

slightly higher than the three other sides, and seemed designed to protect the defenders in the back. To Pereira they did not appear to be meant for defence, for they are too narrow and steep and are built promiscuously, sometimes on the top of a hill, sometimes on the sides, and sometimes in the valley bottom, and sometimes one in front of the other. For this reason Pereira was inclined to adopt Mr. Edgar's explanation, and he thinks that, like Chinese pagodas, they were intended to act as feng-shui and draw beneficent spirits to the house.

The country to the west of the Min at this point is occupied by the Hei-shui tribe, who are divided into Shang and Ssia, that is, upper and lower tribes. So far no white man had penetrated the country. Just opposite Tateng is a village in which lives the chief of the 'Shu tribe of Tibetans.

Continuing up the valley of the Sung-pan River, Pereira passed sometimes through narrow gorges and sometimes over sloping cultivated land. At about 50 miles north of Mow-chow he heard that the giant pandar were plentiful high up in the hills, one day's march to the east, and he thought this was probably true as he passed the bamboo which they eat. But now he could not spare the time to hunt them and had to proceed on his way toward Lan-chow-fu.

The villages were now generally walled, for the Tibetans had invaded the district in 1912, captured Sung-pan, and destroyed most of the villages southward towards Mow-chow. Many of the ruined houses were still to be seen, but many new houses were being built all along the road.