it a turn. Thus he beats, and turns, and works at it, tightening it by every turn with one band, and holding on with the other, until he has squeezed the leaves into a? small a compass as possible at the end of the bag. He now makes it fast by turns of the cloth where he held on, so that it may not open, and then draws the cloth of the bag over the ball of leaves, thus doubling the bag, the mouth of which is twisted and made fast. The man then stands up, bolding on by a post or some such thing, and works this ball of leaves under his feet, at the same time alternately pressing with all bis weight, first with one foot and then the other, turning the ball over and over, and occasionally opening the bag to tighten it more firmly. When he has made it almost as hard as a stone, he secures the mouth well, and puts the bag away for that day. Next morning it is opened out, and the leaves gently separated and placed on dollahs, then fired and dried until they are crisp, the same as the black tea, after which they are packed in boxes or baskets. In China the baskets are made of double bamboo, with leaves between. The tea may then remain on the spot for two or three months, or be sent to any other place to receive the final process. This first part of the green-tea process is so simple, that the natives of this country readily pick it up in a month or two. The second process now commences by opening the boxes or baskets, and exposing the tea on large shallow bamboo baskets or dollahs, until it has become soft enough to roll, it is then put into cast-iron pans set in brick fire-places, the same as described in making the *Sychee* black tea. The pan is made very hot by a wood fire, and seven pounds of the leaves are thrown into it and rubbed against the pan, with the right hand until tired, and then with the left, so as not to make the process fatiguing. The pan being placed on an inclined plane, the leaves always come tumbling back towards and near the operator, as he pushes them up from him, moving his hands backwards and for­wards and pressing on the leaves with some force with the palms, keeping the ends of the fingers up to prevent their coming in contact with the hot pan. After one hour’s good rubbing, the leaves are taken out and thrown into a large coarse bamboo sieve, from this into a finer one, and again still finer one, until three sorts of tea have been separated. The first, or largest sort, is put into the funnel of the win­nowing machine, which has three divisions of small traps below, to let the tea out. A man turns the wheel with his right hand, and with the left regulates the quantity of tea that shall fall through the wooden funnel above, by a wooden slide at the bottom of it The tea being thrown from the sieves into the funnel, the man turns the crank of the wheel, and moves the slide of the funnel gradually, so as to let the tea fall through gently, and in small quantities. The blast from the fan blows the smaller particles of tea to the end of the machine, where it is intercepted by a circular moveable board placed there. The dust and smaller particles are blown against this board, and fall out at an opening at the bottom into a basket placed there to receive it The next highest tea is blown nearly to the end of the machine, and falls down through a trough on the side into a basket \*, this tea is called *Young Hyson.* The next being a little heavier, is not blown quite so far ; it falls through the same trough, which has a division in the middle : this of course is near the centre of the machine. A basket is placed beneath to receive the tea, which is called *Hyson.* The next, which is still heavier, falls very near to the end of the fan, this is call­ed *Gunpowder* Tea; it is in small balls. The heaviest tea falls still closer to the fan, and is called *Big Gunpowder ;* it is twice or three times the size of *Gunpowder* tea, and composed of several young leaves that adhere firmly together. This sort is afterwards put into a box and cut with a sharp iron instrument, then sifted and put among the *Gunpowder,* which it now resembles. The different sorts of tea are now put into shallow bamboo baskets, and men, women, and children are employed to pick out the sticks and bad leaves ; this is a most te­dious process, as the greatest care is taken not to leave the slightest particle of any thing but good tea. But to assist and quicken this tiresome process, beautiful bamboo sieves, very little inferior to our wire ones, and of various sizes, are employed. The different teas are thrown into sieves of different sizes, from large gunpowder to dust tea ; they are shaken and tossed, and thrown from one person to ano­ther in quick succession, making the scene very animating; in this way a great portion of the stalks are got rid of. After the tea has been well sifted and picked, it is again put into the hot pans, and rubbed and rolled as before, for about one hour ; it is then put into shallow bamboo baskets, and once more examined, to separate the different teas that may still remain intermixed, and again put into the hot pan. Now a mixture of sulphate of lime and indigo, very finely pulverised and sifted through fine muslin, in the proportion of unree of the former to one of the latter, is added ; to a pan of tea con­taining about seven pounds, about half a tea-spoonful of this mixture is put, and rubbed and rolled along with the tea in the pan for about an hour, as before described. The tea is then taken hot from the pan and packed firmly in boxes, both hands and feet being used to press it down. The above mixture is not put to the tea to improve its fla­vour, but merely to give it a uniform colour and appearance, as with­out it some of the tea would be light and some dark. The indigo gives it the colour, and the sulphate of lime fixes it. The Chinese call the former *Youngtin,* the latter *Acco,* Large gunpowder tea they call *Tycheu;* little gunpowder, *Cheocheu;* hyson, *Chingcha ;* young

hyson, *Uchin ;* skin tea, or old leaves in small bits, *Poocha ;* the fine dust or powder tea, *Chamoot.*

“ The leaves of the green tea are not plucked the same as the black, although the tree or plant is one and the same, which has been proved beyond a shadow of doubt ; for I am now plucking leaves for both green and black from the came tract and from the same plants \*, the difference lies in the manufacture, and nothing else. The green-tea gatherers are accommodated with a small basket, each having a strap passed round the neck, so as to let the basket hang on the breast. With one hand the man holds the branch, and with the other plucks the leaf, one at a time, taking as high as the *Souchong* leaf ; a little bit of the lower end of the leaf is left for the young leaf to shoot up close to it; not a bit of stalk must be gathered. This is a very slow and tedious way of gathering. The black-tea maker plucks the tea with great rapidity with both hands, using only the forefinger and thumb, and collects them in the hollow of the hand ; when his band is full he throws the leaves into a basket under the shade of the tree ; and so quickly does he ply his hands that the eye of a learner cannot fol­low them, nor see the proper kind of leaf to be plucked ; all that he sees is the Chinaman’s hands going right and left, his hands fast fill­ing, and the leaves disappearing....*Paho* black tea leaf would make green tea, some gunpowder, and some young hyson. *Pouchong,* al­though classed as a second black tea, on account of the high price it fetches in the market, is a third-rate leaf, for it is rather larger than the *Souchong.* Some of it would make young hyson, and some skin tea. *Souchong* would make hyson and young hyson. *Toychong* would make skin tea. I will here mention the different kinds of black teas, to make the matter more clear to those who take an interest in the subject. *Thowung-Paho* (the *Sung fa* is the same leaf as this) is the downy little leaf not expanded, and the one next to it that has just un­folded a little. This tea when made appears full of small white leaves, which are the little downy leaves just mentioned. *Twazee* *Paho* is from the second crop, and nearly the same kind of tea, only a little older ; the leaf next the small downy one (being a little more expand­ed), and the small leaf below this, are taken, making three in all : this has also numerous white leaves, but not so many as the for­mer. *Souchong* is the next largest leaf ; this is well grown, but em­braces all the leaves above it. When the upper leaves have grown out of season for *Thowung-Paho and Twazee-Ρaho,* they are all plucked for the *Souchong* from the third and fourth of the upper leaves. From *Souchong* leaves the *Minchong* and *Sychee* teas are made in the first crop, and no other. *Pouchong* is the next largest leaf ; it is a little older and larger than the *Souchong.* From this leaf the *Sychee* and *Minchong* teas can be made in the first crop only. The *Pouchong* is never made in the second crop, on account of its not having a good flavour ; many of the *Souchong* leaves are mixed up in this tea. The *Toychong* leaves are those that are rejected from the *Souchong* and *Pou­chong,* as being too large and not taking the roll. When the teas are picked, these leaves are put on one side. The Chinese often put them into a bag, and give them a twist, something in the green tea way, and then mix them up with the *Souchong* to add to the weight. This leaf (*Toychong)* becomes worse in the second and third crops;—it is a cheap tea and sold to the poor. All the black teas that are damaged have the flower of what the Chinese call *Qui* *fa*, another called *Son fa,* mixed up with them. One pound of the flowers is put to each box of damaged tea. After the teas have been well tatched and mixed up with other sorts, these leaves give them a pleasant fragrance. The *Son fa* plant is about two feet high, and kept in flower-pots ; it is propagated from the roots. The *Qui* *fa* plant is from three to four feet high ; one pound of the flowers is put to a box of tea. The plant was seen in the Botanical Gardens at Calcutta by our Chinese interpreter. The flowers of this plant are considered finer than those of the *Son fa.”*

“ The black-tea makers Appear to me to be very arbitrary in their mode of manufacture; sometimes they will take the leaves of the *Thowung-Paho,* or perhaps *Twazet-Paho ;* but if it has been raining, or there is any want of coolies to pluck the leaves quickly, or from any other cause, they will let the leaves grow a few days longer, and turn all into *Souchong ;* which, it must be remembered, takes all the small leaves above it. If it is the first crop, the *Souchong* and *Pouchong* leaves may all be turned into *Souchong* tea ; but even if it is the se­cond crop, when the *Pouchong* leaves ought not to be gathered, they are nevertheless plucked and mixed up with the *Souchong* leaves. Almost all our black and all the green teas have just been made from one garden. When the green-tea makers complained that the leaves were beginning to get too large for them—that is, they were fast grow­ing out of *Souchong* and running into *Pouchong*—the black-tea makers took up the manufacture, plucked all the leaves, and made excellent *Pouchong ;* so that between the two there is not a leaf lost. When the black-tea makers have a garden to themselves they are cruel pluckers, for they almost strip the tree of leaves for the *Souchong,* and are not at all nice in the plucking ; the third and even the fourth leaf on a tender twig is nipped off in the twinkling of an eye ; they then look about for more young leaves, and away go the *Pouchong,* and *Toychong* too, which is the largest leaf of all. But the green-tea men pluck quietly, one by one, down to *Souchong.* The black-tea men separate all their teas into first, second, third, and fourth crop ; but