the season advances. The plants in the sun have flowers and fruit much earlier than those in the shade, and are far more numerous ; they have flowers and seeds in July, and fruit in November. Nume­rous plants are to be seen, that, by some accident, either cold or rain, have lost all their flowers, and commence throwing out fresh flower-buds more abundantly than ever. Thus it is not unfrequent to see some plants in flower so late as March (some of the China plants were in flower in April), bearing at once the old and the new seeds, flower-buds, and full-blown flowers,—all at one and the same time. The rain also greatly affects the leaves, for some sorts of tea cannot be made in a rainy day ; for instance the *Pouchong* and *Mingehew.* The leaves for these ought to be collected about 10 a. μ. on a sunny morning, when the dew has evaporated. The *Pouchong* can only be manufactured from the leaves of the first crop; but the *Mingehew* although it requires the same care in making as the other, can yet be made from any crop, provided it is made on a sunny morning. The Chinese dislike gathering leaves on a rainy day for any description of tea, and never will do so unless necessity requires it. Some pretend to distinguish the tea made on a rainy and on a sunny day, much in the same manner as they can dis­tinguish the shady from the sunny teas—by their inferiority. If the large leaves for the black tea were collected on a rainy day, about seven seers, or fourteen pounds, of green leaves would be required to make one seer, or two pounds, of tea: but if collected on a sunny day, about four seers, or eight pounds, of green leaves, would make one seer, or two pounds, of tea;—so the Chinamen say. I tried the ex­periment, and found it to be correct. Our season for tea-making generally commences about the middle of March, the second crop in the middle of May, the third crop about the first of July ; but the tune varies according to the rains setting in sooner or later.· As the manufacture of the *Sychee* and *Mingehew* black teas has never been described, I will here attempt to give some idea how it is per­formed.

*“ Sychee* Black Tea.—The leaves of this are the *Souchong* and *Pou-chong.* After they have been gathered and dried in the sun in the usual way, they are beaten and put away four different times ; they are then put into baskets, pressed down, and a cloth put over them. When the leaves become of a brownish colour by the heat, they throw out and have a peculiar smell, and are then ready for the pan, the bottom of which is made red-hot. This pan is fixed in masonry breast high, and in a sloping position, forming an angle of forty de­grees. Thus the pan being placed on an inclined plane, the leaves when tossed about in it cannot escape behind, or on the sides, as it is built high up, but fall out near the edge close to the manufacturer, and always into his hands, so as to be swept out easily. When the bottom of this pan has been made red-hot by a wood fire, the ope­rator puts a cloth to his mouth, to prevent inhaling any of the hot vapour. A man on the left of him stands ready with a basket of prepared leaves ; one or two men stand on bis right with dollahs, or shallow baskets, to receive the leaves from the pan. and another keeps lifting the hot leaves thrown out of the pan into the dollah, that they may quickly cool. At a given signal from the Chinaman, the person with the basket of prepared leaves seizes a handful and dashes it as quick as thought into the red-hot pan. The Chinaman tosses and turns the crackling leaves in the pan for half a minute, then draws them all out by seizing a few leaves in each hand, using them by way of a brush, not one being left behind. They are all caught by the man with the dollah or basket, who, with his disengaged hand, con­tinues lifting the leaves and letting them fall again, that they may quickly cool. Should a leaf be left behind in the pan by any accident, the cloth that is held ready in the mouth is applied to brush it out; but all this is done as quick as lightning. The man that holds the basket of leaves watches the process sharply; for no sooner is the last leaf out of the pan, than he dashes in another handful, so that, to an observer at a little distance, it appears as if one man was dashing the leaves in, and the other as faβt dashing them out again—so quickly and dexterously is this managed. As soon as one basket has received about four handsful of the hot leaves from the pan, it is removed, and another basket placed to receive the leaves ; and so on, until all is finished. A roaring wood fire is kept up under the pan, to keep the bottom red- hot, as the succession of fresh leaves tends greatly to cool the pan. which ought always to be scrubbed and washed out after the process is over. In China these pans are made of cast iron, and if great care is not taken, they will crack in the cooling; to prevent which, one man keeps tapping the inside of the edge of the pan briskly with a wet broom, used in the cleaning of the vessel, while another pours cold water in gently ; thus it cools in a few seconds, and is ready for an­other batch of tea. The leaves are rolled and tatched the same us the other teas, and put into the drying basket for about ten minutes. When a little dry, people are employed to work and press the leaves in the bands in small quantities, of about one and half to two rupees’ weight at a time, for about half a minute ; they are then put into small square pieces of paper, and rolled up ; after this they are put into the drying basket, and permitted to dry slowly over a gentle fire for some hours, until the whole is thoroughly dry. This tea is not sold in the China market ; it is used principally as offerings to the priests, or kept for high days and holidays. It is said to be a very fine tea, and there is not one man in a hundred who can make it properly.

The *Pouchong* tea is made in the same way as the *Sychee,* with this exception, that it is not formed into balls.

*“ MingeheuI* Black Tea.—The leaves *(Pouchong)* are plucked and dried in the sun, and are then beaten and dried in the shade for half an∙hour. This is done three successive rimes, and the leaves are very much shaken by a circular morion given to them in a sieve, so as to keep them rolling and tumbling about in the centre of it This treat­ment continues until they are very soft ; they are then allowed to re­main for a short time. The contents of the first sieve are then placed in the centre of a close-worked bamboo basket, with a narrow edge, and the leaves are divided into four equal parts. The contents of the second sieve are placed in another bamboo basket like the former, and this basket is placed on the top of the first, and so on, piling one basket upon another, until all is finished ;—there may be about two pounds of leaves in each basket. The red-hot pan is used the same as in *Sychee,* only now the men cast in one division of the leaves into the basket, and this is tumbled and tossed about in the red-hot pan like a plaything for about thirty seconds, and then swept out ; another di­vision is cast in, and so on, until all the prepared baskets have been emptied. The contents of each basket are still kept separate, by placing the leaves, when they come out of the pan, in separate baskets. The whole is a brisk and lively scene, and quite methodical, every one knowing his station, and the part he has to perform. The baskets are then arranged on shelves to air ; the contents are afterwards tatched the same as our black teas, and fired in the drying baskets, but with this difference, that each division is placed on paper and dried. When it is half dry (the same as our teas), it is put away for the night, and the next morning it is picked, and put into the drying baskets over gentle deadened fires, and gradually dried there ; it is then packed hot. This tea is a difficult sort to make.

*" Strung Paho* Black Tea.—Pluck the young (*Paho*) leaf that has not yet blown or expanded, and has the down on it, and the next one that has blown, with a part of the stalk ; put it into the sun for half an hour, then into the shade ; tatch over a gentle fire, and in tatching roll the leaves occasionally in the pan, and spread them all round the sides of the same; again roll them until they begin to have a withered and soft appearance, then spread them on large sieves, and put them in the shade to air for the night ; next morning pick, and then fire them well. Some tea-makers do not keep them all night, but manu­facture and pack the tea the same day. This tea is valued in China, as it is very scarce ; but the Chinamen acknowledge that it is not a good sort. They prefer the teas the leaves of which are come to ma­turity.”

As the green-tea Chinamen have just commenced operations, I will try to give some account of this most interesting process. All leaves up to the size of the *Souchong* are taken for the green tea. About three pounds of the fresh leaves, immediately they are brought in, are cast into a hot pan (sometimes they are kept overnight when abundance have been brought in, and we have not been able to work all up) ; they are then rolled and tossed about in the pan, until they become too hot for the hand. Two slips of bamboo, each about a foot long, split at one end so as to form six prongs, are now used to tumble and toss the leaves about, by running the sticks down the sides of the pan, and turning the leaves up, first with the right hand, then with the left, and this as fast as possible ; which keeps the leaves rolling about in the pan without being burnt : this lasts about three minutes ; the leaves will then admit of being rolled and pressed with­out breaking. They are now taken from the pan, and rolled in dol- lahs, much the same as the black tea, for about three minutes, in which process a great quantity of the juice is extracted, if they be fresh leaves ; but if they have been kept over night, very little juice can be expressed from them in the morning, on account of its having eva­porated. The Chinamen say this does not matter, as it makes no difference in the tea. The leaves are then pressed hard between both hands, and turned round and pressed again and again, until they have taken the shape of a small pyramid. They are now placed in bamboo baskets or dollahs with a narrow edge, and the dollahs or bamboo frame-work, where they are exposed to the sun for two or three mi­nutes, after which these pyramids of tea are gently opened, and thinly spread on the dollahs to dry. When the tea has become a little dry (which will be the case in five or ten minutes if the sun be hot), it is again rolled, and then placed in the sun as before ; this is done three successive times. But should the weather be rainy, and there is no hope of its clearing, all this drying is done over the fire in a small drying basket, the same as with black tea. The green tea makers have as great an aversion to drying their tea over the fire as the black-tea makers. The third time it has been rolled and dried, there is very little moisture left in the tea. It is now put into a hot pan. and gently turned over and over, and opened out occasionally, until all has become well heated ; it is then tossed out into a basket, and while hot, put into a very strong bag, previously prepared for it, about four feet long, and four spans in circumference. Into this bag the tea is pressed with great force with the hands and feet ; from four­teen to twenty pounds being put in at one time, and forced into as small a compass as possible. With his left hand the man firmly closes the mouth of the bag immediately above the leaves, while with the right baud be pommels and beats the bag, every now and then giving