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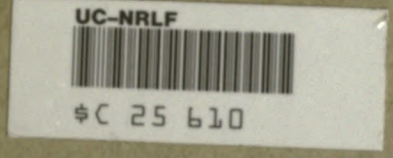

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OPIUM:

HISTORICAL NOTE,

OR

THE POPPY IN CHINA.

PUBLISHED BY ORDER OF

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INTRODUCTION.

THIS Historical Note on Opium in China, which has been prepared by Dr. EDKINS, of the Chinese Customs Service, is published by order of the Inspector General of Customs.

E. McKEAN,

Statistical Secretary.

INSPECTORATE GENERAL OF CUSTOMS,
STATISTICAL DEPARTMENT,
SHANGHAI, *May* 1889.

With Compts of
S. H. Holladay

OPIUM: HISTORICAL NOTE,

OR

THE POPPY IN CHINA.

1°.

The Poppy among the Greeks and Romans.

THAT the Poppy was cultivated very early in Italy is clear from a passage in CORNELIUS NEPOS, who, in his account of TARQUIN, mentions it in a way to show that in the time of the last of the Roman Kings it was commonly sown in gardens. TARQUIN'S son was in a city of Etruria, devising means to betray it to his father without himself losing the confidence of the people, who believed father and son to be in a state of hopeless alienation, he having come to their city with wounds on his body, which he said had been inflicted by his father as a punishment. He sent a messenger to his father for advice. The father* took the envoy into his garden and struck down all the tallest Poppies. SEXTUS TARQUINIUS knew what this meant, and by procuring the death or removal from the city of all the chief inhabitants, succeeded in persuading the remainder to submit to his father's rule.

The Poppy is also alluded to in HOMER as a garden flower. He describes an arrow aimed at HECTOR as missing him, but striking in the chest another son of PRIAM. He proceeds, "Just as a Poppy in a garden hangs on one side, its head laden with fruit and with the dew of spring, so he bent on one side his head, made heavy by his helmet."† The first mention of Poppy juice is by HIPPOCRATES, who

* Huic nuntio, quia, credo, dubiæ fidei videbatur, nihil voce responsum est. Rex, velut deliberabundus, in hortum ædium transit, sequente nuntio filii: ibi, inambulans tacitus, summa papaverum capita dicitur baculo decussisse.—LIVY, i, 54.

† *μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἤτ' ἐνὶ κήπῳ,*
καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν·
ὡς ἐτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν.—*Iliad*, viii, 306–8.

calls it ὀπὸς μήκωνος. From ὀπός, "juice," was formed ὄπιον in Greek, and *Opium* in Latin. Μήκων is the Greek name of the Poppy. HIPPOCRATES lived in the fifth century before Christ. He was famous as the founder of Greek medical literature, and to him certainly the virtues of the Poppy were known.

In VIRGIL we find the Poppy described as pervaded by lethean sleep ("Lethæo perfusa papavera somno."—*Georg.*, i, 78), and he sometimes speaks of the "lethean Poppy" or the "sleep-giving Poppy" ("soporiferumque papaver."—*Æneid*, iv, 486). He borrowed from Greek mythology, according to which the waters of the river Lethe, which flows through the regions of the dead, cause those who drink of them to forget everything, as is said also to have been the case with the lotus-eaters of HOMER. The Poppy is in VIRGIL connected not only with the mythology of the world of the dead, but with the worship of CERES. This goddess is represented as holding the Poppy in her hands. Conjecture has been busy in attempting to account for this, and it has been supposed that it was because the Poppy grows wild in corn-fields in European countries, or because the seeds of the white Poppy were eaten as food to give an appetite, CERES being thought of by the ancient mind as the bountiful giver of food. To the ancient imagination, however, it would be quite enough to think of the Poppy as the prettiest of the flowers which grow up wild in the midst of wheat, and on this account to dedicate it to the service of the goddess of the wheat-field. When, in the first Christian century, PLINY wrote his *Natural History* (20, 18 (76), 199) and DIOSCORIDES his *Materia Medica*, the word "Opium" was already introduced, and the sleepy effects of it were everywhere known.

2°.

The Poppy among the Arabs.

The Arabians of the Caliphate studied Greek medicine and practised it. Opium became well known among them by its Greek name, which took the form *afyûn*, through the Semitic habit of changing *p* to *f*. In Persia it appeared with the same form *(afyûn)*, interchanged with *abyûn* and *apyûn*, which latter became, as will be seen, the parent of the Chinese name *ya-pien* (阿 扁). Both the Arabs and the Persians had national names for the Poppy: the Arab called it *khash-khash*, and the Persian *kôknâr*. Hence we may gather that the Poppy was anciently

known as a garden flower as far eastward as Persia, while its medical applications were made by the Greeks.*

In the times of the Caliphs the Arabs began to visit China,† especially after the founding of Baghdad, A.D. 763, and became traders in drugs, precious stones, brocades, rose water, and such things. Previous to the T'ANG dynasty the Poppy was apparently unknown to the Chinese botanists and physicians, and when it was brought to them their attention was drawn to the form of the heads which enclosed the seeds, then used in making a soporiferous decoction according to the directions of the Arab doctors; consequently they invented names for it, based on the appearance of the Poppy heads. The seeds looked like millet seeds, if not in colour, at least in shape, and therefore they called the heads *mi-nang* (米囊), "millet bags." The Arabs in China.

The early arrival of Arabs by sea at Canton may be illustrated by the following extract from the *Pan-yü-hsien-chih* (番禺縣志):—"In the T'ANG dynasty, on occasion of the opening of trade with Foreign ships, the Mahommedan King MAHOMET sent his mother's brother from Western countries to China to trade. He built a tomb and monastery, called respectively *Chien-kuang-t'a* (建光塔) and *Huai-shêng-ssŭ* (懷聖寺). Soon after the monastery was completed he died, and was buried in the tomb [still existing outside the North Gate], in accordance with his intention." The Arabs at Canton.

3°.

In the reign of T'ANG MING HUANG, in the first half of the eighth century, an author named CH'ÊN TS'ANG-CH'I (陳藏器), in a work which he calls *A Supplement to the Pên-ts'ao* (本草拾遺), quotes from an earlier writer, SUNG YANG-TZŬ (嵩陽子), a statement that "The Poppy has four petals. It is white and red. Above them is a pale red rim. The seeds are in a bag, which is like one of those arrow-heads which have air-holes to make a sound as the arrow cuts through the air. Within there are seeds like those of millet." First mention of cultivation of the Poppy in China in the eighth century.

* Opium is also mentioned in the Jerusalem *Talmud* (seventh century), Aboda Zarah, ii, 40 (*ophyôn*, אופיון), as being a dangerous medicine.

† China in the early HAN dynasty opened Foreign trade by way of Cochin China. Under the WEI dynasty international trade was established at certain points on the border between North and South China. In the SUNG dynasty, A.D. 971, a Superintendent was appointed at Canton, Hangchow, and Ningpo, to overlook Foreign trade. Earlier than this we read of an officer called *Shih-po-ssŭ* (市舶司), appointed to Canton to superintend Foreign trade, as the title implies. This was in the T'ANG dynasty.

At this time, early in the eighth century, the Arabs had been trading with China for at least a century, for MAHOMET'S death occurred A.D. 632, and that of his uncle not long afterwards. It was easy for the Poppy to be cultivated with the jasmine and the rose everywhere throughout the country. We know, indeed, from the *Nan-fang-ts'ao-mu-chuang* (南方草木狀), a work which dates from the beginning of the fourth century, that the jasmine and the henna, plants which must have come with the Arabian commerce, were already in China when that book was written. But the first distinct mention of the Poppy is in the work of CH'ÊN TS'ANG-CH'I.

Second mention.

In the work on trees, called *Chung-shu-shu* (種樹書), written by KUO T'O-T'O (郭橐駝), it is said that "The Poppy, *ying-su* (鶯粟), if sown on the 9th of the 9th month or on the 15th of the 8th month, the flowers will be large and the heads full of seeds." This passage occurs in the *T'u-shu-chi-ch'êng* (圖書集成).* The author's biography was written by LIU TSUNG-YÜAN (柳宗元), and we therefore know that he was living in the latter part of the eighth century. He resided near the capital, in Shensi. From this it must be concluded that the Poppy was then cultivated in the neighbourhood of what is now Si-an-fu (provincial capital of Shensi).

Early poem on the Poppy.

The poet YUNG T'AO (雍陶), a native of Ch'êng-tu-fu, in Szechwan, in the closing years of the T'ANG dynasty, wrote a poem, entitled *A Poem on leaving a winding Valley and approaching my Western Home.* It says, "Passing the dangerous staircase I issued from the winding defile of the Pao Valley. After travelling across all the intervening plains and rivers I am now near my home. The sadness of the traveller in his journey of 10,000 *li* is to-day dissipated. Before my horse I see the *mi-nang* flower." This short poem shows that at the time when it was written the Poppy was cultivated near Ch'êng-tu-fu.

4°.

The two Arab travellers.

From about 756 to 960, a space of two centuries, little is said in Chinese books of the Arabs; yet at that time two Mahommedan travellers came to China and wrote accounts of what they saw and heard. Recently their works have been

* Kindly lent from the Russian Legation Library, Peking.

translated into European languages. This shows that the Arabs did not cease during this interval to visit China. Information in regard to the medical qualities of the Poppy would be originally furnished to the Chinese by the Arabs; it is on this account that in the *Pên-ts'ao* of the K'AI PAO period (A.D. 968 to 976) the Poppy is introduced as a healing plant.

5°.

The Poppy enters the Chinese *Pharmacopœia.*

In the year 973 the Emperor SUNG T'AI-TSU gave an order that LIU HAN (劉翰) and a Taoist, MA CHIH (馬志), with others, nine in all, should prepare the medical work known as *K'ai-pao-pên-ts'ao* (開寶本草). In this the Poppy is called *ying-tzŭ-su* (罌子粟), and it is stated that "Its seeds have healing powers. When men have been taking the stone* that confers immortality, feel it powerfully operating, and cannot eat with appetite, they may be benefited by mixing these seeds with bamboo juice boiled into gruel and taking this."

The name *ying-su* here used, and previously by the earliest T'ANG dynasty authors on this point, means "jar millet," from the resemblance of the Poppy head to the kind of jar which the Chinese call *ying.*

Poem of SU TUNG-P'O.

Among the poets of this period were two brothers named SU; one was the celebrated SU TUNG-P'O (蘇東坡). In a poem of his occurs the following passage:— "The Taoist advises you strongly to partake of the drink called *chi-su-shui* (鷄蘇水). The boy may prepare for you the broth of the *ying-su.*"

Poem of SU CHÊ.

The brother, named SU CHÊ (蘇轍), wrote a poem which he called *A Poem on the Cultivation of the Medical Plant "Ying-su," or Poppy:*—

"I built a house on the west of the city. The ground in the centre was laid out in rectangular divisions. Where the windows and doors left a space, firs and bamboos helped to fill up the vacancy. The thorny bushes were pulled up, and a garden made to grow good vegetables and other plants. The gardener came to me to say, 'The *ying-su* (Poppy) is a good plant to have.' It is called *ying* because, though small, it is shaped like a *ying* (jar); it is called *su* because the seeds are

* This statement shows that at that time there prevailed an extensive use of mercury, taken under the idea that it would prolong life, and that the effects were found to be very injurious.

small and look like *su* (millet). It is sown with wheat and ripens with panicled millet—*chi* (穄), *Panicum miliaceum;* when growing it may be eaten like the vegetables of spring. Its seeds are like autumn millet. When ground they yield a sap like cows' milk; when boiled they become a drink fit for BUDDHA. Old men whose powers have decayed, who have little appetite, who when they eat meat cannot digest it, and when they eat vegetables cannot distinguish their flavour, should take this drink. Use a willow mallet and a stone basin to beat it. Boil it in water that has been sweetened with honey. It does good to the mouth and to the throat. It restores tranquillity to the lungs and nourishes the stomach. For three years the door has been closed, and I have gone nowhere and come back from nowhere. I see here the Hermit of the Shade (a Taoist priest) and the long-robed Buddhist priest; when they sit opposite I forget to' speak. Then I have but to drink a cup of this Poppy-seed decoction. I laugh, I am happy, I have come to Ying-ch'uan, and am wandering on the banks of its river. I seem to be climbing the slopes of the Lu Mountain in the far west."

Notes on the poem.

There is a small river in the province of Anhwei which is called Ying-shui. The city mentioned was on the banks of that river, which is famous in history. The mountain called Lu-shan is in Western China, on the north of the celebrated O-mei-shan. The poet went to live at Ying-ch'uan when he was old. As a boy he had lived with his brother near the Lu Mountain.

6°.

Materia Medica of the eleventh century by SU SUNG.

The Emperor JÊN TSUNG, of the SUNG dynasty, about the year 1057, ordered the compilation by SU SUNG (蘇頌) and others of the work known as *T'u-ching-pên-ts'ao* (圖經本草). The magistrates of all cities were ordered to supply information on all medical plants in their vicinity, according to the method before employed in preparing the previous work, called *Ying-kung T'ang Pên-ts'ao* (英公唐本草), made in pursuance of an order given by the Emperor KAO TSUNG, in the T'ANG dynasty, to the Prince named YING KUO-KUNG (英國公). In this work it is said by SU SUNG that "The Poppy is found everywhere. Many persons cultivate it as an ornamental flower. There are two kinds, one with red flowers and another

Cultivation of the Poppy mentioned.

with white. It has an odour not very agreeable. The fruit is like a flower vase, and contains very small seeds. Gardeners manure the land for the Poppy every other year. The seeds are sown in the 9th month. In the spring they are, if thus manured, seen growing with great vigour; otherwise they will not thrive, and if they grow at all they are weak and slender. When the capsules have become dry and yellow, they may be plucked."

Medical use of Poppy seeds.

He also says that "In cases of nausea and vomiting a drink made from Poppy seeds in the following manner will be found serviceable. Three-tenths of a pint of the seeds of the white Poppy, three-tenths of an ounce of powdered ginseng, with a piece 5 inches in length of the tuber of the Chinese yam, are to be cut and ground fine. Boil it, adding $2\frac{3}{10}$ pints of water. Take of this six-tenths of a pint, and add to it a little syrup of raw ginger with fine salt. It should be mixed well and distributed into doses, which may be taken early or late, and no harm will follow from taking other kinds of medicine at the same time."

The biography of this writer in the *History of the Sung Dynasty* says of him that he was a man of large mind, who would not take part in quarrels. He held to the rules of politeness and the laws of the State. Though high in station he lived like a poor man. From the invention of writing downwards, whatever there was to read and to learn in classics, histories, and the works of various authors, together with diviners' books, the 12 musical tubes, astronomy, astrology, mathematics, and medical botany, there was nothing with which he was not familiar.

The white variety of *Papaver somniferum*.

In regard to what kind of Poppy is meant by Su Sung, writing in the eleventh century, it may be well to refer here to the statement made by the German traveller Kæmpfer, who towards the end of the seventeenth century was attached as physician to the Embassy sent to Persia by the King of Sweden. He says that the Poppy from which Opium was then manufactured in that country was the white Poppy. It becomes plain, then, that in the time of Su Sung, though the name of Opium had not yet appeared in books, yet the plant that was able to produce it was commonly known. The celebrated English botanist Lindley says that the Poppies from which Opium is made are those with red and those with white flowers.

7°.

Twelfth century use of seeds to counteract the effects of mercury.

At the beginning of the twelfth century, in the reign of HUI TSUNG, one of the Court physicians, named K'OU TSUNG-SHIH (寇宗奭), compiled a work called *Pên-ts'ao-yen-i* (本草衍義). In it he says that the flowers of the Poppy are in some kinds extremely abundant in their leaves, and that the number of seeds in the heads is beyond computation. "They are in size like those of the *t'ing-li* (葶藶),* and white in colour. The seeds are cooling in their nature; if taken in good quantity they are beneficial for such affections as diarrhœa, and act favourably on the bladder. Those who have been taking cinnabar, if they have them ground and boiled with water, adding honey, and prepared in the form of broth, will find them beneficial in a high degree."

First use of capsules in twelfth century.

In the botanical section of the *T'u-shu-chi-ch'êng* the following extract is found, taken from the work *Shan-chia-ch'ing-kung* (山家清供), by a SUNG dynasty medical writer named LIN HUNG (林洪), who, from his language implying the use of the capsules of the Poppy with the seeds, we must suppose to have belonged to the SOUTHERN SUNG. He is speaking of what he calls Poppy-milk fish, by which is meant the juice hardened into cakes and taking the shape of fish. "Take Poppy heads, wash them well, and grind out their juice. First place some meal in a jar, covering the bottom. By means of a gauze bag filter the Poppy milk upon it, removing the portion that floats above and allowing the thicker part to remain. Place it in an iron pan and let it boil for a little. Sprinkle rapidly some weak vinegar on it, and take it up from the pan into the bag and press it into a cake. It should then be placed in such a covered pan as is used for steaming macaroni and the like, and there be well steamed. It is then to be sprinkled with a solution of red leaven, steamed again for a short time, taken out, and made up in cakes shaped like fish."

Another poem on the Poppy.

A poem of HSIEH K'O (謝蕆), written in the SUNG dynasty, is found in the work known as *Kuang-ch'ün-fang-p'u* (廣羣芳譜). "There seem to be tiny spots

* This plant is stated by WILLIAMS to be cruciferous, and like the mustard in shape and leaves. *See* the drawing in the *Pên-ts'ao*, which says it is used as a light aperient.

of ointment of lead on the tips of the flowers. It is as if they told me that the spring is advancing, but the snow is not yet melted. I see a thousand Poppy heads full of black seeds. The east wind will blow and they will be like millet of the best size and quality." The comparison with snow indicates the colour of the Poppies.

Use of capsules in dysentery shown by extracts from three authors.

YANG SHIH-YING (楊士瀛), a native of Fuhkien when the SUNG dynasty was closing, says in a medical work, while speaking of the use of the Poppy capsule in medicine, in cases of dysentery, "This is thought little of by most, but when dysentery is of long continuance, without gatherings of matter locally and pain resulting, and it is right to use astringents, if this remedy were not at hand how could use be made of this mode of treatment? But there ought to be other drugs accompanying it, to modify the effect."

Another SUNG dynasty writer on medicine, named WANG CH'IU (王璆), in a work to which he gave the name *Pai-i-hsüan-fang* (百一選方), writes that Poppy seeds and capsules may with advantage be used together for both kinds of dysentery. The seeds are prepared in a pan over the fire. The capsules are roasted on a gridiron. After being pulverised they are made up into pills, with honey, of the size of *wu-tung* seeds *(Eleococca verrucosa)*. 30 pills are taken at a time, with rice gruel. These pills have been tried and found most efficient.

Another SUNG dynasty author, WANG SHIH (王碩), in his work *I-chien-fang* (易簡方), says, "The effect of the Poppy capsule in curing dysentery is nothing less than magical. But in its nature it is extremely astringent, and easily causes vomiting and difficulty in digesting food; consequently, patients are afraid of it and do not venture to take it. Yet if it be prepared over the fire with a little vinegar, and black plums be added on account of their acid qualities, its use will be found satisfactory.

"If the four drugs known as the four noble medicines, viz., *tang-shên* (a coarse ginseng grown in China), *pai-shu* (*Atractylodes alba*, a medicinal plant like an artichoke), China-root, and liquorice, be mixed in due proportion and taken with it, there will be still less tendency to check digestion and prevent the food from proceeding on its way. The results will be most excellent."

8°.

Use of capsules probably derived from the West, but this is still not proved.

Li Shih-chên (李時珍), in the *Pên-ts'ao-kang-mu* (本草綱目), or Chinese *Materia Medica*, follows a chronological order in his arrangement of passages taken from the works of the medical authors who preceded him. It may be concluded, therefore, that the use of the Poppy capsule in medicine began with the Southern Sung dynasty, that is, in the latter part of the twelfth or in the thirteenth century. Yang Shih-ying published his work A.D. 1265, and Wang Shih is by Li Shih-chên placed later. The latter does not say whence the use of the capsule was derived; it may therefore be supposed that it was introduced from the West, where its healing virtues were known from the most ancient times.

9°.

Use of capsules in North China in twelfth century.

In the work called *Hsüan-ming-fang* (宣明方), by Liu Ho-chien (劉河間), of the Chin (金) dynasty, it is said that for asthmatic cough, with perspiration, in summer and winter of several years' standing, the Poppy capsule may be used. $2\frac{1}{2}$ ounces in weight should be taken. The stem and outer membrane should be removed. Let it simmer in vinegar. Take 1 ounce and mix with half an ounce of black plums; let it be slowly heated and then pulverised. Take for a dose two-tenths of an ounce. Let it be administered in hot water and drunk at bed-time.

Use of capsules in North China in thirteenth century.

Li Kao (李杲), a physician of the same period (born A.D. 1180, died 1252), says the Poppy capsule is efficient as an astringent and in strengthening the system. It operates on the kidneys, and is useful in the cure of disease affecting the bones.

10°.

Use in South China in thirteenth century.

Wei I-lin (危亦林), of the Yüan dynasty, a native of Kiangsi and of the city of Chien-chang, published a book called *Tê-hsiao-fang* (得效方), made up of prescriptions collected by himself and his ancestors for four generations before his time. He says that in cases of obstinate diarrhœa of a chronic nature the Poppy capsule may be used. The stringy parts should be removed, and it should be dipped

in honey and held over the fire. Then pulverise it. As a dose use half an ounce. Take it with honey and hot water. These capsules have the power to strengthen the constitution. The effect is immediate.

In the YÜAN dynasty the next name is that of CHU CHÊN-HÊNG (朱震亨).* He says that "The Poppy capsule is used extensively for cough at the present time in the case of those who are weak and consumptive. It is employed to take away the cough. It is used also for diarrhœa and dysentery accompanied with local inflammation. Though its effects are quick, great care must be taken in using it, because it kills like a knife." He also says, "Many persons to cure cough employ the Poppy capsule, and it may be used without fear, but in the first place the root of the disease must be removed, while this should be reserved as a restorative method to complete the cure. In treating dysentery the same is true. Unnatural symptoms have to be expelled and lumps removed. It would not be right to employ at once such medicines as the capsule and *lung-ku* (dragon's bones, certain fossil bones of existing and of extinct animals) in order to check abruptly the action of the stomach and intestines, for the unnatural state of things would reappear with increased severity. Other modifications of an unhealthy kind would supervene, and disease would spread without limit." The expression "it kills like a knife" may be taken as proof that the capsule of which the author is speaking is that of the Opium Poppy.

The capsule "kills like a knife."

That a red tint was common in the Poppies of that time may be concluded from the following couplet in a poem of FÊNG TZŬ-CHÊN (馮子振), in the YÜAN dynasty:—"They carry in their hair Poppies which are in colour like the red clouds after rain and asters resembling the hoar frost."

11°.

The first name that we meet with in the MING dynasty is that of a brother of the Emperor CH'ÊNG TSU (YUNG LO). He was called CHOU-TING WANG (周定王). He says in the *P'u-chi-fang* (普濟方) section of *Chiu-huang-pên-ts'ao* (救荒本草), a medical work, "The Poppy capsule prepared in vinegar is to be

Use of capsules in fourteenth century.

* *See* for particulars BRETSCHNEIDER'S *Botanicon Sinicum*, page 49. He lived in the second half of the fourteenth century. His biography is found in the *Yüan-shih* (元史).

used for dysentery and bloody evacuations. 1 ounce with half an ounce of orange peel *(ch'ên-p'i)* should be reduced to powder. For a dose take three-tenths of an ounce with black prunes and hot water."

In the MING dynasty, which lasted through the fifteenth, sixteenth, and part of the seventeenth centuries, the trade of China by sea with India, Arabia, and the islands of the Eastern Archipelago greatly increased; at that time the Chinese ships, being provided with the mariner's compass,* ventured a little further from land than before, and the extension of the Mongol Empire to Persia had helped to spread intercourse by sea between China and that country. CHÊNG HO (鄭和), who was sent on a diplomatic mission to all important seaports from Canton to Aden, succeeded so well on his first voyage that he was repeatedly despatched afterwards, and brought back a fairly minute account of the places he visited. He was in diplomatic communication with the chief persons in authority in Aden and some other Arabian ports, in Hormuz on the Persian Gulf, in several cities of India, such as Goa, Cochin, Quilon, and Calicut, as well as other centres of trade nearer home. Can we wonder that all the principal exports in those countries became known to the merchants of Canton and Amoy? They were then probably, next to the Arabs, the chief traders in the Indian seas. When the Portuguese appeared unexpectedly at Cochin in 1498, they commenced at once a career of conquest, and quickly made themselves masters of Aden, Hormuz, Goa, Cochin, Calicut, Malacca, and many other cities. With military prestige they joined great activity in commerce, and became the chief merchants in the East. At this time, as we learn from BARBOSA, Opium was among the articles brought to Malacca by Arabs and Gentile merchants, to exchange for the cargoes of Chinese junks. He also states that Opium was taken from Arabia to Calicut, and from Cambay to the same place, the Arabian being one-third higher in price than the Cambay. The Opium exported from this seaport may be assumed to have been manufactured in Malwa, which lies quite near it.

The Arabs, then, had already begun to grow Opium in India in the sixteenth century. In addition to this, we are also told that from places on the Coromandel

* The floating compass is mentioned by HSÜ CHING (徐兢), ambassador to Corea, as having been in use on board of his ship in his voyage from Ningpo to Corea in the year A.D. 1122.

coast Opium was exported to Siam and Pegu. Here we also find clear indications of the activity of Arab traders in extending the cultivation of the Poppy in India. The Chinese also at this time imported Opium themselves, to be used medically. It is important to note this for the proper understanding of the history of Opium in China.

12°.

First mention of Opium extract was in fifteenth century.

Arabian method of obtaining Opium.

WANG HSI (王璽), an author who died in A.D. 1488, published a work which he named *I-lin-chi-yao* (醫林集要). In it he says that "Opium is produced in Arabia from a Poppy with a red flower. Water should not be allowed to go over its head. After the flower has faded in the 7th or 8th month the capsule, while still fresh, is pricked for the juice."

WANG HSI'S directions for use of Opium.

He also says, "In chronic dysentery use Opium of the size of a small bean, and administer it with warm water before the patient takes food (as in the early morning), when the stomach is free. Take one dose a day, and avoid onions, garlic, and soups of all kinds. If thirsty drink water with honey in it."

WANG HSI'S directions for procuring Opium from the Poppy.

He also says, "Opium may be used to cure obstinate dysentery of long continuance. When the flower of the Poppy has fallen and the head is developed, after waiting four or five days take a large pricking instrument and prick from 10 to 20 holes in the fresh capsule. Next day, in the morning, when the sap exudes, use a bamboo knife for the purpose of scraping it into an earthenware vessel. Let it dry in a shady place. On each occasion of using it take a piece of the size of a small bean, and let it be administered on an empty stomach and mixed with warm water. Let the patient avoid onions, garlic, and all soups. If he be hot and thirsty let him drink water with honey in it."

WANG HSI'S knowledge, how acquired.

This author, it will be observed, died 10 years before VASCO DE GAMA arrived in India. His biography, in the *History of the Ming Dynasty*, shows that he was in official charge of the province of Kansuh for more than 20 years. His duties included the care of the Mahommedan population of Hami, Turfan, and other western cities. He must have known well the productions, the medical practice, and the customs of the Mahommedan countries; hence his minute acquaintance with Opium.

Fullest details, where found.

In the first of the three preceding paragraphs the *Pên-ts'ao* account of WANG's remedy against diarrhœa has been followed; in the paragraph which comes after it the fuller statement found in the Corean work *Tung-i-pao-chien* (東醫寶鑑) has been given. It seemed better to insert both in this list of passages, because they bear on the point of the manufacture of Opium by the Chinese in their own country in the fifteenth century, of which there can remain little doubt if the extract from the *Tung-i-pao-chien* be fairly considered. The author first mentions the disease and then details the mode in which the medicine which is to cure it may be obtained.

Both accounts are professedly taken from WANG HSI's book. In the absence of the book itself it cannot be decided which is the more correct. Probability is in favour of the last, because it is fuller than the other.

13°.

Mode of preparing Opium in the sixteenth century.

In the MING dynasty, in the middle of the sixteenth century, we find an author, LI T'ING (李挺),* in his work *I-hsiao-ju-mên* (醫學入門), saying Opium or *a-fu-yung* (阿芙蓉) is made in the following manner:—Before the head opens the Poppy is approached with a bamboo needle and the capsule pierced in 10 or 15 places, from which sap comes out. The next morning a bamboo knife is used to scrape the sap into a vessel of earthenware. When a good quantity has been collected it is sealed up with paper and placed in the sun for a fortnight, and then the Opium is ready. Its influence and effects are most powerful, and much must not be used.

Medical use.

He also says, "In cases of dysentery with weakness, and when chronic, with all sorts of dysentery indeed, a good remedy will be found in 4 ounces of *huang-lien (Justicia)* prepared over the fire with *wu-chu-yü (Boymia Rutæcarpa)* which has been separately made to simmer in water beforehand. To these are to be added 1 ounce of putchuck and 1 mace of Opium. This mixture is pulverised and rolled into pills with paste made of ground rice. The pills are to be of the size of green beans. 20 or 30 are to be taken at a time, accompanied by a warm

* He belonged to Chien-an-fu, in Shensi. There was in the SUNG dynasty another LI T'ING, who wrote on divination and the *I-ching* (易經).

draught made with the kernels of lotus seeds which have been stewed in water. The patient is then to go to sleep well covered. The effect is marvellous." (Taken from the *Tung-i-pao-chien.*)

This author lived during the time when Foreign trade was prohibited. He is mentioned in the *History of the Ming Dynasty* as belonging to the CHIA CHING period (1522 to 1567), after which by a new law European vessels were allowed to trade with China. During the first half of that reign the Japanese made frequent raids upon the Chinese coast. This caused deep indignation, and not only they but all Foreigners were forbidden to trade with China. This was in the year 1523. This naturally rendered Foreign medicines scarce and dear, and therefore we are not surprised to find exact directions given by contemporary medical authors as to how Opium might be manufactured from the Poppy, it being then a highly esteemed drug and having been recommended by medical authors for half a century or more.

Prohibition of Foreign trade encouraged Native production.

14°.

The next author to be cited in the MING dynasty is KUNG YÜN-LIN (龔雲林) or KUNG HSIN (龔信). He says in curing white and red dysentery use Opium; putchuck, *huang-lien (Justicia)*, and *pai-shu (Atractylodes)*, each in equal quantity. Pulverise in a mortar and mix into pills with rice, making the pills of the size of a small bean. The old and the young must take half as much as the middle-aged and the strong. Take the mixture with rice water after being without food for some hours. Avoid sour things. Take nothing raw or cold. Take no oil, fat, tea, wine, or flour. The disease will be certainly checked. If thirsty drink a little rice water.

KUNG YÜN-LIN's prescription.

Another method is to take from the bud of the Poppy flower before it has opened the two green leaves which enclose it and drop off when the flower opens. Pulverise them and take one-tenth of an ounce with rice water. The effect will be marvellous. According as the diarrhœa is of the red or white kind, use the bracts of the red or white Poppy.

Medical use of Poppy bracts of red and white varieties of *Papaver somniferum.*

This use of the bracts which envelop the Poppy flower is peculiar to this author. He was a native of Kiangsi and belonged to the Medical Board in Peking.

Golden elixir pill.

He also made a pill celebrated for its healing power and called the golden elixir. It was thought to be able to cure 24 different diseases, which are detailed in the *Pên-ts'ao* of LI SHIH-CHÊN, with a statement of the decoction to be taken with the pill in each case. In this pill, *I-li-chin-tan* (一粒金丹),* Opium was used to the extent of one-hundredth of an ounce and mixed with glutinous rice, to be divided into three pills, one being a dose. If ineffectual, another was taken. It was forbidden to take many of these pills. Vinegar was not to be used, for fear of internal rupture of the visceral organs resulting in death.

In KUNG SIN'S work, called *Wan-ping-hui-ch'un* (萬病回春), cited in the *Tung-i-pao-chien*, there is another golden elixir, for pain above or below the diaphragm. $2\frac{1}{2}$ mace of Opium, with 1 mace of asafœtida, half a mace of putchuck and of aloes, and a quarter of a mace of cow bezoar. The three last were first pulverised together. Opium and asafœtida were placed in a cup and made liquid by dropping water upon them and stirring over a fire. The whole was mixed with honey and made into pills of the size of green beans, and gilt. When the body was hot the pills were taken with cold water; when the body was chilled they were taken with boiling water.

The same physician also made purple gold pills with bezoar and other drugs, to help the good effects of Opium. The preceding passages are from LI SHIH-CHÊN and the *Tung-i-pao-chien*.

15°.

Native account of Foreign trade before the prohibition.

In the work *Tung-hsi-yang-k'ao* (東西洋考), an account of countries belonging to the Eastern and Western Seas, it is said "In the SUNG dynasty when merchant vessels went to sea the high officials of the ports from which they sailed went to the seashore to escort them. I have gone up the mountain at the entrance of the bight leading to Ch'üan-chou-fu (Amoy) and seen the inscriptions, with dates, on the rocks which record these things. At that time the regulations were very stringent, as if the matters in hand were of great importance. In the province of Fuhkien, in

* This was also used in Peking, says LI SHIH-CHÊN, as an aphrodisiac and quite extensively, beyond the range of regular medicine.

the SUNG and YÜAN dynasties, Superintendents of Foreign Trade were appointed at each port, under the name *Shih-po-ssŭ* (市舶司). At the beginning of the present dynasty (MING) this system remained unaltered, but was afterwards allowed to fall into neglect. In the period from 1465 to 1506 it happened that in the more powerful families connected with commerce there were adventurous persons who went on large ships beyond seas to trade. There were at that time bad men who secretly opened out new paths in which to gain profit, while the officers placed in charge failed to secure, openly at least, in these profitable transactions any share for the Government. At first they succeeded in gradually enriching themselves, but in course of time this sort of trade degenerated into a rivalry as to who should shoot his arrow farthest and into various irregular proceedings." The same work further says that "Along the seashore there is much land which is so full of potash and soda that the farmer can realise no harvests from it. It is only possible to look on the sea as the soil to be worked. This led to various employments connected with the sea. The rich collected a revenue from imported goods, and safely brought back with them the sheaves which they reaped in the harvest of the waters. The poor also laboured for a wage, and stretched out the hand to seize the pint measure of rice which they needed to support them in their toil. But the day of rigorous prohibition arrived. These people could not, as before, gain a living through the arrival of merchant ships. They were strong and hearty. They would not fold their hands and sit down inactive in poverty and want. Troubles consequently occurred in succession, resulting in disturbances of the public peace. Men of this class hid themselves in places beyond the local jurisdiction, and having rudely impinged on the law's net they dared not return to be apprehended. In addition to this they conducted barbarians from a distance on various occasions into the places to which they belonged."

Bad effects of prohibition.

The author proceeds to say that when the prohibition was withdrawn from Foreign commerce and revenue collected from goods and merchant vessels, the Government gained in revenue and the people in tranquillity. In particular the local military expenditure was supplied to a fixed extent each year from this source. He then remarks, "The duties levied were of three kinds, according to the rules then in force:

Good effects of permission to trade.

Duties levied.

there was the water duty, the land duty, and the supplementary duty. The water duty was tonnage, and was levied on the representative of the ship. The land duty was duty on goods, fixed *ad valorem*, and levied, according to the quantity of goods, on the merchant doing business on shore. In respect to this, from fear of smuggling, it was the rule that the supercargo *(ch'uan-shang)* should not deliver goods until the presentation of a memorandum addressed to the merchant on shore who was the buyer of goods, stating the amount of duty for the goods mentioned, and directing him to go to the vessel and pay the duties there; after this the goods might be removed. As to the supplementary duties, they were levied in case of an error in the declared measurement of the vessel in feet, to be added to (or subtracted from) the tonnage."

Tariff of A.D. 1589. Further, in the year 1589 a tariff was issued, stating the duties to be levied on each kind of goods and approved by the military commandant. In this tariff myrrh, gum olibanum, and asafœtida, with other articles, are entered at a fixed rate of $3\frac{1}{5}$ mace per cwt. for myrrh, and 2 mace per cwt. for the other two. Opium is Tariff of A.D. 1615. rated at 2 mace of silver for 10 catties, or 2 ounces per cwt. In the year 1615 a new tariff was issued, in which Opium appears rated at $1\frac{73}{100}$ mace for each 10 catties.

16°.

Li Shih-chên's *Materia Medica.* Li Shih-chên, author of the *Pên-ts'ao-kang-mu*, finished that work A.D. 1578. After saying that the Poppy is called *yü-mi* (御 米) because it is a grain *(mi)* which can be used in making presents, and *hsiang-ku* (象 穀) because it resembles millet *(ku)*, he adds that it is sown in autumn, and in winter is above ground in the form of tender stalks which may be used as food and constitute an excellent vegetable, the leaves being like lettuce. In the 3rd or 4th month the flowering part of the plant is well advanced and protected by bracts, which fall off when the flower opens. There are four petals, which, taken together, are as large as a saucer. The capsule is in the centre of the flower, folded in stamens. The flower falls on the third day after opening, leaving the capsule at the top of the stem. It is 1 or 2 inches in length, and in size like the *ma-tou-ling* (a drug, capsule of the bladder tree). It has a lid and a short stalk. In shape it is much like a wine jar. In

it there are many white grains, which can be used for making a sort of porridge for taking with ordinary food. If the seeds are ground with water, and mixed with green beans first ground so as to make a jelly, it will be found excellent. Oil also can be made from the seeds. As to the capsules, they are much used in medicine, but are not mentioned in the old *Pharmacopœia*. From this it may be concluded that in ancient times the capsules were not used.

The author refers here to the NORTHERN SUNG dynasty, A.D. 960 to 1126, when the Poppy first appeared in the *Pharmacopœia*.

He proceeds, "In Kiangsu the double Poppy is called *li-ch'un-hua* (麗春花), flower of the bright spring. This is said by some to be a variety of the *ying-su-hua* (罌粟花); but this is a mistake. Its flower changes perpetually. It may be white, or red, purple, pink, or apricot yellow, or it may be half red or half purple and half white, and is very beautiful, and this is the reason that it is called the *li-ch'un*. It is also known as the Moutan pæony's rival and the flower of the embroidered coverlid." He also says of the seeds of the Poppy that they cure diarrhœa and relieve feverish symptoms, and of the capsules that for medicinal purposes they should be well washed and softened in water. "The stalk and outer skin should be removed and also the stringy fibres within. Let them be dried in a dark place and cut very small. They are then to be well mixed with rice vinegar and placed over the fire to simmer, after which they are fit for use as a drug. They may also be prepared with honey instead of vinegar. In taste and nature the capsules thus prepared are sour, astringent, and slightly cooling, without being poisonous. With vinegar, black prunes, or orange peel they are most effectual in curing diarrhœa, asthma, rheumatism, or pain in the heart and abdomen."

Proceeding to speak of Opium, he says, "Formerly Opium was not much heard of; recently it has been used by some in medical recipes. It is said to be the juice of the *ying-su-hua* (or Poppy). While the head of this flower is still green, in the afternoon take a large needle and prick the outside skin, taking care not to wound the inner hard shell. It is to be pricked in from three to five places. The next day, when the sap has come out, take a bamboo knife and scrape it into an earthenware cup. Let it be dried in the shade. It being made in this way accounts for the fact

that this article when bought in shops has mixed with it pieces of the skin of the capsule. It is a sour astringent, and can cure, etc. Especially is the elixir *I-li-chin-tan*, made with it, useful for curing a hundred diseases."

17°.

Poppy as a flower.

In the *T'u-shu-chi-ch'êng* we find a passage from a work on flowers by an author named WANG SHIH-MOU (王世懋), who lived at the end of the sixteenth century.* He says, "After the pæony *(shao-yao)* the Poppy is the most beautiful of flowers, and grows most luxuriantly. It changes readily. If care be taken in watering and planting, it becomes very handsome, and assumes a thousand varieties of shape and colour. It even becomes yellow or green. Looked at from a distance it is lovely; when nearer it becomes less attractive. I have heard that the seeds can be used as food, and have a strongly astringent effect."

In the work on flowers published in the time of KANG HSI, under the name *Kuang-ch'ün-fang-p'u*, there is a poem on the Poppy by WU YU-P'EI (吳幼培), of the MING dynasty. "In the court which fronts the hall, a long way down, when the daylight is lengthened, before the terrace are flowers of the genii breathing out abundant fragrance. A vapour encircles them, and there are rain drops upon them, where they put forth their lovely forms. They have a red tint and glossy lustre, and their appearance is beautiful. They are sown in mid-autumn and must wait for the coming year. They open their flowers in early summer and are companions to the declining sun. Another thing to be praised is their seeds, heaped up in large capsules one after the other. Why, then, be content with what is ugly and only gather rice and such-like grain?"

In the *T'u-shu-chi-ch'êng* there is a passage from a work called *Ts'ao-hua-p'u* (草花譜), the book of plants and flowers, which says, "The Poppy has a thousand petals and all the five colours. Its petals are shorter than those of the flower called *yü-mei-jên*, and more graceful. Through the whole garden the spring alighting upon them they seem to fly as they move to the breeze. The seeds are sown in spring."

* He died 1590. *See* Biography 175 in *Ming History.*

18°.

In the work called *Wu-li-hsiao-shih* (物理小識), written at the end of the MING dynasty and the beginning of the present, it is said of the Poppy that it is sown in the middle month of autumn, at noon. After flowering, the seed vessel grows into the shape of a vase. The tiny seeds can be eaten as porridge. Oil is also obtained from them, and the capsules are useful in medicine; they are powerfully astringent. When the capsules are still green, if a needle be used to puncture them in 10 or 15 places, the sap will come out. This should be received into an earthenware cup, which may be covered carefully with paper pasted round the edge. Let the cup be exposed to the sun for 14 days; it is then Opium, ready for use as an astringent, and restrains reproduction most powerfully.

Another account of the mode of obtaining Opium from the Poppy.

19°.

Carefully weighing what is said in the passages preceding, it appears plain that from the latter part of the fifteenth century the manufacture of Native Opium has existed in China, and it is not only in recent years that there has been both Native and Foreign Opium in this country. Let the reader examine the various accounts of the manipulation by four different authors. WANG HSI'S book cannot now be procured, but judging by what is quoted from him in LI SHIH-CHÊN'S work, he meant to describe the method of Poppy culture in Arabia, and spoke particularly of a kind which yielded the Opium sap in the 7th and 8th months or later. When, however, he speaks, as in the passage translated from the *Tung-i-pao-chien*, of obstinate diarrhœa needing Opium to cure it, and advises the physician to make Opium direct from the Poppy in a way which he describes, he must be speaking of a Chinese made article. LI T'ING'S account differs in too many points from that of WANG HSI to be regarded as a second-hand statement based exclusively upon it. If so, then LI T'ING is a third and independent witness on this subject, the fourth being the author of the work *Wu-li-hsiao-shih*.

Résumé.

20°.

Opium in Java in 1629.

Early in the seventeenth century a Dutch physician named JACOBUS BONTIUS went to reside at Batavia, and died there. What he wrote on medicine was afterwards included in the work of GULIELMUS PISO, *De Indiæ utriusque Re naturali et medica Libri XIV* (ELZEVIR, 1658).* The preface of BONTIUS is dated Batavia, 1629. He says that those nations which use Opium seem drowsy, and are dull in commerce and in arms; but unless we had Opium to use in these hot countries, in cases of dysentery, cholera, burning fever, and various bilious affections, we should practise medicine in vain. This was the basis of the ancient medicines, theriac, mithridate, and philonium.

BONTIUS' opinion of Opium.

The poor Indians use the leaves and branches of the Poppy to prepare an inferior sort of Opium, which they obtain by drying in the sun. This they call *pust*, and they themselves are nicknamed *pusti*. The rich, who indulge in the more expensive drug, are known as *afyûni*. The Greeks knew the danger of Opium but not its merits, which are clearly divine, and which they failed sufficiently to explore.

BONTIUS prescribed curcuma, made from Opium and the Indian crocus, *Hsi-tsang-hung-hua* (西藏紅花). This was his refuge in dysentery, cholera, phrenitis, and spasms. He took refuge in Opium as a sacred anchor, he tells us, in desperate cases. He used Poppy seeds and Poppy heads. He says that Opium helps nature to conquer the enemy by inducing sleep, and that he could prepare it so that it should not injure even an infant.

21°.

Opium-smoking arose from tobacco-smoking.

Towards the end of the MING dynasty the practice of taking Opium medically or otherwise by swallowing it was destined to be soon changed for the habit of Opium-smoking. It is requisite, therefore, in proceeding with this record to enter on the subject of tobacco and tobacco-smoking, in order to introduce by easy transition this new step taken by the Chinese in the use of Opium.

* Kindly lent by Dr. E. BRETSCHNEIDER.

22°.

Tobacco-smoking, when introduced.

In the latter years of the MING dynasty tobacco cultivation and tobacco-smoking were introduced into China from the Philippine Islands. Here the Spaniards had settled, and they were in constant communication with America. The tobacco plant crossed the Pacific and flourished in the neighbourhood of Manila. The first place in China where it was planted was at Amoy; it was brought there by Fuhkien sailors trading to Manila. In the work above cited under the name *Wu-li-hsiao-shih*, written about A.D. 1650, we are told that tobacco was brought to China about A.D. 1620, which would be about the same time that King JAMES I's *Counterblast to Tobacco* was being circulated in England as a new publication. Tobacco was called the "smoke plant" or *tampaku*, or *tan-pu-kuei* (擔不歸).

Prohibition of tobacco-smoking.

In the time of the last MING Emperor, who reigned from 1628 to 1644, tobacco-smoking was prohibited, but the habit spread too rapidly to be checked by law. The origin of Opium-smoking is thus accounted for. Various ingredients were in various countries mixed with tobacco to try their effect; among them was Opium. Arsenic was another ingredient, which is still used by the Chinese in what is called "water tobacco."

Manchu prohibition of tobacco-smoking.

The Manchus now took the place of the MING dynasty. There is a historical work called the *Tung-hua-lu* (東華錄), which gives the events of the first century of Manchu rule in the form of a chronicle. In the year 1641 there is in this book an account of an edict which has reference to tobacco. The Emperor asks the princes and high officers, "Why do you not lead the soldiers yourselves in the practice of archery? The elder youths should practise the horn-bow and winged arrow; the younger should be skilled in using the wooden bow and willow-twig arrow. Our dynasty in military exercises makes archery the chief thing. To smoke tobacco is a fault, but not so great a fault as to neglect bow exercise. As to the prohibition of tobacco-smoking, it became impossible to maintain it, because you princes and others smoked privately, though not publicly; but as to the use of the bow, this must not be neglected." The edicts afterwards promulgated against Opium were just as

ineffectual as those against tobacco-smoking; and among the causes of their failure must be included the love of Opium-smoking by many in high positions, favourites and others, whom it would be very difficult to punish.

Spread of tobacco-smoking.

In a work called *Shun-hsiang-chui-pi* (尊鄉贅筆), written 10 or 20 years later than this edict, tobacco-smoking is described as spreading to the city of Soochow and as being quickly adopted by all classes of the people. The author states that this circumstance was much to the detriment of morality; it had previously been a difficult thing to uphold moderation in living, but after this it was far more so. Women as well as men, the inhabitants of villages as well as of large towns, fell into the snare, till the habit became almost universal. This immense popularity of tobacco-smoking was an indication of the readiness of the Chinese nation to adopt the use of narcotics. The same thing which took place in the nineteenth century with Opium-smoking occurred in the seventeenth century with tobacco-smoking. The Confucian mind was shocked, the sense of propriety was wounded; but this did not prevent the rapid spread of both these modes of indulgence in all circles. Prohibitory edicts were issued in vain by Emperors animated by paternal affection for their people. Tobacco was a less evil than they supposed; Opium-smoking was a far greater evil than they feared. In both cases the Emperor was powerless. The Emperor Ch'ÊNG TSUNG, as we ought to call him, but who is better known as TAO KUANG, is much to be respected for his strong moral convictions on the subject of Opium. He made really great efforts to cope with this evil, but it was in vain. The fondness of the people for inhaling a narcotic was too strong for him to overcome. He failed utterly in the attempt to put down Opium-smoking even in the city of Peking. It was as hard to persuade his own people to abandon a bad habit as to conquer England in war.

Opium-smoking in Formosa.

The habit of tobacco-smoking became national, and went on extending itself for a century, till soon after the close of the long reign of KANG HSI the attention of the Government was drawn to Opium-smoking as a new vice in Formosa and at Amoy. It grew up in the same part of the country where tobacco-smoking had been introduced.

23°.

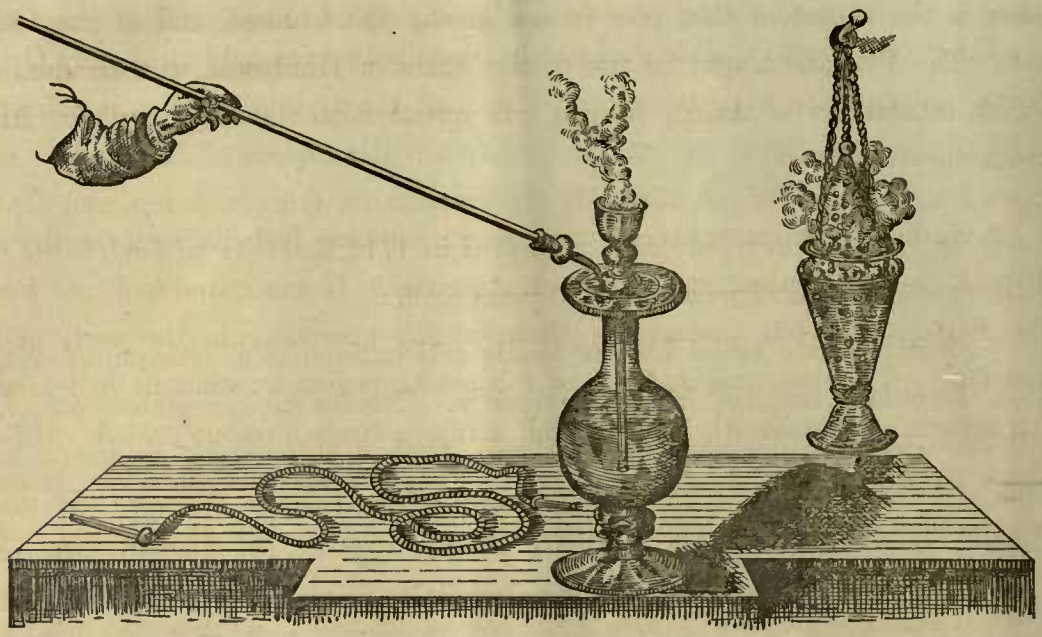
Kæmpfer's *Amœnitates exoticæ.*

One of the most valuable works to be consulted on the subject of early Opium-smoking, its connexion with tobacco-smoking, and the Opium trade as it existed at the end of the seventeenth century, is the *Amœnitates exoticæ* of Kæmpfer. Some passages from this work, recording his observations on tobacco, hemp, and Opium, will now be given. They were first published in 1712, but the original notes from which they were compiled were taken 20 years earlier.

Tobacco: Kæmpfer's account.

"Nicotiana ante sesqui circiter secula toti antiquo orbi, adeoque et Persiæ, cœpit a Lusitanis transvectoribus innotescere. Nomen ubique habet *tabaci*, et pro diverso gentium idiomate *tobak*, *tabacco*, *tombak* et *tembakù*, ab insula hujus nominis Americana, quæ herbæ copiam inventoribus dederat. Plantæ vix nomen innotuerat, quin simul cultura celebrari ubique cœperit, et fumandi usus omne humanum genus stupenda velocitate incantaverit. Plantam, Hyosciami speciem si negamus, ex classe tamen venenatarum nequaquam eximenda fuerit; cum vertigines, anxietates et vomitus, quos fumigata in non adsuetis concitat, malignitatis testes sint luculenti. Experimentis Redianis constat, olei ejus guttulam recenti immissam vulneri, pullos volucrium enecare, hominibus vero inferre periculosa symptomata. Vidi bajulos circa Casanam Tartariæ, qui perforatum cornu bubulum foliis plenum, superpositis carbonibus, paucis haustibus evacuabant; ex quo instar epilepticorum prosternebantur, pituita spumoque diffluentes. Quam vero venenata sint folia, eorum tamen fumus consuetudine homini fit familiaris, ut, non modo non noceat malignitate sua, sed benigniori sale serum ex capitis recessibus eliciat, ac cerebrum hilaritate impleat. Quod ut præstet felicius, Persæ fumum trahunt per machinam, aqua ultra dimidium plenam, quæ fœtidum et cerebro inimicum sulphur imbibens, fumum transmittit ab omni malignitatis acrimonia defæcatum, frigefactum et sincerum. Machina illa, quam قلیان *khaliaan* vel *khaliuun* vocant, ampulla est sesquipedalis altitudinis, vitrea, oblongo donata collo; cujus orificium claudit orbiculus æneus, in sesquipalmarem diametrum expansus, duos in medio permittens tubulos invicem adsolidatos, æneos; unum, cujus inferior pars in ampullam demissa, aquæ immergitur; superior recipit nicotianæ cum impositis carbonibus retinaculum, in-

fundibulo seu buccinæ orificio simile : alterum breviorem, cujus demissa extremitas



[Pipe for smoking tobacco through water.]

aquam non attingit : superior incurvata arundinem excipit longam, qua fumus attrahitur. Tubulorum propago, proxime sub orbiculo, tela xylina arcte circumvoluta est, in eam crassitiem, quæ vitri orificium cum modica colli parte expleat atque claudat arctissime : ita evenit, ut ad suctum non possit nisi ex infundibulo fumus succedere ; qui jucundo strepitu aquam penetrans, primo inane vitri spatium occupat, inde per arundinem ad os sugentis atque ipsos pulmones pertingit ; attractio enim, non bucca aut labiis, ut vulgo solet, sed toto pectore peragitur, quo ipso fumus per pulmones se diffundit. Si acrior herba sit, concisam prius aquæ immergunt exprimuntque, ut a crudiori acrimonia liberetur : quod idem a Sinensibus et Japonibus factitatum vidi. Modum fumandi per machinam a Persis edocti sunt Arabes Hindostani, seu Indi magni Mogolis, et, qui cum religione mores Arabum adoptarunt, nigritæ quidam insulares ; sed his, quod vitra deficiant, pro ampulla servit excavatus cortex cucurbitarum. Turci, Sinenses, Japones, Europæorum more fumum trahunt per fistulam, receptaculo tabaci accensi insertam. Nigritæ gentiles fumum sine instrumento hauriunt, rotatis foliis in turbinem, cujus basin accendunt, apice labris retento et sucto."

Hookah or water pipe.

The Persian pipe for smoking tobacco through water here described by the traveller is the parent of that now in use among the Chinese, and of the Indian hookah. The Persians taught its use to the Arabs of Hindustan, the Hindus, and the black inhabitants of Asiatic islands. It spread with the religion of the Arabs wherever they went.

Summary of KÆMPFER'S account.

According to KÆMPFER'S account, tobacco-smoking had during a century and a half been gradually spreading through all countries. It was introduced into Persia by the Portuguese while prosecuting their trading operations in the ports of the Persian Gulf. The poisonous qualities of tobacco he proves by what he had himself seen of its effects. Fowls die if tobacco oil is injected into a recent wound. He saw at Kasan porters smoking in a peculiar way. They filled a cow's horn with tobacco leaves, placed it over burning coals, and smoked through a hole in the horn; after a few whiffs they fell down in a state of something like foaming epilepsy. Yet, he adds, when smokers are accustomed to the use of tobacco it soothes the brain and promotes cheerfulness.

Object of the water pipe.

The invention of the water pipe was intended to assist in removing the poisonous and unpleasant qualities of tobacco. The smoke on passing through the water is free from sulphurous fumes, moderated in strength, cooled, and purified. Glass vessels were first used, with brass fittings. The Natives of the Eastern Archipelago, not having glass, used the calabash instead.

Cigars.

The author adds that while the Turks, Chinese, and Japanese all smoke with a pipe, like the Europeans, the black Natives of the islands have a way of their own; they roll the tobacco leaves into a twist, which they light at one end and smoke from at the other.

How Opium is made in Persia.

"Alterum atque interni usus *kheif* ex papavere sumitur: quo Indi Persæque hortos et agros conserunt, ut lactescentem succum ex læsis capitibus proliciant. Hunc succum Europa *Opium;* Asia cum Ægypto *afiuun* et *ofiuun* vocat. Persia idem præparatum, ex reverentia, appellat *theriakì*, i.e., Theriacam; nam hæc illis est poetarum illa *galene, hilare* et *eudios*, id est, medicina animo serenitatem, hilaritatem

et tranquillitatem conferens : quo olim tergemino elogio theriacale antidotum Andromachi appellatum legimus. In Perside collectio ejus celebratur per ineuntem æstatem, propinqua maturitati capita decussatim sauciando per superficiem. Culter negotio servit quintuplici acie instructus, qui una sectione quinque infligit vulnera longa parallela. Ex vulnusculis promanans succus postridie scalpro abstergitur, et in vasculum, abdomini præligatum, colligitur. Tum altera capitum facies eodem modo vulneratur, ad liquorem pariter proliciendum. At, hæc collectio, ob capitum impar incrementum et magnitudinem, aliquoties in eodem arvo instituenda est. Solent in plantis nimium ramosis superflua capita prius amputari: sic reliqua magis grandescunt, et succo implentur majoris efficaciæ. Primæ collectionis lacryma, *gobaar* dicta, præstantior est, et graviori pollet cerebrum demulcendi virtute, colorem exhibens albidum, vel ex luteo pallentem; sed qui color ex longiori insolatione et ariditate infuscari solet. Altera collectio succum promit, priori, ut virtute, ita pretio inferiorem, coloris plerumque obscuri, vel ex rufo nigricantis. Sunt, qui et tertiam instituunt, qua obtinetur lacryma nigerrima et exiguæ virtutis.

Preparation of Opium.

"Præparatio Opii potissimum in eo consistit, ut, aquæ pauxillo humectatum, spatha crassa lignea continuo et fortiter ducatur et reducatur in patina lignea et plana, donec elaboratissimæ picis consistentiam, tenacitatem et nitorem induat. Ita diu multumque subactum, ad ultimum manu non nihil pertractatur nuda, et demum, in cylindros breves rotatum, venale exponitur; forcipe dividendum, cum particulas emptores petunt. Hac serie pertractatum Opium appellatur *theriaak malidèh*, i.e., theriaca molendo præparata, vel etiam *theriaak afiuun*, id est, theriaca opiata, ad differentiam theriacæ Andromachi, quam illi vocant *theriaak farunk*. Præparandi hic labor perpetuus est propolarum, quos vocant *kheifruus*, quasi Germanice diceres *trunken Krämere*, quo illi, in foris et quadriviis sedentes, brachia sua strenue exercent. Massa hæc sæpe numero, non aqua, sed melle subigitur, ea copia admisso, quæ non siccitatem modo, sed et amaritiem temperet: et hæc specialiter appellatur *bæhrs*. Insignior præparatio est, qua inter agitandum adduntur nux myristica, cardamomum, cinamomum et macis, in pulverem subtilissimum redacta; qualiter præparatum Opium cordi et cerebro insigniter prodesse creditur. Vocatur in specie *polonià*, vel, ut alii pronunciant, *folonià*, puta *Philonium Persicum*, seu *mesue*.

Alii omissis aromatibus, tantum croco et ambra massam infarciunt. Multi præparationem in usum proprium ipsi perficiunt domi suæ, ne a propolis admiscendorum paucitate vel multitudine decipiantur. Præter hoc triplicis præparationis Opium, quod sola pilularum forma deglutitur, prostat, vel etiam a domesticis conficitur, liquor celebris nominis *coconàr* dictus, Græcorum quod puto Μηκώνειον ac Homerianum *nepenthes*, quod a bibacibus propinari affatim per horarum intervalla solet. Parant hujus liquorem alii ex foliis, aqua simplici per brevem moram coquendis; alii ex capitibus contusis infusione macerandis, vel iisdem supra filtrum repositis, aquam eandem septies octiesve superfundendo: admixtis pro cujusque placito, quæ sapori gratiam concilient. Tertium addo opiati genus, electuarium lætificans et lætificando inebrians; hujus electuarii, cujus basin idem Opium etiam constituit, a seplasiariis et medicis, prout quisque ingenio pollet, varie elaboratur, ac diversis ingredientibus ad roborandos et exhilarandos spiritus dirigitur; unde variæ ejus extant descriptiones; quarum primaria et famosissima est, quæ debetur inventori HASJÈM *Begì*, quandoquidem comedentis animum miris perfundere gaudiis, et magicis cerebrum demulcere ideis et voluptatibus dicitur.

"Opium quod Europæis, si grani unius vel paucorum dosin excesseris, lethiferum nefas audit, a prænominatis populis longa adsuetudine ita familiare redditum est, ut drachmam multi sine noxa deglutiant. Multa hoc abusu, vel longiori ejus usu, acciuntur mala; emaciatur enim corpus, laxantur vires, contristatur animus, stupescit ingenium: unde videas instar stipitum somnolentos et quasi elingues sedere in conviviis opii liguritores. Sæpe oblati mihi sunt, quos a canino appetitu Opii percurarem, sostro centum aureorum promisso, si hoc citra damnum et vitæ dispendium præstitero. Exempla Opii voracium non est, quod adducam, cum eorum pleni sint medicorum libri. Capita papaveris teneriora aceto condita nonnulli in mensa secunda appetunt; alii alia ex iisdem sorbilla conficiunt, pro suo quique placito."

KÆMPFER'S visit to Java in 1688.

KÆMPFER proceeded from Persia in June 1688 to Batavia, which city—then, as now, the chief seat of the Dutch power in the East—he reached in September 1689, after visiting the settlements of that nation in Arabia Felix, India, Ceylon,

and the island of Sumatra. He staid in Java eight months, and then went to Japan. Of the use of Opium in Java he gives the following account :—

Mention of use of Opium.

"De Opio, ejusque Persis et Indis communi usu, diximus. Addo abusum execrabilem, qui viget inter Indos nigritas, ad efferandum animos ad homicidiorum patrandorum audaciam ; dum vel vitæ suæ, vel injuriarum pertæsi, se devovent morti, per ultionem et mortes aliorum oppetendæ. Eo fine Opii deglutiunt bolum : ex quo intentionis idea exasperatur, turbatur ratio, et infrænus redditur animus, adeo, ut stricto pugione, instar tigridum rabidarum, excurrant in publicum, obvios quosvis, sive amicos, sive inimicos, trucidaturi, donec ipsi, ab alio perforati, prosternantur. Actus hic vocatur *hamúk*, apud incolas Javæ et ulterioris Orientis crebro spectabilis. Vocabuli sonum ibi horret, quicunque audit ; nam qui vident homicidam, illi vocem *hamúk* summopere exclamant : monituri inermes, ut fugiant, et vitæ suæ prospiciant : dum ad extinguendam beluam accurrere debet, quisquis armatus et cordatus est. Opii etiam externus usus est apud nigritas : nam eodem aqua diluto nicotianam inficiunt, ut accensa caput vehementius turbet. Vidi in Java tabernas levidenses ex arundine, in quibus id genus tabaci hauriendum exponebatur prætereuntibus. Nulla per Indiam merx majori lucro divenditur a Batavis, quam *afiuun*, quo carere adsueti non possunt, nec potiri, nisi navibus Batavorum ex Bengala et Choromandela advecto.

First Opium-smoking shops.

The *tabernæ levidenses ex arundine* here spoken of were the first Opium-smoking shops of which we have any record. According to the statement here given, Opium diluted with water was smoked with tobacco. This sort of tobacco was exposed to passers-by to be smoked when, two centuries ago, the learned German traveller was taking walks in Batavia to observe the customs of the Native population. He uses the word *haurio ;* that this here means smoking, and not drinking, is plain from another passage (in *Amœnitates exoticæ*, page 642), where he says the black inhabitants smoke without a pipe *(sine instrumento hauriunt)*, by rolling tobacco leaves into a whirl, which they light at the lower end and smoke from at the upper by holding it with their lips and drawing. Of Opium from the Coromandel coast, which then formed a part of the lading of the Batavian ships to take back to Java, we now hear nothing ; but the Bengal portion of this lucrative trade finds its lineal successor in the Patna Opium of the present day.

24°.

In the year 1723, shortly before the first edict against Opium-smoking, a medical work was published with the name *Chi-yen-liang-fang* (集驗良方),* by NIEN HSI-YAO (年希堯), a bannerman in Peking of high rank and great influence in his day. He places among his prescriptions a pill called *Wan-ying-tan* (萬應丹), made of Opium mixed with bezoar, camphor, and other drugs, 13 in all. He states that it could cure the diseases of all seasons, including fevers beginning with chill (*shang-han*), epidemic fever, heat apoplexy (*chung-shu*, severe or slight), paralysis, headache, slight fever, vomiting with diarrhœa, ague, pain in the heart, abdominal pain, and the like. Two pills are prescribed for severe cases, and one when the attack is slight; they are to be taken with cold water.

Medical use of Opium in 1723.

He also recommends a plaster called *Yü-chên-kao* (毓眞膏), to be attached at the navel. It adds to the vigour of the body and saves it from decay, warms the kidneys, strengthens the loins and knees, removes cold and wet chill, with all abdominal pains, and is useful for healing all sorts of affections to which men and women are subject. It is made by mixing Opium, musk, *yang-ch'i-shih* (陽起石), olibanum, cloves, and the like; 14 other drugs are added. By gradual decoction it is prepared for use and employed as required. There is another prescription, called the *Pao-yang-ling-kuei-shên-fang* (保養靈龜神方), or marvellous recipe of the efficacious tortoise for the preservation of health; it is formed by mixing Opium with *ch'an-su* (a medicine made of the oily part of toads) and such things, and adding 33 other kinds of medicine. It is prepared with oil for use.

25°.

There is a work on Formosa called *T'ai-hai-ts'ai-fêng-t'u-k'ao* (臺海採風圖考), which was published in 1746. It contains extracts from earlier works, and among them one by a native of Peking named HUANG YÜ-PU (黃玉圃), who was at some earlier date sent to Formosa and wrote an account of what he saw there, which was published under the name *T'ai-hai-shih-ch'a-lu* (臺海使槎錄). He gives the following statements from this work on the subject of Opium-smoking. Opium for smoking

Early Opium-smoking in Formosa.

* Kindly lent by Dr. DUDGEON.

is prepared by mixing hemp and the (root of the) grasscloth plant (*Pachyrizus angulatus* or, may be, *Pueraria Thunbergia*, Dr. BRETSCHNEIDER) with Opium, and cutting them up small. This mixture is boiled with water in a copper pan or tripod. The Opium so prepared is mixed with tobacco. A bamboo tube is also provided, the end of which is filled with coir fibres from the coir palm. Many persons collect this Opium to smoke mixed with tobacco. The price asked is several times greater than for tobacco alone. Those who make it their sole business to prepare Opium in this way are known as Opium tavern keepers. Those who smoke once or twice form a habit which cannot afterwards be broken off. Warmth is conveyed in a vaporous form to the *tan-t'ien* * ("red field," located in the kidneys), so that the whole night can be passed without lying down. The aborigines smoke as an aid to vice. The limbs grow thin and appear to be wasting away; the internal organs collapse. The smoker unless he be killed will not cease smoking. The local officers have from time to time strictly prohibited the habit. It has often been found that when the time came for administering the bastinado to culprits of this class, they would beg for a brief respite, that they might first take another smoke. Opium came from Java.

Opium-smoking came to Formosa from Java.

Of the various early narratives which describe the habit of smoking Opium with a bamboo pipe, the account we have here seems to be the most minute. It is not stated in what year it was written, but the year in which it was reprinted as an extract was 1746. In reference to the last sentence, which says that Opium came from Java, it should be observed that it agrees with what KÆMPFER in his book states. He found that diluted Opium was mixed with tobacco to offer to passers-by to smoke; he observed this during his residence in Java. We learn from this that it was tobacco-smoking which led to Opium-smoking. During the reign of KANG HSI KOXINGA occupied Formosa for a time. It was about that time that the island received the name "Taiwan." In the MING dynasty we meet only with the names Tamsui and Kelung. In the days of KOXINGA many Chinese colonists went over from the mainland to reside there. There was constant communication with Java

* The 丹田 is threefold. The seat of the *tsing* (semen) is 3 inches below the navel; that of breath is in the brain. The seat of the soul is in the heart. The first is here chiefly meant. See *Tung-i-pao-chien*, I, 12.

by trading vessels. Many wanderers without a livelihood from various countries went there from time to time, and it was through this class of persons that the pernicious habit of Opium-smoking originated in Formosa.

26°.

Another account of early Opium-smoking in Formosa.

In the work named *T'ai-wan-chih* (台灣志), or topographical account of Taiwan,* it is said, "It is not known from what place the practice of Opium-smoking was introduced. The Opium is boiled in a copper pan. The pipe used for smoking is in appearance like a short club. Depraved young men without any fixed occupation used to meet together by night to smoke; it grew to be a custom with them. Often various delicacies prepared with honey and sugar, with fresh fruits, to the number of 10 or more dishes, were provided for visitors while smoking. In order to tempt new smokers to come, no charge was made for the first time. After some time they could not stay away, and would come even if they forfeited all their property. Smokers were able to remain awake the whole night and rejoiced, as an aid to sensual indulgence. Afterwards they found themselves beyond the possibility of cure. If for one day they omitted smoking, their faces suddenly became shrivelled, their lips opened, their teeth were seen, they lost all vivacity, and seemed ready to die. Another smoke, however, restored them. After three years all such persons die. It is said that the barbarian inhabitants of Formosa thus use craft and cunning in order to cheat the Chinese residents out of their money at the expense of their lives. The foolish are not sensible of their danger, and fall victims. This habit has entered China about 10 or more years. There are many smokers in Amoy, but Formosa is the place where this vice has been most injurious. It is truly sad to reflect on this."

27°.

Prohibitory edict of 1729.

In the year A.D. 1729 an edict was issued on Opium-smoking, prohibiting the sale of Opium and the opening of Opium-smoking houses. The Government

* Kindly lent by Dr. DUDGEON, who was the first to discover the Native account of the origin and first progress of Opium-smoking in Formosa.

found itself face to face with a dangerous social evil of an alarming kind. The physical effects of Opium-smoking as displayed in the shrivelling up of the features and an early death, as thus described by eye-witnesses, produced a deep impression in Peking. The sellers of Opium were to be punished, not the buyers. The masters of Opium shops are dealt with most severely, as being the seducers into evil paths of the young members of respectable families. Sellers of Opium were to bear the wooden collar for a month, and be banished to the frontier. The keepers of shops were to be punished in the same way as propagators of depraved doctrines; that is, they were to be strangled after a few months' imprisonment. Their assistants were to be beaten with 100 blows, and banished 1,000 miles. Everyone was to be punished except the smoker; for example, boatmen, local bailiffs, neighbours lending help, soldiers, police runners, in any way connected with the matter, all had punishments assigned them. The same was true of magistrates and Custom House Superintendents in the sea-port towns where these things had happened; all were to bear some penalty. Only the Opium-smoker was exempted. It was felt, perhaps, that his punishment was self-inflicted; he would die without the help of the law. This edict was followed by another the next year for the checking of evil practices among the colonists of Formosa. All guilty of robbery, false evidence, enticing the aborigines to commit murder, the sale of gambling instruments or of Opium for smoking, are to be punished with death or banishment.

Spread of Opium-smoking in the eighteenth century.

Opium-selling for smoking purposes has from this time forward been regarded as a crime by the ruling authorities. From their point of view it is considered as criminal in proportion to the mischief it causes, which is without doubt great beyond computation. The very earliest instance of legislation on this matter is here before the reader. It was based on local events occurring on the sea-coast, a long way from Peking. The gradual spread from the province of Fuhkien to all the provinces was still in the future and was not before the minds of the legislators. The sale of Opium was connected in their minds with gambling, robbery, and false accusation; its special guilt consisted in its being a temptation to evil on the part of the salesmen, as the drug was destructive of the physical health, comfort, and life of their victims. The effects proved the criminality. Further, it was closely conjoined with

various crimes already condemned in the statute book. It sprang up in a lawless locality at a great distance from Peking; there was therefore no inclination to leniency from the fear of offending persons or classes whom the Government would not like to offend. The law was in consequence promptly made, decided in tone, and severe in detail. Was this law acted upon? No allusion was made to it by the Jesuit missionaries in the *Lettres édifiantes* or in the *Mémoires concernant les Chinois.* The habit of Opium-smoking is not mentioned in these works. The trade in Opium certainly remained as before. 200 chests a year continued to be imported, and in 1767 that quantity had gradually increased to 1,000 chests. The duty was *Tls.* 3 a chest.* It would appear, then, that the old tariff of the MING dynasty was still followed in the main. The sale of Opium was prohibited by statute, but we do not find proof that it was refused as a drug at the Custom Houses of Amoy and Canton. The import steadily increased during the time it was in the hands of the Portuguese, till English merchants took it up in 1773, after the conquest of Bengal by CLIVE. The East India Company took the Opium trade into its own hands in 1781. At that time the minor portion only of the imported Opium was devoted to Opium-smoking—at least we may assume this. The Superintendents of Customs in those days would continue to take the duty on Opium as a drug. What was contraband they would say was *ya-pien-yen* (鴉片烟), which means Opium for smoking; the drug *ya-pien* would still pass the Customs as medicine. This seems to have been the reason that the import still continued to increase at about the same ratio as before the edict of A.D. 1729, not till after 40 years reaching a quantity amounting to 1,000 chests. Medicine claimed Opium as a most powerful agent, and since the commencement of the trade at Canton and Amoy, whether the merchants were Portuguese, Chinese, Arabs, or Dutch, it was as medicine that it had been sold. When DEFOE says of his hero in *Robinson Crusoe* that he went from the Straits to China in a ship with Opium, it was as a drug that he pictured it to

* The *Hai-kuo-t'u-chih* (海國圖志), chapter 52, tells us that in 1662 the duty on Opium as a medical drug was *Tls.* 3 a picul, and that, beside this, *Tls.* 2 and 4 or 5 candareens were collected at a later period on each parcel, without saying what a parcel was. It is added that on account of the growth of Opium-smoking in the latter part of the eighteenth century, the Viceroy of Canton petitioned the Emperor to prohibit the importation, which was done in 1796.

himself. Up to that time it was in fact a part of the trade in medicine; not long after it became a trade in a drug used medically and for smoking combined.

28°.

Native Opium in Yünnan.

The Native growth in Yünnan of the Opium Poppy can be traced to about the same time, or a little later. In the history of that province, published in 1736, it is stated that Opium was then a common product of the department of Yung-ch'ang-fu, in the western part of that province, where it borders on Burma. It may have been introduced by the Mahommedans, who were fond of it themselves, as a powerful medicine, or it may have been brought there from Burma and Thibet. It is spoken of in the accounts we have of the trade of the sixteenth century as having been introduced along with woven fabrics by traders coming from the coast of India. Negapatam and Meliapur are mentioned as exporting both Opium and woven fabrics to Pegu and Siam. The seeds of the Poppy may therefore have been taken by the Burmese route to Yünnan. This Native Opium would be intended, not for Opium-smoking, but to be used medically, as by a physician's prescription, or by the contraction of a habit of daily consumption in a way like that of De Quincey and Coleridge.

The Mahommedans have long been a power in the province of Yünnan, and their agency is to be suspected in this early cultivation of the Poppy in that part of China. It was they that first learned from the Greeks the wonderful soothing powers of this drug. They cultivated the Poppy in Arabia, then in Persia, then in India. It was from them, in the Ming dynasty, that the Chinese learned the way to cultivate the Poppy and derive the Opium juice from the capsules. It was they that carried on the trade in Opium, before the arrival of the Portuguese, between the various sea-ports of the old Asiatic world.

Who cultivated the Poppy in Yünnan?

It was probably by Mahommedan pilots that the ambassador of the Ming Emperor was conducted to the sea-ports of Arabia, Persia, and India in the voyage we find on record. It was through information given by Mahommedans residing as merchants at Canton that the Portuguese were known by the Chinese historians

as *Faranggis* or Franks. It was because the Mahommedans wished to keep the profits of the trade in Opium and other articles exclusively to themselves that they prejudiced the Chinese Governors of Canton and Fuhkien against the Portuguese, and induced them to refuse the liberty to trade. We need not be surprised, therefore, if later on the cultivators of the Poppy in Yünnan, in the commencement of last century, were Mahommedans; they may have been simply the continuators of the MING dynasty cultivation, or they may have commenced afresh with seeds brought from Burma.

29°.

Use of capsules in 1742.

In the year 1742 an Imperial work on medicine was published under the name *I-tsung-chin-chien* (醫宗金鑑). In this book, as a remedy for weak and injured lungs the capsules of the Poppy are directed to be used, with ginseng and apricot kernels, together with seven other medicines, prepared in the form of a decoction, to be drunk warm. Mention is also made of a Poppy ointment for scalds and burns. 15 Poppy flowers are to be used, and if not to be had, capsules are to be taken instead of them. A ditty of four lines in rhyme says that this ointment for burns and scalds is made with sesamum oil and Poppy flowers or capsules mixed with water and boiled down; white wax and true calomel are added. When smeared on the part affected the pain at once subsides. There is also a remedy for ulcers and tumours in which the capsules are used. It is a powder formed of olibanum and *huang-ch'i* (*Sophora tomentosa* or, say some, *Ptarmica Sibirica*,* a labiate plant used as a tonic). A ditty of four lines, used as a recipe, says that olibanum and *huang-ch'i* may be used for persons of a weak constitution who are afflicted with painful tumours and ulcers; such tumours if they have not grown to their full size will be at once dispersed, and if they are already mature they will break. The roots of *tang-kuei (Aralia edulis)*, *shao-yao (Pæonia albiflora)*, ginseng, *Sophora tomentosa*, *ch'uan-hsiung*,† and *Ti-huang* (comfrey, i.e., *Symphytum*.—WILLIAMS), together with olibanum, myrrh, Poppy capsules, and liquorice, are used to make this powder, which is also useful for bruises, sprains, wounds, and fractures.

* WILLIAMS's *Dictionary*, 芑, page 346.

† *Hsiung* (芎) from Szechwan. Belongs to *Levisticum*.

Present use of capsules.

In addition to these recipes, there are several others in the same work which also contain the Poppy capsules. They are omitted for brevity. At present in Peking the capsules sold in drug shops are derived from the *Papaver somniferum*, cultivated at the town of An-su (near Pao-ting-fu), from Shansi, from Canton by sea, and from other places. They are bought and sold at the annual drug fair at Ch'i-chou, a city lying to the south-west of Pao-ting-fu.

30°.

Hoppo Book of 1753.

An account of the *Hoppo Book* of 1753 has been lately prepared by Dr. HIRTH and is printed in the *Journal of the China Branch of the Royal Asiatic Society* for the year 1882. The *Hoppo Book* is an explanation of the Custom House books in use at Canton in 1753; it was translated in that year, and contains varied information on the manner of settling the duties on all goods imported and exported at Canton. The author was an English merchant, whose name is not known. The division of the tariff is much the same as that of the present Chinese one, but imports and exports are not distinguished. Five kinds of taxes were then levied on Foreign trade :—

Five kinds of duties in 1753.

I. An import duty, according to a fixed tariff, payable on all merchandise imported.

II. An export duty, payable on all exports, inclusive of re-exported goods proceeding to Ningpo and other ports on the Chinese coast; it consisted of a tariff charge of 6 per cent. *ad valorem*.

III. Extra charges on exports and imports, such as for remitting the duty to Peking, for weighers, linguists, etc., and for servants of the Board of Revenue.

IV. Tonnage.

V. Present.

The three tariff books.

The three books relating to the tariff at Canton which had then been authorised by the Board of Revenue at Peking are partly translated in this work,

which also contains the manner of settling duties then in use at the port of Canton :—

1st. *Chêng-hsiang-tsê-li*, or the book of true and fixed duties.

2nd. *Pi-li*, or the book of comparisons.

3rd. *Ku-chia*, or the book of valuation.

The first of these books was made A.D. 1687, and is kept as it was, unaltered. The book of comparisons was first sent, with about 150 articles collected together in it, to the Board of Revenue in Peking, for approval, in the year 1733. After this time every two or three years additional articles were added and sent to Peking for approval; so that this book was continually increasing.

The third book is a register of the value of all goods exported or re-exported from Canton, for the purpose of laying on them an extra charge of 6 per cent., to be added to the other duty on such exports and re-exports.

Here we are astonished to find that in 1755 a picul of silk could be valued at Tls. 100, and one of tea at Tls. 8; that white sugar was worth Tls. 1.50, brown sugar, Tls. 1, sugar candy, Tls. 2.50, rhubarb, Tls. 1.50, per picul; and that musk was valued at Tls. 1.50 per catty; while Opium was not worth more than half an ounce of silver per catty. The value of a chest of Opium would therefore amount at that time to not quite $100. The existence of Opium as an article of trade at Canton in the middle of last century is certainly beyond doubt; it is also mentioned in the KANG HSI tariff of 1687, and there pays a duty of 3 candareens per catty, constituting exactly 6 per cent. of the fixed value appearing in the valuation book. Prices ruling in 1755.

31°.

In passing on to the year 1782 an extract may be here inserted from a letter, dated 7th July 1782, of an official nature addressed from China by Mr. THOMAS FITZHUGH to Mr. GREGORY in London. It was presented to Parliament, and is Opium-smuggling in 1782.

taken from the *Commons' Report*, 1783, vol. vi.* "The importation of Opium to China is forbidden on very severe penalties: the Opium on seizure is burnt, the vessel in which it is brought to the port confiscated, and the Chinese in whose possession it is found for sale is punishable with death. It might be concluded that with a law so rigid no Foreigners would venture to import, nor any Chinese dare to purchase this article; yet Opium for a long course of time has been annually carried to China, and often in large quantities, both by our country's vessels and those of the Portuguese. It is sometimes landed at Macao and sometimes at Whampoa, though equally liable to the above penalties in either port, as the Portuguese are, so to say, entirely under the Chinese rule. That this contraband trade has hitherto been carried on without incurring the penalties of the law is owing to the excess of corruption in the executive part of the Chinese Government. . . . . In the year 1780 a new Viceroy was appointed to the government of Canton; this man had the reputation of an upright, bold, and rigid Minister. I was informed that he had information of these illicit practices, and was resolved to take cognizance of them."

32°.

Opium-smoking in 1793.

England sent an Embassy in 1793, and China was minutely described by BARROW and STAUNTON. The habit of Opium-smoking had then been slowly growing for 60 years. Singularly, they only say when speaking of it that many of the higher mandarins took Opium; they do not describe the mode of smoking. STAUNTON says, "They smoke tobacco mixed with other odorous substances, and sometimes a little Opium." Yet it cannot well be doubted that they referred to the habit of Opium-smoking. In the geographical work called *Hai-kuo-t'u-chih* we are told that Opium-smoking commenced only in the last years of the Emperor CHIEN LUNG, that is, about 1790. The explanation of this statement is found in the fact that it was only then that the habit reached Peking and became so general that public attention was called to it in Government documents. At about the same time the local

* Quoted in *Poppy Plague*, page 40, by J. F. B. TINLING.

authorities at Canton began to complain of rapid increase in the trade in Opium. In 1800 there was an edict issued prohibiting Opium from being brought to China in any ship. It was from this time that the more distinctly smuggling period commenced. It was a contraband trade, but connived at by Viceroys and Governors; they felt a difficulty, and concluded not to touch the evil with any firm intention to heal. How to treat it they knew not. The evil grew beyond their power of control. They regarded it as the "vile dirt of Foreign countries;" they feared it would spread among all the people of the inner land, wasting their time and destroying their property; they advocated the prohibition of the trade, and the Government consented to their advice, and frequently issued prohibitory edicts, but too often some of the officials themselves smoked, or their nearest friends smoked, and so the hand of interference was paralysed; and the demand for Opium continuing, the import was never seriously checked till the time of LIN TSÊ-HSÜ and the war of 1841.

In 1800.

33°.

In the geographical work *Hai-kuo-t'u-chih* the following remarks also occur. In the year 1796 a prohibitory edict was received, but the official authorities at Canton still allowed Opium-receiving ships to anchor at Whampoa at a distance of only 4 English miles from the city. From this time smuggling proceeded year by year unchecked till 1822, when a local arrangement was decided on, according to the terms of which a charge was made of a regular amount on each chest; of this the officers, from the Viceroy downwards, whether civil or military, at the port connected with shipping all received a share. Most of this went to the office of the Superintendent. Some received it on board the ships, and others in the city of Canton. These sums were paid regularly month by month to the Chinese officers. In some cases Opium itself was given, instead of silver, in large and small portions. On each occasion of this kind one or more chests would be given, and sometimes as many as 150 chests. This irregular and illicit mode of proceeding lasted till the year 1840.

Statements in *Hai-kuo-t'u-chih*.

Local arrangement in 1822.

34°.

Native testimony on the deleterious effect of Opium.

The following passage occurs in a botanical work, *Chih-wu-ming-shih-t'u-k'ao* (植物名實圖考), published about 40 years ago:—"The Poppy is not mentioned before the T'ANG dynasty, A.D. 618 to 907. In the *Pen-ts'ao* of the period 968 to 976 the Poppy is placed in the lower division of cereal plants. In the SUNG dynasty a decoction of Poppy seeds was thought highly of, but at that time the medical efficacy of the capsules and seeds was understood to extend only, as being astringent, to the cure of diarrhœa and dysentery. In the MING dynasty, 1368 to 1644, the pill called *I-li-chin-tan*, or golden elixir, came into use, and was found to be very deleterious if much was taken. Of late years Opium has spread throughout the Empire—a universal poison. Its effects are as bad as those of the poisonous plant known by the name *Tuan-ch'ang-ts'ao*, as producing internal rupture in the intestines. Yet as the guilt is not in the flower, it finds its place in botanical works on flowers."

35°.

Statistics of the present Native production.

Mr. DONALD SPENCE, British Consul at Ch'ung-ch'ing-fu, in Szechwan, in the year 1881, made inquiries into the amount of Opium produced at that time in the four south-western provinces. He states that in Szechwan the consumption of Native Opium within the province amounts to 54,000 piculs, while 123,000 piculs are sent to other provinces; of these, 70,000 piculs are exported in an easterly direction, 40,000 piculs paying duty, and 30,000 piculs being smuggled. Yünnan produces annually 35,000 piculs, and Kweichow 10,000 piculs, while Hupeh supplies to the market not more than 2,000 piculs. In all, the production of Native Opium amounts to 224,000 piculs. Mr. SPENCE's Report on the Native production of Opium was forwarded to the Foreign Office of the British Government, and was subsequently presented to Parliament and printed. If a comparison be made of the amount of Opium produced in the four above-mentioned provinces, viz., 224,000 piculs, with the quantity of Foreign Opium imported in 1882, viz., 66,900 piculs, it will be seen that the Opium of Native production is more than three times as much in quantity as that introduced from India and elsewhere.

36°.

Concluding note.

In Mr. TINLING'S *Poppy Plague* there are 75 pages of closely printed information on the history of British Opium, chiefly collected from the Parliamentary Papers of 1783, 1787, 1831, and 1840, and from the East India Company's Reports of 1812 and 1813. The present Historical Note is made up of information from the Chinese side and from KÆMPFER, who is not alluded to by the authors of the *Poppy Plague* and *Our Opium Policy*.

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罌粟湯但其殼粟功用僅止澀歛爲洩痢之藥明時一粒金丹多服爲害近來阿芙蓉流毒天下與斷腸草無異然其罪不在花也列之羣芳

英國領事官施本君前駐劄於四川重慶府者也於光緒辛巳年嘗將中國西南四省產之鴉片估其大數謂四川省歲產者本地人民約用五萬四千擔有十二萬三千擔售與鄰省販運之東者卽七萬擔內有納稅者四萬走私者三萬雲南省歲產三萬五千擔貴州省一萬擔湖北省二千擔四省共計歲產鴉片二十二萬四千擔此該領事官約計四省所產之鴉片情形報與英國外務衙門者也該衙門乃轉達至議政院刷印散發據彼四省歲產鴉片二十二萬擔之數與壬午年由印度運來六萬六千九百擔較比之幾多及三倍矣況中國他省猶有產鴉片者乎

兩收取六兩爲例乾隆二十年時稅則鑾絲百斤估價百兩茶葉百斤估價八兩白糖百斤估價一兩五錢紅糖百斤估價一兩冰糖百斤估價二兩五錢大黃百斤估價一兩五錢麝香一斤估價一兩五錢鴉片一斤估價五錢而一箱鴉片大抵值洋錢不足百圓當康熙二十五年時鴉片每斤納稅三分援估價之數計之殆亦屬值百抽六也

乾隆五十七年英國欽使馬嘉得尼至中國時有英人一名巴羅一名斯端頓者曾隨來中國回英國後將由津沽至北京幷由陸路回至廣東途中所見聞詳細記錄者擺印成書於論及天津至通州路途所見各種風俗中幷言居官之人暇餘多吸黃烟嘗將香料攙入時或吸食鴉片未確言攙合黃烟與否且言伊等有時將檳榔含浸口中

海國圖志中有云鴉片之鑲竹爲管就燈吸食蓋自乾隆末年始伊之爲是言也或以吸食鴉片之俗風始傳至北京耳其書中幷云嘉慶初奉旨禁止而廣東官府仍准鴉片躉船常灣在黃埔距省有十二里及道光二年遂議定規銀每箱若干自總督衙門以及水路文武官員皆有之惟關口所得最多或在船上來取或在省城交收皆逐月交清亦有將鴉片準折每次自一箱至百五十箱不等者此等走私之情形直至道光二十年始止也

植物名實圖考中云按罌粟花唐以前不著錄開寶本草收入米穀下品宋時尙

督有居心廉潔守正不阿之名聞其宅心立志云有以鴉片進口之事告發者併必嚴切根究按例懲辦見西歷之一千七百八十三年英國議政院特派巡查者覆議政院之印度情形記第六本後附之七十七號信件（於乾隆三十四年時鴉片進口由二百箱漸增至千箱總督之欲加嚴禁其有見於是歟）當夫乾隆十八年時也住廣東之英商曾將粵海關徵收各貨稅則譯成西國文邇者光緒八年某公於和蘭國書肆幸得其書內所載者即乾隆十八年中國粵海關監督徵收船鈔并貨稅之一切例條其按類分列與現時之稅則差無幾惟出口貨物進口貨物不分爲二欵所徵之稅項名目有五一進口貨物照稅則徵收正稅二出口貨物并復出口運往甯波等處沿海口岸之貨物俱有稅則且按照價值百兩者抽收銀六兩三爲進出口貨物完納正稅外所納之規費而此項分爲二一爲將餉銀解京之脚價抬費一爲監督署上下人役之茶飯銀而合計此二項規費援進口貨稅比較之幾及正稅銀數之半四爲船鈔五即額外餽贈之禮并將其時由北京戶部批准發予該海關照用之書籍冊簿三件中摘譯數端更將其書中格式畧舉大義供人觀瞻一爲抽收正稅則例原康熙二十五年擬定不能妄有更改二爲比例稅則即新來貨與舊貨較比酌定抽收稅銀增訂之新則例也如是擬訂之新例累至百有五十欵時咨送戶部核奪雍正十一年曾經部核准繼此每歷三二年有一次將其情形咨部考核續入比例稅則三爲估價冊廣東省於徵收出口貨物之稅外俱以貨物值銀百

乾隆七年成之御纂醫宗金鑑中治肺氣虛損之人參養肺湯卽以罌粟殼合人參杏仁等十味藥爲一劑更有治湯火燒之罌粟膏用罌粟花十五朶無花以殼代之其方歌曰　罌粟膏治湯火燒香油罌粟共煎熬白臘更兼眞輕粉患處搽塗痛卽消　復有治癰疽疔毒之乳香黃耆散其方歌曰　乳香黃耆治氣弱癰疽諸毒痛難當未成卽消已成潰歸芍參耆芎地黃乳沒罌粟甘草節更醫打撲筋骨傷　猶有以罌粟殼合他藥醫病之數方姑不贅述

康熙初鴉片准作藥材進口每擔納稅銀三兩後又每包加稅銀二兩四分五分（見海國圖志）自禁開鴉片烟館以來南省之沿海口岸仍屬奉鴉片爲藥品進口納稅由印度運來之箱數歲歲增加屬於葡萄亞人經理雖於乾隆二十二年英國公司已得有出鴉片之孟加拉地運來中國一事尙屬商人自辦至乾隆三十八年英公司將此由來商人自辦納稅之土產歸爲國家自理之欵項乾隆四十六年運來中國又歸英國公司掌管矣乾隆四十七年七月駐中國澳門理通商事務之英國人函至英國總貿易公司者云阿片一貨中國之禁令極嚴搜查出鴉片起於岸焚燒載鴉片之船沒於官典販購買之中國人船商之所以敢於販運華民之所以敢於購買者由來仰仗中國官吏陽奉陰違牟利入己也故仍可或在澳門或在黃埔進口起貨澳門雖歸葡萄亞人旅居而收規禮之權操自華人鴉片雖爲違禁貨物從無人犯事受罰信函中又云乾隆四十五年補授之兩廣總

雍正八年擬定臺灣流寓之民凡無妻室者應逐令過水交原籍收管其有妻子田產者如犯歃血訂盟誘番殺人搶造匿名揭帖强盜竊家造賣賭具應擬斬絞軍流等條除本犯依律例定擬外此內爲從罪輕之人并教唆之訟師均應審明逐令過水其越界生事之漢姦如在生番地方謀佔番田并勾串棍徒包攬偷渡及販賣鴉片烟者亦分別治罪逐令過水見大清會典

自彼時以後鴉片在中國不惟充醫病之藥品兼爲人日所吸食之物矣而販賣者之禁令亦甚緊嚴矣因吸食鴉片生出之惡端甚多卽以其所生各惡端之大小而定其罪之重輕非緣都門輦轂下已有吸者觸目傷懷始立此禁也其時北省尙無吸食者雍正皇帝之心中亦止知於福建省沿海之厦門等處有此惡習開鴉片館者誘良家子弟喪名敗德應擬以罪狀其吸食者乃毀己之身傾己之家喪己之命皇上見此等忘身忘家之徒不可不視同大罪人是以言出惟行禁令嚴厲不慮及人之視同具文也

乾隆元年重修之雲南通志所載永昌府土產中亦有鴉片其時殆經回教人或他等人帶種子至彼地彼地遂種植緣人多奉之爲大力藥品并視爲易售之貨物也或由緬甸西藏等國陸路運進亦可上文已曾言及前明萬歷年間有人由印度東哥羅滿得拉海濱之尼加巴得并米利亞布耳載鴉片出口赴緬甸暹邏豈不可將罌粟種子由緬甸帶至雲南乎且雲南彼時種罌粟大抵仍以之充藥品或亦似巴耳西亞按時呑服之陋俗耶

也當鄭成功據有之時中國人赴彼卽居者不乏而咬嚼吧之往來貿易事未嘗斷絕各地之無業流氓聚於彼而吸鴉片之汚俗亦卽興起於彼地矣

又臺灣志云鴉片烟不知始自何來煮以銅鍋烟筒如短棍無賴惡少羣聚夜飲遂成風俗時以蜜糖諸品及鮮果十數碟佐之誘後來者初赴飲不用錢久則不能自已傾家赴之矣能通宵不寐助淫慾始以爲樂後遂不可復救一日輟飲則面皮頓縮唇齒齦露脫神欲斃復飲乃愈然三年之後無不死矣聞此爲狡黠島夷誑傾唐人財命者南洋諸島稱中國爲唐猶言漢云今臺灣人稱內地亦曰唐山愚夫不悟傳入中國已十餘年厦門多有而臺灣特甚殊可哀也

當雍正年間此等喪人性命敗人名節駭人聽聞之吸鴉片事已入中國內地都門亦有風聞直達宸聰是以大清會典刑部兵律關津欵內定有云興販鴉片烟照收買違禁貨物例枷號一月發近邊充軍如私開鴉片烟館引誘良家子弟者照邪教惑衆律擬絞監侯爲從杖一百流三千里船戶地保鄰佑人等俱杖一百徒三年如兵役人等藉端需索計贓照枉法律治罪失察之汛口地方文武各官幷不行監察之海關監督均交部嚴加議處雍正七年事也卽是係反覆推揣之罪歸於興販者開館者隱匿不舉者幷藉端需索者獨不擬及吸飲者豈以其死期已兆耶蓋國家於吸食之人非視爲無罪乃以其三年必死刑罰已足奚必復定斬絞軍流若等罪名哉

十三味藥配成治一切四時傷寒瘟疫中暑風痰頭疼身熱吐瀉痢瘧心腹疼等症重者二九輕者一九冷水下又有毓眞膏一方專貼臍上能固精保元煖腎補腰膝去寒濕一切腹痛幷他等男婦諸症法卽以鴉片麝香陽起石乳香丁香等復和他藥十四味熬煉成膏隨時取用更有一洞府保養靈龜神方亦屬以鴉片蟾酥等和他等藥三十三品兌油熬成者觀此知鴉片於彼時中國醫家猶視爲益人者多也

宛平黃玉圃之臺海使槎錄云鴉片烟用麻葛同鴉土切絲於銅鐺內煮成鴉片拌烟另用竹筒實以棯絲羣聚吸之索值數倍於常烟專治此者名開鴉片館吸一二次後便刻不能離暖氣直注丹田可竟夜不眠土人服此爲導淫具肢體萎縮臟腑潰出不殺身不止官弁每爲嚴禁常有身被建擊猶求緩須臾再吸一筒者鴉片土出咬嗱吧卽加留巴

以竹筒吸食鴉片之事他書雖有記載惟此臺海使槎錄最詳至其書爲何年著成未嘗考究得惟於乾隆十一年出之臺海采風圖考中見之要其末句註明鴉片土所出之咬嗱吧卽德國醫士甘伯佛耳書所言以阿片水調和黃烟供人吸之閻婆也就甘伯佛耳書觀之可知黃烟爲鴉片前鋒引線矣臺灣乃康熙年間鄭成功盤踞之處於前明時止以淡水鷄籠爲名國朝始呼爲臺灣

之黑人習回教時亦相習成風且伊等無玻璃器乃以葫蘆等依式製造代玻璃用矣凡中國人土耳其人日本人俱如西人之式以管吸黃烟下端有裝烟之鍋黑皮土人吸烟不以管烟葉捲成卷口含一端彼一端火燃而已

麻之一物南洋諸島不乏巴耳西亞亦多有性能令人增歡樂種子鬚粉皆可用葉更佳巴耳西呼麻葉製成之水曰榜將其葉浸泡凉水內釀之飲其所釀之水儼同酒醉生出極大歡樂出門人腰間俱帶麻葉亦帶可製麻葉水之輕器法卽先以麻葉一掬納水中潤沃之從輕將水澄出止存潔淨碎麻葉復注水以手輕揉之仍去其水存麻葉繼乃以杵在瓷器內將麻研成細膩糊於是徐徐酌清水於上更以杵研數分鐘頃遂傾於布上濾淋其水水力甚大存於布上之粗渣滓遺棄不用每炮製一次一人可分得能容半升之一碗水但宜不停手之攪和恐水內所含麻之細末沉碗底大衆一同暢飲便於同時興發歡樂亦有不兌合水止將其研成之細膩糊爲丸服之者印度人呼常服此物之人爲榜吉臺灣志云鴉片土同麻切絲殆取其克助精神增快樂耳

英國人名爲低佛者有著書才曾虛擬夫喜乘槎至各地貿易者末後獨居荒島創成築室壅種之一切事集成一書擺印於康熙五十九年內有云其人由南羣島乘貿易船赴中國所載貨之最要者惟有鴉片

雍正初年間年希堯序之集驗良方中有萬應丹一方卽以鴉片和牛黃冰片等

人帶者各地俱呼之爲多巴哥緣西印度有名爲多巴哥之島嶼所出之煙草甚多故以其島名名其草也此烟草在藥味中爲有毒者類嘗見平素未曾吸慣之人初次吸烟草非頭疼卽嘔吐亦或心作煩悶執此卽可斷其爲毒草類矣奚必援他據乎更取煙草之汁漿少許敷於鴉鳥之破傷處頃之鴉鳥卽死人身有破損處塗之亦不穩妥余於俄國之暖三城見肩擔物者數人於面穿孔之牛角內實以煙草葉就火上燃著而吸吞其煙及吸盡遂倒地口流痰涎儼若羊癎瘋狀煙草葉雖屬有毒及化爲煙而供人吸食吸用熟慣不惟於人無損反於人增加利益能使人頭腦清爽倍加喜樂巴耳西亞人欲多得舒適快樂故於吸食時用一特製之器如圖（見英文中）製成玻璃器貯水至大半滿以火吸煙煙中縱有硫磺與他等物於腦髓有損有此番水中經歷吸其氣味吸入腹亦歸清凉淨潔無所謂毒物舍於內矣名其器曰卡連乃玻璃瓶形體高五寸腹大頸長頂間覆以銅質空球圓直徑寸半或二寸不等任一管貫穿其中一管較長直入瓶內水面下此管上端有盛黃煙之玲瓏剔透煙形如酒漏或喇叭之鍋滿裝烟葉於鍋中上置木炭引火彼一管較短下端不及水面上端旁彎納入人手持之長管端中烟葉火化之烟卽可由玻璃瓶串入長管達至人口也設嫌烟草之味過苦可先於水中浸泡法製出其味苦之汁漿余見中國人日本國人俱有如是泡製者此等吸黃烟之法乃巴耳西亞人所初創居印度亞拉伯人幷印度人亦效尤南洋羣島

遭遇不嘉自思無趣不欲生活世間也或受人凌辱欲輕已之生藉以洩憤復讐也法卽吞服阿片丸阿片丸入腹倏忽之間可勃然震怒增益千萬倍殘忍暴虐之氣識見昏而不醒人事絶非理法所能繩束遂致手執利刃形如猛虎直向人烟鬧熱之處狂奔路遇之人無論爲素相友者或素所讐者舉可殺刺亦或經他人乘勢揪倒此等情形彼土人呼爲哈木哥在咬嚼吧與相近彼處之各海島時常見之彼土人民聞人以哈木哥之語大聲疾呼也俱有驚懼意望而見之者莫不應聲亦以哈木哥疾呼意卽言殺人者至警人之未帶防身兵器者速趨避其兇鋒其携有制人器械者宜火速來前處死此哈木哥人也

甘伯佛耳書又云咬嚼吧黑人於吞服法之外復有一遂黃煙用阿片之法先取水入阿片中攪和勻以是阿片水拌黃煙意卽取其能使頭眩腦熱志氣昏惰而多生喜樂也伊幷云咬嚼吧地有處於孔道旁高搭蘆棚以阿片水所調和之黃煙待客有於其途經過者招之使吸論及貿易中之獲利與盛百貨之中南洋諸國無出巴大非亞（卽咬嚼吧）大城鴉片一宗右者服食慣者不能令其中止不服巴大非亞商船由印度之榜葛拉（卽佛經所言之中印度亦卽乾隆年間英國所取之地也茲時不聞哥羅滿得拉出鴉片榜葛拉所出者卽大洋藥也）載回之貨中有阿片幷由印度東海濱之哥羅滿拉亦帶回阿片也

甘伯佛耳論黃煙云於前百有五十年間由漸盛行於天下各國凡亞細亞地歐羅巴地亞非利加地幾於無處不吸黃煙也巴耳西亞有黃煙之初卽由葡萄亞

八次倒置淋之至欲加以何等香品藥料惟視乎飲其水者之意斟酌量用之耳
復有一事阿片丸吞服入腹可令人佯狂喜怒仿如飲酒至醉之分位究厥由來
卽以阿片爲之基也其他等爲佐之藥料或由醫士意或由己之意順便加入堪
爲阿片輔佐之藥不乏大抵以助氣力養心神爲本也其內最著名之一品丸名
曰哈斯治莫伯吉卽言能令人心生喜樂飄飄欲仙體輕儼同於騰雲駕霧而在
天上坐也

歐羅巴人用阿片醫病也每次止一哥蘭（五哥蘭約足一分）或用二三四哥蘭踰此分
兩人將視以爲必至死而巴耳西亞與相接壤毘連之國不然習用多年縱用六
十哥蘭（約一錢二分半）爲一劑吞服亦不至死其處可如是之多服阿片年深日久爲害
孔多致人身體枯瘦形神困憊心氣鬱悶聰明靈性變愚蠢由旁觀之見其仿如
欲眠之木樁靜坐筵前緘默不語知爲有阿片癖之客若等人恒有就予前望予
助彼戒除阿片引者曾有人重懸賞格謂誰能救予脫離阿片苦處願以百枚金
錢持贈倘予能挽迴彼之沉淪使其不至喪失予卽可得其謝金無憂人之吞服
阿片矣諸國醫士所著之書中論道吞服阿片者之苦楚極詳余茲時無勞多贅
猶有可述之一事卽有人二月間取罌粟嫩殼存之米醋中以備不時之需也甘
伯佛耳由巴耳西亞啟行曾至闍婆卽今之咬嗶吧也亦卽晉時法顯至之耶婆
提東西洋考名曰加留巴彼地之黑皮土人有助兇橫增氣力壯膽量之惡法或

旁出之柔條獨留其居中之巨莖如是爲之臘頭可期肥大中藏之汁可有大力初次採取之汁漿佳於末次採取者且體重色白亮或亦有透灰色者貯器內歷時愈久質愈乾時色愈暗也二次採之汁漿色暗於初次者微露紅黑色亦有三採其汁漿者乃色甚黑而力極寡矣

巴耳西亞炮製阿片法所極緊要者卽於其汁漿中兌少許水滋潤之也滴入水後傾於平底盤中以厚木匙來去往復調和之務展長其工至其汁漿質漸成爲黑而膠黏起光亮仿如松香之質而止更以手揉和勻停團爲球輥入短筒中提入市而售與人隨人購之多寡刀剪下而零售炮製阿片時或有不和以水而用白蜂蜜代之者取其不惟可祛乾燥兼能減苦味也復有於炮製時加以桂皮荳蔻花白荳蔻等藥品細末者伊等謂其於心神幷腦漿有益也

別有一類炮製阿片之人伊等不用香品藥料止用西藏紅花與琥珀二味合阿片成丸有若許人緣自已服用不假市肆人手在家自修合矣恐於配合他物時市肆人或有失多失寡之欺罔也第上所言之三種炮製法均爲將阿片合爲丸以水送服也外復有釀就之阿片水可以供飲伊國名之曰哥哥那耳周初時希臘人和美耳之詩中名爲尼本低斯飲其水者俱有一定時刻飲多飲寡亦有一定分兩或向行店購取或於家中自置均無不可亦有人取罌粟花葉加水置慢火上煎熬妥而飲之更有人將罌粟殼研碎妥置酒漏形之淋子上澆以水連七

前因爾等私用故不能治人至於射藝切不可荒廢嗣後嚴加督率爲是（見東華錄）彼時之王貝勒大臣等私用黃烟不能禁人之用者今日之王貝勒大臣等果無私用鴉片者乎

蕚鄉贅筆中云明季服烟有禁惟閩人幼而習之他處百無一二也近日賓主相見以此鳴敬傾仰涕唾惡態畢具始則城市服之已而沿及鄉村矣始猶男子服之既則徧滿閨閣矣習俗移人眞有不知其然而然者即此觀之乃知中國人沾染嗜好之易傳開矣至嘉慶道光之時鴉片亦如黃烟之傳遍通國儒家雖鄙而惡之總不能使之中止國家縱嚴爲禁之終未嘗使之盡絕黃烟之無益於人未嘗至初逆料者之若等大鴉片之爲患於人較人所初逆料者大數倍也無論其爲患大小殆非國家禁止斷絕之易事耳

德國醫士甘伯佛耳於康熙三十二年由巴耳西亞（即唐之波斯國）咬嚩吧日本回歸著成之書中有云巴耳西亞國人因阿片能增人喜樂使人得安也故呼之爲提利亞吉提利亞吉爲希臘語意即能醫病之藥也伊處人於初夏採取罌粟汁漿法即以五利刃刀縱橫刺其髇頭之半面薄皮一刺薄皮面即有五孔次日汁漿浸出以片刀刮下收入器中其器懸於胸下有腰帶繫之也繼復以五利刃刀刺髇頭彼半面薄皮依舊之次日收其汁漿罌粟髇頭大小不等有先長足者有後長足者如是之經營操作須費數日工方能畢乃事也設一株之枝條過多先伐其

至明代將終吞服之鴉片將變爲吸食之鴉片矣著錄至此不能不以黃烟爲導引也

黃烟一物原爲美國土產明將末時傳入中國者也火著之而吸其烟亦始於美國土人西班亞人學得其種植吸食法由海舶越大東洋而携至呂宋呂宋卽福建漳州泉州南海中之大島也馬尼喇城卽其海口之大埠頭種黃烟極盛其時華人呼烟草爲淡巴姑美國原名曰多巴哥明史呼居呂宋之西班亞人爲佛郎機人居澳門之蒲都家麗人亦呼爲佛郎機人其實佛郎機乃回教人呼歐羅巴人之通稱也唐時華人呼歐羅巴人爲佛林卽緣從回教人之呼稱而呼之也

物理小識書云萬曆末有携淡巴姑烟草至漳泉者馬氏造之曰淡肉果漸傳至九邊皆啣長管而火點吞吐之有醉仆者崇禎時嚴禁之不止其本似春不老而葉大於菜暴乾以火酒炒之曰金絲烟北人呼爲淡巴姑或呼擔不歸可以祛濕發散然久服則肺焦諸藥多不效其症忽吐黃水而死

於黃烟傳入中國內地時亦曾傳至英國英君主雅各第一痛民間吸食之風不可行也曾著書疾其物幷勸諭通國民不可食亦萬曆末年事也

崇德六年上諭王貝勒大臣曰爾等何不親率人習射耶子弟壯者當令以角弓羽箭幼者以木弓柳箭我國武功首重習射不習射之罪非用烟可比用烟之禁

觀前數段乃知前明成化以來中國已有內地出之鴉片矣非止今日分外來洋藥本地烟土也觀書者宜詳閱之惟李時珍所引紅罌粟花爲天方國種七八月後採取東醫寶鑑云治久痢不止罌粟花卸結殼後三五日可取其津均爲由王璽之醫林集要摘來同一人同一書也於彼則明言天方於此則若隨處可取殆書一而所引之處不一也故李時珍有方土有異之說矣

前明崇禎年間和蘭國醫士本丟斯久居於咬噌吧地巴大非亞城至崇禎二年壽終於彼平素所記錄見聞事實有一契友爲收拾起越二十九年擺印成書行於世其書中云亞細亞洲諸國凡吞服鴉片者極似恒在睡鄉無精神經理貿易無氣力與人戰爭惟醫士治疾於天氣炎熱之區不用鴉片實難一切霍亂瘟疫中暑瀉痢幷肝氣等症時而多有治此諸病俱宜以鴉片爲君幷云咬噌吧人民貧寒之家將罌粟之花葉枝莖等製次等鴉片備用富有厚豐者方服用上品鴉片彼又云古昔希臘國人第知鴉片害人之險不知其醫疾各妙用以其未嘗考究至精細處也且本丟斯自與人醫病無論遇瀉痢霍亂疫癘以及羊癇瘋與中風各等症均依賴乎鴉片成功宛如船之賴鐵錨然爲人治肺氣虛損諸疾曾有用紅花佐鴉片時間或用罌粟殼罌粟子更自言其以鴉片爲人醫疾雖施之與嬰童亦無受傷處緣嚴謹愼審不使溢應用之分也

亦有蜜炒蜜炙者氣味酸澀微寒無毒得醋烏梅橘皮良止瀉痢固脫肛治遺精久瘀歛肺澁腸止心腹筋骨諸痛又云阿芙蓉俗作鴉片名義未詳或云阿方音稱我也以其花色似芙蓉而得此名幷云阿芙蓉前代罕聞近方有用者云是罌粟花之津液也罌粟結青苞時午后以大針刺其外面青皮勿損裏面硬皮或三五處次早津出以竹刀刮收入瓷器陰乾用之故今市者猶有苞片在內氣味酸澁溫微毒治瀉痢脫肛不止能澁丈夫精氣俗人房中術用之京師售一粒金丹云通治百病皆方伎家之術耳

明萬曆年間王世懋之花疏云芍藥之後罌粟花最繁華其物能變加意灌植妍好千態曾有作黃色綠色者遠視佳甚近頗不堪聞其粟可爲腐澁精物也見圖書集成

明吳幼培罌粟花詩　庭院深沉白晝長堦前仙卉吐羣芳含烟帶雨呈嬌態傳粉凝脂逞艷妝種自中秋須隔歲開於初夏伴傾陽更誇結子纍纍碩何必汙邪滿稻粱見廣羣芳譜

明高濂草花譜云罌粟花有千瓣五色虞美人瓣短而嬌滿園春夾瓣飛動春以子種見圖書集成

明末國初時之物理小識書云罌粟中秋午種花後囊如瓶有細米可粥可以取油其殼入藥主澁歛其結青苞時以鍼刺十數眼其津液自出收入瓷器用紙封口暴二七日即成鴉片最能澁精

米湯又方罌粟花未開時外有兩片青葉包之花開卽落收取爲末每米飲服一錢神效赤痢用紅花者白痢用白花者此以葉醫病法爲他人所未言及更有可治二十四種病症之一方治何症以何等藥湯送下名其丸曰一粒金丹法卽用眞阿芙蓉一分粳米飯搗作三丸每服一丸未效再進一丸不可多服忌醋令人腸斷伊之萬病回春書中云一粒金丹治氣痛以阿芙蓉卽鴉片二錢半阿魏一錢木香沉香各五分牛黃二分半先將沉香木香牛黃爲末以鴉片阿魏放碗內滴水鎔化和蜜爲丸菜豆大金箔爲衣每一粒熱氣痛凉水下冷氣痛滾水下神效彼復有牛黃紫金丹所用以佐阿芙蓉之藥品乃大同小異見本草綱目幷東醫寶鑑

明李時珍本草綱目云罌粟實狀如罌子其米如粟乃象乎穀而可以供御故有御米象穀諸名又云罌粟秋種冬生嫩苗作蔬食甚佳葉如白苣三四月抽薹結青苞花開則苞脫花凡四瓣大如仰盞罌在花中鬚蘂裹之花開三日卽謝而罌在莖頭長一二寸大如馬奶鈴上有蓋下有蒂宛然如酒罌中有白米極細可煮粥和飯食水研濾漿同綠豆粉作腐食尤佳亦可取油其殼入藥甚多而本草不載乃知古人不用之也卽言北宋人江東人呼千葉者爲麗春花或謂是罌粟別種蓋亦不然其花變態本自不常有白者紅者紫者粉紅者杏黃者半紅者半紫者半白者艷麗可愛故曰麗春又曰賽牡丹曰錦被花詳見遊默齋花譜又謂其米治瀉痢潤燥謂其殼以水洗潤去蒂及筋膜取外薄皮陰乾細切以米醋拌炒入藥

斷其生活若輩悉健有力勢不肯搏手困窮於是所在連結爲亂潰裂以出其久潛踪於外者既觸網不敢歸又連結遠人鄉導以入矣惟有開海禁徵商稅以及賈舶國始因以裕民始賴以安而歲額兵餉方藉以充也是以其時徵稅之規有水餉有陸餉有加增餉水餉者以船廣狹爲準其餉出於船商陸餉者以貨多寡計値徵輸其餉出於鋪商又慮閒有藏匿禁船商無先起貨以鋪商接買貨物應稅之數給號票令就船完餉而後聽其轉運焉其所云加增餉者殆卽船之尺丈而量加減也又萬曆十七年提督軍門周詳允陸餉貨物抽稅則例沒藥乳香阿魏等貨每百斤均有稅銀定數外阿片每十斤稅銀二錢至四十三年貨物抽稅現行則例阿片每十斤稅銀一錢七分三釐矣

明李挺醫學入門中云鴉片一名阿芙蓉卽罌粟花未開時用竹鍼刺十數孔其津自出次日以竹刀刮在磁器內待積取多了以紙封固曬二七日卽成片矣性急不可多用又云治虛痢及久痢一切諸痢用黃連四兩以吳茱萸煎水浸炒木香一兩阿芙蓉一錢右爲末陳米糊和九菉豆大每二三十九以蓮肉煎湯吞下被蓋就睡奏效神矣（見東醫寶鑑）

李挺乃正德嘉靖時人嘉靖二年日本人掠中國海濱中國遂罷市舶嚴海禁外洋貨物不得入口故李挺特詳言由罌粟花中採取鴉片法也

明龔雲林醫鑑云治赤白痢下用鴉片木香黃連白朮各一分研末飯丸小豆大壯者一分老幼半分空心米飲下忌酸物生冷油膩茶酒麪無不止者口渴畧飲

日午後於殼上用大鍼刺開外面青皮十餘處次日早津出以竹刀刮在磁器內陰乾每用小豆大一粒空心温水化下忌葱蒜漿水如熱渴以蜜水解之

按明史王璽列傳謂其鎮守甘肅二十餘年回教人所居之哈密土魯番等處物產醫術習俗自必熟悉故可將阿芙蓉事言之鑿鑿也

適於王璽論阿芙蓉後不數年至弘治年間葡萄亞人（卽佛郎機人）法斯哥得加馬至印度之柯枝等處罌粟製爲鴉片之法回教人與印度人習熟已久也印度東西海濱均有炮製鴉片事以備商船懋遷由印度赴緬甸暹羅之東海濱一帶設置坊作亦不乏伊等運貨至各地交易時此種物亦在其中無不可携而至於中國之廣州厦門等處也

嘉靖二十六年佛郎機（卽葡萄亞）船載貨泊浯嶼時漳泉賈人往貿易焉巡海使者柯喬發兵攻其船而販者不止都御史朱紈獲通販九十餘人斬之通都海禁漸肅迨隆慶元年福建巡撫都御史塗澤民請開海禁

東西洋考云宋時發舶海上郡國有司臨水送之嘗登泉山見刻石紀歲月甚夥爾時典綦重云閩在宋元俱設市舶司國初因之後竟廢成弘之際豪門巨室間有乘巨艦貿易海外者奸人陰開其利竇而官人不得顯收其利權初亦漸享奇腹久乃弓引爲亂矣又云海濱一帶田盡斥鹵耕者無所望歲只有視淵若陵久成習慣富家徵貨固得稠載歸來貧者爲傭亦博升米自給一旦戒嚴不得下水

恒憩息處也並至忽魯謨斯地卽巴耳西亞海灣之海口出入處印度東西海濱各地至者亦不乏所謂小葛蘭古里柯枝等國殆卽印度西鄙之貴倫哥眞加利古德也若許地面之土產焉能不爲粵東商人販運乎各國之善經商者推回教人爲最中國人次之鄭和率兵至彼處於中國載貨之商船均可有保護照應赴彼各地貿易者殆可增多也弘治十一年時佛郎機人初次至柯枝一面理商務一面征服其各海口爲己之屬地不數年間凡阿丹忽魯謨斯哥亞古里柯枝小葛蘭並他海口若許處所均屬於佛郎機矣伊等寓武事於商事回教人所居之各處俱屬於彼有葡萄亞人（葡萄亞卽佛郎機）巴耳波撒著之書云販貨物赴滿剌加者爲回教人並他教之人均帶阿片至滿剌加處與在彼遇之中國商船交易且云亞拉伯地出之阿片運至印度西濱加利古德亦有由甘拜帶至加利古德者甘拜去現出小洋藥之馬拉瓦甚近由是觀之甘拜殆爲由來可炮製阿片之處所也光緒八年進口來之洋藥六萬五千七百擔中有馬拉瓦小洋藥二萬九千三百擔甘拜或卽明史中之甘巴里也

明成化時王璽著之醫林集要云阿芙蓉是天方國種紅罌粟花不令水淹頭七八月花謝后刺青皮取之者又云久痢以阿芙蓉小豆許空心溫水化下日一服忌葱蒜漿水若渴飲蜜水解之又云鴉片治久痢不止罌粟花花卸結殼後三五

金劉河間宣明方治欬嗽多年自汗者用罌粟殼二兩半去蒂膜醋炒取一兩烏梅半兩焙爲末每服二錢臥時白湯下

元李杲云罌粟殼收歛固氣能入腎故治骨病尤宜（李杲號東垣元時明醫受業於張元素）

元危亦林得效方治久泄不止粟殼去筋蜜炙爲末每服五分蜜湯下穀氣素壯人用之卽效

元朱震亨曰今人虛勞欬嗽多用粟殼止劫及濕熱泄痢者用之止澁其治病之功雖急殺人如劍宜深戒之又云治嗽多用粟殼不必疑但要先去病根此乃收后藥也治痢亦同凡痢須先散邪行滯豈可遽投粟殼龍骨之藥以閉塞腸胃邪氣得補而愈甚所以變症作而淹延不已也（朱震亨字彥修號丹溪元史有彼之列傳既云殺人如劍可決其爲出鴉片之罌粟殼矣）

元馮子振十八公賦云　或簪烘霞之罌粟或戴凝霜之菊英

明周定王橚之普濟方治熱痢便血粟殼醋炙一兩陳皮半兩爲末每服三錢烏梅湯下

前明之初中國已與印度亞拉伯南洋羣島尙夫往來依指南針方向航海行船幾足三百載（於宣和四年徐兢充使高麗卽視指南浮針方向乘船而往者）商務漸盛兼以巴耳西亞人奉爲國主者與元朝同宗族懋遷交易之事益以多矣是以永樂皇帝卽位屢遣鄭和乘舟航海越南洋羣島西至阿丹地卽紅海南口今茲往來中西之輪帆

罌凡數千萬粒大小如荳蔻子而色白其米性寒多食利二便動膀胱氣服石人研此水煮加蜜作湯飲之甚宜

宋林洪山家清供中有罌乳魚云將罌粟淨洗磨乳先以小粉置缸底用絹囊濾乳下之去清入釜稍沸亟灑淡醋收聚仍入囊壓成塊乃以小粉飾內下乳蒸熟畧以紅麴水灑又少蒸取出起作魚片卽罌粟魚見圖書集成至是爲用粟殼之始林洪殆南宋人乎

宋謝薖罌粟花七言絕句鉛膏細細點花梢道是春深雪未消一斛千囊蒼玉粟東風吹作米長腰見廣羣芳譜

卽李時珍依次援引書法臆度之以粟殼醫病疑自南宋時始後之楊王二君其殆亦南宋人也既未載明法由中國何人創用蓋亦由於西方人傳來緣西方人由來以粟殼爲醫病之妙藥也

宋將末時楊士瀛直指方云粟殼治痢人皆薄之固矣然下痢日久腹中無積痛當止澀者豈容不澀不有此劑何以對治乎但要有輔佐耳

宋王璆之百一選方中治泄痢赤白用罌粟子炒罌粟殼炙等分爲末煉蜜丸梧子大每服三十丸米飲下有人經驗

宋王碩易簡方云粟殼治痢如神但性緊澀多令嘔逆故人畏而不敢服若令醋制加以烏梅則用得法矣或同四君子藥尤不致閉胃妨食而獲奇功也

宋蘇轍種藥苗詩有云　築室城西中有圖書窗戶之餘松竹扶疏拔棘開畦以毓嘉蔬畦夫告予罌粟可儲罌小如罌粟細如粟與麥皆種與稌皆熟苗堪春菜實比秋穀研作牛乳烹爲佛粥老人氣衰飲食無幾食肉不消食菜寡味柳鎚石鉢煎以蜜水便口利喉調肺養胃三年杜門莫適往還幽人衲僧相對忘言飲之一杯失笑欣然我來潁川如遊盧山

宋仁宗詔天下郡縣圖上所產藥物用唐高宗命英國公等修成英公唐本草故事專命太常博士蘇頌譔述成圖經本草其書中云罌粟花處處有之人多蒔以爲飾花有紅白二種微腥氣其實形如瓶子有米粒極細圃人隔年糞地九月布子涉冬至春始生苗極繁茂不爾則不生生亦不茂俟瓶焦黃乃采之又云治反胃吐食有罌粟粥用白罌粟米三合人參末三大錢生山芋五寸細切研三物以水二升三合煮取六合入生薑汁及鹽花少許和勻分服不計早晚亦無妨別服湯九（宋史蘇頌列傳言其器局閎遠不與人校短長以禮法自持雖貴奉養如寒士自書契以來經史九流百家之說至於圖緯律呂星官算法山經本草無所不通）

按康熙年間德國醫士甘伯佛耳曾奉瑞典君主差派隨使臣至巴耳西亞言及彼處出阿片之罌粟乃放白花者可恍然於蘇頌時雖阿片之名尚未著於書要已有可出阿片之白罌粟花也而英國植物著名家林得利亦云可製阿片之罌粟卽紅花黑子者一種白花白子者一種

宋徽宗政和中醫官通直郎寇宗奭譔本草衍義其書中云其華亦有千葉者一

唐明皇時陳藏器述嵩陽子言曰罌粟花有四葉紅白色上有淺紅暈子其囊形如鷄頭箭中有細米

考之是時大食人之往來中國已足百載而罌粟花有不同薔薇茉莉在中國地遍種者乎前三百餘年亞拉伯人已將耶悉茗指甲花茉莉帶來

唐郭橐駝種樹書云鴉粟九月九日及中秋夜種之花必大子必滿 見圖書集成博物彙編草木典鴉粟部彙考並花部

按郭橐駝家於長安城西豐樂鄉沒後柳宗元爲作傳約爲盛唐時人觀此卽知罌粟在彼時於彼處如何矣

唐雍陶西歸出斜谷詩云 行過險棧出褒斜歷盡平川似到家萬里客愁今日散馬前初見米囊花 雍陶爲四川成都人可知彼時其處已有罌粟花也

由唐至德至宋乾德二百年內大食人來中國者中國書籍雖不曾多載而其時有二大食人紀載之遊華日記邇來譯爲西文是未嘗斷夫往來也罌粟可充藥品殆亦大食人所告知者故開寶本草卽言其可醫病矣

宋太祖開寶六年命尚藥奉御劉翰道士馬志等九人參訂開寶本草呼罌粟曰罌子粟一名米囊子又名御米並言其米主治丹石發動不下飲食和竹瀝煮作粥食極美

宋蘇軾詩云 道人勸飲鷄蘇水童子能煎鴉粟湯

病卽用希臘人之法並希臘人所用之各種藥各藥中阿扁亦在內亞拉伯人遂將扁音之在幫母下者變入於非母下音若芙蓉巴耳西亞人則變入於並母下音成片是以有阿芙蓉阿片二呼稱也細考夫亞拉伯並巴耳西亞語按其意均有是種花之名是其二國於古昔由來應有是花矣因其顏色美艷故而珍重寶貴至歸入藥品之大用乃後時由希臘國傳來之法也

按中國自漢初與南越通關市而互市之制行焉北魏立互市於南陲及宋開寶四年置市舶司於廣州杭明州等處首卽先言大食通貨大食國於唐宋時來中國通商故亞拉伯人航海至廣州等處海口携來象牙乳香寶鐵綿花白龍腦白沙糖琉璃器薔薇水等貨並各種藥材相與交易罌粟亦或在藥材中揆厥情形彼時之先中國殆未嘗有罌粟花也伊等並著明其在藥品中爲安心神增飲食令人多眠之物見其所結之實如囊其子如米色不同而大小相若故呼之曰米囊

按唐開海舶西域回教默德那國王謨罕驀德遣其母舅番僧蘇哈白賽來中土貿易建光塔及懷聖寺告成壽歿遂葬於此（見番禺縣志）卽明史所載鄭和所至之阿丹嘗查考之順紅海東濱北去二千七八百里卽默德那地謨罕驀德死於貞觀六年

拉丁詩家韋而吉利詩中恒有提及罌粟花之語讀其令人多眠亦讀其令人忘憂並讀其宛同幽冥地府之利低河死者由其河經過俾其將在世生活時之一應事俱不記憶乃藉用希臘人俗傳死後飲利低河水忘前世之語也韋而吉利將罌粟花比擬幽冥地府利低河之外復屢言其爲屬於司穀女神吉利斯之罌粟花緣希臘國以石雕刻出司穀神之女像手持有罌粟花枝也由來臆度之家推測司穀神所以手持罌粟花之故所論不同有謂一日女神出遊至一家暫憩彼家欲授之粢女神適知其孩童有疾遂外出爲採罌粟花一掬命彼家製而和乳飼孩童己亦食若許孩童愈己乃不覺腹餓人故誌之者有謂罌粟爲麥田野花以其與麥同生故持之者或又有謂罌粟花色白食其子能令人增食量伊古來賜人五穀百果卽此司穀之女神者據公理而論古人見麥田中諸野花之艷麗美觀無出罌粟花之右者故令司穀女神手中持一罌粟花枝也韋而吉利著之書卽在中國前漢時至東漢中業復有百利尼著之動植金石物通考一書百利尼羅馬人也更有希臘醫家丟斯哥利低斯著之萬種藥料集成一書二書中均著有阿扁能安人心神止疼使人多眠獲安之各種功效

中國隋唐之世亞拉伯人自立爲大食國於代宗廣德元年時建都於底哥利斯河旁巴哥大低城呼其王之語曰加利佛伊等極重希臘醫學醫治各種疾

罌粟源流考

罌粟花一物拉丁文種花卉之古書中屢見史傳中亦常道及有羅馬人哥尼流尼波斯所著之書云羅馬王達耳貴尼欲取伊都利亞國之一城時先以詭計毒撻世子世子負傷奔入彼城彼城人咸以爲王子必深恨其父終不能父子相睦矣遂立之爲統領冀其掌兵權以抗父也詎知王子反覆尋計終欲將城歸其父哉奈以不獲善策遂遣人詣父所謀之於父父適在花園爰操刀將罌粟花之鮮艷高大者斷數株示使人使人歸語諸世子世子會悟父意將城中顯宦戮數人復婉言勸諭城中黎庶使奉其父爲國主此中國周敬王時事也

希臘國詩家和美耳亦曾道及罌粟花其詩集載者有如是一事適敵人某向希哥多耳戰鬬敵人發來一矢未中希哥多耳身射中其弟之胸弟遂負痛垂頸和美耳賦詩形容其勢謂宛如罌粟花放於園中向旁側欹首沾濃露低垂其葳蕤之狀與重盔冠頂力不能勝相似創始希臘國將罌粟汁歸入藥品謂其能醫治疾病者爲希波革拉低斯乃中國周威烈王考王安王相繼在位時人也希臘醫家奉其書爲醫學之宗凡植物之汁希臘語均呼爲阿伯斯呼罌粟爲美根後變音總統呼爲阿比恩原爲希臘語也拉丁語亦如是呼之雖希波革拉低斯書中未嘗有是名去其時未久泰西醫士通以阿比恩爲定名矣

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