PIONEERING IN FORMOSA

RECOLLECTIONS OF ADVENTURES
AMONG
MANDARINS, WRECKERS, & HEAD-HUNTING SAVAGES

BY

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WITH AN APPENDIX ON
BRITISH POLICY AND INTERESTS IN CHINA
AND THE FAR EAST
AND
Twenty-five Illustrations
FROM PHOTOGRAPHS AND SKETCHES BY THE AUTHOR

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PREFACE

SINCE I BEGAN this descriptive account of Formosa, important changes have taken place in the Far East.

Owing to the utter collapse of the Chinese army, Formosa, by the Treaty of Shimonoseki, has been handed over to the Japanese, who, after an interval of 300 years, have been able to re-occupy the island.

There can be little doubt that the change of government will ultimately benefit the Japanese, the inhabitants of Formosa, and the civilised world generally, but hitherto the conquerors have not achieved any great results.

This, however, cannot surprise anyone who is acquainted with the real state of things. The Chinese governed the portion of the island under their control merely for the benefit of the officials, and in many parts of Formosa within the Chinese pale anarchy prevailed for generations. However much the Chinese inhabitants may have been oppressed by their own mandarins, it is certain that they will not submit quietly even to just and good government, when exercised by a nation whom they have been accustomed to call 'dwarf slaves.'[1]

The Pekinese authorities must feel deeply the disgrace

[1] 'Oé-lo' in the Fuh-kien, or 'Ainu' in the court dialect. This epithet must be a relic of ancient times, before Japan was settled by its present inhabitants, who perhaps came from the south.

of surrender, and will doubtless intrigue amongst the two or three millions of their countrymen inhabiting the plains; and the Hak-kas of the lower ranges, who have never really been amenable to any rule, will gladly keep up an opposition, under the guise of patriotism and loyalty to the 'Son of Heaven.'

While there will be little difficulty with the semi-civilised and the savage aborigines, only the severest measures will subdue the Chinese, and much allowance must be made if the Japanese have to inflict punishment which in these days, and amongst civilised people, would be termed barbarous.

At any rate, Great Britain might have spared the necessity of the danger, as since 1860 she has had several opportunities of annexing Formosa, but has, with a culpable supineness, foregone the opportunity of possessing a fertile island and, in the Pescadores, a point of vantage for her fleet.

It is of little use to cry over spilt milk, and our duty is to be alive to the present position of affairs in China. The population of this country have an immense stake in China and the Far East, and now, instead of, as in 1860, having nearly a monopoly of influence at Pekin, we are confronted by the powerful opposition of Russia and France, combined with the jealousy of the Germans.

The public journals daily contribute trustworthy news which show that, at every point where our expansion of empire for the vital interests of our people is concerned, Russia and France are ready to thwart us. The Chinese Empire is sick unto death, and the inevitable partition cannot long be delayed. Unless England secures her proper share of the Celestial Empire, we shall not only lose the markets which are more and more absolutely

essential for the very existence of the masses in the three kingdoms, but we shall also be endangering the safety of our colonies of Hong Kong, the Straits Settlements, and also our possessions in Burmah and the Malay Peninsula. In these countries and islands, the backbone of the population, the source of revenue and prosperity, are the Chinese, of whom in the Straits, Malay States, and Hong Kong we have, at a moderate estimate, three-quarters of a million adults, the majority of whom, leaving their families at home, are entirely at the mercy of the Powers which rule the Celestial Empire. Were England to neglect her duties, and allow the French and Russians to be paramount at Pekin, I feel certain that in case of war the Chinese of our colonies could be so manipulated, either by promises of favours or by threats of punishment to their families in China, that we should find it very difficult to keep down rebellion within, and at the same time defend our coaling stations and most valuable colonies from external attack.

Entertaining these opinions, I shall be glad if the book I now venture to publish should conduce towards interesting my fellow-countrymen in the affairs of the Far East. I have spent the greater part of my life amongst the Chinese, and am conversant not only with their dialects, but also with many of their customs and their mode of thought. Sir Robert Hart, who for many years has been the personification of the Chinese Government with relation to Europe, has borne testimony that I have enjoyed almost unique opportunities of becoming acquainted with the Chinese of all classes, races, and languages.

In this connection, I would urge that the present time is most critical as regards our interests in China.

Although the present Inspector-General of Customs has most loyally served the Chinese Imperial Government,

and although to him it is owing greatly that the Chinese Empire has been preserved from dissolution, yet at the same time Sir Robert Hart, I venture to declare, has done more than any British ambassador at Pekin to uphold our prestige. There can be little doubt that, owing to advancing years, and also to the jealousy of his influence felt by Russia and France, Sir Robert's term of office must soon come to an end; after that, affairs must become precarious indeed.

Any opportunity to assert our proper position in China, if now lost, will never be regained. Our diplomatists have never been able to cope with the strategy and *finesse* of Chinese statesmen, and what hope can we have (except in the inevitable gunboat) when the good counsels of Sir Robert Hart are wanting to the Chinese, and when, in addition to the astute members of the Tsung-li-yamen, we have the ministers of Russia and France working them as puppets to defeat British progress and commercial interests in that immense field of profit, the eighteen provinces of the Chinese Empire?

Now or never is the time to change our policy of sending men to Pekin who can declare that they will never allow the interests of twenty-nine millions of people to outweigh those of three hundred millions, and to select the most capable men we have to be abroad at Pekin for the benefit of the English people who pay their salaries. Our plenipotentiaries should be supported by an overwhelming naval force in the China seas, so that, in case diplomacy fail, we may be able to assert, *vi et armis*, that preponderance of influence in the Far East which our necessities demand, and which we moreover deserve by having borne the burden and heat of the day in opening out China for the benefit of the whole world.

Our treaty rights, and our immense interests in those parts of the empire still left to the Pekin Government—interests which are so essential for the benefit of our working classes—depend entirely upon our being ready and willing to enforce them: whilst in those spheres under Russian, French, and German influence, our commercial freedom is subject to their will.

It appears to me that, by means of Admiral Dewey's successes in the Philippines, Providence is affording our nation one more favourable opportunity. A cordial understanding between the United States, Japan, and Great Britain in the Far East would probably more than retrieve our past loss of prestige and commercial influence in China.

It is sad for old China hands to witness the apathy of our countrymen upon such vital questions. Englishmen cannot plead ignorance: during the past ten years the most experienced travellers and talented critics, such as Messrs. Colquhoun, Michie, Douglas, Norman, and the *Times* correspondent, Mr. Chirol, have written books, articles, and many warnings, showing the real state of things in the Far East, and the dangers imminent from neglect on our part to secure our just rights.

I, in my small way, have done what I could; and in the Appendix to this book I have reprinted all my warnings and prophecies for years past, which, I have some hope, may not have been written in vain.

In conclusion, I would acknowledge the great assistance rendered by my collaborator, 'Mark Sale,' who has enabled me to bring this book before the public in a more acceptable form than my own literary faculty would allow.

May 12, 1898.

CHAPTER VI

THE ABORIGINES AND THEIR RELIGIONS

WHEN, in the year 1624, the Dutch arrived at what is now called Taiwanfoo, they found the whole of the western coast and the plains inhabited by numerous tribes of savages, whose manners and customs seem to have been identical with those of the aborigines who inhabit the mountains at the present day.

These tribes spoke many different dialects, but all seem to have had an affinity with that Malay-Polynesian form of speech which, in its multitudinous varieties, is spoken in Luzon, Celebes, Borneo, Java, and indeed everywhere from Madagascar to New Zealand.

During the early years of the Dutch occupation, their missionaries seem to have been indefatigable in their work amongst the natives. They laboured unselfishly to improve both the mental and spiritual condition of the natives, and, as I have mentioned in a previous chapter, their memory is still revered amongst the aborigines.

When, after thirty-seven years' occupation of the island, the Dutch were driven out by the Chinese, the tribes who refused to renounce Christianity were slaughtered. The remainder either submitted (and now shave their heads) or returned to the hills, and some even crossed over to the east coast.

Those who submitted to the Chinese rule adopted the language, dress, and religious customs of their conquerors, with the exception of the women, who still retain their ancient coiffure.

These submissive tribes are called by the Chinese Pepo-hoans, *i.e.* 'barbarians of the plain,' or 'Sek-hoan,' 'cooked barbarians,' in contradistinction to the savage aborigines of the mountains, who are termed 'Ch'i-hoans,' or 'raw barbarians.' It is instructive to notice, in parenthesis, that in the Chinese estimation this world contains only one race of 'men,' one empire, one human language, and one true civilisation.

The 'men' are of course the Chinese, 'the black-haired race'; their empire is 'all under Heaven,' whilst the emperor is the 'Son of Heaven.'

China is the 'middle kingdom'; indeed, they honestly believe it to be the hub of the universe.

Chinese is the sole language worthy of a man, and there is no true system of civilisation outside Confucianism.

All other nations are but inferior developments of the human species; their languages are but jargons, and their civilisation is of little account.

At any rate, we are all Hoans, or 'barbarians.' English have the peculiar honour of being called 'Ang-mo-hoan,' or 'red-haired barbarians,' and I am happy to say that we are the most respected and the least disliked of all European nations.

But to return to the semi-civilised tribes of the plains of Formosa:—

The Pepo-hoans for the most part speak Chinese, and those dwelling on the borders of the savage territory act as interpreters and middlemen in times of peace between these old-time foes.

They practically adopt the Chinese dress and tonsure, but their features distinctly show that they were originally of the Malayo-Polynesian stock.

They seldom make an unprovoked attack, being a simple-minded and quiet people, and the Chinese do not scruple to possess themselves of their lands, under pretence of renting them; the complaints for redress to the officials

being too often unattended to, it being utterly incomprehensible to a Chinese that 'barbarians' have any rights at all.

They are frequently molested also by the wild savages, who look upon the acquisition of human heads with pig-tails as a proof of valour. At present, therefore, these borderers pass a somewhat uneasy life.

They are distinctly superior to the Chinese in morals, although perhaps their views upon the obligations of the marriage state may be somewhat lax. In religion they usually adopt the Chinese observances, retaining, however, various customs of their own.

The Sek-hoan, in point of civilisation, are equal to the lower orders of Chinese, but are simpler and less cunning.

They subsist chiefly by agriculture, but, though tolerably good farmers, they are not equal in this respect to the Chinese. They are very fond of hunting. Fortunately they are not much addicted to opium, although they are fond of wine and spirits; in both these points they resemble the rest of the aborigines of the island. They distil a sort of whisky from rice or sweet potatoes, but this is so weak that they are seldom intoxicated.

In appearance they are of a somewhat distinctive type, being taller, slighter, and fairer than their brethren of other tribes. They have large dark eyes, wide mouths, and long, projecting upper teeth.

The west coast and all the alluvial plain from north to south is inhabited by immigrants from the Chinese province of Fuh-kien, and these speak variations of the language called by Europeans the Amoy dialect of the Chinese. This language is totally unintelligible to the natives of any other province in the empire, except to those in the prefecture of Chao-chiu in the north of Canton, or Kwang Tung. These emigrants are called Hok-los. The Hok-lo women, excepting slaves, all have those small or compressed feet which the Chinese euphoniously term 'golden lilies.'

In the villages between the lower ranges of the moun-

tains and at the South Cape, indeed everywhere on the borders of the savagé territory, we find another and totally distinct race, called the Hak-kas, or 'strangers,' in their own language, and termed by the Hok-los, 'Kheh-lang.' These people are a peculiar race, speaking a dialect of the mandarin or court Chinese.

Some hundreds of years ago, their ancestors left their original home in the north of China, and spread themselves south until they occupied a considerable portion of the Canton province, to the disgust of the native Puntis. Nearly seventy years ago the west coast of China was in a state of anarchy through the feuds between the Hak-kas and the Puntis, or native Cantonese. Ultimately the government came to the aid of the natives, and the help of European adventurers was enlisted. Tens of thousands of Hak-kas were slaughtered; numbers emigrated to the Malay Archipelago, and hundreds of families crossed over to Formosa. These passed through the country of the Hok-los, penetrated into the lower ranges of hills, and either squatted in the unoccupied valleys or drove the savages further into the mountains.

The people are most enterprising agriculturists and good artisans, but they are also exceedingly turbulent and quarrelsome. The mandarins had little control over them, and, when not occupied in their legitimate pursuits of agriculture, or the manufacture of farming implements and arms, they are continually fighting, both with the Pepo-hoan and Hok-los (the Amoy Chinese), and occasionally, by way of a change, they get up a clan feud amongst themselves.

They are also gradually encroaching upon the savages. In times of peace, they take women from the savage tribes as wives, and these, becoming semi-civilised, introduce many luxuries and wants amongst the tribes, which inevitably have an enervating effect on their simple and hardy habits.

The Hak-ka women preserve their feet in a natural

state, and altogether enjoy much more freedom than usually falls to the lot of Chinese females. As a consequence they almost rival the men in energy and enterprise.

We now come to the Ch'i-hoan, or 'raw savages' of the high mountains. These people remained untouched by the semi-civilisation of the Chinese occupiers, and they had never been visited in their haunts until 1865, when I succeeded in gaining access to those near Mount Morrison, whilst Mr. Dodd, a merchant of Tamsui, visited the tribes in the north of the island. Of my excursions into their territories, and of what befell me there, I will tell later.

The Chinese of the west coast seriously believed that these men had tails, that they were little better than monkeys, and that they were cannibals. I need scarcely say that the belief as to their dorsal appendages is incorrect; as to their cannibalism, it is a fact that they are enthusiastic head-hunters, esteeming it a praiseworthy feat for a warrior to bring home the head of his enemy. Upon such occasions his family and tribesmen feast and rejoice with him on his success. They mix the brains of the dead man with some spirits, and drink the concoction to increase their strength, and to make them brave in the future.

With this exception I must deny that the savages of Formosa are cannibals; and even for the above gruesome practice the Chinese are not in a position to despise them, as amongst that highly civilised race it is a common custom, upon the execution of a notorious rebel or hardened malefactor, for the executioner to abstract the liver of his victim, fry it, cut it up into small pieces, eat a portion himself, and sell the rest to the bystanders who desire to be imbued with the hardiness and courage of the man who has been beheaded. During the persecution of 1868, an unfortunate Christian convert was torn to pieces by a Chinese mob near Taiwanfoo, and his liver was treated in the manner I have described.

These aborigines of the hills live in villages. Their houses are built of stone, roofed with slate, and have a remarkably clean, home-like appearance. Those living in some districts contrive their houses of bamboo, grass, and mud.

They are, with a few exceptions, friendly to foreigners, particularly appreciating a discreet present of soap, beads, red cloth, steel implements, and small mirrors. They have the greatest antipathy to the Chinese, but the exceptional occasions when they have been hostile to Europeans have generally been due to some indiscretion upon the part of their visitors.

They have to a high degree that extra sense which enables them to track a foe by signs which would be totally invisible to the ordinary civilised eye. They have been known to 'shadow' for many miles parties of strangers of whom they were suspicious, surrounding them very effectively when the most favourable opportunity occurred.

All the mountain aborigines are bold and skilful hunters and fishermen; the young men can run down a deer, and they have a special breed of dogs for this purpose.

In all the tribes that I have visited, the men never seem to think of doing anything but hunting, fishing, fighting, and constructing and ornamenting their arms.

The woman carry all the burdens, cook, labour in the fields, and weave cloth, this same cloth being formed of fine hemp, with which are interwoven threads of various coloured European cloth, forming very pretty patterns.

Upon all hunting expeditions, women accompany the men, for the purpose of carrying back the heavy loads of meat, which are usually dried over fires of green wood at the hunting ground.

The costume of the men consists usually of a short sleeved jacket and a very short kilt. When dressed in all their finery for a head-hunting expedition or for a drinking party, they are gorgeous.

The jacket often consists of a leopard's skin or of the variegated native cloth. Many bead necklaces are hung round the neck, whilst the arms and ankles are adorned with numerous bangles, or the arms are circled with large wild-boar tusks, hung either with tassels of red cloth or human hair.

As weapons, they carry a long knife, with a case for a short stabbing knife and tobacco pipe, a long matchlock, and a spear, whilst the bow and arrows are used for some kinds of game; but this primitive weapon is going out of fashion amongst the savages in all parts of the island, although I have seen the Chinese of Lung-kiau, in the south of Formosa, carry a bow and a quiver of arrows on setting forth upon a journey.

Whilst visiting the Banga tribe, I viewed a party of savages who had come to see their neighbours, and their heads were adorned with wreaths of flowers, interspersed with small oranges, which formed a very striking coronet.

Some of the Bangas, again, wear a small flag fastened behind the head and shoulders.

In all the tribes, north and south Formosan, that I have visited, the lobes of the ears of both men and women are perforated, and extended for some length, with a round, ornamental stud of shell or metal inserted.

The food of the savage tribes usually consists of millet, mountain and glutinous rice, sweet potatoes, and taro; with dried venison, wild boar, and bear's flesh.

They are all good fishermen; and, besides using the rod, they poison the water with the root of the lo-tin, a poisonous creeper.

They drink, besides Chinese spirits, a kind of wine made from millet, the grain of which is formed into a sort of curd, and when required it is mixed with water. At their meals they imbibe cold water, also a little warm water mixed with chili pepper.

As a matter of course, they all smoke, and chew betel nut. The teeth are blackened with a plant, and a custom exists, in some parts, of knocking out a tooth when arriving at the age of puberty.

The hands of the women are generally tattooed, whilst some tribes have also peculiar marks upon different parts of their body.

Great fasts are held after a sickness or when any of the tribe have been killed. At such times they will be silent, and will only eat sufficient food to maintain life.

They have an intense dread of smallpox, keeping a strict blockade when the disease is known to exist amongst the Pepo-hoans or Chinese of their neighbourhood. Should a savage have the misfortune to be attacked by this fell disease, he rushes away into the jungle, and either recovers or dies there.

The Chinese, who are exceedingly careless about contagion, think this dread a sign of barbarism.

These savages are capable of enduring much fatigue, and of great spasmodic exertion, but they are averse to any steady labour.

When on a head-hunting expedition, they will go away for days together, travelling long distances, subsisting only upon a few balls of glutinous rice and the grubs which they obtain from certain trees, and drinking only the water which they find in the streams.

Upon these occasions they draw their belts so tightly as to appear nearly to cut themselves in two; this they say prevents them from feeling the pangs of hunger.

When, however, they return from a successful bear, deer, or wild pig hunt, they gorge themselves with flesh, and with an intoxicating liquor which they produce by fermenting millet. They then stay idly at home until an empty larder and hunger force them abroad again.

They spend their leisure time in making and decorating their weapons, their tobacco pipes, and personal

ornaments. Their gun-barrels, knives, indeed all their metallic articles, are procured from the Chinese, with whom they barter deer horns, skins of various kinds, venison and bear's flesh, tobacco, hemp, native cloth, and charcoal. The Chinese in return supply them with gunpowder, salt, sugar, European cloth of bright colours, beads, and a fiery spirit made from rice or sweet potatoes, which is called by Europeans 'samshoo.'

The women do all the cultivation of their fields of millet, mountain rice, hemp, and tobacco. They are also very skilful in making fine net bags, and in weaving cloth from a fine kind of hemp, interwoven with different coloured threads which they draw from European woollens.

But although they are kept in such a subordinate position, I have always found that they contrive to have their full share of control and management of the house and family.

If the lady agitators will permit me to whisper so great a heresy, I have invariably found that, in every eastern country I have visited, though the fair sex is apparently kept in more subjection than in Europe, yet they manage to get their own way, and contrive to keep their men in a proper state of terror. I will go further than this statement; I will dare to affirm that the less fuss they make about their rights in public, the more certain they are to receive their full share of them in their legitimate sphere, the home and the family.

These Formosan savage women have a peculiar honour. They are the priestesses of their tribes. The religion of the aborigines consists in the ecstasies of these priestesses, and in the offering of a little of the food and spirituous liquors to the spirits before meals, sprinkling a pinch to the four points of the compass. They also observe the flight of birds, and a kind of totemism, each tribe being supposed to be under the tutelage of some bird, beast, or

reptile. The Ban-tau-lang keep a large snake which they believe ensures prosperity to the tribe. All the savages are much hampered by superstitions about good and bad luck—thus it is unlucky to step on a gun or to carry a spear a certain way, to encounter birds, etc.

Upon public occasions, the priestesses execute certain mysterious ceremonies of adoration to the one Supreme Deity, in whom they believe; and having excited themselves until they fall exhausted in a trance, these women, upon waking, foretell the success or failure of the projected hunting and fighting expeditions.

In their groping after truth these savages seem to have a glimmer of light, which is probably the faint tradition of the Dutch missionaries' teaching. For example, they have an idea of the first man and woman. They believe in one Supreme Deity, and in an after-state of retribution for evil, and reward for good. They attribute sickness and misfortune to the ill offices of certain maleficent demons, whom the priestesses are employed to exorcise.

They are fond of music, listening with evident pleasure to the efforts of the foreigners, either instrumental or vocal, and they will return the compliment by executing one of their pathetic chants, in a minor key, accompanying their efforts with a weird war dance, making music upon a bamboo jew's harp, or a flageolet breathed into from one nostril.

Divorce is allowed for incompatibility of temper; and in devotion to parents these people rival their Chinese neighbours.

With regard to their language: the aborigines are divided into many tribes, speaking different languages, and although their origin is unknown, it seems conclusive that they must in the beginning have arrived in the island from widely different countries.

My experience of them extended chiefly to the tribes of the centre and the south of the island, and these resemble

in features, habits, and languages, the Tagalas of the Philippines.

Some tribes, on the other hand, have a language which reminds one of the Mexican or Aztec; the majority of their words ending in 'tl,' thus—

Lukutl—a deer.
Kwangoritl—the neck.
Hutl-hutl—beads, etc.

Tradition describes the Ami-a (Ami or Amigo?) tribe, scattered along the east coast of Formosa, as descended from a shipwrecked crew of white men, whose lives were spared, and who were allowed to settle and to intermarry with the tribe, on condition that their descendants should be in subjection for ever.

This theory, too, is probable, from an examination of their build and physique, which still retain European characteristics.

The tribes of the north, again, are said to be of Japanese or Loochooan origin.

All these speculations are highly probable, as, within the last thirty years, Loochooan junks have been wrecked on the east coast,* and their crews murdered by the savages, whilst in 1867 I was able to rescue twenty or thirty men, women, and children, natives of the Philippines, who had been blown off the land, and had drifted helplessly in their canoes until they arrived at the southernmost point of Formosa.

The population of the plain is estimated to be about three million Chinese, with perhaps half a million Sekhoans. There is absolutely no method of ascertaining the numbers of the savages. These all reckon by the number of fighting men, of which the smaller tribes possess from thirty to one hundred, and the large tribes one or two thousand.

Altogether, excepting for their periodical drinking bouts, I have always found the Formosan savages modest

and kind. Having visited and held communication with some twenty tribes of aborigines dwelling in the mountains between Chang-hwa and the South Cape, I have had every opportunity to form an opinion; and I believe that, had the Dutch held Formosa till the present day, the whole island would have been civilised and Christianised.

The Chinese, with their inordinate ideas of superiority, treat both the Pepos (civilised aborigines) and the Ch'i-hoans (the savages) as children or wild beasts; consequently they are hated in return.

With the exception of the Koa-luts, who inhabit the extreme point of the South Cape, the savage tribes seem to be prepossessed in favour of Europeans, whilst all the Pepo-hoans welcome them as friends.

Before leaving Formosa, I made acquaintance with the Sek-hoans of the more northern districts, Chang-hoa and Ka-gi, and I also visited the whole of the Chinese portion of the island, from Kilung to the South Cape. I am happy to say that my relations with both the Chinese and the aborigines were always most friendly, except when the mandarins interfered, and that in all the villages of the Pepo-hoans where I visited, the Presbyterian missionaries were welcomed, with the result that these people have been to a great extent evangelised.

CHAPTER VIII

CORRUPTION AND RAPACITY OF CHINESE OFFICIALS

AT this moment, when the unwieldy empire of China is tottering to its base, when there is evidently a gathering of eagles around this very sick man, each eager to be the first to secure a large portion of spoil, a few remarks upon my experience of the official system of the Chinese mandarin, and of his peculiar method of upholding law and order and of encouraging legitimate business, may not be without interest.

Until a few years before its occupation by the Japanese, in 1896, Formosa, together with the Pescadores Islands, was governed by a Tao-tai, or intendant of circuit, who resided at the capital of the island, Taiwanfoo. The Tao-tai was directly subordinate to the viceroy of the two Chinese provinces Fuh-kien and Cheh-kiang, but he had the power of life and death, and also possessed the special privilege of communicating directly with the Emperor at Pekin. He was the highest magistrate, and was bound to make an annual inspection of the departments. It was believed that he was paid only 1,600 taels (not £600) by his imperial master, but his emoluments from many sources were very large; those drawn from the taxes on camphor especially reaching a fabulous amount.

The next in civil authority was the Tai-wan-Fu, or prefect, and then the Hiens, or district magistrates.

The Hiens had charge of the seven or eight hien, or districts, into which the part of the island under Chinese

jurisdiction was divided. As I have before stated, the Chinese could only claim dominion over the plain on the west coast, and over one or two of the ranges of hills: the mountains in the interior, and the South Cape, being still in the possession of tribes of aborigines and savages, all of whom were of totally different races and languages to the Chinese.

The viceroy, who resided on the mainland, at Foochow, was bound by an often disregarded law to visit the island once every three years. These formal visits were lucrative to that high functionary, though anything but agreeable to the subordinates whom he visited; for, if they did not welcome him with handsome presents in their hands, they were liable to be shelved for the first trivial offence.

To recoup themselves for this compulsory generosity, the mandarins in their turn inflicted additional taxes upon the people; and thus at the expense of all classes the great servant of the emperor fulfilled his duty, and complaisantly returned with a well-filled purse.

The Tao-tai and the commander-in-chief received annually an ample amount of money for the suitable maintenance of land- and naval forces, for the protection of the island from foreign aggression and from internal disturbances. The greater proportion of this sum was, however, pocketed by these officials, and the army and fleet languished so greatly as to be practically non-existent.

A visit of inspection by such a high official as the viceroy would therefore have been extremely inconvenient, and, if faithfully carried out (there *are* a few Chinese officials of probity and sternness), would probably have had serious consequences for the mandarins of Formosa. To avoid these dangers it had for many years been the custom for all officials, high and low, to contribute, from the wealth which they extorted from their unfortunate subjects, a sufficient sum of money to make it worth while for the viceroy (who was probably every bit as grasping as themselves) to

stay at home in China, and to forward from Foochow to the emperor a favourable report of the island.

During all the time I was in Formosa, his excellency did not put in an appearance, although we had one amusing false alarm.

Some three years before I left the island, a despatch came from China, officially notifying that the viceroy was determined to do his duty, and that he would visit Formosa shortly on a tour of inspection.

There was immediately a great stir throughout the country. Peasants and labourers were taken from their toil, and impressed into the service of the government; they were put into uniform, and matchlocks, spears, shields, and warlike weapons were placed in their hands.

The fleet at Taiwanfoo consisted chiefly of old junks which had not been in the water for more than thirty years. During this lengthened period the sea had receded, and the land had formed to the extent of more than a mile; the consequence being that these ancient vessels were high and dry; their masts, sails, and gear had rotted away from the long exposure to the sun and rain; the paint had peeled from their sides, and, in some cases, the very planking had been stolen for firewood.

Now, however, the greatest activity was evinced in the work of refitting these old wrecks: carpenters, sail-makers, and painters were busily employed, and a liberal allowance of paint and putty soon made the vessels look quite smart.

The difficulty then was to get them down to the nearest water, to enable them to lie afloat during the brief visit of the viceroy.

Captains and crews were engaged, and appointed to the several vessels. One or two of the junks were being transported on huge rollers to the nearest creek, when, before they reached their destination, a further despatch came from the viceroy to say that he had relinquished his intention of coming over.

The junks were just left where they were, to relapse into their former sorry condition; the workmen were discharged, and the peasants and labourers were permitted to quit the army and return to their ordinary peaceful occupations.

As to the officials, they were only too happy to be at liberty to misgovern with impunity, and to be free to turn their attention to extorting as much money from the common people as would liberally compensate them for the bribe which they had been obliged to send to Foochow.

One of the recognised methods of providing for an aged parent or sick relative in China is to pay a sum of money to the military mandarins as a bribe, in order that his name may be entered on the rolls of the militia, so that he may, in consequence, receive monthly three measures of rice and a small monetary allowance.

I have heard this transaction spoken of just as we should speak of purchasing an annuity.

The result of the misgovernment and oppression by the officials was that the resources of one of the most fertile islands in the world were either undeveloped or wasted; and instead of being a source of profit to the imperial government, Formosa was a drain upon its revenue.

Rebellions broke out every ten or twenty years, and were generally put down by the simple process of buying over the leaders, and then pitilessly exterminating their deluded followers. On the sea-coast, pirates and wreckers abounded, to the terror of honest fishermen and traders, who received no protection from their so-called 'paternal' government.

On land, gangs of robbers and bitter clan feuds rendered the highways continually impassable, whilst the savage aborigines made frequent incursions for bloodshed and plunder.

At rare intervals some general, desirous of gaining a

reputation at Pekin, and of testing the fighting quality of his troops, armed with European rifles, would organise an expedition into the mountains to subdue a savage tribe, and to extend the emperor's dominion.

Usually, however, these valiant onslaughts were fruitless and disastrous, the Chinese soldiers being either defeated from ambush or decimated by the deadly fever of the jungle.

On one or two occasions a Chinese commander did indeed induce a savage tribe, by liberal gifts, to consent to 'the tonsure,' thus owning themselves vassals of the 'Son of Heaven' at Pekin.

The general upon this sent out for a supply of razors, and proudly announced his great victory over the barbarians. When the shaving had been completed, he returned with all speed to a life of ease in the capital, Taiwanfoo, accompanied by the remains of his army.

Alas for the dominion of the illustrious 'Son of Heaven'! As soon as the gifts were consumed and their hair had grown, the savages, in almost every instance, repented them of their bargain and of their new civilisation; and, throwing off their allegiance, they returned to their familiar wild habits and customs.

Another anomaly was this:—The Tao-tai of Formosa, by virtue of being obliged to find timber for the keeping up of the imaginary fleet, claimed all the trees in the island as his private monopoly. Consequently, as camphor is produced from a tree, and had to pass through the Tao-tai's country for exportation, he also claimed a monopoly of that article, although by treaty all monopolies had been abolished, and although camphor had been provided for in the tariff as a legal subject for export, after payment of duties.

While the governor dared not, therefore, openly oppose the European who desired to purchase this article in the market, yet he did not scruple to harass, by every

means in his power, any person who dared to trade in it except through his own agents.

When the Customs Service was established in Formosa, the Tao-tai and other officials viewed this important innovation with great alarm. They judged rightly that their former large gains and impositions on cargo would be greatly reduced; that foreigners, upon payment of tariff duties, would be permitted to buy and sell freely in the markets, and that their arbitrary exactions, especially in respect of the camphor monopoly, would be taken out of their hands. They therefore determined that, if they could not resist the decree openly, they would contrive to make Formosa so hot for Europeans that they would be glad to retire, leaving the mandarins and their country to their former blissful state of monopoly and extortion. Their complete immunity from punishment for their wholesale execution of British subjects, and for their numerous outrages upon shipwrecked crews, no doubt emboldened both the officials and people to take this course.

Of their vexatious persecution of European merchants, and of the uneasy life the wily Tao-tai and his subordinates caused me to lead for years, by reason of this determination, I shall narrate further in my chapters on the Camphor War. Suffice it now to give one little illustration of their composed, quiet, and effective method of disposing of any man who had the misfortune to displease them.

When Lieutenant Gurdon took the Anping forts in 1868, the Hiap-tai, or brigadier in charge of the garrison, committed suicide, and the new Tao-tai appointed a successor from Canton, a man who was very favourable to Europeans. One of our gunboats, the 'Bustard,' having been forced over the bar into Anping Creek at spring tides, she was obliged to remain there for several weeks, and, during this enforced imprisonment, the brigadier was very kind in sending fresh provisions to the crew; he also accepted invitations to visit the gun-boat, to dine,

and to witness the musical entertainments got up by the men to relieve the monotony of their compulsory idleness.

Well do I remember this genial Chinaman. He was of fair size, about six feet in his official boots, blessed with a keen sense of humour, and easily diverted. He had, I believe, at one time been a pirate, had afterwards served in Gordon's army on the mainland, and could speak a very fair jumble of pigeon English.

I can picture him now, on the deck of the gun-boat, after having partaken of the good fare provided by the commander, my old friend, Cecil Johnson, watching the sailors dancing a hornpipe, with delighted interest; and at length, when the music and the excitement grew irresistible, it was unspeakably funny to see this ordinarily stolid mandarin pick up his dignified silken robe and foot it with the rest of them!

Unfortunately the political atmosphere darkened. The action of our consul was disowned by the British Government, and the old Tao-tai was reinstated in Formosa. He secretly sent an accusation to Pekin, charging the brigadier with being friendly with the Europeans, and of rendering assistance to the man who had inflicted such a disgrace upon his predecessor in the Anping forts.

One morning, just before daylight, I was returning by sea from Takao, and my man was poling our shallow boat up the narrow canal which runs through the sandy plain between Anping and the suburbs of Taiwanfoo. Suddenly, through the grey dawn, we heard a greeting from the banks.

'Ho-á'!' responded my boatman.

'Hast heard the news?' came back the voice to us.

'No, what news?' he demanded. 'We are but now back from the sea.'

'The Hiap-tai has just been beheaded for being friends with the barbarians. Even now he lies out there,' the man

pointed, passing on his way, and leaving us filled with horror at his news.

Later in the day the fact became public property, and I learnt, on most competent authority, the details of the case.

The Tao-tai invited the unsuspecting brigadier to meet the prefect, the sub-prefect, and all the chief notabilities at a feast in his Yamen, or official residence. On his arrival he was received with the greatest cordiality. He was the favoured guest of the evening. They all sat eating, drinking, and conversing until midnight, when the brigadier politely asked permission to make his adieus.

The smiling faces around him profoundly deprecated such haste. He resumed his seat.

Another convivial hour passed. The brigadier said he must really go. His family would be anxious.

The imperturbable faces around him smiled on.

'By no means,' they replied. 'We are enjoying ourselves too much to part yet. Why hurry?'

So passed yet another hour. Then the brigadier said he really *must* go.

The face of the Tao-tai, at the head of the table, set like ice, with the smile frozen upon it. He shouted loudly once, twice, for his attendants, who rushed in and stripped the poor brigadier of his official dress. The emperor's warrant was waved before his bewildered eyes, and he was led to the execution ground and beheaded.

His wife and family waited for his return with gradually increasing anxiety. Time passed on, until the following afternoon, when a dark rumour of that fell night's work reached them, and they had to flee for their lives to China.

Needless to say, this action of the Tao-tai struck terror into the hearts of any officials inclined to favour Europeans.

There is, throughout the Celestial Emperor's dominions,

a very effectual system of secret espionage. Each official, large or small, is 'shadowed.' No man is safe from spies who may misconstrue his simplest action.

Moreover, in all the Yamens, archives are jealously kept, in which are recorded the civil and criminal cases of the district, adjudicated upon or left unsettled. These have been handed down for generations, from official to official, and the system is highly useful to the mandarins, as upon any provocation—such, for instance, as a man unguardedly displaying a too comfortable degree of prosperity, or depending too much on his connection with Europeans—they can refer to these books of doom, and trump up some criminal charge, or unsettled civil suit, which will give them an opportunity of relieving him of a goodly portion of his superfluous wealth, besides affording them the satisfaction of annoying the objectionable barbarians.

The Rev. W. Campbell, F.R.G.S., of Taiwanfoo, in an article in the 'Scottish Geographical Magazine,' thus comments upon the departure of the mandarinate from Formosa:—

'Now it is no part of our duty to speak evil of dignities or of anybody else, but twenty-five years' observation leads to the conclusion that there are tremendous difficulties in the way of regarding Chinese officialdom with anything like feelings of confidence and respect. No doubt some members of the class are capable (from the native point of view), unselfish, diligent, and really helpful to the people. Generally speaking, however, this countless host, from the viceroy down to the lowest yamen runner, goes on the fundamentally pernicious principle that the country was made for the mandarins, and not the mandarins for the country.'

CHAPTER X

COWARDICE AND PLUCK. VISIT TO THE SAVAGE VILLAGES. MY LIFE AT TAIWANFOO

A FEW months after I took over the charge of the Customs at Anping, some German and Danish vessels had received special government passes permitting them to enter a port to the north of Po-te-ts'ui, for the purpose of loading salt.

Reports shortly afterwards reached the Commissioner of Customs that other vessels were smuggling this article. Mr. Maxwell thereupon ordered me to proceed to the port, to examine all the vessels lying there, and to inspect their passes.

I accordingly set out from Anping one morning in a native fishing boat, with a small crew, of whom a queer little Chinaman, named Chiau-a, was the head.

We beat about for many hours, trying to make our way up the coast, but the wind increased in strength, and the tide was adverse; we therefore made but little progress. Chiau-a advised that we should run inshore for several miles, where there was a channel between the sand banks, through which our boat could be poled or tracked up to the port for which we were bound.

Several of the crew objected to this plan, as this portion of the coast was a notorious haunt of pirates, who lurked there, waiting for small craft; but it was finally agreed to take Chiau-a's advice, and we therefore bore away for the mouth of the channel.

On arriving we found, to the dismay of our crew, that two suspicious-looking junks were already at anchor there,

their sides covered with rattan shields. However, my Chinese servant endeavoured to encourage the crew by reminding them that the master had plenty of guns, and that they had no need to fear, for if they were pirates they would not dare to attack a European.

On this we entered the narrow channel; the sailors jumped overboard, and with a tow-line proceeded to track the boat along, head to wind.

We had not progressed a quarter of a mile when a gun was fired, and tom-toms began to beat on the junks in our rear.

Our terrified men all climbed aboard, leaving the boat to drift aground. Luckily she swung round on her heel, with her head pointing towards the entrance.

The crew began to beat their hands and cry, whining:

'We are all dead men! They are pirates after all! They will rob us of all our clothes and leave us naked. *Why* did we come?'

I was not experienced in such adventures then, and my heart fluttered a good deal at the idea of pirates; but even at such a moment it amused me that the sailors should be in so great a panic at the prospect of losing half a dozen pairs of ragged cotton breeches.

They scurried below like rats to their holes, whilst my servant and I on deck could see the junks' crews hoisting sail and heaving up anchor. I hastily jumped down below, and thrashed the fellows with a stick until they were forced to come on deck. Then I said:

'You rascals! My guns and my clothes are worth more than a hundred dollars, and I don't intend to lose them so easily. Come, hoist the sail, and we shall get away before the pirates can catch us.'

They managed, tremblingly, to hoist the sail half-mast up, and we flew back out of the creek with the wind behind us.

On seeing that there was a chance of escape, the sailors

began to laugh and to shout abuse to the junks. Then suddenly the boat grounded, and as suddenly their laughter changed to tears. Driven overboard by the stick, they contrived to get the boat afloat again, and we passed the junks before they could get under weigh. I bestowed a salute upon them with my rifle, and down dropped their sails.

My crew absolutely refused to go any further, and insisted on returning to Anping; we therefore put out to sea, and ran swiftly before the breeze, with full sail, out of sight of the low land.

In gibing the sail a rope caught my cork helmet and sent it flying overboard. To my surprise Chiau-a, who had shown himself such an arrant coward, sprang into the waves after it, and before we could bring the boat to the wind he was half a mile astern.

We dodged about for an hour before we could pick the man up, but he was eventually pulled on board none the worse, and smiling with glee that he had saved my helmet, which was worth about ten shillings.

It was in the autumn of the same year, 1865, and while I was still in the Customs service, that I visited Sin-kang, a village about nine or ten miles from Taiwanfoo. Here I found the remains of an ancient Pepo-hoan village, dating from the time of the Dutch occupation in the seventeenth century. Sin-kang had been used by these beneficent settlers as a principal mission station, and the present village contains the descendants of the aboriginal inhabitants. These Pepo-hoans, however, dress like the Chinese, and have forgotten their old language.

The chief of this village was a Pepo-hoan, who was a small mandarin, having gained some military rank as a reward for his services in China during the Taiping rebellion. He had brought back from the mainland a singular trophy, in the shape of a small-footed Chinese wife, whom he had captured by his sword and bow.

I became very friendly with this man, and in the course

of our conversations he told me that the majority of his tribe had migrated into the interior, and that they had settled in villages which were scattered even as far as the east coast.

I acquainted him with my interest in the aborigines of the island, and he promised that if I felt inclined to visit the savages of the high mountain ranges, he would give me an introduction to his people in the lower hills, who, he assured me, would welcome any 'red-haired relation,' and who would pass me on to those of their tribe who were upon terms of friendship with some of the savage tribes.

I was delighted to avail myself of this opportunity, and having obtained the necessary leave of absence I arranged for a fortnight's expedition into the interior.

Dr. Maxwell, my friend, who was a medical missionary of the English Presbyterian Church, had just been driven out of Taiwanfoo by the ignorant and prejudiced inhabitants, and had been confined to the port of Takao. When he heard of my projected expedition he expressed a wish to accompany me, as he thought it possible that the simple aborigines might show themselves more amenable to the Gospel than the conceited Chinese had proved to be. Dr. Maxwell's companionship was most acceptable to me, not only because of his personal good qualities, but also because I was aware of the wonderful cures he had accomplished on the fever-stricken and ophthalmic Chinese —cures which would undoubtedly appear miraculous to the simple Pepo-hoan and the barbarous Ch'i-hoan.

Our intentions caused no little excitement, for with the exception of my previous interview with the savages, which I had been able to accomplish with the assistance of the Spanish missionaries during my residence at Takao, no European had ever communicated with the unsubdued aborigines of the south of Formosa, and none of their villages had yet been entered by the white man.

One afternoon in November, 1865, we quitted Taiwanfoo with our servants and three Chinese coolies carry-

ing provisions, medicines, etc. We spent the night at Sin-kang, at the abode of my friend the military mandarin, who was very hospitable. He appeared to regret having encouraged me to make the excursion ; he tried to dissuade me from going further, for, he explained, although our mutual 'kindred' would do everything in their power to entertain us and to assist us, yet the savages themselves were utterly barbarous, and only anxious to secure the heads of all strangers. However, when he found us unmoved by all his doctrines of expediency, he furnished us with a guide and accompanied us part of the route.

Soon after leaving Sin-kang we entered the lower ranges of hills, and turned our backs upon Chinese impertinence and civilisation. Early in the afternoon we reached our preliminary destination, Kong-a-na, about fifteen miles from Sin-kang.

I had already spent a night at this place, and we received a most hearty welcome from the T'ong-su, the headman of the tribe, responsible to the Chinese Government. We found him a fine specimen of his race, frank and simple, and without the sophisticated notions of his clansman, our friend the chief of Sin-kang, who had unavoidably been to a certain extent corrupted by Chinese influence.

Here in Kong-a-na the people were proud of calling themselves 'Hoans,' or 'barbarians,' and the old people retained a knowledge of the language spoken by their forefathers. They reverenced the memory of the good Dutch settlers, loving all white men, and claiming kindred with them for their sake. It was really very touching to hear them, the old women especially, saying, 'You white men are our kindred. You do not belong to those wicked shaven men, the Chinese. Yet what kind of people do you call yourselves ? Ah ! for hundreds of years you have kept away from us, and now, when our sight is dim, and we are at the point to die, our old eyes are blessed with a sight of our "red-haired relations"' !

Nothing could exceed the kindness shown to us by these simple people; appreciation extended to us chiefly because of the traditions handed down amongst them of the beneficent Dutch rule, and the wise brotherliness of those old-time missionaries.

Dr. Maxwell was happily able to make them some return, by effecting quick relief in cases of ague, fever, and ophthalmia.

Bad weather and the kindly importunities of our entertainers obliged us to stay two days in Kong-a-na; but early on the third day our host, with his sons and several clansmen, accompanied us to another branch of the tribe, who had settled on the outskirts of Chinese jurisdiction, and were in communication with some of the independent savage tribes.

A portion of this day's journey was through a wild and barren tract of country, but in the afternoon we arrived at a Hak-ka town, called Lam-tsng, situated at the western foot of the last chain of mountains, which rise to a height of about 4,000 feet, and which separate, as the Chinese express it, 'the dominion of men from the mountains of barbarism.'

We were here most hospitably entertained by a flourishing Chinese doctor and druggist, who felt amply recompensed by our gift of a portion of the wonderful quinine.

After a good meal and a rest, we commenced our ascent of the mountain range, where, on attaining the summit, we were rewarded by a most ravishing prospect.

All the lower ranges, under Chinese rule, had long been denuded of trees for the sake of firewood, but before us, looking down, lay a fair and fertile valley, through which ran a rapid rocky river; whilst, beyond, the mountains rose, covered with luxuriant jungle. Beyond, again, the peak of Mount Morrison (nearly 13,000 feet) fitly crowned this dense green verdure, and an additional charm was imparted to the great peak's beauty by a slight covering of pure snow, which glistened in the sun, confirming our

Chinese coolies' opinion of the wisdom of their ancestors, who first named the peak the 'Jadestone Mountain.'

Just before dark we arrived at Keng-chio-k'a, the last village of Pepo-hoans who pay respect to Chinese authority. The people here are chiefly engaged in protecting themselves from the oppressions of the Hak-ka Chinese, and from the head-hunting incursions of tribes of savages.

Our friend, the old T'ong-su, was received by them with great respect; and when, in response to their inquiries, he announced that he had brought them some 'red-haired kindred,' we were welcomed heartily. They slaughtered pigs and fowls for the suitable entertainment of ourselves and our escort.

These people spoke Chinese but imperfectly, and chiefly used their aboriginal language. They also intermarried with the friendly savage tribes, and they were more in sympathy with these barbarians than with the Hak-kas.

It was at our evening meal with them that we first saw their custom of dipping the finger into the cup of samshu, or potato whisky, and sprinkling a few drops towards the four points of the compass before drinking, as an offering to the spirits; also before eating they scattered morsels of food in the same way, and for the same purpose.

After supper our Pepo-hoan friends entertained us with native songs, whilst Dr. Maxwell's skill was entreated for cases of fever and other ailments.

When we unfolded our project to them, our hosts begged us not to venture amongst the savages, prognosticating doleful results for ourselves; but the old headman of Kong-a-na reassured them, saying that even the great Chinese mandarins were afraid of the 'red-haired hoan.' They therefore agreed that the next morning they would furnish us with a guide and an escort to accompany us to a place called Lau-lung, which was situated on the further slope of the first wooded range, in the valley at the foot of Mount Morrison, in the central range of the island.

The Keng-chio-k'a people suffered much from the attacks of two savage tribes, the Bangas and Bantaulangs, who were in the habit of lying in wait in the jungle bordering their rice fields during the harvest time.

Only a few weeks before our arrival the Bangas had murdered several of their women.

At the same time, these two savage tribes were friendly with the Pepo-hoan village called La-ku-li, some seven miles south of Lau-lung, and they were also confederate with three other tribes, the Pai-chien, Bilang, and Gani, in order to protect themselves against the Sibukun, a powerful tribe of nearly one thousand fighting men, who lived upon the eastern slope of the island. The Pai-chien, Bilangs, and Ganis, in their turn, were friendly with Keng-chio-k'a and Lau-lung Pepo-hoans, as they depended on these villages for their supply of guns, knives, powder, lead, and salt.

Early on the morrow our guide appeared, with one or two companions. He was an old Pepo-hoan who had spent his whole life in hunting and in fighting with savages or Hak-kas.

He had never seen a white man before, and he was immensely proud of introducing us to the Lau-lungs. He assured us that our 'relations' would be glad to welcome us.

Our Chinese coolies at this point declined to accompany us any further; but we speedily engaged other burden-bearers, whilst our servants, after the manner of Chinese boys, were rather glad to accompany their masters, for the sake of seeing something new.

Our Kong-a-na friends now bade us adieu, with many good wishes for our safe return to civilisation.

We crossed the broad valley and the river, which, as it was the dry season, was confined to a narrow channel. Arriving at the foot of the mountains on the further side of the valley, our guide gave us the first intimation that

we had left behind us our simple friends, by suggesting the advisability of putting our arms in order, whilst he and his followers loaded their matchlocks and lighted their fusees.

I had with me a Colt's revolver, a double-barrelled fowling-piece, and a seven-shooter Spencer rifle; all of which astounded the old man when he discovered how many shots the whole amounted to, and how the guns worked without any apparent fire.

He assured us, however, that no number of guns would avail us upon the route which we were now to march, a route usually haunted by his enemies, the Bangas and Bantaulangs, who could perceive us whilst they themselves remained invisible amongst the undergrowth. He enjoined the strictest silence, and forbade the use of tobacco except when he gave permission.

We now entered a narrow gorge, formed by the dry bed of a mountain stream, filled with huge boulders, hemmed in on either side by hills covered with the densest jungle. At one point of our march we passed between cliffs two or three hundred feet high, where our guide hurried us through at the risk of our necks, it being a favourite place of ambush for the foes of his tribe, several of his relatives having been murdered there.

After several toilsome hours of ascent, we reached the summit of the range, and saw below us a beautiful valley. Here our guide informed us that we had passed all danger, and that we were now in a friendly country.

The old man then persuaded us to sit down and tell him all about ourselves. He particularly desired to know why we, being his 'relations,' were yet so different in appearance and habits to the Pepo-hoans. He also entreated me to fire off all my guns, and expressed a wish that we would come to help his people to exterminate both the Chinese and the savages.

After a brief rest we descended into the valley, and

arrived about 3 P.M. at Lau-lung, a hamlet of substantial farm-houses.

Our guide shouted triumphantly to the people:

'Hoé, hoé! come out and see some of our red-haired relations, our relations of long ago, the men of whom our forefathers have told us!'

Upon this the T'ong-su, or headman, hastened out, followed by all his people, and after some explanations from our old guide, he turned to us and welcomed us heartily. He installed our hot and dusty selves and our travel-worn servants in comfortable rooms, whence, after refreshing ablutions, we were summoned to a goodly feast of venison, pork, and rice, with delicious trout from the neighbouring river. Here we found three savages of the Gani tribe, who had arrived that day; and, shortly after we had finished our meal, the chief of the Sibukun, with six attendants, appeared from the eastern side of the island. These important guests had not visited Lau-lung for two years. They brought with them bear and deer skins, sinews, and bezoar for barter. The men were fully armed with matchlocks, knives, spears, and bows and arrows; and they were gaily dressed in leopard-skin jackets, red cloth, bracelets of wild boars' tusks, with much elaborate adornment of beads and feathers.

Unfortunately the Gani and Sibukun tribes were at deadly feud; therefore our host demanded and temporarily impounded the arms of both parties.

A pig was killed, cut up, and boiled in a large caldron, and an *al fresco* feast was set forth, accompanied by several buckets of samshu. The savage guests seated themselves amicably, and prepared to do justice to the Pepo-hoan hospitality.

The Sibukun chief was a noted warrior, having taken as many as twenty to thirty heads in his time, whilst the Gani chiefs, though in the minority, were all redoubtable fighting men.

These rivals began the feast in a friendly spirit, chatting amiably ; but, alas ! the influence of the samshu did not make for peace ; and, as they came more and more under its spell, their superficial courtesy fell from them, even as it has occasionally been known to do amongst highly civilised folk under like circumstances.

Each party began to boast of its superior prowess and of its mighty doings. Alternate fits of conviviality and warlike enthusiasm ensued, ending in a debauch which 'made night hideous,' and effectually murdered our sleep.

Just before daylight the remaining wakeful ones subsided into the sleep of intoxication, and they all presented a sorry spectacle, prostrate upon the ground, around a big fire, with their finery scattered in the dust.

The disturbances of the past night prevented us from putting in a very early appearance, and, when we at last encountered our host, he apologised to us for the discomfort we had undergone.

The Gani men had already left the village, whilst the Sibukuns seemed to be in a very dazed and subdued condition after their night's orgie. This condition was of distinct advantage to the Pepo-hoans in their subsequent bargainings with them, as it enabled them to obtain the merchandise, which their muddle-headed guests had brought, on advantageous terms.

It is to be feared that the Pepo-hoans have absorbed only too readily the lessons taught them by Chinese civilisation ; and, with their new-found worldly wisdom, they treat the savages as their conquerors have treated them.

This day being Sunday we decided to have a complete rest. We visited some of the neighbouring farms, and Dr. Maxwell endeavoured to inculcate some elementary notions of Christianity, speaking to the people in Chinese, a language which all the Pepo-hoans understand. Whilst thus caring for their souls he was also able to relieve

many sick bodies by the administration of simple remedies.

Later in the day we received an embassy from the chief of the Pai-chien tribe. This chief had been a notable man in his time, but he was now crippled with rheumatism, and could only give his tribe the benefit of his advice. He had heard of our arrival on the savage frontier, and sent out his adopted son to give us a friendly invitation to visit his village. The young man was to our surprise a Chinese, whom the chief had saved from some massacre in his boyhood, and who had now become a complete savage.

The following morning we prepared to start for the Pai-chiens, accompanied by our old guide and an escort of young men from Lau-lung; but an unexpected check occurred.

The Sibukuns were making ready to return home when news arrived that the Gani men had started on the war-path, and were determined to waylay their old enemies upon their route.

Now the Lau-lung men were responsible for the safety of their Sibukun guests, and they had more to dread from them than from the Ganis; they therefore hastily formed a party to accompany their visitors until they were out of danger, and we remained until this was accomplished.

Upon the return of the Lau-lung men from this errand we set out for the Pai-chiens, who were at that season occupying a hunting station situated in a most inaccessible spot in the mountains.

The Pai-chien tribe, we found, was decreasing at a rapid rate, owing to the feuds with the Sibukuns. They could only maintain their ancient reputation for valour by making raids amongst the Hak-ka Chinese.

We received a hearty greeting from the principal men of the tribe. Dr. Maxwell had already sent a bottle of

medicine to the chief, and on our arrival we found that the remedy had produced so beneficent an effect that we were welcomed as very great friends. They feasted us with the best fare they had to offer, in the shape of dried venison and boiled millet; and we talked long and amicably, whilst the old chief's son, Awang, was of great use to us from his knowledge of Chinese. He was thus able to interpret between us, and to give us information concerning the various tribes and their habits and customs.

We passed the night with our savage friends; but as their hunting lodges consisted of nothing but thatched roofs over holes in the rocks, at an elevation of 6,000 feet, we were miserably cold under our blankets and deer-skins.

They themselves lay on the ground around a large fire, with nothing but a piece of cloth round their loins. Their spears were stuck in the ground, and their firearms lay ready at their sides, as they lived in continual apprehension of an attack from their enemies.

When Dr. Maxwell and I rose in the early morning we were charmed with our surroundings. The situation was most romantic; at our feet ran a mountain stream, with deep clear pools, into which fell cascades of sparkling water. The opportunity was tempting; we determined to enjoy a good swim in the pools. No sooner said than done, and we were disporting ourselves in the water, revelling in its fresh coolness, when we were disturbed by much laughter.

To our dismay we discovered that we were being watched by all the women and children, who were amused and astonished at our white skin. This brought our bathe to a hasty conclusion.

We returned to the old chief, and after partaking of breakfast we were conducted to the Pai-chien village proper, which was composed of circular huts, with walls of reeds and thatched roofs.

Our escort showed us a house which was occupied by the unmarried men of the tribe. Here the walls were ornamented with the skulls of their enemies of other tribes, and the pig-tails of the Chinese whom they had slain. Amongst this gruesome record I counted eighteen Chinese queues.

After another entertainment here our old guide suggested that we should visit the Bilang tribe. We reached their village after two hours of wearisome climbing, and here again we found the old chief was utterly prostrate from rheumatism. He was delighted to see us, as he had already been told of Dr. Maxwell's remedy for the Pai-chien chief's complaint.

This old man had a very pretty little daughter, of whom he seemed exceedingly fond, and upon whose dress he bestowed unusual care. Fortunately we had with us some few articles of adornment, which we presented, and which were greatly appreciated. We were soon upon terms of friendship with the Bilangs.

Our visit, however, was fated to be of but short duration, for we had not been with them an hour when our old guide and the Lau-lung men rushed in, crying in consternation that the Bangas were on their way to pay a visit to their friends the Bilangs, and therefore we must leave at once, as they dared stay no longer.

We therefore reluctantly made our adieux to our hosts, accompanying them with a bottle of medicine for the aged chief, and again started on our pilgrimage.

'The best laid schemes of mice and men gang aft agley!' As fate would have it, we had not been tramping for more than half an hour in the thick jungle and high grass when we stumbled upon the Banga party, which consisted of four men and three women, all beautifully attired, from a savage's point of view, and armed to the teeth.

Dr. Maxwell and I were in front, and the savages were

so much astonished at our appearance that they stood still striking their mouths with their hands to express their amazement.

I called out to them in a conciliatory manner, in Chinese, 'Ch'in-lang!' (kinsmen).

The Banga leader, a fine frank-looking man, smiled, and repeated the word. The women had some knowledge of the Celestial tongue, from being employed as go-between in their bartering with the Chinese, and they came forward to question us.

Our guide and the Lau-lung men scowled upon them as enemies, and retired to a distance, whilst Dr. Maxwell and I squatted down to have a chat with our new-found acquaintances.

We lighted our pipes, and I exhibited my guns to them, fired them off to further impress them, and let them examine my white skin; so we soon made friends.

The leader informed us that his name was 'Chau-po,' and asked us what we were doing with his enemies, the Lau-lung men.

We told him that they had been kind to us; and we assured him that they were equally 'relations,' and not Chinese.

I presented Chau-po with some fine powder for priming, with some other little gifts; and he several times asked our names, repeating them afterwards, thus, 'Pukkering,' 'Mai-seng' (Dr. Maxwell).

When it became time to part, and we were bidding each other good-bye, our old guide stole up to us and whispered:

'Ask the chief when he is going back home, and what way, so that we can keep clear of him.'

I unsuspectingly asked him, and, having gained the desired information, each party passed upon its way.

We put up that night at the solitary hut of a Bilang man, and the next day we returned to Lau-lung, experiencing a slight shock of earthquake *en route*.

We slept the night at Lau-lung, pursuing our way next day to Keng-chio-k'a, where we bade our old guide farewell, making him happy with various presents and a small monetary remuneration.

The night before we left the village we observed that there seemed to be a great secret consultation amongst the Lau-lung people, and in the morning our guide informed us that his eldest son and some of the young men of the tribe had gone off on a hunting expedition amongst the mountains.

To our regret, we learned afterwards that, availing themselves of the knowledge I had innocently gained from Chau-po, the party had waylaid the Bangas on their return home, and had slain several of the savages.

Dr. Maxwell and I reached Taiwanfoo without further adventure, after a very enjoyable excursion, which was somewhat saddened by the knowledge that we had unwittingly been the cause of the death of the people who had met us in such a friendly spirit.

It is, however, just to the Pepo-hoans to remember that they were taking the only means in their power to protect themselves from the raids of savages whose sole object in making warfare was the accumulation of human heads, and who were therefore necessarily regarded as akin to wild beasts, both by the civilised aborigines and also by the Chinese, who were anxious to cultivate the land and to develop the country. Our own countrymen in the last century suffered the same kind of harassment from the Red Indians in America.

The monotony being broken occasionally by these excursions, I spent a busy life at the Customs in Taiwanfoo, gratified by the continued kindly interest of Mr. Maxwell—interest which, I have every reason for believing, would have found practical expression in my speedy promotion, had not that gentleman died in the August of 1865, at Amoy.

His successor was a man of a very different type; and after waiting, with all the patience I could muster, from August until Christmas, I sent in my resignation. This was most promptly accepted.

I had already received a very favourable offer from Messrs. McPhail, British merchants of Taiwanfoo, with which I therefore closed, glad once more to be in the service of my own countrymen.