



CSL

THE  
PLAIN OF PEKING  
AND THE  
NEIGHBOURING HILL COUNTRY

BY  
DR. F. BRITZSCHNEIDER,  
ASSISTANT TO THE RESEARCH STATION AT PEKING.

TRANSLATED FROM THE GERMAN

Postkarte's Geographische Mittheilungen  
(Supplementary No. 43, 1876.)

BY N. B.

WITH A MAP.

SIMLA  
GOVERNMENT CENTRAL BRANCH PRESS.

1876



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PHYSICIAN TO THE RUSSIAN LEGATION AT PEKING.

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OF THE GOVERNMENT OF INDIA

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SCARCELY more than fifteen years have elapsed since Peking became generally accessible to Europeans. Until the year 1860, when the armies of the western powers lay camped before the gates of this capital, it was permitted only to a few—and even these under burdensome restrictions—to breathe the air of the Chinese metropolis. But when, on the conclusion of the last peace, European embassies had been established here, travellers began to visit the north of China. At first they came in small numbers, but since the means of intercommunication have become so complete from steam-boats and railways having combined to form an unbroken girdle round our globe, the appearance of travellers in the Chinese capital is not uncommon, and the book market already overflows with “sketches” and “impressions” of travel. Usually in these records of journeys a chapter is devoted to Peking, the summer palaces, and the great wall; but so superficial are such works and so full of inaccurate conceptions that the reader who seeks for knowledge learns nothing. To be able to describe a place with thoroughness, it is necessary to have lived in it for a length of time and to have seen, over and over again, with one’s own eyes everything to be described; and even then one is not



always in a position to afford perfectly exact information, especially in China, where the enquirer finds more difficulty than in any other country, at a distance from European civilisation, in investigating the truth.

Among the numerous travellers I have met at Peking in the course of several years, but few were there with any scientific purpose; indeed they mostly belonged to that class of travellers round the world appropriately described by the nickname of "Globe Trotter." Since a European community has been settled at Peking, there has always existed, especially among the missionaries, a number of really able savans and specialists in different branches of science; but unfortunately the duties of these gentlemen seldom allow of their devoting themselves to the pursuit and publication of investigations which occupy much time. Thus it happens that a scientific man, whether he be geographer, naturalist or archaeologist, still finds here a field but slightly cultivated.

Though I undertake to publish the following sketch of the neighbourhood of Peking, I do not pretend to fill up the void above indicated; for such a task, in the first place, my knowledge does not suffice, and secondly, the time I have been able to devote to it has been insufficient. Still I believe myself to be rendering a slight service to science, even, when I publish such facts as have come within my observation. During a sojourn of nine years in Peking I have frequently had opportunities of making journies to places more or less distant from the capital, and the notes and compass bearings taken on these occasions form the chief materials upon which the map accompanying this work



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# MAP OF THE PLAIN OF PEKING AND THE HILL COUNTRY TO THE WEST AND NORTH.

Compiled by Dr. E. Bretschneider, chiefly from his own observation, 1875.



Lithd. in the Office of Quarter Master General in India.



is based. From the summits of the hills to the west of the city extensive views are obtained of the plain and also of a part of the hill country; thus by taking angles from these summits, and combining them with points astronomically fixed by Dr. Fritsche, I have been in a position to lay down a map containing no gross errors. For some parts of the map, however, I have been obliged to follow the Chinese plans which are not always very exact, and sometimes to rely on distances given by the natives; for I believed that even vague indications of this kind might be made useful. As the map is not my chief aim, but is only intended to serve as an illustration to my memoir, I have only incorporated in it such details as occur in the text. In my descriptions I will endeavour to touch only on the most prominent points, in order not to weary the reader needlessly.

This is the more necessary also, because the subject I am treating of may be regarded as for the most part a "tabula rasa" for our geographers and for Europeans generally. In Europe we possess good descriptions and plans of the town of Peking, but as regards the environs very little has been published; while that little is extremely incomplete; in fact, Mr. Waeber, in his beautiful map of the province of Chili, was the first to represent truthfully (though on a very small scale) the environs and the mountains of Peking. I may be allowed here, perhaps, to devote a few words to the European and Chinese literature bearing on the subject.

To begin with, as regards the Chinese maps, and special works on Peking, and its neighbourhood, it may be remarked that the latter are seldom based on



local observations and measurements, but consist as a rule of the information of persons living on the spot and transferred from memory to paper. This is the case with the large Chinese plan of Peking, which is sold everywhere, and which, though but a very rough specimen of native cartography, is not without value on account of its numerous details; for these serve to amplify and fill up a plan constructed on European principles. There exist various, more or less detailed, Chinese descriptions of the capital and celebrated localities in the vicinity, but of these I will only allude to a few. The *Chen-yüan-chi-hio* is a small book published towards the end of last century, and contains useful, though superficial, information; the maps accompanying it, however, are rough and of no value. The *Ji-hia-Kiu-Wen* is a work to be recommended on account of its extensive research. It was published originally in the 17th century, and its Chinese title, when translated, runs:—"Ancient traditions to be heard under the Sun" (*i.e.* in Peking). A new edition of the work—which by the way is now somewhat expensive—appeared in 1774 in 120 volumes. It contains very detailed descriptions of the noteworthy objects in Peking, in the environs and in the twenty-four towns under the jurisdiction of Shun-tien-fu (Peking). For the archæologist it is a work of the highest importance, as the learned author has extracted from numberless old books—many of which are no longer in existence—everything having reference to the localities treated of. Prominence is naturally given to the history of the capital itself, and those European savans who devote themselves to the interpretation of Marco Polo's travels



would find here precious materials. A copy of the work is to be found in that magnificent Chinese library, which for more than fifty years has been maintained at Peking by the Russian Government, and the historical notes which I have here and there inserted in my memoir have all been extracted therefrom. Very detailed maps of the environs of Peking are to be found in a Chinese work called *Yi-tsang-tsou-Yi*, consisting of a description of the grain stores in the province of Chili, and compiled in the latter half of last century. The maps are numerous, and include those of the administrative districts, and of single towns with their dependent villages; those having special reference to the neighbourhood of Peking are laid down to a scale which nearly corresponds to that of my own map. The map of each district bears the name of the magistrate who compiled it; and though the method of representation is very primitive and inaccurate, still the plans are of great value for the reason that all distances are correctly shown in figures. The larger villages in which grain stores occur are found marked with a square which strikes the eye at once, while the distances from these points to the smaller villages are shown in Chinese li of 2 to 1 verst (3=1 mile). Any one occupying himself with the compilation of special maps will find these Chinese attempts at cartography of much use; and he will learn from them the correct way of writing the names of places, for these are often mutilated in the mouths of the people. So much for Chinese sources: now let us turn to the examination of those writings and maps treating of Peking and its environs, for which we are indebted to Europeans.

THE PLAIN OF PEKING AND THE

I will pass over the incomplete notices of the first Catholic Missionaries which are to be found in Duhalde's old work on China. The first systematic description of the Chinese capital is that received from the pen of Father Hyacinth Bitschurin, the well-known scholar who lived in Peking from 1808 to 1821, and who published a large number of most valuable works on China in the Russian language. Hyacinth's description of Peking is, as he himself informs us, based on a small Chinese work which he translates, and it is the above-named *Chen-yüan-chi-liao*, to which he refers, though as a matter of fact he only gives an extract from it. The plan which accompanies his book is, as the author remarks, compiled from a Chinese plan, though it has been greatly improved by his own researches. It is, on the whole, a good one, although the measurements are not always quite correct; thus Peking appears too long from north to south; the Manchu Town [Tartar City] which measures one verst less from north to south than from east to west is represented as equilateral, and the southern or Chinese town is estimated too large. Nevertheless, Hyacinth's work still forms the basis of all that is known in Europe of a topographical nature regarding Peking. In 1829 a French translation of it was published by Ferry de Pigny, while an extract from it, in German, appeared in 1860 at Vienna in the "*Allgemeine Bau-Zeitung*." The environs of Peking are treated of only in a very superficial manner in Hyacinth's work.

But Hyacinth's plan received further perfection from the labours of a Russian officer named Ladyshensky, who, in the year 1830, sojourned for eight



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months at Peking, and under whose name was published a very large and excellent plan of Peking in the Russian language. I have also seen a plan on a very large scale and containing much detail, in the English Legation at Peking, but it is not a publication. On the face of this, one reads that the English Ambassador at Naples received the original from an Italian Missionary from Peking in 1842. It was engraved and printed in London in 1843.

In 1860 there was published, in English, for the staff of the allied Armies in China, a map of the environs of Peking, bearing the title "Peking and its environs. Copied from the Survey of Colonel Ladyjenski of the Russian Army." This map, drawn as it is to a very large scale (about half an English mile to one inch), embraces the immediate environs of the town and a portion of the plain on the west as far as the hills, and with the summer palaces included, and appears at first sight to be of so detailed a nature as to show each house on the plain separately; but on closer inspection and comparison, it is perceived that not only is the map not based on topographical surveys (in fact it was not possible to carry on a survey before the year 1860), but that it is for the most part a creation of the imagination, although here and there various traces of local observation are to be seen. But what renders the map wholly useless and makes the identification of all places marked upon it impossible, is the corruption of the names. What, for instance, is to be understood by *Vetch-si-u-e*,—a name which figures to the west of the city? The large village of Pa-li-chuang to the westward of Peking is marked as the Palace of



*Li-tchay-an*—and so on. I even entertain a doubt if the map really emanated from Ladyshensky, for how could it happen that this Russian officer should not be aware that the Russian church-yard is to the north of Peking, while on the map it is shown to the east. The Anglo-French Expedition of 1860 to Peking appears, indeed, to have been accompanied by no substantial scientific results, either as regards our knowledge of the neighbourhood of Peking or in any other respect. Still a number of highly superficial pamphlets, full of errors, were afterwards published in French and English as the scientific result of the expedition to Northern China.

A short, but at the same time interesting, article on Peking appeared in the year 1866 in the *Journal of the Royal Geographical Society*, entitled "Peking and its Neighbourhood." The author, Dr. W. Lockhart, lived for many years in Peking, and his article is a worthy contribution to a correct knowledge of the town. As far as concerns the environs, however, his information is certainly meagre, and is confined to the summer palaces, the Ming tombs and a few temples out-side the gates of the city—so often described before. The best publication on Peking yet published is undoubtedly the article by the Revd. J. Edkins, which forms an appendix to the second volume of Williamson's "*Journeys in North China, Manchuria and Mongolia, &c., 1870.*" In fact, it is the best part of Williamson's work, for from a scientific point of view the latter is of little value. Edkins is an able scholar and antiquary, who observes all that comes before him with critical judgment; and yet as regards the



environs of Peking, he also gives but little new information. In conclusion, I can only mention again that the most correct plan of Peking will be found on the Russian map of the province of Chili by C. Waeber, above alluded to. Though not on a large scale, it contains many details, and is compiled from actual measurements and astronomical observations.

Before proceeding to the actual subject-matter of my essay, I have a few remarks to make on the subject, chiefly, of my map. The altitudes are everywhere given in English feet, and are partly from observations made by myself with the aneroid or boiling-point thermometer, and afterwards calculated by Dr. Fritsche, and partly from the published results of Dr. Fritsche's own observations. The scale is adapted to Russian versts, for I find this small unit better suited to my indications than a larger one; but by recollecting that *seven* versts are approximately equal to *one* geographical mile,\* the reader unaccustomed to the Russian measure will easily make himself at home. The Chinese *li*, of which I speak in some places, is equal to half a verst. As regards the transliteration of Chinese sounds in the names of places, I have followed almost entirely the orthography adopted by the best English and American sinologists; thus all the letters are to be pronounced as in German with the exception of *j* which takes the French sound of that letter, and *ch* and *sh* which take their English sounds.

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\* *i.e.*, One German geographical mile or  $\frac{1}{15}$  degree of the equator, and consequently 4 English geographical miles or knots.—(Tr.)

1. *Modern Peking—Historical and Archaeological View.*

As I have already shown that good and full descriptions of Peking exist, I will now only notice the subject of the city itself, in so far as is necessary to complete and elucidate my sketch of the environs.

Modern Peking, with its extensive walls, stands in the midst of a great, sandy, alluvial plain, which is bounded on the north and west by the mountains, while towards the south it appears to stretch far away beyond the Yellow River, and on the east and south-east it reaches to the sea. The observations taken at the Russian Magnetic Observatory in the north-east angle of the city wall give 120 English feet as the altitude of the place above the level of the sea; the latitude (of the same spot) is given as  $39^{\circ} 56' 48''$ , and the longitude  $116^{\circ} 28' 36''$  east of Greenwich. The city walls form two more or less regular quadrangles, of which the northern is generally known as the Tartar or Manchu city, and the southern as the Chinese city. Still this is only a European nomenclature; in Chinese works the northern town is called *Nei-cheng* or inner town and vulgarly *Cheng-li-tou*, meaning literally "inside the town." The southern figures in books as *Waicheng* or outer town, while in every-day life it is spoken of as *Cheng-Wai-tou*, meaning "outside the town;" for this southern city was originally only a suburb of Peking proper. The Manchu and Chinese towns are separated by a wall through which three gates lead from one to the other, while the Manchu town is provided with six and the Chinese with seven additional gates. In



the middle of the Manchu city is situated the imperial quarter, also walled round, and having four gates, one at each cardinal point of the compass. The greater portion of this last is occupied by the Emperor's palaces and gardens, the remainder consisting of streets.

If in summer one takes a view of the plain from off one of the hill-summits in the neighbourhood, the city of Peking looks like an immense walled garden, from the middle of which rises a peculiar hill with a pavilion on the top. This hill is the beautifully wooded *King-shan*, or vulgarly, *Mei-shan* (coal hill), which measures several hundred feet in height. According to a popular tradition, this hill is of artificial construction, and conceals a deposit of coal which in the event of a long siege would be utilised. The *Mei-shan* stands within the imperial forbidden grounds, and near it one remarks another small hill called the *Pai-to-shan* with a *Suburga* on its summit. In viewing Peking from a distance, it is only possible to recognize certain buildings, through the green foliage, as nearly every house stands in a more or less spacious garden. But these gardens are nearly always in the background, thus one may walk in the streets of Peking and see scarcely anything of them—scarcely anything, indeed, but monotonous rows of one-storied houses which flank the dusty streets on either side.

According to the plan of Peking on Waeber's map, the Tartar city measures  $22\frac{3}{4}$  versts round the walls, 5 versts from north to south, 6'4 versts from east to west, and contains an area of 32 square versts. The length of wall enclosing the Chinese town amounts to 21'8 versts; its breadth from north to south 3 versts;



its length from east to west 7·9 versts, and its area 23° square versts. The whole of Peking, therefore, comprises 55·7 square versts, or 1·13 square [German] miles. For the sake of comparison, I may mention that Paris contains 1·53 square [German] miles.

But though this great area is enclosed within the city walls, only a portion of it should be regarded as occupied by inhabited houses, for much room is taken up, on the one hand, by the Imperial Palaces, and their lakes and gardens, and by the palaces and gardens of the various Princes, while on the other hand a large section of the modern city lies in ruins. Thus the Chinese city can only show a tract of about,  $1\frac{1}{2}$  versts in length of what can properly be called "town," *i. e.*, having continuous rows of streets and houses: this is situated towards the northern side of the enclosure, while the remaining portion consists of the enormous gardens of the temples of "Heaven" and "Agriculture," of lakes, cultivated land, grave-yards, and waste places. These waste places with the ruins of former buildings also frequently occur in the Tartar town. The population appears to be thickest in the Chinese town, for here nearly the whole of the trade of Peking is concentrated, and in certain streets one sees as lively a traffic as in the great capitals of the west. On the other hand, in the streets at a distance from the centres of trade one meets with few people. The dwelling-houses are, with few exceptions, one-storied, for the people are not so sparing of land as in our great towns. Taking all these circumstances into consideration, I am led to the opinion that the population of Peking, as given in most works on China at "several millions,"



is greatly exaggerated at the present day, and in this view I believe all European residents in Peking will bear me out. At most I would estimate it at HALF A MILLION. The Chinese Government certainly knows exactly the number of inhabitants in Peking, but it would be a waste of breath to enquire from them what it is: the European is never told the truth, but is given exorbitant figures. In the same way, if it were possible, statistics of the death-rate in Peking might be compiled, for all burials at the present day take place outside the town, and each corpse is registered as it passes out of the gate.

According to Chinese history, Peking is one of the oldest towns in the country. As far back as the 12th century\* it is spoken of under the name of Ki, and at that time formed an appanage of a descendant of the Emperor Huang-ti. In the time of Confucius (6th and 5th centuries, B. C.) it was the capital of a principality called Yen; and this name of Yen, which means "swallow," is even at the present day applied to the region of Peking especially in the language of the learned. When in the year 221 B. C. the Emperor Shi-Huang-ti consolidated China into one kingdom, Yen lost its independence and became a portion of China. During the epoch of the great Tang dynasty—618 to 907 A. D.—Peking was called Yu-Chou, but even then was not the residence of the sovereign. Indeed the capital of that dynasty was the present Si-an-fu in Shensi. In 937 A. D. Peking first became the capital of the Empire, and with short interruptions has remained

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\* i. e., before Christ.—(*Tr.*)

so until the present day. In this year a Tartar people called the Kitan, belonging originally to southern Manchuria, after conquering China and establishing themselves under the name of the Liao dynasty, founded their southern capital at Peking, but called it Nanking. The Kitans, however, were annihilated at the beginning of the 12th century by the Churche, a northern Manchurian tribe, who after establishing their dynasty under the name of Kin, likewise chose Peking as their capital. This occurred in the year 1153, and the place was then named Chung-tu or Yen-King. In 1215, Chengis-Khan conquered Peking, and in 1260 his grandson, the celebrated Kublai-Khan, made it his capital under the name of Tatu or, as the Mongols called it, Khanbaligh. The Mongols were driven out of China in the year 1368, and were replaced by the Ming dynasty (1368 to 1644), the third of whose Emperors, Yunglo by name, transferred his residence from the present Nanking to Peking, at the commencement of the 15th century. It was at this time that the name of Peking (northern capital) was first applied to the Chinese metropolis, and it has remained in use with Europeans until the present day. In the year 1644, when the last Ming Emperor hung himself on the Mei-Shan, the Manchus took possession of Peking.

But during the three thousand years over which the history of Peking extends, the city has not always stood on precisely the same spot, and this is especially the case since it became the capital of the Empire, for the political changes which have occurred in northern China have always been followed by changes in the dimensions or the site of the capital. Each separate Tartar or Chinese



dynasty, as it became possessed of the land, regarded it as a duty to build the imperial palace on a fresh spot, and in this way the walls of the capital were constantly being displaced. The great Chinese description of Peking, above alluded to, gives an interesting comparison of the changes, both of dimensions and site, which the town has undergone in the course of several centuries, and the Chinese author is guided in the conclusions he draws, mainly, by the ancient inscriptions on the numerous monuments which exist both inside and outside Peking. As regards the site of the ancient Ki, tradition points to that old earthen wall, or rampart, traceable two and a half versts to the north of the present city, but no documents have been discovered to bear out the truth of this indication. In the year 1681 a tombstone was dug up at the west gate of the imperial city upon which was to be read, among other things, that the position of the grave to which it belonged was five *li* ( $2\frac{1}{2}$  versts) to the north-east of the town of Yu-chou. This stone bore the Chinese date corresponding to the year 799 of our era; thus at that time Peking would appear to have stood to the eastward\* of the present Chinese town. The capital of the Kitans lay somewhat more to the north-east, and though it included a portion of the present Chinese town, it also reached further west than this latter. The Emperors of the Kin dynasty also appear to have moved the walls of the capital north-eastward. In the history of this dynasty a description of the palaces occurs, in which it is said that to the north of the capital pleasure gardens

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\* *Sic.*, query westward ? (*Tr.*)



were laid out containing lakes and hills ; and the spot thus indicated is evidently that upon which Kublai-Khan afterwards built his palaces, and indeed where those of the present dynasty are situated. History also relates that Kublai-Khan caused a new capital city to be built, three *li* ( $1\frac{1}{2}$  versts) north-east of the old one, and this new town might correspond approximately with the present Tartar city—a presumption that is borne out by Marco Polo's indications of the site and dimensions of Khanbaligh. The Chinese annals, it is true, assert that after the expulsion of the Mongols, Peking became diminished in size, but it is also stated that in the year 1421 it was extended, and that the walls of the city, which had hitherto only been composed of earth, were then faced with brick. The walls here spoken of are those of the Tartar city as we see them at the present day. The southern suburb, or that which we now call the Chinese town, including the temples of Heaven and Agriculture, was first enclosed in a wall in the year 1544. Ancient walls, or more properly earthen ramparts, are still traceable in many places in the environs of Peking, but it is difficult to indicate to what period they belong, though there can be no doubt that in those remnants we recognise ancient town walls.

If one walks a verst and a half eastward from the Tung-pien gate, along the bank of the canal leading to Tung-chou, an earthen rampart is reached, of some twenty feet in height, which begins on the canal bank and is easily traced northward as far as the paved road leading from Peking to Tung-chou. Indeed, it appears to have continued even to the northward of this road, but here the traces of it are almost entirely obliterated



by the buildings that exist there. I conclude, however, that this rampart was at one time the eastern wall of the city, for it is washed on its eastern flank by an ancient water-way which drains into the Tung-chou canal, and which, to this day, contains water.

Another, and even more perfectly preserved wall than the one just alluded to, occurs to the north of Peking, and has no connection with the latter. I have followed this northern wall over its entire length of about eleven versts. From the outer moat at the north-east corner of Peking, where it begins, it runs due north for a distance of about two and a half versts and then forms a right-angle and turns due west. At the elbow thus formed are observable the remains of a large bastion. After running parallel with the present north wall of the city for about six versts, it bends southward and at the angle there stands the ruin of an imperial pavilion (Huang-ting) dating from the last century and containing a marble slab with the characters *Ki-men-Yen-shu*, which was the name of a park that existed outside the walls of the ancient town of Ki. At the present day no trace remains of any such park, though groups of trees are to be seen in every direction. Further south one comes upon an opening in this rampart, through which passes the road leading to the summer palaces. Close to this again, on the outer side of the structure, one sees traces of an old fort which now does service as the outer wall of a monastery. The rampart may then be followed southward to near the bank of the river which supplies the capital with water.

This ancient rampart measures 20 to 30 feet in height, and is supported by projections towards the outside at



regular intervals of about 150 paces: on these probably stood towers, from both sides of which an attacking enemy would expect the descent of missiles. At the present day many of the roads leading out of Peking pass through this ancient work, though of the openings thus formed, only two on the north, one on the east, and one on the west are of any extent: it is in these that the gates were probably situated. The above-mentioned archaeological book adduces no ancient documents having reference to the history of this old wall or rampart, (which, by the way, is known by the name of *Tu cheng*, or "earth-wall"), but simply remarks that it is the wall of the ancient town of Ki which, as I have already shown, was in existence in the 12th century before Christ. In another place, however, the author refers to this same wall as that of the Mongol capital. I cannot now engage in a minute discussion on this question of archæology, but it would appear that the latter view is incorrect, for the investigations made by a distinguished archæologist and antiquary, who has lived thirty years in Peking (and whose researches will probably be published shortly), have led him to the conclusion that the walls of the present Tartar city occupy about the same position as those of the Mongol capital, described by Marco Polo under the name of Khanbaligh.

A portion of an old earthen wall—itsself the remains of a city wall—is said to exist to the westward of the Chinese town. I have not examined it, but it probably has some connection with the capital of the Liao.

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2.—*The different names of Peking; its circuit of administration.*

Peking—the name by which the Chinese capital has been indicated on our maps for several centuries past—signifies in Chinese, as everybody knows, “northern capital.” The name originated at the beginning of the 15th century, when the Emperor Yung-lo transferred his court from Ying-tien (also called Nan-king or “southern capital”) to the former Mongol capital, which, from that time forward received the name of Peking. It first became known in Europe through the Jesuit missionaries (Ricci and others) who visited the Chinese court at the end of the 16th century. Again Europe first learned that Peking and Khanbaligh were identical and that the lands of Cathay and China were one through the journey of Benedict Goës, who at the commencement of the 17th century travelled from the East Indies, through Central Asia, to China. When, in 1644, the Manchu dynasty established itself in China, the name of Peking naturally lost its significance, was gradually forgotten, and at the present day is no longer in use among the Chinese. An educated Chinaman will certainly know what is meant by the name, but the common people do not use it, and speak of the capital simply as *King-cheng*, or “capital city.” In official language it is called *King-tu*, meaning likewise “capital city.” Again from an administrative point of view Peking is regarded as a town of the first rank (*fu*), and is known as *Shun-tien-fu*. It is also divided into two towns of the third rank (*hein*), viz., Wang-ping-hien, forming the westerly half of the Tartar city, and Ta-hing-hien, the easterly half. Besides these two *hein*, the Shun-tien-fu exercises jurisdiction over

seventeen other towns of the third rank, and over five *chou* or towns of the second rank, some of which are shown on my map. It is a curious fact, however, that the central seat of administration for the province of Chili is not at Peking, but at Pao-ting-fu, a town situated at some distance to the south. Wang-ping-hien and Ta-hing-hien, into which the town is, for administrative purposes, divided, each forms the seat of the chief administration of the department named after it and which extends to some distance round Peking.

In the above-named Chinese work *Yi-tsang-tsou*, of the last century, the borders of these departments belonging to Peking are shown on separate maps; while the marginal notes on these maps state that 281 villages belong to Wang-ping-hien and 234 to Ta-hing-hien. These Peking departments extend 30 to 36 *li* (15 to 18 versts) beyond the town towards the north; 28 *li* towards the north-east; 30 *li* towards the east; 85 *li* towards the south-east; 45 *li* (across the Hun-ho) towards the south-west; 25 *li* towards the north-west; and lastly, 200 *li* towards the west, or as far as the village of Tu-kia-chuang, which is shown on my map as lying to the north-west of the Po-hua-shan. These boundaries remain the same to the present day, as I had an opportunity of learning lately from a despatch addressed by the Chinese Government to one of the Legations, in which was indicated the points where the boundaries of the Peking departments cut each separate high road leading to the city.\*

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\* This information was given because, according to treaty, European merchants are not permitted to trade at, or in the district of, Peking, and the question had arisen where the forbidden region commenced.



## ITS CIRCUIT OF ADMINISTRATION.

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From the same despatch I found that the immediate neighbourhood of Peking (a radius of 18 to 25  $\frac{1}{2}$ ) was under a special military administration, in the same way that the great hunting park of Nan-hai-tze, situated to the south of the town, and containing a square mile (German) of land, is under a special "park administration." It is only outside this special belt that the civil administration of Peking begins.

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### 3.—*Roads leading to and from Peking.*

Near Peking there exist but few roads properly so called, *i. e.*, artificial roads; but such as do exist are of a very solid nature, being paved with regularly cut blocks of stone measuring from 3 to 4 feet in length and  $1\frac{1}{2}$  to 2 feet in breadth. A few of these paved roads are to be found in Peking itself—as, for instance, the one leading from the south gate of the Emperor's palace to the temple of Heaven and across the entire breadth of the Chinese town. Another stone road encircles the great grain stores in the north-eastern quarter of the town, and in the imperial gardens all the roads are paved. Outside the city a fine stone road leads from the Tsi-hua gate (7) to Tung-chou, a distance of over twenty versts. In summer, when the heavy rains render the environs of Peking and a great part of the town itself a complete swamp, this road is of great convenience for carrying on the traffic with Tientsin and the other seaport towns, for, as far as Tung-chou, all merchandise comes by water. A second paved road of some length leads from the Si-chi gate (11) through the large village of Hai-tien to the pleasure gardens of Yüan-ming-yüan and Wan-shou-shan, and thence continues in the form of a fine hard high-road to Yü-tsüan-shan. A similar high-road runs from Wan-shou-shan along the lake and southward as far as the military colony of Lan-tien-chang. A third long stone road leaves the Chang-yi gate of the Chinese town and conducts nearly up to the great bridge called Lu-kou-kiao. Besides these there is a paved road leading to the temple of the Sun (33), while another joins the Ping-tse (12) and



Si-pien (13) gates round the exterior of the city. All the above paved roads date from the time of the Mings (15th and 16th centuries), except that leading to the summer palaces which is due to the present dynasty.

With the exception of those above-named, real roads—artificially constructed and repaired—cannot be said to exist either in the immediate neighbourhood of Peking or at a distance from it.

It is well known that all over the north of China a two-wheeled cart of most primitive construction, though very durable, is used as a means of locomotion. These are drawn by one mule, or, on long journeys, by two or more, and by means of them one can travel not only to all parts on the plain but even into Mongolia. They are in use as far south as the Yangtze-kiang and were known throughout Northern China in the earliest times as is abundantly proved in the Chinese classics. In Southern China, as far as I am aware, no land roads exist, but only waterways and footpaths. For keeping roads in repair, in the north of China, no provision whatever is made; from years of constant traffic they assume the form of deep excavations in the ground, and in travelling on the plains one often rides for long distances through cuttings of this description. Then on account of the annual floods the courses of the roads have often to be changed, and thus the plains become furrowed with innumerable tracks, among which it is easy to lose one's way. At fixed intervals on all trade routes are found villages with inns for the use of travellers and for merchants' caravans. An besides these the Government has an organised postal service, with stations, where saddle horses are provided for



Government couriers and officials; but only for these. In Peking detailed itineraries may be bought showing the stations for every 20 or 30 *li* on all the postal and trade roads and throughout China, together with correct statements of distances. It would not be difficult to embody all these routes in our maps of China, and indeed Waeber, in his map of Chili, has already utilised the information thus made accessible. I will now point out the chief high roads which radiate from the capital and which provide the means of communication with other parts of the Empire.

To begin with, there is the road connecting Peking with the seaport of Tientsin, and consequently the most important line for Europeans: it is well known and has often been described. It is generally made use of by Europeans in winter, when the Pei-ho is frozen, and does not lead through Tung-chou, but to the south of that place, straight to the village of Chang-kia-wan, and thence along the right bank of the Pei-ho, without however following the windings of the river. A number of villages are situated on the road. The distance by it from Peking to Tientsin is something over 100 versts, and is made good by carts in two days, though the Russian postal couriers only require twenty-four hours.

Further north I have indicated on my map a road leading through Tung-chou, San-ho, Ki-chou, &c., to Shan-hai-kuan (where the great wall cuts the sea-shore) and further on into Manchuria. This line has been thoroughly described by the Archimandrite Palladius who travelled over it in the year 1870. From Ki-chou a road branches off in a north-easterly direction and leads to



Eastern Mongolia through the gate in the Great Wall called Hi-feng-kou.

The next great road towards the north is that leading through Niu-lang-shan (a large village standing at the foot of an isolated hill), Mi-yun-hien, and so on up the river Chao-ho through the Great Wall into Mongolia, and is especially used for communicating with Jehol, the imperial pleasure garden, where Hien-fung, the father of the present Emperor, used to delight to sojourn. This road crosses the mountain chain which bounds the plain of Peking on the north and passes the Great Wall at the Ku-pei-kou gate, distant three days' journey from Peking and at an altitude above the sea of 690 feet; it is practicable for carts, though the difficulties are considerable. During the Ming dynasty (15th and 16th centuries) this road was regarded as of great strategic importance; for the Mongols, who had been driven north, frequently threatened Peking by advancing down the valleys of the Pei-ho and its tributaries. The places marked on the map, Hung-lo-chen, Fu-ma-chen, Lo-shan-chen, are all forts for the observation of this line---*chen* meaning fort.

A second road leading through the hills into Mongolia is that passing through the defile of Kuan-kou, more generally known to Europeans as the "Nankou Pass" from the name of the small village at its southern entrance. Two main roads lead from Peking, across the plain, to Nankou. One of these is the Chinese post road, used by couriers and officials. It leaves Peking at the Te-sheng gate (10) and  $2\frac{1}{2}$  versts to the northward crosses the old earthen rampart, above



alluded to, at a point where formerly a gate of the town stood and where there is now a small customs barrier (*siao kuan*). An ancient tower, without an entrance, stands on the top of the wall at this place, and similar to one further north, on the same route, near the village of Tsing-ho. These towers are called by the Chinese *tun-tai*, and are often to be seen in the plains. They date from the time of the Mings, and served as watch-towers, or telegraph stations, from which the approach of an enemy was announced by means of certain signals transmitted from one to another. The watchman ascended to his post by means of a rope-ladder which he drew up after him. In those days the enemy to be apprehended was the Mongol, and thus it is that one sees these watch-towers more often to the north of Peking than elsewhere. At the village of Tsing-ho, distant nine versts from Peking, a handsome marble bridge crosses the river, and further on at a large village called Sha-ho, where several rivers and streams unite, a number of marble bridges are met with. Beyond this the post road leads through the second class town of Chang-ping-chou, and eventually to the hamlet of Nankou, the name of which signifies "southern entrance." But it is possible to go from Sha-ho straight to Nankou without passing through Chang-ping-chou. The defensive walls and their bastions, with which this latter place is surrounded, lie close along the sides of the mountains and are often erroneously taken, by travellers, to be the great wall, and, as such, described.

The merchants' caravans which travel from Peking to Mongolia, through the pass, follow a different road in



order to reach Nankou. This carries them further west, through Hai-tien, past the summer palaces, and so on to the large villages of Kuan-shi and Yang-fang where they rest for the night.

All those numerous caravans which carry on the Russian tea-trade between China and Kiachta have to pass through the Nankou pass. But it is well known that, so far as this route is concerned, the Russian tea-trade has undergone considerable modification since the opening of the Suez Canal, for the expensive kinds of tea, such as those manufactured in the Russian factories near Hankow on the Yang-tze-kiang, are sent thence, by sea, direct to Odessa; nevertheless the common brick-tea which represents the bulk of the Russian tea-trade, and which is destined to be used by all the inhabitants of Northern Asia, is still transported by the land route to Kiachta; that is, it comes from Tientsin to Tung-chou by water, and is there loaded on the camels that carry it through Mongolia to Kiachta. These tea caravans do not touch at Peking, but on leaving Tung-chou strike north-westward, and pass first through Tung-pa, where there is a well-known customs barrier, then through Li-shui-kiao, at which place a beautiful bridge spans the An-ho, and eventually emerge on the Peking and Nankou road. An ancient road leads through the Nankou pass, and this passage has always played an important part in the history of China, for by means of it nearly all the invasions by the northern people were effected.\* Thus Chengis

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\* There is, however, another pass, lying further west and to the north of Ta-tung-fu, which also played a great part in the history of the Chinese wars.



Khan advanced against Peking by the Nankou pass, and one sees at all the important strategic points of the defile, fortified works, both ancient and modern, for checking the enemy from the north. The strongest of these forts is about one-third of the way up the pass from the lower end, and is called Kū-yung, a name that was already known in the time of Chengis Khan. Here stands an ancient gate with interesting inscriptions in six languages, some of which are very imperfectly known to orientalists, while some indeed are no longer in existence: the languages are Chinese, Niuchi (or Church), Uigur, Mongol, Tibetan and Sanscrit. The road through the defile was formerly paved with cut-stones, but at the present day it is full of holes, and almost impracticable for carts. A small mountain torrent rushes through, and flows out on to the plain towards the south. The highest point in the pass, called by the Chinese Pa-ta-ling, is near the station of Cha-tao, and according to Dr. Fritzsche's measurements has an altitude of 2,060 feet, while Cha-tao itself, near the northern entrance, is 1,607 feet. This latter name means "forked road" for the reason that here the road branches into two—one line leading northwards to the town of Yen-king-chou, and the other, first westward but afterwards north-westward, through Huai-lai-hien, Suan-hua-fu and Kalgan to Kiachta. The latter ascends gradually through the broad valley of the river Kui, and then up that of the Yang-ho. The high road from Peking to Pao-an-chou also leads through the Nankou pass and the valley of the Yang-ho. The defiles of Ku-peï-kou and Nankou are in fact the only practicable approaches to Peking from



the north, for though numerous bridle-paths cross the mountains, they are extremely difficult to travel over, and have no strategic or commercial significance. The same must also be said of the roads leading from Peking westward. As soon as one leaves the plain, one finds nothing but steep, rough mountain paths, and further on passes of nearly 8,000 feet in altitude. Still some of these bridle-paths to the west of Peking are of importance, in so far that along them are transported those enormous quantities of coal used by the inhabitants of the capital.

Finally, I have to bring to notice the great military and commercial road which leads from Peking towards the south. From the Chang-yi gate this follows the paved road, mentioned above, as far as the beautiful bridge called Lu-kou-kiao where a custom-house is established; thence it continues, past many towns, to the first rank city of Pao-ting-fu, the administrative centre, as I have already shown, of the province of Chili. In one sense this road is the most important in the Empire, for into it merge the roads leading from every province south of Peking, while nearly every road leading to the capital must necessarily pass over the Lu-kou bridge. Oxenham relates in the report of his journey (*Geographische mittheilungen*, 1870, p. 127) that near a place called Chang-sin-tien, south of the bridge, he saw earthen redoubts extending to a great distance on both sides of his road. Further south another handsome bridge is reached which spans the Liu-li-ho. Along this road are forwarded in the winter months the bulk of the European mails, consisting of the correspondence between the European residents at



Peking and the outer world ; though during the greater part of the year the communication between Shanghai and Tientsin (for Peking) is very lively, and steamers come and go almost daily. But about the beginning of December the Pei-ho and the sea near its mouth usually become frozen, when communication with Shanghai, by water, is interrupted until March. During this period the Chinese Government despatch a weekly courier with the European mails from Peking to Chin-kiang-fu on the Yang-tze and *vice versa*, the distance being accomplished in about ten days. Chin-kiang is in uninterrupted steam communication with Shanghai, and in this way Europeans in Peking receive their letters and newspapers regularly throughout the winter. But besides this the Russian post plies three times a month to and from Kiachta and Peking, occupying twelve days on the journey ; so that in winter, when sledging is practicable through Siberia, we receive letters and papers from St. Petersburg in six weeks.

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#### 4.—*Orography: The Great Wall.*

The mountains, which in the shape of a bow, extend round the Peking plain from north-east to south-west and send forth numerous spurs into the low land, form the last slopes of the hill country which separates the plains from the plateau of Mongolia. They have been known to the Chinese from early times under the name of Ta-hang-ling or Ta-han-ling, though that portion of them lying to the west of Peking also bears the name of Si-shan or "western hills." The heights observed by Dr. Fritsche, on his way from Peking to the Russian frontier, show distinctly the gradual ascent towards Mongolia thus :—

				Feet.
Peking	...	...	...	120
Nankou (village)	...	...	...	656
Pass in Nankou defile (about 16 versts				
in direct distance from Nankou				
village)	...	...	...	2,063
Cha-tao	...	...	...	1,607
Huai-lai-hien	...	...	...	1,807
Kalgan	...	...	...	2,709
Pass north of Kalgan	...	...	...	5,355
Plateau of Mongolia immediately be-				
yond the pass	...	...	...	4,600

Further north a gradual descent takes place into the desert of Gobi.

The mountains fall somewhat steeply towards the plain of Peking, and frequently send forth spurs between which corresponding bights are formed by the low land. As far one can judge from Peking, the mean height of these hills would be from 3,000 to 4,000



feet, though several peaks are visible reaching nearly to 8,000 feet. When the hills nearest to Peking are seen from an elevated position, the direction of the main chain appears to be first from east to west, and then south-westerly. And this is the direction of the Great Wall which appears in a general way to follow the direction of the range. The towers which rise from the wall at certain intervals, I have distinctly seen from a mountain top 4,000 feet high in the neighbourhood of the monastery of Miao-feng-Shan, between Nankou and the Hun river. Of late years the Great Wall has only been visited by Europeans at a few points, but on my map I have marked it as following generally the main chain; this corresponds with the determinations of the Jesuit missionaries of former times, though I cannot answer for its being everywhere correct. Indeed, I have been informed by eye-witnesses that in some places it leaves the high chain and continues along lower parallel ranges. The wall of which I am now speaking is the so-called inner wall which lies to the south of the real Great Wall separating China from Mongolia. This latter,—or outer Great Wall,—as is well known, begins on the sea-shore near the southern border of Manchuria, and extends westward into the province of Kansu. The inner wall begins to the north of Huai-jou-hien, where it proceeds from the outer wall, runs in a south-westerly direction through the northern part of the province of Chili, bends more westerly in the province of Shansi, and eventually rejoins the Great Wall in the neighbourhood of the Yellow river. In his valuable "Description of China" (Vol. II, pages 163 *et seq.*, in Russian) Fr. Hyacinth Bitschurin



has collected all the information regarding the Great Wall contained in the Chinese annals, and as the details there set forth appear to be but little known, I will give a short *résumé* of them here.

Hyacinth comes to the conclusion that it is entirely incorrect to ascribe the high antiquity of 2,000 years to the structure in its present shape. It is true that Chinese historians agree so far as to state that the Emperor Shi-huang-ti, in the year 214 B. C., began to build a great wall on the shore of the ocean and carried it on as far as the present Kansu. But the annals of the 5th and 6th centuries A.D. inform us that at intervals in the course of these two centuries a great wall of *earth* was carried from the sea to the Yellow river; and no mention is made of the former wall—possibly because it no longer existed. From that time forward no reference is made to the Great Wall until the 15th century, when it is recorded that Emperors of the Ming dynasty, being constantly disturbed by the incursions of the Mongols, completed the construction of the old wall and caused it to be faced with brick. It is, however, nowhere stated to what extent this took place. According to the Jesuit missionaries, the wall was built of “cut and burnt stones” (bricks) from the eastern sea to the province of Shansi. At Kalgan however, where I have myself seen the great wall, it consists only of stones heaped one upon another, while the towers alone are of brick. For the reasons mentioned, therefore, the high antiquity generally assigned to the great Chinese wall, as we see it at the present day, can scarcely be assumed as correct.



As regards the inner wall, its construction was commenced in the 6th century A. D., and completed at the beginning of the next. Originally it was composed only of earth, but, like the other, was faced with stone and brick in the 16th century. At the Nankou pass, where it is generally visited by Europeans, it still remains in good repair on account of the solidity of its construction, but in many other places, in the wild mountainous country, it is already in a state of utter ruin. A number of large gates and not a few small ones lead through this inner wall. Farther on I shall recur to the subject of the Great Wall, but for the present the above remarks will suffice.

From the figures by which I have indicated the altitudes of a number of elevated points on my map the reader will be able to judge of the relative heights ranging through the mountainous country in the neighbourhood of Peking. Some of these are based on my own observations and others on those of Dr. Fritsche; but these details are sufficiently meagre, and on the whole, as the map testifies, the region is one of which our knowledge is still imperfect. Generally speaking, I have only included those places in the sphere of my comments which I have myself either seen or investigated. It would be incorrect to picture to one's self this hilly country as one of bare rocks, for in reality it is an extraordinarily charming region with beautiful vegetation, especially in the higher regions, where even thick woods are met with; while the numerous valleys are well watered and highly cultivated. Indeed, one is often astonished to find in valleys difficult of access, and in the midst of wild mountains, villages of great size



and surrounded by excellent cultivation. Ancient monasteries, romantically situated, lie buried in the gorges, or are perched, like eagles' nests, on towering heights overlooking the valleys below. The mountain scenery here can certainly compete with the finest in Europe, except, of course, with that of the Alps; though on account of the strangeness of the vegetation and architecture, the beauty is of a special kind, not to be compared with the landscape scenery of the West.

A deep-cut valley running north and south appears to separate, entirely, the mountains which bound the Peking plain on the west from another elevated mass of hills, full of clefts and fissures, which projects far out on to the low land. The last spurs of this elevated mass consist of smiling hills, abounding in streams, upon the banks of which for many centuries past the Emperors of China have built their pleasure palaces. We are here concerned, undoubtedly, with the continuation of the main range which borders the left bank of the Hun-ho, and rises to a height of nearly 4,300 feet in the neighbourhood of the monastery of Miao-feng-shan; yet a pass or gorge, leading from the monastery of Ta-kio-sze, at the foot of the hills, to the Hun-ho, cuts so deep into the mountains, that its actual altitude is but a little above that of the Hun-ho, and in this way is formed what appears to be this entirely separate group of mountains. The highest point, called Ta-urh-ting, I should estimate at about 3,000 feet; and the numerous valleys, ravines, and spurs jutting out into the plain, cause the group to be regarded as one of the loveliest regions in the neighbourhood of Peking. A number of imperial pleasure gardens exist here, out of



the dark-green woods of which peep endless palaces, pavilions, and towers, while the neighbouring hill-sides are covered with picturesque burial-grounds and ancient monasteries surrounded by gardens.

The mountains on the right bank of the Hun-ho are remarkable on account of a strangely-shaped peak which I have marked on the map as Mount Conolly, so named by the English after the first European who ascended it, though its Chinese name is Tsing-shui-t sien. I have not visited this mountain, but I have been told that the peak (which I estimate at 5 to 6,000 feet) is covered with beautiful vegetation. Behind Mount Conolly, in the far distance, is to be seen a double-peaked mountain overtopping all others in its vicinity: this is the sacred Po-hua-shan, or "mountain of the hundred flowers," which has an altitude of about 7,500 feet.

I will presently describe a journey which I made to this mountain, and will at the same time give further details regarding the hill system of the region in which it is situated.

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### 5. *Hydrography.*

The Peking plain is watered by two river systems—those of the Hun-ho and the Pei-ho. Both come from the north near the borders of Mongolia; they break through the intervening mountain chains, receive numerous tributaries, and after a long course through the plain unite at a short distance from Tientsin.

The most important of these two rivers is the Pei-ho,\* for it is navigable for a considerable distance and has formed, since the thirteenth century, a section of the great imperial canal (Grand Canal) which places the capital in communication with other water systems of China. The source of the Pei-ho lies outside the Great Wall and north of the Tu-shi-kou gate; after passing within the wall it first takes a southerly-direction, then a south-easterly, and after breaking through, and again twice crossing, the Great Wall it receives the Cha-ho from the east and again flows southward. It has now arrived on the plain and finally bends towards the south-east near the town of Tung-chou, and after numerous windings reaches, first, Tien-tsin, and then after uniting with several other rivers† falls into the sea. Near Tung-chou, the Pei-ho receives the Sha-ho from the west, while this last is fed by various streams coming from the north and west which we will now examine more closely.

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\* I retain this spelling of the name because it is that accepted by Europeans, though it would be more correct to write *Pai-ho* (White river) according to the Chinese pronunciation in the Peking and Mandarin dialects.

† *Sic.—Tr.*

On the south-eastern side of a hill named Yü-tsüan-shan there springs a copious stream called by the Chinese Yü-tsüan or "Nephrite stream,"\* the waters of which, several hundred years ago, were used for making an artificial lake known as the Kun-ming-hu, and round which, at the present day, are situated pleasure gardens belonging to the emperor. This lake has two outlets, one of which, on its northern shore, near the Wan-shou-shan, flows through the village of Tsing-lung-kiao where there is a fine bridge; somewhat farther east it passes by the village of An-ho-kiao and reaches that of Tsing-ho, where there is likewise a bridge built of marble. Farther east again the river passes by the village of Li-shui-kiao where it is spanned by a fourth bridge, and finally empties itself into the Sha-ho. A small quantity of the water of the Kun-ming lake is absorbed by the gardens of Yüan-ming-yüan, though the bulk is carried off by a southerly outlet forming a stream of about twenty paces broad which first takes a southerly direction and then, after passing the military colony of Lan-tien-chang, turns to the east until it reaches a small reservoir at the north-west angle of Peking. From here a portion runs south through the north wall of the city and forms the lakes round the emperor's palace, while another portion fills the outer moat which encircles the town. The whole of this water finally unites at the eastern city-gate, the Tung-pien-men (6), and forms the origin of the Grand Canal. In former times the emperors travelled by boat to the

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\* Properly "Jade stream."—Tr.



summer palaces on the southern outlet of the Kunming lake. On the banks of the river there were then beautiful gardens and palaces of which now the merest traces remain. Before, however, the waters from Yü-tsüan-shan finally form themselves into the Grand Canal, they receive a slight accession from the discharge of a small lake situated two versts north-west of the Si-pien gate (13). This sheet of water measures a verst in length by half a verst in breadth, and was originally laid out artificially when the water was brought down to it from the western hills. Close to the lake is situated a pleasure palace surrounded by a handsome park and called Tiao-yü-tai or "Fishing Terrace," to which the Chinese emperors formerly used to come to fish. For a long period this lake was entirely dried up, and I can recollect the time when race meetings were held in its dry bed; but within late years it has again received a supply of water and finds an outlet through a little stream called the San-li-ho which discharges into the city moat near the Si-pien gate.

As I before observed the Grand Canal begins at the Tung-pien gate (6) where it forms a deep broad waterway generally called by Europeans "the Tung-chou canal," because it leads to Tung-chou, though the Chinese name is Tung-hui-ho or Yün-liang-ho. Between Peking and Tung-chou, it is provided with five lock-gates, and after passing through the latter town it discharges into the Sha-ho immediately above the point of confluence of this last with the Pei-ho.

Lastly I have to mention another tributary received by the Pei-ho. On leaving Peking by the



Chang-yi gate (17) and proceeding about two versts along the paved road, one observes on the right-hand side an earthen rampart, thirty feet high, enclosing an almost square space, which if it were only somewhat larger (it is hardly one square verst) might be taken for an ancient town wall. On ascending the rampart one finds that it encloses a lake, or more properly a swamp, used for the cultivation of rice and reeds (*Arundo phragmites*). It is called the Lien-hua-chi or Lotus pond, and the stream forming its outlet first crosses the paved road, and then, after describing a wide curve round the Chinese town, forms more swamps to the south-west of the latter; from here it flows through swampy ground between the Chinese town and the hunting park of Nan-hai-tze, eventually entering the park and forming small lakes there. It continues however to flow beyond these under the name of Liang-shui, and issuing from the park again near a place called Ma-shui-kiao it discharges finally into the Pei-ho. In the swamps formed by the Liang-shui there is good snipe shooting.

Throughout its entire course in the plains, the Pei-ho is navigable for the greater part of the year, and in autumn, after the rains which occur during the summer months, there is no difficulty in navigating it with large boats. The journey down-stream from Tung-chou to Tientsin, a distance of 170 versts, is accomplished in one and a half to two days, and up-stream in about double that time; this is by Chinese boats, but the river is probably navigable for small steamers as high up as Tung-chou. The traffic on the Pei-ho is very considerable, for the capital draws nearly all its



supplies of provisions and other necessities from Tientsin by this route. The port of Tientsin is 100 versts by water from the mouth of the Pei-ho in the Gulf of Chili, and is frequented by innumerable Chinese junks and European steamers. In winter the Pei-ho is frozen over for two months, when of course all water communication between Peking and Tientsin and the other ports on the coast, ceases. But during the open period, steamers arrive almost daily at Tientsin (most of them bringing opium) when the Pei-ho is all life, and large fleets of boats are met with carrying rice and long rafts of building-timber coming down from Manchuria or Corea. At Tientsin the Grand Canal, or more properly the Wei river (which for a long distance constitutes the canal), has its mouth. When the canal was first made at the end of the thirteenth century, the object was to supply the capital regularly with rice from the southern provinces. At present it is scarcely used below\* Tientsin, and nothing is done towards keeping it in repair. Steamers have superseded it, and for some years past there has existed a Chinese Steam Navigation Company which occupies itself chiefly in transporting rice from the southern ports to Tientsin, whence it is sent in boats to Peking. Some difficulty occurs in the navigation between Tung-chou and Peking on account of the lock-gates in the canal which make it necessary to shift the cargoes five times within this short distance. Four versts† west of Tung-chou the canal is spanned

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\* *Sic*—Query : *above* or *south of*.—*Tr.*

† *i. e.*, eight *li*, whence the name Pa-li-kiao or “eight-*li* bridge.” The title conferred on General Montauban in commemoration of his victory here was Comte de Pa-li-kiao.—*Tr.*

by the historical bridge of Pa-li-kiao, where a battle was fought by the French in 1860. Besides this bridge, two others cross the Tung-chou canal,—one in the town of Tung-chou and the other called the Ta-tung-kiao outside the Tung-pien (6) gate of Peking.

While the Pei-ho is a most useful river for the inhabitants of Peking and the surrounding low lands, the Hun-ho, on the contrary, is of little value, and moreover is dangerous on account of its rapid current and its tendency to overflow the country in its vicinity. The fear the Chinese entertain for the Hun-ho is shown by the enormous dams they have erected on its left bank near the Shi-king hill and the Pei-hui-tsi monastery. Here an iron cow watches over the river, and the popular superstition is that she bellows when the water rises. According to Chinese maps the sources of the Hun-ho are to be found in the mountains of northern Shansi. East of a large town called Pao-an-chou two rivers unite making a sharp angle; the more northerly of these bears the name of Yang-ho, the southerly one that of Sang-kan-ho. These obtain their water-supply chiefly from various small rivers issuing from the mountains of northern Shansi, though a part is derived from streams coming down from Mongolia. The Yang-ho and the Sang-kan-ho, as I am informed by an eye-witness, are of equal breadth, and the junction of the two constitutes the Hun-ho, or Yung-ting-ho, as it is also marked on the Chinese maps. It flows first in a south-easterly direction through a broad cultivated valley, receives the river Kui from the east, and farther on another stream coming through the hills, in the west, and which has previously passed by the town of



Fan-shan-pu. Afterwards the Hun-ho assumes a more southerly direction and cuts a road for itself through the last high chain of hills which separates it from the plain, just at the point where the inner great wall crosses its course, or near the town of Yen-ho-cheng. The Chinese have a story that the river flows for a distance under ground. That portion of its course which lies in a narrow mountain bed, hedged in by steep rocks, may be estimated at 80 to 100 versts, though occasionally within this section the valley widens out and makes room for flourishing villages. Near the village of Tsing-peikou the Hun receives a small mountain torrent from the south-west, and then bends sharply round to the north-east, immediately afterwards changes its general direction, and after several windings among the hills towards the south-east, reaches the plain in the neighbourhood of the village of San-kia-tien. Over the whole of this distance the river is believed to be ill-adapted to navigation, partly on account of the great differences in the depth of water at different seasons, and partly on account of the rapidity of the current. Still, rafts of wood are sometimes met with floating down the river through the hill country, and the Chinese annals show that in the middle ages the river was used to transport wood and "stones" from the mountains—by "stones" however, slate or coal is probably meant. In the large Chinese description of Peking numerous authors are cited who relate that as far back as the Han dynasty, in the twelfth century, a canal existed which issued from the Hun-ho at the village of Mayü,\* and led past the

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\* The village exists to the present day, *vide* map.



north wall of the capital. But the presence of this canal in its neighbourhood threatened Peking with the danger of inundation, and during a time of war it was decided to close the outlet from the river by means of large stones. However in the reign of Kublai Khan (before Marco Polo's arrival at Peking), the high official who was at the time conducting the works of the Grand Canal proposed to re-open the Hun-ho canal, in order that the capital might be the better supplied with water, and that wood and stone might be floated down to it from the hills. This plan was carried out, and a portion of the Hun-ho water was led past Peking into the Grand Canal; but with the view of guarding against inundations, a second canal was dug which issued from a point on the west bank of the river, and after forming a curve discharged again into the river lower down; when floods were anticipated at the capital the lock-gates of this canal could be opened. These precautionary measures, however, do not appear to have had the desired effect, for it is related in the Chinese chronicles that during the Mongal dynasty the canal was closed again on account of a severe flood that had taken place. The fact is that the rainfall is so abundant in the north of China during the months of July and August, that the danger of a flood arising from a river being led to Peking is quite comprehensible. I have seen the tremendous lock-gates of this old canal to the north of a hill called Shi-king-shan, but I have never had an opportunity of following up the traces of its course as indicated by the places mentioned in the Chinese books as those past which it flowed. It is interesting to observe in Marco Polo's account of

Peking that the new town built by Kublai Khan, and which, as I have shown above, corresponds to the Tartar city of the present day, was separated by a river from the old town built in the Kin dynasty. The river meant is doubtless the canal derived from the Hun-ho.

But let us return to the Hun-ho of which Marco Polo also speaks under the name of Pulisanghin,\* and which he tells us is navigable. It is, indeed, probably navigable in its southerly course in the plains, but above the Lu-kou bridge I have never seen boats except those used for ferrying, in various places, during the high-water season. In some places bridges are improvised but the only permanent bridge on the upper river is the beautiful Lu-kou-kiao—a monument spoken of in Chinese works as one of the eight wonders of Peking, and to which I shall have a further opportunity of referring below. From the point where the Hun breaks through the mountains down to the great bridge it is fordable nearly the whole year through. On its lower course, where the banks consist chiefly of sand flats, the Chinese maps give the river first a southerly and then a south-westerly† course until at last it unites with the Pei-ho near Tientsin. During this part of its course, too, it receives, from the left, a small river called Feng-ho (which rises in the park of Nan-hai-tze), and afterwards sends out an arm southwards to the marshes lying to the east of Pao-ting-fu, and which likewise empty themselves into the Pei-ho. Two other rivers (both marked on my map) also find their way to the

\* I mentioned above that the Hun in its upper course is called the *San Kan* at the present day.

† *Query*—South-easterly.—*Tr.*



Pei-ho; these are the Mang-niu-ho and the Liu-li-ho. I am personally acquainted with the upper course of the latter, but will defer its description for the account of my journey to the Po-hua-shan. Many of the streams I have shown on the map contain water only during the rainy season, while in the winter they are perfectly dry so that one only knows when a river bed is being crossed, when one sees the beautiful marble bridges built of great square blocks. In the neighbourhood of Peking there are innumerable bridges of this kind which are only used during the rains, and like the paved roads, owe their origin mostly to the Ming dynasty (1368 to 1644 A.D.), though some few were built by orders of Kang-hi and Kien-lung of the present dynasty, and stand witnesses to the fact that these monarchs understood the importance to the state of regular inter-communication. The present miserable Government on the contrary not only obstinately resists the introduction of railways, but declines to trouble itself on the subject of communications generally. Each year a large section of the capital and its suburbs is overflowed, yet not a sod is turned for providing drainage, and traffic can only be carried on by circuitous routes. To such lengths does the carelessness of the Government go, that up till now nothing has been done to repair the walls of Peking which fell in more than two years ago. At the breach thus made ocular demonstration is afforded of the fact recorded in the Chinese annals that the walls (built in the fifteenth century) consist only of an earthen rampart faced with bricks. In conclusion, I will only observe that when the river and canal systems of the Peking plain, as



described by the Chinese annalists, are compared with those of the present day one is struck with the changes they have undergone, partly on account of artificial canalisation for which the Chinese have had a predilection from time immemorial, and partly on account of the peculiar propensity possessed by the rivers of North China for changing their course. As an instance, I have only to point to the king of Chinese rivers—the Huang-ho or Yellow river—which, 4,000 years ago, flowed into the Gulf of Chili near the present Tientsin (lat.  $39^{\circ}$ ), and of the regulation of whose course by the Emperor Yu, the Chinese classic, *Shu-king*, has preserved exact records. Subsequently the Yellow river changed its bed many times on its lower course, where it was not restrained by mountains, and in the thirteenth century it discharged, in conjunction with the river Huai, in lat.  $34^{\circ}$ . Finally, about twenty-four years ago, it was pleased to seek out the Gulf of Chili again, where it now debouches in lat.  $37\frac{1}{2}^{\circ}$ .

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## 6. *General characteristics of the Peking plain.*

The term "Peking plain" is a somewhat vague one, because in point of fact the "plain" extends to a great distance towards the south and south-east. In my special description I include only those immediate environs of Peking which from their proximity to the capital of the Empire have acquired certain peculiar characteristics, though the nature of the country generally, as I have sketched it below, would apply almost equally well to the entire plain of Chili. When a traveller, approaching Tientsin in a steamer, first directs his telescope towards the coast of China, he sees nothing but a narrow, dirty yellow coloured strip of low land, upon which the only remarkable objects are the two miserable forts commanding the mouth of the Pei-ho; and the scene only becomes more lively when, having left the forts behind, the steamer nears Tientsin, passing through the innumerable Chinese craft that crowd the winding reaches of the river. He now sees fields and gardens and villages, with here and there a temple dedicated to some river god. Finally, he reaches Tze-chu-lin, formerly a Chinese village, but now in all its characteristics a small European town, for here dwell most of the Europeans whose callings demand their presence at Tientsin. The houses are of European build, and streets and other comforts of Western civilisation are seen around. If the journey is to be continued to Peking, it will, according to usual custom, be by water, when one or more Chinese boats will be hired, in which the traveller can instal himself with such comforts and conveniences as he has brought with him. The means of locomotion in these boats is



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supplied partly by persons towing along the banks, and partly by sails eked out with great skulls. But one has first to pass through the town of Tientsin, where for a distance of four versts the river is literally covered with boats of various descriptions; the passage, in consequence, is only made with great difficulty, and at the point where the Grand Canal enters the Pei-ho one always experiences a long stoppage. These obstacles once overcome, clear water is reached, and the flood tide, on which one usually contrives to start, soon carries the boat to Yang-tsun (a village beyond which the tide does not extend), when one becomes dependent on the means of propulsion above described. The scene now presented by the plain on either side is, in summer, a very pleasing one, and consists of green cornfields, interspersed with plantations of young trees, gardens, farms and villages of various sizes. The road from Tientsin to Peking only touches on the river at a few points, its course being more or less direct, while that of the river winds about in an eccentric manner. In this way one arrives near Tung-chou after a journey of two, three or more days, but as a large fleet of junks is generally at anchor there, it is not always possible to reach the town itself in a boat. From here the traveler goes straight to Peking in three hours, either in a cart, on a donkey or on a pony, and the nearer he approaches the capital, the more animated becomes the scene, the landscape being adorned with numerous monasteries, marble monuments, and burial-grounds surrounded by trees. The burial places of distinguished families are rendered conspicuous by their hedges of pine trees and junipers. The marble monuments usually



take the form of gigantic tortoises, carrying on their backs upright slabs of stone bearing inscriptions. It is only immediately before arriving at Peking that one sees the long line of crenellated city walls stretching across the view, and the peculiar many-storied tower surmounting the Tung-pien gate, through which one now enters the celebrated metropolis of China. As, however, the curiosities of the capital are not included in my programme, let us cross at once to the other side of the town, whence we shall see in the distance the graceful forms of the mountains bordering the plain.

The most interesting part of the environs of Peking, as well as the richest in natural beauty, is without doubt the region lying between the capital and the western hills, including the nearer ranges themselves, with their innumerable monasteries, palaces and ruins, their shady groves and gorges, and the clear silvery brooks that trickle down from them on to the plain. During the period the Chinese Emperors have made Peking their capital, they have built pleasure palaces and vast monasteries with so much architectural taste, that Western travellers, though surfeited with art, stand before them struck with wonder. But many of these ancient and costly architectural monuments now lie strewn over this classic ground—this Chinese Romagna—in the shape only of picturesque ruins, while but few of the once magnificent monasteries are kept in good condition. During the present century Buddhism has lost nearly all significance in China, and should be regarded less as a religious belief than as the traditional superstition of old women and monks, who



follow it without a suspicion of fanaticism.\* In former times, however, Buddhism flourished greatly in the middle kingdom. It was introduced in the first century of our era, and the innumerable temples and monasteries found in all parts of the country testify to the former prosperity of the religion. Truly neither Spain nor Italy can compare with China in the matter of monasteries; they are to be counted by thousands in the capital and its environs, and nearly all are Buddhist monasteries, a few of them being occupied by Mongolian Lamas, while a very small number, indeed, belong to the sect known as Taoists. The greater portion at the present day are in a state of decay, and one frequently sees the bronze or earthen idols sitting in the open air, neglected and roofless. Still each of these monasteries has its history and traditions carefully inscribed on marble slabs erected on the spot, and some of the histories date back a thousand and even fifteen hundred years. The greater number, however, of both those in repair and those in ruins originated in the time of the Mongols (1280 to 1368), or during the Ming dynasty (1368 to 1644). Kublai Khan especially was a devoted follower of Buddhism. As far as the present dynasty is concerned, the Emperors Kang-hi (1662 to 1723) and Kein-lung (1736 to 1796) were foremost in founding monasteries in the neighbourhood of Peking, but during the present century the monumental buildings of China have scarcely received any additions. The plan of Chinese monasteries is nearly always the same. Their grounds,

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\* Let not Utopian friends of European missionaries, however, infer from this that the Chinese incline towards Christianity!



surrounded by solid walls, are often of great extent and comprise large gardens; in the front there is a courtyard, through which one passes before reaching the courts of the monastery proper, which in the hills are always built one behind the other in the form of terraces. Each court contains a temple devoted to some special god, but the many-armed Pusa, the goddess of benevolence, is seldom absent. Usually the front of the temple is made to face the south, and an exception is only made to this rule in the hills, where the direction of the slope, the course of the streams, or the character of the spirits of the hill are allowed to modify it. The buildings in which the monks live stand at right angles to the temple, and in them are places set apart for travellers, as in China the monasteries often represent inns, especially for persons of distinction, who, however, have to provide themselves with provisions unless they have a taste for the millet-pap and vegetables which form the fare of the monks. A large portion of the European community of Peking leave the dusty city in summer and settle themselves in the monasteries of the surrounding hills. Both the temples and the dwellings of the monks are very solidly built. The skeleton of the building is of wood, a number of upright posts support the strongly connected beams of the roof, and the latter is covered with grey tiles. The beams of the walls are always painted red and the spaces between them are filled in with bricks.

The monks have everywhere the reputation of being great rogues, but as regards their discipline, mode of life and costume, they bear a remarkable resemblance to those of Roman Catholic monasteries. They



are generally much devoted to garden cultivation and indeed obtain all necessities of life from their gardens. They also produce the most beautiful trees, the flora of Northern China can boast of, besides some of the rarest flowers of the Far East; among the former may be mentioned the splendid white barked pine (*Pinus bungeana*) and its wide-spreading congener, the *Pinus Massoniana*, both of which are usually to be found in the courts of the monasteries. Another tree—held sacred by the Buddhists of Northern China—is the beautiful Chinese horse chestnut (*Æsculus chinensis* or the *So-lo-shu* of the natives) which is regarded as the tree under which Buddha died, though it is well known that this was not a horse chestnut but a sál tree (*Shorea robusta*). The proud and shadowy *Salisburia adiantifolia* with its wonderfully formed leaves and the *Sophora japonica* are often to be found casting their shade over the temples of China. Lastly, among the fruit trees reared by the monks may be remarked the *Diospyros kaki* whose great orange coloured fruits are greatly prized by the Chinese—but of this more below.

The scenery of the neighbourhood of Peking is of a quite peculiar stamp owing to the sepulchral monuments and burial places which lie scattered in every direction. The latter are to be distinguished from a great distance off by the beautiful groups of trees surrounding them, and when they are not encircled by walls, hedges of *Juniperus chinensis* are planted round them, while the tumuli rise from the middle. At the gates of the burial grounds of the princes and princely families stand huge statues of lions, either in bronze or in marble; or occasionally whole avenues of



statues of beasts guard the entrances, while thick groves of *Pinus sinensis* and *Pinus bungeana* overshadow the graves. The most usual form of monument is that already described of a marble tortoise carrying an inscribed tablet on his back, but one also catches glimpses, through the branches of the trees, of those bulky tower-like edifices known by the name of "Suburga." These scattered burial places are of course unspeakably sacred and will some day be found a great obstacle to the construction of railways.

Besides innumerable farms, both great and small, a large number of villages are met with among the roads and footpaths that cross the plain of Peking in all directions, some of which indeed might, from their size, be called small towns, but for the distinction which obtains in China that towns are walled round and villages are not. The larger villages are, naturally, found on the great roads and are generally built in long lines on both sides of the way, the houses being constructed in nearly the same manner as the temples above described. In the plains the roofing is generally of grey tiles, but in the hills only the slates found in the locality are used. In each village are to be found one or more inns and tea-houses, while in the vicinity there is usually a monastery. As I have previously mentioned, the number of villages under the district administration of Peking is over five hundred.

Most of the land of the plain round Peking not taken up by villages, monasteries and cemeteries, is devoted to agricultural purposes. As a rule, the soil is sandy though few places are entirely desert; such spots however do exist, as for instance the sterile sand-flats



on the left bank of the Hun-ho. In some places the ground is much impregnated with soda which gives it the appearance, in dry winter weather, of being covered with a light fall of snow. It is more or less pure carbonate of soda, and the Chinese use it for many purposes under the name of *kien*. In some places, also, there exists a kind of yellow earth which is sold in Peking under the name of *Yi-tze-tu* or "soap-earth;" it is a capital soap in its natural state, requiring no preparation, and doubtless owes its cleansing qualities to the presence of a large proportion of soda.

As regards the plants cultivated on the Peking plain, I will for the present only mention the more prominent. Though rice is a very important article of food with the Chinese, it is too dear in the Northern Provinces to take the first rank among cereals. Rice cultivation is carried on upon the right bank of the Hun-ho where the water from the river can be utilised; also on the marshy shores of the Kun-ming lake, on the lake by the Tiao-yü-tai and in other swampy localities; but wheat is a more important article of nourishment in Peking and is much cultivated both as summer and winter wheat, though for the poorer classes the most important grain of all is the millet of various species, for it is easily cultivated and very productive. The *Setaria italica*, or knobby millet, forms the food of the monks and the poor people, but two varieties of *Panicum miliaceum* are also commonly grown. All these cereals have been cultivated in China from time immemorial, but this is not the case with maize, which was first introduced in the sixteenth century, though now extensively



cultivated throughout the empire and yielding the cheapest bread in Peking. Fields of buckwheat are frequently met with in the neighbourhood of the capital, and also fields of Sorghum, which latter form a picture of the greatest luxuriance in August, after the summer rains, and may be more aptly compared with small woods than with corn-fields, for the plants (not unlike sugarcanes) reach to a height of twelve feet and over. Two species of it (sub-divided into innumerable varieties) are cultivated; these are the *Sorghum vulgare* and the *Sorghum saccharatum*, the last of which is not used, as in America, for the manufacture of sugar, but is cultivated for its grain which is given as food to horses, pigs and poultry, and out of which, also, a strong unpleasant smelling brandy is distilled. Among cultivated vegetables an important part is played by the Soya bean (*Soyahispida*) which exists in several varieties and is planted side by side with the Sorghum. Large tracts of land are taken up by the potatoe, now-a-days a prominent article of food among the people, though it was only introduced into the north of China at the beginning of the present century; the plant spreads like a creeper over the ground, forming a thick carpet of leaves, but I have never seen it flower. Its roots reach the size of one's fist and it is grown on the hills as well as on the plains; but it has a competitor in the markets of Peking in the shape of the root of the *Dioscorea* which is sold there in large quantities and serves the Chinese in lieu of the potatoe. A number of aquatic plants, also, are cultivated in the lakes, rivers and marshes of the plain, for the sake of their roots, such as the lotus plant (*Nelumbium*



*speciosum*), a kind of arrowroot (*Sagittaria macrophylla*), the *Monochoria korsakowii*, the *Scirpus tuberosus* and the *Hydropyrum latifolium*, which last yields a delicious vegetable. In the tanks of the monasteries the *Trapa natans* is grown for its fruit, while the *Arundo phragmites* is cultivated in the ponds and rivers and utilised for the manufacture of reed mats. Among the cucurbitaceous plants employed as articles of food may be mentioned the ordinary cucumber (Chinese variety) and numerous species of gourds, more especially one with a flat, green and white spotted fruit, which is the most common. The fruit of the *Benincasa cerifera* is also greatly liked; it is covered with a whitish waxy substance, but to a European palate is highly insipid. Then we find the bottle-gourd (*Lagenaria*) whose name indicates its use, and the great Peking water-melon, both with red and white interior, besides melons of several smaller varieties, scarcely as large as one's fist. But no Chinese kitchen garden is complete without turnips and garlic, the latter especially being consumed in large quantities by both high and low. The Chinese cabbage has the peculiarity of growing to a great height and never forming a head. Beetroot, radishes, spinach, &c., grow as in Europe.

The *Sesamum* plant is largely reared, chiefly for the sake of the oil yielded by its seeds and which is used more especially for cooking purposes; while the castor-oil plant thrives admirably along the sides of the fields and is devoted to the manufacture of lamp oil.

I will now mention some of the fruits common to the plains and hills round Peking, such as excellent

apples, pears (one variety of pear is round like an apple), plums, cherries, peaches and magnificent apricots, also some wild fruits in the hills such as the *Crataegus*, *Diospyros kaki*, the jujube, walnut, chestnut, hazelnut and ground-nut (*Arachis hypogaea*) and grapes.

Among fibrous plants cotton is occasionally, but not commonly, cultivated on the plain, though everywhere are to be seen the enormous leaves of the *Sida tiliaefolia* yielding the chief material from which rope is manufactured in Peking. A considerable quantity of hemp (*Cannabis sativa*) is also cultivated.

The trees most ordinarily found on the plain are, besides the conifers already named, the *Thuja orientalis*, *Ulmus pumila* (which in spite of its specific name is a high tree), the *Sophora japonica*, *Ailanthus glandulosa* (growing everywhere even among the bricks of the town walls and polluting the air, in May, with its ill-smelling flowers), the *Salix babylonica*, the *Celtis sinensis* and two kinds of poplars, one with small and one with large quivering leaves; this last the *Broussonetia papyrifera* is a handsome tree with scarcely two leaves alike. This same peculiarity of bearing leaves of different shapes is also noticeable in the mulberry (*Morus alba* of different varieties) so extensively cultivated in both the plains and the hills for the manufacture of silk. These superficial remarks will be sufficient for the present, but I purpose devoting a separate article to a more minute description of the flora of Peking, when the ornamental plants will also be considered.

Finally, there remains only to mention a few of the largest vegetable, flower and fruit gardens to be



found on the plain to the west of Peking. On issuing from the city by the Ping-tze gate one is at once made aware of the existence of the gardens by the penetrating smell from the factories of human manure. In his letters on chemistry, Liebig remarks that with us agriculture suffers greatly from the loss of the large quantities of manure which remain unused in great cities, and he brings to our notice, as an example, the Chinese custom of turning this manure to account; and Liebig is right. In the streets of Peking one meets people at every step dragging carts filled with night-soil, who not only remove it daily from the houses, but also collect from off the streets every scrap of animal and human manure to be found. These loads are all destined for the fields and gardens outside the town, but the trade of making the unsavoury collection is by no means regarded with contempt in China as it would be in Europe. Even the hair which the barbers cut or shave from their customers' heads is carefully collected as manure to be applied to certain kinds of cultivation.

The most important gardens that supply the capital with vegetables, fruits and flowers are situated about six versts towards the south-west, where a number of villages exist, bearing the collective name of Feng-tai, and whose inhabitants (as will be seen farther on) devote themselves exclusively to gardening.

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## 7. *Remarkable places in the environs of Peking.*

As a sequel to the general view of the Peking plain given above, I will now notice the most prominent of the numerous places of interest in the near neighbourhood of the capital; but in order not to weary the reader, I will confine my descriptions to the main points. Let us first make a journey round the city and see what presents itself in the immediate vicinity of the walls.

Peking, like our great towns in Europe, has its suburbs, one of which is of considerable extent, and is the seat of an animated trade; the suburbs stand outside each gate of the city, and are not subject to the heavy dues levied at the gates.

On emerging from the An-ting gate (9), one observes near the town wall, on the right, a large grove of pine trees enclosed by a square wall; inside stands the Ti-tan or temple of the earth (25), erected during the last dynasty, in the year 1530, and the ancient custom is for the Emperor to offer up sacrifices here at the summer solstice. Somewhat further east than the temple of the earth, and near the north-eastern angle of the city one comes upon a plain marble monument bearing a scarcely legible inscription in Russian and Chinese. This is the tomb-stone of Hilarion, the first Archimandrite of the Russian Clerical Mission who died at Peking in 1718. Formerly this was the burial ground for Russians who died at Peking, but more than a hundred years ago another was established on a hill overshadowed by poplars, pines and junipers lying about one verst and a half north-west of the An-ting gate. This is the cemetery at present in use. Close to it,



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towards the north, stretches a large open space used as a drill ground for the Chinese troops, and where reviews are often held. One verst beyond this place, in a north-westerly direction, the stately buildings of a large Mongolian lama monastery rise from the midst of a dark pine-wood; it is called the Huang-sze, or yellow monastery, and has a historical celebrity from having been the head-quarters of Lord Elgin during the last war. This vast establishment consists properly of three monasteries: the most easterly, called the Tung-huang-sze, was founded in 1651, and is the residence of a Kutuktu,\* (called by the Chinese Huo-fo, or living Buddha), who ranks next in the grades of the lama hierarchy to the Dalai lama of Lassa. The western monastery is called Si-huang-sze, and the third, which was founded in 1783, contains a magnificent mausoleum which the Emperor Kein-lung caused to be erected to the memory of a distinguished lama of Tibet who came to Peking and there died of small-pox.† It is true, only his clothes are buried here, for his body was taken back to Tibet. Two versts north-west again from the Huang-sze, one reaches the village of Ma-tien, near which is the lama

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\* This is the Mongol name.

† The lama, here mentioned, is in all probability the Teshu-lama or Panchen Rimbochay (the incarnation of the Buddhisatwa Amitabha) to whom Warren Hastings deputed Mr. Bogle's mission in 1774. In 1779, the lama was induced, after several pressing invitations, to visit the Emperor Kein-lung at Peking, where he was seized with small-pox and died on the 12th November 1780. His remains were carried back by his brother to Teshu Lumbo, in Southern Tibet, where they were placed in a huge mausoleum of which a drawing is given in Turner's "*Embassy to Tibet*".—(Tr.)



monastery Hei-sze (black monastery), on the road leading from the Te-sheng gate (10) to the Nankou pass. Both village and monastery are close to the ancient rampart and watch-tower to which I have already alluded. Along the north of the rampart there still flows a small brook, which appears to represent the ancient city moat. This is bridged over where the Nankou road crosses it, and on following it up towards the west, another bridge is reached near a monastery called Lao-ye-miao. Half a verst beyond the monastery, north-westwards, stands a splendid, many-storied tower or pagoda, erected over the grave of a Buddhist divine in the 16th century. The place is called Shi-fang-tai-yüan. Near the north-west angle of the ancient rampart, and commanding a beautiful view of the summer palaces, may be seen the ruins of an imperial pavilion called Huang-ting, containing inscriptions of which mention was made in a previous section.

Further west, but still on the road from the Te-sheng gate to the summer palaces, one comes upon the temple of the Great Bell, or the Ta-chung-sze, celebrated for the huge bronze bell suspended in it. According to Dr. Lockhart's measurements the height of this bell is 25 feet, of which, however, 10 feet are taken up by the loop by which it hangs; the diameter at the opening is 11 feet, and the thickness of the metal 9 inches. It is completely covered with a relief work of Chinese characters, representing Buddhist prayers, and weighs 120,000 pounds. Dr. Lockhart's opinion is that it is the largest *hanging* bell in the world. It was cast by order of the Emperor Yung-lo (1403 to 1425), and was first hung in the Wan-shou-sze



monastery of which we shall speak presently; but in 1743 it was transported to its present abode by rolling it on logs of wood—a distance of four versts. The temple of the Great Bell was founded in 1733 and was originally called the Kio-sheng-sze.

If we now continue our journey round the suburbs, striking in towards the town, we arrive at the north-western angle of the wall surrounding the reservoir, to which, as before remarked, the outlet of the Kun-ming lake extends and from which the water flows to the Emperor's palace. Here the paved road crosses the river by means of the beautiful marble bridge called Kao-liang-kiao, near which stands the Niang-niang-miao monastery, meaning literally "women's monastery," though by this name it is by no means to be understood that the establishment is a convent,\* but is so called from the reputation it has for curing various diseases of women. Fairs are frequently held at this monastery. On the left bank of the river and close to the Si-chi gate (11) we find a beautiful monastery under the name of Kile-sze (monastery of the highest joy) established in 1475, and surrounded by a fine garden much frequented by the higher classes. Further up the river, and about 500 paces from the southern bank, is situated the Kuang-shan-sze monastery of which I make special mention, because it is well known to all Europeans in Peking. The Russian Legation has frequently made it its country residence and at present the Spanish Legation has its summer quarters there. Half a verst to the west lies the great park called "San-peï-tze hua-yüan" or "the garden of the third prince" where,

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\* A few convents do exist, however, near Peking.

likewise, the Russian Legation has spent several summers. It formerly belonged to a prince, but is at present in the hands of a merchant who has converted it into a nursery garden, where he cultivates chiefly the *Jasminum sambac*; he has also cut down all the trees, since when the place has lost all attractions for Europeans. On the opposite side of the river to this garden stands the lama monastery of the "five towers" or Wu-tai-size, though properly called Chen-kio-size, which was built in the 15th century by order of the Emperor Yung-lo for a Hindu, named Bandida, who came from the Ganges with various relics. Here one sees a square marble terrace, fifty feet in height, supporting five pagodas, each twenty feet high, covered with Hindu inscriptions. A short distance west of the San-peï-tze garden a marble bridge crosses the river, and on the other side is a walled-in grove of pine trees with enormous bronze lions and a majestic Salisburia in front of it; this is the burial place of a prince. Still following the north bank of the stream, two versts brings one again to a marble bridge, hard by which is a large monastery named Wan-shou-size founded in 1577 and standing in a beautiful and much frequented garden. In the immediate neighbourhood also is the Yen-king monastery which is usually occupied in summer by European families.

Let us now pursue our way in a south-easterly direction through innumerable vegetable gardens and manure factories to the Ping-tze gate, immediately outside which we shall find a large nursery garden, principally devoted to rearing the *Polygonum tinctorium*, a plant which yields a cheap description of indigo. About half a verst



north-west from the gate lies the so-called Portuguese churchyard called Shan-lan by the Chinese or Sha-la-urh in the local dialect. Here under the shade of the trees, lie those celebrated Jesuit missionaries who first came to Peking at the end of the 16th century, and who, together with their successors, exercised a powerful influence at the Chinese Court, on account chiefly, of their astronomical knowledge. One may count, in all, some sixty European graves with large marble tomb-stones bearing inscriptions in Chinese and Latin, some of which were put up by order of the Emperor. At the entrance stands a mausoleum dedicated to Ignatius Loyola and another to St. Joseph, the patron-saint of China. The first missionary who came to Peking was Mathew Ricci, an Italian; he arrived in 1595 and died there in 1610. At that time the Ming dynasty was in power and the Emperor Wan-li presented the missionaries with this cemetery which was inaugurated with the burial of Ricci. We also find here the tomb stones of Adam Schall of Cologne who died in 1669, and Ferdinand Verbiest who died in 1688, both of them men who gained high reputation by making the Chinese acquainted with astronomy, the only European science for which they entertain any respect.

After the expulsion of the Jesuits from Peking and the establishment of the Lazarists in their place, the Portuguese\* churchyard fell into the hands of the latter, and when twenty years later these also were driven away, it was bought by the Russian Mission together

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\* So called because, for a long period, the mission was Portuguese.

with the rest of the Lazarist lands. One of the Lazarists, Father Cajetanus, who was too old to leave Peking and was allowed by the Emperor to remain, died in 1835, and on his tomb one reads "a Russis sepultus." When, after the last war, the Lazarists again established themselves in Peking, the Russian Mission returned to them the Portuguese cemetery as well as the valuable library of the Jesuits which they had taken care of for more than thirty years. The Reverend J. Edkins, who has read all the epitaphs in the Portuguese churchyard, tells us that several of the Catholic missionaries who died in Peking had lived there for over forty years, many of them for twenty-five years, and the greater part for over sixteen years.

The Roman Catholics possess also another churchyard, at a distance of about five or six versts north-west of the one just described, and known by the Chinese name of Cheng-fu-sze. This likewise is an old possession of the missionaries and contains the graves of Amyot, Gaubil and Gerbillon of the 17th and 18th centuries—men to whom is due the merit of making us acquainted with China. It is moreover the cemetery at present in use for Roman Catholics who die at Peking.

While on the subject of cemeteries I will here mention that of the English which lies outside the Si-pien gate and near the city wall. The Germans in Peking have no burial place of their own.

Between the Ping-tze and Si-pien gates, and close to the paved road connecting the two, a large pine grove is to be observed with a wall round it like that near the An-ting gate. This is the temple of the Moon or



Si-yüè-tan (30) where, in certain years, sacrifices are offered up by the Emperor in person at the autumnal equinox. The temple was built in 1530. At a distance of about a verst and a half hence, and on the shores of a small lake, stands the little pleasure palace of Tiao-yü-tai above alluded to; the lake was formerly dry, and was used by Europeans as a race-course. The place is also known under the name of Wang-hai-lou.

Close by the projecting north-west angle of the Chinese town is the Po-yün-kuan, a small though very celebrated Taoist monastery founded in 1227. Here lie the mortal remains of the celebrated Taoist monk, philosopher and poet, Chang-chun, whose life was of special interest from his having made a journey from China to Western Asia, and left behind him a detailed description thereof, which is still in existence.\* South of this monastery rises a beautiful slender tower, or pagoda of many stories, which, together with the monastery of Tien-ling-sze to which it belongs, dates as far back as the sixth century of our era.

Beyond what has been indicated above there is but little remarkable in the immediate vicinity of the Chinese town, but proceeding south from one of the southern gates, a distance of about four versts, one comes upon the north wall of the hunting park of Nan-hai-tze, which has an area of more than double that of Peking. Between the town and the park flows a small stream, where good snipe shooting is to be had at certain times of the year. Immediately inside the

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\* This account I have translated in my "*Notes on Chinese mediæval travellers to the West.*"



south wall of the Chinese town stretches a large space taken up by the temple of Heaven or Tien-tan (22) and the temple of Agriculture or Sien-nung-tan (23). The wall of the former is four and a half versts round, and encloses a beautiful wood, chiefly of pine trees, above whose tops rise the conical roofs of the magnificent temple. Within the grounds grow large quantities of wild asparagus (*asparagus gibbus*), which makes an excellent edible vegetable. Both temples date from the 15th century, at which time they stood outside the capital, together with those of the Sun, the Moon and the Earth. At stated times of the year, as is well-known, the Emperor performs certain ceremonies at the temple of Heaven in accordance with ancient custom.

Outside the Sha-wo gate, through which leads the road to Tientsin, there stretches a large faubourg, and at a distance of about a verst and a half from the gate—close to the village of Huang-mu-chuang—is found a large dead tree, which gives the name of Shen-mu-chang or “place of the holy tree” to the locality. At the commencement of the 15th century this tree—said to have been a poplar—was still standing, and was regarded as one of the curiosities of Peking of which the poets sang. It fell about 250 years ago, and the hollow stem is now some sixty feet long by six in diameter at the end nearest the root. A small pavilion built near it contains a marble slab with an inscription relating to the tree.

If, now, we continue our excursion towards the north, round the east wall, we shall find our road crossed by the canal leading to Tung-chou, and if we do not wish to pass it in a ferry boat, we shall be obliged



to make use of the marble bridge outside the Tung-pien gate. Here a great traffic is always carried on by innumerable boats, and the water is alive with endless flocks of tame, snow white ducks—indeed the vicinity of the canal is highly picturesque, while all around one sees groups of pine trees belonging to the burial grounds. On the left bank of the canal and about three versts down stream is to be observed the beautiful burial place of a Chinese Princess, with marble statues of men and beasts, and with its grove of fir trees. The princess was called Fo-shou-kung-chu, and by this name, also, the burial ground is known. When distinguished Chinese officials are leaving Peking and journeying eastwards, they are frequently accompanied by their friends as far as this place.

A paved road leads from the Tung-pien gate, north-north-east to the temple of the Sun or Ji-tan (33), the outer appearance of which (at least as far as concerns its enclosed pine grove) reminds one of the temples of the Earth, Moon, &c. Its walls reach nearly up to the Tsi-hua gate (7), outside which is a large suburb traversed by the stone road conducting to Tung-chou and by that leading to the temple of the Sun. The magnificent Taoist monastery, called Tung-yo-miao, with its enormous gardens and numerous monuments, is also situated in this suburb. It was founded in 1317, and has frequently been visited by various Emperors; it is also celebrated for a miraculous bronze mule which was erected during the time of the Mings. Various diseases are said to be benefited by touching the different parts of this animal's body, but it is most frequently consulted by barren women. In



following the paved road for a short distance further east one comes upon the east end of the ancient earthen rampart, previously mentioned, at a point where a stone bridge spans the old moat. The paved road to Tung-chou is pleasant, and enlivened with numerous farms, villages, inns and tea-houses on both sides.

The most northerly gate on the eastern face of the city is the Tung-chi-men (8), from whence a road leads nearly due east to a small place called Tung-pa, of which I have already spoken as being one of the villages on an important trade-route. Tung-pa possesses remains of ancient fortifications, and outside its west gate stands a fine old watch-tower (Tun-tai). There is also a customs barrier here, and the place is remarkable for its lively trade. Between Tung-pa and Peking, scattered on both sides of the road, may be observed ten or more peculiar buildings of over fifty feet in height and having the appearance of small forts: but they are brick-kilns. Not far from the Tung-chi gate stands a strange tower, with an iron ornamentation round the platform: it is known by the name of Tie-tai or iron tower, and marks the grave of a sainted Buddhist priest. From here, again, about a verst and a half to the north, one sees a group of imperial buildings, with roofs of yellow tiles, in which the corpses of deceased Emperors are temporarily deposited, pending the arrangement of their graves in the proper burial-grounds.

We have now made the entire circuit of the town, and can occupy ourselves with the more distant object of interest on the plain and in the hills.



Let us begin with the imperial summer-palaces, already described by numerous travellers, who, however have made no reference to topographical matters in their poetical accounts. As I have already mentioned, these pleasure-palaces and gardens are built partly on the spurs of those half isolated masses of hills which project eastward into the plain on the left bank of the Hun-ho; while they receive their names of Wan-shou-shan, Yü-tsiian-shan and Hiang-shan from those of the respective hills on which they stand. The fourth garden lies on the plain and is called Yüan-ming-yüan. The three first-mentioned are, as a rule, accessible to European visitors on payment, but Yüan-ming-yüan can only be entered clandestinely by climbing over the wall, which in many places is very defective. Here, as is well known, the Emperor Hienfung was living at the time the allied armies arrived in 1860, and after his flight Lord Elgin ordered the greater part of the palaces to be destroyed; they were never restored, and the Emperor used afterwards to spend the summer in the city.

If it is desired to visit these summer-gardens, one can leave Peking by the Si-chi gate and follow the stone road through a rich, well-cultivated country, or one can take the northern route from the Te-sheng gate—an equally good road, passing through the ancient earthen rampart. These routes converge at the large village of Hai-tien, which lies south of Yüan-ming-yüan. Thirdly, there is a road issuing from the Si-chi gate and passing Wan-shou-sze to Lan-tien-chang, whence a paved road leads to Wan-shou-shan. The Yüan-ming-yüan gardens occupy a space of several



square versts, and besides the splendid masterpieces of Chinese architecture they contain, one finds also striking buildings in the Italian style, put up by the Catholic Missionaries in the middle of last century under orders from the Emperor.\* These were spared when Yüan-ming-yüan was destroyed.

To the west of Yüan-ming-yüan there rises a green hill of several hundred feet in height and surrounded by a wall. This is the Wan-shou-shan, covered with splendid vegetation consisting chiefly of the pine with horizontal branches (*Pinus Massoniana*) and the white-barked pine (*Pinus bungeana*), which adorn the hill sides in picturesque groups. The entrance is at the south-eastern angle of the wall. High up, on the summit of the hill, may be observed a black ruin visible at a great distance: this was an imperial temple which was shelled by order of Lord Elgin. The whole southern slope of the hill is, in consequence, covered with green and yellow glazed bricks, but in the uninjured portion of the enclosure one still finds the most beautiful treasures of Chinese architecture standing in delightful groves. Innumerable pavilions, temples, triumphal-arches and marble bridges lie hidden among the abundant foliage, one of which, a masterpiece of native work, deserves special attention: this is a temple, 25 feet high and 64 feet in circuit, constructed entirely of bronze. The whole of these buildings owe their origin to the Emperor Kien-lung, who reigned from 1736 to 1796. Wan-shou-shan is bordered on the

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\* Detailed descriptions of these buildings are to be found in many works on China: see Pauthier's *La Chine*.



south by the Kun-ming lake, already alluded to, which occupies an area of several square miles, though it is not of the same extent at all times of the year. Numerous small islands, crowned with temples and pavilions, rise from its waters, and are connected with the shore by superb marble bridges, one of which, on the eastern shore, is called Shi-tsi-kung-kiao or "the seventeen-arched bridge." It leads to a small temple on an island, and access to it is guarded by a huge bronze cow. In July the lake presents a magnificent view, for at that time large portions of its surface are covered with the flower of the lotus, a plant that is cultivated there, together with other interesting aquatic kinds.

Another isolated but somewhat more extensive hill than the Wan-shou-shan rises to a height of about 300 feet from the western shore of the lake, and is called the Yü-tsüan-shan, or "Jade stream hill". It is from this last that springs the clear and copious stream that feeds the lake. The lake itself appears to have been first constructed in the twelfth century by the Emperors of the Kin dynasty. At least, the histories record that the lakes near the Peking summer-palaces (which, as we have seen, are fed by the Kun-ming-hu) were constructed at that time by means of a stream derived from the Yü-tsüan-shan. The Kin Emperors also had their summer-palaces on this hill, of which the ruins are still in existence. The Yü-tsüan-shan stretches north and south, and is covered by a magnificent park, while on the southern summit stands a lofty many-storied tower or pagoda, which may be seen from a great distance on the plain, and whose shadow is reflected in the clear waters of



the lake. The northern summit is surmounted by a small but picturesque temple, and the entire hill is enclosed by a wall, with an entrance near the west shore of the lake. The park and its buildings usually go by the name of the hill, but properly speaking the name is Tsing-ming-yüan. The lofty pagoda is called Yü-feng-ta, and was built in the time of the Emperor Kanghi (1662 to 1732), to whose reign may be also referred the rest of the buildings, parks, &c., which one now sees. A fine road from the north leads round the lake and past Tsing-lung-kiao to Wan-shou-shan.

To the west of the Yü-tsüan-shan the plain forms a gradually rising valley, penetrating the mountains like a bay and animated by numerous farms and villages. In the gorges of the hills one observes picturesquely-situated monasteries, while the walls of an imperial hunting-park may be traced winding up to the summits. The entrance to this park is through a handsome marble gateway at the foot of the hill; its name is properly Tsing-yi-yüan, though it is usually called Hiang-shan after the name of the hill on which it is situated. The entire scene is a mass of shady woods, composed chiefly of Chinese firs, the white-barked *Pinus bungeana*, *Juniperus chinensis*, and *Thuja orientalis*; and amongst these also, are foliaceous trees, such as the mulberry, *Ulmus pumila*, *Celtis sinensis*, *Koehltreutera paniculata*, the ubiquitous *Ailanthus glandulosa*, *Fraxinus ornus* (a variety of *bungeana*), and many interesting shrubs. A pretty path winds up the hill through the shady woods. Ancient marble bridges span the gorges, while everywhere crystal brooks bubble up from the hill-sides and



dash away towards the plain. The natural beauty of this region captivated the Chinese Emperors many hundreds of years ago, and in the twelfth century those of the Kin dynasty chose it for those summer-palaces of which the remains are still shown. The histories further relate that the last member of the Liao dynasty, which was annihilated by the Kins, was buried on a hill of the Hiang-shan group, called Shun. The stately Lama temple, built of yellow and green enamelled bricks and dating from the last century, is neglected and going to ruins, like all the rest of the magnificent monuments belonging to that brilliant period of Chinese history. A deep, solemn silence reigns in these beautiful woods, and the great herds of deer (the spotted *Cervus axis*) browse in perfect peace on the juicy grasses. One hears nothing save the murmuring of the waters and the song of the cicadis, mingled ever and anon with the melodious piping of the oriole (*Oriolus cochin-chinensis*). On ascending the summit of the hill—here a good thousand feet in height—one enjoys an enchanting view. At one's feet lies the proud pagoda of Yü-tsüan-shan; behind it the blue lake, with its islands and snow-white marble bridges, the green Wan-shou hill and its picturesque ruins, and the extensive gardens of Yüan-ming-yüan. Farther towards the south-west, looming through the haze, the gigantic walled square of the capital may be made out, and in its centre the pointed summit of the Mei-shan rising from the midst of the foliage in the imperial quarter.

Not far from the Hiang-shan, and to the north of the entrance gate, there is to be found one of the most



remarkable monasteries in the neighbourhood of Peking rich in splendid marble structures. It is called the Pi-yün-sze, and was founded during the Mongol dynasty (1280 to 1364); but the beautiful buildings, towers, marble terraces, &c., by which it is surrounded, date mostly from the last century, when the monastery was a favorite abode of the Emperor. A strong impression is made on the spectator by the long hall of the 500 *Lo-han* or saints, where 500 gilt clay figures of human beings are ranged in long rows along the walls. In one of the cool grottoes of the monastery groups of clay figures represent hell and paradise, or, as the Chinese call them, respectively, *Shi-pa-tien-kung* (eighteen punishments or tortures) and *Kin-ti-yü* (nine rewards). In a mountain gorge to the north-west of the Pi-yün-sze may be seen, half hidden in the thick foliage, the beautiful monastery of Yü-huang-ting.

In a side valley debouching on that portion of the plain already mentioned as penetrating the mountains in the form of a bay, and in a north-easterly direction from Pi-yün-sze, stands another beautiful monastery known as that of "the recumbent Buddha" or *Wo-fu-sze*, from a colossal gilt clay idol in a recumbent attitude. Here there is also a beautiful pond, with lotus flowers, and a lofty Chinese horse-chestnut.

Let us return now to Wan-shou-shan, and proceed in a north-westerly direction from the above-mentioned village of Tsing-lung-kiao, until we arrive at a deep dell bounded on the east by a low chain of hills constituting the outer spurs of the Wan-shou-shan. In this dell we shall find, to begin with, a number of villages and one of those large military settlements of



which there are at least a dozen in the immediate neighbourhood of the summer-palaces: some of these are placed on my map. They are walled-in barracks, occasionally of great extent, and are inhabited by the Chinese soldiers and their families. Further west, at the foot of the hills, stands a little temple in good preservation called the Yi-kuan-sze, in the neighbourhood of which, as a local monument informs us, is the grave of an Emperor of the Ming dynasty (see below). North-west of Yi-kuan-sze, built in a narrow gorge, is the interesting monastery Pao-tsang-sze, founded by a Tibetan Lama in 1439, and on the neighbouring hills several more strange Tibetan buildings occur, which are called by the Chinese *Si-tsang-tien* or "Tibetan palaces." When the Emperor Kien-lung found himself at war with Tibet, he caused these buildings to be erected on steep rocks, and ordered that his soldiers should be practised in storming them.

If, now, we follow the great road leading towards the north-east from the Tsing-lung bridge and through the above-named dell, we shall pass the little "red hill defile" or *Hung-shan-kou* and shall reach the plain again, from whence the road continues along the easterly spurs of the hills to Kuan-shi and Nan-kou. The rocks projecting from these hills eastward, go by the name of the *Po-wang-shan* (hill of a hundred views), or in the local dialect *Wang-urh-shan*, and the ruins to be seen on their summits are the subject of various popular traditions. In the year 1001 a great battle took place on the plain near Kuan-shi, between the Liao and the Sung, the latter dynasty being at that time in power in southern China. The Empress of the Liao



herself took part in the fight, in which six of her sons were killed; and she afterwards caused a monastery to be built high up on the Wang-urh-shan overlooking the battle-field. This episode forms the subject of a Chinese historical romance still in existence.

North of the Wang-urh-shan the plain again makes a deep indentation among the hills, where one may count numerous villages, while in the gorges or high up on the hill sides large numbers of picturesque monasteries may be seen. But let us leave the Nankou road and bend our steps westward along a fairly practicable route, following the margin of the hills, when, after passing through several large villages, we shall see the stately monastery of Hei-lung-tan (or Black Dragon monastery), with its gardens and accompanying buildings, rising terrace above terrace, at a distance of about three miles and a half. Formerly this place was often occupied by Europeans, who found the large pond in the grounds a pleasant bathing-place; it was also much frequented by the Ming Emperors, and even those of the present dynasty have visited it. A shorter road between Peking and Hei-lung-tan than those here mentioned, however, is that from Hung-shan-kou straight across a pass in the hills in a north-westerly direction, by which some four or five versts are saved. This last is an old artificial road with stone steps, and only practicable for foot passengers and persons on horseback. The pass or defile is known as the Kin-shan-kou, and is mentioned under this name early in Chinese history. A road leading westward from Hei-lung-tan conducts to the Taoist monastery Wen-tsüan-sze (warm spring monastery),



which is much frequented by Europeans on account of the virtues of its hot sulphuric springs. The Chinese also have long been aware of the efficacy of these springs, and one finds there bricked up tanks in which baths can be taken with great convenience. The place is only 11 to 13 miles from Peking, and I have frequently sent patients there, suffering from rheumatism, gout, syphilis, &c., with good results. In the neighbouring hills the Kin Emperors had summer-palaces, the traces of which are still to be recognised. The Emperor Kanghi (1662 to 1723) often visited Wen-tsüan, and it was he who established the tanks in order that the healing water might be used. His throne is still shown in the temple. Between Hei-lung-tan and Wen-tsüan stands an isolated hill with a single pine tree growing upon it; this is called the Chu-chu-shan or "Spider mountain" to which an old legend is attached. West of this again rises the Chang-tze-shán, a steep isolated rock on whose summit stands a monastery.

Still continuing westward, following the margin of the hills, we pass through several considerable villages and rich cultivation till eventually we arrive at the large and handsome monastery, Ta-kio-sze, which for a number of years past has served as the summer residence of the German Legation—a purpose it is eminently fitted for. The monastery itself together with its spacious courts and gardens, its splendid temples, tanks and springs, reclines, terrace above terrace, against the lofty western hills and affords cool and grateful shade. It is an ancient structure dating from the year 1428 and was often visited at the commencement of this century by the



Emperor Tao-kuang, whose throne is still preserved there. In May the place is much frequented by the inhabitants of Peking and others, for it lies on the way of pilgrims to the celebrated shrine at Miao-feng-shan, to the west of the main range of hills. This latter place consists of several monasteries situated at a height of 3,500 feet, remarkable for the healing powers of their gods in the diseases, especially, of women and children. The road from Ta-kio-size to Miao-feng-shan, a distance of about seven miles, is an artificial foot-path over the hills provided with stone steps and only available for foot passengers. The journey is exceedingly fatiguing, and the more wealthy Chinese perform it riding in sedan chairs carried by men. On the way one meets with many so-called resting stations, consisting of small, well preserved temples. The ridge which has to be crossed immediately behind Ta-kio-size is about 3,000 feet in height and is called by the Chinese Yang-shan or "Prospect hill," for the way up is highly picturesque, and the views it affords are really beautiful. The slopes are overgrown with oaks, chestnuts, maples (*Aser truncatum*), wild apples, *Diospyros kaki* and *Crataegus pinnatifida*, though no thick woods of these trees exist. On this road also the botanist would find many rare plants. After passing the summit of the ridge, near a station called Lo-po-ti, one descends on the opposite side into a valley, opening into the Hun-ho and containing the large village of Kien-kou, in the environs of which one may see whole woods of *Crataegus pinnatifida* consisting of trees thirty feet high which in May are completely covered with white blossoms. Kien-kou is a point of convergence for a number of pilgrim



routes to the Miao-feng-shan; one of these leads from the Peking plain, past Mo-shi-kou and San-kia-tien, to the Hun and onwards through the above-mentioned valley, and by Tao-yüan to Kien-kou; another starts from Yang-fang and crosses the ridge direct to Kien-kou. In order to reach the Miao-feng-shan from Kien-kou an ascent of over 1,000 feet must be made, while the monasteries themselves have an absolute elevation of some 3,500 feet; but the highest point of the range lies to the north-west of the latter and has been determined by Dr. Fritsche to attain 4,275 feet. Here the monks show a steep wall of rocks over which it is said people are in the habit of precipitating themselves out of filial piety, for the purpose of saving a sick father or mother from death.

From Ta-kio-sze to the Hun-ho the road lies through a broad valley and across a low pass near the village of Yang-kia-tu-urh, from which last place a good road conducts to Hiang-yü and thence across to Pa-ta-chu and on to the Peking plain. On this line several small chains of hills have to be crossed, and the highest point on the journey is a spot called Ta-urh-ting which must be at least 3,000 feet.

With the exception of the imperial pleasure palaces the most remarkable sight in the neighbourhood of Peking is undoubtedly that afforded by the Ming tombs in the northern hills. In order to reach these one can either take the great post road through Tsing-ho, Sha-ho, and Chang-ping-chou, or one can arrive at the latter place by making a slight deviation eastwards, *viz.*, from the Anting gate (9) straight to the north and crossing the ancient rampart, so often mentioned, near

where the small customs barrier stands. From here one comes to the An river near a large village called Li-shui-kiao, where there is a fine marble bridge, and still continuing northwards one reaches an isolated hill named Tang-shan, 120 feet high, celebrated for its healing springs\* which are found to be efficacious in many diseases. On this hill also, stand several monasteries, a beautiful park, an imperial dwelling built by Kanghi, and tanks, &c., where the "water cure" can be accomplished with every convenience. In the hills north of Tang-shan is found a handsome monastery called Lung-tsüan-sze or "Dragon stream monastery," picturesquely situated and abounding in copious cold springs; it dates from the tenth century, and is surrounded by a magnificent flora. But let us continue our journey to the Ming tombs.

The Ming tombs, or burial-places of the Emperors of the Ming dynasty, who resided at Peking from the commencement of the fifteenth century to the year 1644, are situated in a valley of some ten versts wide, surrounded by hills and lying at a distance of about ten versts north-west of the town of Chang-ping-chou. The valley is desert and abandoned, and well chosen as a tranquil resting-place for the dead; a river flows through it from north-west to south-east, and receives a small mountain stream in its course. The high hills on the north are called the Tien-shou-shan, and the tombs themselves are known as the Shi-san-ling, or thirteen burial-places. From the south the valley is reached through a defile among some low hills, and

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\* The water of this spring has not yet been chemically analysed.



further towards the north the same road leads through a magnificent marble gate-way, fifty feet high, and built in the year 1541. This forms the entrance to the sacred burial-grounds. Further on, a marble bridge crosses the river, and here one finds oneself surrounded by a wide circle of pine woods extending round the foot of the hills in the distance: these are the separate graves. The most beautiful of the tombs and the one generally visited by Europeans is that of the Emperor Yung-lo, who, at the beginning of the fifteenth century, transferred the national capital from Nanking to Peking. But before arriving at this spot it is necessary to pass down a paved alley, on each side of which are ranged at varying distances twelve grotesque statues of human beings and an equal number of animals. These are composed as follows: Two pairs of elephants, two pairs of camels, two pairs of lions, two pairs of unicorns, two pairs of *kilin* (a fabulous animal), and two pairs of horses; of each pair one is in a kneeling position and the other standing. Each animal is of life size, and moreover is cut out of a single block of marble. The standing elephants are fourteen feet high, and it is hard to understand how such blocks of marble could have been brought here. The human statues represent statesmen, warriors, priests, &c., and were all erected in the year 1436. The paved way leading to Yung-lo's tomb is overshadowed by beautiful pines (*Pinus sinensis*) and oaks. The most remarkable object near this tomb is the great sacrificial hall, which stands on sixty enormous wooden pillars, each forty-two feet high and twelve feet in girth. Both Lockhart and Edkins assert that these are of teak (*Tectona*

*grandis*) brought from Pegu, but I conceive this to be merely a conjecture on the part of these gentlemen. They appear to me to be made of *Nan-mu*, a kind of incorruptible wood much prized for building purposes by the Chinese, which from remote times has been brought from the Central Provinces of China, and from Sze-chuan, to be used in the construction of imperial buildings. In any case, in the history of the Ming dynasty it is said that in the year 1406 building-wood of great dimensions was ordered to be furnished by the provinces of Sze-chuan and Hu-kuang for the construction of the Emperors' palaces and the temples outside the town. Teak does not occur in China; indeed the *Nan-mu* is rare now-a-days, though Fr. David informs me that he had seen woods of this magnificent lofty tree in Sze-chuan. It is a kind of *Laurus*, and new to our botanists.

Behind the sacrificial hall we find the Emperor's grave, with a magnificent tombstone. His remains lie vertically under the centre of the neighbouring hill, to which spot a long subterranean alley was cut, at the end of which the coffin was deposited, when the passage was filled in again and walled up. In all, fourteen Ming Emperors died at Peking, though only thirteen were laid in the "Shi-san-ling"; the fourteenth, King-ti\* (1450 to 1457), was regarded as a usurper and was buried in the vicinity of the Yi-kuan monastery (*see above*).

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\* The Emperor Ying-tsung was taken prisoner by the Mongols in 1449, in a battle near Tu-mu (*see map*) in which his army was beaten; his brother, King-ti, then usurped the throne.



Each successive dynasty that has reigned in China has had a magnificent burial-ground of its own. Among those who made Peking their capital, one of them, *viz.*, the Liao dynasty (916 to 1125), established their burial-place near the town of Kuang-Ning in Southern Manchuria—the land of their origin. The cemetery of the Kin (1115 to 1234), the ruins of which are still to be seen,\* is situated west of the town of Fan-shang-hien (*vide* map). The mortal remains of the Mongol Emperors, who reigned in China from 1280 to 1368, were, as is well known, removed to the Kerulun river in Northern Mongolia, where those of Chengis-khan were also interred. The present dynasty has two burial-places, one of which, called the Tung-ling or “eastern tombs,” lies 120 versts north-east of Peking, in the neighbourhood of the great wall, and is reached by the road passing through San-ho, Ki-chou, &c. The second, called Si-ling or “western tombs,” is situated, at a somewhat less distance, among the hills west of the town of I-chou and to the south-west of the capital. Both of these are guarded by high officials, and access is, of course, denied to Europeans. The Emperors are buried alternately in the eastern and western cemetery.

After this excursion to the north of the capital I will now lead the reader again into the western hills, to a locality well known to the European community of Peking. In the south-eastern slopes of that portion of the hills which I have often mentioned above

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\* On this subject, compare the remarks of the Archimandrite Palladius in the Proceedings of the St. Petersburg Geographical Society for 1866, page 23.



as projecting onto the plain, and on whose spurs are situated the Emperor's summer-palaces and pleasure-gardens, a deep indentation occurs in which stand eight remarkable monasteries, built on terraces, one above another, on the steep side of a hill called the Tsui-wei-shan or "green hill." The locality is also known by the name of Sze-ping-tai, or "the four terraces," and occasionally also by that of Pa-ta-chu, meaning "eight great places." These picturesquely situated temples have constituted the summer retreat of the English Legation, and its numerous staff, since its first installation at Peking. The Envoy of the United States of America, also, is in the habit of spending the summer here. In order to reach Pa-ta-chu from Peking it is usual to leave the city by the Ping-tze gate (12), and to ride or drive westwards through a very animated region, rich in temples, gardens, burial-grounds and monuments. Four versts from the gate lies the large village of Pa-li-Chuang celebrated for its fine pagoda built in the sixteenth century. This edifice is a many-storied tower and resembles those of the Tien-ling monastery on the summit of Yü-tsüan-shan, and as all three are visible from the plain, they perform good service in guiding one through the labyrinth of roads hereabouts. There are many large monasteries in the village of Pa-li-chuang, the most important being those of Mo-ho-an and Tze-shou-sze, both dating from the sixteenth century. Farther west one comes to the village of Tien-tsun, near which may be noticed a group of imperial buildings, with roofs of yellow tiles. When an Emperor dies it is here that his body is deposited until a grave in the proper burial-ground (the



Si-ling) has been prepared—a period generally of several years. The recently defunct Emperor, for instance, was placed in this temporary grave-yard, or Chan-an-chu,\* being destined for interment in the Si-ling. A few versts to the north-east of Peking another similar temporary cemetery for the Emperors is met with (*see above*).

Continuing now towards the west, we come to the village of Huang-tsun, near which is a convent, whence may be seen the eight monasteries of Pa-ta-chu, half hidden in the lovely woods to the north-west, and forming a chain stretching from the foot of the hill to its summit. One of the monasteries (the Ling-kuang-sze) is especially conspicuous on account of its white pagoda. But before leading the reader to Pa-ta-chu I must mention a group of hills which rise directly from the plain to the south of our road. It consists of four separate hills, each several hundred feet high, the largest measuring about a verst in diameter. On the most northerly of these is the imperial temporary burial-ground just mentioned, on the summit of another, about one verst towards the south, stands the Pa-pao-shan monastery, and at the foot of a third, the beautiful monastery of Hu-kuo, whose monks are all eunuchs.

As far back as the seventh century, as history informs us, the Tsui-wei-shan was well known to the inhabitants of Peking, and even in those days that lovely neighbourhood was occupied by various monasteries. At present the names of the eight

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\* More commonly called Huang-ling, meaning simply "Imperial cemetery."



monasteries are as follows, counting from above downwards :

1. Pao-chu-tung.
2. San-kie-sze (founded in the eighth or ninth century).
3. Lung-wang-tang.
4. Ta-pei-sze.
5. San-shan-an.
6. Ling-kuang-sze (was in existence in the twelfth century).
7. Cheng-en-sze.
8. Pi-mo-yen (in existence as early as the seventh century).

No. 7 is at the foot of the hill, and No. 8 is separated from the others by a gorge.

Prolonging the journey, now, from Huang-tsun straight to the Hun-ho, one arrives first at the village of Mo-shi-kou, then at Ma-yü, and finally at San-kia-tien. Opposite this last place, on the farther bank of the river, is established the imperial brick-kiln of Liu-li-kü, where the beautiful yellow and green glazed bricks and tiles used for imperial buildings are manufactured. The coal required for this brick-kiln is brought from the hills in the vicinity. San-kia-tien is a very lively village, and through it passes a large quantity of the coal consumed in Peking; but I will presently give a detailed description of the roads leading to the coal-beds, and will here confine myself to the remark that the coal from the western hills is brought down to San-kia-tien by mules over very difficult roads. At San-kia-tien it is packed on camels and forwarded to Peking where it constitutes almost the only fuel used.



Even Marco Polo speaks of the black stones that served for fuel in Peking. Nearly the whole year through, on this road between Peking and the Hun one meets long strings of coal-laden camels.

A few versts south of Mo-shi-kou there rises an isolated hill of 460 feet in height with a monastery on its summit, called the Shi-king hill. On its western side this hill rises abruptly from the river Hun which hereabouts is not deep, though tolerably rapid. About a verst and a half down-stream, on the left bank, stands the monastery known as Pei-hui-tsi-miao dating from the commencement of the 18th century. The left bank of the river near here is strongly dammed, and it is at this spot, also, that is set up the iron cow of which mention has already been made.

On the right bank, opposite the Pei-hui-tsi-miao, a broad plain extends between the hills and the river, through which the water of the Hun-ho is led, for irrigational purposes, to all the villages and farms situated upon it. Across this plain, and passing through the villages of Tsao-ko-chuang and Shi-chang, lies the road to the foot of the hills, whence may be observed the extensive walls and buildings of a monastery situated in the midst of beautiful woods. This is the Tsie-tai-sze, one of the first monasteries in China. It is built at a height of over a thousand feet up the side of a hill forming a projecting angle to the mountain chain which flanks the right bank of the Hun. From this point the chain bends to the west-south-west while the river flows to the south-east. From the above-mentioned village of Shi-chang the road becomes

very stony; but on arriving at another small village called Ko-lo-tai, the foot of the hills is reached, and from here an artificial, though tolerably steep, road leads up through magnificent woods to the ancient and celebrated monastery, whose red walls, however, only come in sight when one has arrived before the gate. The distance (about  $2\frac{1}{4}$  miles) is best accomplished on foot, for saddle horses may easily be injured on the steep stony path. The monastery itself is a very extensive one and, like all those in the mountains, is built on terraces. According to an inscription it was founded in the time of the Tang dynasty (8th or 9th century), and it is now one of the most important monasteries in China, for it is here that the Buddhist monks are ordained. Tsie-tai-sze was a favourite residence of the Emperor Kien-lung (1736 to 1796), a number of whose verses, inspired by the picturesque beauty of the neighbourhood, are engraved on marble slabs and set up on one of the great terraces. These terraces are shaded by remarkable old trees and afford an enchanting view of the smiling plain of Peking with the great capital, in all its vast extent, in the midst of it. The course of the Hun-ho may be traced far into the distance winding through the plain like a silver thread, while the eye is struck by the lofty arches of the proud Lu-kou bridge. The trees on the main terrace are pines of a hundred years old, such as *Pinus Massoniana* and the white-barked *Pinus bungeana*, on one of which last a branch of the *Massoniana* has been grafted. In one of the courts of the monastery, also, the monks show an even greater natural wonder, viz., an elm tree grafted onto a pine, but on



closer inspection this proves to be an elm which has grown out of a hollow in the pine, while its roots are in the ground ; still it so completely fills up the hollow (about six inches in diameter) that it really looks as if the two trees were growing together. Luxuriant vegetation exists everywhere in the vicinity of the monastery ; the woods consisting chiefly of oaks (*Quercus obovata*) having leaves two feet long ; *quercus chinensis*, with leaves like the chestnut ; wild mulberry trees ; *Celtis sinensis* and *Ailanthus glandulosa* ; while the little bush *Sophora flavescens* and various kinds of *Vitis* are plentiful in all directions. Behind the south-west wall of the monastery grows a splendid specimen of the *Ligustrum amurensis*, a tree between thirty and forty feet high, and, in May, entirely covered with beautifully scented white flowers. A solemn stillness reigns in this sacred place, though at stated intervals during day and night the sound of a great bell is heard coming from a corner of the grounds where it is struck by a blind hermit. During the night, also, may be heard the roar of leopards who prowl round the exterior and occasionally abstract a dog from within. To the west, behind the monastery, there are delightful walks in the hills, and curious caves in which small Buddhist temples have been established. At the foot of the Tsie-tai-sze hill, on the road leading to the Lu-kou bridge, is situated the village of Hui-cheng and near it some great chalk quarries.

Another large and celebrated monastery lies at a distance of four and a half miles from Tsie-tai-sze, in a north-westerly direction ; it is called the Tan-che-sze, and would appear to be the oldest in the neighbourhood



of Peking, seeing that it stood on this spot as far back as the 4th century of our era. The road between these two monasteries leads across the hills, and is extremely difficult. It passes by a ruined but once celebrated monastery of the Mongol period known as the Si-feng-sze, containing the corpse of a saint which has been covered with a hard substance and gilt, so that it is impossible to distinguish it from an idol. Further on, always climbing up and down hills, one comes to a place where coal is mined, the pits being the property of the Roman Catholic Mission; at last after descending into a valley and following it upwards one arrives at Tan-che-sze, and finds it situated in a narrow cleft of the valley with its majestic buildings piled on terraces one above another up the mountain side. Handsome pine woods to some extent hide these colossal edifices. The valley in which the monastery stands debouches towards the south, and on Chinese maps the river that flows through it is marked Mang-niu-ho, and is made to pass by Liang-hiang-hien, afterwards discharging into the Lâu-li-ho. Tan-che-sze is interesting, not only on account of its picturesque situation, but also for its splendid buildings and gardens. Close to one of the temples grows a *Salisburia* of extraordinary size, and whose trunk is forty feet in circumference; properly speaking, however, it consists of several trees grown together. Tradition has it that this tree was planted by the Emperor Yung-lo, with his own hands, at the beginning of the 15th century. In the immediate vicinity, also, stand two magnificent specimens of *Æsculus chinensis*, the largest trees of their



kind to be found in the neighbourhood of Peking; while in the gardens of the monastery may be seen beautiful specimens of *Magnolia yülan*, *Sterculia platanifolia*, several large *Chamærops fortunei* and lofty bamboos.

Starting from the Tsie-tai-size hill, and following the margin of the range in a south-westerly direction, one opens out numerous interesting monasteries, picturesquely situated in the gorges and on the summits of the mountains. One of the most celebrated of these lies among the hills to the west of the town of Fang-shan-hien, and is known by the name of Si-yü-size. It is a very ancient building, and has a history extending back for some thirteen hundred years. In the neighbouring hills are found extensive caves which may be viewed by torch-light.

Five or six versts to the south-west of the Nan-si gate of the capital (18) lies the centre and nursery of Pekingese horticulture. This is the collection of eighteen small villages under the united name of Feng-tai, whose inhabitants, as before mentioned, have devoted themselves to horticulture for generations past. Shortly after leaving the above gate one reaches a small stream called the Liang-shui flowing through marshy meadow land, close to the village of Tie-kia-ying. The gardener's villages begin at the little temple called Hua-shen-miao dedicated to the god of flowers, the largest of them bearing the names Fan-kia-lu, Lu-kia-tsun and Meng-kia-tsun. The best gardeners come from Feng-tai, and there also the rarest ornamental plants, flowers, trees, fruits and vegetables of every description are to be met with; in every

direction may be seen green houses, hot houses, vegetable gardens and orchards. A beautiful kind of *abies* with a bright silvery leaf is also cultivated here, though it is also said to grow wild in the hills.

The Chinese hot-house or forcing-house, although of very primitive construction, perfectly fulfils the object with which it is built. It consists of an ordinary Chinese house with the front directed towards the south and provided with windows of strong Corean paper (*Broussonetia papyrifera*) in the place of glass; this paper lets in sufficient light, but is a worse conductor of heat than glass. The houses are warmed, as occasion requires, by means of small portable Chinese stoves, and in spite of the severe winter of Peking one may obtain here, in January, Camellias, Magnolias and *Chimonanthus fragrans* in full bloom.

In the plain south of Peking a space of about three times the size of the capital has been enclosed as an imperial hunting park under the name of Nan-hai-tze or "Southern Sea", and sometimes known as Nan-yüan or "Southern Park." Nine large gates and numerous small ones constitute the entrances to this park, the circuit of which is given by the Chinese at 120 li or 60 versts. The northern wall of the Nan-hai-tze is about three versts distant from the southern wall of the town. The stream called Liang-shui-ho already mentioned above, runs first between Peking and the park, and then, entering the latter through the wall, forms lakes, and issues again by the eastern wall. A second stream, the Feng-ho, rises in the southern portion of the park: but this we have also become acquainted with in a previous section. Chinese works



inform us that as far back as the Mongol dynasty, in the thirteenth and fourteenth centuries, a hunting-park was established on this same ground for preserving feathered game and water-fowl. The wall enclosing the present park is said to have been built by the Emperors of the Ming dynasty; and those of the present dynasty, especially Kanghi and Kien-lung, are said formerly to have taken pleasure in hunting there. It was these latter who caused the present existing palaces and monasteries to be built there. The total area enclosed by the park wall is about three and a half square [German] miles, and is therefore somewhat larger than the principality of Lichtenstein. At the present day the greater portion of Nan-hai-tze consists of military settlements, villages, and fields; a small section only being retained as a game park. In this, however, one finds pheasants and other game birds, hares, large herds of deer, especially the spotted *axis*, and that peculiar species first discovered here, about ten years ago, by the Abbé David, and which is now to be seen in several of the Zoological gardens of Europe, under the name of *Elaphurus Davidianus*. It is a large species, and does not occur in a wild state anywhere in the neighbourhood of Peking; indeed its original *habitat* is unknown.

A number of roads lead through the Nan-hai-tze, and access is allowed to all Chinamen, but no sooner does a European allow himself to be seen near one of the gates, than it is immediately closed. Europeans, however, have frequently contrived to smuggle themselves in. Of the several villages situated outside the gates, one of them, called Ma-kü-kiao, on the east



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face, is well known on account of its brandy manufactories. The walls of the park are over twenty feet in height, but they are not built in straight lines; I have laid them down on my map, partly from a Chinese plan, and partly according to information given me by Mr. O. von Moellendorff of the German Legation, who has partially examined their course.

Here I close my description of the environs of Peking. It lays no claim to completeness, for my object has been not to tire the reader with numerous details, but only to indicate the most remarkable topographical conditions of the plain and neighbouring hill country, in so far as appeared necessary to give a general outline of so interesting a region and, at the same time, one so little known in Europe. I may now, perhaps, be allowed to add to this sketch a report of a journey, which I undertook last summer, deeper into the wild hill country to the west of Peking.

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### 8.—*Journey to the Po-hua-shan.\**

I HAD read in Chinese works that at a distance of a few days' journey to the west of Peking there stood a mountain which towered above all its neighbours, and which was named the Po-hua-shan, or "the hill of a hundred flowers,"† on account of the magnificent display of flowers with which it is covered at midsummer. It was said to be celebrated also for its medicinal herbs, and was well known to the inhabitants of Peking in the twelfth century ; while several hundred years later people still pointed out a stone bench upon which one of the Emperors of the Kin dynasty had sat towards the end of the twelfth century. These details are given in the old archæological work, already mentioned, called *Ji-hia-kin-wen*, which also contains an itinerary to Po-hua-shan dating from the last century and indicates many places still in existence under their old names. I had learned, further, that one of my predecessors, Dr. Kirillov, Physician to the Russian Ecclesiastical Mission, had made a journey to the Po-hua-shan, for botanical purposes, about forty years previously, and that he had brought back a number of interesting plants now to be found in the herbarium of the Imperial Academy of Sciences and in the Botanical Gardens at St. Petersburg. The region, generally, is well known to the Roman Catholic Missionaries, who have Christian communities there; while its *fauna* has been recently investigated by that indefatigable naturalist, the

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\* This section has been slightly abridged in translating.—(Tr.)

† The number "a hundred" is frequently employed in Chinese to mean simply "a large number."



Abbé David. Nothing, however, has at yet been published on the subject of Po-hua-shan. Baron von Richthofen does not mention it in the admirable sketches of his geological travels, although he must have seen it from a distance, for his route lay scarcely a day's journey off, while the mountain is visible from many points on account of its great altitude, and is easily recognized by its two peaks. In clear weather it is to be seen even from the walls of Peking—a distance I should estimate at seventy versts in a straight line. The Po-hua-shan is only one day's journey from the principal coal mines from which Peking is supplied with fuel.

There are three routes by which one can reach the hill from Peking, and these lead also to the mines: they are distinguished by the Chinese as the northern, middle, and southern routes. All are, more or less, difficult to traverse, and it is advisable to hire mules for the journey, who are accustomed to the roads, though even then it is necessary to perform a considerable portion of the distance on foot. It is only here and there, in these mountains, that one meets with made roads, and for the most part one has to ride along the beds of the streams: thus it is that in midsummer, during and after the rains, communication with those regions is often interrupted for long periods.

The Roman Catholic Bishop of the province of Chili, Monseigneur Delaplace, a highly cultivated and benevolent man, had the kindness to offer me his assistance in carrying out the project of my journey, and this I thankfully accepted. The Catholic Mission has a Christian community near Po-hua-shan, whence the



necessary animals and a guide were procured for me. The Abbé Favier, who had frequently traversed the district in question, also gave me much friendly and practical advice. Before sunrise on the 25th May 1874 (new style) we began the preparatory operations for putting our little caravan in motion. This consisted of three powerful mules and five large donkeys, known to be careful climbers, which were used by myself and two Chinese servants to ride upon. The mules carried the heavy baggage, always needful for European travellers in China who do not wish to live entirely as natives. The Chinese have a very practical method of loading mules and camels. While in Western Asia much time is spent by always fastening the load directly to the pack-saddle with cords, in China it is first fastened to a wooden frame, after which the whole is laid upon the wooden pack-saddle, which it exactly fits, and no further fastening is required. Our guide was an intelligent young man, from one of the Christian villages in the hills, and was thoroughly acquainted with every locality on the journey. We left the Russian Legation at sunrise, and in an hour and a half had passed through the Si-chi gate into the open, having left the dusty city behind us. We continued, then, along the beautiful paved road leading to the summer-palaces. I had chosen the northernmost and longest road to the Po-hua-shan, in order to gain the advantage of an easier country. The day was hot and dusty, as is usually the case on the Peking plain in May; at first the cool air of the morning had some influence, but soon the sun began to beat down upon us unmercifully, fatiguing both man and beast. We soon arrived at the village



of Hai-tien, near the summer-palaces, where a scene of great animation presented itself. Innumerable carts, wagons, and loaded mules blocked the way. The young Emperor\* had, a few days previously, paid a visit to his father's favorite abode at Yüan-ming-yüan, and people were now busy moving back to Peking all the *impedimenta* required for an Emperor's pleasure-trip. Couriers galloped here and there; itinerant cooks and confectioners circulated everywhere among the crowd, ministering to the various appetites; and dirty beggars plied their trade on the benevolent. We shortly reached the walls of Yüan-ming-yüan and observed the lovely hill, Wan-shou-shan, rising in the west, crowned with its coal-black ruins.

Our way led through the two pleasure-gardens to the village of Tsing-lung-kiao, then through the pass of Hung-shan-kou to Pei-wang, which lies at the foot of the historical and ruin-covered hill, Wang-urh-shan. Here a halt was made at a small inn, after which, resuming the march in a north-westerly direction, we passed by many small villages, graveyards, and monasteries, hereabouts scattered in every direction over the cultivated country. The *Sambucus Williamsii* (of Hance) flourishes in this region, and all the fields are hedged round with it.

The next large village we came to was called Kuan-shi, and about a verst further on another was reached, of about the same size, called Yang-fang, where we put up for the night at one of the numerous inns. This place lies on the trade road between Peking

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\* Lately dead.



and Kalgan and contains many Mahomedan inhabitants (Huei, Huei), of whom our host was one. The Mahomedans in and around Peking are very numerous; but they are not to be distinguished in external appearance from other Chinese, though their customs differ: they neither eat pork nor drink wine, but they are not fanatical, like their western brethren. The inns in Northern China, which, by the way, might be more appropriately termed "caravanserais," are all built on the same model, and appear to have undergone no change in their style of architecture since the time of Confucius. A large gateway leads into a more or less roomy court-yard, round which are built the rooms, or rather cells, for the guests, and the stalls for the camels, mules, horses and donkeys. The kitchen is always situated close to the gate, and in as conspicuous a position as possible, in order to attract travellers.\* In the better class of caravanserais the rooms for the occupation of travellers are comparatively clean, and contain tables and stools made of wood; but a third part of the space is always taken up by the *kang*, a raised brick structure about two feet high provided with warming arrangements for winter, and on which the bed is laid. In my room I found two notices on red paper written, of course, in Chinese characters. One of these informed the traveller that he had to pay two *tiao* (about 10 silver-groschens or 1 shilling) for the room for the night, and the other that the host would not engage to recover property

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\* In all the large *restaurants* at the capital the way to the dining-rooms leads through the kitchen.



that might be stolen. But a traveller who is not accustomed to passing his nights in Chinese inns will at first suffer many sleepless hours owing to the dull bellowing of the camels, and even more still owing to the seranades of the numerous donkeys, performed at intervals in the loudest tones and in his immediate vicinity. Between the acts also he will be treated to entertainments by village dogs, who ventilate their differences of opinion in anything but subdued voices. In short, he must be able to sleep the sleep of a mule-driver before he can rest undisturbed among all these voices of the night.

We left Yang-fang before sunrise on the 26th May. The village stands near a spur projecting from the hills, at the outermost point of which lies a heap of gigantic dark-coloured blocks of granite, reminding one of all kinds of human and animal forms. There is also an ancient inscription stating that in the twelfth century an Emperor of the Kin dynasty visited the spot. Our way led us past these rocks, and then took a west-north-westerly direction, over stony country, along the foot of the hills. We proceeded up a valley, having for a road the dry bed of a stream, whose water is said to be drawn off for agricultural purposes (like most of the streams near Peking) during all but the rainy season, when it flows through its natural channel. The mountains on either hand gradually converged, and our valley became more and more contracted, until, two hours after leaving Yang-fang, we found ourselves in the hills. Continuing to follow the river-bed in a westerly direction, and rising by easy gradients for about three miles, we reached the beautifully situated



village of Kao-ni-kou, which stands at the entrance of a defile. Here a side valley debouches from the north, through which runs a bridle-path to the great wall. Behind Kao-ni-kou the valley containing our road became very narrow, while limestone rocks, covered with lovely verdure, rose nearly perpendicularly on either side. The most striking plant here is a small shrub growing out of every part of the rocky wall and covered with white blossoms, which from a distance look like huge pearls set on a dark ground. This is *Spiraea dasyantha*, common in all these mountains, and sometimes associated with *Spiraea triloba*. In the valley the ground is covered with patches of *Vitex incisa* in the form of a little shrub, with pleasant smelling leaves, though in the higher regions it attains to the size of a small tree, with a stem of an inch and a half in diameter, and is used for making charcoal. A clear, copious mountain stream flows down the valley, and where the latter widens out, one finds cultivation, irrigated by water derived from the stream, and comfortable farms, surrounded by apricot and peach gardens. Besides these, one sees magnificent walnut trees (*Juglans regia*), and the greater the altitude, the better these flourish. Our road, like all mountain paths, was very tortuous, but the ascent was easy, until arriving nearly at the water-parting, where it became exceedingly steep, and we only arrived at the top two hours and twenty minutes after leaving Kao-ni-kou. This chain of hills, called by the Chinese Fo-tze-ling, runs north-west and south-east, and attains an elevation of about 1,500 feet above the sea. On the top of the pass the road leads through an ancient



arched gate (apparently the remains of some old monastery), and then descends abruptly on the opposite side to the village of Sung-shu which, according to the aneroid, lies at an elevation of 977 feet. Here grows the *Hemiptelea (Planera) Davidii* of the Elm family, both in the form of a shrub and as a tree of twenty feet or more in height, and provided with thorns of three inches in length. The *Ulmus pumila* is also commonly seen in these hills, and is a tree of great value to the inhabitants. I also observed the *Koehltreutera paniculata*, *Ailanthus glandulosa*, *Salix babylonica*, various kinds of poplars and cultivated walnuts. Frequently a wild rose occurs, but at the time of my visit it had ceased to flower. Along the sides of the roads, moreover, may be found the *Periploca sepium*, the leaves of which are used by the Chinese for food, and have, in fact, a very agreeable taste. After a short rest at the miserable village of Sung-shu, we continued our journey in a south-westerly direction, following the bed of a stream that empties itself into the Hun-ho. This stream has, at most, a depth of  $2\frac{1}{2}$  feet and is exceedingly tortuous; steep rocks flank its valley on both sides, and the road continually crosses and re-crosses its course. We soon reached a considerable village called Tien-kia-chuang, and an hour after leaving Sung-shu we saw before us a dark narrow gorge through which a slippery stone pathway, cut into steps, wound its way downwards. After our guide had ascertained by shouting that no caravan had come in at the opposite end, our mules entered the gorge and slid, rather than walked, down it. After an hour and a half the ravine suddenly opened out, and below us we saw



the yellow waters of the Hun-ho surging onward between high cliffs. Immediately opposite on the right bank rises an isolated conical hill to a height of at least 1,000 feet above the river, and with a monastery on its summit. On the left bank of the Hun, which here takes a deep bend, stands the village of Hia-ma-ling, directly under the steep rocky bank. All around is wild hill country, while in the distance the two peaks of the Po-hua-shan may be made out, though half obscured by intervening mountains. Here, where our road reached the Hun-ho from the north, it joined that from the west, which leads chiefly up the bed of the river. Both are used for transporting coal to Peking from the mines lying to the south-west. Our way led us further west, across a spur called Hia-ma-ling, which we passed in forty minutes, and again arrived at the river bank, thus cutting off a deep bend, round the shores of which there is no room for a road. At the spot where we regained the river, though there was a ferry, we did not cross, but remained on the left bank, and followed a steep, difficult path, leading up and down hill. After about four versts another ferry was reached, by means of which we were transferred to the other side. Close to this spot the Hun receives a small mountain stream from the south-west called the Tsing-shui, or "clear water," whose limpid water, indeed, forms a strong contrast to the turbid stream of the Hun.\* The village at the confluence is called Tsing-peï-kou, or "northern mouth of the Tsing"; the Hun-ho at this point is over six feet deep

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\* Hun-ho means "turbid river."



and about fifty paces broad. We now ascended the valley of the Tsing-shui, along its endless windings, in a general westerly direction, and over miserable roads, composed of loose stones. It was constantly necessary also to wade across the stream, or to ride for some distance in the water, in order to pass the perpendicular rocks that project into it, and leave no room for a path by the waters' side: at this season, however, the water is only two feet deep, though it becomes swollen after every shower of rain. The rise between Tsing-pei-kou and Sang-yü is very slight. In this valley I saw a black stork, called by the Chinese *Lao-kuan*, and was told that it occurred tolerably frequently. I was also told by my guide of wild goats inhabiting the hills hereabouts. Thus far the narrow valley we had been following was destitute of human habitations, but here it opened out, and cultivation became visible. The village of Kün-hia-chuang came first in sight; then, farther up, the larger village of Sang-yü (or "mulberry valley"), where we arrived just as evening set in, and spent the night there. The distance from Tsing-shui-kou is four miles and a half.

*May 27th.*—I remained the whole day at Sang-yü, which is a large, well-to-do village, consisting chiefly of Chinese Roman Catholics. These have remained undisturbed as a Christian community since the last century, although the missionaries, in the meantime, have been exposed to frequent persecutions and banishments. A church was built for the use of the village about a year ago, and it is not a little curious to find a handsome church of European architecture in the midst of the wilderness, among



Chinese houses and shanties. The community assembles every day for Divine Service, which is conducted by Chinese priests. Owing to the kind care of Monseigneur Delaplace, a dwelling had been prepared for me by the headmen of the village. Sang-yü lies somewhat to the north of the coal road, and is separated from it by a hill. The inhabitants earn their livelihood partly by transporting coal, and partly by the cultivation of wheat, barley, and millet. A considerable amount of garden cultivation is also carried on, and fine walnuts, apricots, and peaches are produced. The favourable influence of Christianity, or rather the influence of those persons at Peking who exert it over the inhabitants, is not to be mistaken.

According to my observations with an aneroid, the elevation of Sang-yü is only about 860 feet above the sea, though the neighbouring hills must be several thousand feet higher. The Po-hua-shan from this point of view looks like a double-headed giant rising in the south-west above all the rest of the mountains.

*May 28th.*—I left Sang-yü early in the morning, and as the guide informed me that the road lying before us would be trying to the strength of a donkey, I changed my animal for a strong mule. Still continuing up the Tsing-shui valley, we passed a number of small villages which may be seen marked on my map, and after a gradual ascent of an hour and a half, arrived at the long straggling village of Chai-tang. The Chinese distinguish between eastern and western Chai-tang, but the two together are several versts in length. On the hills on either side of the village may be observed two small ancient towers, which probably served, in times of



war gone-by, as watch-towers, or perhaps as forts, as they command the valley below. Magnificent specimens of the *Sophora japonica* are to be seen at Chai-tang; it is a tree similar to the *Acacia*, and frequently occurs in the plains, though not in the same vigour and luxuriance as here. Chai-tang is a wealthy village, and its inhabitants appear to live entirely by extracting coal from the neighbouring hills and transporting it to Peking. Baron von Richthofen has gone into the details of these coal-beds in the interesting sketches of his travels published in Petermann's "Geographische Mittheilungen" for 1873, (page 138). There has been some mention made of connecting Chai-tang with Peking by means of a railway; and if this is done, the road by which I travelled, although the longest, would be the least costly. It would hardly be possible to lay a railway along the bed of the Hun-ho. These railway projects have frequently been started by Englishmen, but have always been rebutted by the Chinese Government with the crushing argument that there are mules for the transport of coal. But the coal from these hills appears to be of bad quality; at all events Mr. Hart, the Inspector General of Customs in China (in so far as concerns European trade), obtains from England the coal required for the gas-works he has instituted for lighting the Customs buildings at Peking.

On leaving Chai-tang we continued westward, up the same valley, frequently crossing and re-crossing the stream. A few versts beyond the village, a valley from the south debouches into that of the Tsing-shui, at the entrance of which stand two small white towers; up this valley runs a road to the village of Ta-tsun, where,



I was told, important coal mines existed, and which are, probably, those mentioned by Baron von Richthofen under the name of Ta-tsao, and indicated by him as lying fifteen *li* to the south-south-west of Chai-tang.\* Farther west comes the village of Kao-wo-pu, where the Po-hua-shan again becomes visible, after having been eclipsed by intervening hills for some distance. After leaving Chai-tang, our valley became more open, the higher hills receding, and those occupying the intermediate space being of low altitudes. We met many caravans of mules carrying birch and oak from the mountains in the vicinity. Three-quarters of an hour brought us to the opening of another valley on the south, containing a road leading to the village of Ta-mo, near which is a high mountain called Ta-mo-shan. In less than two hours after quitting Chai-tang we arrived at Tsing-shui, a large village stretching in a long line from east to west. Here we stopped to rest, and I put up in the house of a Christian, a part of which had been prepared for me beforehand. This place also consists chiefly of native Roman Catholics. A very difficult mountain path leads hence, up a valley, in a north-westerly direction, to the town of Pao-an-chou, and formed part of Baron von Richthofen's route. The height of Tsing-shui above sea-level is 951 feet according to my aneroid. The road forward still continued to wind along the valley of the rivers, first towards the south-west, and afterwards to the south. Thus far we had been rising gradually, but the

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\* I was told that Ta-tsun, signifying "great village," was the name of the place, but the written characters for the name indicate a different meaning.

inclination now became more abrupt, and the road very difficult; the vegetation also assumed a different character in accordance with the increased elevation. Hitherto the wild flora along the road had been very poor and monotonous, large tracts of the valley having been taken up by the *Vitex* bush, and a little shrub with fine leaves and purple-violet flowers called *Indigofera bungeana*. The mulberry tree (the *Morus alba* of different varieties), with its variously-shaped leaves, seemed to thrive everywhere in a wild state. The *Spiraea dasyantha* grew out of the steep rocky cliffs, and in the neighbourhood of the settlement was to be found walnuts, apricots, peaches, poplars, willows and the ailanthus. But at this stage fresh forms of shrubs and plants appeared. A valley from the west here opened into the one we were following, and on looking up it we could see, at a distance of about two and a half versts, the village of Tu-kia-chuang. Continuing in a southerly direction, we passed the village of Liang-kiao-pu, and about a mile and a quarter further on, in a narrow gorge, that of Ta-ho. The Po-hua-shan, which we had been rounding in a wide circle, now stood out free in the east, and we could see with the telescope that its upper slopes were entirely covered with wood. The summits of the neighbouring hills were also well wooded, and presented a lovely green appearance. One road leads from Ta-ho direct to the Po-hua-shan up a narrow valley, but we followed that leading in a southerly direction to the foot of the hill. The latter, even, is narrow in most parts, but where it widens out, the land is devoted to agriculture, and beautiful orchards surround the settlements.



Well-conditioned cows, sheep and goats climb about on the hill sides, and revel in the nourishing mountain vegetation. Among the wild plants I gathered hereabouts may be mentioned *Juglans manchurica*, whose leaves have a smell of balsam, and which is very different to *Juglans regia*; various kinds of *Corylus*, the *Alnus*, *Caragana frutescens*, *Caragana microphylla*, *Berberis sinensis*, *Deutzia parviflora*, *Menispermum dauricum*, and the *Polygonatum sibiricum*. Wild apricots, and peaches, with inedible fruit, also occur in great numbers, besides the *Ailanthus* and the *Koehltreutera*, while *Juglans regia* disappears.\*

Above Ta-ho the road becomes narrow and difficult, and the gradient much steeper, while the traveller is surrounded by wild mountain scenery. • A second road leads from the village of Huang-an to the Po-hua-shan, and a few versts farther along our valley a third road branches off near a small monastery, with a solitary pine-tree. All these roads conduct to the table-land before reaching the summit of the mountain. The country hereabouts is said to be very rich in game—a fact that is quite comprehensible, seeing that the hills are nowhere devoid of vegetation. I frequently heard pheasants (*Phasianus torquatus*) calling to each other, and occasionally saw the magnificent birds as they ran across our road. I also met with a badger, and was able to observe him from a very short distance, for the

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\* I may observe here that nearly all the plants I mention have been named (from specimens collected by me) by Dr. Hance, the English Consul at Whampoa, near Canton, who, I need hardly remark, is one of the first botanists of the day.



road being narrow, and the brute not being adapted to hill climbing, he slunk past us. Three hours after leaving Ta-ho, and after climbing up impracticable mountain paths, we arrived at a little village called Ta-tsio-shan, which consists only of a few scattered houses. I alighted at one of the best buildings, which proved to be an improvised church, for here, likewise, the inhabitants are Roman Catholics. Ta-tsio-shan lies on the river we had been following all day, which flows down from the Ta-tsio hill near the Po-hua-shan—a hill, in fact, forming one of the peaks of the latter. The aneroid showed the elevation of the village to be 2,100 feet, and the mountain air was cool and pleasant. The surrounding hills and spurs of the higher ridges are everywhere clothed with beautiful trees and bushes, though among all this verdure may be seen fields of Indian-corn, oats, millet (*Setaria italica*), &c. Wheat does not thrive here, and walnuts are not to be seen, though the *Juglans manchurica*, which also bears fruit, is often met with; indeed, a fine specimen stood close to my dwelling at Ta-tsio-shan. Among the more interesting plants of the neighbourhood were a few “Juglandeen” (*Pterocarya*?), without blossom or fruit, several species of *Corylus*, the *Ostryopsis*, *Alnus*, *Syringa pubescens*, *Rhamnus arguta*, *Rhododendron micranthum* (in fruit), and the *Anemone chinensis*. In the room I occupied was the stuffed skin of a wild cat, which appeared to be somewhat larger than a domestic cat, and to have a shorter tail; it was also faintly spotted. The Chinese call the animal *Ye-mao*, or “wild cat,” and I was assured that its food consisted principally of pheasants.



*May 29th.*—We started at 5 o'clock in the morning to undertake the ascent of the Po-hua-shan. The peak bears north-east from the village of Tatsio-shan, and a direct, though exceedingly steep, foot-path connects the two. We preferred, however, to take one of the main roads, and therefore had to retrace our steps as far as the old monastery with the solitary pine-tree, known as the Mu-wang-miao, or "the temple of the tree god." Here a rapid mountain stream descends from the Po-hua-shan, the winding course of which we followed upwards, and soon reached the village of Huang-tan, whose streets consist of series of steep stone steps, up which our mules had to climb. From here the road continues up steep gradients, and along yawning precipices, where it is almost necessary to travel on foot. From Mu-wang-miao to the summit requires a good four hours, though the Chinese reckon the distance only fifteen *li*, or rather over one German mile. It appears that this road was much used in former times, for in many places one still sees the remains of an ancient paved road, winding its course up the mountain. The valley along which we travelled was beautifully wooded, and the stream sometimes closely followed our road, and sometimes rushed on its course far beneath our feet. Here grow several species of poplars, wild apricots and peaches, the *Juglans manchurica*, here and there *Castanea vesca*, and, higher up, oaks of a new species, called *Tsai-mu* in Chinese, and some kinds of *Corylus*. At length we attained to a table-land of about one square verst in extent, behind which rises the gigantic heap of rocks composing the summit of



the Po-hua-shan, the peak here forming a steep inaccessible wall of two or three thousand feet above the plateau. A few homesteads exist on the plateau, and large flocks of sheep are to be seen browsing on the luxuriant grass; potatoes and oats (*Avena nuda*, the so-called "bald oat") are also cultivated here, the former thriving admirably. We soon found ourselves at the foot of these terrible rocks, but the road leads round them by the northern side, because it is necessary to make the ascent from the east. The path is extraordinarily steep, and passes by fearful precipices. In the higher regions my sight was attracted by the magnificent spring flora: the steep walls of rock were almost completely covered with the great purple-red blossoms of the magnificent *Rhododendron dauricum*, while round about was spread the beautiful *Syringa pubescens* in the form of thick bushes, in full bloom and emitting a delicious perfume. Close to this again bloomed the little *Prunus humilis*, scarcely a foot high and with large white flowers. I was also able to collect here *Convallaria majalis*, the well-known "may" of our woods, and *Polygonatum officinale*. Still higher up, and near the peak itself, the woods are composed chiefly of birch; at the time of my visit these trees were just beginning to leaf, the ground beneath them showed traces of recently melted snow, and the first spring shoots of numberless plants were only just commencing to show themselves, though still covered by last year's half-dead grass—but few had begun to blossom. In some places a complete carpet was formed of a beautiful purple-red *Primula*, which Dr. Hance has named *Primula oreocharis*, and has described as



new to botanists. Near it, also, grew half-hidden, according to the habit of the violet tribe, the yellow *Viola biflora*, previously unknown as a member of the Peking flora, its most common *habitat* being the mountains of Central Europe. As we neared the peak, the mule-drivers began carefully to tie up the mouths of their beasts, and when I enquired into the cause of this proceeding, they showed me the recently fallen leaves of a monocotyledonous plant, to taste which they declared to be fatal to animals. I was then able to determine from the rudiments of the fruit still remaining attached to the stalks of last year's growth of this plant that it was a kind of *Veratrum*. I was assured, however, that only the young plants were poisonous, and that the fully developed leaves and blossoms were harmless. After riding round the peak, we had still to undertake a long zig-zag climb up the eastern face, in order to reach the little plateau constituting the summit. The weather was clear on our arrival at the top, but a fearful storm was raging, and the thermometer stood at  $+8^{\circ}$  Réaumur at 1 o'clock in the afternoon. Under these circumstances I quickly installed myself in the monastery surmounting the summit.

The flat top of the Po-hua-shan measures 800 paces from north to south and 200 paces from east to west, while at its south-western corner stands a rocky hill of some 200 feet high. On the northern side it is separated from its neighbour the Yao-tze-shan by a deep cleft, and indeed on all sides it slopes away in steep rocky precipices. The Yao-tze is somewhat lower than the Po-hua-shan, its peak consisting of perpendicular rocks which file away towards



the valley of the Tsing-shui in the south-west, like a small toothed comb. Towards the south the Po-hua-shan is connected by a narrow ridge (on a lower level than the summit) with the Ta-tsio-shan, which is about the same height as the Po-hua, and thus when seen from a distance appears to be a second peak of the same mountain. Another similar ridge, though lower than the above, appears to join the Po-hua-shan with the high range of hills on the bank of the Hun-ho towards the north-east. But with the exception of these two connecting ranges, the Po-hua-shan is surrounded by deep dividing valleys which separate it from the remainder of the mountain mass. My experiments on boiling water made with a well-tested thermometer indicated, according to Dr. Fritsche's calculation, an absolute altitude of 7,330 feet for the monastery, so that the highest point may be estimated at 7,500 feet. The village of Ta-tsio-shan, as I mentioned above, lies at an elevation of 2,093 feet, and that of Shi-kia-ying on the eastern side at 2,953 feet—figures that indicate plainly the steepness of the incline. In addition to the few bridle-paths which converge before arriving at the summit, the only others leading to the top are some small foot-paths, through the jungle, made by the woodcutters. It is scarcely possible to move even a few paces from the road on account of the steepness of the slopes.

In the centre of the plateau on the summit are a number of buildings, mostly in ruins: these are the remains of an ancient monastery, which formerly existed here, called Hien-kuang-sze, and among them may be seen a marble gateway and

portions of other marble buildings, sculptures, monuments, &c. In the midst of these rises a new and handsome temple, built a few years since by a pious eunuch of the imperial household. It contains a gilt *Pusa*,\* representing the many-armed Goddess of benevolence sitting on a lotus flower, while ranged along the walls around her are colossal statues of the eighteen chief gods (*Lo-han*), worked in clay and painted in a masterly manner. In front of the door of the temple stand a few beautiful larch trees (*Larix daurica*), while around on the plateau are scattered a number of smaller temples, some without roofs. A few other well-preserved temples, also, are met with on the road, at a distance of about a verst down the hill.

The monastery on the Po-hua-shan has been inhabited for twelve years past by a hermit, who at present is sixty years of age. And for nine months in the year he is the only inhabitant, for the monks belonging to the establishment only live there during the summer, preferring to spend the remainder of their time at Chai-tang. Never having left the summit during these twelve years, this hermit has been completely cut off from the world each winter, on account of the masses of snow with which the sides and paths of the mountain are covered at that season. He has not even a dog near him, for there is, here, no occasion to take precautions against thieves. He has grown perfectly stupified, and can only be awakened from his apathy by means of money. In summer the

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\* Buddha.—(*Tr.*)



Po-hua-shan is often visited by Chinese of various classes, and on the 18th day of the fifth month (commencement of July) a great festival is held to mark the opening of the temple (*Kai-miao*). Every monastery has a festival day of this kind at a certain date in the spring, when the people flock to it from all quarters; generally there is a fair connected with it, but this is not the case on the Po-hua-shan. In July the vegetation on the mountain is said to be in full vigour, and lovely flowers are described as covering the ground in every direction, and in the greatest variety. A few of my friends in Peking, who made an expedition to the Po-hua-shan in the month of August, subsequent to my visit, were enchanted with the beauty of the flowers and the luxuriance of the vegetation they found there. From a botanical point of view, I made my journey too early in the year, for I found only the first spring growths after the disappearance of the snow, and many of the trees and shrubs were without a leaf.

The weather during my three days' stay on the Po-hua-shan was very changeable, and the temperature varied between  $+4^{\circ}$  and  $14^{\circ}$  *Réaumur*. One day was calm, but on the other two violent storms raged, accompanied by showers of rain and sometimes by snow. No drinking water is to be had on the summit, and the old hermit is obliged to fetch what he requires from a distance of three versts down the hill. Fuel, on the other hand, is in superabundance, and we generally used birch wood for this purpose.

The view from the top of the Po-hua-shan on a clear day is a magnificent one. One is placed in the midst



of wild rugged mountains, and surrounded in the immediate neighbourhood by deep-cut valleys, containing villages and fields; that to the east is a narrow one, and can be traced throughout its windings eastward until it debouches onto the plain. The green and yellow plain of Peking may be seen in the far distance, behind the lower slopes of the hills; though it is impossible to distinguish the various localities on account of the hot air which appears to vibrate as it floats over the lowlands. Under favourable conditions of atmosphere, however, Peking must be visible, for I have distinctly seen the Po-hua-shan from the walls of the city. The course of the Hun-ho is traceable by the yellow sands along its shores in the plains, while its upper course is merged in the mountains which compose the entire scenery towards the north, west and south-west. Beyond the river towards the north-west a peak was observable, covered with snow. My friend, Dr. O. Moellendorf, of the German Legation at Peking, visited this latter peak in the course of a journey he made through the western hill country in September 1874, and I have to thank him for much information which I have utilized in my map. He gives the name of the mountain as Hua-tsao-shan, or "Flower and vegetable mountain." The Great Wall takes its course across it, and a mountain-path, followed by Dr. Moellendorf, also winds its way over a portion of it in connecting Tsing-shui with Pao-an-chou (by way of Ma-hung-yü) and the town of Fan-shan-pu. Baron von Richthofen also made the journey from Tsing-shui to Pao-an-chou, but he appears to have followed one of the other numerous valleys leading to the basin of the Sang-kan-ho.



From the Po-hua-shan the Sang-kan valley is visible and also the plain, through which flow the other tributaries of the Hun-ho; while far behind, on the horizon, one may make out the chain forming the edge of the Mongolian plateau.

To the west of the Po-hua-shan may be observed, in the far distance, a mass of hills, rising high above their neighbours and on which at the end of May lay heavy masses of snow. This group is called by the Chinese Siao-wu-tai-shan, or "Little Wu-tai-shan;" the name "Wu-tai-shan" being that of a mountain in the province of Shansi, about a hundred versts to the south-west, celebrated for its numerous monasteries. The distance between Tsing-shui and the Little Wu-tai-shan is reckoned as two days' march, and the Chinese books mention that the mountain (or mountain group) is covered in summer with beautiful vegetation. I should estimate the height at 12,000 feet, and have marked it on the map as a snowy mountain, although Dr. Moellendorf who saw it from a distance in the month of September informs me that no snow was to be seen upon it at that time. But I have had no personal experience of the mountains to the west and north-west of the Po-hua-shan: thus I have shown them on my map as they appeared to me in the distance, and according to the indications of the natives. According to both the Chinese maps and to those of the missionaries, the direction of the Great Wall is south from the point where it crosses the Hun-ho; but this does not appear to be in accordance with reality, and I have therefore been obliged to place it farther west on my map and to give it a more south-westerly direction. Astronomical



observations appear to me never to have been made in these regions, and the course of the Great Wall as laid down on the maps would seem to be more or less arbitrary.

As I have already mentioned, the upper slopes of the Po-hua-shan are entirely covered with wood, and all the higher hills of the neighbourhood are likewise well wooded. Still we find no fine forests composed of large trees; the highest are *Larix* trees, which only occur singly, while the great proportion attain only to a height of about thirty feet—a circumstance that may be explained by the fact that large quantities of wood used for building and fuel are constantly being cut, and thus the trees are not permitted to grow to a great height. The birch takes the first place among the trees, and inhabits the highest and coldest regions of the mountains, beginning at 6,000 or 7,000 feet. The existence of birch forests in the hills to the west of Peking had long been known to me, because the wood is sold in Peking under the Chinese name of *hua-mu*. The natives divide the birches into three kinds; the first having a very white thick bark, the second a yellowish white and thin bark, and the third with a bark of grayish brown colour, which always hangs in shreds. The wood of the birch is put to many uses—among others, to the preparation of Chinese ink. I sent some branches of all three kinds, in blossom, to Dr. Hance, but he declined to describe them definitively without first seeing the fruit, though he believed them to be respectively the *Betula alba*, *B. Ermanni* and *B. daurica*. Two species of *Salix* often occur, one of which is *Salix filicifolia* (Lin.), and

the other, probably, *Salix sachalinensis* (F. Schmidt) : both are new to the botany of Peking. I also found a new kind of *Pirus*, viz., *Pirus Po-hua-shanensis* (Hance), belonging to the *Sorbus* division and having feathery leaves; and further, a new ash, *Fraxinus rhynchophylla* (Hance). Both these trees were in blossom, and on the first I found some of the previous year's fruit, which appeared to be smaller than the berries of the common mountain ash. Scattered here and there may be found specimens of the tall *Larix daurica*, also new to the flora of Peking, though larches, generally, are said to be common among the mountains of the Shansi province farther west, and are known to the Chinese under the name of *Lo-ye-sung*, or "the fir that sheds its leaves."

The underwood contains many interesting shrubs, among which may be mentioned a new *Buckleya*, viz., *B. sinensis* (Hance), a very peculiar bush, with long narrow leaves, and, according to Hance, the most interesting of all the plants discovered by me. In many places several kinds of *Corylus* grow in great abundance, especially *Corylus rostrata* of the *Manchurica* variety: it may be said to extend over the entire Po-hua-shan, from base to summit (some 2,000 feet), and at the end of May was still in blossom. Its nuts are taken to Peking in large quantities. The natives distinguish several kinds of hazel-nuts.

The beautiful *Rhododendron dauricum* grows everywhere, even on the summit of the mountain, where it was in full bloom at the time of my ascent. I found also two species of *Ribes*, viz., *R. nigrum* and *R. macrocalyx* (Hance), the latter being furnished with



sharp thorns, and new to botany. Among the smaller plants which I gathered on and near the summit of the Po-hua-shan were—*Iris ruthenica*; the above-mentioned new *Primula oreocharis*; *Viola biflora*; *Veratrum* (above-mentioned); *Allium Victorialis*; *Convallaria majalis*; *Artemisia sacrorum*; *Hierochloë daurica*; *Gentiana squarrosa* (quite a small plant); *Euphorbia esula*, and the leaves, only, of several Ranunculaceous plants.

Somewhat lower down (at about 5,000 feet), especially on the eastern slopes, the woods consist in great part of oaks, maples (*Acer mono?*), and the *Pyrus baccata*. As far as the oaks are concerned, however, I found them also on the south-western slope, on the way from Tatsio-shan, where they were in blossom and mostly covered with oak apples. Dr. Hance believes this oak to be a new species, but requires to see the fruit before deciding on a description of it. Among the shrubs at this altitude I observed *Corylus*; *Rhamnus arguta* (the male plant of which, hitherto unknown, I was able to secure); *Prunus humilis*; *Euvonymus Thunbergianus*; *Prunus padus*, and *Deutzia grandiflora*. Here also I came upon a species of Rhubarb, with large oval wavy leaves, strong roots, and a decided taste and smell of rhubarb; the natives, moreover, called it a kind of *Tai-huang* or rhubarb. The *Clematis macropetala*, with its large blue flowers, may also be seen hereabouts twining itself among the bushes; while finally, it is not uncommon to find the *Duchesnea fragraroides*, a kind of strawberry with yellow flowers and insipid fruit, both on the Po-hua-shan and on other hills in the neighbourhood of Peking.



According to the accounts of the natives, there are numbers of wild animals in the woods of the Po-hua-shan and the mountains in its vicinity. These consist chiefly of black bears (*Heliarctos Thibetanus*), panthers, wild cats, badgers and foxes, the droppings of the two latter being often found upon the footpaths. Wild goats are also spoken of (probably *Antilope crista*), and even musk deer are said to occur, though seldom. Among the birds there are numerous pheasants (*Phasianus torquatus*), whose cry is heard everywhere, while the bird itself is frequently seen running across the courts of the monasteries. One finds, further, that beautiful bird which was first made known by the Abbé David, a few years ago, under the name of *Hoki* (*crossoptilon*), and also a kind of large partridge, which may be frequently driven from its cover among the rocks. But I purpose going more at length into the subject of the fauna in a separate paper.

In Chinese works I find it stated that the woods of the Po-hua-shan are frequented by a highly poisonous snake of about seven inches in length, and this assertion is corroborated by the natives. I had read also that in the western mountains the white Chinese insect-wax (*pe-la*) was cultivated: this is a highly prized product, well known in Europe; and I subsequently obtained some specimens of a shrub or small tree from the district in question, the twigs of which were entirely covered with white wax, in addition to the cells of the insects (*Coccus pe-la*) who had engendered it. Until then it was not known that this insect occurred so far north. Baron von Richthofen mentions Kia-ting-fu in the province of Szechuan as the place where the best



white wax is produced (see his letters in Petermann's *Geographische Mittheilungen*, 1873, page 295). The shrub upon which the wax insect of the hills to the west of Peking lives may, perhaps, be a *Fraxinus* according to Dr. Hance, but the specimens I obtained had, unfortunately, only their leaves.

June 1st.—After passing three days on the summit of Po-hua-shan I started on my return journey to Peking, and this time chose the southern route, which is well adapted to the descent of the mountain, though it cannot be recommended for the ascent, for the reason that it leads straight down the steep eastern slope for a vertical distance of nearly 4,000 feet, and in some places is so nearly perpendicular, that it is with difficulty one can maintain oneself in an upright position, while mules are forced to slide down with their fore-legs stretched out in front of them. After an hour and a half of quick marching we reached a torrent, which rushes down from the north-east angle of the mountain and whose course we then continued to follow until reaching the plain. In its upper course this torrent consists only of a narrow brook, whose banks are thickly overgrown with bushes of various kinds, especially *Syringa pubescens*, *Abelia Davidii* (Hance), *Lonicera chrysantha*, *Prunus humilis*, *Deutzia parviflora*, and *Rubus crataegifolius*, whose fruit is said to be like our raspberry, but which was only blossoming at the time of my visit. The *Juglans manchurica* also grows hereabouts, while among the smaller plants I gathered *Urtica dioica* (variety of *Angustifolia*), *Aquileja vulgaris*, *Aquileja atropurpurea*, *Eritrichium penduncularis*, *Viola acuminata*, and a



few ferns, which last, however, were unfortunately spoiled. About two miles farther on a coal mine is passed on the roadside, and immediately afterwards the little village of Tsao-ya-far appears, with a beautiful grove of ash trees near it belonging to the *Fraxinus ornus* species and the *Bungeana* variety: the height of these was some sixty feet, and their leaves of large size; the fruit had just made its appearance. In the neighbourhood of the village is a hill surmounted by an ancient temple and a beautiful pine tree (*Pinus massoniana*). These pines, so common in the plains, are only found here and there in the hills, like the *Juniperus*, *Thuja*, &c. On the whole, the woods I passed through on my journey consisted entirely of foliaceous trees, with the exception of the larches. In the neighbourhood of this same village also occur large groves of the *Xanthoxylon bungei*, or the Chinese pepper tree, the little red, sweet smelling fruit of which is used as pepper by the natives of this country. The tree grows here to a height of thirty feet (in the plains it only occurs as a bush), and its branches are furnished with sharp thorns.

Still following the impetuous stream for a distance of a verst beyond Tsao-ya-far, the village of Shi-kia-ying was reached, picturesquely situated in an open space among the hills at a height above the sea of 2,953 feet. Below Shi-kia-ying the bed of the stream is dry, the whole of the water having been drawn off for agricultural purposes. We continued our journey hence towards the east, down a valley flanked by almost perpendicular chalk cliffs and along a bad road composed chiefly of loose stones, though sometimes of slippery rocks most difficult to pass. The windings were



numerous, but the descent was gradual. No villages were seen for a long distance, and no passengers or caravans met with. About a mile below Shi-kia-ying a large cave may be noticed, high up in the chalk cliffs; indeed caves of this description are very common in this region. These cliffs are nowhere bare, but are covered with a pleasant verdure, the *Spiraea dasyantha* thriving particularly well in the most inaccessible parts of the cliffs. In the valley grow the wild *Xanthoxylon bungei*, apricot trees, and the *Vitex incisa*, while on the naked rocks may be observed tufts of a red-coloured grass, the *Oresitrophe rupifraga*. About two miles below the cave we passed through a narrow gorge, much encumbered with rocks and stones, over which at times, when the river is flowing, the water must leap in magnificent cascades. After another two and a half miles, about, we reached the village of Leng-shui (1,262 feet above the sea), the first since leaving Shi-kia-ying, where we rested for a few hours, and again set out on our way, travelling for several miles down the narrow, winding valley of the dry river and between almost perpendicular cliffs of chalk. To the right of the road we passed a small Buddhist temple, abandoned and standing in the midst of a wilderness. One verst beyond this again we suddenly found ourselves on the bank of a considerable river coming through the hills on the south, the dry stream we had been following being one of its tributaries. The river is marked on the Chinese maps as the Liu-li-ho, but it is only known under this name farther down. We crossed it several times in the course of our march onward, down its winding bed, and at last reached a large village,



called Chang-tsao, picturesquely situated in a narrow gorge which, overhung by precipitous crags, nearly shuts it out of sight. In the neighbourhood are beautiful orchards containing walnuts, peaches, apricots, *Dyospirus kaki* and *Ailanthus glandulosa*, while in the middle of the village stands a magnificent specimen of the *Catalpa bungeana*, an old and lofty tree, covered at the date in question with large purple flowers.

*June 2nd.*—We started at five in the morning. At first the valley was broad, and the road led through gardens, meadows and cultivated lands, but it afterwards became narrow again and assumed its former characteristics. Not taking into account its numerous windings, the direction of the road was easterly. Some four versts below Chang-tsao lies the little village of Hung-mei-chang, mentioned by Baron von Richthofen in the letters describing his travels. Baron von Richthofen came from Fang-shan-hien, travelled up the Liu-li-ho to Hung-mei-chang, then turned into one of the side valleys, ascended the Miao-an-ling pass (4,500 feet according to his measurement), and thence descended to Chai-tang. Forty *li* (twenty versts) beyond Hung-mei-chang Richt-hofen reached the village of Tai-an-shan, where the best anthracite is found and whence it is transported by a steep road forty-five *li* in length to Hung-mei-chang, which is 125 *li* distant from Peking.\* Down to Hung-mei-chang our road had been stony and bad, but here it began to improve and led over level ground, with but a slight incline along the left bank of the river, the valley

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\* See Petermann's *Geographische Mittheilungen*, as above.



itself becoming more and more animated at every step. Occasionally we met caravans of camels returning unloaded from Peking, to which place they had taken coal from Hung-mei-chang and slate from the neighbouring hills. The slate is used for roofing houses, and is found chiefly about Fo-tou-tuan, a beautiful little village about two miles below Hung-mei-chang. A verst and a half farther on brought us to another village, called Hei-lung-kuan, most picturesquely situated and shaded by fine old trees. On the roadside, near this place, stands the beautiful monastery of Lung-tan, and obliquely above it a theatre, to which, as I was informed, actors come from Chai-tang on the second day of the second month and represent a series of plays. From here onwards the road winds to such an extent, that foot passengers frequently go straight across the hills and in that way shorten their journey considerably. About four and a half miles below Lung-tan a large and flourishing village is reached, called Ho-pei, which stretches along the left bank of the river for a distance of at least a verst, and contains neat shops and a beautiful monastery. It also boasts a theatre, which is visited by the Chai-tang dramatists during the fair held on the second of the third month. The river here is very broad, and on its opposite bank lies the little village of Ho-nan. After leaving Ho-pei we crossed to the right bank of the river by a long wooden bridge, at a short distance below which the Liu-li receives a small tributary from the south, whose valley is said to lead to the monastery of Tan-che-sze (mentioned above), a distance of thirty *li*. Then, continuing southward along the river, we passed the villages of Ho-si and Ho-tung, near



which are more picturesque temples, and took our noon-day rest at a solitary inn, called Kan-hor, which stands at an elevation of 522 feet above the sea, and is distant from Fang-shan-hien thirty-five *li*. From here we again started down the right bank of the river, in a southerly direction for a short distance, and then crossing by a wooden bridge of some sixty paces in length to the opposite bank, our road left the river and took an easterly direction. We then crossed a low range of hills, where coal mines were visible, and afterwards gradually descended onto the plain, where the country became more open. Continuing eastward through the villages of Pei-che-ying and Shang-wan, and along deep sunken roads, we reached a place called Chang-lo-sze three and a half hours after leaving Kan-hor, and there halted for the night. This place stands 446 feet above the sea, though it appears to be on the plain.

*June 3rd.*—In order to avoid the overpowering heat of the day as much as possible, we started at two o'clock in the morning, and half an hour afterwards found ourselves at the great Lu-kou bridge on the Hun-ho. I have already mentioned this celebrated bridge in a former section, but I may be allowed here to make some additional remarks on it, though the subject has been treated of by the commentators on Marco Polo's travels who have derived their information from Chinese sources. As is well known, the great traveller mentioned the existence, in the thirteenth century, of a splendid stone bridge at this spot, consisting of twenty-four arches which spanned the Sanghin river, and measured 300 paces in length. Now "Sanghin" is evidently the Chinese name "Sang-kan"

which, as we have seen above, is one of the names of the Hun-ho.\* For a long while it was thought that the bridge described by Marco Polo was that existing in the same locality at the present day. Even Pauthier appears to have entertained this view. But that able editor of Marco Polo, Colonel Yule, drew attention to the fact that Polo's description did not accord with the bridge as it stands at the present day; and though he was aware that the old bridge was destroyed in the seventeenth century, he does not appear to have known of the interesting narrative of the Jesuit Missionary Intorcetta, who gives an account of the old bridge and describes its falling in as an eye-witness.† According to the Chinese annals the first bridge over the Hun-ho was built during the years 1189 to 1199 A. D., and mention is often made of it in the histories of subsequent centuries on occasions when repairs were undertaken. In former times the Hun-ho appears to have been a much more formidable and more dangerous stream than now-a-days; for though Marco Polo and the old Chinese annalists assert that it was navigable in their day, it is now no longer so, while the floods it sends down have ceased to be dangerous for many years past. No accurate description of the bridge seen by Marco Polo is to be found in Chinese works, and even its complete destruction in 1668, as recorded by Intorcetta, appears not to be mentioned by the Chinese. But a marble slab erected near the

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\* See Pauthier's *Marco Polo*, p. 349. The Persian historian Rashid-eddin, a contemporary of Marco Polo, also calls the river "Sanghin."

† See *Compendiosa narratione dello stato della Missione Cinese, &c.*, by Fr. Prospero Intorcetta, Rome, 1672, pp. 65 and 73.



present bridge announces that it was built by the Emperor Kang-hi, whose reign extended from 1662 to 1723. Intorcetta calls the bridge by its true name "Lo-keu," and states that it was one-third of a mile (Italian?) in length, but this measurement is evidently an exaggeration; Marco Polo says 300 paces, and he is about correct. Intorcetta does not give the number of arches, but only relates that on the 25th July 1668 two of them gave way, and that in August of the same year the entire bridge fell in. Among the ruins he found a stone slab bearing an old Chinese inscription, which is very significative of the importance of this river-crossing. This consisted of a verse to the effect that if the bridge were destroyed, Peking would be left without rice and without coal. Thus the inscription appears to have had its origin at a date anterior to the construction of the Grand Canal. The length of the present Lu-kou bridge is 350 paces, and it rests on ten arches. As regards ornamentation, I may mention that at each end the bridge is supported on the foreheads of two marble elephants, while the balustrades are embellished with 280 small figures of lions carved in marble--140 on each side.

On crossing to the left bank of the Hun-ho, one first of all arrives at the little village of Lu-kou-kiao and then passes through the small walled town of Kung-tsi-cheng. A few versts farther on, along an exceedingly sandy road, a beautiful triumphal arch is reached, marking the end of the paved road leading from Peking in this direction. This is a road built of great square blocks of stone, and reminds one of the ancient Via Appia at Rome. Along it I now travelled for a



distance of seven versts, when I arrived at the Chang-yi gate of the Chinese town and once more entered Peking.

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In the above sketch of my journey I have described, from personal knowledge, the northern and southern roads leading to the coal mines and to the Po-hua-shan; but there are also several other roads leading across the hills direct to these places, and called by the Chinese the *Chung-tao*, or "middle roads." Not having travelled over these myself, I could only indicate them on my map approximately, partly from references to the Chinese map of the region (in the above-named work, *Yi-tsang-tsou-yi*), and partly from information afforded by the Roman Catholic missionaries and various natives of the hills, who were well acquainted with the roads. By these hill-routes the distance between Peking and Chai-tang, the chief coal depôt, is materially shortened, but they cross a considerable number of ridges and are very difficult to traverse. They are mostly used during the rainy season, when the beds of the rivers along which (as we have seen above) the other roads lead are in an impassable condition. If one of these hill, or middle, roads is to be followed between Peking and Chai-tang or the Po-hua-shan, it is necessary first to proceed to Ma-yü on the Hun-ho, and there cross the river, after which one soon reaches the hills; the way then leads through Men-tou-kou and Wang-ping-kou (*kou* means defile) to Sang-yü and Chai-tang. A portion of the road here consists of stone steps and dates from the fifteenth century. Before reaching Sang-yü the road leading direct to the Po-hua-shan branches



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off, and as far as I was able to see from the summit of the latter, it follows the tops of the ridges. Another straight road to the Chai-tang coal mines starts from the village of San-kia-tein, which is, as I have already remarked above, the place where the coal is transferred from the mules, who bring it down from the hills, to the camels destined to transport it to Peking. All the routes starting from San-kia-tein follow more or less the course of the Hun-ho—some on the right bank and some on the left—and eventually debouch on the northern road (that followed by me outwards to the Po-hua-shan) near Hia-ma-ling. Near the village of An-kia-chuang the river is crossed by means of a ferry and occasionally by means of bridges.

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