

II. WALTER H. MEDHURST

W. H. Medhurst, *A Glance at the Interior of China Obtained During a Journey through the Silk and Green Tea Countries* (London: J. Snow, 1850), pp. 1–60, pp. 99–149, pp. 161–92.

After the conclusion of the First Opium War, Britain laid claim to not only the island of Hong Kong but to the right to reside and trade in five coastal cities established as treaty ports: Canton, Fuzhou, Xiamen, Ningbo and Shanghai. For British missionaries, this opening offered a chance to greatly expand the range of their conversion efforts. Walter Medhurst's *A Glance at the Interior of China* offers a significant early description of these efforts. Medhurst (1796–1857), though having devoted the great majority of his life to missionary service in Asia, might be more expected to effect linguistic rather than exploratory advances. Having been sent to Asia by the London Missionary Society (LMS) in 1816, he served over twenty years in Malacca, Penang, Batavia and other parts of Southeast Asia as a printer before establishing the LMS mission in Shanghai in 1843. The LMS that Medhurst joined in China was one that had evolved away from its original founding orientation as part of the late eighteenth-century revival of Protestant Evangelism and become a broadly non-denominational though generally Congregationalist organization with an established presence in Asia. The first LMS missionary to work with the Chinese, Robert Morrison, had arrived in Penang in 1805, and was a member of Lord Amherst's 1816 Embassy with George Staunton. Medhurst, who received his D. D. shortly before he established the Shanghai outpost, represents an important transitional generation for Christian contact with China. Like Morrison and other early Protestant missionaries, Medhurst's efforts in China emphasized linguistic scholarship and respect for the Chinese literary and historical tradition. His travels in the interior of China, meanwhile, modelled the active engagement with all classes of Chinese in all parts of the country emphasized by post-1860 missionaries.

Medhurst's training as a printer therefore shaped his career as a missionary by aiding both his translation work and his travels to distribute those translations. His major work, *China: Its State and Prospects*, joined a narrative of his tract-circulating journey along the South China coast to a long argument on the

need to evangelize China, ‘the greatest of pagan nations’. Equally, his assistance with the compilation and translation of the what was known as the Delegate’s Bible (1853) had great importance for the direction of mission work in China. But Medhurst was also the author of more than sixty other works, including translations of Chinese literary classics into English, as well as English–Japanese, English–’Hok-kèèn,’ English–Chinese and English–Formosan dictionaries and various phrasebooks. As Jane Kate Leonard has argued, Medhurst’s tract-writing in particular had inventive influence on his contemporaries. She concludes:

Medhurst’s emphasis on secular learning had a profound and lasting effect on the Protestant missionary movement in China. He turned it away from narrowly defined religious concerns to a broadened commitment to education, both Western and Chinese. This ... created a class of missionary-scholars like Medhurst who ultimately played a vital role as cultural mediators in the treaty ports after the Opium War. He was a leader both in transmitting the history and values of the West to the Chinese and in interpreting China with depth and sensitivity to the West.¹

A Glance at the Interior of China, while demonstrating those dual sympathies, is also a far more idiosyncratic work not easily absorbed into the standard genres of missionary textual production. The text’s description of Medhurst’s seven-week journey in the spring of 1845 into the forbidden interior province of Jianxi while disguised in Chinese dress does put into practice his long-held beliefs on the necessity of personal engagement with the Chinese population. More unusual, however, is *A Glance’s* lengthy introductory section detailing the precise methods by which an Englishman can disguise himself as Chinese. This description, in both its specificity and practicality, appears unmatched by any other British writing from China of this or any other era. Only Robert Fortune, who travelled in nearly the same areas of China, detailed the process of undergoing racial disguise to become ‘a pretty fair Chinaman’ in any comparable sort of way.² But Fortune’s interest clearly lies in impressing his readers with his fortitude, not instructing them on ways to follow in his footsteps. Of his visit to Suzhou, he writes of his ‘feeling of secret triumph ... that I was now in the most fashionable city of the Celestial Empire, where no Englishman, as far as I knew, had ever been before.’³ Medhurst, on the other hand, remains acutely conscious of the dangers and liabilities inherent in his journeying throughout, describing vividly the terror experienced by both his Chinese guide and himself when his false queue of hair falls off at an inopportune moment. In the contrast between Fortune’s well-known works, published in London by the well-established house of John Murray, and Medhurst’s nearly lost volume, published in Shanghai on the mission press that Medhurst himself founded, we gain a sense of the range of British responses possible in places and times nearly identical. Fortune’s confidence as a writer rises in inverse proportion to his skill as a linguist; by contrast Medhurst’s

text is one of the few of this era to incorporate Chinese characters alongside romanizations of Chinese place names.

Medhurst's travelling remained indefatigable as travel restrictions around the treaty ports eased. Attempting to press the outer boundaries of the area surrounding Shanghai granted to foreign travel, Medhurst and two fellow LMS missionaries travelled to Qingpu in 1848. There they were attacked by an angry group of Chinese and Medhurst was knocked unconscious; this incident came to be known as the 'Tsingpu Outrage' and marked another step along the path to the renewed hostilities of the Second Opium War. Medhurst's involvement with the Taiping insurgents in the last years of his life further exposed him to danger both at the hands of the rebels and the Qing soldiers involved in quelling the insurrection. Fearing for his health, the London Missionary Society recalled Medhurst despite his own desire to remain in China, where his son, Sir Walter Medhurst (1822–85) had attained the rank of consul at Shanghai. He died just after returning to England.

For reasons of space, Medhurst's descriptions of practices of tea and silk cultivation have not been included in this selection.

Notes

1. J. K. Leonard, 'W.H. Medhurst: Rewriting the Missionary Message', in S. Barnett and J. Fairbank (eds), *Christianity in China: Early Protestant Missionary Writings* (Cambridge, MA: Harvard University Press, 1985), p. 59.
2. See R. Fortune, *Three Years' Wanderings in the Northern Provinces of China, Including a Visit to the Tea, Silk, and Cotton Countries: With an Account of the Agriculture of the Chinese, New Plants, Etc.* (London: John Murray, 1847), p. 256; *A Journey to the Tea Countries of China; Including Sung-Lo and the Borea Hills; With a Short Notice of the East India Company's Tea Plantations in the Himalaya Mountains.* (London: John Murray, 1852), p. 20.
3. Fortune, *Three Years' Wanderings*, p. 261.

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A GLANCE
AT
THE INTERIOR OF CHINA,
OBTAINED
DURING A JOURNEY THROUGH
THE SILK AND GREEN TEA DISTRICTS.

DRESS REQUISITE FOR THE JOURNEY.

In order to accomplish a journey into the interior of China, it is necessary, if the individual undertaking it be a foreigner, to assume the Chinese dress, to shave the front part of the head and temples, and to wear what is commonly called a tail. The traveller should also be able to converse readily in the Chinese language; and conform himself, as much as possible, to the habits and manners of the natives. The Chinese dress varies much according to the season of the year, and the circumstances of the wearer. In the summer months, of course, the dress is light and airy; but during the winter season, it is doubled and wadded, to the extent required to keep out the cold. The rich wear finer and more elegant garments, while the poor are obliged to content themselves with coarser apparel. It is perhaps well known, that the Chinese articles of dress are all roomy, and impose little restraint upon the limbs; though the large sleeves are sometimes in the way; and the long robes, wrapping about the feet, occasionally impede rapid motion; otherwise the Chinese dress is tolerably comfortable, and in many respects more agreeable to the wearer than our own.

The first thing put on by a Chinese gentleman is the 汗衫 *hán san*, and 汗褲 *hán k'hoó*, or perspiration jacket and trowsers; corresponding to our shirt and drawers. The upper garment is fastened close round the neck by a button, which fits into a loop hole; from this, the right flap hangs loosely dependent in a straight line, while the left folds considerably over, so as to admit of its being buttoned under the right arm, and so downwards along the right side. The trowsers are very loose, extending from the waist to the ankles, and shaped with such a wide stride, as to allow of the legs being separated far asunder, without the least strain upon the cloth. This part of a Chinaman's dress is not provided with buttons, but is fastened round the waist by a girdle, made of a strip of cloth, doubled

and hemmed along its whole length. These under garments are generally made of native cloth, mostly of a white or nankeen colour; but, in the case of very poor people, of a dark blue or black colour. Some have lately substituted European calicoes for cloth of native manufacture, as being whiter and softer; but the Chinese generally prefer the country-made cloths as more durable. A foreigner, assuming the Chinese dress, had better use nankeen, though it may feel rough and unpleasant to the skin, as less likely to excite remark. Immediately above the inner garments, the Chinese wear, if the weather be anywise cold, a wadded garment, called a 棉襖 *mēn gaóu*, made generally of coarse silk, and stuffed with cotton; having a short body but long sleeves, and fastened round the neck, and down the right side, in the same way as the perspiration jacket; this article of dress is, however omitted in warm weather. Over this wadded garment comes the 袍 *p'haóu*, or robe, fastened as the two preceding, but extending from the neck to the ankles. This robe is loose, and would be very much in the way of one's working or walking, but that it is bound round the waist by a gauze or silken girdle, the ends of which hang down or are tucked in, according as the wearer is disposed to be shewy in dress or otherwise. The writer, who placed himself in this respect implicitly under the direction of his guide, was advised to fold in the ends of his girdle, and not allow them to hang loose either before or behind. The robe is generally made of a kind of 四川 *Sze-chuen* silk, of coarse but strong texture, and lined with white sarcenet; being stuffed or not with cotton, according as the weather approaches to cold or heat. In the extreme of summer, the double silk robe is exchanged for a single one of light crape or gauze; and in the dead of winter, for a robe of broad-cloth lined with fur. Of whatever material these robes are made, they are all provided with little loops and buttons behind; so that the wearer can button up the hind lappet of his garment, to prevent its being soiled by the mud in walking during wet weather. The hinder part of a robe, thus buttoned up, has a most singular appearance, and looks like a little curtain drawn up by the wearer to shew his heels. Over this robe comes the collar, which is generally made of light blue satin or velvet, made to fit exactly round the neck, and sewed on to a sort of tippet, with four tails, two hanging down from before and two from behind; these being fastened under the armpits, and the tippet being also buttoned in front, together fix this article of dress in its position; but the appearance of such four-tailed tippet or shoulder piece, when the outer garment is not worn, is very peculiar, and to a foreigner ridiculous. Over the robe, tippet, &c. comes the 馬袴 *mà kwá*, or outer jacket. This is provided with wide but short sleeves, reaching halfway down the lower arm, while the body of the jacket extends only to the waist; this garment, unlike any of those previously described, is fastened by a row of buttons down the front, and fits round the neck, so as to come under the collar, but over the tippet; leaving the collar to fold over the neck part; thus completing the upper part of a Chinaman's dress.

This outer jacket is sometimes made of broad cloth lined with fur, if the weather be cold; or of camlet or silk, if worn in the summer season. Instead of this outer jacket, a longer one of the same shape is sometimes substituted, which is called the 外套 *waé t'haóu*, or outer coat. This is however, only worn when in full dress, or by respectable persons.

Descending to the lower parts of the body, we find the Chinese feet cased in strong stockings, which are made of nankeen cloth, and sewed together according to an approved model, with double or triple folds about the soles of the feet; these folds are stitched through and through in various directions, so as to make the lower part of the stocking hard and strong, and capable of enduring much wear and tear. The whole stocking is however lined throughout; and in cold weather stuffed with cotton, so that it can be easily made to stand upright like a boot. Chinese stockings have all this one peculiarity, that the leg is of the same size throughout; and the hose, not being woven for the purpose, do not stretch as the foot passes through them, or contract to suit the shape of the leg; the legs of the Chinese, thus caparisoned, appear like pillars. When the stockings are drawn on, the Chinese pull them up over the trowsers, and tie them with green, blue, or yellow garters under the knee. The trowsers, which are very wide about the knee, being thus brought suddenly into a narrow compass at the top of the stockings, exhibit the appearance of a limb about four times the size above, to what it seems to be below. This ridiculous appearance is sometimes attempted to be remedied by a pair of 褲套 *k'hoó t'haóu*, or tight overalls, which are fastened at the instep, and drawn over the stockings and trowsers, up to the waist. These being made of silk of various colours, would somewhat remedy the awkward appearance of a Chinaman's lower extremities, were not these overalls destitute of a seat; so that, while the wearer presents a tolerably neat appearance in front, he seems when viewed in the other direction, as if the binder part of his pantaloons had been torn away.

The shoes are made of cloth or satin, with soles composed of many folds of cloth, cased by a single piece of leather underneath; these are sewed together by many stitches passing through the whole mass, and appearing in rows at the bottom of the shoe: by much walking the ends of these stitches get worn off, and there is danger of the bottom leather, with the many folds of cloth, coming away; but after a time, the various layers get matted together, so as to retain their connection with each other, although the stitches should be undone. There is this inconvenience, however, attending such cloth shoes that, immediately the wearer begins to tread on wet ground, the dampness works its way up through the sole, by means of capillary attraction, so that the stocking and foot become speedily wet, and the wearer is in danger of taking cold. When once wet, these cloth shoes require a long time to render them perfectly dry; and unless a man have a change in reserve, he must be content to go with wet feet during the continuance of

rainy weather. The Chinese, however, provide themselves with a sort of leather shoes, full of iron spikes, about half an inch long, and an inch in circumference at the base, fitted into the sole of the shoe. These horrible hob-nailed clogs make a great clatter on a stone pavement in a rainy day, where the wearer is in danger of slipping about; but on soft clayey ground, and particularly in ascending hills, they afford the wearer the advantage of a firm footing, which he otherwise might not enjoy. They do not however, keep out the wet; for, the leather being porous, if you tread in a slop but an inch deep, the water is attracted upwards to the top of the shoe, and even beyond it. Besides this inconvenience, they are necessarily very hard and unyielding to the foot, so that a day's march in such brogues is enough to make one lame; as the writer knows by painful experience. To a person unaccustomed to them, all Chinese shoes are awkward in the extreme; for not only are the soles made so thick, that they never give to the feet in walking; but they are curled upwards towards the toe, so that the front part of a person's foot is much higher than the hinder part, and he is in danger of falling backwards. This is according to a Chinese rule, of almost universal application, viz. that of doing every thing the contrary way to other nations; for while we raise the heel of a shoe, and depress the toe, they do exactly the opposite. The writer found it necessary to have a pair of shoes made on purpose for himself, with the soles level throughout, and sufficiently large, to admit of the toes moving freely, and enable the wearer to spring forward in walking. It would be advisable, also, for any one intending to adopt the native shoes, to try them on first with Chinese stockings, as these latter are considerably thicker than our's, and fill out a shoe more than a person would be aware of.

The Chinese almost always wear some kind of cap, both in and out of doors; indeed they do not consider themselves as dressed without a covering for the head, as well as the feet. This is an advantageous circumstance for any one wishing to assume the Chinese garb temporarily, as the colour of his hair, and the joining on of his cue will thereby escape notice. The caps worn by the Chinese are of various kinds, as the circumstances of the wearer or the nature of the weather differ. For respectable persons, on common occasions, the round-crowned hat, with the brim turned up in a slanting direction all round, but projecting rather more before and behind, is the most common. This is generally made of broad-cloth, or satin, stiffened with paste-board, and lined with red cloth; while the top is surmounted with a knob of twisted silk; or, if the wearer be a literary graduate, or a government officer, this knob or button is made of brass, crystal, or lapis lazuli, according to the rank of the individual; from the bottom of this knob hangs a congeries of red silk threads or dyed hairs, which fall over and around the outside of the crown, thus covering the top part of the cap from the view. For this cap is substituted, in the summer, a conical cap made of straw, having a round band inside, to suit the head of the wearer; and fitted up with the same kind of

knob and fringe as the hat just alluded to. These caps or hats, however, are not very well adapted for foreigners, as they do not conceal enough of the forehead, unless made large on purpose, when they are likely to attract notice from their singularity. A much more convenient hat for persons adopting the Chinese dress temporarily is the one made of felt, which is like a hollow bag, about one foot in diameter, and two feet long, closed at both ends; one end of which is inverted and pushed into the hollow of the other, when it assumes the conical appearance of an English felt hat, before it be blocked and worked into the proper shape. In this form it may be worn as a night cap, to protect the head from the cold winds, which blow through the crevices of boats or houses, during sleeping hours; or, with the edges turned up all round, it forms a tolerably good hat for everyday wear; with this advantage, that the rim and crown may be made respectively large or small to suit the convenience of the wearer, either in screening his head from observation or his eyes from glare. The writer wore one of these during the cold weather, night and day, and found the article to answer his purpose remarkably well. When the hot weather sets in, the Chinese exchange these felt hats for the scull cap; and, as it would excite notice to appear singular, the foreign traveller in China must do the same. These scull caps are shaped like a basin; and are either wadded or single, as the weather might require a warm covering or otherwise. Though smaller and lighter than the hats, they may still be made to cover a large part of the head, as far down as the tips of the ears, and nearly to the roots of the hairs in front and behind; so that they conceal a great part of the head, and may be worn day and night, both at home and abroad.

Should the eyes of the traveller be of a light colour, it would be better to conceal them by spectacles, plain or coloured; both of which may be obtained, made of rock crystal, affording sufficient protection to the eye from glare; and, as they are very large, screening it when passing through large cities, from the curious gaze of spectators. The best kind to be worn are glasses made of 墨晶 *mih tsing*, or tea stone, about two inches in diameter, with black varnished rims, and made to fit with strings passing behind the ears. When travelling through mountainous districts or secluded villages, however, spectacles made of plain crystal would answer the purpose, as the country people are not so much accustomed to see persons walking about with coloured glasses, as those are who live in towns. The foreign traveller had better be particular in this matter, as the eyes are the first things that attract notice, and may be the most likely to lead to the discovery of his origin. The Chinese think that spectacles sit better upon elderly people; and to produce uniformity of appearance, the wearer might at the same time allow his mustaches to grow, which the natives commonly do at forty; and then the spectators will consider his face and its appendages to be in due proportion.

The last, but by no means the least, change which the foreigner must undergo, in order to pass unobserved through China, is, the shaving of the head, all but

the crown: and the appending of a long cue to the hair which is attached thereto. Any common Chinese barber, will perform both of these operations for a trifle, and will do them according to the accustomed mode; care must, however, be taken to secure his secrecy, or to get the business accomplished in such time and place, as that if he does become garrulous on the subject, it will be impossible for him, or his neighbours, to discover the object or the destination of the traveller. Proper arrangements having been made, the barber sets to work, and removes all the hair from the lower part of the head, leaving that only which covers the hinder part of the crown; he then takes a long cue of loose hairs, fastened in three divisions to a piece of silk cord, and gathering up the hinder locks of the foreigner's hair, he binds the cue on as tightly as possible, so that it may appear to be a continuation of the individual's own locks. After this he gradually plaits the three divisions of additional hairs into a tail; towards the end of which he introduces a quantity of silk thread; and the whole being properly fastened, the cue is complete. The traveller should, however, not allow the barber to add too much supplementary hair; as, if the cue be too weighty, it will cause too great a strain upon the slight tie by which it is fastened, and endanger the coming away of the whole; as was the case once with the writer, the details of which will be met with on a subsequent page.

With a cue thus fastened, the wearer must be careful to keep on his cap at all times. Another thing likely to lead to the discovery of the traveller's origin, if his own hair be light, is the jutting out of a few straggling locks from underneath his cap; so that the foreigner must every now and then, when not observed, put them up carefully, and not allow the odd hairs to hang about. The cue will be found to be very much in the way of those not accustomed to such an appendage; particularly when stooping to do any work, it generally falls forward and hinders the performance of the operation; or it catches in something from which he is going away and suddenly arrests the individual in his progress; if the violence of the pull does not actually detach the cue. At night also, a man can scarcely turn round in his bed, without being forcibly reminded that he has got an unusual appendage, and without being in danger of dislodging it from its position.

The way to avoid much of this inconvenience is, to bind the cue round the head, or twist it about the neck. This, however, cannot be done in company, or in the presence of superiors; as it is considered a mark of disrespect to wear the tail otherwise than hanging down gracefully behind. After all that can be done, the additional hair is immediately discoverable when the head is shaved, and therefore it would be advisable for a foreign traveller not to place himself in a barber's hands during the course of his journey. The writer did this on one occasion, when far in the interior; but the village operator, being too stupid to make observations, and being altogether ignorant of the existence of foreigners, failed to remark upon the singular appearance of the head presented to him. Not so,

however, the mistress of the house, who asked her husband, why the person's hair was so short, as to need a supplementary cue? Perhaps, said her husband, his wife has cut short his hair, which may account for its stunted appearance. In order to obviate the inconvenience arising from such enquiries, in future, the writer shaved his own head and beard. This had to be done generally in the dark, without a glass, soap, or brush, and with only a towel dipped in cold water to moisten the chin, and a common Chinese razor to remove the stunted hairs. At the first effort of this kind, the razor employed was blunt and full of notches, having been previously used for cutting a black-lead pencil; in this way a beard of ten days' growth was removed in about half an hour, but not without much torture, which forced tears from the eyes. With a good instrument, however, the affair went on smoothly afterwards, and the writer rejoiced in being able to render himself independent of Chinese barbers. Though, were his example to be followed by all the inhabitants of China, it would throw about a million of plodding operators out of employ.

The dress and cue having been assumed, it must not be supposed that the traveller has done every thing to screen himself from observation: he must sustain the character of a Chinese, and this cannot be done, without putting on and wearing the different articles enumerated, precisely in the same way as is done by the natives. Every thing is stereotyped in China; there is a certain order in the putting on of apparel, which must not be departed from. Certain articles must be put on first, and certain ones afterwards; they must be buttoned and tied in a certain way, and one over the other, according to established form; or it will appear strange; and the least departure from common usage cannot fail to attract observation and lead to discovery. The manner of sitting, standing, or walking; the way of carrying the arms, and moving the legs, must all be strictly attended to, or some notice will be taken of the stranger. The individual must especially avoid walking fast, or taking long strides, or pushing past others in the street; but must move along quietly and placidly, as if uninterested in passing events. There is time enough for every thing, seems to be the established maxim in China, and the man who is in a hurry shews that he is no true son of Han.

ON THE FOOD OF THE CHINESE, AND THEIR MANNER OF EATING IT.

In partaking of food, also, great care must be taken to eat as others do; not only is it necessary to eat with chopsticks, but to handle them in such a way, that the instrument may appear to be in the hand of an adept. When not used, the chopsticks must be laid on the table, side by side, exactly pointing away from the individual, who has been employing them. When taken up, the fingers of the right hand must be laid slantwise over the chopsticks, by which means they may be drawn nearer, until they project a little over the edge of the table; when the

thumb of the right hand being placed underneath, they may easily be taken up. As soon as they are thus taken up, the ends of them are rendered even by being placed perpendicularly on the table; when at the same time, by a slight turn of the hand, one of the chopsticks is immoveably fixed, by being pressed against the root of the fore-finger and the tip of the middle finger, by the middle of the thumb pressing over it. The other chopstick is grasped by the points of the thumb and the two fore-fingers; by the bending or straightening of the joints of which, this stick can be moved to and fro, and made to approach to or recede from its fellow; thus forming a sort of nippers, opening and shutting at the will of the holder, and adapted for taking up or letting go the smallest article. But all this arrangement must be made while the chopsticks are held erect, with their points on the table, by the fingers of the right hand, without being touched by those of the left. The instrument being thus fairly grasped, the guests at table proceed to take piece by piece of the meat or vegetables, from one or more basins placed in the centre of the table. The stranger must take care to hold firmly the piece he wishes to secure for himself, and convey it safely to his mouth, without letting it slip or fall on the table, or the ground; a thing which seldom happens to the Chinese themselves, and which, occurring in his case, would not fail to stamp him as a novice in the use of the instrument. It would not be worth while for the stranger to feel fastidious about eating out of the same basin with his Chinese friends; as it is not uncommon for them (particularly when they profess to entertain the least respect or affection for their guests) to use their own chopsticks, and take out one of the nicest pieces of meat or fish they can find, and place it in the stranger's own basin; lest he should complain, however, of the chopsticks not being sufficiently clean, the host previously draws them very carefully through his own lips, and gives them a good suck before performing the operation. Of course, ideas of politeness differ in various parts of the world; and the intelligent traveller, accepting the will for the deed, will receive a compliment in the spirit in which it is intended.

At the commencement of a Chinese meal, the centre dishes, whether of meat or vegetables, are arranged upon the table; from which the guests help themselves in common. A small cup is placed in front of each individual, into which the host pours occasionally a little hot wine from a pewter tankard; the guests take a sip of this beverage, and then a portion of the eatables, until they express a wish for rice, when the basins of rice are brought forward, and the wine cups are set aside. It is not considered according to etiquette to take wine after this. When the rice bowl is placed before the guests, it must be taken up in the left hand, and held by the thumb being placed over the rim of the basin, the fore-finger on one side, the little finger on the other, and the two middle ones at the bottom. The Chinese, however, frequently leave the rice basin on the table, and put down their mouths to it; when, by the help of the chopsticks, they poke the

rice into their mouths very dextrously. This is an operation not easily performed by a stranger; in order to imitate the Chinese, he must place his mouth at the edge of the basin, not moving it about from side to side, where the rice may happen to be; but conveying the rice to his mouth, by means of the chopsticks, and then poking it down. The more slobber and noise made during this operation, and the more rice a man can get into his mouth at one time, even at the risk of choking himself, is, in the Chinese estimation, the better; but he must be careful not to spill any of it on the table or ground, nor to leave any in the basin when he has done; as this would be a mark of waste, from which the Chinese ideas of economy revolt; and would shew the individual to have been brought up in some outlandish extravagant school.

When one basin is finished, and the guest wishes another, he must ask for a whole or half a basin full, as he feels his appetite inclines him; or if he has too much, he may above a portion of it into his neighbour's basin, which would be taken kindly; but he must not leave anything. As for the dogs, they must content themselves with the bones which are thrown down or put up with such coarse food, as may be prepared on purpose for them and the pigs.

It is known to most persons, acquainted with China, that the Chinese use no table-cloths; but when the meal is done, a dirty cloth is brought forward, with which the table is wiped; each person is then presented with a cup of tea, and pointed to a basin of hot water, on the side of which is a rag, with which he may wash his hands and face; and then, with a pipe, the meal is concluded. It is surprising to see, how dextrous the Chinese are with the chopsticks, by means of which they can eat peas, separate the flesh from the bones of fish, and take off the shell of a hard-boiled egg, without using anything but these two skewers. The material of which they are made is sometimes ebony, and amongst the rich of ivory; but the common people content themselves with bamboo chopsticks; more than a million of which may be sometimes seen at one time, in the places where they are manufactured or sold, and a plentiful supply of which is to be met with in every eating house or tavern, throughout the country. These are kept in a hollow bamboo, placed on the table, or hung up near the door, whence every customer takes his pair as he may need them, without enquiring into whose mouth they may have last been inserted, or what may be their condition, as to cleanliness or odour.

The viands to be met with on a journey into the interior of China, and particularly, in mountainous and unfrequented parts, are not of the most exquisite and delicate description; so that a person at all particular about his food had better not venture on the experiment. Of beef and beer, he must take his leave, immediately he quits the vicinity of Europeans; but of pork and samshoo, he will have abundance, if he has got money to pay for them. The staple article on a Chinese table is rice, sometimes white and sometimes red; but always in suf-

ficient quantity to satisfy the cravings of the appetite. In order to tempt the rice down, the Chinese employ various condiments, the most common of which is pulse jelly, whitened and rendered solid by a mixture of gypsum. The writer remembers, attending in London on a geological lecture, when, hearing the lecturer descant upon the properties of gypsum, he ventured to observe, that the substance referred to was used as an article of food by the Chinese. Whereupon the learned lecturer lifted up his hands, with pity and astonishment, lamenting that the necessaries of life should be so dear and scarce in that country, that the inhabitants are reduced to the necessity of eating stones; in which sentiment all present cordially sympathized. Subsequently, however, the writer visited a gypsum quarry, in the north of England, and, on asking the owner of it, what they did with so much gypsum? received for answer, that a large quantity of it, was sent to the Durham mustard-makers, and not a little to the London pastry-cooks; so that the ladies and gentlemen, who pity the Chinese for eating stones, have probably, on more occasions than one, had to eat of the like. The pulse jelly so prepared is very heavy, and when placed in water sinks to the bottom; so that it must sit rather uncomfortably on the stomach; but, being warm and soft, it glides down without difficulty, taking some of the rice with it. The Chinese also make frequent use of bean sprouts, which are tolerable.

The next most common thing on a Chinese table is the mustard vegetable, partly salted and dried, and partly decomposed and rotten. The taste of the mustard plant in this state is most disgusting, and the odour abominable; but with the Chinese it is a standing dish, and so fond are they of it, that they frequently take it off from the hedges and railings where it is hung out to dry, and eat it with relish, as they walk along the roads. The fresh mustard plant is sometimes boiled and served up, but this is so insipid that it can be relished by no one. In addition to these preparations of pulse and mustard plant, we meet occasionally with broad beans; and very often with the young shoots of bamboo, which, being sliced and served up with a little pork, form the only relishable dish to be met with in Chinese taverns; but even these are to be expressly ordered or purchased by the customers themselves, or else they do not appear.

Should the guests desire it, they may obtain a preparation of bean or wheaten paste, rolled up into very thin slices, and then cut into fine shreds, like vermicelli; this is boiled till it becomes soft, and is served up exceedingly hot; the natives take it with their chopsticks, and having got one end into their mouths, keep on gobbling and drawing it up, till they either choke or scald themselves; and then they stop a moment to fetch breath and make another effort. Eaten moderately, with a little bacon, it affords a tolerable relish, and tends as much as rice and vegetables to satisfy the appetite. Pork is only to be met with in towns or villages, containing several hundred inhabitants; and those who wish to have meat at every meal must carry it with them, or purchase it when passing through the

towns, so as to be ready for use when putting up for the night at small hamlets. The guide with whom the writer travelled, knowing what he had to trust to, generally bought a quantity of fresh pork or bacon beforehand, and having dressed it, wrapped it up in oil paper, to take along with him. Without this precaution the party would frequently have been at a loss.

In some of the sequestered spots, where nothing else was to be procured, we were furnished with a kind of double pan-cake, made of wheaten flour, with a quantity of scallions and other aromatic vegetables inserted between the layers of paste. These had certainly a taste, but it was far from being a pleasant one, which was felt more after, than at the time of eating. A very small portion of these, therefore, sufficed, after they had been once tried. No matter what was brought on table, however, the guide urged the impolicy of asking questions about it; because the simple circumstance of making enquiry would show that the traveller was not familiar with what he saw; and, to be unacquainted with what came upon the table every day, would be a display of ignorance, that would be unpardonable even in a child, and could not fail to mark out the individual as a stranger or a foreigner.

The same care, to avoid seeming surprised at any thing, was especially enjoined on the writer on all occasions by his companion; as being likely, if neglected, to involve all parties in difficulty. Those who travel in China, therefore, must abide strictly by the advice given children at home, viz. to hear, and see, and say nothing. In consequence of disregarding this maxim, the writer had frequently to experience the disappointment of getting no answers to his questions; and finally discovered, that the best way to obtain information, was to appear indifferent about it; and gather it, as best he could, from the desultory conversation of those by whom he was surrounded.

The wine brought on the table, during the writer's journey, was generally a distilled spirit, colourless, but not very strong, nor altogether unpleasant to the taste. When this spirituous liquor was introduced, however, it was always served up in very small cups, holding only a few tea-spoons full, two or three of which was the modicum usually consumed by each guest; after which, the rice was served up, and the wine put by. This kind is called 膏梁 *kaou lëang*, or Barbadoes millet, because distilled from that grain. Another sort, is called 紹酒 *shaó tsèw*, because it comes from the prefecture of 紹興 *shaó hing*; this is a little weaker than the former, and possesses an unpleasant taste. A third kind, called 水酒 *shwù y tsèw*, or water wine, is very common, and from its mildness, sweetness, and flavour, forms a very good beverage; this latter is served up in larger cups than the two former; still the drinking of it is not continued after the rice is brought in. As a general thing, we may venture to say, that there is not much drunkenness to be seen at Chinese dinners; their wine-shops are not provided with accommodations, for customers to sit down and fuddle themselves at, but

each one must take his portion standing, outside the counter, and then depart; there is little or no urging one another to excessive drinking. In the tea-shops friends meet, and pass their evening hours together; but the beverage they there consume exhilarates without intoxicating, so that the customers return home as steady and sober as when they came. On the whole then, the Chinese would be a sober people were it not for opium; but the use of this is confined very much to the sea-girt provinces and large cities; and the people in the villages and open country are tolerable free from the vice of opium smoking.

CHINESE INNS AND TEA-SHOPS.

The houses of entertainment throughout the country need to be described. On all the great roads, where there is much traffic, these houses are found at the distance of every five or ten miles. They are known by the sign, generally hung out in front of the door, 中伙便飯 *chung hò p'een fán*; intimating that they afford middling accommodations and convenient meals. The reader, however, must not suppose that he will find therein anything like what is to be met with in the commonest inns in Europe. In country places, these rice-shops, or eating-houses, are generally cottages, of one story, with clay floor, and planked sides; having a small shop in front, and accommodations for strangers behind. After passing through the shop, you cross a small yard, and enter an open room, called a hall, wherein a table and a few benches are placed; on each side the hall you find what is denominated a sleeping-room, and sometimes behind this range there is a kitchen and two other bedrooms. Should the house be two stories high, the upper rooms or lofts are appropriated to the coolies and chair-bearers who accompany the guests. The strangers must not expect to find bed and table linen, as such things are unknown even in respectable houses in China. The tables are sometimes wiped on the entrance of a guest, and after a meal; but this is done with a bit of rag a few inches long, which merely serves to remove a little of the extraneous dust, while an inch thick of dirt is frequently left adhering to the table. It is a very rare thing to see a broom pass over the floor, which being made of earth easily imbibes the slops, and conceals them from view. The mud brought in by passengers only adds to the material of which the floor is composed, and all bones, rice, and other eatables, are carefully cleaned away by the dogs.

The first question, on entering such a house of entertainment is, whether they have got any rice and vegetables; which is generally answered in the affirmative, coupled with a polite confession of the poverty of their preparations. A confession, the truth of which the writer has seldom felt himself at liberty to dispute; the accompaniments to the rice provided on such occasions being the poorest and most insipid imaginable; should any customer wish anything further, he is at liberty to send out for some pork, should such be procurable. The

sleeping rooms are seldom provided with windows, and the only avenue for light is through the door, which, opening into another apartment, admits but a feeble ray of light. It is perhaps as well that such is the case, as were the room better illuminated, its dirt and deformity would be more conspicuous, and fastidious strangers might be deterred from entering. The bed-room is sometimes provided with separate bed-places for each individual, consisting of a frame-work about six feet long, three broad, and two high, upon which is spread a layer of straw, covered with a mat; but more frequently one end of the room is occupied by a larger frame-work, about six feet wide and ten long, upon which three or four guests may sleep together.

Should the strangers not be provided with coverlets, the establishment undertakes to furnish a cotton wadded quilt to each customer; but as the coolies and chair-bearers, with all sorts of dirty fellows, have been in the habit of using these quilts for months or years; adding to the stock of filth and vermin which they contain, every successive time; it follows, that such coverlets are anything but agreeable, and of course only the lowest class of customers avail themselves of the benefit. Each traveller must therefore take with him his own mat, quilt, and pillow; and, with every precaution, will find it difficult to escape coming in contact with the dirt and noxious insects already present in such dormitories. One of the most disgusting articles of furniture, in such bed-rooms is the pail, which sends forth an odour, that is too powerful for any but Chinese olfactories. The floor is sometimes boarded, but washing is entirely out of the question; and the cobwebs in the corners, indicate the entire absence of brooms ever since the erection of the building. In short the whole establishment partakes of the united qualities of stable and pigstye, falling far short of what those respectable receptacles are in most civilized countries. The only agreeable thing is the basin of hot water, which is invariably presented on entering, for the purpose of washing the face, hands, or feet of travellers; and the cup of warm tea which immediately follows.

The lowness of the charges in some measure reconciles the helpless traveller to his fate, in putting up at such hovels; being sometimes 80 cash or three pence for supper and bed, with breakfast before starting next morning; or, if the traveller chooses to pay separately for each article, he may get a bowl of rice for twelve cash, one of vegetables for the same, and a cup of tea for half as much, which will serve him for supper; his breakfast next morning will be the same, leaving 20 cash for fire-wood, waiter, parlour, and bed-room; but the lumping system is generally considered the best; as, when the passengers trust to the honour of the host, they stand a chance of obtaining a bit of pork to their meal, should such be procurable.

The keepers of these lodging-houses are tolerably civil: a stranger on entering makes a slight bow to the people in the shop, and passes on the reception-hall in

the centre of the building; whither he is followed by the host, whose first business is to wipe the table, (an operation by no means unnecessary), after which he pours out a few cups of tea. If he be polite, he will ask the surnames of the guests, and whether they desire any thing particular to be provided for them. The guests may also take this opportunity of asking about the nature and distance of the next day's march; though, if he be a foreigner, the fewer questions he puts the better, lest he should excite suspicion. The host also seldom troubles his guests with his conversation, after the first interview, which under certain circumstances is to be preferred. On leaving, the people of the house always wish the travellers a pleasant journey, while the travellers on their part use some complimentary expressions towards those who remain.

Foreigners should be careful to avoid, while putting up at taverns, the persons who may happen to be lodging there, at the same time. There is a certain inquisitiveness about the Chinese, and they have an unpleasant habit of asking a variety of questions, about the name, surname, age, circumstances, origin, birth-place, objects, and destinations of travellers, which queries it is not always convenient to answer. All this is done, not so much with a view of prying into other people's business, and obstructing their proceedings, as out of mere custom, and in consequence of a habit which they have formed; believing, at the same time, that such queries are pleasing to the parties to whom they are proposed. There are individuals to be met with in such taverns whose object it is to annoy travellers, with the view of getting them into a difficulty, and then making a market of them. A number of vagabonds are frequently to be met with, wandering about the country, who, under pretence of searching for smuggled opium, require travellers to open their baggage; and, having ascertained what their boxes contain, lay plans to rob them, or endeavour to extort money from unwary strangers, by the threat of bringing them before the mandarins; As a stranger is sure to lose, and never gain, by coming into contact with officials, many persons would rather pay a small sum than be brought into court, however innocent they may be. A foreigner should, of course, avoid such 匪徒 *fei t'hoò*, rascals, who live by making a disturbance, and whose interest it is to bring others into trouble; and, as they are not easily distinguishable from honest people, except by their debauched appearance, and villainous looks, the greater necessity is there for circumspection.

The writer will here detail a circumstance, which occurred on his march; the party with which he was travelling fell in with an individual, who was going the same way, and was even a fellow-townsmen with one of our number; the man who came from the same district, however, took little notice of his neighbour, while another of the company, became very friendly with him. The other reproved him when alone, saying, 'Though the man is my townsman, I do not lay myself open to him, and why should you be so free and familiar? do you

not know, that road-side acquaintances should be carefully avoided?' Should a stranger, however, need information or assistance from a traveller who might fall in his way, it is easy to put him into a good humour, by asking how old he is, and then complimenting him on his looks; or one may enquire, how many brothers he has got, whether his parents be yet alive; and, whether any of the brothers be yet at home, to wait upon the old people. The next step is, to offer a piece of tobacco; which, if the party accept, a good understanding is immediately established.

In addition to the eating-houses, there are tea-shops to be met with, in much-frequented roads, at the distance of a mile, or even half a mile, from each other. These tea-shops are a grade lower in point of comfort and accommodation than the eating-houses, and do not pretend to furnish more than tea or cakes to the weary and hungry traveller. Each shop is provided with a number of tables and benches, arranged in rows under a shed, which projects out in front of the shop, and generally covers the road. Immediately on a stranger stopping at one of these, and taking his seat, a basin is brought out, and placed before him. The hot water is in most instances ready, and a pinch of tea being thrown into the basin, the boiling water is poured over it. This, being left to draw, in about two or three minutes, is ready for use, and the stranger sips it, of course without milk or sugar, from the original basin; taking care neither to scald his mouth, nor choke himself with the tealeaves. When he has swallowed about half of this beverage, the shopman stands ready with a fresh supply of hot water, to fill up the basin; and so on, if the customer require it, for the third or fourth time. By this time, the strength of the little tea put in being entirely exhausted, he pays his six cash, or one half penny, and departs. At these tea-shops, there are generally half a dozen or more travellers, whose observation it would be advisable for a foreigner to avoid, by sitting on one side, or in the more shaded and obscure part of the shop; not mixing in conversation with those around him.

ON THE MODES OF CONVEYANCE.

The modes of conveyance in the interior of China, depend very much on the region, through which one may have to travel. In the neighbourhood of the sea coast, or in the vicinity of the great rivers, the mode of procedure is by water; and so much more convenient is water than land carriage, that the Chinese have managed to connect most of their great rivers and lakes with each other, by means of the canals, which have been dug in all directions, and which spread like veins and arteries, to almost every part of the empire. As far as the experience of the writer has gone, and a glance at the map will confirm the observation, the Chinese have no walled cities or large towns, except in places which are accessible by water. In the hilly districts there are no navigable rivers, and therefore no large towns; but

immediately you arrive at a stream, large enough to admit even of rafts, you may expect soon to meet with a mart of business. In the level country, if a river or lake is not sufficiently accommodating to extend its arms to human dwellings, busy and restless man excavates a canal to connect his abode with the grand thoroughfare of nations. Most of the canals which the writer has seen are straight, about fifty feet broad and ten deep; sometimes they extend but a short distance across a strip of land, that divides one lake from another, and sometimes they stretch over a space of fifty or a hundred miles, in order to facilitate the communication between distant cities. They are spanned, at intervals of a few miles, by bridges of one arch, which in the route travelled by the grain junks, must be at least twenty feet high, to admit of those bulky vessels passing under them, even when the masts are lowered. Wherever a bridge is seen spanning a canal, the traveller may be sure of finding a number of houses and shops, on each side of the water; if there be not a considerable village in the vicinity, or a road leading to one. These arches are generally well turned, but when the buttresses give way, as is not unfrequently the case, the arch then exhibits a flattened appearance on one side or the other; and the writer has met with several instances of their having fallen in, or greatly needing repair. The Chinese generally use for their bridges long blocks of stone, five feet in length, alternating with shorter ones of one foot, all purposely chiselled into a curved form, to suit the bend of the arch, with the sides somewhat wedge-shaped, at the point of junction with the other stones; on the top of the arch, where we should fix the key-stone, the Chinese place one of these long slabs, and arrange the smaller stones on either side, so that they have many key-stones instead of one. When they construct bridges of several arches, they make the intervening buttresses so small, that the arch is thereby considerably weakened, and not unfrequently falls in. The middle arch is generally very large, in proportion to the side ones, so that the passengers have to ascend to a great height, by steep steps on either side of the bridge, in order to cross it. This of course would render them unavailable for the passage of heavy-wheeled carriages; which in other respects could not pass over their bridges, on account of the slight construction and narrow width of the same. Chinese bridges being destitute of a parapet wall, and the road for passengers being immediately over the stone slab which forms the tops of the bridges, they look from a distance, as if they were made of paste-board, and the passengers appear to be walking in the air. Some bridges have, however, been met with of a very substantial kind, with strong buttresses, equal arches, parapet walls, and level roads along the top, across which carriages might easily pass. These will be described in the following journal, as they occur on the route passed over by the writer. Wooden bridges are frequently met with, spanning mountain torrents, but these are invariably provided with iron chains passing from one side to the other, through the various compartments of the bridge, in order to prevent the whole being washed away

when the freshets come down. One such chain was observed, precisely like the chain cables used for European vessels, large enough to hold a brig of 200 tons, and in a position several hundred miles from the sea, whither it is not likely that chain cables of European manufacture could be conveyed; it is to be presumed, therefore, that the natives made it themselves, near the spot where it is found.

ON CHINESE BOATS.

In travelling along the canals and small rivers of China, covered boats are used, which are divided into several apartments, with windows and doors, suited for the convenience of passengers. The boats usually employed are about 25 feet long, by six broad; the whole of which space, (with the exception of four or five feet forward, and six or eight astern, left open for the purpose of enabling the people to work,) is inclosed and partitioned off, in the following manner. First comes the outer cabin, about six feet square, with an entrance in front, and a door behind leading into the central cabin; a window on each side admits light and air, while a few stools placed round render it a very neat vestibule for the reception of visitors. The central cabin, is higher, longer, and broader than the first, with several windows on each side, a bed-place at the further end, seats all round, and a table in the midst: here the passengers may eat, drink, sleep, and work, with ease and comfort, while the boat is under weigh. Astern of the central cabin is a small berth, athwart the vessel, a few feet wide, where the boat people sleep; and abaft this is an open space, covered in by a mat, where the men stand to scull the boat. Their sculls or stern oars are powerful instruments, working on a pivot, fixed into the stern of the boat; and being slightly bent, the boatmen are enabled to give the scull a curved or spiral motion in the water, by means of which the boat is propelled; a rope is fastened from the end of the scull to the deck, by working which the scull is turned half round; while one or two other men, grasping the scull in the hand, move it backwards and forwards or guide its motions. Large boats are provided with two stern oars, and those which are still larger, have a couple of additional sculls forward; these sculls appear better adapted for canal boats than oars, as these vessels have to be moved along very narrow water communications, and may be seen passing under bridges or between close walls, only just wide enough to admit the boats themselves; the scull however sends them forward, where there would not be room to row or paddle them. The boats now alluded to are provided with a curiously-shaped mast, fitted on a cross piece of timber passing over the top of the central cabin, by means of two hinges, which admit of the mast being easily lowered abaft, whenever the boat has to pass under bridges: the mast itself is double, rising up from either end of the cross beam just alluded to, and meeting in a point at the top, in the form of a Greek Lamma; the mast is thus prevented from going

over the side, by the width of its base, and is steadied longitudinally by means of a rope, which passes from either end of the boat to the mast head. It is thus easily lowered, and as easily raised. A second and smaller mast, of the same kind, works in the larger one, and is raised occasionally for the purpose of towing the boat. Masts of such a construction are convenient in small canals, with numerous bridges, where both mast and sail have to be lowered every half hour; but, on account of their weakness, are ill adapted for large rivers, while by their broad base they they do not admit of the sail being drawn much aft; and hence such boats can only sail with the wind a-beam, and cannot, like single-masted and sharp-bottomed boats, beat against a head or a strong wind. Vessels navigating the Yang-tsze-kéang, and other large rivers, are of a different build, and thus better adapted for withstanding heavy and adverse winds.

ON CHINESE ROADS.

The roads of central China are better than a stranger would expect to find them; considering that they are not made for the passage of two-wheeled carriages, and only for foot passengers, with occasionally a wheelbarrow, and a few animals, the path-ways are on the whole exceedingly good. In some places they were found fifteen feet wide paved with flag stones in the middle, and with well-laid pebbles on each side. For hundreds of miles, the traveller may be assured of meeting with good stone roads, at least three feet wide, formed of slabs of granite, mica slate, sandstone, or lias, according to the nature of the adjacent rocks, and the supply of stone in the neighbourhood. Over mountain passes, one or two thousand feet in height, roads are to be seen, cut into steps, six or eight feet wide, and laid with great care and exactness, for the convenience of passengers. The ascending of hills, and the passage over plains, is thus much facilitated, by the sure standing which the foot meets with. At the distance of a mile from each other, sheds are to be seen, built over the road, and provided with seats, where the weary traveller may refresh himself by a little rest, and prepare for further exertions. These roads and sheds, together with the bridges and canals, are, as far as can be ascertained, all the product of voluntary and benevolent effort. Sometimes an individual makes a vow to repair a certain line of road, or mountain pass, or build a bridge; and sometimes a subscription is put round, headed by some rich and liberal person, for the purpose of setting some such useful measure on foot: the money seems readily collected on such occasions, and is perhaps faithfully laid out; at any rate, a stone tablet recording the date and circumstance of the erection or repair and the amount contributed by each individual, is usually stuck up at the head of the road or bridge; and sometimes when successive repairs have been made, a row of such tablets may be seen, giving everlasting publicity (as they express it) to the benevolent donors, who have earned such imperishable fame by their exertions.

ture' pp. 124, 132. He explains that 'To have made a demand ... for the restitution of the prisoners a *sine qua non* before proceeding to treat at Canton according to promise, would have appeared an unwarrantable breach of faith on our parts' (p. 133), an opinion that John Scott surely disagreed with.

8. *Davis's Chinese*: J. F. Davis, *The Chinese: A General Description of the Empire of China and its Inhabitants* (London: Society for the Diffusion of Useful Knowledge, 1836).

Medhurst, *A Glance at the Interior of China*

1. *Laoukeun*: Laozi, literally 'Old Master', the chief figure in Chinese Taoism.
2. *HOO-CHOW*: Huzhou.
3. *Translation of the Shoo-king*: he refers to his own translation of the Historical Classic, a key text of Confucianism; See W. Medhurst, *Ancient China ... The Shoo King or the Historical Classic: Being the Most Ancient Authentic Record of the Annals of the Chinese Empire* (Shanghai, 1846).
4. ****: The portion of text not reproduced here contains Medhurst's translation of extracts of a 'work on the silk culture lately issued by the Treasurer of the Province, in order to encourage and direct the inhabitants of this district, in extending and improving it' (p. 61).
5. *laminae*: geological layer.
6. *Morrison*: Robert Morrison (1782–1834), first Protestant missionary in China, accompanied Embassy of Lord Amherst in 1816 as a translator.
7. *The five-pointed mountain ... clouds*: unidentified. I am unable to find a contemporary translation of the poem that Medhurst is using.
8. ***: This portion describes statistics about the commerce and industry of Woo-yuen (Wuyuan).
9. *Morrison's ... Davis's Chinese*: R. Morrison, *A Dictionary of the Chinese Language, in three parts ...* (Macao: 1815/22/23). On Davis's Chinese, see note 8 to Scott, *Narrative of a Recent Imprisonment*, above.
10. *Kingtih-chin*: Jingdezhen, renowned centre of porcelain manufacture.
11. *KEANG-NAN PROVINCE*: Jiangnan, not a province in current geographic designation, but a region that includes Shanghai, the southern parts of Jiangsu and Anhui provinces and the northern parts of Jiangxi and Zhejiang provinces.
12. *GNAN-K'HING*: Nanjing.

Blakiston, *Five Months on the Yangtze*

1. *Sir Hope Grant*: Sir James Hope Grant (1808–75), British general, fought in the First Opium War and attained the rank of major; after distinguishing himself during the Sepoy Rebellion in British India, he returned to China during the Second Opium War and led the land forces of the British during the joint Anglo-French invasion of Beijing.
2. *Treaty of Tien-tsin*: a general reference to a series of treaties signed in Tianjin in 1858 by the nations of Great Britain, France, Russia and the United States concluding the first part of the Second Opium War, and later affirmed by the 1860 Convention of Peking. This agreement opened eleven more treaty ports and allowed the establishment of legations for foreigners in Beijing, and further unrestricted travel in China's interior, among other concessions.