

Chinese. A few were Mosu. He said the tendency in these parts was for the Chinese to become Tibetanised. When the old mission had been burnt two French priests were decapitated. Forest, the botanist, after eight days' wanderings in the mountains among the Lisu, escaped to Hsiao-wei-si.

One of Pereira's muleteers died during the night of malignant malaria. Père Ouvrard said that this disease was very prevalent in these parts.

Regarding burial Père Ouvrard said that the Tibetans usually bury the corpse temporarily, and when decomposed dig it up, burn the bones in a vase and bury them again. The poorer either take the corpse on to the hills to be devoured by wild animals or else dump it in the Mekong. If it sticks on the rocks they push it off again lest the Christians would take it up for re-burial.

The rainfall in normal years occurs in July, August and September. But in the present year there had been very little rain, and the maize crop, on which the people rely, had failed, and there would in consequence be a famine from here to Hsiao-wei-si, about 70 miles farther south, and the people would either have to go west to the Salween, where the harvest was good, or else depend upon buck-wheat.

Slaves are kept by the Tibetans and Mosu of these parts, but they are well treated. There are no Lisu north of Tze-ku, but the Mosu extend nearly to Yakalo, where they are mixed up in separate villages with the Tibetans. The Mosu are born soldiers. Two or three hundred years ago, when they were a powerful independent race,