to foreigners.

support the roof; for here the bridges have very handsome roofs, constructed of wood, ornamented with paintings of a red colour, and covered with tiles. Throughout the whole length also there are neat apartments and shops, where all sorts of trades are carried on. One of the buildings, larger than the rest, is occupied by the officers who collect the duties on provisions and merchandise, and a toll from persons who pass the bridge. In this way, it is said, his majesty receives daily the sum of a hundred besants of gold. These rivers, uniting their streams below the city, contribute to form the mighty river called the Kian, whose course, before it discharges itself into the ocean, is equal to a hundred days journey; but of its properties occasion will be taken to speak in a subsequent part of this book. On these rivers and in the parts adjacent are many towns and fortified places, and the vessels are numerous in which large quantities of merchandise are transported to and from the city. The people of the province are idolators."..."In the city there are manufactures particularly of very fine cloths and of crapes or gauzes."

My own notes were written before referring to this old authority, but it will be seen there is a general agreement between the two. Indeed making due allowance for the time that has elapsed, Polo's account is not a very incorrect description for the present day. I suppose "Sin-din-fu" is an error of transcript for Sin-du-fu, a sufficient approximation to Ching-too foo. Relics still remain of the "rich and powerful kings." The "mile" in his narrative is an uncertain measure. He speaks of "many considerable streams,"—which surround and pass through the city. I have already spoken of those surrounding the city; but inside the walls, there is scarcely anything beyond the magnitude of a ditch; an insignificant stream entering the river on the east side of the city. This stream however, the 金水河 *Kin-shwuy ho* represents a considerable-sized canal running through the city from west to east, that existed and was navigated by boats during the Yuen dynasty. It was first opened up during the Tang, but in the course of time was choked up and ceased to flow. Early in the 11th century, the channel was again cleared, and in less than a century it again became impassable, till about the year 1125, when the channel was once more renewed, widened out, and the embankments restored. Three subsequent restorations took place in the 12th century, and the next historical notice we have of it is in the latter part of the 14th century, when the viceroy's official residence was built on the south side, and it received its present designation; so that in Marco Polo's time it

Among the productions of Sze-chuen I have already mentioned Gold, Coal, Salt, Silk, Insect wax, Vegetable tallow, Opium, Tobacco, Coarse Porcelain and Embroidery. To these I may add a few other prominent articles without any pretension to an exhaustive list:—Silver, Copper, Iron, Lead, Quicksilver, Cinna-bar, Cedar, Pine, San-muh (wood), Bamboo, Varnish, Hemp, Grass-cloth, Tea, Sugar, Indigo, Paper, Fans, Horsewhips, Umbrellas, Lamp-wicks, Grass-shoes, Wine, Fruits, Spices, Scents and Medicines in great variety and abundance.

must have been in an efficient state, and in common use for the intra-mural transport of goods. The last restoration we read of was in the year 1731; but the present state of this old watercourse seems now again to call for renewed efforts, in order to restore it to the efficiency of ancient times. The bridges are sufficient to strike a stranger's notice, and although those that existed in Polo's time must have long since disappeared, yet we may believe that the present erections are very much after the old model; and indeed the existing descriptions give some notion of the stately figure they must have exhibited. A modern editor remarks:—"This peculiarity of the bridges in Sze-chuen is not noticed in the meagre accounts we have of that province, which all resolve themselves into the original information given by P. Martini, in his *Atlas Sinensis*, (1655)." This peculiarity however does exist to the present day, almost identically as Polo describes it; unless it be the toll on passengers, which I have not met with. "A hundred days" seems a long time for the downward journey. The French version says "eighty or a hundred," and we must remember the slow rate at which junks usually travel except under pressure. Fan Ching-ta in a journey down the river in 1177, occupied rather more than four months from Ching-too to Soo-chow in Keang-soo. "Fine cloth, crape and gauze" are still articles of manufacture in Ching-too.

