

[Baber writes (p. 159): "In Western Yünnan the betel-nut is chewed with prepared lime, colouring the teeth red, and causing a profuse expectoration. We first met with the practice near Tali-fu.

"Is it not possible that the red colour imparted to the teeth by the practice of chewing betel with lime may go some way to account for the ancient name of this region, 'Zar-dandan,' 'Chin-Ch'ih,' or 'Golden-Teeth'? Betel-chewing is, of course, common all over China; but the use of lime is almost unknown and the teeth are not necessarily discoloured.

"In the neighbourhood of Tali, one comes suddenly upon a lime-chewing people, and is at once struck with the strange red hue of their teeth and gums. That some of the natives used formerly to cover their teeth with plates of gold (from which practice, mentioned by Marco Polo, and confirmed elsewhere, the name is generally derived) can scarcely be considered a myth; but the peculiarity remarked by ourselves would have been equally noticeable by the early Chinese invaders, and seems not altogether unworthy of consideration. It is interesting to find the name 'Chin-Ch'ih' still in use.

"When Tu Wên-hsiu sent his 'Panthay' mission to England with tributary boxes of rock from the Tali Mountains, he described himself in his letter 'as a humble native of the golden-teeth country.'"—H. C.]

*Vochan* seems undoubtedly to be, as Martini pointed out, the city called by the Chinese YUNG-CH'ANG-FU. Some of the old printed editions read *Unciam*, i.e. Uncham or Unchan, and it is probable that either this or *Vöcian*, i.e. VONCHAN, was the true reading, coming very close to the proper name, which is WUNCHEN. (See *J. A. S. B.* VI. 547.) [In an itinerary from Ava to Peking, we read on the 10th September, 1833: "Slept at the city Wun-tsheng (Chinese Yongtchang fú and Burmese *Wun-zen*)." (*Chin. Rep.* IX. p. 474):—Mr. F. W. K. Müller in a study on the Pa-yi language from a Chinese manuscript entitled *Hwa-i-yi-yü* found by Dr. F. Hirth in China, and belonging now to the Berlin Royal Library, says the proper orthography of the word is *Wan-chang* in Pa-yi. (*T'oung Pao*, III. p. 20.) This helps to find the origin of the name *Vochan*.—H. C.] This city has been a Chinese one for several centuries, and previous to the late Mahomedan revolt its population was almost exclusively Chinese, with only a small mixture of Shans. It is now noted for the remarkable beauty and fairness of the women. But it is mentioned by Chinese authors as having been in the Middle Ages the capital of the Gold-Teeth. These people, according to Martini, dwelt chiefly to the north of the city. They used to go to worship a huge stone, 100 feet high, at Nan-ngan, and cover it annually with gold-leaf. Some additional particulars about the Kin-Chi, in the time of the Mongols, will be found in Pauthier's notes (p. 398).

[In 1274, the Burmese attacked Yung ch'ang, whose inhabitants were known under the name of *Kin-Chi* (Golden-Teeth). (*E. Rocher, Princes du Yun-nan*, p. 71.) From the Annals of Momein, translated by Mr. E. H. Parker (*China Review*, XX. p. 345), we learn that: "In the year 1271, the General of Ta-li was sent on a mission to procure the submission of the Burmese, and managed to bring a Burmese envoy named Kiai-poh back with him. Four years later Fu A-pih, Chief of the Golden-Teeth, was utilised as a guide, which so angered the Burmese that they detained Fu A-pih and attacked Golden-Teeth: but he managed to bribe himself free. A-ho, Governor of the Golden-Teeth, was now sent as a spy, which caused the Burmese to advance to the attack once more, but they were driven back by Twan Sin-cha-jih. These events led to the Burmese war," which lasted till 1301.

According to the *Hwang-tsing Chi-kung t'u* (quoted by Devéria, *Front.* p. 130), the *Pei-jen* were *Kin-chi*, of Pa-y race, and were surnamed *Min-kia-tzū*; the *Min-kia*, according to F. Garnier, say that they come from Nan-king, but this is certainly an error for the *Pei-jen*. From another Chinese work, Devéria (p. 169) gives this information: The Piao are the *Kin-Chi*; they submitted to the Mongols in the 13th century; they are descended from the people of Chu-po or Piao Kwo (Kingdom of Piao), ancient Pegu; P'u-p'iao, in a little valley between the Mekong and the