中國總論

THE MIDDLE KINGDOM

A SURVEY OF THE GEOGRAPHY, GOVERNMENT, LITERATURE, SOCIAL LIFE, ARTS, AND HISTORY

OF

THE CHINESE EMPIRE

AND

ITS INHABITANTS

BY

S. WELLS WILLIAMS, LL.D.

PROFESSOR OF THE CHINESE LANGUAGE AND LITERATURE AT YALE COLLEGE; AUTHOR OF TONIC AND SYLLABIC DICTIONARIES OF THE CHINESE LANGUAGE

REVISED EDITION, WITH ILLUSTRATIONS AND A NEW MAP OF THE EMPIRE

VOLUME I.

LONDON:
ALLEN & CO., 13 WATERLOO PLACE,
PALL MALL. S.W.

1883.

To

GIDEON NYE, JR.,

OF CANTON, CHINA,

A

TESTIMONIAL OF THE

Respect and Friendship

OF THE AUTHOR.

PREFACE.

During the thirty-five years which have elapsed since the first edition of this work was issued, a greater advance has probably been made in the political and intellectual development of China than within any previous century of her history. While neither the social habits nor principles of government have so far altered as to necessitate a complete rewriting of these pages, it will be found, nevertheless, that the present volumes treat of a reformed and in many respects modern nation. Under the new régime the central administration has radically increased its authority among the provincial rulers, and more than ever in former years has managed to maintain control over their pretentions. The Empire has, moreover, established its foreign relations on a well-understood basis by accredited envoys; this will soon affect the mass of the people by the greater facilities of trade, the presence of travellers, diffusion of education, and other agencies which are awaking the people from their lethargy. Already the influences which will gradually transform the face of society are mightily operating.

The changes which have been made in the book comprise such alterations and additions as were necessary to describe the country under its new aspects. In the constant desire to preserve a convenient size, every doubtful or superfluous sentence has been erased, while the new matter incorporated has increased

the bulk of the present edition about one-third. The arrangement of chapters is the same. The first four, treating of the geography, combine as many and accurate details of recent explorers or residents as the proportions of this section will permit. The extra-provincial regions are described from the researches of Russian, English, and Indian travellers of the last twenty years. It is a waste, mountainous territory for the most part, and can never support a large population. Great pains have been taken by the cartographer, Jacob Wells, to consult the most authentic charts in the construction of the map of the Empire. By collating and reducing to scale the surveys and route charts of reliable travellers throughout the colonies, he has produced in all respects as accurate a map of Central Asia as is at this date possible. The Eighteen Provinces are in the main the same as in my former map.

The chapter on the census remains for the most part without alteration, for until there has been a methodical inspection of the Empire, important questions concerning its population must be held in abeyance. It is worth noticing how generally the estimates in this chapter—or much larger figures—have since its first publication been accepted for the population of China. Foreign students of natural history in China have, by their researches in every department, furnished material for more extensive and precise descriptions under this subject than could possibly have been gathered twoscore years ago. The sixth chapter has, therefore, been almost wholly rewritten, and embraces as complete a summary of this wide field as space would allow or the general reader tolerate. The specialist will, however, speedily recognize the fact that this rapid glance serves rather to indicate how immense and imperfectly explored is this subject than to describe whatever is known.

That portion of the first volume treating of the laws and their administration does not admit of more than a few minor

changes. However good their theory of jurisprudence, the people have many things to bear from the injustice of their rulers, but more from their own vices. The *Peking Gazette* is now regularly translated in the Shanghai papers, and gives a *coup d'œil* of the administration of the highest value.

The chapters on the languages and literature are considerably improved. The translations and text-books which the diligence of foreign scholars has recently furnished could be only partially enumerated, though here, as elsewhere in the work, references in the foot-notes are intended to direct the more interested student to the bibliography of the subject, and present him with the materials for an exhaustive study. The native literature is extensive, and all branches have contributed somewhat to form the résumé which is contained in this section, giving a preponderance to the Confucian classics. The four succeeding chapters contain notices of the arts, industries, domestic life, and science of the Chinese—a necessarily rapid survey, since these features of Chinese life are already well understood by foreigners. Nothing, however, that is either original or peculiar has been omitted in the endeavor to portray their social and economic characteristics. The emigration of many thousands of the people of Kwangtung within the last thirty years has made that province a representative among foreign nations of the others; it may be added that its inhabitants are well fitted, by their enterprise, thrift, and maritime habits, to become types of the whole.

The history and chronology are made fuller by the addition of several facts and tables;[1] but the field of research in this direction has as yet scarcely been defined, and few certain dates have been determined prior to the Confucian era.

[1] An alphabetical arrangement of all the tables scattered throughout the work may be found under this word in the Index.

The entire continent of Asia must be thoroughly investigated in its geography, antiquities, and literature in order to throw light on the eastern portion. The history of China offers an interesting topic for a scholar who would devote his life to its elucidation from the mass of native literature.

The two chapters on the religions, and what has been done within the past half century to promote Christian missions, are somewhat enlarged and brought down to the present time. The study of modern scholars in the examination of Chinese religious beliefs has enabled them to make comparisons with other systems of Asiatics, as well as discuss the native creeds with more certainty.

The chapter on the commerce of China has an importance commensurate with its growing amount. Within the past ten years the opium trade has been attacked in its moral and commercial bearings between China, India, and England. There are grounds for hope that the British Government will free itself from any connection with it, which will be a triumph of justice and Christianity. The remainder of Volume II. describes events in the intercourse of China with the outer world, including a brief account of the Tai-ping Rebellion, which proximately grew out of foreign ideas. No connected or satisfactory narrative of the events which have forced one of the greatest nations of the world into her proper position, so far as I am aware, has as yet been prepared. A succinct recital of one of the most extraordinary developments of modern times should not be without interest to all.

The work of condensing the vast increase of reliable information upon China into these two volumes has been attended with considerable labor. Future writers will, I am convinced, after the manner of Richthofen, Yule, Legge, and others, confine themselves to single or cognate subjects rather than attempt such a comprehensive synopsis as is here presented. The

number of illustrations in this edition is nearly doubled, the added ones being selected with particular reference to the subject-matter. I have availed myself of whatever sources of information I could command, due acknowledgment of which is made in the foot-notes, and ample references in the Index.

The revision of this book has been the slow though constant occupation of several years. When at last I had completed the revised copy and made arrangements as to its publication, in March, 1882, my health failed, and under a partial paralysis I was rendered incapable of further labor. My son, Frederick Wells Williams, who had already looked over the copy, now assumed entire charge of the publication. I had the more confidence that he would perform the duties of editor, for he had already a general acquaintance with China and the books which are the best authority. The work has been well done, the last three chapters particularly having been improved under his careful revision and especial study of the recent political history of China. The Index is his work, and throughout the book I am indebted to his careful supervision, especially on the chapters treating of geography and literature. By the opening of this year I had so far recovered as to be able to superintend the printing and look over the proofs of the second volume.

My experiences in the forty-three years of my life in China were coeval with the changes which gradually culminated in the opening of the country. Among the most important of these may be mentioned the cessation of the East India Company in 1834, the war with England in 1841–42, the removal of the monopoly of the hong merchants, the opening of five ports to trade, the untoward attack on the city of Canton which grew out of the lorcha Arrow, the operations in the vicinity of Peking, the establishment of foreign legations in that city, and finally, in 1873, the peaceful settlement of the *kotow*, which rendered possible the approach of foreign ministers to the Em-

peror's presence. Those who trace the hand of God in history will gather from such rapid and great changes in this Empire the foreshadowing of the fulfilment of his purposes; for while these political events were in progress the Bible was circulating, and the preaching and educational labors of missionaries were silently and with little opposition accomplishing their leavening work among the people.

On my arrival at Canton in 1833 I was officially reported, with two other Americans, to the hong merchant Kingqua as *fan-kwai*, or 'foreign devils,' who had come to live under his tutelage. In 1874, as Secretary of the American Embassy at Peking, I accompanied the Hon. B. P. Avery to the presence of the Emperor Tungchí, when the Minister of the United States presented his letters of credence on a footing of perfect equality with the 'Son of Heaven.' With two such experiences in a lifetime, and mindful of the immense intellectual and moral development which is needed to bring an independent government from the position of forcing one of them to that of yielding the other, it is not strange that I am assured of a great future for the sons of Han; but the progress of pure Christianity will be the only adequate means to save the conflicting elements involved in such a growth from destroying each other. Whatever is in store for them, it is certain that the country has passed its period of passivity. There is no more for China the repose of indolence and seclusion—when she looked down on the nations in her overweening pride like the stars with which she could have no concern.

In this revision the same object has been kept in view that is stated in the Preface to the first edition—to divest the Chinese people and civilization of that peculiar and indefinable impression of ridicule which has been so generally given them by foreign authors. I have endeavored to show the better traits of their national character, and that they have had up to this

time no opportunity of learning many things with which they are now rapidly becoming acquainted. The time is speedily passing away when the people of the Flowery Land can fairly be classed among uncivilized nations. The stimulus which in this labor of my earlier and later years has been ever present to my mind is the hope that the cause of missions may be promoted. In the success of this cause lies the salvation of China as a people, both in its moral and political aspects. This success bids fair to keep pace with the needs of the people. They will become fitted for taking up the work themselves and joining in the multiform operations of foreign civilizations. Soon railroads, telegraphs, and manufactures will be introduced, and these must be followed by whatsoever may conduce to enlightening the millions of the people of China in every department of religious, political, and domestic life.

The descent of the Holy Spirit is promised in the latter times, and the preparatory work for that descent has been accomplishing in a vastly greater ratio than ever before, and with increased facilities toward its final completion. The promise of that Spirit will fulfil the prophecy of Isaiah, delivered before the era of Confucius, and God's people will come from the land of Sinim and join in the anthem of praise with every tribe under the sun.

S. W. W.

New Haven, July, 1883.

CONTENTS OF VOLUME I.

CHAPTER I.

CHAPTER II.

CHAPTER VIII.

CHAPTER XIII.

CHAPTER XIV.

LIST OF ILLUSTRATIONS IN VOLUME I.

NOTE RESPECTING THE SYSTEM OF PRONUNCIATION ADOPTED IN THIS WORK.

In this the values of the vowels are as follows:

1. *a* as the italicized letters in f*a*ther, f*ar* (never like *a* in h*a*t); e.g., *chang, hang*—sounded almost as if written *chahng, hahng*, not flat as in the English words *sang, bang, man*, etc.
2. *ă* like the short *u* in b*u*t, or as any of the italicized vowels in *A*merican, s*u*mmer, m*o*ther; the German *ö* approaches this sound, while Wade writes it *ê*; e.g., *păn, tăng*, to be pronounced as *pun, tongue*.
3. *e* as in m*e*n, d*ea*d, s*ai*d; as *teh, shen, yen*.
4. *é*, the French *é*, as in th*ey*, n*ei*gh, pr*ay*; as ch*é*, y*é*, pronounced *chay, yay*.
5. *i* as in p*i*n, f*i*nish; as *sing, lin, Chihli*.
6. *í* as in mach*i*ne, bel*ie*ve, f*ee*l, m*e*; as *lí, Kíshen, Kanghí*.
7. *o* as in l*o*ng, l*aw*n; never like n*o*, cr*ow*; as *to, soh, po*.
8. *u* as in r*u*le, t*oo*, f*oo*l; as *Turk, Belur, ku, sung;* pronounced *Toork, Beloor, koo, soong*. This sound is heard less full in *fuh, tsun*, and a few other words; this and the next may be considered as equivalent to the two *u*-sounds found in German.
9. *ü* nearly as in l'*u*ne (French), or *u*nion, rh*eu*m; as *hü, tsü*.
10. *ai* as in *ai*sle, h*igh*, or longer than *i* in p*i*ne; as *Shanghai, Hainan*. The combination *ei* is more slender than *ai*, though the difference is slight; e.g., *Kwei-chau*.
11. *au* and *ao* as in r*ou*nd, *our*, h*ow*; as *Fuhchau, Macao, Taukwang*.
12. *éu* as in the colloquial phrase *say 'em;* e.g., *chéung*. This diphthong is heard in the Canton dialect.

13. *ia* as in *y*ard ; e.g., *hia, kiang ;* not to be sounded as if written *high-a, kigh-ang,* but like *heä, keäng.*
14. *iau* is made by joining Nos. 5 and 11 ; *hiau, Liautung.*
15. *ie* as in s*ie*rra (Spanish), R*ie*nzi ; e.g., *hien, kien.*
16. *iu* as in p*ew,* pure, lengthened to a diphthong ; *kiu, siun.*
17. *iue* is made by adding a short *e* to the preceding ; *kiuen, hiuen.*
18. *ui* as in Lou*i*siana, s*ui*cide ; e.g., *sui, chui.*

The consonants are sounded generally as they are in the English alphabet. *Ch* as in *ch*urch ; *hw* as in *wh*en ; *j* soft, as *s* in plea*s*ure ; *kw* as in aw*kw*ard ; *ng,* as an initial, as in s*ing*ing, leaving off the first two letters ; *sz'* and *tsz'* are to be sounded full with one breathing, but none of the English vowels are heard in it ; the sound stops at the *z* ; Dr. Morrison wrote these sounds *tsze* and *sze,* while Sir Thomas Wade, whose system bids fair to become the most widely employed, turns them into *ssŭ* and *tzŭ.* The *hs* of the latter, made by omitting the first vowel of *hissing,* is written simply as *h* by the author. *Urh,* or *'rh,* is pronounced as the three last letters of *purr.*

All these, except No. 12, are heard in the court dialect, which has now become the most common mode of writing the names of places and persons in China. Though foreign authors have employed different letters, they have all intended to write the same sound ; thus *chan, shan,* and *xan,* are only different ways of writing 閂 ; and *tsse, tsze, tsz', ẓh, tzŭ,* and *tzu,* of 子. Such is not the case, however, with such names as *Macao, Hongkong, Amoy, Whampoa,* and others along the coast, which are sounded according to the local patois, and not the court pronunciation—*Ma-ngau, Hiangkiang, Hiamun, Hwangpu,* etc. Many of the discrepancies seen in the works of travellers and writers are owing to the fact that each is prone to follow his own fancy in transliterating foreign names ; uniformity is almost unattainable in this matter. Even, too, in what is called the court dialect there is a great diversity among educated Chinese, owing to the traditional way all learn the sounds of the characters. In this work, and on the map, the sounds are written uniformly according to the pronunciation given in Morrison's Dictionary, but not according to his orthography. Almost every writer upon the Chinese language seems disposed to propose

a new system, and the result is a great confusion in writing the same name; for example, *eull, olr, ul, ulh, lh, urh, 'rh, i, e, lur, nge, ngi, je, ji*, are different ways of writing the sounds given to a single character. Amid these discrepancies, both among the Chinese themselves and those who endeavor to catch their pronunciation, it is almost impossible to settle upon one mode of writing the names of places. That which seems to offer the easiest pronunciation has been adopted in this work. It may, perhaps, be regarded as an unimportant matter, so long as the place is known, but to one living abroad, and unacquainted with the language, the discrepancy is a source of great confusion. He is unable to decide, for instance, whether *Tung-ngan, Tungon hien, Tang-oune,* and *Tungao,* refer to the same place or not.

In writing Chinese proper names, authors differ greatly as to the style of placing them; thus, Fuhchaufu, Fuh-chau-fu, Fuh Chau Fu, Fuh-Chau fu, etc., are all seen. Analogy affords little guide here, for New York, Philadelphia, and Cambridge are severally unlike in the principle of writing them: the first, being really formed of an adjective and a noun, is not in this case united to the latter, as it is in Newport, Newtown, etc.; the second is like the generality of Chinese towns, and while it is now written as one word, it would be written as two if the name were translated—as 'Brotherly Love;' but the third, *Cambridge,* despite its derivation, is never written in two words, and many Chinese names are like this in origin. Thus applying these rules, properly enough, to Chinese places, they have been written here as single words, *Suchau, Peking, Hongkong;* a hyphen has been inserted in some places only to avoid mispronunciation, as *Hiau-i, Si-ngan,* etc. It is hardly supposed that this system will alter such names as are commonly written otherwise, nor, indeed, that it will be adhered to with absolute consistency in the following pages; but the principle of the arrangement is perhaps the simplest possible. The additions *fu, chau, ting,* and *hien,* being classifying terms, should form a separate word. In conclusion, it may be stated that this system could only be carried out approximately as regards the proper names in the colonies and outside of the Empire.

THE

MIDDLE KINGDOM.

CHAPTER I.

GENERAL DIVISIONS AND FEATURES OF THE EMPIRE.

The possessions of the ruling dynasty of China,—that portion of the Asiatic continent which is usually called by geographers the Chinese Empire,—form one of the most extensive dominions ever swayed by a single power in any age, or any part of the world. Comprising within its limits every variety of soil and climate, and watered by large rivers, which serve not only to irrigate and drain it, but, by means of their size and the course of their tributaries, affording unusual facilities for intercommunication, it produces within its own borders everything necessary for the comfort, support, and delight of its occupants, who have depended very slightly upon the assistance of other climes and nations for satisfying their own wants. Its civilization has been developed under its own institutions; its government has been modelled without knowledge or reference to that of any other kingdom; its literature has borrowed nothing from the genius or research of the scholars of other lands; its language is unique in its symbols, its structure, and its antiquity; its inhabitants are remarkable for their industry, peacefulness, numbers, and peculiar habits. The examination of such a people, and so extensive a country, can hardly fail of being both instructive and entertaining, and if rightly pursued, lead to a stronger conviction of the need of the

precepts and sanctions of the Bible to the highest development of every nation in its personal, social, and political relations in this world, as well as to individual happiness in another. It is to be hoped, too, that at this date in the world's history, there are many more than formerly, who desire to learn the condition and wants of others, not entirely for their own amusement and congratulation at their superior knowledge and advantages, but also to promote the well-being of their fellow-men, and impart liberally of the gifts they themselves enjoy. Those who desire to do this, will find that few families of mankind are more worthy of their greatest efforts than those comprised within the limits of the Chinese Empire; while none stand in more need of the purifying, ennobling, and invigorating principles of our holy religion to develop and enforce their own theories of social improvement.

The origin of the name *China* has not yet been fully settled. The people themselves have now no such name for their country, nor is there good evidence that they ever did apply it to the whole land. The occurrence in the *Laws of Manu* and in the *Mahâbhârata* of the name *China*, applied to a land or people with whom the Hindus had intercourse in the twelfth century B.C., and who were probably the Chinese, throws the origin far back into the remotest times, where probability must take the place of evidence. The most credible account ascribes its origin to the family of Tsin, whose chief first obtained complete sway, about B.C. 250, over all the other feudal principalities in the land, and whose exploits rendered him famous in India, Persia, and other Asiatic states. His sept had, however, long been renowned in Chinese history, and previous to this conquest had made itself widely known, not only in China, but in other countries. The kingdom lay in the northwestern parts of the empire, near the Yellow River, and according to Visdelou, who has examined the subject, the family was illustrious by its nobility and power. "Its founder was Tayé, son of the emperor Chuen-hü. It existed in great splendor for more than a thousand years, and was only inferior to the royal dignity. Feitsz', a prince of this family, had the superintendence of the stud of the emperor Hiao, B.C. 909, and as a mark of favor his

majesty conferred on him the sovereignty of the city of Tsin-chau in *mesne tenure*, with the title of sub-tributary king. One hundred and twenty-two years afterwards, B.C. 770, Siangkwan, *petit roi* of Tsinchau (having by his bravery revenged the insults offered to the emperor Ping by the Tartars, who slew his father Yu), was created king in full tenure, and without limitation or exception. The same monarch, abandoning Sí-ngan (then called Hao-king, the capital of his empire) to transport his seat to Lohyang, Siangkwan was able to make himself master of the large province of Shensí, which had composed the proper kingdom of the emperor. The king of Tsin thus became very powerful, but though his fortune changed, he did not alter his title, retaining always that of the city of Tsinchau, which had been the foundation of his elevation. The kingdom of Tsin soon became celebrated, and being the place of the first arrival by land of people from western countries, it seems probable that those who saw no more of China than the realm of Tsin, extended this name to all the rest, and called the whole empire Tsin or Chin." [1]

This extract refers to periods long before the dethronement of the house of Chau by princes of Tsin; the position of this latter principality, contiguous to the desert, and holding the passes leading from the valley of the Tarim across the desert eastward to China, renders the supposition of the learned Jesuit highly probable. The possession of the old imperial capital would strengthen this idea in the minds of the traders resorting to China from the West; and when the same family did obtain paramount sway over the whole empire, and its head render himself celebrated by his conquests, and by building the Great Wall, the name Tsin was still more widely diffused, and regarded as the name of the country. The Malays and Arabians, whose vessels were early found between Aden and Canton, knew it as China, and probably introduced the name into Europe before 1500. The Hindus contracted it into *Machin*, from *Maha-china*, *i.e.*, 'Great China;' and the first of

[1] D'Herbelot, *Bibliothèque Orientale*, quarto edition, 1779, Tome IV., p. 8. Yule, *Cathay and the Way Thither*, Vol. I., pp. xxxiv., lxviii. Edkins, *Chinese Buddhism*, p. 93.

these was sometimes confounded with *Manji*, a term used for the tribes in Yunnan. Thus it appears that these and other nations of Asia have known the country or its people by no other terms than *Jin*, *Chin*, *Sin*, *Sinæ*, or *Tzinistæ*. The Persian name *Cathay*, and its Russian form of *Kitai*, is of modern origin; it is altered from *Ki-tah*, the race which ruled northern China in the tenth century, and is quite unknown to the people it designates. The Latin word *Seres* is derived from the Chinese word *sz'* (silk), and doubtless first came into use to denote the people during the Han dynasty.

The Chinese have many names to designate themselves and the land they inhabit. One of the most ancient is *Tien Hia*, meaning 'Beneath the Sky,' and denoting the World; another, almost as ancient, is *Sz' Hai*, *i.e.*, '[all within] the Four Seas,' while a third is *Chung Kwoh*, or 'Middle Kingdom.' This dates from the establishment of the Chau dynasty, about B.C. 1150, when the imperial family so called its own special state in Honan because it was surrounded by all the others. The name was retained as the empire grew, and thus has strengthened the popular belief that it is really situated in the centre of the earth; *Chung Kwoh jin*, or 'men of the Middle Kingdom,' denotes the Chinese. All these names indicate the vanity and ignorance of the people respecting their geographical position and their rank among the nations; they have not been alone in this foible, for the Egyptians, Greeks and Romans all had terms for their possessions which intimated their own ideas of their superiority; while, too, the area of none of those monarchies, in their widest extent, equalled that of China Proper. The family of Tsin also established the custom, since continued, of calling the country by the name of the dynasty then reigning; but, while the brief duration of that house of forty-four years was not long enough to give it much currency among the people, succeeding dynasties, by their talents and prowess, imparted their own as permanent appellations to the people and country. The terms *Han-jin* and *Han-tsz'* (*i.e.*, men of Han or sons of Han) are now in use by the people to denote themselves; the last also means a "brave man." *Tang-jin*, or 'Men of Tang,' is quite as frequently heard in the

southern provinces, where the phrase *Tang Shan*, or 'Hills of Tang,' denotes the whole country. The Buddhists of India called the land *Chin-tan*, or the 'Dawn,' and this appellation has been used in Chinese writings of that sect.

The present dynasty calls the empire *Ta Tsing Kwoh*, or 'Great Pure Kingdom;' but the people themselves have refused the corresponding term of *Tsing-jin*, or 'Men of Tsing.' The empire is also sometimes termed *Tsing Chau*, *i.e.*, '[land of the] Pure Dynasty,' by metonymy for the family that rules it. The term now frequently heard in western countries—the Celestial Empire—is derived from *Tien Chau*, *i.e.*, 'Heavenly Dynasty,' meaning the kingdom which the dynasty appointed by heaven rules over; but the term *Celestials*, for the people of that kingdom, is entirely of foreign manufacture, and their language could with difficulty be made to express such a patronymic. The phrase *Li Min*, or 'Black-haired Race,' is a common appellation; the expressions *Hwa Yen*, the 'Flowery Language,' and *Chung Hwa Kwoh*, the 'Middle Flowery Kingdom,' are also frequently used for the written language of the country, because the Chinese consider themselves to be among the most polished and civilized of all nations—which is the sense of *hwa* in these phrases. The phrase *Nui Ti*, or 'Inner Land,' is often employed to distinguish it from countries beyond their borders, regarded as the desolate and barbarous regions of the earth. *Hwa Hia* (the Glorious Hia) is an ancient term for China, the Hia dynasty being the first of the series; *Tung Tu*, or "Land of the East," is a name used in Mohammedan writings alone.

The present ruling dynasty has extended the limits of the empire far beyond what they were under the Ming princes, and nearly to their extent in the reign of Kublai, A.D. 1290. In 1840, its borders were well defined, reaching from Sagalien I. on the north-east, in lat. 48° 10′ N. and long. 144° 50′ E., to Hainan I. in the China Sea, on the south, in lat. 18° 10′ N., and westward to the Belur-tag, in long. 74° E., inclosing a continuous area, estimated, after the most careful valuation by McCulloch, at 5,300,000 square miles. The longest line which could be drawn in this vast region, from the south-western part

of Ílí, bordering on Kokand, north-easterly to the sea of Okhotsk, is 3,350 miles; its greatest breadth is 2,100 miles, from the Outer Hing-an or Stanovoi Mountains to the peninsula of Luichau in Kwangtung:—the first measuring 71 degrees of longitude, and the last over 34 of latitude.

Since that year the process of disintegration has been going on, and the cession of Hongkong to the British has been followed by greater partitions to Russia, which have altogether reduced it more than half a million of square miles on the north-east and west. Its limits on the western frontiers are still somewhat undefined. The greatest breadth is from Albazin on the Amur, nearly south to Hainan, 2,150 miles; and the longest line which can be drawn in it runs from Sartokh in Tibet, north-east to the junction of the Usuri River with the Amur.

The form of the empire approaches a rectangle. It is bounded on the east and south-east by various arms and portions of the Pacific Ocean, beginning at the frontier of Corea, and called on European maps the gulfs of Liautung and Pechele, the Yellow Sea, channel of Formosa, China Sea, and Gulf of Tonquin. Cochinchina and Burmah border on the provinces of Kwangtung, Kwangsí, and Yunnan, in the south-west; but most of the region near that frontier is inhabited by half-independent tribes of Laos, Kakyens, Singphos, and others. The southern ranges of the Himalaya separate Assam, Butan, Sikkim, Nípal and states in India from Tibet, whose western border is bounded by the nominally dependent country of Ladak, or if that be excluded, by the Kara-korum Mountains. The kingdoms or states of Cashmere, Badakshan, Kokand, and the Kirghís steppe, lie upon the western frontiers of Little Tibet, Ladak, and Ílí, as far north as the Russian border; the high range of the Belur-tag or Tsung-ling separates the former countries from the Chinese territory in this quarter. Russia is conterminous with China from the Kirghís steppe along the Altai chain and Kenteh range to the junction of the Argun and the Amur, from whence the latter river and its tributary, the Usuri, form the dividing line to the border of Corea, a total stretch of 5,300 miles. The circuit of the whole empire

is 14,000 miles, or considerably over half the circumference of the globe. These measurements, it must be remembered, are of the roughest character. The coast line from the mouth of the river Yaluh in Corea to that of the Annam in Cochinchina is not far from 4,400 miles. This immense country comprises about one-third of the continent, and nearly one-tenth of the habitable part of the globe; and, next to Russia, is the largest empire which has existed on the earth.

It will, perhaps, contribute to a better comprehension of the area of the Chinese Empire to compare it with some other countries. Russia is nearly 6,500 miles in its greatest length, about 1,500 in its average breadth, and measures 8,369,144[1] square miles, or one-seventh of the land on the globe. The United States of America extends about 3,000 miles from Monterey on the Pacific in a north-easterly direction to Maine, and about 1,700 from Lake of the Woods to Florida. The area of this territory is now estimated at 2,936,166 square miles, with a coast line of 5,120 miles. The area of the British Empire is not far from 7,647,000 square miles, but the boundaries of some of the colonies in Hindostan and South Africa are not definitely laid down; the superficies of the two colonies of Australia and New Zealand is nearly equal to that of all the other possessions of the British crown.

The Chinese themselves divide the empire into three principal parts, rather by the different form of government in each, than by any geographical arrangement.

I. The *Eighteen Provinces*, including, with trivial additions, the country conquered by the Manchus in 1664.

II. *Manchuria*, or the native country of the Manchus, lying north of the Gulf of Liautung as far as the Amur and west of the Usuri River.

III. *Colonial Possessions*, including Mongolia, Ílí (comprising Sungaria and Eastern Turkestan), Koko-nor, and Tibet.

The first of these divisions alone is that to which other nations have given the name of China, and is the only part which is entirely settled by the Chinese. It lies on the eastern

[1] Or 21,759,974 sq. km.—*Gotha Almanach.*

slope of the high table-land of Central Asia, in the south-eastern angle of the continent; and for beauty of scenery, fertility of soil, salubrity of climate, magnificent and navigable rivers, and variety and abundance of its productions, will compare with any portion of the globe. The native name for this portion, as distinguished from the rest, is *Shih-pah Săng* or the 'Eighteen Provinces,' but the people themselves usually mean this part alone by the term *Chung Kwoh*. The area of the Eighteen Provinces is estimated by McCulloch at 1,348,870 square miles, but if the full area of the provinces of Kansuh and Chihlí be included, this figure is not large enough; the usual computation is 1,297,999 square miles; Malte Brun reckons it at 1,482,091 square miles; but the entire dimensions of the Eighteen Provinces, as the Chinese define them, cannot be much under 2,000,000 square miles, the excess lying in the extension of the two provinces mentioned above. This part, consequently, is rather more than two-fifths of the area of the whole empire.

The old limits are, however, more natural, and being better known may still be retained. They give nearly a square form to the provinces, the length from north to south being 1,474 miles, and the breadth 1,355 miles; but the diagonal line from the north-east corner to Yunnan is 1,669 miles, and that from Amoy to the north-western part of Kansuh is 1,557 miles. China Proper, therefore, measures about seven times the size of France, and fifteen times that of the United Kingdom; it is nearly half as large as all Europe, which is 3,650,000 square miles. Its area is, however, nearer that of all the States of the American Union lying east of the Mississippi River, with Texas, Arkansas, Missouri and Iowa added; these all cover 1,355,309 square miles. The position of the two countries facing the western borders of great oceans is another point of likeness, which involves considerable similarity in climate; there is moreover a further resemblance between the size of the provinces in China and those of the newer States.

Before proceeding to define the three great basins into which China may be divided, it will give a better idea of the whole subject to speak of the mountain ranges which lie within and near or along the limits of the country. The latter in them-

selves form almost an entire wall inclosing and defining the old empire; the principal exceptions being the western boundaries of Yunnan, the border between Ílí and the Kirghís steppe, and the trans-Amur region.

Commencing at the north-eastern corner of the basin of the Amur above its mouth, near lat. 56° N., are the first summits of the Altai range, which during its long course of 2,000 miles takes several names; this range forms the northern limit of the table-land of Central Asia. At its eastern part, the range is called Stanovoi by the Russians, and *Wai Hing-an* by the Chinese; the first name is applied as far west as the confluence of the Songari with the Amur, beyond which, north-west as far as lake Baikal, the Russians call it the Daourian Mountains. The distance from the lake to the ocean is about 600 miles, and all within Russian limits. Beyond lake Baikal, westward, the chain is called the Altai, *i.e.*, Golden Mountains, and sometimes *Kin shan*, having a similar meaning. Near the head-waters of the river Selenga this range separates into two nearly parallel systems running east and west. The southern one, which lies mostly in Mongolia, is called the Tangnu, and rises to a much higher elevation than the northern spur. The Tangnu Mountains continue under that name on the Chinese maps in a south-westerly direction, but this chain properly joins the Tien shan, or Celestial Mountains, in the province of Cobdo, and continues until it again unites with the Altai further west, near the junction of the Kirghís steppe with China and Russia. The length of the whole chain is not far from 2,500 miles, and except near the Tshulyshman River, does not, so far as is known, rise to the snow line, save in detached peaks. The average elevation is supposed to be in the neighborhood of 7,000 feet; most of it lies between latitudes 47° and 52° N., largely covered with forests and susceptible of cultivation.

The next chain is the Belur-tag, Tartash ling, in Chinese *Tsung ling*, Onion Mountains, or better, Blue Mountains, so called from their distant hue.[1] This range lies in the south-west of Son-

[1] Klaproth (*Mémoires sur l'Asie*, Tome II., p. 295) observes that the name is derived from the abundance of onions found upon these mountains. M. Abel-Rémusat prefers to attribute it to the "bluish tint of onions."

garia, separating that territory from Badakshan; it commences about lat. 50° N., nearly at right angles with the Tien shan, and extends south, rising to a great height, though little is known of it. It may be considered as the connecting link between the Tien shan and the Kwănlun; or rather, both this and the latter may be considered as proceeding from a mountain knot, detached from the Hindu-kush, in the south-western part of Turkestan called Pushtikhur, the Belur-tag coming from its northern side, while the Kwănlun issues from its eastern side, and extends across the middle of the table-land to Koko-nor, there diverging into two branches. This mountain knot lies between latitudes 36° and 37° N., and longitudes 70° and 74° E. The Himalaya range proceeds from it south-easterly, along the southern frontier of Tibet, till it breaks up near the head-waters of the Yangtsz', Salween, and other rivers between Tibet, Burmah, and Yunnan, thus nearly completing the inland frontier of the empire. A small spur from the Yun ling, in the west of Yunnan, in the country of the Singphos and borders of Assam, may also be regarded as forming part of the boundary line. The *Chang-peh shan* lies between the head-waters of the Yaluh and Toumen rivers, along the Corean frontier, forming a spur of the lower range of the Sihota or *Sih-hih-teh* Mountains, east of the Usuri.

Within the confines of the empire are four large chains, some of the peaks in their course rising to stupendous elevations, but the ridges generally falling below the snow line. The first is the Tien shan or Celestial Mountains, called Tengkiri by the Mongols, and sometimes erroneously Alak Mountains. This chain begins at the northern extremity of the Belur-tag in lat. 40° N., or more properly comes in from the west, and extends from west to east between longitudes 76° and 90° E., and generally along the 22° of north latitude, dividing Ílí into the Northern and Southern Circuits. Its western portion is called Muz-tag; the Muz-daban, about long. 79° E., between Kuldja and Aksu, is where the road from north to south runs across, leading over a high glacier above the snow line. East of this occurs a mass of peaks among the highest in Central Asia, called Bogdo-ula; and at the eastern end, near Ur-

umtsi, as it declines to the desert, are traces of volcanic action seen in solfataras and spaces covered with ashes, but no active volcanoes are now known. The doubtful volcano of Pí shan, between the glacier and the Bogdo-ula, is the only one reported in continental China. The Tien shan end abruptly at their eastern point, where the ridge meets the desert, not far from the meridian of Barkul in Kansuh, though Humboldt considers the hills in Mongolia a continuation of the range eastward, as far as the Nui Hing-an. The space between the Altai and Tien shan is very much broken up by mountainous spurs, which may be considered as connecting links of them both, though no regular chain exists. The western prolongation of the Tien shan, under the name of the Muz-tag, extends from the high pass only as far as the junction of the Belur-tag, beyond which, and out of the Chinese Empire, it continues nearly west, south of the river Sihon toward Kodjend, under the names of Ak-tag and Asferah-tag; this part is covered with perpetual snow.

Nearly parallel with the Tien shan in part of its course is the Nan shan, Kwănlun or Koulkun range of mountains, also called *Tien Chu* or 'Celestial Pillar' by Chinese geographers. The Kwănlun starts from the Pushtikhur knot in lat. 36° N., and runs along easterly in nearly that parallel through the whole breadth of the table-land, dividing Tibet from the desert of Gobi in part of its course. About the middle of its extent, not far from long. 90° E., it divides into several ranges, which decline to the south-east through Koko-nor and Sz'chuen, under the names of the Bayan-kara, the Burkhan-buddha, the Shuga and the Tangla Mountains,—each more or less parallel in their general south-east course till they merge with the Yun ling (*i.e.*, Cloudy Mountains), about lat. 33° N. Another group bends northerly, beyond the sources of the Yellow River, and under the names of Altyn-tag, Nan shan, In shan, and Ala shan, passes through Kansuh and Shensí to join the Nui Hing-an, not far from the great bend of the Yellow River. Some portion of the country between the extremities of these two ranges is less elevated, but no plains occur, though the parts north of Kansuh, where the Great Wall runs, are

rugged and unfertile. The large tract between the basins of the Tarim River and that of the Yaru-tsangbu, including the Kwănlun range, is mostly occupied by the desert of Gobi, and is now one of the least known parts of the globe. The mineral treasures of the Kwănlun are probably great, judging from the many precious stones ascribed to it; this desolate region is the favorite arena for the monsters, fairies, genii, and other beings of Chinese legendary lore, and is the Olympus where the Buddhist and Taoist divinities hold their mystic sway, strange voices are heard, and marvels accomplished.[1]

From near the head-waters of the Yellow River, the four ridges run south-easterly, and converge hard by the confines of Burmah and Yunnan, within an area about one hundred miles in breadth. The Yun ling range constitutes the western frontier of Sz'chuen, and going south-east into Yunnan, thence turns eastward, under the names of Nan ling, Mei ling, Wu-í shan, and other local terms, passing through Kweichau, Hunan, and dividing Kwang-tung and Fuhkien from Kiangsí and Chehkiang, bends north-east till it reaches the sea opposite Chusan. One or two spurs branch off north from this range through Hunan and Kiangsí, as far as the Yangtsz', but they are all of moderate elevation, covered with forests, and susceptible of cultivation. The descent from the Siueh ling or Bayan-kara Mountains, and the western part of the Yun ling, to the Pacific, is very gradual. The Chinese give a list of fifty peaks lying in the provinces which are covered with snow for the whole or part of the year, and describe glaciers on several of them.

Another less extensive ridge branches off nearly due east from the Bayan-kara Mountains in Koko-nor, and forms a moderately high range of mountains between the Yellow River and Yangtsz' kiang as far as long. 112° E., on the western borders of Nganhwui; this range is called Ko-tsing shan, and Peh ling (*i.e.*, Northern Mountains), on European maps. These two chains, viz., the Yun ling—with its continuation of the Mei ling—and the Peh ling, with their numerous offsets, render the whole of the western part of China very uneven.

---

[1] Compare Rémusat, *Histoire de la Ville de Khotan*, p. 65, ff.

On the east of Mongolia, and commencing near the bend of the Yellow River, or rather forming a continuation of the range in Shansí, is the Nui Hing-an ling or Sialkoi, called also Soyorti range, which runs north-east on the west side of the basin of the Amur, till it reaches the Wai Hing-an, in lat. 56° N. The sides of the ridge toward the desert are nearly naked, but the eastern acclivities are well wooded and fertile. On the confines of Corea a spur strikes off westward through Shingking, called Kolmin-shanguin alin by the Manchus, and Chang-peh shan (*i.e.*, Long White Mountains) by the Chinese. Between the Sialkoi and Sihota are two smaller ridges defining the basin of the Nonni River on the east and west. Little is known of the elevation of these chains except that they are low in comparison with the great western ranges, and under the snow line.

The fourth system of mountains is the Himalaya, which bounds Tibet on the south, while the Kwănlun and Burkhan Buddha range defines it on the north. A small range runs through it from west to east, connected with the Himalaya by a high table-land, which surrounds the lakes Manasa-rowa and Ravan-hrad, and near or in which are the sources of the Indus, Ganges, and Yaru-tsangbu. This range is called Gang-dis-ri and Zang, and also Kailasa in Dr. Buchanan's map, and its eastern end is separated from the Yun ling by the narrow valley of the Yangtsz', which here flows from north to south. The country north of the Gang-dis-ri is divided into two portions by a spur which extends in a north-west direction as far as the Kwănlun,[1] called the Kara-korum Mountains. On the western side of this range lies Ladak, drained by one of the largest branches of the Indus, and although included in the imperial domains on Chinese maps, has long been separated from imperial cognizance. The Kara-korum Mountains may therefore be taken as composing part of the boundary of the empire; Chinese geographers regard them as forming a continuation of the Tsung ling.

[1] One among many native names given to the Kwănlun, or Koulkun Mountains, is *Tien chu*, 天柱 'Heaven's Pillar,' which corresponds precisely with the *Atlas* of China.

This hasty sketch of the mountain chains in and around China needs to be further illustrated by Pumpelly's outlines of their general course and elevation in what he suitably terms the *Sinian System*, applied "to that extensive northeast-southwest system of upheaval which is traceable through nearly all Eastern Asia, and to which this portion of the continent owes its most salient features." He has developed this system in the *Researches in China, Mongolia and Japan*, issued by the Smithsonian Institution in 1866. The mountains of China correspond in many respects to the Appalachian system in America, and its revolution probably terminated soon after the deposition of the Chinese coal measures. Mr. Pumpelly describes the principal anticlinal axes of elevation in China Proper, beginning with the Barrier Range, extending through the northern part of Chihlí and Shansí, where it trends W.S.W., prolonging across the Yellow River at Pao-teh, and hence S.W. through Shansí and Kansuh, coinciding with the watershed between the bend of that river, which traverses it through an immense gorge.

The next axis east begins at the Tushih Gate, and goes S.W. to the Nankau Pass, both of them in the Great Wall, and thence across Shansí to the elbow of the Yellow River, and onward to Western Sz'chuen, forming the watershed within the bend of the Yangtsz'. In the regions between these two axes are found coal deposits. A central axis succeeds this in Shansí, crossing the Yangtsz' near Íchang, and passing on S.W. through Kweichau to the Nan ling; going N.E., it runs through Honan and subsides as it gets over the Yellow River, till in Shantung and the Regent's Sword it rises higher and higher as it stretches on to the Chang-peh shan in Manchuria, and the ridge between the Songari and Usuri rivers. Between the last two ranges lie the great coal, iron, and salt deposits in the provinces, and each side of the central axis huge troughs and basins occur, such as the valley of the Yangtsz' in Yunnan, the Great Plain in Nganhwui and Chihlí, the Gulf of Pechele, and the basins of the Liao and Songari rivers.

The coast axis of elevation is indicated by ranges of granitic mountains between Kiangsí and Kiangsu on the north, and Chehkiang and Fuhkien on the south, extending S.W. through

Kwangtung into the Yun ling, and N.E. into the Chusan Archipelago, thence across to Corea and the Sihota Mountains east of the Usuri River. An outlying granitic range, reaching from Hongkong north-easterly to Wănchau, and S.W. to Hainan Island, marks a fifth axis of elevation.

Crossing these anticlinal axes are three ranges, coming into China Proper from the west in such a manner as to prove highly beneficial to its structure. The northern is apparently a continuation of the Bayan-kara Mountains in a S.E. direction into Kansuh, and south of the river Wei into Honan, under the name of the Hiung shan or 'Bear Mountains.' The centre is an offset from this, going across the north of Hupeh. The southern appears to be a prolongation of the Himalaya into Yunnan and Kwangsí, making the watershed between the Yangtsz' and Pearl river basins.

Between the Tien shan and the Kwănlun range on the south-west, and reaching to the Sialkoi on the north-east, in an oblique direction, lies the great desert of Gobi or Sha-moh, both words signifying a *waterless plain*, or *sandy floats*.[1] The entire length of this waste is more than 1,800 miles, but if its limits are extended to the Belur-tag and the Sialkoi, at its western and eastern extremity, it will reach 2,200 miles; the average breadth is between 350 and 400 miles, subject, however, to great variations. The area within the mountain ranges which define it is over a million square miles, and few of the streams occurring in it find their way to the ocean. The whole of this tract is not a barren desert, though no part of it can lay claim to more than comparative fertility; and the great altitude of most portions seems to be as much the cause of its sterility as the nature of the soil. Some portions have relapsed into a waste because of the destruction of the inhabitants.

The western portion of Gobi, lying east of the Tsung ling and north of the Kwănlun, between long. 76° and 94° E., and in lat. 36° and 41° N., is about 1,000 miles in length, and between 300 and 400 wide. Along the southern side of the

[1] Another interpretation makes Gobi (Kopi) to apply to the stony, while Sha-moh denotes the sandy tracks of this desert, in which case the name would more correctly read, "Great Desert of Gobi *and* Sha-moh."

Tien shan extends a strip of arable land from 50 to 80 miles in width, producing grain, pasturage, cotton, and other things, and in which lie nearly all the Mohammedan cities and forts of the *Nan Lu*. The Tarim and its branches flow eastward into Lob-nor, through the best part of this tract, from 76° to 89° E.; and along the banks of the Khoten River a road runs from Yarkand to that city, and thence to H'lassa. Here the desert is comparatively narrow. This part is called *Han hai*, or 'Mirage Sea,' by the Chinese, and is sometimes known as the desert of Lob-nor. The remainder of this region is an almost unmitigated waste, and north of Koko-nor assumes its most terrific appearance, being covered with dazzling stones, and rendered insufferably hot by the reflection of the sun's rays from these and numerous movable mountains of sand. Nor in winter is the climate milder or more endurable. "The icy winds of Siberia, the almost constantly unclouded sky, the bare saline soil, and its great altitude above the sea, combine to make the Gobi, or desert of Mongolia, one of the coldest countries in the whole of Asia." [1]

The sandhills—*kuzupchi*, as the Mongols call them—appear north of the Ala shan and along the Yellow River, and when the wind sets them in motion they gradually travel before it, and form a great danger to travellers who try to cross them. One Chinese author says, "There is neither water, herb, man, nor smoke;—if there is no smoke, there is absolutely nothing." The limits of the actual desert are not easily defined, for near the base of the mountain ranges, streams and vegetation are usually found.

Near the meridian of Hami, long. 94° E., the desert is narrowed to about 150 miles. The road from Kiayü kwan to Hami runs across this narrow part, and travellers find water at various places in their route. It divides Gobi into two parts—the desert of Lob-nor and the Great Gobi—the former being about 4,500 feet elevation, and the latter or eastern not higher than 4,000 feet. The borders of Kansuh now extend across this tract to the foot of the Tien shan.

---

[1] Col. Prejevalsky, *Travels in Mongolia*, etc. Vol. II., p. 22. London, 1876.

The eastern part, or Great Gobi, stretches from the eastern declivity of the Tien shan, in long. 94° to 120° E., and about lat. 40° N., as far as the Inner Hing-an. Its width between the Altai and the In shan range varies from 500 to 700 miles. Through the middle of this tract extends the depressed valley properly called Sha-moh, from 150 to 200 miles across, and whose lowest depression is from 2,600 to 2,000 feet above the sea. Sand almost covers the surface of this valley, generally level, but sometimes rising into low hills. The road from Urga to Kalgan, crossing this tract, is watered during certain seasons of the year, and clothed with grass. It is 660 miles, and forty-seven posts are placed along the route. The crow, lark, and sand-grouse are abundant on this road, the first being a real pest, from its pilfering habits. Such vegetation as occurs is scanty and stunted, affording indifferent pasture, and the water in the small streams and lakes is brackish and unpotable. North and south of the Sha-moh the surface is gravelly and sometimes rocky, the vegetation more vigorous, and in many places affords good pasturages for the herds of the Kalkas tribes. In those portions bordering on or included in Chihli province, among the Tsakhars, agricultural labors are repaid, and millet, oats, and barley are produced, though not to a great extent. Trees are met with on the water-courses, but not to form forests. This region is called *tsau-ti*, or Grassland, and maintains large herds of sheep and cattle. It extends more or less northward towards Siberia. The Etsina is the largest inland stream in this division of Gobi, but on its north-eastern borders are some large tributaries of the Amur. On the south of the Sialkoi range the desert-lands reach nearly to the Chang-peh shan, about five degrees beyond those mountains. The general features of this portion of the earth's surface are less forbidding than Sahara, but more so than the steppes of Siberia or the pampas of Buenos Ayres. The whole of Gobi is regarded by Pumpelly as having formed a portion of a great ocean, which, in comparatively recent geological times, extended south to the Caspian and Black Seas, and between the Ural and Inner Hing an Mountains, and was drained off by an upheaval whose traces and effects can be detected in many parts. "It appears to me,"

he adds, "that the ancient physical geography of this region, and the effects of its elevation, present one of the most important fields of exploration." It will no doubt soon be more fully explored. Baron Richthofen describes Central Asia as properly a shallow trough, 1,800 miles long and about 400 miles wide, whose bottom is about 1,800 feet above the ocean; its ancient shore-line extended between the Kwăn lun and Tien shan ranges on the west, from 5,000 to 10,000 feet high, and gradually falling to 3,600 feet in its eastern shore. This is the *Han-hai;* eastward is *Sha-moh*, and outside of both these wildernesses are the peripheral regions, where the waters flow to the ocean, carrying their silt, the erosions from the mountains. Inside of the shore-line nothing reaches the oceans, and these results of degradation are washed or blown into the valleys, and the country is buried in its own dust.[1]

The *rivers* of China are her glory, and no country can compare with her for natural facilities of inland navigation. The people themselves consider that portion of geography relating to their rivers as the most interesting, and give it the greatest attention. The four largest rivers in the empire are the Yellow River, the Yangtsz', the Amur, and the Tarim; the Yaru-tsangbu also runs more than a thousand miles within its borders.

The *Hwang ho*, or 'Yellow River,' rises in the plain of Odontala, called in Chinese *Sing-suh hai*, or 'Starry Sea,' from the numerous springs or lakelets found there between the Shuga and Bayan-kara Mountains, in lat. 35½°, and about long. 96° E., and not a hundred miles from the Yangtsz'. The Chinese popularly believe that the Yellow River runs underground from Lob-nor to Sing-suh hai. In this region are two lakes—the Dzaring and Oling, which are its fountains; and its course is very crooked after it leaves them. It turns first south 30 miles, then east 160, then nearly west about 120, winding through gorges of the Kwăn lun; the river then flows north-east and east to Lanchau in Kansuh, having gone about 700 miles in its devious line. From Lanchau it turns northward along the

[1] Von Richthofen, *China. Ergebnisse eigener Reisen, Band I. Berlin*, 1877.

Great Wall for 430 miles, till deflected eastward by the Ín shan, on the edge of the plateau, and incloses the country of the Ortous Mongols within this great bend. A spur of the Peh ling forces it south, about long. 110° E., between Shansí and Shensí, for some 500 miles, till it enters the Great Plain, having run 1,130 miles from Lanchau. Through this loess region it becomes tinged with the soil which imparts both color and name to it. At the northern bend it separates in several small lakes and branches, and during this part of its course, for more than 500 miles, receives not a single stream of any size, while it is still so rapid, in descending from the plateau, as to demand much care when crossing it by boats. At the south-western corner of Shansí this river meets its largest tributary, the Wei, which comes in from the westward after a course of 400 miles, and is more available as a navigable stream than any other of the affluents. The area of the whole basin is less than that of the Yangtsz', and may be estimated at about 475,000 square miles; though the source of this stream is only 1,290 miles in a direct line from its mouth, its numerous windings prolong its course to nearly double that distance.

The great differences of level in winter and summer have always made this river nearly useless, except as a drain; while the effect of the long-continued deposit of silt along its lower level course has finally choked the mouth altogether. This remarkable result has been hastened, no doubt, by the dikes built along the banks to the east of Kaifung, which thus forced the floods to fill up the channel, and pushed the waters back over 500 miles to Honan-fu. Here the land is low, and the refluent waters gradually worked their way through marshes and creeks into the river Wei on the north bank, and thus found a north-east channel into the Canal and the Ta-tsing River, till they reached the Gulf of Pechele. A small part of these floods have perhaps gone south into the head-waters of the river Hwai, and thence into Hung-tsih Lake; but that lake has shrivelled, like its great feeder, and all its waters flow into the Yangtsz'. The history of the Yellow River furnishes a conclusive argument against diking a river's banks to restrain its

floods. It has now reverted to the channel it occupied about fourteen centuries ago.[1]

Far more tranquil and useful is its rival, the Yangtsz' kiang, called also simply *Kiang* or *Ta kiang*, the 'River,' or 'Great River.' It is often erroneously named on western maps, Kyang Ku, which merely means 'mouth of the river.' The sources of the Kiang are in the Tangla Mountains and the Kwănlun range, and are placed on native maps in three streams flowing from the southern side of the Bayan-kara. This has been partly confirmed by Col. Prejevalsky. In January, 1873, he reached the Murui-ussu (Tortuous River) in lat. 35°, long. 94°, at its junction with the Napchitai, the northern of the three branches, and found it 750 feet wide at that season. In spring, the river's bed there is filled up a mile wide. Its course thence is south-east, receiving three other streams, all of which may be considered as its head-waters. All their channels are over ten thousand feet above the sea, but the ranges near them are under the snow-line. There is no authentic account of its course from this union till it joins the Yalung kiang in Sz'chuen, a distance of nearly 1,300 miles; but Chinese maps indicate a south-easterly direction through the gorges of the Yun ling, till it bursts out from the mountains in lat. 26° N., where it turns north-east. During much of this distance it bears the name of the Po-lai-tsz'. The Yalung River rises very near the Yellow River, and runs parallel with the Kiang in a valley further east, flowing upwards of 600 miles before they join. Great rafts of timber are floated down both these streams, for sale at the towns further east, but no large boats are seen on them before they leave the mountains. The town of Batang, in Sz'chuen, on the road from H'lassa, is the first large place on the river. The main trunk is called Kin-sha kiang (*i.e.*, Golden-sand River), until it receives the Yalung in the southern part of Sz'chuen, which the Chinese there regard as the principal stream of the two. Beyond the junction, the united river is called Ta kiang as far as Wuchang, in Hupeh, beyond which

[1] Report by Dr. W. A. P. Martin in *Journal of N. C. Branch of R. A. Society*, Vol. III., pp. 33–38; 1866. Same journal, Vol. IV., pp. 80–86; 1867; Notes by Ney Elias. Pumpelly's *Researches*, 1866, chap. v., pp. 41–51.

the people know it also as the Chang kiang, or 'Long River.' They do not often call it Yangtsz', which is properly applied only to the reach from Nanking out to sea, which lay within the old region of Yangchau. This name has been erroneously written in Chinese, and thence translated 'Son of the Ocean.' The French often call it the *Fleuve Bleu*, but the Chinese have no such name. Its general course from Wuchang is easterly, receiving various tributaries on both shores, until it discharges its waters at Tsungming Island, by two mouths, in lat. 32° N., more than 1,850 miles from its mouth in a direct line, but flowing nearly 3,000 miles in all its windings.[1]

One of the largest and most useful of its tributaries in its lower course is the Kan kiang in Kiangsí, which empties through the Poyang lake, and continues the transverse communication from north to south, connecting with the Grand Canal. The Tungting lake receives the Siang and Yuen, which drain the northern sides of the Nan ling in Hunan; and west of them is the Kungtan or Wu, which comes in with its surplus waters from Kweichau. These are on the south; the Han in Hupeh, and the Kialing, Min, and Loh in Sz'chuen, are the main affluents on the north, contributing the drainage south of the Peh ling. The Grand Canal comes in opposite Chinkiang, and from thence the deep channel, able to carry the largest men-of-war on its bosom, finds its way to the Pacific. No two rivers can be more unlike in their general features than these two mighty streams. While the Yellow River is unsteady, the Yangtsz' is uniform and deep in its lower course, and available for rafts from Batang in the western confines of Sz'chuen, and for boats from beyond Tungchuen in Yunnan, more than 1,700 miles from its mouth. Its great body and depth afford ample room for ocean steam-ships 200 miles, as far as Nanking, where in some places no bottom could be found at twenty fathoms, while the banks are not so low as to be often injured by the freshets, even when the flood is over thirty feet.

[1] See the account of Père Laribe's voyage on this river in 1843, *Annales de la Propagation de la Foi*, Tome XVII., pp. 207, 286, ff. *Five Months on the Yang-tsze*, by Capt. Thos. W. Blakiston; London, 1862. Pumpelly's *Researches*, chap. ii., pp. 4–10. Capt. Gill, *The River of Golden Sand.*

At Pingshan above Süchau in Sz'chuen, 1,550 miles from its mouth, Blakiston reckons the river to be 1,500 feet above tide-water, which gives an average fall of 12 inches to a geographical mile; the inclination is increased to 19 inches in some portions, and it is this force which carries the silt of this stream out to sea, but which is wanting in the Yellow River. The fall of the Yangtsz' is nearly double that of the Nile and Amazon, and half that of the Mississippi. The amount of water discharged is estimated at 500,000 cubic feet a second at Ích'ang, about 700 miles up, and it may reasonably be concluded that at Tsungming it discharges in times of flood a million cubic feet per second. Barrow calculated the discharge of the Yellow River in 1798 to be 11,616 cubic feet per second, when the current ran seven miles an hour. No river in the world exceeds the Yangtsz' for arrangement of subsidiary streams, which render the whole basin accessible as far as the Yalung. When a ship-canal has been dug around the gorges and rapids between Ích'ang and Kwei, steam-vessels can ascend nearly two thousand miles. The area of its basin is estimated at 548,000 square miles; and from its central course, and the number of provinces through which it passes, it has been termed the Girdle of China; while for its size, perennial and ample supply of water, and accessibility for navigation, it ranks with the great rivers of the world.[1]

Besides these two notable rivers, numerous others empty into the ocean along the coast from Hainan to the Amur, three of which drain large tracts of country, and afford access to many populous cities and districts. The third basin is that south of the Nan ling to the ocean; it is drained chiefly by the Chu kiang, and its form is much less regular than those of the Yellow River and Yangtsz'. The Chu kiang or Pearl River, like most of the rivers in China, has many names during its course, and is formed by three principal branches, respectively called East, North, and West rivers, according to the quarter from whence they come. The last is by far the largest, and all

[1] Staunton's *Embassy*, Vol. III., p. 233. Blakiston's *Yang-tsze*, p. 294, etc. *Chinese Repository*, Vol. II., p. 316.

of them are navigable most of their length. They disembogue together at Canton, and drain a region of not much less than 130,000 square miles, being all the country east of the Yun ling and south of the Nan ling ranges. The rivers in Yunnan, for the most part, empty into the Salween, Saigon, Meikon, and other streams in Cochinchina. The Min, which flows by Fuh-chau, the Tsih, upon which Ningpo lies, the Tsientang, leading up to Hangchau, and the Pei ho, or White River, emptying into the Gulf of Pechele, are the most considerable among these lesser outlets in the provinces; while the Liau ho and Yahluh kiang, discharging into the Gulf of Liautung, are the only two that deserve mention in Southern Manchuria. The difference between the number of river-mouths cutting the Chinese coast and that of the United States is very striking, resulting from the different direction of the mountain chains in the interior.

The *lakes* of China are comparatively few and small; all those in the provinces of any size lie within the Plain, and are connected with the two great rivers. The largest is the Tung-ting in Hunan, about 220 miles in circumference, through which the waters of the Siang and Yuen rivers flow, and fill its channels and beds according to the season; it is now the silted-up bed of a former inland sea in Hupeh, lying on both sides of the Yangtsz', and through which countless lakes, creeks, and canals form a navigable network between that river and the Han. The lake receives the silt as the tributaries flow on through it, and discharge themselves along the deep outlet near Yohchau; this depression altogether is about 200 miles long and 80 broad. About 320 miles eastward lies the Poyang Lake in Kiangsí, which also discharges the surplus waters of the Kan into the Yangtsz'. It is nearly 90 miles long, and about 20 in breadth, inclosing within its bosom many beautiful and populous islets. The scenery around this lake is highly picturesque, and its trade and fisheries are more important than those of the Tungting. The Yangtsz' receives the waters of several other lakes as it approaches the ocean, the largest of which are the Ta hu or 'Great Lake' near Suchau, and the Tsau hu, lying on the northern bank, between Nganking and Nanking; both these lakes join the river by navigable streams,

and the former is connected with the ocean by more than one channel.

The only considerable lake connected with the Yellow River is the Hungtsih in Kiangsu, situated near the junction of that river and the Grand Canal, into which it discharges the drainings of the Hwai River; it is more remarkable for the fleets of boats upon it than for scenery in the vicinity. The larger part of the country between the mouths of the two rivers is so marshy and full of lakes, as to suggest the idea that the whole was once an enormous estuary where their waters joined, or else that their deposits have filled up a huge lake which once occupied this tract, leaving only a number of lesser sheets. Besides these, there are small lakes in Chihlí and Shantung; also the *Tien*, the *Sien*, and the *Tali*, of moderate extent, in Yunnan; all of them support an aquatic population upon the fish taken from their waters.

The largest lake in Manchuria is the Hinkai-nor in Kirin, near the source of the Usuri; the two lakes Hurun and Puyur, or Pir, in the basin of the Nonni River, give their name to Hurun-pir, the western district of Tsitsihar; but of the extent and productions of these sheets of water little is known.

The regions lying north and south of Gobi contain many salt lakes, none of them individually comparing with the Aral Sea, but collectively covering a much larger extent, and most of them receiving the waters of the streams which drain their own isolated basins. The peculiarities of these little known parts, especially the depression on each side of the Tien shan, are such as to render them among the most interesting fields for geographical and geological research in the world. The largest one in Turkestan is Lob-nor, stated to be a great marsh overgrown with tall reeds and having a length of 75 miles and width of 15 miles.[1] Bostang-nor, said to connect with this lake, is placed on Chinese maps some 30 miles north of it. North of the Tien shan the lakes are larger and more numerous; the Dzaisang, Kisil-bash and Issik-kul are the most important. All these lakes are salt.

---

[1] Prejevalsky, *From Kulja Across the Tien shan to Lob-nor*, p. 99.

The whole region of Koko-nor is a country of lakes. The Oling and Dzaring are among the sources of the Yellow River; and the *Tsing hai*, or Azure Sea, better known as Koko-nor, gives its name to the province. The Tengkiri-nor in Tibet lies to the north of H'lassa, and is the largest sheet of water within the frontiers of the empire. In its neighborhood are numerous small lakes extending northward into Koko-nor. The Palti or Yamorouk is shaped like a ring, an island in its centre occupying nearly the whole surface. Ulterior Tibet possesses many lakes on both sides of the Gang-dis-ri range; the Yik and Paha, near Gobi, are the largest, being only two of a long row of them south of the Kwănlun range.

The Eighteen Provinces are bounded on the north-east by the colony of Shingking, from which they are separated by the line of a former palisade marking the boundary from the town of Shan-hai kwan to the Hwang ho. Following this stream to its sources in the În shan, the boundary then crosses these mountains and pursues a west and south-west course, through the territories of roving Mongol tribes, until it finds the Yellow River at the settlement of Hokiuh in Shensí. West of this the Great Wall divides the provinces of Shensí and Kansuh from the Mongolian deserts as far as the Kiayü Pass, beyond which lies the desert of Gobi, called *Peh hai* (North Sea) and *Hah hai* (Black Sea). On the east are the Gulf of Pechele and the Yellow Sea or *Hwang hai*, also called *Tung hai* (Eastern Sea) as far south as the Channel of Formosa. This channel and the China Sea lie on the south-east and south, as far as the Gulf of Tongking and the confines of Annam. Kwangsí and Yunnan border on Annam and Siam on their south sides, while Burmah marks the western frontier, but nearly the whole south-west and western frontiers beyond Yunnan and Sz'chuen are possessed by small tribes of uncivilized people, over whom neither the Chinese nor Burmese have much real control. Koko-nor bounds Sz'chuen and Kansuh on their western and south-western sides.

The coast of China, from Hainan to the mouth of the Yangtsz', is bordered with multitudes of islands and rocky islets; from that point northward to Liautung, the shores are

low, and, except in Shantung, the coast is rendered dangerous by shoals.

South of the Pei ho, along to the end of Shantung Promontory, the coast is bolder, increasing in height after passing the Miautau Islands, though neither side of the promontory presents any point of remarkable elevation; Cape Macartney, at the eastern end, is a conspicuous bluff when approaching it from sea. From this cape to the mouth of the Tsientang River, near Chapu, a distance of about 400 miles, the coast is low, especially between the mouths of the Yangtsz' and Yellow rivers, and has but few good harbors. Quicksands in the regions near these rivers and the Bay of Hangchau render the navigation dangerous to native junks. From Kitto Point, near Ningpo, down to Hongkong, the shores assume a bolder aspect, and numerous small bays and coves occur among the islands, affording safe refuge for vessels. The aspect along this part is uninviting in the extreme, consisting principally of a succession of yellowish cliffs and naked headlands, giving little promise of the highly cultivated country beyond them. This bleak appearance is caused by the rains washing the decomposed soil off the surface; the rock being granite in a state of partial and progressive disintegration, the loose soil is easily carried down into the intervals. Another reason for its treeless surface is owing to the practice of annually cutting the coarse grass for fuel, and after the crop is gathered setting the stubble on fire, in order to manure the ground for the coming year; the fire and thinness of the soil together effectually prevent any large growth of trees or shrubbery upon the hills.

The estuary of the Pearl River from the Bocca Tigris down to the Grand Ladrones, a distance of 70 miles, and from Hongkong westerly to the Island of Tungku, about 100 miles, is interspersed with islands. The strait which separates Hainan from the Peninsula of Luichau has been supposed to be the place called by Arabian travellers in the ninth century the Gates of China, but that channel was probably near the Chusan Archipelago. That group of fertile islands is regarded as the broken termination of the continental range of mountains running through Chehkiang.

The Island of Formosa, or Taiwan, connects the islands of Japan and Lewchew with Luçonia. Between Formosa and the coast lie the Pescadores or Panghu Islands, a group much less in extent and number than the Chusan Islands. The Chinese have itineraries of all the places, headlands, islands, etc., along the entire coast, but they do not afford much information respecting the names of positions.[1]

The first objects that invite attention in the general aspect of China Proper are the Great Plain in the north-east, and the three longitudinal basins into which the country is divided by mountain chains running east and west.[2] The three great rivers which drain these basins flow through them very irregularly, but by means of their main trunks and the tributaries, water communication is easily kept up, not only from west to east along the great courses, but also across the country. These natural facilities for inland navigation have been greatly improved by the people, but they still, in most cases, await the introduction of steam to assist them in stemming the rapid currents of some of their rivers, and bringing distant places into more frequent communication.

The whole surface of China may be conveniently divided into the mountainous and hilly country and the Great Plain. The mountainous country comprehends more than half of the whole, lying west of the meridian of 112° or 114° (nearly that of Canton), quite to the borders of Tibet. The hilly portion is that south of the Yangtsz' kiang and east of this meridian, comprising the provinces of Fuhkien, Kiangsí, Kwangtung, and sections of Hunan and Hupeh. The Great Plain lies in the north-east, and forms the richest part of the empire.

This Plain extends in length 700 miles from the Great Wall and Barrier Range north of Peking to the confluence of Poyang Lake with the Yangtsz' in Kiangsí, lat. 30° N. The latter river is considered as its southern boundary as far down

---

[1] *Chinese Repository*, Vol. V., p. 337; Vol. X., pp. 351, 371. Williams' *Chinese Commercial Guide*, fifth edition, second part, 1863.

[2] Rémusat (*Nouveaux Mélanges*, Tome I., p. 9) adds a fourth basin, that of the Sagalien. The latter, however, scarcely deserves the name, having so many interrupting cross-chains.

as Nganking in Nganhwui, whence to the sea it is formed by a line drawn nearly east through Hangchau. The western boundary may be marked by a line drawn from Kingchau in Hupeh (lat. 30° 36′), nearly north to Hwaiking, on the Yellow River, and thence due north to the Great Wall, 50 miles north-west of Peking. The breadth varies. North of lat. 35°, where it partly extends to the Yellow Sea, and partly borders on the western side of Shantung, thence across to the Bear Mountains and Shansí, its measure is between 150 and 250 miles; stating the average at 200 miles, this portion has an area of 70,000 square miles. Between 34° and 35° the Plain enlarges, and in the parallel of the Yellow River has a breadth of some 300 miles from east to west; while further south, along the course of the Yangtsz', it reaches nearly 400 miles inland. Estimating the mean breadth of this portion at 400 miles, there are 140,000 square miles, which, with the northern part, make an area of about 210,000 square miles—a surface seven times as large as that of Lombardy, and about the same area as the plain of Bengal drained by the Ganges. The northern portion in Chihlí up to the edge of the Plateau is mostly a deposit of the yellow loess and alluvial on the river bottoms; that lying near the coast in Kiangsu is low and swampy, covered by lakes and intersected by water-courses. This portion is extremely fertile, and furnishes large quantities of silk, tea, cotton, grain, and tobacco. The most interesting feature of this Plain is the enormous population it supports, which is, according to the census of 1812, not less than 177 millions of human beings, if the whole number of inhabitants contained in the six provinces lying wholly or partly in it be included; making it by far the most densely settled of any part of the world of the same size, and amounting to nearly two-thirds of the whole population of Europe.[1]

The public works of China are probably unequalled in any land or by any people, for the amount of human labor bestowed upon them; the natural aspect of the country has been

---

[1] *Penny Cyclopædia*, Vol. VII., p. 74. McCulloch's *Geographical Dictionary*, Vol. I., p. 596.

materially changed by them, and it has been remarked that the Great Wall is the only artificial structure which would arrest attention in a hasty survey of the surface of the globe. But their usefulness, or the science exhibited in their construction, is far inferior to their extent. The Great Wall, called *Wan-lí Chang Ching* (*i.e.*, Myriad-mile Wall), was built by Tsin Chí-hwangtí, in order to protect his dominions from the incursions of the northern tribes. Some portions of it were already in existence, and he formed the plan of joining and extending them along the whole northern frontier to guard it. It was finished B.C. 204, having been ten years in building, seven of which were done after the Emperor's death. This gigantic work was probably a popular one in the main, and still remains as its own chief evidence of the energy, industry, and perseverance of its builders, as well as their unwisdom and waste. Its construction probably cost less than the usual sums spent by European States for their standing armies. It commences at Shanhai wei or Shanhai kwan (lat. 40°, long. 119° 50′), a coast town of some importance as on the boundary between Chihlí and Shingking, and a place of considerable trade. Lord Jocelyn describes the wall, when observed from the ships, as "scaling the precipices and topping the craggy hills of the country, which have along this coast a most desolate appearance."

It runs along the shore for several miles, and terminates on the beach near a long reef. Its course from this point is west, a little northerly, along the old frontiers of the province of Chihlí, and then in Shansí, till it strikes the Yellow River, in lat. 39½° and long. 111½°. This is the best built part, and contains the most important gates, where garrisons and trading marts are established. Within the province of Chihlí there are two walls, inclosing a good part of the basin of the Sang-kan ho west of Peking; the inner one was built by an emperor of the Ming dynasty. From the point where it strikes the Yellow River, near Pau-teh, it forms the northern boundary of Shensí, till it touches that stream again in lat. 37°, inclosing the country of the Ortous Mongols. Its direction from this point is north-west along the northern frontier of Kansuh to

its termination near Kiayü kwan, through which the road passes leading to Hami.

From near the eastern extremity of the Wall in the province of Chihlí, extending in a north-easterly direction, there was once a wooden stockade or palisade, forming the boundary between Liautung and Kirin, which has been often taken from its representation on maps as a continuation of the Great Wall. It was erected by the Manchus, but has long since become decayed and disused.

The entire length of the Great Wall between its extremities is 22½ degrees of latitude, or 1,255 miles in a straight line; but its turnings and doublings increase it to fully 1,500 miles. It would stretch from Philadelphia to Topeka, or from Portugal to Naples, on nearly the same latitude. The construction of this gigantic work is somewhat adapted to the nature of the country it traverses, and the material was taken or made on the spot where it was used. In the western part of its course, it is in some places merely a mud or gravel wall, and in others earth cased with brick.

The eastern part is generally composed of earth and pebbles faced with large bricks, weighing from 40 to 60 lbs. each, supported on a coping of stone. The whole is about 25 feet thick at the base, and 15 feet at the top, and varying from 15 to 30 feet high; the top is protected with bricks, and defended by a slight parapet, the thinness of which has been taken as proof that cannon were unknown at the time it was erected. There are brick towers at different intervals, some of them more than 40 feet high, but not built upon the Wall. These are independent structures, usually about 40 feet square at the base, diminishing to 30 at the top; at particular spots the towers are of two stories.

The impression left upon the mind of a foreigner, on seeing this monument of human toil and unremunerative outlay, is respect for a people that could in any manner build it. Standing on the peak at *Ku-peh Kau* (Old North Gate), one sees the cloud-capped towers extending away over the declivities in single files both east and west, until dwarfed by miles and miles of skyward perspective as they dwindle into minute piles, yet stand

with solemn stillness where they were stationed twenty centuries ago, as though condemned to wait the march of time till their builders returned. The crumbling dike at their feet may be followed, winding, leaping across gorges, defiles, and steeps, now buried in some chasm, now scaling the cliffs and slopes, in very exuberance of power and wantonness, as it vanishes in a thin, shadowy line, at the horizon. Once seen, the Great Wall of China can never be forgotten.

At present this remarkable structure is simply a geographical boundary, and except at the Gates nothing is done to keep it in repair. Beyond the Yellow River to its western extremity, the Great Wall, according to Gerbillon, is mostly a mound of earth or gravel, about fifteen feet in height, with only occasional towers of brick, or gateways made of stone. At Kalgan portions of it are made of porphyry and other stones piled up in a pyramidal form between the brick towers, difficult to cross but easy enough to pull down. The appearance of this rampart at Ku-peh kau is more imposing; the entire extent of the main and cross walls in sight from one of the towers there is over twenty miles. In one place it runs over a peak 5,225 feet high, where it is so steep as to make one wonder as much at the labor of erecting it on such a cliff as on the folly of supposing it could be of any use there as a defence. The wall is most visited at Nan-kau (South Gate), in the Ku-yung Pass, a remarkable Thermopyla fifteen miles in length, which leads from the Plain at Peking up to the first terrace above it, and at one time was guarded by five additional walls and gates, now all in ruins. From this spot, the wall reaches across Shansí, and was built at a later period.

The other great public work is the Grand Canal, or *Chah ho* (*i.e.*, river of Flood-gates), called also *Yun ho* or 'Transit River,' an enterprise which reflects far more credit upon the monarchs who devised and executed it, than does the Great Wall, and if the time in which it was dug, and the character of the princes who planned it, be considered, few works can be mentioned in the history of any country more admirable and useful. When it was in order, before the inflow of the Yellow River failed, by means of its connection with its feeders,

an uninterrupted water communication across the country from Peking to Canton existed, and goods and passengers passed from the capital to nearly every large town in the basins of the two great rivers. The canal was designed by Kublai to reach from his own capital as far as Hangchau, the former capital of the Sung dynasty, and cannot be better described than in Marco Polo's language: "You must understand that the Emperor has caused a water communication to be made from this city [Kwa-chau] to Cambaluc, in the shape of a wide and deep channel dug between stream and stream, between lake and lake, forming as it were a great river on which large vessels can ply."[1] The northern end is a channel fourteen miles long, from Tung-chau up to Peking, which, passing under the city walls, finishes its course of some 600 miles at the palace wall, close by the British Legation; here it is called *Yu ho*, or 'Imperial River,' but all boats now unlade at the eastern gate. An abridged account of Davis's observations[2] will afford a good idea of its construction and appearance.

"Early on the 23d September, we entered the canal through two stone piers and between very high banks. The mounds of earth in the immediate vicinity were evidently for the purpose of effecting repairs, which, to judge from the vestiges of inundation on either side, could not be infrequent. The canal joins the Yu ho, which we had just quitted, on its eastern bank, as that river flows towards the Pei ho. One of the most striking features of the canal is the comparative clearness of its waters, when contrasted with that of the two rivers on which we had hitherto travelled; a circumstance reasonably attributable to the depositions occasioned by the greater stillness of its contents. The course of the canal at this point was evidently in the bed of a natural river, as might be perceived from its winding course, and the irregularity and inartificial appearance of its banks. The stone abutments and flood-gates are for the purpose of regulating its waters, which at present were in excess and flowing out of it. As we proceeded on the canal, the stone flood-gates or sluices occurred

[1] Yule's *Marco Polo*, Vol. II., p. 136. [2] *Sketches of China*, Vol. I., p. 245.

at the rate of three or four a day, sometimes oftener, according as the inequalities in the surface of the country rendered them necessary. . . . . .

"As we advanced, the canal in some parts became narrower, and the banks had rather more of an artificial appearance than where we first entered it, being occasionally pretty high; but still the winding course led to the inference, that as yet the canal was for the most part only a natural river, modified and regulated by sluices and embankments. The distance between the stone piers in some of the flood-gates was apparently so narrow as only just to admit the passage of our largest boats. The contrivance for arresting the course of the water through them was extremely simple; stout boards, with ropes fastened to each end, were let down edgewise over each other through grooves in the stone piers. A number of soldiers and workmen always attended at the sluices, and the danger to the boats was diminished by coils of rope being hung down at the sides to break the force of blows. The slowness of our progress, which for the last week averaged only twenty miles a day, gave us abundant leisure to observe the country. . . . .

"We now began to make better progress on the canal than we had hitherto done. The stream, though against us, was not strong, except near the sluices, where it was confined. In the afternoon we stopped at Kai-ho chin (*i.e.*, River-opening mart), so called, perhaps, because the canal was commenced near here. On the 28th we arrived at the influx of the Yun ho, where the stream turned in our favor, and flowed to the southward, being the highest point of the canal, and a place of some note. The Yun ho flows into the canal on its eastern side nearly at right angles, and a part of its waters flow north and part south, while a strong facing of stone on the western bank sustains the force of the influx. At this point is the temple of the Dragon King, or genius of the watery element, who is supposed to have the canal in his special keeping. This enterprise of leading in this river seems to have been the work of Sung Lí, who lived under Hungwu, the first emperor of the Ming dynasty, about 1375. In his time, a part of the canal in Shantung became so impassable that the coasting passage

by sea began to be most used. This was the very thing the canal had been intended to prevent; Sung accordingly adopted the plan of an old man named Píying, to concentrate the waters of the Yun ho and neighboring streams, and bring them down upon the canal as they are at present. History states that Sung employed 300,000 men to carry the plan into operation, and that the work was completed in seven months. On both sides of us, nearly level with the canal, were extensive swamps with a shallow covering of water, planted with the Nelumbium; they were occasionally separated by narrow banks, along which the trackers walked, and the width of the canal sometimes did not exceed twenty-five yards. On reaching the part which skirts the Tu-shan Lake, the left bank was entirely submerged, and the canal confounded with the lake. All within sight was swamp, coldness, and desolation—in fact, a vast inland sea, as many of the large boats at a distance were hull down. The swamps on the following day were kept out of sight by some decent villages on the high banks, which from perpetual accumulation assumed in some places the aspect of hills.

"A part of our journey on the first of October lay along a portion of the canal where the banks, particularly to the right, were elaborately and thoroughly faced with stone; a precaution which seemed to imply a greater than ordinary danger from inundations. In fact, the lakes, or rather floods, seemed to extend at present nearly to the feet of the mountains which lay at a distance on our left. We were now approaching that part of China which is exposed to the disastrous overflowings of the Yellow River, a perpetual source of wasteful expenditure to the government, and of peril and calamity to the people; it well deserves the name of China's Sorrow. We observed the repairs of the banks diligently proceeding under the superintendence of the proper officer. For this purpose they use the natural soil in combination with the thick stalks of the gigantic millet."

The canal reaches the Yellow River about 70 miles from its mouth; but before leaving the lakes in the southern part of Shantung, it used to run nearly parallel with that stream for

more than a hundred miles, and between it and the New Salt River during a good part of this distance. It is hard to understand how, by natural causes, so powerful a river, as it is described to be by the historians of both the British embassies less than one hundred years ago, should have become so completely choked up. The difference of level near Kaifung is found to be so very little that the siltage there has been enough to turn the current into the river Wei and elsewhere. When Amherst's embassy passed, the boats struck right across the stream, and gained the opposite bank, about three-fourths of a mile distant, in less than an hour. They drifted about two miles down, and then slowly brought up against the current to the spot where the canal entered. This opening was a sluice nearly a hundred yards across, and through it the waters rushed into the river like a mill-race; the banks were constructed of earth, strengthened with sorghum stalks, and strongly bound with cordage. Sir John Davis remarks, with the instinct of a tradesman, as he commends the perseverance and industry which had overcome these obstacles, that if the science of a Brunel could be allowed to operate on the Yellow River and Grand Canal, "a benefit might be conferred on the Chinese that would more than compensate for all the evil that we have inflicted with our opium and our guns." The boats were dragged through and up the sluice close to the bank by ropes communicating with large windlasses worked on the bank, which safely, though slowly, brought them into still water.

The distance between the Yellow and Yangtsz' rivers is about ninety miles, and the canal here is carried largely upon a raised work of earth, kept together by retaining walls of stone, and not less that twenty feet above the surrounding country in some parts. This sheet of water is about two hundred feet wide, and its current nearly three miles an hour. South of the Hwang ho several large towns stand near the levees, below their level, whose safety wholly depends upon the care taken of the banks of the canal. Hwai-ngan and Pauying lie thus under and near them, in such a position as to cause an involuntary shudder at the thought of the destruction which would take place if they should give way. The level descends from these towns to

the Yangtsz', and at Yangchau the canal is much below the houses on its sides. It also connects with every stream or lake whose waters can be led into it. There are two or three inlets into the Yangtsz' where the canal reaches the northern bank, but Chinkiang, on the southern shore, is regarded as the principal defence and post of its crossing. The canal leaves the river east of that city, proceeds south-east to Suchau, and thence southerly on the eastern side of lake Tai, with which it communicates, to Hangchau in Chehkiang. This portion is by far the most interesting and picturesque of the whole line, owing to its rich and populous cities, the fertility and high cultivation of the banks, and the lively aspect imparted by the multitude of boats. Though Kublai has had the credit of this useful work, it existed in parts of its course long before his day. The reach between the two great rivers was opened in the Han dynasty, and repaired by the wise founder of the Sui dynasty (A.D. 600). The princes of the Tang dynasty kept it open, and when the Sung emperors lived at Hangchau they made the extension up to Chinkiang the great highway which it is to this day. The work from Peking to the Yellow River was opened by the Mongols about 1289, in which they merely joined the rivers and lakes to each other as they now exist. The Ming and Tsing emperors have done all they could to keep it open throughout, and lately an attempt has been made to reopen the passage from Hungtsih Lake north into the old bed, so that boats can reach Tientsin from Kwachau. Its entire length is about 650 miles, or not quite twice that of the Erie Canal, but it varies in its breadth and depth more than any important canal either of America or Europe.

As a work of art, compared with canals now existing in western countries, the Transit River does not rank high; but even at this day there is no work of the kind in Asia which can compare with it, and there was none in the world equal to it when first put in full operation. It passes through alluvial soil in every part of its course, and the chief labor was expended in constructing embankments, and not in digging a deep channel. The junction of the Yun ho, about lat. 36° N., was probably taken as the summit level. From this point northward the

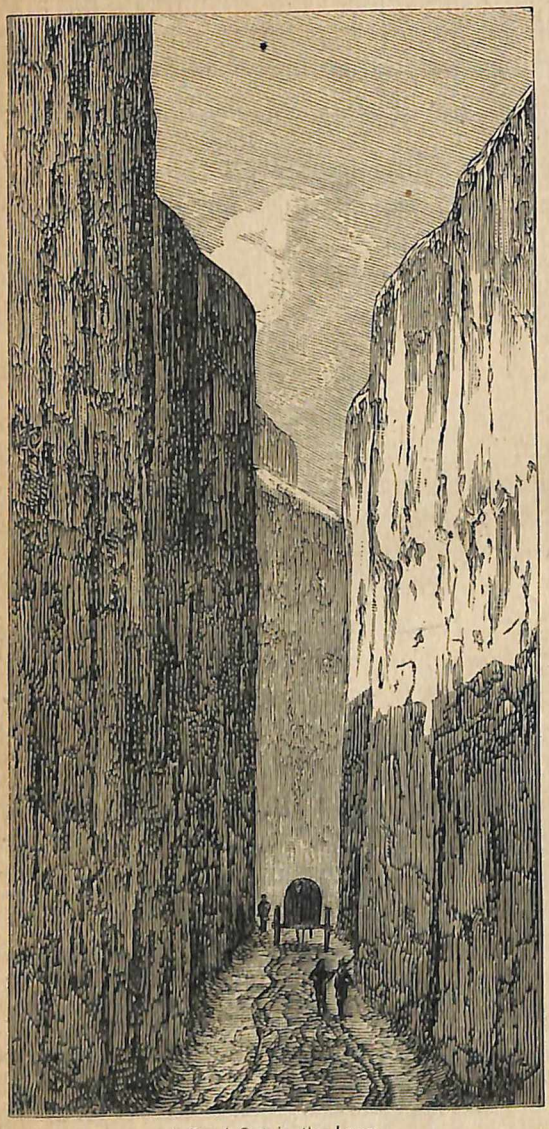
trench was dug through to Lintsing to join the Yu ho, and embankments thrown up from the same place southward to the Yellow River, the whole being a line of two hundred miles. In some places the bed is cut down thirty, forty, and even seventy feet, but it encountered no material obstacle. The sluices which keep the necessary level are of rude construction, and thick planks, sliding in grooves hewn in stone buttresses, form the only locks. Still, the objects intended are all fully gained, and the simplicity of the means certainly does not derogate from the merit and execution of the plan.[1]

There are some other inferior canals in the empire. Kienlung constructed a waste-weir for carrying off the surplus waters of the Yellow River of about a hundred miles in length, by cutting a canal from Ifung hien in Honan, to one of the principal affluents of lake Hungtsih. It also answered as a drain for the marshy land in that part, and has probably recently served to convey the floods from the main stream into the lake. In the vicinity of Canton and Suchau are many channels cut through the plains, which serve both for irrigation and navigation, but they are not worthy the name of canals. Similar conveniences are more or less frequently met with in all parts of the provinces, notably those on the Plain and low coast-lands.

The public roads, in a country so well provided with navigable streams, are of minor consequence, but these media of travel are not neglected. "I have travelled near 600 leagues by land in China," observes De Guignes, "and have found many good roads, most of them wide and planted with trees. They are not usually paved, and consequently in rainy weather are either channelled by the water or covered with mud, and in dry weather so dusty that travellers are obliged to wear spectacles to protect their eyes. In Kwangtung transportation is performed almost wholly by water, the only roads being across the lines of navigation. The pass across the Mei ling is paved or filled up with stones; at Kih-ngan, in Kiangsí, are paved roads in good condition, but beyond the Yangtsz', in Nganhwui, they were

[1] Klaproth, *Mémoires*, Tome III., p. 312 *sqq.* De Guignes' *Voyages à Peking*, Tome II., p. 195. Davis's *Sketches*, Vol. I., *passim*.

almost impracticable, but became better as we proceeded northward, and in many places had trees on both sides. Beyond the Hwang ho they were broader, and we saw crowds of travellers, carts, mules, and horses. In Shantung and Chihlí they were generally broad and shady, and very dusty. This is, no doubt, disagreeable, but we went smoothly over these places, while in the villages and towns we were miserably jolted on the pavements. I hope, for the sake of those who may come after me, that the Chinese will not pave their roads before they improve their carriages. Some of the thoroughfares leading to Peking are paved with thick slabs of stone. One feature of the roads through the northern provinces which attracts attention is the great number that lie below the level of the country. It is caused by the wind sweeping along them, and carrying over



A Road-Cut in the Loess.

the fields the dust made and raised by the carts. As soon as the pools left by the rains dry enough to let the carts pass, the earth is reduced to powder; as the winds sweep through the passage and clear it out, the process in a few years cuts a defile through the loam often fifteen feet deep, which impedes travel by its narrow gauge, hindering the carts as they meet. The banks are protected by revetment walls or turf, if necessary. Those near Hangchau, and the great road leading from Chehkiang into Kiangsí, are all in good condition. Generally speaking, however, as is the case with most things in China, the roads are not well repaired, and large holes are frequently allowed to remain unfilled in the path, to the great danger of those who travel by night." [1]

Mountain passes have been cut for facilitating the transit of goods and people over the high ranges in many parts of the empire. The great road leading from Peking south-west through Shansí and Shensí, and thence to Sz'chuen, is carried across the Peh ling and the valley of the river Hwai by a mountain road, "which, for the difficulties it presents and the art and labor with which they have been overcome, does not appear to be inferior to the road over the Simplon." [2] At one place on this route, called Lí-nai, a passage has been cut through the rock, and steps hewn on both sides of the mountain from its base to the summit. The passage across the peak being only wide enough for one sedan, the guards are perched in little houses placed on poles over the pass. This road was in ancient times the path to the metropolis, and these immense excavations were made from time to time by different monarchs. The pass over the Mei ling, at Nan-ngan, is a work of later date, and so are most of the other roads across this range in Fuhkien and Kwangtung.

The general aspect of the country is perhaps as much modi-

---

[1] *Voyages à Peking*, Vol. II., p. 214. Compare the letter of a Jesuit missionary (*Annales de la Foi*, Tome VII., p. 377), who describes houses of rest on the wayside. These singular road-gullies of the loess region have been very thoroughly examined by Baron von Richthofen, from whose work the cut above is taken.

[2] *Penny Cyclopædia*, Vol. XXVII., p. 656.

fied by labor of man in China as in England, but the appearance of a landscape in the two kingdoms is unlike. Whenever water is available, streams are led upon the rice fields, and this kind of cultivation allows few or no trees to grow in the plats. Such fields are divided by raised banks, which serve for pathways across the marshy enclosure, and assist in confining the water when let in upon the growing crop. The bounds of other fields are denoted by stones or other landmarks, and the entire absence of walls, fences, or hedgerows, makes a cultivated plain appear like a vast garden.

The greatest sameness exists in all the cities. A wall encloses all towns above a *sz'* or township, and the suburbs are not unfrequently larger than their enceinte. The streets in large towns south of the Hwang ho are paved, and the sewers run under the cross slabs. What filth is not in them is generally in the street, as these drains easily become choked. The roadways are not usually over ten feet wide, but the low houses on each side make them appear less like alleys than would be the case in western cities. Villages have a pleasant appearance at a distance, usually embowered among trees, between which the whitewashed houses look prettily; but on entering them one is disappointed at their irregularity, dirtiness, and generally decayed look. The gardens and best houses are mostly walled in from sight, while the precincts of temples are the resort of idlers, beggars, and children, with a proportion of pigs and dogs.

Elegance or ornament, orderly arrangement and grandeur of design, cleanliness, or comfort, as these terms are applied in Europe, are almost unknown in Chinese houses, cities, or gardens. Commanding or agreeable situations are chosen for temples and monasteries, which are not only the abode of priests but serve for inns, theatres, and other purposes. The terrace cultivation sometimes renders the acclivities of hills beautiful in the highest degree, but it does not often impart a distinguishing feature to the landscape. A lofty solitary pagoda, an extensive temple shaded by trees in the opening of a vale, a commemorative *pai-lau*, or boats moving in every direction through narrow creeks or on broad streams, are some of the peculiar lin-

eaments of Chinese scenery. No imposing mansions with beautiful grounds are found on the skirts of a town, for the people huddle together in hamlets and villages for mutual aid and security. No tapering spires pointing out the rural church, nor towers, pillars, domes, or steeples in the cities, indicating buildings of public utility, rise upon the low level of dun-tiled roofs. No meadows or pastures, containing herds and flocks, are visible from the hill-tops in China; nor are coaches or railroad cars observed hurrying across its landscapes. Steamers have just begun to course through some of its rivers, and disturb, by their whistles and wheels, the drowsy silence of past ages and the slow progress of unwieldy junks—the other changes have yet to come.

The condition and characteristics of the various families of man inhabiting this great empire, render its study far more interesting than anything relating to its physical geography or public works. The Chinese forms the leading family, but the Miaotsz', the Li-mu, the Kakyens, and other aborigines in the southern provinces, the Manchus, the Mongols, and various Tartar tribes, the Tibetans, and certain wild races in Kirin and Formosa, must not be overlooked. The sons of Han are indeed a remarkable race, whether regard be had to their antiquity, their numbers, their government, or their literature, and on these accounts deserve the study and respect of every intelligent student of mankind; while their unwearied industry, their general peaceableness and good humor, and their attainments in domestic order and mechanical arts, commend them to the notice of every one who sees in these points of character an earnest of their future position amid the great family of civilized nations when once they shall have attained the same.

The physical traits of the Chinese may be described as being between the light and agile Hindu, and the muscular, fleshy European. Their form is well built and symmetrical; their color is a brunette or sickly white, rather approaching to a yellowish than to a florid tint, but this yellow hue has been much exaggerated; in the south they are swarthy but not black, never becoming as dark even as the Portuguese, whose fifth or sixth ancestors dwelt near the Tagus. The shades of complexion differ much according to the latitude and degree of exposure to

the weather, especially in the females. The hair of the head is lank, black, coarse, and glossy; beard always black, thin, and deficient; scanty or no whiskers; and very little hair on the body. Eyes invariably black, and apparently oblique, owing to the slight degree in which the inner angles of the eyelids open, the internal canthi being more acute than in western races, and not allowing the whole iris to be seen; this peculiarity in the eye distinguishes the eastern races of Asia from all other families of man. There is a marked difference between the features of the mixed race living south of the Mei ling, and the inhabitants of the Great Plain and in Shansí or further west; the latter are the finer appearing. The hair and eyes being always black, a European with blue eyes and light hair appears strange to them; one reason given by the people of Canton for calling foreigners *fan kwei*, or 'foreign devils,' is, that they have sunken blue eyes, and red hair like demons.

The cheek-bones are high, and the outline of the face remarkably round. The nose is rather small, much depressed, nearly even with the face at the root, and wide at the extremity; there is, however, considerable difference in this respect, but no aquiline noses are seen. Lips thicker than among Europeans, but not at all approaching those of the negro. The hands are small, and the lower limbs better proportioned than among any other Asiatics. The height of those living north of the Yangtsz' is about the same as that of Europeans. A thousand men taken as they come in the streets of Canton, will hardly equal in stature and weight the same number in Rome or New Orleans, while they would, perhaps, exceed these, if gathered in Peking; their muscular powers, however, would probably be less in either Chinese city than in those of Europe or America.

In size, the women are smaller than European females; and in the eyes of those accustomed to the European style of beauty, the Chinese women possess little; the broad upper face, low nose, and linear eyes, being quite the contrary of handsome. Nevertheless, the Chinese face is not destitute of beauty, and when animated with good humor and an expressive eye, and lighted by the glow of youth and health, the features lose much of their repulsiveness. Nor do they fade so soon and

look as ugly and withered when old as some travellers say, but are in respect to bearing children and keeping their vigor, more like Europeans than the Hindus or Persians.

The mountainous regions in Yunnan, Kwangsí, and Kwei-chau, give lodgement to many clans of the Miaotsz' or "children of the soil," as the words may be rendered. It is singular that any of these people should have maintained their independence so long, when so large a portion of them have partially submitted to Chinese rule. Those who will not are called *sǎng Miaotsz'*, *i.e.*, wild or 'unsubdued,' while the others are termed *shuh* or 'subdued.' They present so many physical points of difference as to lead one to infer that they are a more ancient race than the Chinese around them, and the aborigines of Southern China. They are rather smaller in size and stature, have shorter necks, and their features are somewhat more angular. They are divided into many tribes, and have been described by Chinese travellers, who have illustrated their habits by paintings and sketches, from which a good idea can be obtained of their condition. Dr. Bridgman has translated such an account, written by a Chinese native traveller, in which he sketches the manners of eighty-two clans, especially those customs relating to worship and marriage, showing how little they have learned from their rulers or improved from the savage state. An examination of their languages shows that those of the Miaotsz' proper have strong affinities with the Siamese and Annamese, and those known as *Lolo* exhibit a decided likeness to the Burmese. The former of these are mentioned in Chinese history during 4,000 years; the latter about A.D. 250, when a Shan nation came under Chinese influence in Yunnan, and was the object of a warlike expedition. The same race still remain on the Upper Irrawadi and in Assam as Shans and Khamti, and in the basins of the Meinam and Mei-lung, all of them akin to the Tibetans and Burmese. They form together an interesting relic of the ancient peoples of the land, and further inquiries will doubtless develop something of their history and origin.[1]

[1] *Chinese Repository*, Vol. XIV., p. 105. *Shanghai Journal*, No. III., 1859. *Journal of Indian Archipelago*, 1852. *Missionary Recorder*, Vol. III., pp. 33, 62, 149, etc. T. T. Cooper, *Travels of a Pioneer of Commerce*, passim.

An aboriginal race—the *Li-mu*—exists in the centre of Hainan, an offset from the Miaotsz', judging by the little that is known of their language. The natives of Formosa seem to have more affinity with their neighbors in Luzon and southward than with the Chinese.

The Mongol and Manchu races have been considered as springing from the same stock, but during centuries of separation under different circumstances they have altered much. The Mongols are essentially a nomadic race, while the Manchus are an agricultural or a hunting people, according to the part of their country they inhabit. The Manchus are of a lighter complexion and somewhat larger than the Chinese, have the same conformation of the eyelids, but rather more beard, while their countenances indicate greater intellectual capacity. They seem to partake of both the Mongol and Chinese character, possessing more determination and largeness of plan than the latter, with much of the rudeness and haughtiness of the former. They have fair, if not florid, complexions, straight noses, and, in a few cases, brown hair and heavy beards. They are more allied to the Chinese, and when they ruled the northern provinces as the Kin dynasty, amalgamated with them. They may be regarded as the most improvable race in Central Asia, if not on the continent; and the skill with which they have governed the Chinese empire, and adopted a civilization higher than their own, gives promise of still further advances when they become familiar with the civilization of Christian lands.

Under the term Mongols or Moguls a great number of tribes occupying the steppes of Central Asia are comprised. They extend from the borders of the Khirgís steppe and Kokand eastward to the Sialkoi Mountains, and it is particularly to this race that the name *Tartars* or *Tatars* is applicable. No such word is now known among the people, except as an ignominious epithet, by the Chinese, who usually write it with two characters—*tah-tsz'*—meaning 'trodden-down people.' Klaproth confines the appellation of *Tartars* to the Mongols, Kalmucks, Kalkas, Eleuths, and Buriats, while the Kirghís, Usbecks, Cossacks, and Turks are of Kurdish and *Turkoman* origin.

The Mongol tribes generally are a stout, squat, swarthy, ill-

favored race of men, having high and broad shoulders, short, broad noses, pointed and prominent chins, long teeth distant from each other, eyes black, elliptical, and unsteady, thick, short necks, extremities bony and nervous, muscular thighs, but short legs, with a stature nearly or quite equal to the European. They have a written language, but their literature is limited and mostly religious. The same language is spoken by all the tribes, with slight variations and only a small admixture of foreign words. Most of the accounts of their origin, their wars, and their habits, were written by foreigners living or travelling among them; but they themselves, as McCulloch remarks, know as little of these things as rats or marmots do of their descent. Yet it is not so easy to find the typical Mongol among the medley of nationalities in their towns. A crowd in a town like Yarkand exhibits all the varieties of the human race. The gaunt, almost beardless Manchu, with sunken eyes, high cheek-bones, and projecting jowl, contrasts with the smooth face, pinky yellow, oblique eye, flat cheeks, and rounded jowl of the Chinese. The bearded, sallow Toork, the angular, rosy Kirghis, the coarse, hard Dungani, and thick-lipped, square-faced Eleuth, all show poorly with the tall, handsome Cashmerian, the swarthy Badakshi, and robust, intelligent Uzbek. The fate of the vast swarms of this race which have descended from the table-land of Central Asia and overrun, in different ages, the plains of India, China, Syria, Egypt, and Eastern Europe, and the rise and fall of the gigantic empire they themselves erected under Genghis in the eleventh and twelfth centuries, are among the most remarkable episodes in the world's history. They have always maintained the same character in their native wilds, their conquests have been exterminations rather than subjugations, their history a record of continual quarrels between clans.

The last of the five races is the Tibetan, who partake of the physical characteristics of the Mongols and Hindus. They are short, squat, and broad-shouldered in body, with angular faces, wide, high cheek-bones, small black eyes, and scant beard. They are mild in disposition, have a stronger religious feeling than the Chinese, and have never left their own highlands

either for emigration or conquest. Their civilization is fully equal to that of the Siamese and Burmese, and life and property are more secure with them than among their turbulent neighbors in Butan, Lahore, or Cabul.

It will be seen from this short survey that a full account of the geography, government, manners, literature, and civilization of so large a part of the world and its inhabitants requires the combined labors of many observers, all of them well acquainted with the languages and institutions of the people whom they describe. No one will look, therefore, for more than a brief outline of these subjects in the present work, minute enough, however, to enable readers to form a fair opinion of the people. It is the *industry* of the Chinese which has given them their high place among the nations of the earth. Not only has the indigenous vegetation been superseded wherever culture would remunerate toil, but lofty hills have been tilled and terraced almost to their tops, cities have been built upon them, and extensive ranges of wall erected along their summits. They practise all the industrial arts whose objects are to feed, clothe, educate or adorn mankind, and maintain the largest population ever united under one system of rule. Ten centuries ago they were the most civilized nation on earth, and the incredulity manifested in Europe, five hundred years ago, at the recitals of Marco Polo regarding their condition, is the counterpart of the sentiments now expressed by the Chinese when they hear of the power and grandeur of western nations.

Isolated by natural boundaries from other peoples, their civilization, developed under peculiar influences, must be compared to, rather than judged of, by European. A people from whom some of the most distinguishing inventions of modern Europe came (such as the compass, porcelain, gunpowder, and printing), and were known and practised many centuries earlier; who probably amount to more than three hundred millions, united in one system of manners, letters, and polity; whose cities and capitals rival in numbers the greatest metropoles of any age; who have not only covered the earth, but the waters, with towns and streets—such a nation must occupy a conspicuous place in the history of mankind, and the study of their char-

acter and condition commend itself to every well-wisher of his race.

It has been too much the custom of writers to overlook the influence of the Bible upon modern civilization; but when a comparison is to be drawn between European and Asiatic civilization, this element forces itself upon the attention as the main cause of the superiority of the former. It is not the civilization of luxury or of letters, of arts or of priestcraft; it is not the spirit of war, the passion for money, nor its exhibitions in trade and the application of machinery, that render a nation permanently great and prosperous. "Christianity is the summary of all civilization," says Chenevix; "it contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the region of civilization. It has flourished in Europe, while it has decayed in Asia, and the most civilized nations are the most purely Christian." Christianity is essentially the religion of the people, and when it is covered over with forms and contracted into a priesthood, its vitality goes out; this is one reason why it has declined in Asia. The attainments of the Chinese in the arts of life are perhaps as great as they can be without this spring of action, without any other motives to industry, obedience, and morality, than the commands or demands of the present life.

A survey of the world and its various races in successive ages leads one to infer that God has some plan of national character, and that one nation exhibits the development of one trait, while another race gives prominence to another, and subordinates the first. Thus the Egyptian people were eminently a priestly race, devoted to science and occult lore; the Greeks developed the imaginative powers, excelling in the fine arts; the Romans were warlike, and the embodiment of force and law; the Babylonians and Persians magnificent, like the head of gold in Daniel's vision; the Arabs predacious, volatile, and imaginative; the Turks stolid, bigoted, and impassible; the Hindus are contemplative, religious, and metaphysical; the Chinese industrious, peaceful, literary, athe-

istic, and self-contained.[1] The same religion, and constant intercommunication among European nations, has assimilated them more than these other races ever could have become; but every one knows the national peculiarities of the Spaniards, Italians, French, English, etc., and how they are maintained, notwithstanding the motives to imitation and coalescence. The comparison of national character and civilization, with the view of ascertaining such a plan, is a subject worthy the profound study of any scholar, and one which would offer new views of the human race. The Chinese would be found to have attained, it is believed, a higher position in general security of life and property, and in the arts of domestic life and comfort among the mass, and a greater degree of general literary intelligence, than any other heathen or Mohammedan nation that ever existed—or indeed than some now calling themselves Christian, as Abyssinia. They have, however, probably done all they can do, reached as high a point as they can without the Gospel; and its introduction, with its attendant influences, will erelong change their political and social system. The rise and progress of this revolution among so mighty a mass of human beings will form one of the most interesting parts of the history of the world during the nineteenth century, and solve the problem whether it be possible to elevate a race without the intermediate steps of disorganization and reconstruction.

[1] For observations on the Chinese as compared with other nations, see Schlegel's *Philosophy of History*, p. 118, Bohn's edition.

CHAPTER II.

GEOGRAPHICAL DESCRIPTION OF THE EASTERN PROVINCES.

The provinces of China Proper are politically subdivided in a scientific manner, but in the regions beyond them, these divisions are considerably modified. Manchuria is regarded as belonging to the reigning family, somewhat as Hanover once pertained to the kings of England, and its scanty population is ruled by a simple military organization, the higher officials being appointed by his majesty himself. The khans of the Mongols in Mongolia and Ílí, the Mohammedan begs in Turkestan, and the lamas in Tibet, are assisted in their rule by Chinese residents and generals who direct and uphold the government.

The geography of foreign countries has not been studied by the Chinese; and so few educated men have travelled even into the islands of the Indian Archipelago, or the kingdoms of Siam, Corea, or Burmah, that the people have had no opportunity to become acquainted with the countries lying on their borders, much less with those in remoter parts, whose names, even, they hardly know. A few native works exist on foreign geography, among which four may be here noticed. "1. *Researches in the East and West*, 6 vols. 8vo. It was written about two centuries ago; the first volume contains some rude charts intended to show the situation and form of foreign countries. 2. *Notices of the Seas*, 1 vol. Its author, Yang Ping-nan, obtained his information from a townsman, who, being wrecked at sea, was picked up by a foreign ship, and travelled abroad for fourteen years; on his return to China he became blind, and was engaged as an interpreter in Macao. 3. *Notices of Things heard and seen in Foreign Countries*, 2 vols. 12mo; written about a century ago, containing among other things a chart of the whole

Chinese coast. 4. *The Memoranda of Foreign Tribes*, 4 vols. 8vo, published in the reign of Kienlung."[1] A more methodical work is that of Lí Tsing-lai, called '*Plates Illustrative of the Heavens*,' being an astronomical and geographical work, much of whose contents were obtained from Europeans residing in the country. But even if the Chinese had better treatises on these subjects, the information contained in them would be of little use until it was taught in their schools. The high officers in the government begin now to see the importance of a better acquaintance with general geography. Commissioner Lin, in 1841, published a partial translation of Murray's *Cyclopædia of Geography*, in 20 volumes; Gov. Seu Ki-yu, in 1850, issued a compend of geographical notices with maps, and many others, more accurate and extensive, are now extant.

However scarce their geographical works upon foreign countries may be, those delineating the topography of their own are hardly equalled in number and minuteness in any language: every district and town of importance in the empire, as well as every department and province, has a local geography of its own. It may be said that the topographical and statistical works form, after the ethical, the most valuable portion of Chinese literature. It would not be difficult to collect a library of 10,000 volumes of such treatises alone; the topography of the city of Suchau, and of the province of Chehkiang, are each in 40 vols., while the *Kwangtung Tung Chí*, an 'Historical and Statistical Account of Kwangtung,' is in 182 volumes. None of these works, however, would bear to be translated entire, such is the amount of legendary and unimportant matter contained in them; but they contain many data not to be overlooked by one who undertakes to write a geography of China.

The *Climate* of the Eighteen Provinces has been represented in meteorological tables sufficiently well to ascertain its general salubrity. Pestilences do not frequently visit the land, nor, as in Southern India, is it deluged with rain during one monsoon, and parched with drought during the other. The average temperature of the whole empire is lower than that of any other

[1] Bridgman's *Chinese Chrestomathy*, p. 420. Macao, 1841.

country on the same latitude, and the coast is subject to the same extremes as that of the Atlantic States in America. The isothermal line of 70° F. as the average for the year, which passes south of Canton, runs by Cairo and New Orleans, eight degrees north of it; the line of 60° F. average passes from Shanghai to Marseilles, Raleigh, St. Louis, and north of San Francisco; and the line of 50° F. average goes near Peking, thence on to Vienna, Dublin, Philadelphia, and Puget's Sound, in lat. 52°. These various lines show that while Shanghai and Peking have temperatures similar to Raleigh and Philadelphia, nearly on their own parallels, Canton is the coldest place on the globe in its latitude, and the only place within the tropics where snow falls near the sea-shore. One result of this projection of the temperate zone into the tropical is seen in the greater vigor and size of the people of the three southern provinces over any races on the same parallel elsewhere; and the productions are not so strictly tropical. The isothermal lines for the year, as given above, are not so irregular as those for winter. The line of 60° F. runs by the south of Formosa and Hongkong, to Cairo and St. Augustine, a range of nine degrees; but the winter line of 40° F. passes from Shanghai to Constantinople, Milan, Dublin, and Raleigh, ending at Puget's Sound, a range of twenty degrees. A third line of 32° for winter passes through Shantung to N. Tibet and the Black Sea, Norway, New York, and Sitka—a range of twenty-five degrees.

Peking (lat. 39° 55′ N.) exhibits a fair average of the climate in that part of the Plain. The extremes range from 104° to zero F., but the mean annual temperature is 52.3° F., or more than 9° lower than Naples; the mean winter range is 12° below freezing, or about 18° lower than that of Paris (lat. 48° 50′), and 15° lower than Copenhagen. The rainfall seldom reaches sixteen inches in a year, most of it coming in July and August; the little snow that descends remains only two or three days on the ground, and is blown away rather than melted; no one associates white with winter, but snow is earnestly prayed for as a purifier of the air against diphtheria and fevers. The winds from the Plateau cause the barometer and thermometer to fall,

but the sky is clear. In the spring, as the heat increases, the winds raise the dust and sand over the country; some of these sand-storms extend even to Shanghai, carrying millions of tons of soil from its original place. The dryness of the region has apparently increased during the last century, and constant droughts destroy the trees, which by their absence increase the desiccation now going on. Frost closes the rivers for three months, and ice is cheap. After the second crops fully start in August, the autumns become mild, and till the 10th of December are calm and genial.[1]

The climate of the Plain is generally good, but near the rivers and marshy grounds along the Grand Canal, agues and bowel complaints prevail. A resident speaks of the temperature of Nanking and the region around it: "This vast Plain being only a marsh half drained, the moisture is excessive, giving rise to many strange diseases, all of them serious, and not unfrequently mortal. The climate affects the natives from other provinces, and Europeans. I have not known one of the latter who was not sick for six months or a year after his arrival. Every one who comes here must prepare himself for a tertian or quotidian. For myself, after suffering two months from a malignant fever, I had ten attacks of a malady the Chinese here call the *sand*, from the skin being covered with little blackish pimples, resembling grains of dust. It is prompt and violent in its progress, and corrupts the blood so rapidly that in a few minutes it stagnates and coagulates in the veins. The best remedy the people have is to cicatrize the least fleshy parts of the body with a copper cash. The first attack I experienced rendered all my limbs insensible in two minutes, and I expected to die before I could receive extreme unction. After recovering a little, great lassitude succeeded."[2] The monsoons form an important element in the seaside climate as far north as latitude 31°. The dry and wet seasons correspond to the north-east and south-west monsoons, assuaging the heats of summer by their cooling showers, and making the winters

[1] Compare an article in the *China Review* for September–October, 1881, by H. Fritsche: *The Amount of Rain and Snow in Peking.*

[2] *Annales de la Foi*, Tome XVI., p. 293.

bracing and healthy. Above the Formosa Channel they are less regular in the summer than in winter.

The inhabitants of Shanghai suffer from rapid changes in the autumn and spring months, and pulmonary and rheumatic complaints are common. The maximum of heat is 100° F., and the minimum 24°, but ice is not common, nor does snow remain long on the ground. The average temperature of the summer is from 80° to 93° by day, and from 60° to 75° by night; the thermometer in winter ranges from 45° to 60° by day, and from 36° to 45° by night.

Owing in some degree to the hills, the extremes are rather greater at Ningpo than Shanghai. The thermometer ranges from 24° to 107° during the twelvemonth, and changes of 20° in the course of two hours are not unusual, rendering it the most unhealthy station along the coast. There is a hot and cold season of three months each at this place. The cold is very piercing when the north-east winds set in, and fires are needed, but natives content themselves with additional clothing. The large brick beds (*kang*) common in Chihlí are not often seen. Ice forms in pools, and is gathered to preserve fish. Snow frequently falls, but does not remain long. Occasionally it covers the hills in Chehkiang for several weeks to the depth of six inches. Fuhchau and Canton lie at the base of hills, within a hundred miles of the sea-coast, and their climates exhibit greater extremes than Amoy and Hongkong. Frost and ice are common every winter at each of the former, and fires are therefore pleasant in the house. The extremes at Fuhchau are from 38° to 95°, with an average of 56° during December and 82° for August. Along this whole coast the most refreshing monsoon makes the summers very agreeable. The climate of Amoy is delightful, but its insular position renders a residence somewhat less agreeable than on the main. Here the thermometer ranges from 40° to 96° during the year, without the rapid changes of Ningpo. The heat continues longer, though assuaged by breezes from the sea.

Meteorology at Canton and its vicinity has been carefully studied; on the whole, its climate, and especially that of Macao, may be considered more salubrious than in most other

places situated between the tropics. The thermometer at Canton in July and August stands on an average at 80° to 88°, and in January and February at 50° to 60°. The highest recorded observation in 1831 was 94°, in July; and the lowest, 29° in January. Ice sometimes forms in shallow vessels a line or two in thickness, but no use is made of it. A fall of snow nearly two inches deep occurred there in February, 1835, which remained on the ground three hours. Having never seen any before, the citizens hardly knew what was its proper name, some calling it *falling cotton*, and every one endeavoring to preserve a little for a febrifuge. Another similar fall occurred in the winter of 1861. Fogs are common during February and March, and the heat sometimes renders them very disagreeable, it being necessary to keep up a little fire to dry the house. Most of the rain falls in May and June, but there is nothing like the rainy season at Calcutta and Manilla in July, August, and September. The regular monsoon comes from the south-west, with frequent showers to allay the heat. In the succeeding months, northerly winds commence, but from October to January the temperature is agreeable, the sky clear, and the air invigorating. Few large cities are more healthy than Canton; no epidemics nor malaria prevail, notwithstanding the fact that much of the town is built upon piles.

The climate of Macao and Hongkong has not so great a range as Canton, from their proximity to the sea. Few cities in Asia are more salutiferous than Macao, though it has been remarked that few of the natives there attain a great age. The maximum is 90°, with an average summer heat of 84°. The minimum is 50°, and average winter weather 68°, with almost uninterrupted sunshine. Fogs are not often seen here, but on the river they prevail, being frequent at Whampoa. North-easterly gales are common in the spring and autumn, and have a noticeable periodicity of three days. The vegetation does not change its general aspect during the winter, the trees cease to grow, and the grass becomes brownish; but the stimulus of the warm moisture in March soon makes a sensible difference in the appearance of the landscape, and bright green leaves rapidly replace the old. The reputed insalubrity of Hongkong, in early days, was owing

to other causes than climate, and when it became a well-built and well-drained town, its unwholesomeness disappeared. The rain-fall is greater than in Macao, owing to the attraction of the high peaks. During the rainy weather the walls of houses become damp, and if newly plastered, drip with moisture.

The Chinese consider the provinces of Kwangtung, Kwangsí, and Yunnan to be the most unhealthy of the eighteen, and for this reason employ them as places of banishment for criminals from the north-eastern districts. The central portions of the country are on some accounts the most bracing, not so liable to sudden changes as the coast, nor so cold as the western and northern districts. Sz'chuen and Kweichau are cooler than Fuhkien and Chehkiang, owing to the mountains in and upon their borders.

The marked contrast between the Chinese and American coasts in regard to rain is doubtless owing, in a great degree, to the outlying islands from Formosa to Sagalien on the former, whose high mountains arrest the clouds in their progress inland. The *Kuro-siwo*, being outside of them, allows a far greater mass of cold water between it and the shore on the Chinese, than is the case on the Atlantic coast, and renders it the colder of the two by nearly eight degrees of latitude, if isothermal lines alone are regarded. This mass of cold water, having less evaporation, deprives the maritime provinces of rain in diminishing supply as one goes north along the skirts of the Plain, until the Chang-peh shan are reached. The rains which fall in the western provinces and the slopes of the Bayan kara Mountains, coming up from the Indian Ocean during the south-west monsoon, fall in decreasing quantities as the clouds are driven north-east across the basins of the Yangtsz' and Yellow rivers. In the western part of Kansuh the humidity covers the mountains with more vegetation than further east, toward the ocean. Snow falls as late as June, and frosts occur in every month of the year. The enormous elevation of the western side of China near Tibet, the absence of an expanse of water like the great lakes, and the bareness of the mountains north of the Mei ling, account for much of this difference between the United States and China; but more extended data are needed for accurate deductions.

The fall of rain at Canton is 70 inches annually, which is the mean of sixteen years' observation. Ninety inches was registered during one of these years. Nearly one-half of the whole falls during May, June, and September. The average at Shanghai for four years was 36 inches. No observations are recorded for the valley of the Yangtsz'. Near the edge of the Plateau the rainfall averages 16 inches in the province of Chihlí, and rather more in Shansí and Shantung, where moisture is attracted by the mountains. More than three-fourths of the rain falls during the ten weeks ending August 31st. Snow seldom remains on the level over a fortnight.

The increased temperature on the southern coast during the months of June and July operates, with other causes, to produce violent storms along the seaboard, called *tyfoons*, a word derived from the Chinese *ta-fung*, or 'great wind.' These destructive tornadoes occur from Hainan to Chusan, between July and October, gradually progressing northward as the season advances, and diminishing in fury in the higher latitudes. They annually occasion great losses to the native and foreign shipping in Chinese waters, more than half the sailing ships lost on that coast having suffered in them. Happily, their fury is oftenest spent at sea, but when they occur inland, the loss of life is fearful. In August, 1862, and September 21, 1874, the deaths reported in two such storms near Canton, Hongkong, and their vicinity, were upward of 30,000 each. In the latter instance the American steamer Alaska, of 3,500 tons, was lifted from her anchorage and quietly put down in five feet of water near the shore, from whence she was safely floated some months afterward.

Tyfoons exhaust their force within a narrow track, which, in such cases as have been registered, lies in no uniform direction, other than from south to north, at a greater or less angle, along the coast. The principal phenomena indicating their approach are the direction of the wind, which commences to blow in soft zephyrs from the north, without, however, assuaging the heat or disturbing the stifling calm, and the falling barometer. The glass usually begins to fall several hours before the storm commences, and the rarefaction of the air is further shown by the

heavy swell rolling in upon the beach, though the sea remains unruffled. The wind increases as it veers to the north-east, and from that point to south-east blows with the greatest force in fitful gusts. The rain falls heaviest toward the close of the gale, when the glass begins to rise. The barometer not unfrequently falls below 28 *in.* Capt. Krusenstern in 1804 records his surprise at seeing the mercury sink out of sight.

The Chinese have erected temples in Hainan to the Tyfoon Mother, a goddess whom they supplicate for protection against these hurricanes. They say "that a few days before a tyfoon comes on, a slight noise is heard at intervals, whirling round and then stopping, sometimes impetuous and sometimes slow. This is a 'tyfoon brewing.' Then fiery clouds collect in thick masses; the thunder sounds deep and heavy. Rainbows appear, now forming an unbroken curve and again separating, and the ends of the bow dip into the sea. The sea sends back a bellowing sound, and boils with angry surges; the loose rocks dash against each other, and detached sea-weed covers the water; there is a thick, murky atmosphere; the water-fowl fly about affrighted; the trees and leaves bend to the south—the tyfoon has commenced. When to it is superadded a violent rain and a frightful surf, the force of the tempest is let loose, and away fly the houses up to the hills, and the ships and boats are removed to the dry land; horses and cattle are turned heels over head, trees are torn up by the roots, and the sea boils up twenty or thirty feet, inundating the fields and destroying vegetation. This is called *tieh kü*, or an *iron whirlwind*."[1] Those remarkable gusts which annually occur in the Atlantic States, called *tornadoes*, defined as local storms affecting a thread of surface a few miles long, are unknown in China. The healthy climate of China has had much to do with the civilization of its inhabitants. No similar area in the world exceeds it for general salubrity.

The Chinese are the only people who have, by means of a

[1] *Chinese Repository*, Vol. VIII., p. 230; Vol. IV., p. 197. See also Fritsche's paper in *Journal of N. C. Branch Royal Asiatic Society*, No. XII., 1878, pp. 127–335; also Appendix II. in No. X., containing observations taken at Zi-ka-wei.

term added to the name of a place, endeavored to designate its relative rank. Three of the words used for this purpose, viz., *fu*, *chau*, and *hien*, have been translated as 'first,' 'second,' and 'third' rank; but this gradation is not quite correct, for the terms do not apply to the city or town alone, but to the portions of country of which it is the capital. The nature of these and other terms, and the divisions intended by them, are thus explained:

"The Eighteen Provinces are divided into *fu*, *ting*, *chau*, and *hien*. A *fu* is a large portion or department of a province, under the general control of one civil officer immediately subordinate to the heads of the provincial government. A *ting* is a division of a province smaller than a *fu*, and either like it governed by an officer immediately subject to the heads of the provincial government, or else forming a subordinate part of a *fu*. In the former case it is called *chih-li*, *i.e.* under the 'direct rule' of the provincial government; in the latter case it is simply called *ting*. A *chau* is a division similar to a *ting*, and like it either independent of any other division, or forming part of a *fu*. The difference between the two consists in the government of a *ting* resembling that of a *fu* more nearly than that of a *chau* does: that of the *chau* is less expensive. The *ting* and *chau* of the class to which the term *chih-li* is attached, may be denominated in common with the *fu*, *departments* or *prefectures*; and the term *chih-li* may be rendered by the word *independent*. The subordinate *ting* and *chau* may both be called *districts*. A *hien*, which is also a *district*, is a small division or subordinate part of a department, whether of a *fu*, or of an independent *chau* or *ting*.

"Each *fu*, *ting*, *chau*, and *hien*, possesses at least one walled town, the seat of its government, which bears the same name as the department or district to which it pertains. Thus Hiangshan is the chief town of the district Hiangshan hien; and Shauking, that of the department Shauking fu. By European writers, the chief towns of the *fu* or departments have been called cities of the first order; those of the *chau*, cities of the second order; and those of the *hien*, cities of the third order. The division called *ting*, being rarely met with, has been left out of the arrangement—an arrangement not recognized in China. It must be observed that the chief town of a *fu* is always also the chief town of a *hien* district; and sometimes, when of considerable size and importance, it and the country around are divided into two *hien* districts, both of which have the seat of their government within the same walls: but this is not the case with the *ting* and *chau* departments. A district is not always subdivided; instances may occur of a whole district possessing but one important town. But as there are often large and even walled towns not included in the number of chief or of district towns, consequently not the seat of a regular *chau* or *hien* magistracy, a subdivision of a district is therefore frequently rendered necessary; and for the better government of such towns and the towns surrounding them, magistrates are appointed to them, secondary to the magistrates of the departments or the districts in which they are

comprised. Thus Fuhshan is a very large commercial town or mart called a *chin*, situated in the district of Nanhai, of the department of Kwangchau, about twelve miles distant from Canton. The chief officer of the department has therefore an assistant residing there, and the town is partly under his government and partly under that of the Nanhai magistrate, within whose district it is included, but who resides at Canton. There are several of these *chin* in the provinces, as Kingteh in Kiangsí, Siangtan in Hunan, etc.; they are not inclosed by walls. Macao affords another instance: being a place of some importance, both from its size and as the residence of foreigners, an assistant to the Hiangshan hien magistrate is placed over it, and it is also under the control of an assistant to the chief magistrate of the *fu*. Of these assistant magistrates, there are two ranks secondary to the chief magistrate of a *fu*, two secondary to the magistrate of a *chau*, and two also secondary to the magistrate of a *hien*. The places under the rule of these assistant magistrates are called by various names, most frequently *chin* and *so*, and sometimes also *chai* and *wei*. These names do not appear to have reference to any particular form of municipal government existing in them; but the *chai* and the *wei* are often military posts; and sometimes a place is, with respect to its civil government, the chief city of a *fu*, while with respect to its military position it is called *wei*. There are other towns of still smaller importance; these are under the government of inferior magistrates who are called *siun kien:* a division of country under such a magistrate is called a *sz'*, which is best represented by the term township or *commune*. The town of Whampoa and country around it form one such division, called Kiautang sz', belonging to the district of Pwanyu, in the department of Kwangchau.

"In the mountainous districts of Kwangsí, Yunnan, Kweichau, and Sz'-chuen, and in some other places, there are districts called *tu sz'*. Among these, the same distinctions of *fu*, *chau*, and *hien* exist, together with the minor division *sz'*. The magistrates of these departments and districts are hereditary in their succession, being the only hereditary local officers acknowledged by the supreme government.

"There is a larger division than any of the above, but as it does not prevail universally, it was not mentioned in the first instance. It is called *tau*, a *course* or *circuit*, and comprises two or more departments of a province, whether *fu*, or independent *ting* or *chau*. These circuits are subject to the government of officers called *tau-tai* or intendants of circuit, who often combine with political and judicial powers a military authority and various duties relating to the territory or to the revenue." [1]

The eighteen provinces received their present boundaries and divisions in the reign of Kienlung; and the little advance which has been made abroad in the geography of China is shown by the fact, that although these divisions were established a hundred years ago, the old demarkations, existing at

[1] *Chinese Repository*, Vol. IV., p. 54.

the time of the survey in 1710, are still found in many modern European geographies and maps. The following table shows their present divisions and government. The three columns under the head of *Departments* contain the *fu*, *chihlí ting*, and *chihlí chau*, all of which are properly prefectures; the three columns under the head of *Districts* contain the *ting*, *chau*, and *hien*.

The province of CHIHLÍ is the most important of the whole. On foreign maps it is sometimes written Pechele (*i.e.*, North Chihlí), a name formerly given it in order to distinguish it from Kiangnan, or *Nan-chihlí*, in which the seat of government was once located. This name is descriptive, rather than technical, and means 'Direct rule,' denoting that from this province the supreme power which governs the empire proceeds; any province, in which the Emperor and court should be fixed, would therefore be termed *Chihlí*, and its chief city *King*, 'capital,' or *King-tu* or *King-sz'*, 'court of the capital.' The surface of this province lying south of the Great Wall is level, excepting a few ridges of hills in the west and north, while the eastern parts, and those south to the Gulf, are among the flattest portions of the Great Plain.

It is bounded on the north-east by Liautung, where for a short distance the Great Wall is the frontier line; on the east by the Gulf of Pechele; on the south-east and south by Shantung; on the south-west by Honan; on the west by Shansí; and north by Inner Mongolia, where the river Liau forms the boundary. The extensive region beyond the Wall, occupied mostly by the Tsakhar Mongols, is now included within the jurisdiction, and placed under the administration of officers residing at one of the garrisoned gates of the Great Wall; the area of this part is about half that of the whole province. The chief department in the province, that of Shuntien, being both large and important, as containing the metropolis, is divided into four *lu* or circuits, each under the rule of a sub-prefect, who is subordinate to the prefect living at Peking.

Peking[1] (*i.e.*, Northern Capital) is situated upon a sandy

[1] This word should not be written Pekin; it is pronounced *Pei-ching* by the citizens, and by most of the people north of the Great River.

PROVINCES.	AREA IN ENGLISH SQ. MLS.	DEPARTMENTS.			DISTRICTS.			CAPITAL.	GOVERNMENT.
		Fu.	Ting.	Chau.	Ting.	Chau.	Hien.		
NORTHERN PROVINCES.									
Chihli	58,949	11	..	6	3	17	124	Pauting fu.	Ruled by a governor-general or *tsungtuh*.
Shantung	65,104	10	..	2	..	9	96	Tsínan fu.	Each separately ruled by a lieutenant-governor or *fuyuen*.
Shansí	55,268	9	..	10	3	6	85	Taiyuen fu.	
Honan	65,104	9	..	4	..	6	97	Kaifung fu.	
EASTERN PROVINCES.									
Kiangsu	92,961	8	1	3	2	3	62	Kiangning fu.	Each under a lieutenant-governor, subordinate to one governor-general, called *Liang Kiang tsungtuh*.
Nganhwui		8	..	5	..	4	50	Nganking fu.	
Kiangsi	72,176	13	..	1	2	1	75	Nanchang fu.	
Chehkiang	39,150	11	..	..	1	1	76	Hangchau fu.	Each under a lieutenant-governor, subordinate to a governor-general, called *Min Chch tsungtuh*.
Fuhkien	53,480	10	..	2	3	..	62	Fuhchau fu.	
CENTRAL PROVINCES.									
Hupeh	144,770	10	..	1	..	7	60	Wuchang fu.	Each under a lieutenant-governor, subordinate to a governor-general, called *Liang Hu tsungtuh*.
Hunan		9	3	4	..	3	64	Changsha fu.	
SOUTHERN PROVINCES.									
Kwangtung	79,456	9	2	4	3	7	79	Kwangchau fu, or Canton.	Two lieutenant-governors, subordinate to a governor-general, called *Liang Kwang tsungtuh*.
Kwangsi	78,250	11	..	1	3	16	47	Kweilin fu.	
Yunnan	107,969	14	3	4	5	27	39	Yunnan fu.	Two lieutenant-governors, subordinate to a governor-general, called *Yun Kwei tsungtuh*.
Kweichau	64,554	12	3	1	5	13	34	Kweiyang fu.	
WESTERN PROVINCES.									
Shensi	154,008	7	..	5	5	5	73	Síngan fu.	Under a governor-general, called *Shen Kan tsungtuh*, and one lieutenant-governor over Shensi.
Kansuh		9	..	6	7	7	51	Lanchau fu.	
Sz'chuen	166,800	12	6	8	9	11	111	Chingtu fu.	Ruled by a governor-general.

plain, about twelve miles south-west of the Pei ho, and more than a hundred miles west-north-west of its mouth, in lat. 39° 54′ 36″ N., and long. 116° 27′ E., or nearly on the parallel of Samarkand, Naples, and Philadelphia. It is a city worthy of note on many accounts. Its ancient history as the capital of the *Yen Kwoh* (the 'Land of Swallows') during the feudal times, and its later position as the metropolis of the empire for many centuries, give it historical importance; while its imperial buildings, its broad avenues with their imposing gates and towers, its regular arrangement, extent, populousness, and diversity of costume and equipage, combine to render it to a traveller the most interesting and unique city in Asia. It is now ruinous and poor, but the remains of its former grandeur under Kienlung's prosperous reign indicate the justness of the comparisons made by the Catholic writers with western cities one hundred and eighty years ago. The entire circuit of the walls and suburbs is reckoned by Hyacinthe at twenty-five miles, and its area at twenty-seven square miles, but more accurate measurements of the walls alone give forty-one *li*, or 14.25 miles (or 23.55 kilometres) for the Manchu city, including the cross-wall, and twenty-eight *li*, or ten miles, for the Chinese city on its south; not counting the cross-wall, the circuit measures almost twenty-one miles. The suburbs near the thirteen outer gates altogether form a small proportion to the whole; the area within them is nearly twenty-six square miles. Those residents who have had the best opportunities estimate the entire population at a million or somewhat less; no census returns are available to prove this figure, nor can it be stated what is the proportion of Manchus, Mongols, and Chinese, except that the latter outnumber all others. Du Halde reckoned it to be about three millions, and Klaproth one million three hundred thousand; and each was probably true at some period, for the number has diminished with the poverty of the Government.

Peking is regarded by the Chinese as one of their ancient cities, but it was not made the capital of the whole empire until Kublai established his court at this spot in 1264. The Ming emperors who succeeded the Mongols held their court

THE AN-TING GATE, WALL OF PEKING.

at Nanking until Yungloh transferred the seat of government to Peking in 1411, where it has since remained. Under the Mongols, the city was called *Khan-baligh* (*i.e.*, city of the Khan), changed into Cambalu in the accounts of those times; on Chinese maps it is usually called *King-sz'*.

Peking has, during its history, existed under many different names; after each disaster her walls have been changed and her houses rebuilt, so that to-day she stands, like the capitals of the ancient Roman and Byzantine empires, upon the débris of centuries of buildings. The most important renovations have been those by the Liao dynasty, in 937 A.D., who entirely rebuilt the city, and by the Kin rulers in 1151.

It was at first surrounded by a single wall pierced by nine gates, whence it is sometimes called the City of Nine Gates. The southern suburbs were inclosed by Kiatsing in 1543, and the city now consists of two portions, the northern or inner city (*Nui ching*), containing about fifteen square miles, where are the palace, government buildings, and barracks for troops; and the southern or Outer city (*Wai ching*), where the Chinese live. The wall of the Manchu city averages fifty feet high, forty wide at top, and about sixty at bottom, most of the slope being on the inner face. That around the Outer city is no more than thirty in height, twenty-five thick at bottom, and about fifteen at top. The terre-plein throughout is paved with bricks weighing sixty pounds each; a crenellated parapet runs around the entire town, intended only for archers or musketeers, as no port-holes for cannon exist. It is undoubtedly the finest wall surrounding any city now extant. Near the gates, of which there are sixteen in all, the walls are faced with stone, but in other places with these large bricks, laid in a concrete of lime and clay, which in process of time becomes almost as durable as stone. The intermediate space between facings is filled up with the earth taken from the ditch which surrounds the city. Square buttresses occur at intervals of sixty yards on the outer face, each projecting fifty feet, and every sixth one being twice the size of the others; their tops furnish room for the troops posted there to resist side attacks. Each gate is sur-

mounted with a brick tower of many stories, over a hundred feet high, built in galleries with port-holes, and giving a very imposing appearance to the city as one approaches it from the wide plain. The gates of the Manchu city have a double entrance formed by joining their supporting bastions with a circular wall in which are side entrances, thus making an enceinte of several acres, in which the yellow-tiled temple to the tutelary God of War is conspicuous. The arches of all the gates are built solidly of granite; the massive doors are closed and barred every night soon after dark.

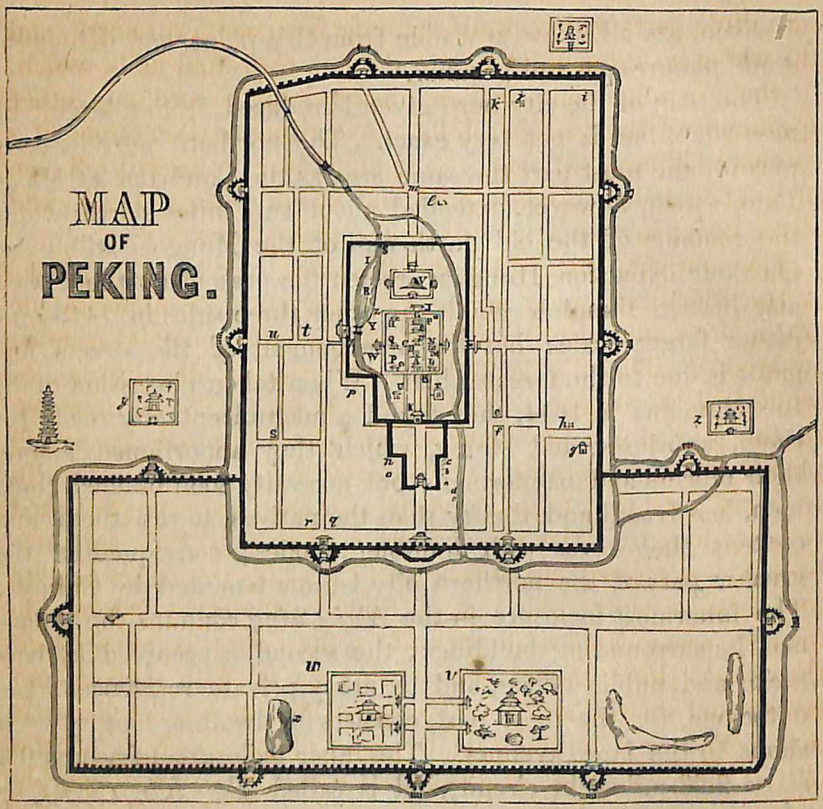
At the sides of the gates, and also between them, are esplanades for mounting to the top; this is shut to the common people, and the guards are not allowed to bring their women upon the wall, which would be deemed an affront to Kwantí. The moat around the city is fed from the Tunghwui River, which also supplies all the other canals leading across or through the city. The approach to Peking from Tung chau is by an elevated stone road, but nothing of the buildings inside the walls is seen; and were it not for the lofty towers over the gates, it would more resemble an encampment inclosed by a massive wall than a large metropolis. No spires or towers of churches, no pillars or monuments, no domes or minarets, nor even many dwellings of superior elevation, break the dull uniformity of this or any Chinese city. In Peking, the different colored yellow or green tiles on official buildings,[1] mixed with the brown roofs of common houses, impart a variety to the scene, but the chief objects to relieve the monotony are the large clumps of trees, and the flag-staffs in pairs near the temples. The view from the walls impresses one with the grand ideas of the founders of the city; and the palaces in the Forbidden City, towering above everything else, worthily exhibit their notions of what was befitting the sovereigns of the Middle Kingdom. The Bell and Clock Towers, the Prospect Hill, the dagobas, pagodas, and gate towers, and lastly the Temple of

[1] "You would think them all made of, or at least covered with, pure gold enamelled in azure and green, so that the spectacle is at once majestic and charming" Magaillans, *Nouvelle Description de la Chine*, p. 353.

Heaven, are all likewise visible from this point, and render the scene picturesque and peculiar.[1]

The plan of the city here given is reduced from a large Chinese map, but is not very exact. The northern portion occupies for the most part the same area as the Cambaluc of Marco Polo, which, however, extended about two miles north, where the remains of the old north wall of the Mongols still exist. On their expulsion Hungwu erected the present northern wall, and his son Yungloh rebuilt the other three sides in 1419 on a rather larger scale; but the arrangement of the streets and gates is due to the Great Khan. When taken possession of by the Manchus in 1644, they found a magnificent city ready for them, uninjured and strong, which they apportioned among their officers and bannermen; but necessity soon obliged these men, less frugal and thrifty than the natives, to sell them, and content themselves with humbler abodes; consequently, the greater part of the northern city is now tenanted by Chinese. The innermost inclosure in the *Nui Ching* contains the palace and its surrounding buildings; the second is occupied by barracks and public offices, and by many private residences; the outer one, for the most part, consists of dwelling-houses, with shops in the large avenues. The inner inclosure measures 6.3 *li*, or 2.23 miles, in circuit, and is called *Tsz' Kin Ching*, or 'Carnation Prohibited City;' the wall is less solid and high than the city wall; it is covered with bright yellow tiles, guarded by numerous stations of bannermen and gendarmerie, and surrounded by a deep, wide moat. Two gates, the *Tung-hwa* and *Si-hwa*, on the east and west, afford access to the interior of this habitation of the Emperor, as well as the space and rooms appertaining, which furnish lodgment to the guard defending the approach to the Dragon's Throne; a tower at each corner, and one over each gateway, also give accommodation to other troops. The interior of this inclosure is divided

[1] See also *L'Univers Pittoresque, Chine Moderne*, par MM. Pauthier et Bazin, Paris, 1853, for a good map of Peking, with careful descriptions. Yule's *Marco Polo*, passim. De Guigues, *Voyages*, Tome I. Williamson, *Journeys in North China*, Vol. II. Dr. Rennie, *Peking and the Pekingese*. *Tour du Monde* for 1864, Tome II.



REFERENCES.

A. The Meridian Gate.
B. Gate of Extensive Peace.
C. Hall of Perfect Peace.
D. Hall of Secure Peace.
E. Palace of Heaven—the Emperor's.
F. Palace of Earth's Repose—the Empress'.
G. Gate to Earth's Repose, leads to a Garden.
H. Ching-hwang miao.
I. Temple of Great Happiness.
J. Northern gate of Forbidden City.
K. Nui Koh, or Privy Council Chamber, lies within the wall.
K. Gate of Heavenly Rest.
L. Hall of Intense Mental Exercises.
M. Library, or Hall of Literary Abyss.
N. Imperial Ancestral Hall.
O. Hall of National Portraits.
P. Printing Office.
Q. Court of Controllers of Imperial Clan.
R. Marble Isle; a marble bridge leads to it.
S. Five Dragon Pavilion.
T. Great Ancestral Temple.
U. Altar to the Gods of Land and Grain.
V. Artificial Mountain. The Russian school lies just north of the Eastern gate near N.
W. A summer-house.
X. Military Examination Hall.
Y. Plantain Garden, or Conservatory.
Z. A Pavilion.

a. Medical College.
b. Astronomical Board.
c. Five of the Six Boards. The Hanlin Yuen lies just above them.
d. House of the Russian Mission.
e. Colonial Office.
f. Temple for Imperial worship.
g. Imperial Observatory, partly on the wall.
h. Hall of Literary Examination.
i. Russian Church of the Assumption.
j. Temple of Eternal Peace of the lamas.
k. Kwoh Tsz' Kien, a Manchu College.
l. Temple of the God of the North Star.
m. High Watch-tower and Police Office.
n. Board of Punishments.
o. Censorate.
p. Mohammedan Mosque.
q. Portuguese Church.
r. Elephant's Inclosure.
s. Principal Ching-hwang miau.
t. Temple of Deceased Emperors of all ages.
u. Obelisk covering a scab of Buddha.
v. Altar to Heaven.—Altar to Earth is on the north of the city.
w. Altar to Agriculture.
x. Black Dragon Pool, and Temple of God of Rain.
y. Altar to the Moon.
z. Altar to the Sun.

into three parts by two walls running from south to north, and the whole is occupied by a suite of court-yards and halls, which, in their arrangement and architecture, far exceed any other specimens of the kind in China. According to the notions of a common Chinese, all here is gold and silver; "he will tell you of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes."

The southern gate, called the *Wu Măn*, or 'Meridian Gate,' is the fourth in going north from the entrance opposite the *Tsien Măn*, and this distance of nearly half a mile is occupied by troops. The *Wu Măn* leads into the middle division, in which are the imperial buildings; it is especially appropriated to the Emperor, and whenever he passes through it, a bell placed in the tower above is struck; when his troops return in triumph, a drum is beaten, and the prisoners are here presented to him; here, too, the presents he confers on vassals and ambassadors are pompously bestowed. Passing through this gate into a large court, over a small creek spanned by five marble bridges, ornamented with sculptures, the visitor is led through the *Tai-ho Măn* into a second court paved with marble, and terminated on the sides by gates, porticos, and pillared corridors. The next building, at the head of this court, called the *Tai-ho tien*, or 'Hall of Highest Peace,' is a superb marble structure, one hundred and ten feet high, standing on a terrace that raises it twenty feet above the ground; five flights of stairs, decorated with balustrades and sculptures, lead up to it, and five doors open through it into the next court-yard. It is a great hall of seventy-two pillars, measuring about two hundred feet by ninety broad, with a throne in the midst. Here the Emperor holds his levees on New Year's Day, his birthdays, and other state occasions; a cortége of about fifty household courtiers stand near him, while those of noble and inferior dignity and rank stand in the court below in regular grades, and, when called upon, fall prostrate as they all make the fixed obeisances. It was in this hall that Titsingh and Van Braam were banqueted by Kienlung, January 20, 1795, of which interesting ceremony the Dutch embassador gives an account, and since which event no European has entered the building. The

three *Tien* in this inclosure are the audience halls, and the side buildings contain stores and treasures under the charge of the Household Board, with minor bureaus.

Beyond it are two halls; the first, the *Chung-ho tien*, or 'Hall of Central Peace,' having a circular roof, that rests on columns arranged nearly four-square. Here the Emperor comes to examine the written prayers provided to be offered at the state worship. The second is the *Pao-ho tien*, or 'Hall of Secure Peace,' elevated on a high marble terrace, and containing nine rows of pillars. The highest degrees for literary merit are here conferred triennially by the Emperor upon one hundred and fifty or more scholars; here, also, he banquets his foreign guests and other distinguished persons the day before New Year's Day. After ascending a stairway, and passing the *Kien Tsing Măn*, the visitor reaches the *Kien Tsing Kung*, or 'Palace of Heavenly Purity,' into which no one can enter without special license. In it is the council-chamber, where the Emperor usually sits at morning audience up to eight o'clock, to transact business with his ministers, and see those appointed to office. The building is the most important as it is described to be the loftiest and most magnificent of all the palaces. In the court before it is a small tower of gilt copper, adorned with a great number of figures, and on each side are large incense vases, the uses of which are no doubt religious. It was in this palace that Kanghí celebrated a singular and unique festival, in 1722, for all the men in the empire over sixty years of age, that being the sixtieth year of his reign. His grandson Kienlung, in 1785, in the fiftieth year of his reign, repeated the ceremony, on which occasion the number of guests was about three thousand.[1] Beyond it stands the 'Palace of Earth's Repose,' where 'Heaven's consort' rules her miniature court in the imperial harem; there are numerous buildings of lesser size in this part of the inclosure, and adjoining the northern wall of the Forbidden City is the imperial Flower Garden, designed for the use of its inmates. The gardens are adorned with elegant pavilions, temples, and

[1] *Chinese Repository*, Vol. IX., p. 259.

groves, and interspersed with canals, fountains, pools, and flower-beds. Two groves rising from the bosoms of small lakes, and another crowning the summit of an artificial mountain, add to the beauty of the scene, and afford the inmates of the palace an agreeable variety.

In the eastern division of the Prohibited City are the offices of the Cabinet, where its members hold their sessions, and the treasury of the palace. North of it lies the 'Hall of Intense Thought,' where sacrifices are presented to Confucius and other sages. Not far from this hall stands the *Wăn-yuen koh*, or the Library, the catalogue of whose contents is published from time to time, forming an admirable synopsis of Chinese literature. At the northern end of the eastern division are numerous palaces and buildings occupied by princes of the blood, and those connected with them; and in this quarter is placed the *Fung Sien tien*, a small temple where the Emperor comes to 'bless his ancestors.' Here the Emperor and his family perform their devotions before the tablets of their departed progenitors; whenever he leaves or returns to his palace, the first day of a season, and on other occasions, the monarch goes through his devotions in this hall.

The western division contains a great variety of edifices devoted to public and private purposes, among which may be mentioned the hall of distinguished sovereigns, statesmen, and literati, the printing-office, the Court of Controllers for the regulation of the receipts and disbursements of the court, and the *Ching-hwang Miao*, or 'Guardian Temple' of the city. The number of people residing within the Prohibited City cannot be stated, but probably is not large; most of them are Manchus.

The second inclosure, which surrounds the imperial palaces, is called *Hwang Ching*, or 'Imperial City,' and is an oblong rectangle about six miles in circuit, encompassed by a wall twenty feet high, and having a gate in each face. From the southern gate, called the *Tien-an Măn*, or 'Heavenly Rest,' a broad avenue leads up to the *Kin Ching;* and before it, outside of the wall, is an extensive space walled in, and having one entrance on the south, called the gate of Great Purity, which

no one is allowed to enter except on foot, unless by special permission. On the right of the avenue within the wall is a gateway leading to the *Tai Miao*, or 'Great Temple' of the imperial ancestors, a large collection of buildings inclosed by a wall 3,000 feet in circuit. It is the most honored of religious structures next to the Temple of Heaven, and contains tablets to princes and meritorious officers. Here offerings are presented before the tablets of deceased emperors and empresses, and worship performed at the end of the year by the members of the imperial family and clan to their departed forefathers. Across the avenue from this temple is a gateway leading to the *Shié-Tsih tan*, or altar of the gods of Land and Grain. These were originally *Kau-lung*, a Minister of Works, B.C. 2500, and *Hau-tsih*, a remote ancestor of Chau Kung; here the Emperor sacrifices in spring and autumn. This altar consists of two stories, each five feet high, the upper one being fifty-eight feet square; no other altar of the kind is found in the empire, and it would be tantamount to high treason to erect one and worship upon it. The north, east, south, and west altar are respectively black, green, red, and white, and the top yellow; the ceremonies connected with the worship held here are among the most ancient practised among the Chinese.

On the north of the palace, separated by a moat, and surrounded by a wall more than a mile in circuit, is the *King Shan*, or 'Prospect Hill,' an artificial mound, nearly one hundred and fifty feet high, and having five summits, crowned with as many temples; many of these show the neglect in which public edifices soon fall. Trees of various kinds border its base, and line the paths leading to the tops. Its height allows the spectator to overlook the whole city, while, too, it is itself a conspicuous object from every direction. The earth and stone in it were taken from the ditches and pools dug in and around the city, and near its base are many tanks of picturesque shape and appearance; so that altogether it forms a great ornament to the city. Another name for it is *Mei Shan*, or 'Coal Hill,' from a tradition that a quantity of coal was placed there, as a supply in case of siege. The western part of this inclosure is chiefly occupied by the *Si Yuen*, or 'Western Park,' in and around

which are found some of the most beautiful objects and spots in the metropolis. An artificial lake, more than a mile long, and averaging a furlong in breadth, occupies the centre; it is supplied from the Western Hills, and its waters are adorned with the splendid lotus. A marble bridge of nine arches crosses it, and its banks are shaded by groves of trees, under which are well-paved walks. On its south-eastern side is a large summer-house, consisting of several edifices partly in or over the water, and inclosing a number of gardens and walks, in and around which are artificial hills of rock-work beautifully alternating or supporting groves of trees and parterres of flowers.

On the western side is the hall for examining military candidates, where his majesty in person sees them exhibit their prowess in equestrian archery. At the north end of the lake is a bridge leading to an islet, which presents the aspect of a hill of gentle ascent covered with groves, temples, and summer-houses, and surmounted with a tower, from which an extensive view can be enjoyed. On the north of the bridge is a hill on an island called *Kiung-hwa tan*, capped by a white dagoba. Near by is an altar forty feet in circuit, and four feet high, inclosed by a wall, and a temple dedicated to Yuenfí, the reputed discoverer of the silk-worm, where the Empress annually offers sacrifices to her; in the vicinity a plantation of mulberry trees and a cocoonery are maintained. Near the temple of 'Great Happiness,' not far distant from the preceding, on the northern borders of the lake, is a gilded copper statue of *Maitreya*, or the coming Buddha, sixty feet high, with a hundred arms; the temple is one of the greatest ornaments of the Park. Across the lake on its western bank, and entered through the first gate on the south side of the street, is the *Tsz'-kwang Koh*, where foreign ministers are received by the Emperor; the inclosure is kept with great care, and numerous halls and temples are seen amidst groves of firs. The object kept in view in the arrangement of these gardens and grounds has been to make them an epitome of nature, and then furnish every part with commodious buildings. But however elegant the palaces and grounds may have appeared when new, it is to be feared that his majesty has no higher ideas of cleanliness

and order than his subjects, and that the various public and private edifices and gardens in these two inclosures are despoiled of half their beauty by dirt and neglect. The number of the palaces in them both is estimated to be over two hundred, "each of which," says Attinet, in vague terms, "is sufficiently large to accommodate the greatest of European noblemen, with all his retinue."

Along the avenue leading south from the Imperial City to the division wall, are found the principal government offices. Five of the Six Boards have their bureaus on the east side, the Board of Punishments with its subordinate departments being situated with its courts on the west side; immediately south of this is the Censorate. The office attached to the Board of Rites, for the preparation of the Calendar, commonly called the Astronomical Board, stands directly east of this; and the Medical College has its hall not far off. The *Hanlin Yuen*, or National Academy, and the *Li-fan Yuen*, or Colonial Office, are also near the south-eastern corner of the Imperial City. Opposite to the Colonial Office is the *Tang Tsz'*, where the remote ancestors of the reigning family are worshipped by his majesty together with the princes of his family; when they come in procession to this temple in their state dresses, the Emperor, as high-priest of the family, performs the highest religious ceremony before his deified ancestors, viz., three kneelings and nine knockings. After he has completed his devotions, the attendant grandees go through the same ceremonies. The temple itself is pleasantly situated in the midst of a grove of fir and other trees, and the large inclosure around it is prettily laid out.

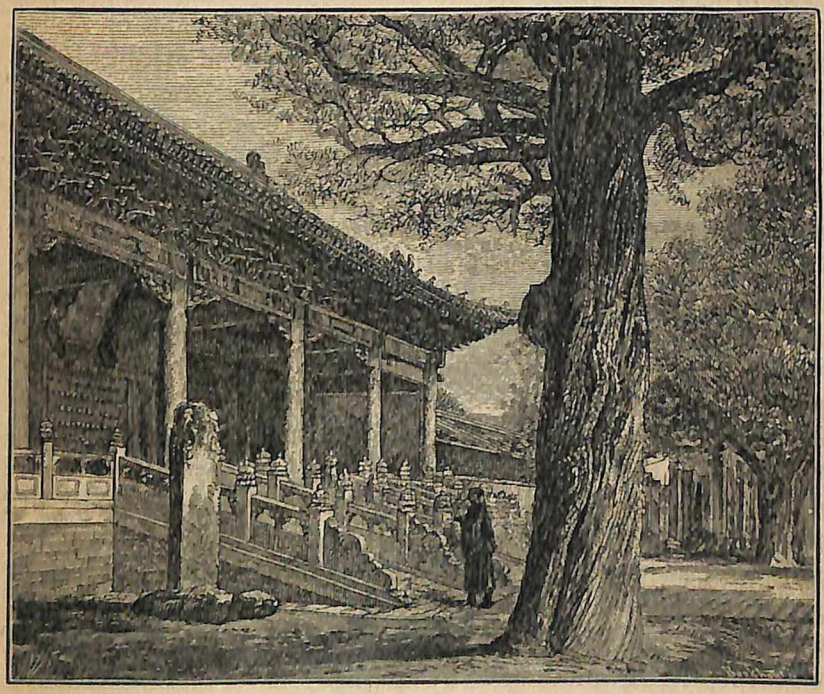
In the south-eastern part of the city, built partly upon the wall, is the Observatory, which was placed under the superintendence of the Romish missionaries by Kanghí, but is now confided to the care of Chinese astronomers. The instruments are arranged on a terrace higher than the city wall, and are beautiful pieces of bronze art, though now antiquated and useless for practical observations. Nearly opposite to the Observatory stands the Hall for Literary Examinations, where the candidates of the province assemble to write their essays. In the north-eastern corner of the city is the Russian Mission and

Astronomical Office, inclosed in a large compound; near it live the converts. About half a mile west is the *Yung-ho Kung*, or 'Lamasary of Eternal Peace,' wherein about 1,500 Mongol and Tibetan priests study the dogmas of Buddhism, or spend their days in idleness, under the control of a *Gegen* or living Buddha. Their course of study comprises instruction in metaphysics, ascetic duties, astrology, and medicine; their daily ritual is performed in several courts, and the rehearsal of prayers and chants by so many men strikes the hearer as very impressive. The rear building contains a wooden image, 70 feet in height, of Maitreya, the coming Buddha; the whole establishment exhibits in its buildings, pictures, images, cells, and internal arrangements for study, living, and worship, one of the most complete in the empire. Several smaller lamasaries occur in other parts of the city.

Directly west of the *Yung-ho Kung*, and presenting the greatest contrast to its life and activity, lies the Confucian Temple, where embowered in a grove of ancient cypresses stands the imposing *Wăn Miao*, or 'Literary Temple,' in which the Example and Teacher of all Ages and ten of his great disciples are worshipped. The hall is 84 feet in front, and the lofty roof is supported on wooden pillars over 40 feet high, covering the single room in which their tablets are placed in separate niches, he in the high seat of honor. All is simple, quiet, and cheerless; the scene here presents an impressive instance of merited honors paid to the moral teachers of the people. Opposite and across the court are ten granite stones shaped like drums, which are believed to have been made about the eighth century B.C., and contain stanzas recording King Süen's hunting expeditions. In another court are many stone tablets containing the lists of *Tsin-sz'* graduates since the Mongol dynasty, many thousands of names with places of residence. Contiguous to this temple is the *Pih-yung Kung*, or 'Classic Hall,' where the Emperor meets the graduates and literati. It is a beautiful specimen of Chinese architectural taste. Near it are 300 stone tablets on which the authorized texts of the classics are engraved.[1]

[1] Dr. Martin, *The Chinese* (New York, 1881), p. 85.

North of the Imperial City lies the extensive *yamun* of the *Ti-tuh*, who has the police and garrison of the city under his control, and exercises great authority in its civil administration. The Drum and Bell Towers stand north of the *Ti-ngan Măn* in the street leading to the city wall, each of them over a hundred feet high, and forming conspicuous objects; the drum and bell are sounded at night watches, and can be heard throughout the city; a clepsydra is still maintained to mark time—a good



Portal of Confucian Temple, Peking.

instance of Chinese conservatism, for clocks are now in general use, and correct the errors of the clepsydra itself.

Outside of the south-western angle of the Imperial City stands the Mohammedan mosque, and a large number of Turks whose ancestors were brought from Turkestan about a century ago live in its vicinity; this quarter is consequently the chief resort of Moslems who come to the capital. South-west of the mosque, near the cross-wall, stands the *Nan Tang*, or old Por-

tuguese church, and just west of the Forbidden City, inside of the *Hwang Ching*, is the *Peh Tang*, or Cathedral; both are imposing edifices, and near them are large schools and seminaries for the education of children and neophytes. There are religious edifices in the Chinese metropolis appropriated to many forms of religion, viz., the Greek, Latin, and Protestant churches, Islamism, Buddhism in its two principal forms, Rationalism, ancestral worship, state worship, and temples dedicated to Confucius and other deified mortals, besides a great number in which the popular idols of the country are adored. One of the most worthy of notice is the *Ti-Wang Miao*, lying on the avenue leading to the west gate, a large collection of halls wherein all the tablets of former monarchs of China from remote ages are worshipped. The rule for admission into this Walhalla is to accept all save the vicious and oppressive, those who were assassinated and those who lost their kingdoms. This memorial temple was opened in 1522; the Manchus have even admitted some of the Tartar rulers of the Kin and Liao dynasties, raising the total number of tablets to nearly three hundred. It is an impressive sight, these simple tablets of men who once ruled the Middle Kingdom, standing here side by side, worshipped by their successors that their spirits may bless the state. This selection of the good sovereigns alone recalls to mind the custom in ancient Jerusalem of allowing wicked princes no place in the sepulchres of the kings. Distinguished statesmen of all ages, called by the Chinese *kwoh chu*, or 'pillars of state,' are associated with their masters in this temple, as not unworthy to receive equal honors.

A little west of this remarkable temple is the *Peh-ta sz'*, or 'White Pagoda Temple,' so called from a costly dagoba near it erected about A.D. 1100, renovated by Kublai in the thirteenth century, and rebuilt in 1819. Its most conspicuous feature is the great copper umbrella on the top. When finished, the dagoba was described as covered with jasper, and the projecting parts of the roof with ornaments of exquisite workmanship tastefully arranged. Around this edifice, which contains twenty beads or relics of Buddha, two thousand clay pagodas and five books of charms, are also one hundred and eight small pillars

on which lamps are burned. The portion of the city lying south of the cross-wall is inhabited mostly by Chinese, and contains hundreds of *hwui-kwan*, or club-houses, erected by the gentry of cities and districts in all parts of the empire to accommodate their citizens resorting to the capital. Its streets are narrow and the whole aspect of its buildings and markets indicates the life and industry of the people. Hundreds of inns accommodate travellers who find no lodging-places in the *Nui Ching*, and storehouses, theatres, granaries and markets attract or supply their customers from all parts. There is more dissipation and freedom from etiquette here, and the Chinese officials feel freer from their Manchu colleagues.

Three miles south of the Palace, in the Chinese City, is situated the *Tien Tan*, or 'Altar to Heaven,' so placed because it was anciently customary to perform sacrifices to Heaven in the outskirts of the Emperor's residence city. The compound is inclosed by more than three miles of wall, within which is planted a thick grove of locust (*Sophora*), pine and fir trees, interspaced with stretches of grass. Within a second wall, which surrounds the sacred buildings, rises a copse of splendid and thickly growing cypress trees, reminding one of the solemn shade in the vicinity of famous temples in Ancient Greece, or of those celebrated shrines described in Western Asia. The great South Altar, the most important of Chinese religious structures, is a beautiful triple circular terrace of white marble, whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a richly carved balustrade. A curious symbolism of the number three and its multiples may be noticed in the measurements of this pile. The uppermost terrace, whose height above the ground is about eighteen feet, is paved with marble slabs, forming nine concentric circles—the inner of nine stones inclosing a central piece, and around this each receding layer consisting of a successive multiple of nine until the square of nine (a favorite number of Chinese philosophy) is reached in the outermost row. It is upon the single round stone in the centre of the upper plateau that the Emperor kneels when worshipping Heaven and his ancestors at the winter solstice.

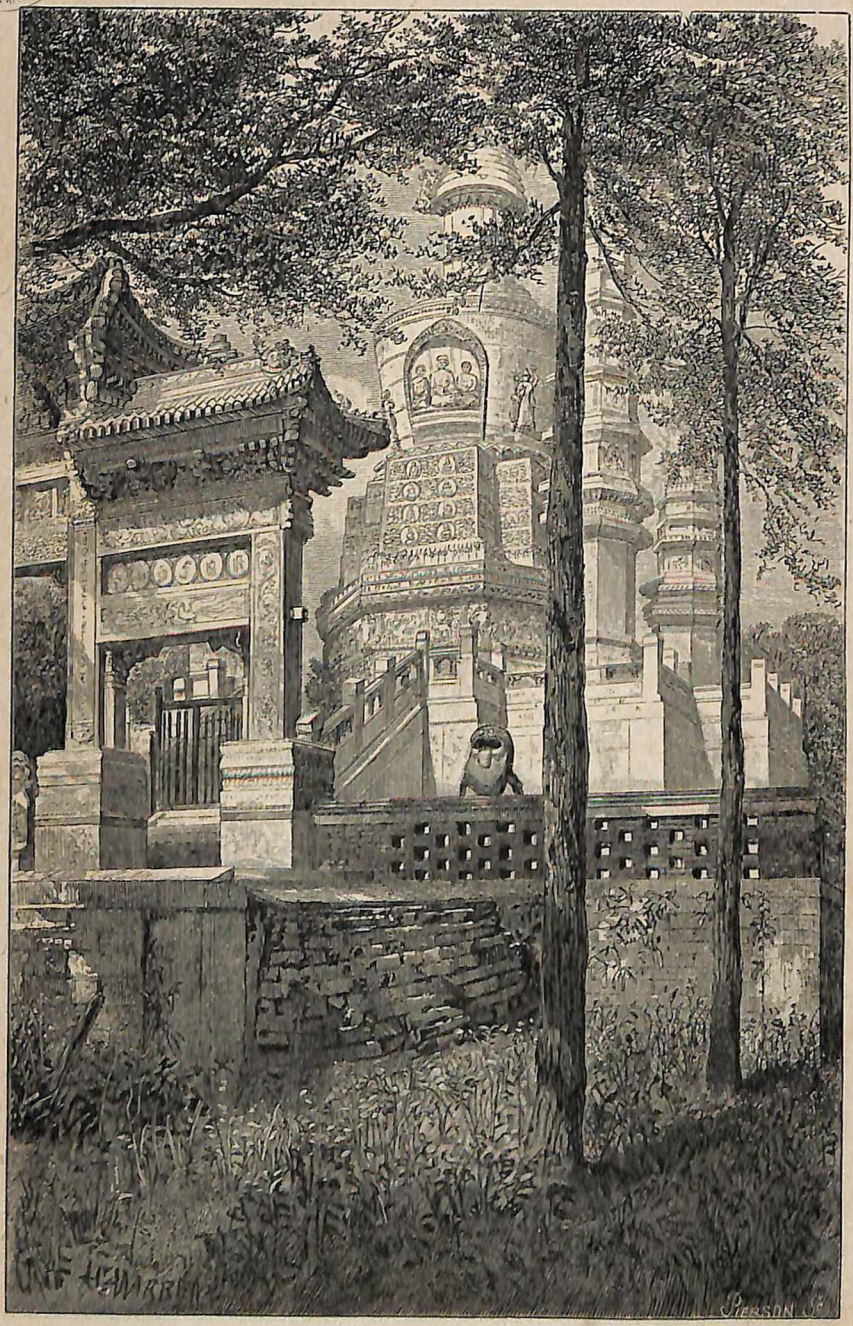
Four flights of nine steps each lead from this elevation to the next lower stage, where are placed tablets to the spirits of the sun, the moon, the stars, and the Year God. On the ground at the end of the four stairways stand vessels of bronze in which are placed the bundles of cloth and sundry animals constituting part of the sacrificial offerings. But of vastly greater importance than these in the matter of burnt-offering is the great furnace, nine feet high, faced with green porcelain, and ascended on three of its sides by porcelain staircases. In this receptacle, erected some hundred feet to the south-east of the altar, is consumed a burnt-offering of a bullock—entire and without blemish—at the yearly ceremony. The slaughter-house of the sacrificial bullock stands east of the North Altar, at the end of an elaborate winding passage, or cloister of 72 compartments, each 10 feet in length.

Separated from the Altar to Heaven by a low wall, is a smaller though more conspicuous construction called *Ki-kuh Tan*, or 'Altar of Prayer for Grain.' Its proportions and arrangement are somewhat similar to those of the South Altar, but upon its upper terrace rises a magnificent triple-roofed, circular building known to foreigners as the 'Temple of Heaven.' This elaborate house of worship, whose surmounting gilded ball rests 100 feet above the platform, was originally roofed with blue, yellow and green tiles, but by Kienlung these colors were changed to blue. When, added to these brilliant hues, we consider the richly carved and painted eaves, the windows shaded by venetians of blue-glass rods strung together, and the rare symmetry of its proportions, it is no exaggeration to call this temple the most remarkable edifice in the capital—or indeed in the empire. The native name is *Ki-kien Tien*, or 'Temple of Prayer for the Year.' In the interior, the large shrines of carved wood for the tablets correspond to the movable blue wooden huts which on days of sacrifice are put up on the Southern Altar. Here, upon some day following the first of spring (Feb. 6), the Emperor offers his supplications to Heaven for a blessing upon the year. In times of drought, prayer for rain is also made at this altar, the Emperor being obliged to proceed on foot, as a repentant suppliant, to the 'Hall of Peni-

tent Fasting,' a distance of three miles. A green furnace for burnt-offerings lies to the south-east of this, as of the North Altar; while in the open park not far from the two and seventy cloisters are seven great stones, said to have fallen from heaven and to secure good luck to the country.

Across the avenue upon which is situated this great inclosure of the *Tien Tan*, is the *Sien Nung Tan*, or 'Altar dedicated to Shinnung,' the supposed inventor of agriculture. These precincts are about two miles in circumference, and contain four separate altars: to the gods of the heavens, of the earth, of the planet Jupiter, and to Shinnung. The worship here is performed at the vernal equinox, at which time the ceremony of ploughing a part of the inclosed park is performed by the Emperor, assisted by various officials and members of the Board of Rites. The district magistrates and prefect also plough their plats; but no one touches the imperial portion save the monarch himself. The first two altars are rectangular; that to the gods of heaven, on the east, is 50 feet long and 4½ feet high: four marble tablets on it contain the names of the gods of the clouds, rain, wind, and thunder. That to the gods of earth is 100 feet long by 60 wide; here the five marble tablets contain the names of celebrated mountains, seas, and lakes in China. Sacrifices are offered to these divinities at various times, and, with the prayers presented, are burned in the furnaces, thus to come before them in the unseen world; the idea which runs through them partakes of the nature of homage, not of atonement.

Nearly one-half of the Chinese City is empty of dwellings, much of the open land being cultivated; a large pond for rearing gold-fish near the *Tien Tan* is an attractive place. West of this city wall is an old and conspicuous dagoba in the *Tien-ning sz'*, nearly 200 feet high, and a landmark for the city gate. This part of Peking was much the best built when the Liao and Kin dynasties occupied it. West of the main city is the Temple of the Moon, and on the east side, directly opposite, stands the Temple to the Sun; the *Ti Tan*, or 'Altar to Earth,' is on the north over against the Altar to Heaven, just described. At all these the Emperor performs religious rites during the twelve months.



MONUMENT, OR TOPE, OF A LAMA. HWANG SZ', PEKING.

The inclosure of the Altar to Earth is smaller, and everything connected with the sacrifices is on an inferior scale to those conducted in the Altar to Heaven. The main altar has two terraces, each 6 feet high, and respectively 106 feet and 60 feet square; the tablet to Imperial Earth is placed on the upper with those to the Imperial Ancestors, and all are adored at the summer solstice. The bullock for sacrifice is afterwards buried and not burned. Adjoining the terraced altar on the south is a small tank for water.

About two miles from the *Ti Tan*, in a northerly direction, passing through one of the ruined gates of the Peking of Marco Polo's time on the way, is found the *Ta-chung sz'*, or 'Bell Temple,' in which is hung the great bell of Peking. It was cast about 1406, in the reign of Yungloh, and was covered over in 1578 by a small temple. It is 14 feet high, including the umbones, 34 feet in circumference at the rim, and 9 inches thick; the weight is 120,000 lbs. av.; it is struck by a heavy beam swung on the outside. The Emperor cast five bells in all, but this one alone was hung. It is covered with myriads of Chinese characters, both inside and out, consisting of extracts from the *Fah-hwa King* and *Ling-yen King*, two Buddhist classics. In some respects this may be called the most remarkable work of art now in China; it is the largest suspended bell in the world. A square hole in the top prevents its fracture under the heaviest ringing.[1]

A short distance outside the northern gate, *Tăh-shing Măn*, is an open ground for military reviews, and near it a Buddhist temple of some note, called *Hwang sz'*, containing in its enceinte a remarkable monument erected by Kienlung. In 1779 the Teshu Lama started for Peking with an escort of 1,500 men; he was met by the Emperor near the city of Sí-ning in Kansuh, conducted to Peking with great honor, and lodged in this temple for several months. He died here of small-pox, November 12, 1780, and this cenotaph of white marble was erected to his

[1] Compare Kircher, *China Illustrata*, where an engraving of it may be seen. A bell near Mandalay, mentioned by Dr. Anderson, is 12 feet high, 16 feet across the lips, and weighs 90 tons—evidently a heavier monster than this in Peking. (*Mandalay to Momien*, p. 18.)

memory; the body was inclosed in a gold coffin and sent to the Dalai Lama at Lhassa in 1781. The plinth of this beautiful work contains scenes in the prelate's life carved on the panels, one of which represents a lion rubbing his eyes with his paw as the tears fall for grief at the Lama's death.

The Summer Palace at *Yuen-ming Yuen* lies about seven miles from the north-west corner of Peking, and its entire circuit is reckoned to contain twelve square miles. The country in this direction rises into gentle hills, and advantage has been taken of the original surface in the arrangement of the different parts of the ground, so that the whole presents a great variety of hill and dale, woodlands and lawns, interspered with pools, lakes, caverns, and islets joined by bridges and walks, their banks thrown up or diversified like the free hand of nature. Some parts are tilled, groves or tangled thickets occur here and there, and places are purposely left wild to contrast the better with the cultivated precincts of a palace, or to form a rural pathway to a retired temple or arbor. Here were formerly no less than thirty distinct places of residence for various palace officials, around which were houses occupied by eunuchs and servants, each constituting a little village.

But all was swept away by the British and French troops in 1860, and their ruins still remain to irritate the officials and people of Peking against all foreigners. Near the Summer Palace is the great cantonment of Hai-tien, where the Manchu garrison is stationed to defend the capital, and whose troops did their best in the vain effort to stay the attack in 1860. As a contrast to the proceedings connected with this approach of the British, an extract from Sir John Davis's *Chinese* (chap. x.) will furnish an index of the changed condition of things.

"It was at a place called Hai-tien, in the immediate vicinity of these gardens, that the strange scene occurred which terminated in the dismissal of the embassy of 1816. On his arrival there, about daylight in the morning, with the commissioners and a few other gentlemen, the ambassador was drawn to one of the Emperor's temporary residences by an invitation from Duke Ho, as he was called, the imperial relative charged with the conduct of the negotiations. After passing through

an open court, where were assembled a vast number of grandees in their dresses of ceremony, they were shown into a wretched room, and soon encompassed by a well-dressed crowd, among whom were princes of the blood by dozens, wearing yellow girdles. With a childish and unmannerly curiosity, consistent enough with the idle and disorderly life which many of them are said to lead, they examined the persons and dress of the gentlemen without ceremony; while these, tired with their sleepless journey, and disgusted at the behavior of the celestials, turned their backs upon them, and laid themselves down to rest. Duke Ho soon appeared, and surprised the ambassador by urging him to proceed directly to an audience of the Emperor, who was waiting for him. His lordship in vain remonstrated that to-morrow had been fixed for the first audience, and that tired and dusty as they all were at present, it would be worthy neither of the Emperor nor of himself to wait on his majesty in a manner so unprepared. He urged, too, that he was unwell, and required immediate rest. Duke Ho became more and more pressing, and at length forgot himself so far as to grasp the ambassador's arm violently, and one of the others stepped up at the same time. His lordship immediately shook them off, and the gentlemen crowded about him; while the highest indignation was expressed at such treatment, and a determined resolution to proceed to no audience this morning. The ambassador at length retired, with the appearance of satisfaction on the part of Duke Ho, that the audience should take place to-morrow. There is every reason, however, to suppose that this person had been largely bribed by the heads of the Canton local government to frustrate the views of the embassy, and prevent an audience of the Emperor. The mission, at least, was on its way back in the afternoon of the same day."

The principal part of the provisions required for the supply of this immense city comes from the southern provinces, and from flocks reared beyond the wall. It has no important manufactures, horn lanterns, wall papers, stone snuff-bottles, and pipe mouth-pieces, being the principal. Trade in silks, foreign fabrics, and food is limited to supplying the local demand, inasmuch as a heavy octroi duty at the gates restrains all enter-

prise. No foreign merchants are allowed to carry on business here. The government of Peking differs from that of other cities in the empire, the affairs of the department being separated from it, and administered by officers residing in the four circuits into which it is divided. "A minister of one of the Boards is appointed superintendent of the city, and subordinate to him is a *fuyin*, or mayor. Their duties consist in having charge of the metropolitan domain, for the purpose of extending good government to its four divisions. They have under them two district magistrates, each of whom rules half the city; none of these officers are subordinate to the provincial governor, but carry affairs which they cannot determine to the Emperor. They preside or assist at many of the festivals observed in the capital, superintend the military police, and hold the courts which take cognizance of the offences committed there."[1]

The thoroughfares leading across Peking, from one gate to the other, are broad, unpaved avenues, more than a hundred feet wide, which appear still wider owing to the lowness of the buildings; the centre is about two feet higher than the sides. The cross-streets in the main city are generally at right angles with them, not over forty feet wide, and for the most part occupied with dwellings. The inhabitants of the avenues are required to keep them well sprinkled in summer; but in rainy weather they are almost impassable from the mud and deep puddles, the level surface of the ground, and obstructed, neglected drains, preventing rapid drainage. The crowds which throng these avenues, some engaged in various callings, along the sides or in the middle of the way, and others busily passing and repassing, together with the gay appearance of the sign-boards, and an air of business in the shops, render the great streets of the Chinese metropolis very bustling, and to a foreigner a most interesting scene. Shop-fronts can be entirely opened when necessary; they are constructed of panels or shutters fitting into grooves, and secured to a row of strong posts which set into mortises. At night, when the shop is

[1] *Chinese Repository*, Vol. IV., p. 181.

closed, nothing of it is seen from without; but in the daytime, when the goods are exposed, the scene becomes more animated.

The sign-boards are often broad planks, fixed in stone bases on each side of the shop-front, and reaching to the eaves, or above them; the characters are large and of different colors, and in order to attract more notice, the signs are often hung with various colored flags, bearing inscriptions setting forth the excellence of the goods. The shops in the outer city are frequently constructed in this manner, others are made more compact for warmth in winter, but as a whole they are not brilliant in their fittings. Their signs are, when possible, images of the articles sold and always have a red pennon attached; the finer shop-fronts are covered with gold-leaf, brilliant when new, but shabby enough when faded, as it soon does. The appearance of the main streets exhibits therefore a curious mixture of decay and renovation, which is not lessened by the dilapidated temples and governmental buildings everywhere seen, all indicating the impoverished state of the exchequer. In many parts of the city are placed *pai-lau*, or honorary gateways, erected to mark the approach to the palace, and worthy, by their size and ornamental entablatures, to adorn the avenues and impress the traveller, if they were kept in good condition.

The police of the city is connected with the Bannermen, and is, on the whole, efficient and successful in preserving the peace. During the night the thoroughfares are quiet; they are lighted a little by lanterns hanging before the houses, but generally are dark and cheerless. In the metropolis, as in all Chinese cities, the air is constantly polluted by the stench arising from private vessels and public reservoirs for urine and every kind of offal, which is all carefully collected by scavengers. By this means, although the streets are kept clean, they are never sweet; but habit renders the people almost insensible to this as well as other nuisances. Carts, mules, donkeys and horses are to be hired in all the thoroughfares. The Manchu women ride astride; their number in the streets, both riding and walking, imparts a pleasant feature to the crowd, which is not seen in cities further south. The extraordinary length and elaborateness of marriage and funeral processions daily passing through

the avenues, adds a pretty feature to them, which other cities with narrow streets cannot emulate.

The environs beyond the suburbs are occupied with mausolea, temples, private mansions, hamlets, and cultivated fields, in or near which are trees, so that the city, viewed from a distance, appears as if situated in a thick forest. Many interesting points for the antiquarian and scientist are to be found in and around this old city, which annually attracts more and more the attention of other nations. Its population has decreased regularly since the death of Kienlung in 1797, and is now probably rather less than one million, including the immediate suburbs. The climate is healthy, but subject to extremes from zero to 104°; the dryness during ten months of the year is, moreover, extremely irritating. The poor, who resort thither from other parts, form a needy and troublesome ingredient of the population, sometimes rising in large mobs and pillaging the granaries to supply themselves with food, but more commonly perishing in great numbers from cold and hunger. Its peace is always an object of considerable solicitude with the imperial government, not only as it may involve the personal safety of the Emperor, but still more from the disquieting effect it may have upon the administration of the empire. The possession of this capital by an invading force is more nearly equivalent to the control of the country than might be the case in most European kingdoms, but not as much as it might be in Siam, Burmah, or Japan. The good influences which may be exerted upon the nation from the metropolis are likewise correspondingly great, while the purification of this source of contamination, and the liberalizing of this centre of power, now well begun in various ways, will confer a vast benefit upon the Chinese people.[1]

Chihlí contains several other large cities, among which Pau-

[1] Compare the *Annales de la Foi*, Tome X., p. 100, for interesting details concerning the Romish missionaries in Peking. Also Pauthier's *Chine Moderne*, pp. 8–36 (Paris, 1852), containing an excellent map. Bretschneider's *Archeological and Historical Researches on Peking*, etc., published in the *Chinese Recorder*, Vol. VI. (1875, passim). *Mémoires concernant l'Histoire, les Sciences, les Arts, les Moeurs, les Usages, etc., des Chinois, par les Missionnaires de Pekin;* 16 vols., Paris, 1797–1814. N. B. Dennys, *Notes for Tourists in the North of China;* Hongkong, 1866.

ting, the former residence of the governor-general, and Tientsin, are the most important. The former lies about eighty miles south-west of the capital, on the Yungting River and the great road leading to Shansi. The whole department is described as a thoroughly cultivated, populous region; it is well watered, and possesses two or three small lakes.

Tientsin is the largest port on the coast above Shanghai. Owing, however, to the shallowness of the gulf and the bar at the mouth of the Pei ho, over which at neap tide only three or four feet of water flow, the port is rendered inaccessible to large foreign vessels. Its size and importance were formerly chiefly owing to its being the terminus of the Grand Canal, where the produce and taxes for the use of the capital were brought. Mr. Gutzlaff, who visited Tientsin in 1831, described it as a bustling place, comparing the stirring life and crowds on the water and shores outside of the walls of the city with those of Liverpool. The enormous fleet of grain junks carrying rice to the capital is supplemented by a still greater number of vessels which take the food up to Tung chau. Formerly the coast trade increased the shipping at Tientsin to thousands of junks, including all which lined the river for about sixty miles. This native trade has diminished since 1861, inasmuch as steamers are gradually ousting the native vessels, no one caring to risk insurance on freight in junks. The country is not very fertile between the city and the sea, owing to the soda and nitre in the soil; but scanty crops are brought forth, and these only after much labor; one is a species of grass (*Phragmites*) much used in making floor-mats. Sometimes the rains cause the Pei ho and its affluents to break over their banks, at which periods their waters deposit fertilizing matter over large areas.

The approach to Tientsin from the eastward indicates its importance, and the change from the sparsely populated country lying along the banks of the Pei ho, to the dense crowds on shore and the fleets of boats, adds greatly to the vivacity of its aspect. "If fine buildings and striking localities are required to give interest to a scene," remarks Mr. Ellis, "this has no claims; but, on the other hand, if the gradual crowding of junks till they become innumerable, a vast population, build-

ings, though not elegant, yet regular and peculiar, careful and successful cultivation, can supply these deficiencies, the entrance to Tientsin will not be without attractions to the traveller."[1] The stacks of salt along the river arrest the attention of the voyager; the immense quantity of this article collected at this city is only a small portion of the amount consumed in the interior. Tientsin will gradually increase in wealth, and now perhaps contains half a million of inhabitants. Its position renders it one of the most important cities in the empire, and the key of the capital.

Near the embouchure of the river is Ta-ku, with its forts and garrison, a small town noticeable as the spot where the first interview between the Chinese and English plenipotentiaries was held, in August, 1840; and for three engagements between the British and Chinese forces in 1858, 1859, and 1860. The general aspect of the province is flat and cheerless, the soil near the coast unproductive, but, as a whole, rich and well cultivated, though the harvests are jeopardized by frequent droughts.

The port of Peking is Tung chau on the Pei ho, twelve miles from the east gate, and joined to it by an elevated stone causeway. All boats here unload their passengers and freight, which are transported in carts, wheelbarrows, or on mules and donkeys. The city of Tung chau presents a dilapidated appearance amidst all its business and trade, and its population depends on the transit of goods for their chief support. The streets are paved, the largest of them having raised footpaths on their sides. The houses indicate a prosperous community. A single pagoda towers nearly 200 feet above them, and forms a waymark for miles across the country. Tung chau is only 100 feet above the sea, from which it is distant 120 miles in a direct line; consequently, its liability to floods is a serious drawback to its permanent prosperity.

Another city of note is Siuenhwa fu, finely situated between the branches of the Great Wall. Timkowski remarks, "the crenated wall which surrounds it is thirty feet high, and puts one in mind of that of the Kremlin, and resembles those of

[1] *Journal of Lord Amherst's Embassy to China*, 2d ed., p. 22. London, 1840.

several towns in Russia; it consists of two thin parallel brick walls, the intermediate space being filled with clay and sand. The wall is flanked with towers. We passed through three gates to enter the city: the first is covered with iron nails; at the second is the guard-house; we thence proceeded along a broad street, bordered with shops of hardware; we went through several large and small streets, which are broad and clean; but, considering its extent, the city is thinly peopled."[1]

The department of Chahar, or Tsakhar, lies beyond the Great Wall, north and west of the province, a mountainous and thinly settled country, chiefly inhabited by Mongol shepherds who keep the flocks and herds of the Emperor.[2]

In the north-east of their grounds lies the thriving town of Dolon-nor (*i.e.*, Seven Lakes), or Lama-miao, of about 20,000 Chinese, founded by Kanghí. The Buddhist temples and manufactories of bells, idols, praying machines, and other religious articles found here, give it its name, and attract the Mongols, whose women array themselves in the jewelry made here. It is in latitude 42° 16′ N., about ten miles from the Shangtu River, a large branch of the river Liao, on a sandy plain, and is approached by a road winding among several lakes. North-west of Dolon-nor are the ruins of the ancient Mongolian capital of Shangtu, rendered more famous among English reading people by Coleridge's exquisite poem—

> In Xanadu did Kubla Khan
> A stately pleasure-dome decree:
> Where Alph, the sacred river, ran
> Through caverns measureless to man
> Down to a sunless sea.
> So twice five miles of fertile ground
> With walls and towers were girdled round—

than by Marco Polo's relation, which moved the poet to pen the lines. It was planned as Mukden now is, an outer and inner wall inclosing separate peoples, and its tumuli will probably furnish many tablets and relics of the Mongol emperors, when

[1] *Travels of the Russian Mission through Mongolia to China*, Vol. I., p. 293. London, 1827.

[2] Williamson, *Journeys in North China*, Vol. II., p. 90.

carefully dug over. It was too far from Peking for the Manchu monarchs to rebuild, and the Ming emperors had no power there. It was visited in 1872 by Messrs. Grosvenor and Bushell of the British Legation; Dr. Bushell's description corroborates Polo's account and Gerbillon's later notices of its size.[1]

There are several lakes, the largest of which, the Peh hu, in the south-western part, connects with the Pei ho through the river Hü-to. The various branches of the five rivers, whose united waters disembogue at Ta-ku, afford a precarious water communication through the southern half of Chihlí. Their head-waters rise in Shansí and beyond the Great Wall, bringing down much silt, which their lower currents only partially take out into the gulf; this sediment soon destroys the usefulness of the channels by raising them dangerously near the level of the banks. The utilization of their streams is a difficult problem in civil engineering, not only here but throughout the Great Plain.

Near the banks of the Lan ho, a large stream flowing south from the eastern slopes of the Chahar Hills, past Yungping fu into the gulf, and about one hundred and seventy-four miles north of Ta-ku, lies Chingpeh, or Jeh-ho, the Emperor's country palace. The approach to it is through a pass cut out of the rock, and resembles that leading to Damascus. The imperial grounds are embraced by a high range of hills forming a grand amphitheatre, which at this point is extremely fine. This descent to the city presents new and captivating views at every turn of the road. The hunting grounds are inclosed by a high wall stretching twenty miles over the hills, and stocked with deer, elks, and other game. The Buddhist temples form the chief attraction to a visitor. The largest one is square and castellated, eleven stories high, and about two hundred feet on each of its sides; the stories are painted red, yellow and green alternating. There are several similar but smaller structures below this one, and on each of the first two or three series is a row of small chinaware pagodas of a blue color; their tiles are

[1] *Journal of the Roy. Geog. Soc.*, 1874. Yule's *Marco Polo*, Vol. I., pp. 263–268. *Cathay and the Way Thither*, Vol. I., p. 134. Gerbillon, *Mémoires concernant les Chinois* (Astley's ed.), Vol. IV., pp. 701–716. *Journal Asiatique*, Ser. II., Tome XI., p. 345. Huc, *Tartary, etc.*, Vol. I., p. 34, 2d ed., London.

likewise blue. In the bright sunlight the effect of these brilliant bands is very good, and the general neatness adds to the pleasing result of the gay coloring. Nearly a thousand lamas live about these shrines. The town of Jeh-ho (*i.e.*, Hot River) consists mostly of one street coiling around the hills near the palace; its inhabitants are of a higher grade than usual in Chinese cities, the greater part being connected with the government. The road through Ku-peh kau in the Great Wall from Peking to Jeh-ho is one of the best in the province, and the journey presents a variety of charming scenery; its chief interest to foreigners is connected with the visit there of Lord Macartney, in 1793.[1] This fertile prefecture is rapidly settling by Chinese, whose numbers are now not far from two millions.

The principal productions of Chihlí are millet and wheat, sorghum, maize, oats, and many kinds of pulse and fruits, among which are pears, dried and fresh dates (*Rhamnus*), apples and grapes; all these are exported. Coal, both bituminous and anthracite, exists in great abundance; one mode of using hard coal is to mix its dust with powdered clay and work them into balls and cakes for cooking and fuel. The province also furnishes good marble, granite, lime, and iron, some kinds of precious stones, and clay for bricks and pottery.

The province of SHANTUNG (*i.e.*, East of the Hills) has a long coast-line, its maritime border being more than half its whole circuit. It lies south of the Gulf of Pechele, south-east of Chihlí, north of Kiangsu, and borders on Honan, where the Yellow River divides the two. Most of its area is level, the hilly part is the peninsula portion, where the highest points rise too high to admit of cultivation. The Grand Canal enters the province on its course from Tientsin at Lintsing chau in the north-west, passing in a south-easterly direction to the old Yellow River, and adds greatly to its importance. The shores of the promontory are generally bold, and full of indentations, presenting several excellent harbors; no important river disembogues within the province, and on each side of the peninsula

[1] Sir G. L. Staunton, *Account of an Embassy from the King of Great Britain to the Emperor of China.* 2 vols. Lond., 1796.

the waters are shallow. Chifu, in the prefecture of Tăngchau, has the best harbor, and its trade will gradually draw toward it a large population. The hills along the shore have a remarkably uniform, conical shape, resembling the bonnets worn by officers. The hilly regions are arranged in a series of chains running across the promontory, the longest and highest of which runs with the general trend of the coast in Tai-ngan fu, some peaks reaching over five thousand feet, but most of them being under three thousand feet high. Their intervales are highly cultivated. The soil is generally productive, except near the shores of the gulf, where it is nitrous. Two crops are annually produced here as elsewhere in Northern China. The willow, aspen, ailantus, locust (*Sophora*), oak, mulberry, and conifera, are common trees; silk-worms fed on oak leaves furnish silk.

This province is one of the most celebrated in Chinese history, partly from its having been the scene of many remarkable events in the early history of the people up to B.C. 200, but more particularly from its containing the birthplaces of Confucius and Mencius, whose fame has gone over the earth. The inhabitants of the province are proud of their nativity on this score, much as the woman of Samaria was because Jacob's cattle had drunk water at the well of Sychar.

The high mountain called Tai shan, or 'Great mount,' is situated near Tai-ngan fu in this province. This peak is mentioned in the *Shu King* as that where Shun sacrificed to Heaven (B.C. 2254); it is accordingly celebrated for its historical as well as religious associations. It towers high above all other peaks in the range, as if keeping solitary watch over the country roundabout, and is the great rendezvous of devotees; every sect has there its temples and idols, scattered up and down its sides, in which priests chant their prayers, and practise a thousand superstitions to attract pilgrims to their shrines. During the spring, the roads leading to the Tai shan are obstructed with long caravans of people coming to accomplish their vows, to supplicate the deities for health or riches, or to solicit the joys of heaven in exchange for the woes of earth. A French missionary mentions having met with pilgrims going to it, one party

of whom consisted of old dames, who had with infinite fatigue and discomfort come from the south of Honan, about three hundred miles, to "remind their god of the long abstinence from flesh and fish they had observed during the course of their lives, and solicit, as a recompense, a happy transmigration for their souls." The youngest of this party was 78, and the oldest 90 years.[1] Another traveller says that the pilgrims resort there during the spring, when there are fairs to attract them; high and low, official and commoner, men and women, old and young, all sorts gather to worship and traffic. A great temple lies outside the town, whose grounds furnish a large and secure area for the tents where the devotees amuse themselves, after they have finished their devotions. The road to the summit is about five miles, well paved and furnished with rest-houses, tea-stalls, and stairways for the convenience of the pilgrims, and shaded with cypresses. It is beset with beggars, men and women with all kinds of sores and diseases, crippled and injured, besieging travellers with cries and self-imposed sufferings, frequently lying across the path so as to be stepped upon. A vast number of them live on alms thus collected, and have scooped themselves holes in the side of the way, where they live; their numbers indicate the great crowds whose offerings support such a wretched throng on the hill.

The capital of the province is Tsínan, a well-built city of about 100,000 inhabitants. It was an important town in ancient times as the capital of Tsí, one of the influential feudal States, from B.C. 1100 to its conquest by Chí Hwangtí about 230; the present town lies not far east of the Ta-tsing ho, or new Yellow River, and is accessible by small steamers from sea. It has hills around it, and is protected by three lines of defence, composed of mud, granite, and brick. Three copious springs near the western gate furnish pure water, which is tepid and so abundant as to fill the city moat and form a lake for the solace of the citizens whether in boats upon its bosom or from temples around its shores. Its manufactures are strong fabrics of wild silk, and ornaments of *liu-li*, a vitreous substance like strass, of

[1] *Annales de la Foi*, 1844, Tome XVI., p. 421.

which snuff-bottles, bangles, cups, etc., are made in great variety, to resemble serpentine, jade, ice, and other things. East of Tsí-nan is the prefect city of Tsing chau, once the provincial capital, and the centre of a populous and fertile region. Tsíning chau is an opulent and flourishing place, judging from the gilded and carved shops, temples, and public offices in the suburbs, which stretch along the eastern banks of the Canal; just beyond the town, the Canal is only a little raised above the level of the extensive marshes on each side, and further south the swamps increase rapidly: when Amherst's embassy passed, the whole country, as far as the eye could reach, displayed the effects of a most extensive recent inundation. Davis adds, "The waters were on a level with those of the Canal, and there was no need of dams, which were themselves nearly under water, and sluices for discharging the superfluous water were occasionally observed. Clumps of large trees, cottages, and towers, were to be seen on all sides, half under water, and deserted by the inhabitants; the number of the latter led to the inference that they were provided as places of refuge in case of inundation, which must be here very frequent. Wretched villages occurred frequently on the right-hand bank, along which the tracking path was in some places so completely undermined as to give way at every step, obliging them to lay down hurdles of reeds to afford a passage." [1]

Lin-tsing chau, on the Yu ho, at its junction with the Canal, lies in the midst of a beautiful country, full of gardens and cultivated grounds, interspersed with buildings. This place is the dépôt for produce brought on the Canal, and a rendezvous for large fleets of boats and barges. Near it is a pagoda in good repair, about 150 feet high, the basement of which is built of granite, and the other stories of glazed bricks.

The towns and villages of Shantung have been much visited during the past few years, and their inhabitants have become better acquainted with foreigners, with whom increased intercourse has developed its good and bad results. The productions of this fertile province comprise every kind of grain and vege-

[1] *Sketches of China*, Vol. I., p. 257.

table found in Northern China, and its trade by sea and along the Canal opens many outlets for enterprising capital. Among its mineral productions are gold, copper, asbestos, galena, antimony, silver, sulphur, fine agates, and saltpetre; the first occurs in the beds of streams. All these yield in real importance, however, to the coal and iron, which are abundant, and have been worked for ages. Its manufactures supply the common clothing and utensils of its people; silk fabrics, straw braid woven from a kind of wheat, glass, cheap earthenware, and rugs of every pattern.

Mr. Stevens, an American missionary who visited Wei-hai wei and Chifu in 1837, gives a description of the people, which is still applicable to most parts of the province: "These poor people know nothing, from youth to old age, but the same monotonous round of toil for a subsistence, and never see, never hear anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life, are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. Few of the comforts of life can be found among them; their houses consisted in general of granite and thatched roofs, but neither table, chair, nor floor, nor any article of furniture could be seen in the houses of the poorest. Every man had his pipe, and tea was in most dwellings. They were industriously engaged, some in ploughing, others in reaping, some carrying out manure, and others bringing home produce; numbers were collected on the thrashing-floors, winnowing, sifting and packing wheat, rice, millet, peas, and in drying maize, all with the greatest diligence. Here, too, were their teams for ploughing, yoked together in all possible ludicrous combinations; sometimes a cow and an ass; or a cow, an ox and an ass; or a cow and two asses; or four asses; and all yoked abreast. All the women had small feet, and wore a pale and sallow aspect, and their miserable, squalid appearance excited an indelible feeling of compassion for their helpless lot. They were not always shy, but were generally ill-clad and ugly, apparently laboring in the fields like the men. But on several occasions, young ladies

clothed in gay silks and satins, riding astride upon bags on donkeys, were seen. No prospect of melioration for either men or women appears but in the liberalizing and happy influences of Christianity." [1]

The province of SHANSÍ (*i.e.*, West of the Hills) lies between Chihlí and Shensí, and north of Honan; the Yellow River bounds it on the west and partly on the south, and the Great Wall forms most of the northern frontier. It measures 55,268 square miles, nearly the same as England and Wales, or the State of Illinois. This province is the original seat of the Chinese people; and many of the places mentioned and the scenes recorded in their ancient annals occurred within its borders. Its rugged surface presents a striking contrast to the level tracts in Chihlí and Shantung. The southern portion of Shansí, including the region down to the Yellow River, in all an area of 30,000 square miles, presents a geological formation of great simplicity from Hwai king as far north as Ping ting. The plain around the first-named city is bounded on the north by a steep, castellated range of hills which varies from 1,000 to 1,500 feet in height; it has few roads or streams crossing it. On reaching the top, an undulating table-land stretches northward, varying from 2,500 to 3,000 feet above the Plain, consisting of coal formation, above the limestone of the lower steep hills. About forty miles from those hills, there is a second rise like the first, up which the road takes one to another plateau, nearly 6,000 feet above the sea. This plateau is built up of later rocks, sandstones, shales, and conglomerates of green, red, yellow, lilac, and brown colors, and is deeply eroded by branches of the Tsin River, which finally flow into the Yellow River. This plateau has its north-west border in the Wu ling pass, beyond which begins the descent to the basin of the Făn River. That basin is traversed near its eastern side by the Hoh shan nearly to Taiyuen; its peaks rise to 8,000 feet in some places; the rocks are granite and divide the coal measures, anthracite lying on its eastern side and bituminous on the west, as far as the Yellow

[1] *Chinese Repository*, Vol. IV., pp. 308–335. W. H. Medhurst's *China*, chaps. xv.–xix.

River, and north as far as Ta-tung. On top of both plateaus is spread the loess deposit, varying in depth from ten to five hundred feet, and deeply gullied by water-courses in every direction, which expose coal and iron mines.

On the eastern side of Shansí the rocks are made up of ancient formations or deposits of the Silurian age, presenting a series of peaks, passes and ranges that render travel very difficult down to the Plain. By these outlying ranges the province is isolated from Chihlí, as no useful water communication exists. This coal and iron formation is probably the largest in the world, and when railroads open it up to easy access it can be readily worked along the water-courses. The northern part of the province is drained through the rivers ending at Tientsin. This elevated region cannot be artificially irrigated, and when the rainfall is too small or too late, the people suffer from famine. The northern and southern prefectures exhibit great diversity in their animal, mineral, and vegetable productions. Some of the favorite imperial hunting-grounds are in the north; from the coal, iron, cinnabar, copper, marble, lapis-lazuli, jasper, salt, and other minerals which it affords, the inhabitants gain much of their wealth. The principal grains are wheat and millet, a large variety of vegetables and fruits, such as persimmons, pears, dates and grapes. The rivers are not large, and almost every one of them is a tributary of the Yellow River. The Făn ho, about 300 miles long, is the most important, and empties into it near the south-western corner of the province, after draining the central section. East of this stream, as far as the head-waters of those rivers flowing into Chihlí, extends an undulating table-land, having a general altitude of 3,000 feet above the Plain. South of it runs the river Kiang, also an affluent of the Yellow River, and near this, in Kiai chau, is a remarkable deposit of salt in a shallow lake (18 miles long and 3 broad), which is surrounded by a high wall. The salt is evaporated in the sun under government direction, the product bringing in a large revenue; the adjacent town of Lung-tsüen, containing 80,000 inhabitants, is devoted to the business. Salt has been obtained from this region for two thousand years; the water in some of the springs is only brackish, and used in culi-

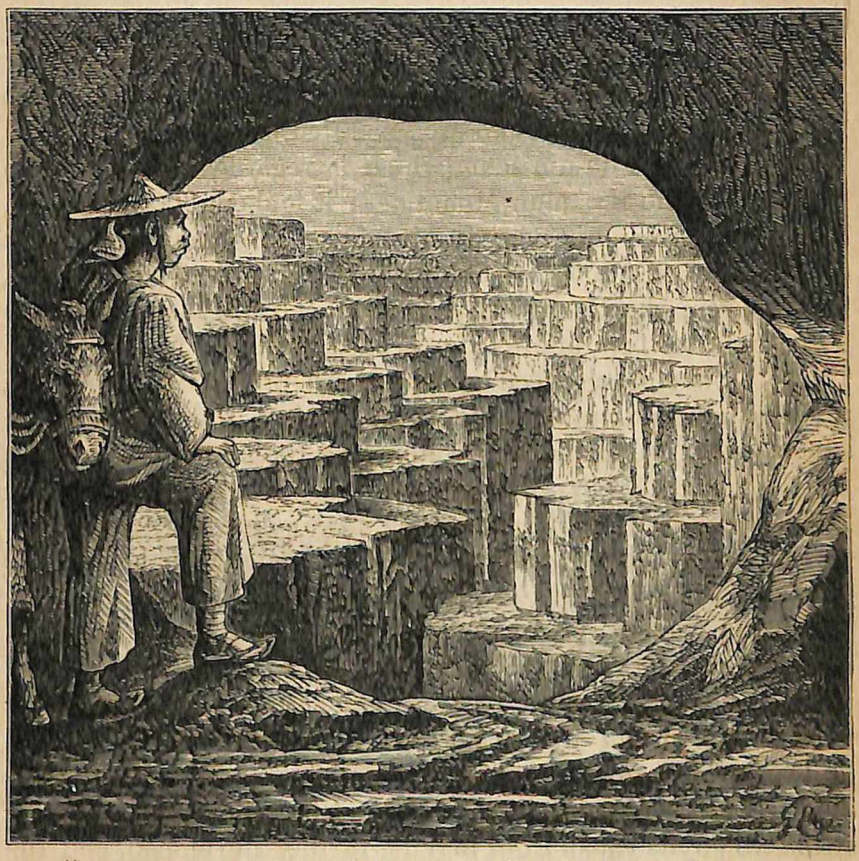
nary operations. There are two smaller lakes nearer the Yellow River.

The iron obtained in the lower plateau, in the south-east near Tsih chau, is from clay iron-ore and spathic ore with hematite, which occurs in limestone strata at the bottom of the coal formations. It is extracted in a rude manner, but the produce is equal to any iron in the world, while its price is only about two cents a pound. The working and transportation of coal and iron employ myriads of people, though they are miserably paid. The province barely supplies its own cotton, but woollen garments and sheepskins are produced to make up the demand for clothing.

Taiyuen fu, the capital, lies on the northern border of a fertile plain, 3,000 feet above the sea level; this plain extends about 2,000 square miles, and owes its existence to the gradual filling up of a lake there, the waters having cut their way out, and left the river Făn to drain the surplus. Across the Ho shan range lies another basin of equal fertility and mineral wealth, in Ping-ting chau, where coal, iron, clay and stone exist in unlimited quantities. In the northern part of this province the Buddhist temples at Wu-tai shan in Tai chau draw vast crowds of votaries to their shrines. The hills in which they are built rise prominently above the range, and each celebrated locality is memorialized by its own particular divinity, and the buildings where he is worshipped. The presence of a living Buddha, or *Gegen*, here attracts thousands of Mongols from the north to adore him; their toilsome journey adding to the worth of the visit. Most of the lamas are from the north and west. The region north of this seems to be gradually losing its fertility, owing to the sand which is drifted by north winds from the Ortous steppes; and as all the hills are bare of trees, the whole of Shansí seems destined to increasing poverty and barrenness. Its inhabitants are shrewd, enterprising traders as well as frugal agriculturists; many of the bankers in the Empire are from its cities.

The great roads from Peking to the south-west and west pass through all the chief towns of this province, and when new probably equalled in engineering and construction anything of

the kind ever built by the Romans. The stones with which they are paved average 15 inches in thickness. Few regions can exceed in natural difficulties some of the passes over the loess-covered tracts of this province, where the road must wind



View over the Loess-clefts from the Han-sing ling Pass, Shansi. From Richthofen.

through miles of narrow cuts in the light and tenacious soil, to emerge before a landscape such as that seen in the illustration.[1]

The province of HONAN (*i.e.*, South of the River) comprises some of the most fertile parts of the Plain, and, on account of its abundance and central position, early received the name of

[1] Richthofen, *China*. Band I. S. 68. Rev. Arthur Smith, *Glimpses of Travel in the Middle Kingdom*. Shanghai, 1875.

Chung Hwa Tí, or the 'Middle Flowery Land,' afterwards enlarged into *Chung Kwoh*, or 'Middle Kingdom.' Its form is an irregular triangle, and its size nearly the same as Shantung; it has Shansí and Chihlí on the north, Nganhwui on the south-east, Hupeh on the south and south-west, and Shensí on the west, bordering also on Shantung and Kiangsu. This area is divided into three basins, that of the Yellow River in the north, of the Hwai River on the south, and the Han River on the south-west; the last two are separated by a marked range of mountains, the Fuh-niu shan, which is regarded as the eastern terminus of the Kwănlun Mountains; it is about 300 miles long, and its eastern end is near Jü-ning fu. This range maintains an elevation of 4,000 to 6,000 feet, and is crossed at Nanchau, where a remarkable natural pass about 30 miles long, rising to 1,200 or 1,500 feet, affords the needed facilities for trade and travel between the central and northern provinces. The Peh and Tan rivers drain its southern slopes into the Han, and the eastern sides are abundantly watered by the numerous branches of the Hwai River as they flow into Hungtsih Lake. The northern portion of Honan along the Yellow River is level, fertile and populous, forming one of the richest portions of the province.

For its climate, productions, literary reputation, historical associations, and variety of scenery, this province takes a prominent rank. The earliest records of the Black-haired race refer to this region, and the struggles for dominion among feudal and imperial armies occurred in its plains. Its present difficulty of access from the coast will ere long be overcome by railroads, when its capabilities may be further developed, and the cotton, hemp, iron, tutenag, silk and coal be increased for exportation. The people at present consume their own food and manufactures, and only require a good demand to increase the quality and amounts and exchange them for other things. The three prefectures north of the Yellow River are low-lying; through these the waters of that river have recently found their way into the River Wei and thence to the Gulf of Pechele, at Măng-tsin or east of it; the gradual rise of the bed renders their levels nearly the same, while it makes the main stream so

broad and shallow that it is of little use for navigation. These plains are traversed by wheelbarrows and carts, whose drivers and trundlers form a vast body of stalwart men constantly going about in their employment from one city to another.

Kaifung fu, or Pien-liang, the capital, is situated about a league from the southern bank of the Yellow River, whose bed is here elevated above the adjacent country. It was the metropolis from A.D. 960 to 1129, and has often suffered from attacks of armies as well as from inundations. The dikes are mostly on the northern shore, and exhibit the industry and unavailing efforts of the people for scores of leagues. During the period of the Manchu conquest Kaifung was defended by a loyal general, who, seeing no other resource against the invaders, broke down the embankments to drown them, by which manœuvre upwards of 300,000 of the inhabitants perished. The city was rebuilt, but it has not attained to its ancient splendor, if credit can be given to the *Statistics of Kaifung*, in which work it is described as having been six leagues in circuit in the twelfth century, approached by five roads, and containing numerous palaces, gardens, and government houses. The valley of the River Loh lies between the Yellow River and the Fuh-niu Mountains, a fertile, populous region wherein many of the remarkable events of Chinese history were enacted. Loh-yang, near Honan, was the metropolis at three different intervals, and probably further researches here will bring to light many ancient relics; rock-cut temples and old inscriptions, with graceful bas-reliefs, near the natural gate of Lung-măn, where the road crosses Sung shan, have already been seen. Owing to the direction of the roads leading through this region from the south and east, and the passes for travel towards the north-west, it will form a very important centre of trade in the future of Central Asia and western China.

The province of KIANGSU is named from the first syllable of the capital, Kiangning, joined to Su, part of the name of the richest city, Suchau. It lies along the sea-coast, in a north-westerly direction, having Shantung on the north, Nganhwui on the west, and Chehkiang on the south. The area is about 45,000 square miles, equalling Pennsylvania or a little less than

England by itself. It consists, with little interruption, of level tracts interspersed with lakes and marshes, through which flow their two noble rivers, which as they are the source of the extraordinary fertility of this region, so also render it obnoxious to freshes, or cover the low portions with irreclaimable morasses. The region of Kiangnan is where the beauty and riches of China are most amply displayed; "and whether we consider," remarks Gutzlaff, speaking of this and the adjoining province, "their agricultural resources, their great manufactures, their various productions, their excellent situation on the banks of these two large streams, their many canals and tributary rivers, these two provinces doubtless constitute the best territory of China." The staple productions are grain, cotton, tea, silk, and rice, and most kinds of manufactures are here carried to the greatest perfection. The people have an exceptional reputation for intelligence and wit, and although the province has long ceased to possess a court, its cities still present a gayer aspect, and are adorned with better structures than any others in the empire. This province was the scene of the dreadful ravages of the Tai-ping rebellion, and large districts are still desolate, while their cities lie waste.

Probably no other country of equal extent is better watered than Kiangsu. The Great River, the Grand Canal, many smaller streams and canals, and a succession of lakes along the line of the canal, afford easy communication through every part. The sea-coast has not been surveyed north of the Yangtsz', where it is unapproachable in large vessels; dykes have been constructed in some portions to prevent the in-flow of the ocean. The largest lake is the Hungtsih, about two hundred miles in circumference. South of it lies Kauyu Lake, and on the eastern side of the canal opposite is Pauying Lake, both of them broad sheets of water. Numerous small lakes lie around them. Tai hu, or 'Great Lake,' lies partly in Kiangsu and partly in Chehkiang, and is the largest in the province. Its borders are skirted by romantic scenery, while its bosom is broken by numerous islets, affording convenient resort to the fishermen who get their subsistence from its waters.

Kiangning fu (better known abroad as Nanking), the capital

of the province, is situated on the south shore of the Yangtsz', 194 miles from Shanghai. It was the metropolis from A.D. 317 to 582, and again for 35 years during the Ming dynasty (1368–1403). This city is the natural location of an imperial court, accessible by land and water from all quarters, and susceptible of sure defence. When the Tai-pings were expelled in 1865, the city was nearly destroyed, and has since that date only slowly revived. When Hungwu made it his capital, he strengthened the wall around it, inclosing a great area, 35 miles in circuit, which was never fully covered with buildings, and at present has a most ruinous appearance. Davis remarks the striking resemblance between Rome and Nanking, the area within the walls of both being partially inhabited, and ruins of buildings lying here and there among the cultivated fields, the melancholy remains of departed glory. Both of them, however, have now brighter prospects for the future.

The part occupied by the Manchus is separated by a cross wall from the Chinese town. The great extent of the wall renders the defence of the city difficult, besides which it is overlooked from the hills on the east, from one of which, the Chung shan, a wide view of the surrounding country can be obtained. On this eastern face are three gates; the land near the two toward the river is marshy, and the gates are approached on stone causeys. A deep canal runs up from the river directly under the walls on the west, serving to strengthen the approaches on that side. Nanking is laid out in four rather wide and parallel avenues intersected by others of less width; and though not so broad as those of Peking, are on the whole clean, well-paved, and bordered with handsomely furnished shops.

The only remarkable monuments of royalty which remain are several guardian statues situated not far from the walls. These statues form an avenue leading up to the sepulchre where the Emperor Hungwu was buried about 1398. They consist of gigantic figures like warriors cased in armor, standing on either side of the road, across which at intervals large stone tablets are extended, supported by great blocks of stone instead of pillars. Situated at some distance are a number of rude colossal figures

of horses, elephants, and other animals, all intended to represent the guardians of the mighty dead.[1]

Nothing made Nanking more celebrated abroad than the Porcelain Tower, called *Pao-ngăn tah*, or the 'Recompensing Favor Monastery,' which stood pre-eminent above all other similar buildings in China for its completeness and elegance, the material of which it was built, and the quantity of gilding with which its interior was embellished. It was erected by Yungloh to recompense the great favor of her majesty the Empress, and occupied 19 years (1411–1430) in its construction. It was maintained in good condition by the government, and three stories which had been thrown down by lightning in 1801 were rebuilt. The Tai-pings blew it up and carried off the bricks in 1856, fearing lest its geomantic influences should work against the success of their cause. As to its dimensions: Its form was octagonal, divided into nine equal stories, the circumference of the lower story being 120 feet, decreasing gradually to the top. Its base rested upon a solid foundation of brickwork ten feet high, up which a flight of twelve steps led into the tower, whence a spiral staircase of 190 steps carried the visitor to the summit, 261 feet from the ground. The outer face was covered with slabs of glazed porcelain of various colors, principally green, red, yellow, and white, the body of the edifice being brick. At every story was a projecting roof, covered with green tiles; from each corner and from the top of these roofs were suspended bells, numbering 150 in all.

This beautiful structure was visited in 1852 by Dr. Charles Taylor, an American missionary, who has left a full account of his observations.[2] It was to have been raised to an altitude of 329 feet and of thirteen stories, but only nine were built; careful measurement gave 261 feet as its height, 8½ feet its thickness at top, and 12 feet at the base, where it was 96 feet 10 inches

[1] The curious reader can consult the article by Mayer, in Vol. XII. of the *North China Branch Royal Asiatic Society's Journal*, 1878, for the meaning of these various objects.

[2] *Five Years in China*, Nashville, Tenn., 1860. See also *Voyages of the Nemesis*, pp. 450–452, for further details of this city in 1842; the *Chinese Repository*, Vols. I., p. 257, and XIII., p. 261, contain more details on the Pagoda.

in diameter. The facing was of bricks made of fine porcelain clay; the prevailing color was green, owing to the predominance of the tiles on the numerous stories. The woodwork supporting these successive roofs was strong, curiously carved and richly painted. The many-colored tiles and bricks were highly glazed, giving the building a gay and beautiful appearance, that was greatly heightened when seen in the reflected sunlight. When new it had 140 lamps, most of them hanging outside; and a native writer says "that when lighted they illumine the 33 heavens, and detect the good and evil among men, as well as forever ward off human miseries." The destruction of a building like this, from mere fanciful ideas, goes far to explain the absence of all old or great edifices in China.

Nanking has extensive manufactories of fine satin and crape, Nankeen cotton cloth, paper and ink of fine quality, and beautiful artificial flowers of pith paper. In distant parts of the empire, any article which is superior to the common run of workmanship, is said to be from Nanking, though the speaker means only that it was made in that region. It is renowned, too, for its scholars and literary character, and in this particular stands among the first places of learning in the country. It is the residence of the governor-general of three provinces, and consequently the centre of a large concourse of officials, educated men, and students seeking for promotion; these, with its large libraries and bookstores, all indicating and assisting literary pursuits, combine to give it this distinguished position. In the monastery on Golden Island, near Chinkiang, a library was found by the English officers, but there was no haste in examining its contents, as they intended to have carried off the whole collection, had not peace prevented.

The city of Suchau now exceeds Nanking in size and riches. It is situated on islands lying in the Ta hu, and from this sheet of water many streams and canals connect the city with most parts of the department. The walls are about ten miles in circumference; outside of them are four suburbs, one of which is said to extend ten miles, besides which there is an immense floating population. The whole space includes many canals and pools connected with the Grand Canal and the lake, and pre-

sented in 1859 a scene of activity, industry, and riches which could not be surpassed elsewhere in China. The population probably then exceeded a million, including the suburbs. It lies north-west of Shanghai, the way passing through a continual range of villages and cities; the environs are highly cultivated, producing cotton, silk, rice, wheat, fruits, and vegetables. It was captured in 1860 by the rebels, and when retaken in 1865 was nearly reduced to a heap of ruins. It is, however, rapidly reviving, as the loss of life was comparatively small.

The Chinese regard this as one of their richest and most beautiful cities, and have a saying, "that to be happy on earth, one must be born in Suchau, live in Canton, and die in Liau-chau, for in the first are the handsomest people, in the second the most costly luxuries, and in the third the best coffins." It has a high reputation for its buildings, the elegance of its tombs, the picturesque scenery of its waters and gardens, the politeness and intelligence of its inhabitants, and the beauty of its women. Its manufactures of silk, linen, cotton, and works in iron, ivory, wood, horn, glass, lackered-ware, paper, and other articles, are the chief sources of its wealth and prosperity; the kinds of silk goods produced here surpass in variety and richness those woven in any other place. Vessels can proceed up to the city by several channels from the Yangtsz' kiang, but junks of large burden anchor at Shanghai, or Sungkiang; the whole country is so intersected by natural and artificial water-courses, that the people have hardly any need for roads and carts, but get about in barrows and sedans. Small steamers find their way to every large village at high tide.

Chinkiang, situated at the junction of the Grand Canal with the Yangtsz' kiang, was captured by the British in July, 1842, at a great loss of life to its defenders; the Manchu general Hailing, finding the city taken, seated himself in his office, and set fire to the house, making it his funeral pyre. Its position renders it the key of the country, in respect to the transport of produce, taxes and provisions for Peking, inasmuch as when the river and canal are both blockaded, the supplies for the north and south are to a great extent intercepted. In times of peace the scenes at the junction afford a good exhibition of the indus-

try and trade of the people. Barrow describes, in 1794, "the multitude of ships of war, of burden and of pleasure, some gliding down the stream, others sailing against it; some moving by oars, and others lying at anchor; the banks on either side covered with towns and houses as far as the eye could reach; as presenting a prospect more varied and cheerful than any that had hitherto occurred. Nor was the canal, on the opposite side, less lively. For two whole days we were continually passing among fleets of vessels of different construction and dimensions."[1]

The country in the vicinity is well cultivated, moderately hilly, and presents a characteristic view of Chinese life and action. "On the south-east, the hills broke into an undulating country clothed with verdure, and firs bordering upon small lakes. Beyond, stretched the vast river we had just ascended. In the other direction, the land in the foreground continued a low and swampy flat, leaving it difficult at a little distance to determine which of the serpentine channels was the main branch; there were innumerable sheets of water, separated by narrow mounds, so that the whole resembled a vast lake, intersected by causeways. Willows grew along their sides, and dwellings were erected on small patches somewhat higher than the common surface."[2] This whole country was the scene of dreadful fighting for many years. Between the Imperialists and Tai-pings the city was totally destroyed, so that in 1861 hardly a house was left. It is now regaining its natural trade and prosperity.

Near the mouth of the Grand Canal is Kin shan, or Golden Island,[3] a beautiful spot, covered with temples and monastic establishments. A pagoda crowns the summit, and there are many pavilions and halls, of various sizes and degrees of elegance, on its sides and at the base, many of them showing their imperial ownership by the yellow or green tiling. Since the river has been open to traffic, and the devastations of the Tai-pings have ceased, the priests have returned in small num-

---

[1] *Travels in China.* [2] Capt. G. G. Loch, *Events in China*, p. 74.
[3] Mentioned by Marco Polo. Yule's edition, Vol. II., p. 137.

bers to their abodes, but the whole settlement is a poor mockery of its early splendor. A similar one, rather larger, is found at Siung shan, or Silver Island, below Chinkiang; it is, however, on a less extensive scale, though in a beautiful situation. Priests are the only occupants; temples and palaces the principal buildings, surrounded by gardens and bowers. Massive granite terraces, decorated with huge stone monsters, are reached from the water by broad flights of steps; fine temples, placed to be seen, and yet shaded by trees, open pavilions, and secluded summer-houses, give it a delightful air of retreat and comfort, which a nearer inspection sadly disappoints.

The banks of the Yangtsz' during the 250 miles of its course through this province, are uniformly low, and no towns of importance occur close to them, as they would be exposed to the floods. The vast body of water, with its freight of millions of tons of silt goes on its way in a quiet equable current into the Yellow Sea. The dense population of the prefectures on the south bank, contrasted with the sparseness of the region between the Canal and seashore on the north side, indicate the comparative barrenness of the latter, and the difficulty of cultivating marshy lands so nearly level with the sea.

The largest seaport in Kiangsu is Shanghai (*i.e.*, Approaching the Sea), now become one of the leading emporia in Asia. It lies on the north shore of the Wusung River, about fourteen miles from its mouth, in lat. 31° 10′ N., and long. 121° 30′ E., at the junction of the Hwang-pu with it, and by means of both streams communicates with Suchau, Sungkiang, and other large cities on the Grand Canal; while by the Yangtsz' it receives produce from Yunnan and Sz'chuen. In these respects its position resembles that of New Orleans.

The town of Wusung is at the mouth of that river, here about a mile wide; and two miles beyond lies the district town of Paushan. The wall of Shanghai is three miles in circuit, through which six gates open into extensive suburbs; around the ramparts flows a ditch twenty feet wide. The city stands in a wide plain of extraordinary fertility, intersected by numerous streamlets, and affording ample means of navigation and communication; its population is estimated to be at present over 500,-

000, but the data for this figure are rather imperfect. Since it was opened to foreign commerce in 1843, the growth of the town has been rapid in every element of prosperity, though subject to great vicissitudes by reason of the rebellion which devastated the adjoining country. Its capture by the insurgents in 1851, and their expulsion in February, 1853, with the destruction of the eastern and southern suburbs in 1860, have been its chief disasters since that date. The native trade has gradually passed from the unwieldy and unsafe junks which used to throng the Hwang-pu east of the city, into steamers and foreign craft, and is now confined, so far as the vessels are concerned, to the inland and coast traffic in coarse, cheap articles.

Shanghai city itself is a dirty place, and poorly built. The houses are mostly made of bluish square brick, imperfectly burned; and the walls are constructed in a cellular manner by placing bricks on their edges, and covering them with stucco. The streets are about eight feet wide, paved with stone slabs, and in the daytime crowded with people. Silk and embroidery, cotton, and cotton goods, porcelain, ready-made clothes, beautiful skins and furs, bamboo pipes of every size, bamboo ornaments, pictures, bronzes, specimens of old porcelain, and other curiosities, to which the Chinese attach great value, attract the stranger's notice. Articles of food form the most extensive trade of all; and it is sometimes a difficult matter to get through the streets, owing to the immense quantities of fish, pork, fruit, and vegetables, which crowd the stands in front of the shops. Dining-rooms, tea-houses, and bakers' shops, are met with at every step, from the poor man who carries around his kitchen or bakehouse, altogether hardly worth a dollar, to the most extensive tavern or tea-house, crowded with customers. For a few cash, a Chinese can dine upon rice, fish, vegetables, and tea; nor does it matter much to him, whether his table is set in the streets or on the ground, in a house or on a deck, he makes himself merry with his chopsticks, and eats what is before him.[1] The buildings composing the Ching-hwang miao, and the grounds attached to this establishment, present a good

[1] Fortune's *Wanderings in China*, p. 120.

instance of Chinese style and taste in architecture. Large warehouses for storing goods, granaries, and temples, are common; but neither these, nor the public buildings, present any distinguishing features peculiar to this city alone.

The contrast between the narrow, noisome and reeking parts of the native city, and the clean, spacious, well-shaded and well-paved streets and large houses of the foreign municipalities, is like that seen in many cities in India. The Chinese are ready enough to enjoy and support the higher style of living, but they are not yet prepared to adopt and maintain similar improvements among themselves. The difficulty of being sure of the co-operation of the rulers in municipal improvements deters intelligent natives from initiating even the commonest sanitary enterprise of their foreign neighbors.

The remaining cities and districts of Kiangsu present nothing worthy of special remark. The Grand Canal runs from north to south, and affords a safe and ample thoroughfare for multitudes of boats in its entire length. Tsing-kiang-pu and Hwai-ngan, near the old Yellow River, receive the traffic from the north and Hungtsih Lake, while Yangchau near the Yangtsz' River, takes that going north. In this part of the channel, constant dyking has resulted in raising the banks; the city of Hwai-ngan, for example, lies below the canal which brings trade to its doors, and may one day be drowned by its benefactor. Salt is manufactured in the districts south of the Yellow River, where the people cultivate but rare patches of arable land.

The island of Tsungming, at the mouth of the Yangtsz', is about sixty miles long, and sixteen wide, containing over nine hundred square miles, and is gradually enlarging by the constant deposits from the river; it is flat, but contains fresh water. It is highly cultivated and populous, though some places on the northern side are so impregnated with salt, and others so marshy, as to be useless for raising food. This island produces a variety of *kaoliang* or sorghum (*Holcus*), which is sweet enough to furnish syrup, and is grown for that purpose in the United States.

The province of Nganhwui was so named by combining the

first words in its two large cities, Nganking and Hwuichau, and forms the south-western half of Kiangnan; it is both larger and more uneven than Kiangsu, ranges of hills stretching along the southern portions, and between the River Hwai and the Yangtsz'. It lies in the central and southern parts of the Plain, north of Kiangsí, west of Kiangsu and Chehkiang, and between them and Honan and Hupeh. Its productions and manufactures, the surface, cultivation of the country, and character of the people, are very similar to those of Kiangsu, but the cities are less celebrated. The terrible destruction of life in this province during the Tai-ping rule has only been partially remedied by immigration from other provinces; it will require years of peace and industry to restore the prosperous days of Taokwang's reign.

The surface of the country is naturally divided into that portion which lies in the hilly regions around Hwaichau and Ningkwoh connected with the Tsientang River, the central plain of the Yangtsz' with its short affluents, and the northern portion which the River Hwai drains. The southern districts are superior for climate, fertility, and value of their products to most parts of the Empire; and the numerous rivulets which irrigate and open their beautiful valleys to traffic with other districts, render them attractive to settlers. No expense has been spared in erecting and preserving the embankments along the streams, whose waters are thereby placed at the service of the farmers.

The Great River passes through the south from south-west to north-east; several small tributaries flow into it on both banks, one of which connects with Chau hu, or Nest Lake, in Luchau fu, the principal sheet of water in the province. The largest section is drained by the River Hwai and its branches, which flow into Hungtsih Lake; most of these are navigable quite across to Honan. The productions comprise every kind of grain, vegetables, and fruit known in the Plain; most of the green tea districts lie in the south-eastern parts, particularly in the Sunglo range of hills in Hwuichau prefecture. Silk, cotton, and hemp are also extensively raised; but excepting iron, few metals are brought to market.

The provincial capital, Nganking or Anking, lies close to the northern shore of the Kiang. Davis describes the streets as very narrow, and the shops as unattractive; the courts and gateways of many good dwelling-houses presented themselves as he passed along the streets. "The palace of the governor we first took for a temple, but were soon undeceived by the inscriptions on the huge lanterns at the gateway. These official residences seldom display any magnificence. The pride of a Chinese officer of rank consists in his power and station, and as the display of mere wealth attracts little respect, it is neglected more than in any country of the world. The best shops that we saw were for the sale of horn lanterns and porcelain. They possess the art of softening horn by the application of a very high degree of moist heat, and extending it into thin laminæ of any shape. These lamps are about as transparent as ground-glass, and, when ornamented with silken hangings, have an elegant appearance." During the fifty years since his visit, this large city has been the sport of prosperous and adverse fortunes, and is now slowly recovering from its demolition during the Tai-ping rebellion. It is situated on rising ground near the base of a range of hills far in the north, the watershed of two basins.

The banks of the river, between Nanking and Nganking, a distance of 300 miles, are well cultivated, and contain towns and villages at short intervals. The climate, the scenery, the bustle on the river near the towns, and the general aspect of peaceful thrift along this reach, makes it on ordinary occasions one of the bright scenes in China. Wuhu hien, about sixty miles above Nanking, lies near the mouth of the Hwangchi, a stream connecting it with the back country, and making it the mart for much of that trade. It was next in importance to Chinkiang, but its sufferings between the rebels and imperialists nearly destroyed it. The revival in population and trade has been encouraging, and its former importance is sure to revive.

Hwuichau (or in Cantonese, Fychow) is celebrated, among other things, for its excellent ink and lackered-ware. Fung-yang (*i.e.*, the Rising Phœnix), a town lying north-west of Nanking, on the River Hwai, was intended, by Hungwu, the founder of the Ming dynasty, to have been the capital of the Empire

instead of Nanking, and was thus named in anticipation of its future splendor.

The province of KIANGSÍ (*i.e.*, West of the River) lies south of Nganhwui and Hupeh, between Chehkiang and Fuhkien on the east, and Hunan on the west, reaching from the Yangtsz' to the Mei ling on the south. Its form is oblong, and its entire area is made up of the beautiful basin of the Kan kiang, including all the affluents and their minor valleys. The hilly portions form part of the remarkable series of mountainous ridges, which cover all south-eastern and southern China, an area of about 300,000 square miles, extending from Ningpo south-westerly to Annam. It is made up of ranges of short and moderate hills, cut up by a complicated net of water-courses, many of which present a succession of narrow defiles and gentle valleys with bottom lands from five to twelve miles wide. That part of this region in Kiangsí has an irregular watershed on the east, separating it from the Min basin, and a more definite divide on the west from Hunan and its higher mountains. The province entire is a little larger than all New England, or twice the size of Portugal, but, in population, vastly exceeds those countries. The surface of the land is rugged, and the character of the inhabitants partakes in some respects of the roughness of their native hills. It is well watered and drained by the River Kan and its tributaries, most of which rise within the province; the main trunk empties into Poyang Lake by numerous mouths, whose silt has gradually made the country around it swampy. For many miles on its eastern and southern banks extends an almost uninhabitable marsh, presenting a dreary appearance. The soil, generally, is productive, and large quantities of rice, wheat, silk, cotton, indigo, tea, and sugar, are grown and exported. It shares, in some degree, the manufactures of the neighboring provinces, especially in Nankeen cloth, vast quantities of which are woven here, but excels them all in the quality and amount of its porcelain. The mountains produce camphor, varnish, oak, banian, fir, pine, and other trees; those on the west are well wooded, but much of the timber has been carried away during the late rebellion, and left the hill-sides bare and profitless.

Nanchang, the provincial capital, lies near the southern shore of the Poyang Lake; the city walls are six miles in circuit, and accessible by water from all sides. The character of its population is not favorable among their countrymen, and owing to the difficulty of reaching it from the Yangtsz', it escaped the ruin and rapine which befel Kiukiang. Small steamers can come up to its jetties, but as the tea and porcelain are shipped on the south-east side of the lake, Nanchang is not likely to become a large mart; few of the cities above it can ever be reached by steamers. Barrow estimated that there were, independent of innumerable small craft, 100,000 tons of shipping lying before the place. The banks of the Kan kiang, near the lake, are flat, and not highly cultivated, but the scenery becomes more varied and agreeable the further one ascends the stream; towns and villages constantly come in sight, and the cultivation, though not universal, is more extended. Among other sights on this river are the bamboo water-wheels, which are so built on the steep banksides, that the buckets lift their freight 20 or 25 feet, and pour it out in a ceaseless stream over the fields. The flumes thrown out into the stream to turn a stronger current on the wheel, often seriously interfere with navigation. Many pagodas are seen on either bank of this water-course, some of them undoubtedly extremely old. As the voyager ascends the river, several large cities are passed, as Linkiang, Kih-ngan, Kanchau, and Nan-ngan (all capitals of departments), besides numerous towns and villages; so that if the extent of this river and the area of the valley it drains be considered, it will probably bear comparison with that of any valley in the world for populousness, amount and variety of productions, and diligence of cultivation.

Beyond Kihngan are the Shihpah tan, or 'Eighteen Rapids,' which are torrents formed by ledges of rocks running across the river, but not of such height or roughness as to seriously obstruct the navigation except at low water. The shores in their vicinage are exceedingly beautiful. The transparency of the stream, the bold rocks fringed with wood, and the varied forms of the mountains, call to mind those delightful streams that are discharged from the lakes and north counties of England. The

hilly banks are in many places covered with the Camellia oleifera, whose white blossoms give them the appearance of snow, when the plant is in flower. Kanchau is the town where large boats are obliged to stop; but Nan-ngan is at the head of navigation, about three hundred miles from the lake, where all goods for the south are debarked to be carried across the Mei ling, or 'Plum Pass.'

Within the department of Jauchau in Fauliang hien, east of Poyang Lake, are the celebrated porcelain manufactories of Kingteh chin, named after an Emperor of the Sung dynasty, in whose reign, A.D. 1004, they were established. This mart still supplies all the fine porcelain used in the country, but was almost wholly destroyed during the rebellion, the kilns broken up, and the workmen dispersed to join the rebels or die from want. The million of workmen said to have been employed there thirty years ago are now only gradually resuming their operations, and slowly regaining their prosperity. The approach to the spot is announced by the smoke, and at night it appears like a town on fire, or a vast furnace emitting flames from numerous vents, there being, it is said, five hundred kilns constantly burning. Kingteh chin stands on the river Chang in a plain flanked by high mountains, about forty miles north-east from Jauchau, through which its ware is distributed over the empire.

Genius in China, as elsewhere, renders a place illustrious, and few spots are more celebrated than the vale of the White Deer in the Lü hills, near Nankang, on the west side of Lake Poyang, where Chu Hí, the great commentator of Confucius, lived and taught, in the twelfth century. It is a secluded valley about seven miles from the city, situated in a nook by the side of a rivulet. The unpretending buildings are comprised in a number of different courts, evidently intended for use rather than show. In one of the halls, the White Deer is represented, and near by a tree is pointed out, said to have been planted by the philosopher's own hand. This spot is a place of pilgrimage to Chinese literati at the present day, for his writings are prized by them next to their classics. The beauty and sublimity of this region are lauded by Davis, and its praises

are frequent themes for poetical celebration among native scholars.[1]

The maritime province of Chehkiang, the smallest of the eighteen, lies estward of Kiangsí and Nganhwui, and between Kiangsu and Fuhkein north and south, and derives its name from the river Cheh or 'Crooked,' which runs across its southern part. Its area is 39,000 square miles, or nearly the same as Ohio; it lies south-east of the plain at the end of the Nan shan, and for fertility, numerous water-courses, rich and populous cities, variety of productions, and excellence of manufactures, is not at all inferior to the larger provinces. Baron Richthofen's letter to the Shanghai Chamber of Commerce, July 25, 1871, contains a good account of its topography. The whole province produces cotton, silk, tea, rice, ground nuts, wheat, indigo, vegetable tallow (*stillingia*), and pulse, in abundance. It possesses within its limits every requisite for the food and clothing of its inhabitants, while the excellence of its manufactures insures it in exchange a supply of the luxuries of other regions.

The rivers in Chehkiang rise in the province; and, as might be inferred from the position of the hills, their course is generally short and the currents rapid. Fourteen principal streams are enumerated, of which the Tsientang is the most important. The main branch of this river rises in the southern districts in two head-waters, which join at Küchau fu and run thence into Hangchau Bay. The bore which comes up into this river fifteen miles, as far as Hangchau, is the only one along the coast. As its wall of water approaches the city, the junks and boats prepare by turning their bows to meet it, and usually rise over its crest, 6 or 10 feet at times, without mishap. The basin of the Tsientang River measures nearly half of the province; by means of rafts and boats the people transport themselves and their produce for about 300 miles to its head-waters. The valley of Lanki is the largest of the bottom lands, 140 miles long and 5 to 15 wide, and passes north through a gorge 70 miles in length into the lower valley, where it receives

[1] Davis's *Sketches*, Vol. II., p. 55.

the Sin-ngan River from the west in Nganhwui, and thus communicates with Hwuichau at times of high water. It is just fitted for the rafting navigation of the region, and by means of its tortuous channels each one of the 29 districts in its entire basin can be reached by water.

The forest and fruit trees of Chehkiang comprise almost every valuable species known in the eastern provinces. The larch, elcococcus, camphor, tallow, fir, mulberry, varnish, and others, are common, and prove sources of wealth in their timber and products. The climate is most salubrious; the grains, vegetables, animals, and fishes, furnish food; while its beautiful manufactures of silk are unrivalled in the world, and have found their way to all lands. Hemp, lackered- and bamboo-wares, tea, crockery, paper, ink, and other articles, are also exported.

The inhabitants emulate those in the neighboring regions for wealth, learning, and refinements, with the exception of the hilly districts in the south bordering on Kiangsí and Fuhkien. The dwellers of these upland valleys are shut out by position and inclination, so that they form a singularly clannish race. Their dialects are peculiar and very limited in range, and each group of villagers suspects and shuns the others. They are sometimes rather turbulent, and in some parts the cultivation of the mountain lands is interdicted, and a line of military posts extends around them in the three provinces, in order to prevent the people from settling in their limits; though the interdiction does not forbid cutting the timber growing there.[1]

Hangchau, the capital of the province, lies in the northern part, less than a mile from the Tsientang. The velocity of this stream indicates a rapid descent of the country towards the ocean, but it discharges very little silt; the tide rises six or seven feet opposite the city, and nearly thirty at the mouth.

Only a moiety of the inhabitants reside within the walls of the city, the suburbs and the waters around them supporting a large population. A portion of the space in the north-western part is walled off for the accommodation of the Manchu garri-

[1] See *Chinese Repository*, Vol. IV., p. 488; *Journal of N. C. Br. R. A. Society*, Vol. VI., pp. 123–128; and *Chinese Recorder*, Vol. I., 1869, pp. 241–248. These people are relics of tribes of Miaotsz'.

son, which consists of 7,000 troops. The governor-general of Chehkiang and Fuhkien has an official house here, as well, also, as the governor of the province, but since the increased importance of Fuhchau, he seldom resides in this city; these, with their courts and troops, in addition to the great trade passing through, render it one of the richest and most important cities in the empire. The position is the most picturesque of any of the numerous localities selected by the Chinese for their capital. It lies in full view of the ocean, and from the hill-top in the centre a wide view of the plains south and east is obtained. The charming lake, Si Hu, and the numerous houses on its shores, with the varied scenery of the hills, copses, glades, and river banks, all highly cultivated, within a radius of ten miles, fully bear out the praises of the Chinese as to its singular beauty. Marco Polo lavishes all his admiration upon its size, riches, manufactures, and government, from which it is to be inferred that it suffered little in the Mongolian conquest. He visited the place when governor of Yangchau in 1286, and enthusiastically describes it as "beyond dispute the finest and the noblest in the world."[1] The Chinese have a proverb—*Shang yu tien tang: Hia yu Su Hang*—the purport of which is that Hangchau and Suchau are fully equal to paradise; but the comparison of the Venetian traveller gives one a poorer idea of the European cities of his day, than it does of the magnificence of the Chinese, to those who have seen them. The streets are well-paved, ornamented with numerous honorary tablets erected to the memory of distinguished individuals, and agreeably interrupting the passage through them. The long main street extending along the Grand Canal into and through the city, thence out by the Tsientang, was, before its ruthless demolition by the Tai-pings in 1863, probably one of the finest streets in the whole Empire. The shops and warehouses, in point of size and stock of goods contained in them, might vie with the best in London. In population, luxury, wealth, and influence this city rivals Suchau, and for excellence of manufactures probably exceeds the latter place. Were Hangchau easily reached by

[1] Yule's *Marco Polo*, Vol. II., p. 145.

sea, and had it ample harbors, it would engross the trade of the eastern coast; but furious tides (running sometimes 11½ knots an hour); the bore jeoparding passage-boats and other small crafts; sand banks and quicksands;—these present insuperable difficulties to the commerce by the ocean.

This city was the metropolis of the country during the nine latter princes of the Sung dynasty (1129 to 1280), when the northern parts were under dominion of the tribe of Kin Tartars. One cause of celebrity is found in the beauty of its environs, especially those near the Si Hu, or West Lake, an irregular sheet of water about 12 miles in circuit. Barrow observes that "the natural and artificial beauties of this lake far exceeded anything we had hitherto had an opportunity of seeing in China. The mountains surrounding it were lofty, and broken into a variety of forms that were highly picturesque; and the valleys were richly clothed with trees of different kinds, among which three species were remarkably striking, not only by their intrinsic beauty, but also by the contrast they formed with themselves and the rest of the trees of the forest. These were the camphor and tallow trees, and the arbor vitæ. The bright, shining green foliage of the first, mingled with the purple leaves of the second, and over-topped by the stately tree of life, of the deepest green, produced a pleasing effect to the eye; and the landscape was rendered still more interesting to the mind by the very singular and diversified appearance of several thousand repositories of the dead upon the sloping sides of the inferior hills. Here, as well as elsewhere, the sombre and upright cypress was destined to be the melancholy companion of the tombs.

"Higher still, among the woods, avenues had been opened to admit of rows of small blue houses, exposed on white colonnades, which, on examination, were also found to be mansions of the dead. Naked coffins, of extraordinary thickness, were everywhere lying on the surface of the ground. The margins of the lake were studded with light aerial buildings, among which one of more solidity and greater extent than the rest was said to belong to the emperor. The grounds were inclosed with brick walls, and mostly planted with vegetables and fruit trees;

but in some there appeared to be collections of such shrubs and flowers as are most esteemed in the country." [1]

Staunton speaks of the lake as a beautiful sheet of water, perfectly pellucid, full of fish, in most places shallow, and ornamented with a great number of light and fanciful stone bridges, thrown across the arms of the lake as it runs up into the hills. A stone tower on the summit of a projecting headland attracted attention, from its presenting a different architecture from that usually seen in Chinese buildings. This tower, called the *Lui Fung tah*, *lit.* 'Tower of the Thunder Peak' (not Thundering Wind, as Staunton renders it), from the hill being at first owned by Mr. Lui, was built about A.D. 950, and is to-day a solid structure, though much ruined. It has now four stories, and is about 120 feet high; something like a regular order is still discernible in the moldering cornices. The legend of the White Snake is associated with this structure, and people constantly carry away pieces of its bricks as charms.

An interesting corroboration of this account is given by Polo, who says, "Inside the city there is a lake which has a compass of some 30 miles; and all around it are erected beautiful palaces and mansions, of the richest and most exquisite structure that you can imagine, belonging to the nobles of the city. There are also on its shores many abbeys and churches of the idolaters. In the middle of the lake are two islands, on each of which stands a rich, beautiful and spacious edifice, furnished in such a style as to seem fit for the palace of an emperor. And when any one of the citizens desired to hold a marriage feast, or to give any other entertainment, it used to be done at one of these palaces." [2]

The splendor and size of the numerous Buddhist temples in and around Hangchau attracted travellers to the city more even than did its position; these shrines have, however, all been destroyed, and their thousands of priests driven away; the Taipings left no building untouched. The Yoh Miao stands near the north-west corner of the Si Hu, and contains the tombs of the patriot general Yoh Fi of the Sung dynasty (A.D. 1125), and his son, who were unjustly executed as traitors. Two conical

[1] *Travels in China*, p. 522.

[2] Yule's *Marco Polo*, Vol. II., p. 146.

mounds mark their resting places, and separated by a wall, but inside the inclosure are four iron statues cast in a kneeling posture and loaded with chains,—on his right Tsin Kwei and his wife, on the left a judge and general, who subserved Tsin Kwei's hatred of Yoh Fi by their flagitious conduct. All four are here doing homage and penance to this just man whom they killed, and by the obloquy they receive serve as a warning to other traitors. In a temple, called *Ting-tsz' sz'*, not far from the city, the party of the Dutch embassy were well lodged, and attended by three hundred priests. The establishment was in good repair, and besides two guardian monsters more than thirty feet high, near the entrance, contained five hundred images of the Buddhist Arhans, with miniature pagodas of bronze, of beautiful workmanship.

Hangchau is better known abroad for manufactures of silk than for any other fabrics, but its position at the termination of the Canal may perhaps give its name to many articles which are not actually made there, for Huchau is now a greater dépôt for raw and woven silks. In the northern suburbs lies an irregular basin, forming the southern extremity of the Canal; but between the river and the basin there is no communication, so that all goods brought hither must be landed. The city contains, among other public buildings, a mosque, bearing an inscription in Arabic, stating that it is a "temple for Mussulmen, when travelling, who wish to consult the Koran."[1] It is higher than the adjacent buildings, and adorned with a cupola, pierced with holes at short intervals. It was spared in 1863, as not being an idolatrous temple. There are also several others in the city, it being a stronghold of Islamism in China. Water communication exists between Hangchau and Yüyau, south-east through Shauhing, and thence to Ningpo, by means of which goods find their way to and from the capital. A good road also runs between the two former cities; indeed, elsewhere in the province the thoroughfares are very creditable; they are laid with broad slabs of granite and limestone, and lead over plains and hills in numberless directions.

[1] De Guignes, *Voyages à Peking*, Vol. II., pp. 65–77.

Ningpo fu ('Peaceful Wave city') is the next important city in Chehkiang, in consequence of its foreign relations. It is admirably situated for trade and influence, at the junction of three streams, in lat. 29° 55′ N., and long. 121° 22′ E.; the united river flows on to the ocean, eleven and a half miles distant, under the name of the Tatsieh. Opposite the city itself, there are but two streams, but the southern branch again subdivides a few miles south-west of Ningpo. Its population has been variously estimated from one-fourth to one-third of a million, and even more, including the suburban and floating inhabitants. This place was called *King-yuen* by the Sung, and received its present name from the Mongols. It was captured in 1862 by the insurgents, who were deterred from destroying it by the presence of foreign men-of-war; the prosperity of the mart has since increased. When foreigners first resorted to China for trade, Ningpo soon became a centre of silk and other kinds of commodities; the Portuguese settled there, calling it *Liampo*, which is the same name. It is, moreover, an ancient city, and its Annals afford full information upon every point interesting to a Chinese antiquarian, though a foreigner soon tires of the many insignificant details mixed up with a few valuable statements.[1]

"The plain in which Ningpo lies is a magnificent amphitheatre, stretching away from twelve to eighteen miles on one side to the base of the distant hills, and on the other to the verge of the ocean. As the eye travels along, it catches many a pleasing object. Turn landward, it will see canals and water-courses, fields and snug farm-houses, smiling cottages, family residences, hamlets and villages, family tombs, monasteries and temples. Turn in the opposite direction, and you perceive a plain country descending toward the ocean; but the river alive with all kinds of boats, and the banks studded with ice-houses, most of all attract the attention. From without the city, and while still

[1] Compare R. M. Martin's *China* (Vol. II., p. 304), who gives considerable miscellaneous information about the open ports, previous to 1846; also Dennys' *Treaty Ports of China*, 1867, pp. 326–349; Richthofen's *Letters*, No. 5, 1871; Yule's *Marco Polo*, Vol. II., p. 181; *Missionary Recorder*, 1869, pp. 156, 177.

upon the ramparts, look within its walls, you will be no less gratified. Here there is nothing European, little to remind you of what you have seen in the west. The single-storied and the double-storied houses, the heavy prison-like family mansions, the family vaults and graveyards, the glittering roofs of the temples, the dilapidated official residences, the deserted literary and examination halls, and the prominent sombre Tower of Ningpo, are entirely Chinese. The attention is also arrested for a moment or two by ditches, canals, and reservoirs of water, with their wooden bridges and stone arches."[1] Two serious drawbacks to a residence here are the stifling heat of summer and the bad quality of the water.

The circumference of the walls is nearly five miles; they are about twenty-five feet high, fifteen feet wide at the top, and twenty-two at the base, built solidly, though somewhat dilapidated, and overgrown with grass. A deep moat partly surrounds them; commencing at the North gate, it runs on the west, south, and south-east side as far as Bridge gate, a distance of nearly three miles, and is in some places forty yards wide. Its constant use as a thoroughfare for boats insures its repair and proper depth; the other faces of the city are defended by the river. There are six gates, and two sally-ports near the south and west approaches intended for the passage of the boats that ply on the city canals.

On the east is Bridge gate, within which, and near the walls, the English factory was once situated. This opening leads out to the floating bridge; the latter structure is two hundred yards long and five broad, made of planks firmly lashed, and laid upon sixteen lighters closely linked and chained together, but which can be opened. A busy market is held on the bridge, and the visitor following the lively crowd finds his way to an extensive suburb on the opposite side. Ferry boats ply across both streams in vast numbers, adding greatly to the vivacity of the scene. The custom-house is situated beyond the bridge, and this eastern suburb contains several buildings of a religious

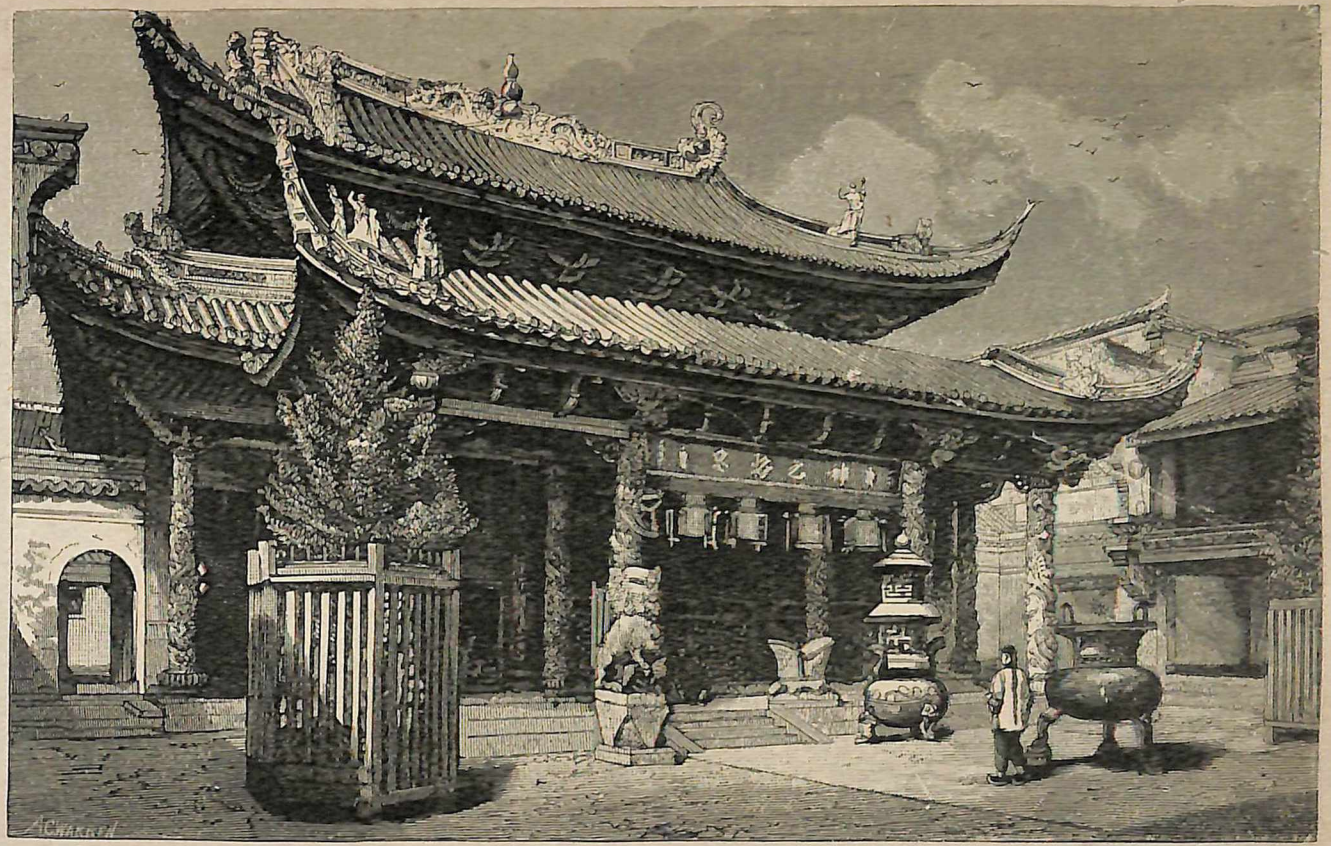
[1] Milne, in *Chinese Repository*, Vol. XIII., p. 22, and in his *Life in China*, part second. London, 1857.

and public character, lumber-yards, dock-yards, and rows of ice-houses, inviting the notice of the traveller. The environs beyond the north gate are not so thickly settled as those across the rivers; the well cultivated fields, divided and irrigated by numerous water-courses, with scattered hamlets, beguile the visitor in his rambles, and lead him onward.

There are numerous temples and monasteries, and a large variety of assembly-halls, governmental offices, and educational establishments, but none of these edifices are remarkable in an architectural point of view. The assembly-halls or club-houses are numerous, and in their internal arrangements form a curious feature of native society. It is the practice among residents or merchants from other provinces, to subscribe and erect on the spot where they are engaged in business, a temple, dedicated to the patron deity of their native province, in which a few priests are supported, and plays acted in its honor. Sometimes the building is put in charge of a layman, called a "master of ceremonies," and the current expenses defrayed by subscription. The club-houses are places of resort for travellers from the several provinces or districts, and answer, moreover, to European coffee-houses, in being points where news from abroad is heard and exchanged.

The streets are well paved, and interrupted here and there by honorary portals of considerable size and solidity, which also give variety to an otherwise dull succession of shops and sign-boards, or dead walls. Two small lagoons afford space for some aquatic amusements to the citizens. One called Sun Lake is only a thousand yards in circuit; the other, called Moon Lake, is near the West gate, and has three times its perimeter. Both are supplied by sluices passing through the city gates, while many canals are filled from them, which aid in irrigating the suburbs. Some of the pleasantest residences of the city are built on their banks.

Among interesting edifices is the *Tien-fung tah* (*i.e.*, Heaven-conferred pagoda), a hexagonal seven-storied tower upward of 160 feet high, which, according to the *Annals of Ningpo*, was first erected 1100 years ago, though during that period it has been destroyed and rebuilt several times. Upon the authority



TEMPLE OF THE GODDESS MA TSU-PU, NINGPO.

of this work, the tower was constructed before the city itself, and its preservation is considered as connected with the good luck of the place. The visitor mounts to the summit by a flight of narrow stone steps, ascending spirally within the walls.

The most elegant and solid building of the city lies on the water's edge outside the walls, between the East and Bridge gates; it is a temple dedicated to the marine goddess Ma Tsupu, and was founded by Fuhkien men in the 12th century, but the present structure was erected in 1680, and largely endowed. Its ornaments are elaborate and rich, and its appearance on festival days, gay and animated in an unusual degree. The lanterns and scrolls hanging from the ceiling attract attention by the curious devices and beautiful characters written and drawn on them in bright colors, while the walls are concealed by innumerable drawings.

Chinhai, at the mouth of the river, is so situated by nature and fortified by art, that it commands the passage. Its environs were the scene of a severe engagement between the Chinese and English in October, 1841, on which occasion great slaughter was committed upon the imperial troops. The town lies at the foot of a hill on a tongue of land on the northern bank of the river, and is partly sheltered from the sea on the north by a dyke about three miles long, composed of large blocks of hewn granite, and proving an admirable defence in severe weather. The walls are twenty feet high and three miles in circumference, but the suburbs extend along the water, attracted by, and for the convenience of, the shipping. Merchant ships report here when proceeding up the river, along whose banks the scenery is diversified, while the water, as usual in China, presents a lively scene. Numerous ice-houses are seen constructed of thick stone walls twelve feet high, each having a door on one side and an incline on the other for the removal and introduction of the ice, and protected by straw and a heavily thatched roof.

The Chusan archipelago forms a single district of which Tinghai is the capital; it is divided into thirty-four *chwang* or townships, whose officers are responsible to the district magistrate. The southern limit of the group is Quesan or the Kiu

shan islands, in lat. 29° 21′ N., and long. 121° 10′ E., consisting of eleven islets, the northernmost of which is False Saddle Island; their total number is over a hundred. Tinghai city lies on the southern side of Chau shan or Boat Island, which gives its name on foreign maps to the whole group. It is twenty miles long, from six to ten wide, and fifty-one and a half in circumference. The archipelago seems to be the highest portion of a vast submarine plain, geologically connected with the Nan shan range on the Continent and the mountains in Kiusiu and Nippon; it is a pivot for the changes in weather and temperature observed north and south of this point along the coast.

The general aspect of these islands and the mainland, is the same beautiful alternation of hills and narrow valleys, everywhere fertile and easily irrigated, with peaks, cascades, and woodlands interspersed. In Chusan itself the fertile and well-watered valleys usually reach to the sea, and are furnished with dykes along the beach, which convert them into plains of greater or less extent, through which run canals, used both for irrigation and navigation. Rice and barley, beans, yams, sweet potatoes, etc., are grown; every spot of arable soil being cultivated, and terraces constructed on most of the slopes. The view from the tops of the ridges, looking athwart them, or adown their valleys, or to seaward, is highly picturesque. The prevailing rocks belong to the ancient volcanic class, comprising many varieties, but principally clay-stone, trachyte, and compact and porphyritic felspar. The brief occupation of this island by the British forces in 1841 led to no permanent improvement in the condition of the people, and it has neither trade nor minerals sufficient to attract capital thither. Owing in part, perhaps, to this poverty, Tinghai escaped the ravages of the Tai-pings, and has now recovered from the damage sustained by its first capture.

Puto and a few smaller islands are independent of civil jurisdiction, being ruled by the abbot of the head monastery. This establishment, and that on Golden Island in the Yangtsz' are among the richest and best patronized of all the Buddhist monasteries in China; both of them have been largely favored by emperors at different periods.

Puto is a narrow islet, 3½ miles long, and lies 1½ miles from the eastern point of Chusan. Its surface is covered with sixty monasteries, pavilions, temples, and other religious buildings, besides grottos and sundry monuments of superstition, in which at least 2,000 idle priests chant the praises of their gods. One visitor describes his landing and ascending "a broad and well-beaten pathway which led to the top of one of the hills, at every crag and turn of which we encountered a temple or a grotto, an inscription or an image, with here and there a garden tastefully laid out, and walks lined with aromatic shrubs, which diffused a grateful fragrance through the air. The prospect from these heights was extremely delightful; numerous islands, far and near, bestudded the main, rocks and precipices above and below, here and there a mountain monastery rearing its head, and in the valley the great temple, with its yellow tiles indicative of imperial distinction, basked like a basilisk in the noonday-sun. All the aid that could be collected from nature and from Chinese art, was here concentrated to render the scene enchanting. But to the eye of the Christian philanthropist it presented a melancholy picture of moral and spiritual death. The only thing we heard out of the mouths of the priests was Ometo Fuh; to every observation that was made, re-echoed Ometo Fuh; and the reply to every inquiry was Ometo Fuh. Each priest was furnished with a rosary which he was constantly counting, and as he counted repeated the same senseless, monotonous exclamation. These characters met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper; on the bells, on the gateways, and on the walls, the same words presented themselves; indeed the whole island seemed to be under the spell of this talismanic phrase, and devoted to recording and re-echoing Ometo Fuh." [1] The pristine glory of these temples has become sadly dimmed, many of the buildings present marks of decay, and some of the priesthood are obliged to resort to honest labor in order to gain a living. Deaths in their number are supplied by purchasing youths, who are taught nothing but re-

[1] Medhurst's *China, its State and Prospects*, p. 393.

ligious literature, a fit training to stunt their minds to pursue the dull mummery of singing Ometo Fuh. The two imperial temples present good specimens of Chinese architecture; but they as well as all other things to be seen at Puto are dilapidated and effete.

Temples were erected on this island as early as A.D. 550, and since it became a resort for priests it seems to have enjoyed the patronage of the government. The goddess of Mercy is said to have visited this spot, and her image is the principal object of worship. No females are allowed to live on the island, nor any persons other than the priests, unless in their employ. The revenues are derived from rent of the lands belonging to the temples, from the collection of those priests who go on begging excursions over the Empire, and from the alms of pilgrims who resort to this agreeable locality. It appears like one of the most beautiful spots on the earth when the traveller lands, just such a place as his imagination had pictured as exclusively belonging to the sunny East, and so far as nature and art can combine, it is really so: but here the illusion ends. Idleness and ignorance, celibacy and idolatry, vice, dirt, and dilapidation, in the inmates or in their habitations, form a poor back-ground for the well-dressed community, and gay, variegated prospect seen when stepping ashore.

A town of considerable importance in this province is Chapu, about fifty miles north-west from Chinhai, across Hangchau Bay, and connected with that city through a luxuriant plain by a well-paved causeway about thirty miles long. Chapu was the port of Hangchau, and when it possessed the entire trade with Japan, boasted of being the largest mart on the seacoast of Chehkiang. The town lies at the bottom of a bay on the western face of some hills forming its eastern point; and at low tide the mud extends a long way from the lowland. The suburbs are situated near a small headland; the walled town stands about half a mile behind. When attacked by the British in May, 1842, the walls were found in poor condition, but the Manchu garrison stationed here upheld their ancient reputation for bravery. This body of troops occupies a separate division of the city, and their cantonment is planned on the model of a

camp. The outer defences are numerous, but most of the old fortifications are considerably decayed. The country in the vicinity is highly cultivated, and possesses an unusual number of finely constructed, substantial houses.

South-west from Chapu lies the old town of Canfu (called Kanpu by the Chinese), which was once the port of Hangchau, but now deserted, since the stream on which it is situated has become choked with sand. This place is mentioned in the voyages of two Arabian travellers in the ninth century, as the chief port of China, where all shipping centred. The narrow entrance between Buffalo Island and Kitto Point is probably the Gates of China mentioned by them; and Marco Polo, in 1290, says, "The Ocean Sea comes within 25 miles of the city at a place called Ganfu, where there is a town and an excellent haven, with a vast amount of shipping which is engaged in the traffic to and from India and other foreign parts. . . . And a great river flows from the city of Kinsay to that sea-haven, by which vessels can come up to the city itself."[1] Marsden erroneously supposes Kanpu to be Ningpo. If this was in fact the *only* port allowed to be opened for foreign trade, it shows that, even in the Tang dynasty, the same system of exclusion was maintained that has so recently been broken up; though at that date the Emperors in Shansí had very little authority along the southern coasts. The changes in the Bay of Hangchau have been more potent causes for the loss of trade, and Yule reasonably concludes that the upper part of it is believed to cover now the old site in Polo's time.

The province of Fuhkien (*i.e.* Happily Established) is bounded on the north by Chehkiang, north-west and west by Kiangsí, south-west by Kwangtung, and east by the channel of Formosa. Its western borders are determined, for the most part, by the watershed of the basins of the rivers Min and Kan; a rugged and fertile region of the Nan shan. The line of sea-coast is bold, and bordered with a great number of islands, whose lofty granitic or trappean peaks extend in precipitous,

[1] Yule's *Marco Polo*, Vol. II., p. 149. *Cathay and the Way Thither*, p. cxciii. Reinaud, *Relations des Voyages faits par les Arabes dans l'Inde et à la Chine, etc.* (Paris, 1845), Tome I., p. 19.

barren headlands from Namoh as far as the Chusan archipelago. In the general features of its surface, the islands on its coasts, and its position with reference to the ocean, it resembles the region lying east of New Hampshire in the United States; including Formosa, it about equals Missouri in size.

The River Min is formed by the union of three large streams at Yenping fu; it drains all the country lying east of the Wu-í (Bohea) hills, or about three-fourths of the province. It is more than three hundred miles long, and owing to its regular depth, is one of the most useful streams in China; twenty-seven walled towns stand on its banks. The tide rises eighteen or twenty feet at the entrance, and this, with the many islands and reefs, renders the approach difficult. At Min-ngan hien, about fourteen miles from the mouth, the stream is contracted to less than half a mile for about three miles, the water being from twelve to twenty-five fathoms deep; the hills on each side rise from fifteen hundred to two thousand feet. One traveller speaks of the walls of its forts and batteries, in this part, as affording a sort of stairs for the more convenient ascent of the hills on which they are situated. From the top, "the view embraces a beautiful scene; nothing can be more picturesque than the little plats of wheat and barley intermixing their yellow crops on the acclivities with bristling pines and arid rocks, and crowned with garden spots, or surrounded with rice fields and orchards of oranges. The valley of the Min, viewed from the summit of the fortress, is truly a beautiful sight."[1] The scenery on this river, though of a different character, will bear comparison with that of the Hudson for sublimity and beauty; the hills are, however, much higher, and the country less fruitful, on the Min.

Beyond Pagoda Anchorage the passage is too shallow for large vessels, and this obstacle tends to prevent Fuhchau from becoming a place of commerce in keeping with its size and geographical advantages. From the city upwards the river is partially obstructed with rocks and banks, rendering the navigation troublesome as far as Mintsing hien, about thirty miles

[1] Borget, *La Chine Ouverte*, p. 126.

above it, beyond which the strong rapids render the passage to Yenping extremely tedious,—in high water impossible even with trackers. The banks are steep, and the tow-rope is sometimes taken 50 to 70 feet above the water.

Mr. Stevens says of this river, that "bold, high, and romantic hills give a uniform yet ever varying aspect to the country; but it partakes so much of the mountainous character, that it may be truly said that beyond the capital we saw not one plain even of small extent. Every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads. Here and there a laborer, with a bundle of grain which he had reaped, was bringing it down on his shoulder to thrash out. Orange, lemon, and mulberry, or other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants."[1]

Next in size is the Lung kiang, which flows by Changchau, and disembogues near Amoy after a course of two hundred miles. A large number of small islands lie on the coast of Fuhkien, the first of which, on the west, is Namoh or Nan-au, about thirteen miles long. Amoy and Quemoy are the largest islands of a group lying off the estuary of the Lung kiang. Chimmo Bay is north-east of Amoy, and is the entrance of the passage up to Chinchew, or Tsiuenchau fu, the *Zayton*[2] of Marco Polo, and still celebrated for the commercial enterprise of its inhabitants. Before the introduction of steamers into the coasting trade, the harbors and creeks along the provinces of Fuhkien and Kwangtung were infested with numerous fleets of pirates, which used to "sneak about like rats," and prey upon the peaceful traders.

The grain raised in Fuhkien is hardly enough to support its

[1] *Chinese Repository*, Vol. IV., p. 92.

[2] Yule's *Marco Polo*, Vol. II., pp. 183–185, etc. A Turkish geography, printed at Constantinople, describes this port under the name of *Zeitoun*. Compare Klaproth, *Mémoires sur l'Asie*, Tome II., p. 208. See further, *Chinese Recorder*, Vol. III., p. 87; Vol. IV., p. 77; Vol. V., p. 327, and Vol. VI., p. 31, sqq.

population, especially on the sea-board, and large quantities of rice are brought from Siam, Formosa, and elsewhere. Black tea, camphor and other woods, sugar, chinaware, and grass-cloth, are the principal exports.

The city of Fuhchau (*i.e.*, Happy City), or Hokchiu, as it is called by the inhabitants, lies in lat. 26° 5′ north, and long. 119° 20′ east, on the northern side of the Min, thirty-four miles from its mouth, and nine from Pagoda Island. The city lies in a plain, surrounded by hills, forming a natural and most magnificent amphitheatre of vast dimensions, whose fertility emulates and adds to its beauty. Suburbs extend from the walls three miles to the banks, and stretch along on both sides the stream. They are connected with each other, and a small islet in the river, by a stone bridge built in the eleventh century. The scenery is bold, and such parts of the surrounding hills as are not cultivated or used for graves, are covered with pines; some of the hills north of the city are three thousand feet high. Opposite Fuhchau the land is lower, and the suburb is built upon an island formed by the division of the main channel, seven miles above the city; the branches reunite at Pagoda Island. This island, and the plain on each side, forms a large basin, about twenty miles long by fifteen wide. The river is crowded with floating habitations, ferry-boats, and trading craft, rendering its surface an animated and noisy scene. The flowers grown in pots on the boats, and those usually worn by the boatwomen in their hair, all assist in imparting a pleasing aspect to the lively sight.

The city walls are about thirty feet high and twelve wide at the top. The gates, seven in number, are overlooked by high towers; smaller guard-houses stand upon the walls at short intervals, in which a few soldiers lodge, and where two or three cannon indicate their object. The city is divided into wards and neighborhoods, each of which is under its own police and headmen, who are responsible for the peace of their respective districts.

From the Wu-shih shan, an eminence on the south of the city, the view is extensive, and presents a great diversity of charming objects. The square battlements of the wall are seen ex-

tending in a devious and irregular circuit for more than eight miles, and inclosing most of the buildings, except on the south. On the south-east, a hill rises abruptly more than two hundred feet, its sides built up with interspersed dwellings; and another on the extreme north of the city, surmounted by a watch-tower, closes the prospect in that direction. Two pagodas within, and fantastic looking watch-towers upon the walls, large, regular-built granaries, and a vast number of flag-staffs in pairs indicating temples and offices, contribute to relieve the otherwise dull monotony, which is still further diversified by many large trees. Several lookout houses are placed over the streets, or upon the roofs of buildings, for the accommodation of watchmen, one of which immediately attracts the attention of the visitor, from its height, and its clock-dial with Roman letters. Few vacant spaces occur within the walls of the city, which is everywhere equally well built.

Serpentine canals divide the country round about into plats of greater or less extent, of every form and hue; while they help drain the city and provide channels for boats coming from the river. These parts of the landscape are dotted with hamlets and cottages, or, where the ground is higher, with graves and tombstones. To one seated on this eminence, the confused hum of mingling cries ascending from the town below, —the beating of gongs, crackling of fireworks, reports of guns, vociferous cries of hucksters and coolies, combining with the barking of dogs and other domestic sounds, as well as those from the crows, fish-hawks, and magpies nearer by,—inform him in the liveliest manner that the beautiful panorama he is looking down upon is filled with teeming multitudes in all the tide of life. On the western side of the city is a sheet of water, called Si Hu, or West Lake, with a series of unpretending buildings and temples lying along its margin, a bridge crossing its expanse, and fishing-nets and boats floating upon its bosom. The watch-tower, on the hill in the northern part of the city, is upon the wall, which here runs near a precipice two hundred feet high; it is a most conspicuous object when approaching the place.

The Manchus occupy the eastern side of the city, and num-

ber altogether about 8,000 persons; the natives generally are not allowed to enter their precincts. They live under their own officers, in much the same style as the Chinese, and, not having any regular occupation, give no little trouble to the provincial authorities. Though vastly larger than Ningpo, the number of temples and substantial private residences in Fuhchau is much less, and as a whole it is not so well built. The streets are full of abominations, for which the people seem to care very little. Before foreign trade attained importance, paper money used to be issued by native mercantile firms in the city, varying in denomination from forty cents to a thousand dollars, and supplying all the advantages with few of the dangers of bank notes. The blue, red, and black colors, which are blended on these promissory bills, present a gay appearance of signatures and endorsings. The name of the issuing house, and a number of characters traced around the page, in bright blue ink, form the original impression. The date of issue, and some ingeniously wrought cyphers, for the reception of signatures and prevention of forgeries, are of a deep red; while the entry of the sum, and names of the partners and receiver, stand forth in large black characters. On the back are the endorsements of various individuals, through whose hands the bill has passed, in order to facilitate the detection of forgeries, but not rendering the writer at all liable. These bills have now nearly disappeared, and bank bills from Hongkong are gradually coming into use. The streets usually are thronged with craftsmen and hucksters, in the fashion of Chinese towns, where the shopmen, in their desire to attract buyers, seem to imagine, that the more they get in their customers' way, the more likely they are to sell them something. The shops are thrown open so widely, and display such a variety of articles, or expose the workmen so plainly, that the whole street seems to be rather the stalls of a market, or the aisle in a manufactory, than the town-thoroughfare.

The chief civil and military dignitaries of the province reside here, besides the prefect and the magistrates of Min and Haukwan districts. The *Ching-hwang miao* is one of the largest religious edifices in the place, and the temples of the goddess of Mercy, and god of War, the most frequented. The

Kiu Sien shan, or 'Hill of the Nine Genii,' on the southern side of the town, is a pretty object. The city wall runs over it, and on its sides little houses are built upon rocky steps; numerous inscriptions are carved in the face of the rocks. Near the eastern gate, called *Tang măn*, or 'Bath gate,' is a small suburb, where Chinese and Manchus live together, and take care of many hot wells filled from springs near by; the populace resort hither in large crowds to wash and amuse themselves.

The citizens of Fuhchau bear the character of a reserved, proud, rather turbulent people, unlike the polite, affable natives further north. They are better educated, however, and plume themselves on never having been conquered by foreigners. Their dialect is harsh, contrasting strongly with the nasal tones of the patois of Amoy, and the mellifluous sounds heard at Ningpo. There are few manufactures of importance in the city, its commerce and resources depending almost wholly on the trade with the interior by the River Min. Many culprits wearing the cangue are to be seen in the streets, and in passing none of the hilarious merriment which is heard elsewhere greets the ear. There is also a general lack of courtesy between acquaintances meeting in the highway, a circumstance quite unusual in China. Beggars crowd the thoroughfares, showing both the poverty and the callousness of the inhabitants. One half the male population is supposed to be addicted to the opium pipe, and annually expend millions of dollars for this noxious gratification. The population of the city and suburbs is reckoned at rather over than under a million souls, including the boat people; it is, no doubt, one of the chief cities in the Empire in size, trade, and influence.

The island in the river is settled by a trading population, a great part of whom consist of sailors and boatmen. The country women, who bring vegetables and poultry to market, are a robust race, and contrast strikingly with the sickly-looking, little-footed ladies of the city. Fishing-boats are numerous in the river, many of which are furnished with cormorants.[1]

Amoy is the best known port in the province, and 150 years

[1] *Chinese Repository*, Vol. XV., pp. 185, 225.

ago was the seat of a large foreign commerce. It lies in the district of Tung-ngan, within the prefecture of Tsiuenchau, in lat. 24° 40′ N., and long. 118° 20′ E., upon the south-western corner of the island of Amoy, at the mouth of the Lung Kiang. The island itself is about forty miles in circumference, and contains scores of large villages besides the city. The scenery within the bay is picturesque, caused partly by the numerous islands which define it, some of them surmounted by pagodas or temples, and partly by the high hills behind the city, and crowds of vessels in the harbor in the foreground.[1] There is an outer and inner city, as one approaches it seaward—or more properly a citadel and a city—divided by a ridge of rocky hills having a fortified wall along the top. A paved road connects the two, which is concealed from the view of the beholder as he comes in from sea, until he has entered the Inner harbor. The entire circuit of the city and suburbs is about eight miles, containing a population of 185,000, while that of the island is estimated at 100,000 more.

The harbor of Amoy is one of the best on the coast; the tide rises and falls from fourteen to sixteen feet. The western side of the harbor is formed by the island of Kulang su, the batteries upon it completely commanding the city. It is about a mile long and two and three-quarters around, and maintains a large rural population, scattered among four or five hamlets. The foreign residences scattered over its hills add measurably to the charm of its aspect when viewed from the harbor. Eastward of Amoy is the island of Quemoy (*i.e.*, Golden harbor), whose low, rice grounds on the south-west shore produce a very different effect as opposed to the high land on Amoy; its population is, moreover, much less.

The country in this part of Fuhkien is thickly settled and highly cultivated. Mr. Abeel, describing a trip toward Tung-ngan, says, "For a few miles up, the hills wore the same rugged, barren aspect which is so common on the southern coast of China, but fertility and cultivation grew upon us as we

[1] The *Boston Missionary Herald* for 1845 (p. 87) contains a notice of the "White Deer Cavern," in the neighborhood.

advanced; the mountains on the east became hills, and these were adorned with fields. The villages were numerous at intervals; many of them were indicated in the distance by large groves of trees, but generally the landscape looked naked. Well-sweeps were scattered over the cultivated hills, affording evidence of the need and the means of irrigation."[1]

In the other direction, toward Changchau, the traveller, beyond Pagoda Island, enters an oval bay ten or twelve miles long, bounded by numerous plains rising in the distance into steep barren mountains, and upon which numerous villages are found; twenty-three were counted at once by Mr. Abeel, and the boatmen said that all could not be seen. Several large towns, and "villages uncounted" are visible in every direction, as one proceeds up the river toward Changchau, thirty-five miles from Amoy. This city is well built, the streets paved with granite, some of them twelve feet wide, and intolerably offensive. A bridge, about eight hundred feet long, spans the river, consisting of beams stretching from one abutment to another, covered with cross pieces. From the hill-top behind a temple at the north-western corner of the city, the prospect is charming.

"Imagine an amphitheatre," says Mr. Lowrie, "thirty miles in length and twenty in breadth, hemmed in on all sides by bare pointed hills, a river running through it, an immense city at our feet, with fields of rice and sugar-cane, noble trees and numerous villages stretching away in every direction. It was grand and beautiful beyond every conception we had ever formed of Chinese scenery. Beneath us lay the city, its shape nearly square, curving a little on the river's banks, closely built, and having an amazing number of very large trees within and around. The guide said that in the last dynasty it had numbered 700,000 inhabitants, and now he thought it contained a million—probably a large allowance. The villages around also attracted our attention. I tried to enumerate them, but after counting thirty-nine of large size distinctly visible in less than half the field before us, I gave over the attempt. It is cer-

[1] *Chinese Repository*, Vol. XI., p. 506.

tainly within the mark to say that within the circuit of this immense plain there are at least one hundred villages, some of them small, but many numbering hundreds and even thousands of inhabitants." [1]

Changchau was the last city in the eastern provinces held by the Tai-pings, a small remnant of their forces having come across the country after the loss of Nanking. They were expelled in 1866, after the town had suffered much from the contending forces. Traces of this destruction have not yet entirely disappeared from the vicinity.

Shihma, or Chiohbé, is a place of some trade, extending a mile along the shore, and larger than Haitang hien, a district town between it and Amoy. Large numbers of people dwell in boats on this river, rendering a voyage up its channel somewhat like going through a street, for the noise and bustle.

The city of Chinchew (or Tsiuenchau), north of Amoy, was once the larger of the two. It is described by Marco Polo, who reached it after five days' journey from Fuhchau, meeting with a constant succession of flourishing cities, towns and villages. "At this city is the haven of Zayton, frequented by all the ships from India, . . . and by all the merchants of Manzi, for hither is imported the most astonishing quantity of goods and of precious stones and pearls. . . . For it is one of the two greatest havens in the world for commerce." [2] It was gradually forsaken for Amoy, which was more accessible to junks. From Zayton, Kublai Khan's expedition to Java and Japan sailed, and here the men from Egypt and Arabia traded for silks, sugar, and spices long after the Portuguese reached China.

The department of Hinghwa, situate on the coast between Tsiuenchau and Fuhchau, is exceedingly populous, and its dialect differs distinctly from both of the adjoining prefectures. Its people have a bad reputation, and female infanticide prevails here to a greater degree than elsewhere. At Yenping, on the Min River, the people speak the dialect of Nanking, showing their origin of not many scores of years past; there are

[1] *Chinese Repository*, Vol. XII., p. 530; Fortune's *Tea Districts*, chaps. xiv. and xv.

[2] Yule's *Marco Polo*, Vol. II., p. 186.

many patois in these hilly parts of Fuhkien, and the province as a whole exhibits probably greater discrepancies in its dialects than any other. Its produce is exported north and west, as well as coastwise, and this intercourse tends to assimilate the speech of the inhabitants with their neighbors. The natural scenery in the ranges near the Bohea Hills in the borders of Kiangsí attracts visitors from afar. Fortune describes the picturesque grouping of steep rocks, lonely temples on jutting ledges and hidden adits, alternating with hamlets, along the banks of the stream which carries the boats and produce away to a market. The rocks and cliffs here have furnished Chinese artists with many subjects for pen and pencil, while the valley in addition to its natural beauty brings forth the best of teas.

The island of Formosa, lying 90 miles west of Amoy, together with the Pescadore group, forms a department called Taiwan. The former is a fertile, well-watered region, possessing a salubrious climate, and meriting in every respect its name *Formosa*—a descriptive term first given by the Portuguese to their settlement at Kilung in 1590, and extended afterward to the entire island. Its total length is about 235 miles, while the width at the centre is not far from 80 miles; the limits of Chinese jurisdiction do not, however, embrace more than the western or level portion, leaving to untamed aborigines the thickly wooded districts beyond the *Muh kan shan*, a lofty range of mountains running north and south and forming the backbone of the island. The western coast presents no good harbors, and vessels lying a long distance off shore are exposed to the double inconvenience of a dangerous anchorage and an inhospitable reception from the natives; the eastern side is still less inviting, owing to its possession by savage tribes. From recent reports it appears, moreover, that the whole coast line is rising with unusual persistence and regularity, and that the streams are being choked up at their mouths.

The aborigines of this island are, in those districts that remain uncontaminated by mixture with Chinese settlers, a remarkably well-built, handsome race, strong, large of eye, bold, and devoted to hunting and ardent spirits (when the latter is procurable), after the manner of wild people the world over;

no written language exists among them, nor do they employ any fixed method of reckoning time. They and the inhabitants of Lewchew and neighboring islands are probably of the same race with the Philippine Tagalas, though some have supposed them to be of Malay or Polynesian origin. Like the North American Indians they are divided into numerous clans, whose mutual feuds are likely to last until one party or another is exterminated; this turbulence restrains them from any united action against the Chinese, whose occupation of the island has always been irksome to the natives. Their social condition is extremely low; though free from the petty vices of thieving and deception, and friendly toward strangers, the principle of blood-requital holds among them with full force, and family revenge is usually the sole object of life among the men. No savage is esteemed who has not beheaded a Chinaman, while the greater the number of heads brought home from a fray, the higher the position of a brave in the community. The women are forced to attend both to house and field, but share the laziness of their masters, insomuch that they never cut from the growing rice or millet more than enough for the day's provision. "Although these people have men's forms," observes a Chinese writer in the peculiar antithetical style common to their literary productions, "they have not men's natures. To govern them is impossible; to exterminate them not to be thought of; and so nothing can be done with them. The only thing left is to establish troops with cannon at all the passes through which they issue on their raids, and so overawe them, by military display, from coming out of their fastnesses. The savage tracks lie only through the dense forests, thick with underbrush, where hiding is easy. When they cut off a head, they boil it to separate the flesh, adorn the skull with various ornaments, and hang it up in their huts as evidence of their valor." In addition to a few native clans who have submitted to the rulers from the mainland and dwell in the border region between the colonists and aborigines proper, a peculiarly situated race, called *Hakkas*, maintains a neutral position between the hill tribes and the Chinese. These people were formerly industrious but per-

secuted inhabitants of Kwangtung province, who, in order to better their lot, emigrated to Formosa and established close communication with the natives there, making themselves indispensable to them by procuring arms, powder, and manufactured goods, while owing to their industry they were able in time to monopolize the camphor trade. Though retaining the Chinese costume and shaving their heads, they practically ignore Chinese rule, paying tribute and intermarrying with the mountaineers, from whom they have also obtained large tracts of land.

Maize, potatoes, fruits, tobacco, indigo, sugar, rice, and tea, are all grown on this island, the three latter in rapidly increasing quantities for purposes of export. Of natural products salt, coal, sulphur, petroleum, and camphor are of the first importance. The vast coal basins have hardly been opened or even explored, the only mines now worked being those in the northern part, near Kilung. Native methods of mining are, however, the only ones employed thus far, and it is not surprising, considering their extreme simplicity, that they have not been able to extract coal from remote districts, where the natural difficulties encountered are greatest. Hand labor alone is used, and draining a pit unheard of—compelling a speedy abandoning of the mines when pierced to any great depth in the mountain side. The cost of the coal at the mouth of the pit is about 65 cents per ton for the first qualities, which price improved methods might reduce a third. The presence of volcanoes on this island will, nevertheless, present a serious obstacle to the employment of western mining machinery, especially along the coast, where the measures appear to be excessively dislocated and the work of draining is rendered more difficult. Petroleum is abundant in certain tracts of northern Formosa, flowing plentifully from crevices in the hills, and used to some extent for burning and medicinal purposes by the natives, but not exported. The possibilities of a large sulphur trade are much more important. It is brought from solfatarae and geysers at Tah-yu kang, near Kilung, where it is found in a nearly pure state, as well, too, as a great quantity of sulphurous acid which might with profit be used in the sugar refineries on the island. The manufacture of sulphur is, however,

forbidden by treaty, though its exportation goes on in small quantities, the contractors taking on themselves all risk of seizure. Camphor, perhaps the greatest source of wealth to Formosa, is obtained here by saturating small sticks of the wood with steam, not by boiling as in Japan. The crystals of camphor condense in a receiver placed above the furnace; during the process of distillation an essential oil is produced, which when chemically treated with nitric acid becomes solid camphor. The trees from which the wood is cut grow in the most inaccessible tracts of the island, and are, according to all descriptions, of immense extent, though chopped down by the natives without discrimination or idea of encouraging a second growth.

Among the most interesting natural phenomena of this district are the so-called volcanoes, whose occasional eruptions have been noticed by many. Mr. Le Gendre, United States Consul at Amoy in 1869, upon a visit to Formosa took occasion to examine more closely into this subject. It appears from his report[1] that a gas is constantly issuing from the earth, and when a hole to the depth of a few inches is made it can be lighted. It is most likely, he continues, that from time to time gas jets break forth at points of the hills where they had not been observed before, rushing through its long grass and forests of huge trees, and the rock oil which as a general thing flows in their vicinity. As they are apt to spontaneously ignite in contact with the atmosphere, they must set fire to these materials and cause a local conflagration, that gives to the many peaks of the chain the appearance of volcanoes.

Previous to the first half of the fifteenth century the Chinese had little knowledge of Formosa, nor was their sway established over any part of it until 1683. It was never really colonized, and became a misgoverned and refractory region from the earliest attempts at subjection. A great emigration is constantly going on from the main, and lands are taken up by capitalists, who not only encourage the people in settling there, but actually purchase large numbers of poor people to occupy these districts. Taiwan fu, the seat of local government, is the

[1] *Commercial Relations between the U. S. and Foreign Nations.* 1869.

largest place on the island; other harbors or places of importance are Ku-sia and Takow, some miles south of Taiwan, the latter, with Tamsui, on the north-west coast, being one of the recently opened ports of trade. Kílung possesses a good harbor and is the entrepôt of goods for the northern end of the island. Since the opening (in 1861) of these three towns to foreign intercourse, and the more careful examination of the neutral territory at the foot of the mountains, the resources, peoples, and condition of this productive isle have become better known.

It may be of interest to refer, before leaving Formosa, to the extraordinary fabulous history of the island by one George Psalmanazar, the *nom de plume* of a remarkable impostor of the commencement of the eighteenth century, who pretended to be a Japanese convert to Christianity from Formosa, and who created a profound sensation in Europe by the publication in Latin of a fictitious notice of that country.[1]

About twenty-five miles west of Formosa, and attached to Taiwan fu, is the district of *Pănghu ting* or Pescadore Islands, consisting of a group of twenty-one inhabited islets, the largest of which, called Pănghu, is eighty-four miles in circumference; none of them rise three hundred feet above the sea. The two largest, called Pănghu and Fisher Islands, are situated near the centre of the cluster, and have an excellent harbor between them. The want of trees, and the absence of sheltered valleys, give these islands a barren appearance. Millet, ground-nuts, pine-apples, sweet potatoes, and vegetables are grown, but for most of their supplies they depend upon Formosa. The population of the group is estimated at 8000, of whom a large part are fishermen. The Dutch seized these islands in 1622, and attempted to fortify them by forced Chinese laborers, but removed to Formosa two years after at the instance of the governor of Fuhkien.

---

1 "*An Historical and Geographical Description of Formosa, an Island subject to the Emperor of Japan*," etc. Klaproth (*Mémoires sur l'Asie*, Tome I., p. 321) translates an account of this island from Chinese sources. E. C. Taintor, *The Aborigines of Northern Formosa*—Shanghai, 1874—read before the North China branch of the Royal Asiatic Society. *Chinese Repository*, Vol. II., p. 408, and Vol. V., p. 480.

CHAPTER III.

GEOGRAPHICAL DESCRIPTION OF THE WESTERN PROVINCES.

The central provinces of Hupeh and Hūnan formerly constituted a single one under the name of Hukwang (*i.e.* Broad Lakes), and they are still commonly known by this appellation. Hupeh (*i.e.* North of the Lakes) is the smaller of the two, but contains the most arable land. It is bounded north by Honan, east by Nganhwui and Kiangsí, south by Hunan, and west by Sz'chuen and Shensí. Its area is about 70,000 square miles, or slightly above that of New England.

The Great River flows through the south, where it connects with all the lakes on both its shores, and nearly doubles its volume of water. The Han kiang, or Han shui rises in the southwest of Shensí, between the Fuh-niu shan and Tapa ling, and drains the south of that province and nearly the whole of Hupeh, joining the Yangtsz' at Wuchang. It is very tortuous in its course, flowing about 1,300 miles in all, and is navigable only a portion of the year, during the freshes, as far as Siang-yang, about 300 miles. Boats of small size come down, however, at all times from Sin-pu-wan, near its source in Shensí. The mouth is not over 200 feet broad, but the bed of the river as one ascends soon widens to 400 and 500 feet, and at Shayang, 168 miles from Hankow, it is half a mile wide. The area of its whole basin is about the same as the province.

The extraordinary effects of a large body of melted snow poured into a number of streams converging on the slopes of a range of hills, and then centring in a narrow valley, bringing their annual deposit of alluvial and silt are seen along the River Han. The rise of this stream is often fifty feet where it is

narrowest, and the shores are high; at Íching the channel varies from 300 to 1,500 feet at different seasons, but the river-bed from 2,000 to 9,000 feet, the water rising 18 feet at the fresh. In these wide places, the river presents the aspect of a broad, winding belt of sand dunes, in which the stream meanders in one or many channels. Navigation, therefore, is difficult and dangerous, since moving sands shift the deep water from place to place, and boats are delayed or run aground. In high water the banks are covered, but the current is then almost as serious an obstacle as the shallows are in winter.

The southeastern part of Hupeh is occupied by an extensive depression filled with a succession of lakes. The length and breadth of this plain are not far from two hundred miles, and it is considered the most fertile part of China, not being subject to overflows like the shores of the Yellow River, while the descent of the land allows its abundance of water to be readily distributed. Every spot is cultivated, and the surplus of productions is easily transported wherever there is a demand. The portions nearest the Yangtsz' are too low for constant cultivation.

The Ax Lake, Millet Lake, Red Horse Lake, and Mienyang Lake, are the largest in the province. The remaining parts of both the Lake provinces are hilly and mountainous; the high range of the Ta-peh shan ('Great White Mountains'), commencing far into Shensí, extends to the west of Hupeh, and separates the basins of the Great River from its tributary, the Han kiang, some of its peaks rising to the snow line. The productions of Hupeh are bread-stuffs, silk, cotton, tea, fish, and timber; its manufactures are paper, wax, and cloth. The climate is temperate and healthy.

The favorable situation of Wuchang, the provincial capital, has drawn to it most of the trade, which has caused in the course of years the settlement of Hanyang and Hankow on the northern bank of the Yangtsz' and River Han. The number of vessels gathered here in former years from the other cities on these two streams was enormous, and gave rise to exaggerated ideas of the value of the trade. The introduction of steamers has destroyed much of this native commerce, and the

cities themselves suffered dreadfully by the Tai-pings, from which they are rapidly recovering, and on a surer foundation. The cities lie in lat. 30° 33′ N. and long. 114° 20′ E., 582 geographical miles distant from Shanghai.

Wuchang is the residence of the provincial officers, the Manchu garrison, and a literary population of influence, while the working part depends mostly on Hankow for employment. Its walls are over twelve miles in circuit, inclosing more vacant than occupied surface, whose flatness is relieved by a range of low hills that extend beyond Hanyang on the other side of the river. The narrow streets are noisome from the offal, and in summer are sources of malaria, as the drainage is bad.

When Hankow was opened to foreign trade in 1861, it presented a most ruinous appearance, but the sense of security inspired by the presence of the men and vessels from far lands rapidly drew the scattered citizens and artisans to rebuild the ruins. The foreigners live near the river side, east of Hankow and west of the River Han, where the anchorage is very favorable, and out of the powerful current of the Yangtsz'. The difference in level of the great stream is about forty feet in the year. In the long years of its early and peaceful trade up to 1850, this region had gathered probably more people on a given area than could be found elsewhere in the world; and its repute for riches led foreigners to base great hopes on their share, which have been gradually dissipated. The appearance of the city as it was in 1845 is given by Abbé Huc in a few sentences:

"The night had already closed in when we reached the place where the river is entirely covered with vessels, of every size and form, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of a street having each side defined by floating shops, and after four hours' toilsome navigation through this difficult labyrinth, arrived at the place of debarkation. For the space of five leagues, one can only see houses along the shore, and an infinitude of beautiful and strange

looking vessels in the river, some at anchor and others passing up and down at all hours." [1]

The coup d'œil of these three cities is beautiful, their environs being highly cultivated and interspersed with the mansions of the great; but he adds, "If you draw near, you will find on the margin of the river only a shapeless bank worn away with freshets, and in the streets stalls surmounted with palisades, and workshops undermined by the waters or tumbling to pieces from age. The open spots between these ruins are filled with abominations which diffuse around a suffocating odor. No regulations respecting the location of the dwellings, no sidewalks, no place to avoid the crowd which presses upon one, elbowing and disputing the passage, but all get along pell-mell, in the midst of cattle, hogs, and other domestic animals, each protecting himself as he best can from the filth in his way, which the Chinese collect with care for agricultural uses, and carry along in little open buckets through the crowd."

Above Hankow, the towns on the Yangtsz' lie nearer its banks, as they are not so exposed to the freshets. The largest trading places in this part of Hupeh on the river, are Shasí, opposite Kinchau fu, and Ích'ang near the borders of Sz'chuen, respectively 293 and 363 miles distance. From the first settlement there is a safe passage by canal across to Shayang, forty miles away on the River Han; the travel thence goes north to Shansí. The other has recently been opened to foreign trade. It is the terminus of navigation for the large vessels used from Shanghai upward, as the rapids commence a few miles beyond, necessitating smaller craft that can be hauled by trackers. These two marts are large centres of trade and travel, and were not made desolate by the Tai-pings, as were all other towns of importance on the lower Yangtsz'.

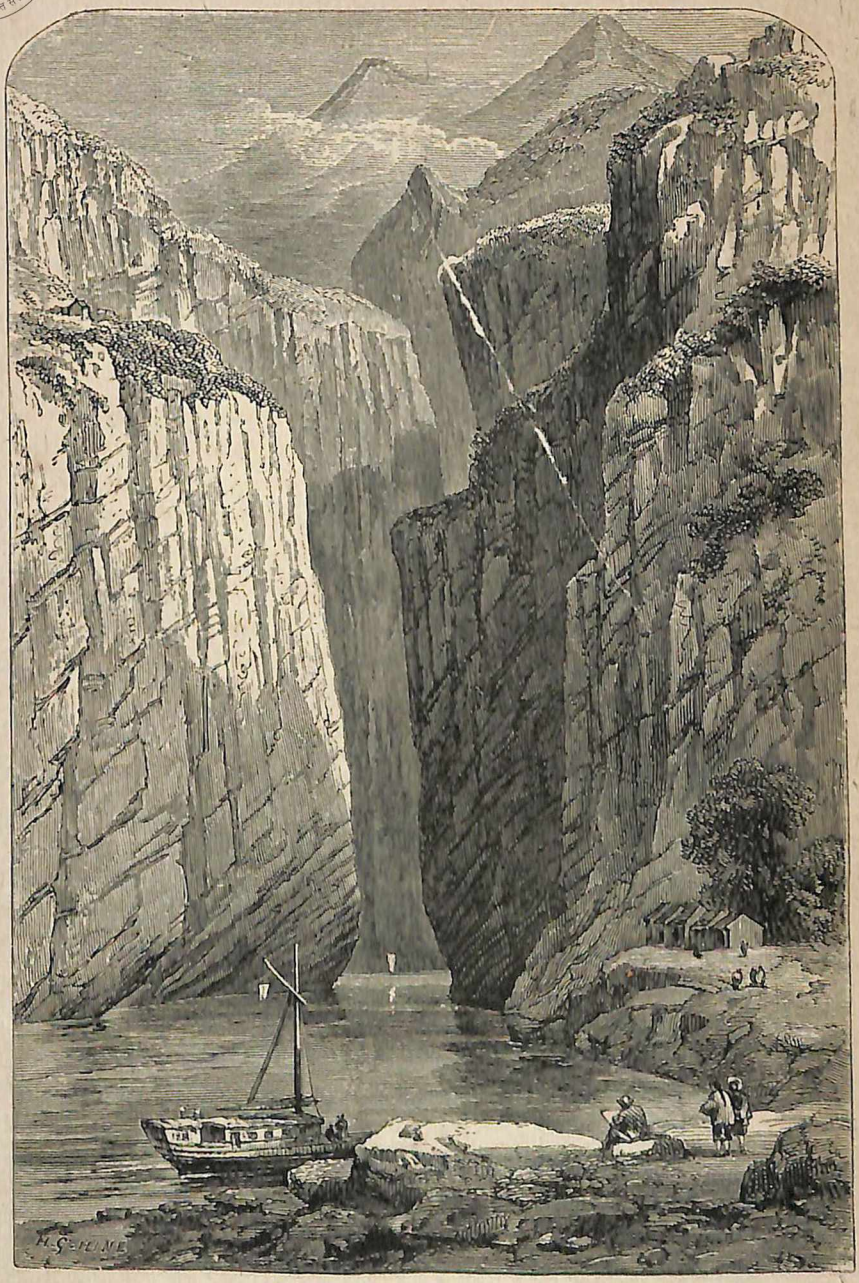
The portion of the Yangtsz' in this province, between Ích'ang and the Sz'chuen border, exhibits perhaps some of the most magnificent glimpses of scenery in the world. Breaking

[1] *Annales de la Foi*, 1845, Tome XVII., pp. 287, 290. See also Huc's *Travels in the Chinese Empire*, Harper's Ed., 1855, Vol. II., pp. 142–144. Pumpelly, pp. 224–226; Blakiston's *Yangtsze*, p. 65; *Treaty Ports of China*, 1867, Art. *Hankow*.

through the limestone foundations that dip on either side of the granite core of the rapids, the river first penetrates the Wu shan, Mitan, and Lukan gorges on the one side, then the long defile of Íchang on the other. At various points between and beyond these the stream is broken by more or less formidable rapids. Among these grand ravines the most impressive, though not the longest, is that of Lukan, whose vertical walls rise a thousand feet or more above the narrow river. Nothing can be more striking, observes Blakiston, than suddenly coming upon this huge split in the mountain mass "by which the river escapes as through a funnel."

The eastern portions of Hupeh are rougher than the southern, and were overrun during the rebellion by armed bands, so that their best towns were destroyed. Siangyang fu and Fanching, near the northern borders, are important places in the internal commerce of this region. Its many associations with leading events in Chinese early and feudal history render it an interesting region to native scholars. A large part of the southwestern prefecture of Shingan is hilly, and its mountainous portions are inhabited by a rude, illiterate population, many of whom are partly governed by local rulers.

The province of HUNAN is bounded north by Hupeh, east by Kiangsí, south by Kwangtung and Kwangsí, west by Kweichau and Sz'chuen. Its area is reckoned at 84,000 square miles—equal to Great Britain or the State of Kansas. It is drained by four rivers, whose basins comprise nearly the whole province, and define its limits by their terminal watersheds. The largest is the Siang, which, rising in the hills on the south and east in numerous navigable streams, affords facilities for trade in small boats to the borders of Kiangsí and Kwangtung, the traffic concentring at Siangtan; this fertile and populous basin occupies well-nigh half of the province. Through the western part of Hunan runs the Yuen kiang, but the rapids and cascades occur so frequently as to render it far less useful than the Siang. Boats are towed up to the towns in the southwest with great labor, carrying only four or five tons cargo; these are exchanged for mere scows at Hangkia, 200 miles above Changteh, in order to reach Yuenchau. The contrast



LUKAN GORGE, YANGTSZ' RIVER.

between the two rivers as serviceable channels of intercourse is notable. Between these two main rivers runs the Tsz' kiang, navigable for only small batteaux, which must be pulled up so many rapids that the river itself has been called Tan ho, or 'Rapid River;' its basin is narrow and fertile, and the produce is carried to market over the hills both east and west. The fourth river, the Lí shui, empties, like all the others, into the Tungting Lake, and drains the northwestern portion of the province; it is navigable only in its lower course, and is almost useless for travel. These rivers all keep their own channels through the lake, which is rather a cesspool for the overflow of the Yangtsz' during its annual rise than a lake fed by its own springs and affluents. At Siangyin, on the River Siang, the banks are 35 feet above low water, and gradually slope down to its mouth at Yohchau, or near it. The variation of this lake from a large sheet of water at one season to a marsh at another, must of course affect the whole internal trade of the province, inasmuch as the rivers running through it are in a continual condition of flood or low water—either extreme cannot but seriously interfere with steam vessels.

The productions of Hunan do not represent a very high development of its soil or mines. Tea and coal are the main exports; tea-oil, ground-nut and *tung* oils, hemp, tobacco, and rice, with iron, copper, tin, and coarse paper make up the list. The coal-fields of southern Hunan contain deposits equal to those in Pennsylvania; anthracite occurs on the River Lui, and bituminous on the River Siang, both beds reaching over the border into Kwangtung. The timber trade in pine, fir, laurel, and other woods is also important. The population of Hunan was somewhat reduced during the Tai-ping rebellion; its inhabitants have in general a bad reputation among their countrymen for violence and rudeness. The hilly nature of the country tends to segregate them into small communities, which are imperfectly acquainted with each other, because travelling is difficult; nor is the soil fertile enough to support in many districts a considerable increase of population.

The capital of Hunan, Changsha, lies on the River Siang, and is one of the most influential, as it is historically one of the

most interesting, cities in the central part of China; the festival of the Dragon Boats originated here. Siangtan, at the confluence of the Lien kí, more than 200 miles above Yohchau, is one of the greatest tea-marts in China. Its population is reckoned to be a million, and it is a centre of trade and banking for the products of this and other regions; it extends for three miles along the west bank, and nearly two miles inland, with thousands of boats lining the shores. Its return to prosperity since the rebellion has been marvellously rapid. The city of Changteh on the Yuen River is the next important town, as it is easily reached from Yohchau on the Yangtsz'; large amounts of rice are grown in the prefecture.

Hunan has a high position for letters, the people are well dressed, healthy, and usually peaceable. The boating population is, however, exceptionally lawless, and forms a difficult class for the local authorities to control. Aboriginal hill-tribes exist in the southwestern districts, which are still more unmanageable, probably through the unjust taxation and oppression of the imperial officers set over them. In addition to these ungovernable elements a large area is occupied by the *Yao-jin*, who have possessed themselves of the elevated territory lying between Yungchau and Kweiyang, in the southern point of the province, and there barricaded the mountain passes so that no one can ascend against their will.

The province of Shensí (*i.e.*, Western Defiles) is bounded north by Inner Mongolia, from which it is divided by the Great Wall, east by Shansí and Honan, southeast by Hupeh, south by Sz'chuen, and west by Kansuh. Its area is not far from 70,000 square miles, which is geologically and politically most distinctly marked by the Tsingling shan, the watershed between the Wei and Han rivers. There is only one good road across it to Hanchung fu near its southern part; another, farther east, goes from Sí-ngan, by a natural pass between it and the Fuh-niu shan, to Shang, on the Tan ho, in the Han basin. This part comprises about one-third of Shensí. The other portion includes the basins of the Wei, Loh and Wu-ting, and some smaller tributaries of the Yellow River, of which the Wei is the most important. This river joins the Yellow at the

lowest point of its basin, the Tung-kwan pass, where the larger stream breaks through into the lowlands of Honan, and divides eastern and southern China from the northwestern regions. The whole of this part presents a loess formation, and the beds of the streams are cut deep into it, the roads across them being few. The Wei basin is the most fertile part of the province; the history of the Chinese race has been more connected with its fortunes than with any other portion of their possessions. Its productiveness is shown in the rapid development and peopling of the districts along the banks and affluents.

On the north, the Great Wall separates Shensí from the Ordos Mongols, its western end reaching the Yellow River at Ninghia—the largest and only important city in that region. All the connections with this region are through Shensí and by Kwei-hwa-ching, but the configuration of the ranges of hills prevents direct travel. None of the rivers in this region are serviceable to any great degree for navigation, and but few of them for irrigation; the crops depend on the rainfall. The climate is more equable and mild than in Shansí, and not so wet as in many parts of Kansuh. The harvests of one good year here furnish food for three poor ones. The chief dependence of the people is on wheat, but rice is grown wherever water can be had; sorghum, millet, pulse, maize, barley, ground-nut, and fruits of many sorts fill up the list. Cotton, hemp, tobacco, rapeseed, and poppy are largely cultivated, but the surplus of any crop is not enough in average years to leave much for export. The ruthless civil war recently quenched in the destruction of the Mohammedans in the province has left it quite desolate in many parts, and its restoration to former prosperity and population must be slow.

The travel between Shensí and Sz'chuen is almost wholly confined to the great road reaching from Sí-ngan to Chingtu. It passes along the River Wei to Hienyang hien on the left bank, where the road north into Kansuh diverges, the other continuing west along the river through a populous region to Paokí hien, where it recrosses the Wei. During this portion, the Tai-peh Mountain, about eleven thousand feet high, with its white summit, adds a prominent feature to the scenery. At Paokí,

the crossing at the Tsingling shan commences, and occupies seven days of difficult travel through a devious road of 163 miles to Fung hien on the confines of Kansuh. It crosses successive ridges from 6,000 to 9,000 feet high, and is carried along the sides of hills and down the gorges in a manner reflecting much credit on the engineers of the third century A.D. who made it. These mountainous regions are thinly settled all the way down to Paoching, near Hanchung; but upon gaining the River Han, one of the most beautiful and fertile valleys in China is reached. Its western watershed is the Kiu-tiao shan,[1] running southwesterly into Sz'chuen on the west side of the Kialing River.

The city of Sí-ngan is the capital of the northwest of China, and next to Peking in size, population, and importance. It surpasses that city in historical interest and records, and in the long centuries of its existence has upheld its earlier name of *Chang-an*, or 'Continuous Peace.' The approach to it from the east lies across a bluff, whose eastern face is filled with houses cut in the dry earth, and from whose summit the lofty towers and imposing walls are seen across the plain three miles away. These defences were too solid for the Mohammedan rebels, and protected the citizens while even their suburbs were burned. The population occupies the entire enciente, and presents a heterogeneous sprinkling of Tibetans, Mongols and Tartars, of whom many thousand Moslems are still spared because they were loyal. Sí-ngan has been taken and retaken, rebuilt and destroyed, since its establishment in the twelfth century B.C. by the Martial King, but its position has always assured for it the control of trade between the central and western provinces and Central Asia. The city itself is picturesquely situated, and contains some few remains of its ancient importance, while the

[1] Usually known as the Ta-pa ling; but Baron von Richthofen found that the natives of that region "call those mountains the Kiu-tiao shan, that is the 'nine mountain ridges,' designating therewith the fact that the range is made up of a number of parallel ridges. This name should be retained in preference to the other." *Letter on the Provinces of Chihli, Shansi, Shensi*, etc. Shanghai, 1872. See also his *China*, Band II. S. 563–576; Alex. Wylie, *Notes of a Journey from Chingtoo to Hankow*, *Journ. Roy. Geog. Soc.* Vol. XIV., p. 168.

neighborhood promises better returns to the sagacious antiquarian and explorer than any portion of China. The principal record of the Nestorian mission work in China, the famous tablet of A.D. 781, still remains in the yard of a temple. Some miles to the northwest lies the temple Ta-fu-sz', containing a notable colossus of Buddha, the largest in China, said to have been cut by one of the Emperors of the Tang in the ninth century. This statue is in a cave hewn out of the sandstone rock, being cut out of the same material and left in the construction of the grotto. Its height is 56 feet; the proportions of limbs and body of the sitting figure are, on the whole, good, the Buddha being represented with right hand upraised in blessing, and the figure as well as garments richly covered with color and gilt. Before the god stand two smaller colossi of the *Schang-hoa*, Buddha's favorite disciples; their inferior art and workmanship, however, testify to a later origin. The cave is lighted from above, after the manner of the Pantheon, by a single round opening in the vaulting. Sixty feet over the rock temple rises a tile roofing, and upon the hillside without the cavern are a number of minor temples and statues.[1]

Next to this city in importance is Hanchung, near the border of Sz'chuen; it was much injured by the Tai-pings, and is only slowly recovering, like all the towns in that valley which were exposed; none of these rebels crossed the Tsingling Mountains. Yu-lin ('Elm Forest') is an important city on the Great Wall in the north of Shensí, the station of a garrison which overawes the Mongols. Several marts carrying on considerable trade are on or near the Wei and Han Rivers.

Gold mines occur in Shensí, and gold is collected in some of the streams; other metals also are worked. The climate is too cold for rice and silk; wheat, millet, oats, maize, and cotton supply their places; rhubarb, musk, wax, red-lead, coal, and nephrite are exported. The trade of Sí-ngan is chiefly that of bartering the produce of the eastern provinces (reaching it by the great pass of Tung-kwan) and that from Tibet, Kansuh, and Ílí. Wild animals still inhabit the northern parts, and the num-

[1] See Kreitner, *Im fernen Osten*, p. 504. Wien, 1881.

ber of horses, sheep, goats, and cattle raised for food and service is large compared with eastern China.

The immense province of KANSUH (*i.e.*, Voluntary Reverence, made by uniting the names of Kanchau fu and Suh chau) belonged at one time to Shensí, and extended no farther west than Kiayü kwan; but since the division by Kienlung, its limits have been stretched across the desert to the confines of Songaria on the northwest, and to the borders of Tibet on the west. It is bounded north and northeast by Gobi and the Dsassaktu khanate, east by Shensí, south by Sz'chuen, southwest by Koko-nor and the desert, and northwest by Cobdo and Ílí. Its entire area cannot be much under 400,000 square miles, the greater part of which is a barren waste; it extends across twelve degrees of latitude and twenty-one degrees of longitude, and comprises all the best part of the ancient kingdom of Tangut, which was destroyed by Genghis.

The topography of this vast region is naturally divided into two distinct areas by the Kiayü kwan at the end of the Great Wall; one a fertile, well-watered, populous country, differing *toto cœlo* from the sandy or mountainous wildernesses of the other. The eastern portion is further partitioned into two sections by the ranges of mountains which cross it nearly from south to north in parallel lines, dividing the basins of the Wei and Yellow Rivers near the latter. The passage between them is over the Făn-shui ling, not far from the Tao ho and by the town of Tihtao, leading thence up to Lanchau. This part of the province, watered by the Wei, resembles Shansí in fertility and productions, and its nearness to the elevated ranges of the Bayan-kara induces comparatively abundant rainfall. The streams in the extreme south flow into Sz'chuen, but furnish few facilities for navigation. The affluents of the Yellow River are on the whole less useful for irrigation and navigation, and the four or five which join it near Lanchau vary too much in their supply of water to be depended on.

The peculiar feature of Kansuh is the narrow strip projecting like a wedge into the Tibetan plateau, reaching from Lanchau northwesterly between the Ala shan and Kílien shan to the end of the Great Wall. This strip of territory commands the pas-

sage between the basin of the Tarim River and Central Asia and China Proper; its passage nearly controls trade and power throughout the northern provinces. The Ta-tung River flows on the south of the Kílien Mountains, but the travel goes near the Wall, where food and fuel are abundant, a long distance beyond its end—even to the desert. The roads from Sí-ngan to Lanchau pass up the King River to Pingliang and across several ranges, or else go farther up the River Wei to Tsin chau; the distances are between 500 and 600 miles. From Lanchau one road goes along the Yellow River down to Ninghia, a town inhabited chiefly by Mongols. Another leads 90 miles west to Síning, whither the tribes around Koko-nor repair for trade. The most important continues to Sulichau, this being an easier journey, while its trade furnishes employment to denizens of the region, whose crops are taken by travellers on passage; this road is about 500 miles in length. Its great importance from early days is indicated by the erection of the Great Wall, in order to prevent inroads along its sides, and by the fortress of Kiayü, which shuts the door upon enemies.

The climate of Kansuh exhibits a remarkable contrast to that of the eastern provinces. Prejevalsky says it is damp in three of the seasons; clear, cold winds blowing in winter, and alternating with calm, warm weather; out of 92 days up to September 30, he registered 72 rainy days, twelve of them snowy. The highest temperature was 88° F. in July. Snow and hail also fall in May. North of the Ala shan, which divides this moist region from the desert, everything is dry and sandy; their peaks attract the clouds, which sometimes discharge their contents in torrents, and leave the northern slopes dry; a marsh appears over against and only a few miles from a sandy waste.[1]

The country east of the Yellow River is fertile, and produces wheat, oats, barley, millet, and other edible plants. Wild animals are frequent, whose chase affords both food and peltry; large flocks and herds are also maintained by Tartars living within the province. The mountains contain metals and minerals, among which are copper, almagatholite, jade, gold, and

[1] Prejevalsky's *Travels in Mongolia*, Vol. II., pp. 256–266.

silver. The capital, Lanchau, lies on the south side of the Yellow River, where it turns northeast; the valley is narrow, and defended on the west by a pass, through which the road goes westward. At Síning fu, about a hundred miles east of Tsing hai, the superintendent of Koko-nor resides; its political importance has largely increased its trade within the last few years. Ninghia fu, in the northeast of the province, is the largest town on the borders of the desert. The destruction of life and all its resources during the recent Mohammedan rebellion, which was crushed out at Suhchau in October, 1873, is not likely to be repeated soon, as the rebels were all destroyed;[1] their Toorkish origin can even now be traced in their features.[2] No reliable description of the towns belonging to Kansuh in the districts around Barkul, since the pacification of the country by the Chinese, has been made.

The province of Sz'CHUEN ('Four Streams') was the largest of the old eighteen before Kansuh was extended across the desert, and is now one of the richest in its productions. It is bounded north by Kansuh and Shensí, east by Hupeh and Hunan, south by Kweichau and Yunnan, west and northwest by Tibet and Koko-nor; its area is 166,800 square miles, or double most of the other provinces, rather exceeding Sweden in superficies, as it falls below California, while it is superior to both in navigable rivers and productions. The emperors at Sí-ngan always depended upon it as the main prop of their power, and in the third century A.D. the After Hans ruled at its capital over the west of China.

Sz'chuen is naturally divided by the four great rivers which run from north to south into the Yangtsz', and thus form parallel basins; as a whole these comprise about half of the entire area, and all of the valuable portion. The western part beyond the Min River belongs to the high table lands of Central Asia, and is little else than a series of mountain ranges, sparsely populated and unfit for cultivation, except in small spaces and

[1] *Dip. Cor.*, 1874, p. 251.

[2] That this insurrection was not unprecedented we learn from a notice of a similar Mohammedan revolt here in 1784. *Nouvelles Lettres Edifiantes des Missions de la Chine*, Tome II., p. 23.

bottom lands. The eastern portion is a triangular shaped region surrounded with high mountains composed of Silurian and Devonian formations with intervening deposits, mostly of red clayey sandstone, imparting a peculiar brick color, which has led Baron von Richthofen to call it the Red Basin. The ranges of hills average about 3,500 feet high, but the rivers have cut their channels through the deposits from 1,500 to 2,500 feet deep, making the travel up and down their waters neither rapid nor easy. The towns which define this triangular red basin are Kweichau on the Yangtsz', from which a line running south of the river to Pingshan hien, not far from Süchau at its confluence with the Min, gives the southern border; thence taking a circuit as far west as Yachâu fu on the Tsing-í River, and turning northwesterly to Lung-ngan fu, the western side is roughly skirted, while the eastern side returns to Kweichau along the watershed of the River Han. Within this area, life, industry, wealth, prosperity, are all found; outside of it, as a rule, the rivers are unnavigable, the country uncultivable, and the people wild and insubordinate, especially on the south and west.

The four chief rivers in the province, flowing into the Yangtsz', are the Kialing, the Loh, the Min, and the Yalung, the last and westerly being regarded as the main stream of the Great River, which is called the Kin-sha kiang, west of the Min. The Kialing rises in Kansuh, and retains that name along one trunk stream to its mouth, receiving scores of tributaries from the ridges between its basin and the Han, until it develops into one of the most useful watercourses in China, coming perhaps next to the Pearl River in Kwangtung. Chungking, at its embouchure, is the largest depot for trade west of Ichang, and like St. Louis, on the Mississippi, will grow in importance as the country beyond develops. The River Fo Loh (called *Fu-sung* by Blakiston) is the smallest of the four, its headwaters being connected with the Min above Chingtu; the town of Lu chau stands at its mouth; through its upper part it is called Chung kiang. The Min River has its fountains near those of the Kialing in Koko-nor, and like that stream it gathers contributions from the ranges defining and crossing its basin;

as it descends into the plain of Chingtu, its waters divide into a dozen channels below Hwan hien, and after running more than a hundred miles reunite above Mei hien, forming a deep and picturesque river down to Süchau, a thousand miles and more from the source. At its junction, the Min almost doubles the volume of water in summer, when the snows melt. The Ya-lung River is the only large affluent between the Min and the main trunk; it comes from the Bayan-kara Mountains, between the headwaters of the Yellow and Yangtsz' Rivers, and receives no important tributaries in its long, solitary, and unfructuous course. The Abbé Huc speaks of crossing its rapid channel near Makian-Dsung just before reaching Tatsienlu, the frontier town; it takes three names in its course.

From Chingtu as a centre, many roads radiate to the other large towns in the province, by which travel and trade find free course, and render the connections with other provinces safe and easy. The roads are paved with flagstones wide enough to allow passage for two pack-trains abreast; stairs are made on the inclines, up and down which mules and ponies travel without risk, though most of the goods and passengers are carried by coolies. In order to facilitate travel, footpaths are opened and paved, leading to every hamlet, and wherever the traffic will afford it, bridges of cut stone, iron chains or wire, span the torrent or chasm, according as the exigency requires; towns or hamlets near these structures take pride in keeping them in repair.

The products of this fertile region are varied and abundant. Rice and wheat alternate each other in summer and winter, but the amount of land producing food is barely sufficient for its dense population; pulse, barley, maize, ground-nuts, sorghum, sweet and common potatoes, buckwheat and tobacco, are each raised for home consumption. Sugar, hemp, oils of several kinds, cotton, and fruits complete the list of plants mostly grown for home use. The exports consist of raw and woven silk, of which more is sent abroad than from any province; salt, opium, musk, croton (*tung*) oil, gentian, rhubarb, tea, coal, spelter, copper, iron, and insect wax, are all grown or made for other regions. The peace which Sz'chuen enjoyed while other

provinces were ravaged by rebels, has tended to develop all its products, and increase its abundance. The climate of this region favors the cultivation of the hillsides, which are composed of disintegrated sandstones, because the moist and mild winters bring forward the winter crops; snow remains only a few days, if it fall at all, and wheat is cut before May. The summer rains and freshets furnish water for the rice fields by filling the streams on a thousand hills. This climate is a great contrast to the dry regions further north, and it is subject to less extremes of temperature and moisture than Yunnan south of it. When this usual experience is altered by exceptional dry or wet seasons, the people are left without food, and their wants cannot be supplied by the abundance of other provinces, owing to the slowness of transit. Brigandage, rioting, cannibalism, and other violence then add to the misery of the poor, and to the difficulty of government.

Chingtu, the capital, lies on the River Min, in the largest plain in the province, roughly measuring a hundred miles one way, and fifty the other, conspicuous for its riches and populousness. The inhabitants are reckoned to number 3,500,000 souls. This city has been celebrated from the earliest days, but received its present name of the 'Perfect Capital' when Liu Pí made it his residence. Its population approaches a million, and its walls, shops, yamuns, streets, warehouses, and suburbs, all indicate its wealth and political importance. Marco Polo calls it Sindafu, and the province Acbalec Manzi, describing the fine stone bridge, half a mile long, with a roof resting on marble pillars, under which "trade and industry is carried on,"[1] which spans the Kian-suy, *i.e.*, the Yangtsz', as the Min is still often termed. The remarkable cave houses of the old inhabitants still attract the traveller's notice as he journeys up to Chingtu, along its banks.

M. David, who lived at this city several months, declares it to be one of the most beautiful towns in China, placed in the midst of a fertile plain watered by many canals, which form a network of great solidity and usefulness. The number of hon-

[1] Yule's *Marco Polo*, Vol. II., p. 23.

orary gateways in and near it attract the voyager's eye, and their variety, size, inscriptions, and age furnish an interesting field of inquiry. Many statues cut in fine stone are scattered about the city or used to adorn the cemeteries.

The city of Chungking, on the Yangtsz', at the mouth of the Kialing River, 725 miles from Hankow, is the next important city in Sz'chuen, and the centre of a great trade on both rivers. The other marts on the Great River are also at the mouths of its affluents, and from Kwaichau to Süchau and Pingshan hien, a distance of 496 miles, there is easy and safe communication within the province for all kinds of boats; steam vessels will also here find admirable opportunities for their employment.

In the western half of Sz'chuen, the people are scattered over intervales and slopes between the numberless hills and mountains that make this one of the roughest parts of China; they are governed by their own local rulers, under Chinese superintendence. They belong to the Lolos race, and have been inimical and insubordinate to Chinese rule from earliest times, preventing their own progress and destroying all desire on the part of their rulers to benefit them. Yachau fu, Tatsienlu, and Batang are the largest towns west of Chingtu, on the road to Tibet. On the other side of the province, at Fungtu hien, occur the fire-wells, where great supplies of petroleum gas are used to evaporate the salt dug out near by. The many topics of interest in all parts of Sz'chuen, can only be referred to in a brief sketch, for it is of itself a kingdom.[1]

The province of KWANGTUNG (*i.e.*, Broad East), from its having been for a long time the only one of the eighteen to which foreigners have had access, has almost become synonymous with China, although but little more is really known of it than of the others—except in the vicinage of Canton, and along the course of the Peh kiang, from Nanhiung down to that city. It is bounded north by Kiangsí and Hunan, northeast by Fuh-

[1] *Chinese Repository*, Vol XIX., pp. 317 and 394. *Annales de la Foi*, Tome III., pp. 369–381, and Tome IV., pp. 409–415. *Letter* by Baron Richthofen *on the Provinces of Chihli, Shansi, Shensi, Sz'chuen*, etc. Shanghai, 1872. Kreitner, *Im fernen Osten*, pp. 780–829.

kien, south by the ocean, and west and northwest by Kwangsí; with an area about the same as that of the United Kingdom. The natural facilities for internal navigation and an extensive coasting trade, are unusually great; for while its long line of coast, nearly a thousand miles in length, affords many excellent harbors, the rivers communicate with the regions on the west, north, and east beyond its borders.

The Nan shan runs along the north, between it and Kiangsí and Hunan, in a northeasterly and southwesterly direction. presenting the same succession of short ridges, with bottom lands and clear streams between them, which are seen in Fuhkien. These ridges take scores of names as they follow one another from Kwangsí to Fuhkien, but no part is so well known as the road, twenty-four miles in length, which crosses the Mei ling (*i.e.* Plum ridge), between Nan-ngan and Nanhiung. The elevation here is about a thousand feet, none of the peaks in this part exceeding two thousand, but rising higher to the west. Their summits are limestone, with granite underlying; granite is also the prevailing rock along the coast. Lí-mu ridge in Hainan has some peaks reaching nearly to the snow-line. The bottoms of the rivers are wide, and their fertility amply repays the husbandman. Fruits, rice, silk, sugar, tobacco, and vegetables, constitute the greater part of the productions. Lead, iron, and coal, are abundant.

The Chu kiang, or Pearl River, which flows past Canton, takes this name only in that short portion of its course; it is however preferable to employ this as a distinctive name, comprehending the whole stream, rather than to confuse the reader by naming the numerous branches. It is formed by the union of three rivers, the West, North, and East, the two first of which unite at Sanshwui, west of the city, while the East River joins them at Whampoa. The Sí kiang, or West River, by far the largest, rises in the eastern part of Yunnan, and receives tributaries throughout the whole of Kwangsí, along the southern acclivities of the Nan shan, and after a course of 500 miles, passes out to sea through numerous mouths, the best known of which is the Bocca Tigris. The Peh kiang, or North River, joins it after a course of 200 miles, and the East River is nearly

the same length; these two streams discharge the surplus waters of all the northern parts of Kwangtung. The country drained by the three cannot be much less than 150,000 square miles, and most of their channels are navigable for boats to all the large towns in this and the province of Kwangsí. The Han kiang is the only river of importance in the eastern end of Kwangtung; the large town of Chauchau lies near its mouth. There can hardly be less than three hundred islands scattered along the deeply indented coast line of this province between Namoh Island and Annam, of which nearly one-third belong to the department of Kwangchau.

Canton, or Kwangchau fu (*i.e.* Broad City), the provincial capital, lies on the north bank of the Pearl River, in lat. 23° 7′ 10″ N., and long. 113° 14′ 30″ E., nearly parallel with Havana, Muskat, and Calcutta; its climate is, however, colder than any of those cities. The name *Canton* is a corruption of Kwangtung, derived in English from *Kamtom*, the Portuguese mode of writing it; the citizens themselves usually call it *Kwangtung sǎng ching*, *i.e.* the provincial capital of Kwangtung or simply *sǎng ching*. Another name is *Yang-ching*, or the 'City of Rams,' and a third the City of Genii, both derived from ancient legends. It lies at the foot of the White Cloud hills, along the banks of the river, about seventy miles north of Macao in a direct line, and ninety northwest of Hongkong; these distances are greater by the river.

The delta into which the West, North, and East Rivers fall might be called a gulf, if the islands in it did not occupy so much of the area. The whole forms one of the most fertile parts of the province, and one of the most extensive estuaries of any river in the world,—being a rough triangle about a hundred miles long on each side. The bay of Lintin—so called from the islet of that name, where opium and other store ships formerly anchored—is the largest sheet of water, and lies below the principal embouchure of the river, called *Fu Mun*, *i.e.* Bocca Tigris, or Bogue. Few rivers can be more completely protected by nature than this; their defences of walls and guns at this spot, however, have availed the Chinese but little against the skill and power of their enemies. Ships pass through it up to

the anchorage at Whampoa, about thirty miles, from whence Canton lies twelve miles nearly due west. The approach to it is indicated by two lofty pagodas within the walls, and the multitude of boats and junks thronging the river, amidst which the most pleasing object to the "far-travelled stranger" is the glimpse he gets through their masts of the foreign houses on Sha-meen, and the flagstaffs bearing their national ensigns.

The part of Canton inclosed by walls is about six miles in circumference; having a partition wall running east and west, which divides it into two unequal parts. The entire circuit, including the suburbs, is nearly ten miles. The population on land and water, so far as the best data enable one to judge, cannot be less than a million of inhabitants. This estimate has been doubted; and certainty upon the subject is not to be attained, for the census affords no aid in determining this point, owing to the fact that it is set down by districts, and Canton lies partly in two districts, Nanhai and Pwanyü, which extend beyond the walls many miles. Davis says, "the whole circuit of the city has been compassed within two hours by persons on foot, and cannot exceed six or seven miles;"—which is true, but he means only that portion contained within the walls; and there are at least as many houses without the walls as within them, besides the boats. The city is constantly increasing, the western suburbs present many new streets entirely built up within the last ten years. The houses stretch along the river from opposite the Fa tí or Flower grounds to French Folly, a distance of four miles, and the banks are everywhere nearly concealed by the boats and rafts.

The situation of Canton is one which would naturally soon attract settlers. The earliest notices of the city date back two centuries before Christ, but traders were doubtless located here prior to that time. It grew in importance as the country became better settled, and in A.D. 700, a regular market was opened, and a collector of customs appointed. When the Manchus overran the country in 1650, this city resisted their utmost efforts to reduce it for the space of eleven months, and was finally carried by treachery. Martini states that a hundred thousand *men* were killed at its sack; and the whole number who

lost their lives at the final assault and during the siege was 700,000—if the native accounts are trustworthy.[1] Since then, it has been rebuilt, and has increased in prosperity until it is regarded as the second city in the empire for numbers, and is probably at present the first in wealth.

The foundations of the city walls are of sandstone, their upper part being brick; they are about twenty feet thick, and from twenty-five to forty feet high, having an esplanade on the inside, and pathways leading to the rampart, on three sides. The houses are built near the wall on both sides of it, so that except on the north, one hardly sees it when walking around the city. There are twelve outer gates, four in the partition wall, and two water gates, through which boats pass, into the moat, from east to west. A ditch once encompassed the walls, now dry on the northern side; on the other three, and within the city, it and most of the canals are filled by the tide, which as it runs out does much to cleanse the city from its sewage. The gates are all shut at night, and a guard is stationed near them to preserve order, but the idle soldiers themselves cause at times no little disturbance. Among the names of the gates are *Great-Peace* gate, *Eternal-Rest* gate, *Five-Genii* gate, *Bamboo-Wicket* gate, etc.

The appearance of the city when viewed from the hills on the north is insipid and uninviting, compared with western cities, being an expanse of reddish roofs, often concealed by frames for drying or dyeing clothes, or shaded and relieved by a few large trees, and interspersed with high, red poles used for flag-staffs. Two pagodas shoot up within the walls, far above the watch towers on them, and with the five-storied tower on Kwanyin shan near the northern gate, form the most conspicuous objects in the prospect.

To a spectator at this elevation, the river is a prominent feature in the landscape, as it shines out covered with a great diversity of boats of different colors and sizes, some stationary others moving, and all resounding with the mingled hum of

[1] The French bishop Palafox gives still another account of the capture of Canton; his statement contains, however, one or two glaring errors. Vid. *Histoire de la Conquête de la Chine par les Tartares*, pp. 150 ff.

laborers, sailors, musicians, hucksters, children, and boatwomen, pursuing their several sports and occupations. On a low sandstone ledge, in the channel off the city, once stood the Sea Pearl (*Hai Chu*) Fort, called Dutch Folly by foreigners, the quietude reigning within which contrasted agreeably with the liveliness of the waters around. Beyond, on its southern shore, lie the suburb and island of Honam, and green fields and low hills are seen still farther in the distance; at the western angle of this island the Pearl River divides, at the *Peh-ngo tan* or Macao Passage, the greatest body of water flowing south, and leaving a comparatively narrow channel before the city. The hills on the north rise twelve hundred feet, their acclivities for miles being covered with graves and tombs, the necropolis of this vast city.

The streets are too narrow to be seen from such a spot. Among their names, amounting in all to more than six hundred, are *Dragon* street, *Martial Dragon* street, *Pearl* street, *Golden Flower* street, *New Green Pea* street, *Physic* street, *Spectacle* street, *Old Clothes* street, etc. They are not as dirty as those of some other cities in the empire, and on the whole, considering the habits of the people and surveillance of the government, which prevents almost everything like public spirit, Canton has been a well governed, cleanly city. In these respects it is not now as well kept, perhaps, as it was before the war, nor was it ever comparable to modern cities in the West, nor should it be likened to them: without a corporation to attend to its condition, or having power to levy taxes to defray its unavoidable expenses, it cannot be expected that it should be as wholesome. It is more surprising, rather, that it is no worse than it is. The houses along the waterside are built upon piles and those portions of the city are subject to inundations. On the edge of the stream, the water percolates the soil, and spoils all the wells.

The temples and public buildings of Canton are numerous. There are two pagodas near the west gate of the old city, and one hundred and twenty-four temples, pavilions, halls, and other religious edifices within the circuit of the city. The *Kwang tah* or 'Plain pagoda,' was erected by the Mohammedans (who still reside near it), about ten centuries ago, and is rather a minaret than a pagoda, though quite unlike those structures of

Turkey in its style of architecture; it shoots up in an angular, tapering tower, to the height of one hundred and sixty feet. The other is an octagonal pagoda, of nine stories, one hundred and seventy feet high, first erected more than thirteen hundred years ago. The geomancers say that the whole city is like a junk, these two pagodas are her masts, and the five-storied tower on the northern wall, her stern sheets.

Among the best known monuments to foreigners visiting this city was the monastery of *Chong-show sz'*, 'Temple of Longevity,' founded in 1573, and occupying spacious grounds. "In the first pavilion are three Buddhas; in the second a seven-story, gilt pagoda, in which are 79 images of Buddha. In the third pavilion is an image of Buddha reclining, and in a merry mood. A garden in the rear is an attractive place of resort, and another, on one side of the entrance, has a number of tanks in which gold fish are reared. In the space in front of the temple a fair is held every morning for the sale of jade ornaments and other articles."[1] This temple was destroyed in November, 1881, by a mob who were incensed at the alleged misbehaviour of some of the priests toward the female devotees—an instance of the existence in China of a lively popular sentiment regarding certain matters. Near this compound stands the 'Temple of the Five Hundred Genii,' containing 500 statues of various sizes in honor of Buddha and his disciples.

The *Hai-chwang sz'*, a Buddhist temple at Honam usually known as the Honam Joss-house, is one of the largest in Canton. Its grounds cover about seven acres, surrounded by a wall, and divided into courts, garden-spots, and a burial-ground, where are deposited the ashes of priests after cremation. The buildings consist mostly of cloisters or apartments surrounding a court, within which is a temple, a pavilion, or a hall; these courts are overshadowed by bastard-banian trees, the resort of thousands of birds. The outer gateway leads up a gravelled walk to a high portico guarded by two huge demoniac figures, through which the visitor enters a small inclosure, separated from the largest one by another spacious porch, in which are

[1] Dr. Kerr, *Canton Guide*.

four colossal statues. This conducts him to the main temple, a low building one hundred feet square, and surrounded by pillars; it contains three wooden gilded images, in a sitting posture, called *San Pao Fuh*, or the Past, Present, and Future Buddha, each of them about twenty-five feet high, and surrounded by numerous altars and attendant images. Daily prayers are chanted before them by a large chapter of priests, all of whom, dressed in yellow canonicals, go through the liturgy. Beyond this a smaller building contains a marble carving somewhat resembling a pagoda, under which is preserved a relic of Buddha, said to be one of his toe-nails. This court has other shrines, and many rooms for the accommodation of the priests, among which are the printing-office and library, both of them respectable for size, and containing the blocks of books issued by them, and sold to devotees.

There are about one hundred and seventy-five priests connected with the establishment, only a portion of whom can read. Among the buildings are several small temples dedicated to national deities whom the Buddhists have adopted into their mythology. One of the houses adjoining holds the hogs (not *bugs*, as was stated in one work) offered by worshippers who feed them as long as they live.

Two other shrines belonging to the Buddhists, are both of them, like the Honam temple, well endowed. One called *Kwang-hiao sz'*, or 'Temple of Glorious Filial Duty,' contains two hundred priests, who are supported from glebe lands, estimated at three thousand five hundred acres. The number of priests and nuns in Canton is not exactly known, but probably exceeds two thousand, nine-tenths of whom are Buddhists. There are only three temples of the Rationalists, their numbers and influence being far less in this city than those of the Buddhists.

The *Ching-hwang miao* is an important religious institution in every Chinese city, the temple, being a sort of palladium, in which both rulers and people offer their devotions for the welfare of the city. The superintendent of that in Canton pays $4,000 for his situation, which sum, with a large profit, is obtained again in a few years, by the sale of candles, incense, etc., to the worshippers. The temples in China are generally cheer-

less and gloomy abodes, well enough fitted, however, for the residence of inanimate idols and the performance of unsatisfying ceremonies. The entrance courts are usually occupied by hucksters, beggars, and idlers, who are occasionally driven off to give room for the mat-sheds in which theatrical performances got up by priests are acted. The principal hall, where the idol sits enshrined, is lighted only in front, and the altar, drums, bells, and other furniture of the temple, are little calculated to enliven it; the cells and cloisters are inhabited by men almost as senseless as the idols they serve, miserable beings, whose droning, useless life is too often only a cloak for vice, indolence, and crime, which make the class an opprobrium in the eyes of their countrymen.

Canton is the most influential city in Southern China, and its reputation for riches and luxury is established throughout the central and northern provinces, owing to its formerly engrossing the entire foreign trade up to 1843, for a period of about one hundred years. At that time the residence of the governor-general was at Shao-king fu, west of Canton, and his official guard of 5,000 troops is still quartered there, as the Manchu garrison is deemed enough for the defence of Canton. He and the Hoppo, or collector of customs, once had their yamuns in the New City, but a Romish Cathedral has been built on the site of the former's office since its capture in 1857. The governor, treasurer, Manchu commandant, chancellor, and the lower local magistrates (ten in all), live in the Old City, and with their official retinues compose a large body of underlings. Some of these establishments occupy four or five acres.

The *Kung Yuen* or Examination Hall, lies in the southeastern corner of the Old City, similar in size and arrangement to these edifices in other cities. It is 1,330 feet long, 583 wide, and covers over sixteen acres. The wall surrounding it is entered at the east and west corners of the south end, where door-keepers are stationed to prevent a crowd of idlers. The cells are arranged in two sets on each side of the main passage, which is paved and lined with trees; they are further disposed in rows of 57 and 63 cells each—all reached through one side door. The total is 8,653; each cell is 5 feet 9 inches deep, by 3 feet

8 inches wide; grooves are made in the wall to admit a plank, serving as a table by day and a bed by night. Once within, the students are confined to their several stalls, and the outer gate is sealed. A single roof covers the cells of one range, the ranges being 3 feet 8 inches apart. The northern portion includes about one-third of the whole, and is built over with the halls, courts, lodging-rooms, and guard or eating-houses of the highest examiners, their assistants and copyists, with thousands of waiters, printers, underlings, and soldiers. At the biennial examination the total number of students and others in the Hall reaches nearly twelve thousand men.

There are four prisons in the city, all of them large establishments; all the capital offenders in the province are brought to Canton for trial before the provincial officers, and this regulation makes it necessary to provide spacious accommodations for them. The execution-ground is a small yard near a pottery manufacture between the southern gate and the river side, and unless the ground is newly stained with blood, or cages containing the heads of the criminals are hung around, has nothing about it to attract the attention. Another public building, situated near the governor's palace, is the *Wan-shao kung*, or 'Imperial Presence hall,' where three days before and after his majesty's birthday, the officers and citizens assemble to pay him adoration. The various guilds among the people, and the clubs of scholars and merchants from other provinces, have, each of them, public halls which are usually called *consoo houses* by foreigners, from a corruption of a native term *kung-sz'*, *i.e.*, public hall; but the usual designation is *kwui kwan* or 'Assembly Hall.' Their total number must be quite one hundred and fifty, and some of them are not destitute of elegance.[1]

The former residences of foreigners in the western suburbs were known as *Shih-san Hang*, or 'Thirteen Hongs,'[2] and for

[1] *Chinese Repository*, Vol. II., pp. 145, 191, &c.

[2] This word is derived from the Chinese *hong* or *hang*, meaning a row or series, and is applied to warehouses because these consist of a succession of rooms. The foreign factories were built in this manner, and therefore the Chinese called each block a hong; the old security-merchants were dubbed *hong-merchants*, because they lived in such establishments.

nearly two centuries furnished almost the only exhibition to the Chinese people of the *yang jin* or 'ocean-men.' Here the fears and the greed of the rulers, landlords, and traders combined to restrain foreigners of all nations within an area of about fifteen acres, a large part of this space being the Garden or *Respondentia* Walk on the bank of the river. All these houses and out-houses covered a space scarcely as great as the base of the Great Pyramid; its total population, including native and foreign servants, was upwards of a thousand souls. The shops and markets of the Chinese were separated from them only a few feet, and this greatly increased the danger from fire, as may be inferred from the sketch of the street next on the west side. In 1856, the number of hongs was reckoned to be 16, and the local calendar for that year contained 317 names, not including women and children. Besides the 16 hongs, four native streets, bordered with shops for the sale of fancy and silk goods to their foreign customers, ran between the factories. This latter name was given to them from their being the residences of *factors*, for no handicraft was carried on here, nor were many goods stored in them. Fires were not unusual, which demolished portions of them; in 1822 they were completely consumed; another conflagration in 1843 destroyed two hongs and a street of shops; and in 1842, owing to a sudden riot, connected with paying the English indemnity, the British Consulate was set on fire. Finally, as if to inaugurate a new era, they were all simultaneously burned by the local authorities to drive out the British forces, in December, 1856, and every trace of this interesting spot as it existed for so long a time in the annals of foreign intercourse obliterated. Since the return of trade, a new and better site has been formed at Shameen, west of the old spot, by building a solid stone wall and filling in a long, marshy low-tide bank, formerly occupied by boats, to a height of 8 or 10 feet, on which there is room for gardens as well as houses. This is surrounded by water, and thereby secure from fire and mobs to which the old hongs were exposed. Residences are obtainable anywhere in the city by foreigners, and the common sight in the olden times of their standing outside of the *Great Peace Gate* to see the crowd pass in and out while

VIEW OF A STREET IN CANTON.

they themselves could not enter, is no longer seen. A very good map of the enciente was made by an American missionary, Daniel Vrooman, by taking the angles of all the conspicuous buildings therein, with the highest points in the suburbs; he then taught a native to pace the streets between them, compass in hand (noting courses and distances, which he fixed by the principal gates), until a complete plan was filled out. When the city was opened four years afterwards this map was found to need no important corrections.

The trades and manufactories at Canton are mainly connected with the foreign commerce. Many silk fabrics are woven at Fatshan, a large town situated about ten miles west of the city; fire-crackers, paper, mat-sails, cotton cloth, and other articles, are also made there for exportation. The number of persons engaged in weaving cloth in Canton is about 50,000, including embroiderers; nearly 7,000 barbers and 4,200 shoemakers are stated as the number licensed to shave the crowns and shoe the soles of their fellow-citizens.

The opposite suburb of Honam offers pleasant walks for recreation, and the citizens are in the habit of going over the river to saunter in its fields, or in the cool grounds of the great temple; a race-course and many enjoyable rides on horseback also tempt foreigners into the country. A couple of miles up the river are the Fa tí or Flower gardens which once supplied the plants carried out of the country, and are resorted to by pleasure parties; but to one accustomed to the squares, gardens, and esplanades of western cities, these grounds appear mean in the extreme. Foreigners ramble into the country, but rowing upon the river is their favorite recreation. Like Europeans in all parts of the East, they retain their own costume and modes of living, and do not espouse native styles; though if it were not for the shaven crown, it is not unlikely that many of them would adopt the Chinese dress.

The Cantonese enumerate eight remarkable localities, called *pah king*, which they consider worthy the attention of the stranger. The first is the peak of Yuehsiu, just within the walls on the north of the city, and commanding a fine view of the surrounding country. The *Pi-pa Tah*, or Lyre pagoda at

Whampoa, and the 'Eastern Sea Fish-pearl,' a rock in the Pearl River off the city, on which the fort already referred to as the 'Dutch Folly' was formerly situated, are two more; the pavilion of the Five Genii, with the five stone rams, and print of a man's foot in the rock, "always filled with water," near by; the rocks of Yu-shan; the lucky wells of Faukiu in the western suburbs; cascade of Sí-tsiau, forty miles west of the city; and a famous red building in the city, complete the eight "lions."

The foreign shipping all anchored, in the early days, at Whampoa, but this once important anchorage has been nearly deserted since the river steamers began their trips to the outer waters. There are two islands on the south side of the anchorage, called French and Danes' islands, on which foreigners are buried, some of the gravestones marking a century past. The prospect from the summit of the hills hereabouts is picturesque and charming, giving the spectator a high idea of the fertility and industry of the land and its people. The town of Whampoa and its pagoda lie north of the anchorage; between this and Canton is another, called Lob creek pagoda, both of them uninhabited and decaying.

Macao (pronounced *Makow*) is a Portuguese settlement on a small peninsula projecting from the south-eastern end of the large island of Hiangshan. Its Chinese inhabitants have been governed since 1849 by the Portuguese authorities somewhat differently from their own people, but the mixed government has succeeded very well. The circuit of this settlement is about eight miles; its position is beautiful and very agreeable; nearly surrounded with water, and open to the sea breezes, having a good variety of hill and plain even in its little territory, and a large island on the west called *Tui-mien shan* or Lapa Island, on which are pleasant rambles, to be reached by equally pleasant boat excursions, it offers, moreover, one of the healthiest residences in south-eastern Asia. The population is not far from 80,000, of whom more than 7,000 are Portuguese and other foreigners, living under the control of the Portuguese authorities. The Portuguese have refused to pay the former annual ground-rent of 600 taels to the Chinese Government,

since the assassination of their governor in 1849, and now control all the inhabitants living within the Barrier wall, most of whom have been born therein. The houses occupied by the foreign population are solidly built of brick or adobie, large, roomy, and open, and from the rising nature of the ground on which they stand, present an imposing appearance to the visitor coming in from the sea.

There are a few notable buildings in the settlement; the most imposing edifice, St. Paul's church, was burned in 1835. Three forts on commanding eminences protect the town, and others outside of the walls defend its waters; the governor takes the oaths of office in the Monte fort; but the government offices are mostly in the Senate house, situated in the middle of the town. Macao was, up to 1843, the only residence for the families of merchants trading at Canton. Of late the authorities are doing much to revive the prosperity of the place, by making it a free port. The Typa anchorage lies between the islands Mackerara and Typa, about three miles off the southern end of the peninsula; all small vessels go into the Inner harbor on the west side of the town. Ships anchoring in the Roads are obliged to lie about three miles off in consequence of shallow water, and large ones cannot come nearer than six or seven miles.[1] Since the ascendancy of Hongkong, this once celebrated port has fallen away in trade and importance, and for many years had an infamous reputation for the protection its rulers afforded the coolie trade.

Eastward from Macao, about forty miles, lies the English colony of Hongkong, an island in lat. 22° 16½′ N., and long. 114° 8½′ E., on the eastern side of the estuary of the Pearl River. The island of Hongkong, or Hiangkiang (*i.e.*, the Fragrant Streams), is nine miles long, eight broad, and twenty-six in circumference, presenting an exceedingly uneven, barren surface, consisting for the most part of ranges of hills, with narrow intervales, and a little level beach land. Victoria Peak is 1,825 feet. Probably not one-twentieth of the surface is availa-

[1] *Chinese Repository*, passim. *An Historical Sketch of the Portuguese Settlements in China*. By Sir A. Ljungstedt. Boston, 1836.

ble for agricultural purposes. The island and harbor were first ceded to the Crown of England by the treaty made between Captain Elliot and Kíshen, in January, 1841, and again by the treaty of Nanking, in August, 1842; lastly, by the Convention of Peking, October 24, 1860, the opposite peninsula of Kowlung was added, in order to furnish space for quartering troops and storehouse room for naval and military supplies. The town of Victoria lies on the north side, and extends more than three miles along the shore. The secure and convenient harbor has attracted the settlement here, though the uneven nature of the ground compels the inhabitants to stretch their warehouses and dwellings along the beach.

The architecture of most of the buildings erected in Victoria is superior to anything heretofore seen in China. Its population is now estimated at 130,000, of whom five-sixths are Chinese tradesmen, craftsmen, laborers, and boatmen, few of whom have their families. The government of the colony is vested in a governor, chief-justice, and a legislative council of five, assisted by various subordinate officers and secretaries, the whole forming a cumbrous and expensive machinery, compared with the needs and resources of the colony The Bishop of Victoria has an advisory control over the missions of the establishment in the southern provinces of China, and supervises the schools in the colony, where many youths are trained in English and Chinese literature.

The supplies of the island are chiefly brought from the mainland where an increasing population of Chinese, under the control of the magistrate of Kowlung, find ample demand for all the provisions they can furnish.

Three newspapers are published in English, and two in Chinese. The Seaman's and Military hospitals, the chapels and schools of the London and Church Missionary Society, St. John's Cathedral, Roman Catholic establishment, the government house, the magistracy, jail, the ordnance and engineer departments, Exchange, and the Club house, are among the principal edifices. The amount of money expended in buildings in this colony is enormous, and most of them are substantial stone or brick houses. The view of the city as seen from the harbor is

only excelled in beauty by the wider panorama spread out before the spectator on Victoria Peak. During the forty-odd years of its occupation, this colony has slowly advanced in commercial importance, and become an entrepôt for foreign goods designed for native markets in Southern China. Every facility has been given to the Chinese who resort to its shops to carry away their purchases, by making the port free of every impost, and preventing the imperial revenue cutters from interfering with their junks while in sight of the island. The arrangements of this contested point so that the Chinese revenue shall not suffer have not satisfied either party, and as it is in the similar case of Gibraltar, is not likely to soon be settled. Smugglers must run their own risks with the imperial officers. The most valuable article leaving Hongkong is opium, but the greatest portion of its exports pay the duties on entering China at the five open ports in the province of Kwangtung. As the focus of postal lines of passenger steamers, and the port where mercantile vessels come to learn markets, Hongkong exerts a greater influence on the southeast of Asia than her trade and size indicate. The island of Shangchuen or Sançian, where Xavier died, lies southwest of Macao about thirty miles, and is sometimes visited by devout persons from that place to reverence his tomb, which they keep in repair.

The city of Shauchau in the northern part of the province lies at the fork of the river, which compels a change of boats for passengers and goods; it is one of the largest cities after Canton, and a pontoon bridge furnishes the needed facilities for stopping and taxing the boats and goods passing through. Shauking, west of Canton, is another important town, which held out a long time against the Manchus;[1] it was formerly the seat of the provincial authorities, till they removed to Canton in 1630 to keep the foreigners under control. It stretches along six miles of the river bank, a well-built city for China, in a beautiful position. Some of its districts furnish green teas and matting for the Canton market, and this trade has opened the way for a large emigration to foreign countries. Among

[1] Palafox, *Conquête de la Chine*, p. 172.

other towns of note is Nanhiung, situated at the head of navigation on the North River, where goods cross the Mei ling. Before the coast was opened to trade, fifty thousand porters obtained a livelihood by transporting packages, passengers, and merchandise to and from this town and Nan-ngan in Kiangsi. It is a thriving place, and the restless habits of these industrious carriers give its population somewhat of a turbulent character. Many of them are women, who usually pair off by themselves and carry as heavy burdens as the men.

Not far from Yangshan hien is a fine cavern, the *Niu Yen* or 'Ox Cave,' on a hillside near the North River. Its entrance is like a grand hall, with pillars 70 feet high and 8 or 10 feet thick. The finest part is exposed to the sun, but many pretty rooms and niches are revealed by torches; echoes resound through their recesses. The stalactites and stalagmites present a vast variety of shapes—some like immense folds of drapery, between which are lamps, thrones and windows of all shapes and sizes, while others hang from the roof in fanciful forms.

The scenery along the river, between Nanhiung and Shauchau, is described as wild, rugged, and barren in the extreme; the summits of the mountains seem to touch each other across the river, and massive fragments fallen from their sides, in and along the river, indicate that the passage is not altogether free from danger. In this mountainous region coal is procured by opening horizontal shafts to the mines. Ellis[1] says, it was brought some distance to the place where he saw it, to be used in the manufacture of green vitriol. Many pagodas are passed in the stretch of 330 miles between Nanhiung and Canton, calculated to attract notice, and assure the native boatmen which swarm on its waters, of the protection of the two elements he has to deal with—wind and water. One of the most conspicuous objects in this part of the river are five rocks, which rise abruptly from the banks, and are fancifully called *Wu-ma-tao*, or 'Five-horses' heads.' The formation of this part of the province consists of compact, dark-colored limestone, overlying

[1] *Embassy* (of Lord Amherst) *to China*, Moxon's ed., 1840, p. 98.

sandstone and breccia. Nearly halfway between Shauchau and Canton is a celebrated mountain and cavern temple, dedicated to Kwanyin, the goddess of Mercy, and most charmingly situated amid waterfalls, groves, and fine scenery, near a hill about 1,850 feet high. The cliff has a sheer descent of five hundred feet; the temple is in a fissure a hundred feet above the water, and consists of two stories; the steps leading up to them, the rooms, walls, and cells, are all cut out of the rock. Inscriptions and scrolls hide the naked walls, and a few inane priests inhabit this somewhat gloomy abode. Mr. Barrow draws a proper comparison between these men and the inmates of the Cork Convent in Portugal, or the Franciscan Convent in Madeira, who had likewise "chained themselves to a rock, to be gnawed by the vultures of superstition and fanaticism," but these last have less excuse.

The island of Hainan constitutes a single department, Kiungchau, but its prefect has no power over the central and mountainous parts. In early European travels it is named Aynao, Kainan and Aniam. It is about one hundred and fifty miles long and one hundred broad, being in extent nearly twice the size of Sicily. It is separated from the main by Luichau Strait, sixteen miles wide, whose shoals and reefs render its passage uncertain. The interior of the island is mountainous, and well wooded, and the inhabitants give a partial submission to the Chinese; they are identical in race with the mountaineers in Kweichau. This ridge is called Lí-mu ling; a remarkable peak in the centre of the southern half, *Wu-chi shan* or 'Five-finger Mountain,' probably rises 10,000 feet. The Chinese inhabitants are mostly descendants of emigrants from Fuhkien, and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. The lands along the coast are fertile, producing areca-nuts, cocoa-nuts, and other tropical fruits, which are not found on the main. Kiungchau fu lies at the mouth of the Lí-mu River, opposite Luichau. The port is Hoihau, nineteen miles distant, but the entrance is too shallow for most vessels, and the trade consequently seeks a better market at Pakhoi, a town which has recently risen to importance as a treaty port on the mainland. All the thirteen

district towns are situated on the coast, and within their circuit, on Chinese maps, a line is drawn, inclosing the centre of the island, within which the *Lí min*, or Lí people live, *some* of whom are acknowledged to be independent. They are therefore known as wild and civilized Lí, and are usually in a state of chronic irritation from the harsh treatment of the rulers. It is probable that they originally came from the Malayan Peninsula (as their features, dress, and habits indicate their affinity with those tribes), and have gradually withdrawn themselves into their recesses to avoid oppression. In 1292, the Emperor Kublai gave twenty thousand of them lands free for a time in the eastern parts, but the Ming sovereigns found them all intractable and belligerent. The population of the island is about a million. Its productions are rice, sweet potatoes, sugar, tobacco, fruits, timber, and insect wax.[1]

The province of Kwangsí (*i.e.*, Broad West) extends westward of Kwangtung to the borders of Annam, occupying the region on the southwest of the Nan ling, and has been seldom visited by foreigners, whose journeys have been up the Kwai kiang or 'Cassia River' into Hunan. The banks of the rivers sometimes spread out into plains, more in the eastern parts than elsewhere, on which an abundance of rice is grown. There are mines of gold, silver, and other metals, in this province, most of which are worked under the superintendence of government, but no data are accessible from which to ascertain the produce. Among the commercial productions of Kwangsí, are cassia, cassia-oil, ink-stones, and cabinet-woods; its natural resources supply the principal articles of trade, for there are no manufactures of importance. Many partially subdued tribes are found within the limits of this province, who are ruled by their own hereditary governors, under the supervision of the Chinese authorities; there are twenty-four *chau* districts occupied by these people, the names of whose head-men are given in the Red

[1] E. C. Taintor, *Geographical Sketch of the Island of Haïnan*, with map. Canton, 1868. *Journal N. C. Br. R. A. S.*, No. VII., Arts. I., II., and III. *China Review*, Vols. I., p. 124, and II., p. 332. N. B. Dennys, *Report on the newly-opened ports of Kiungchow* (*Hoihau*) *in Hainan, and Haiphong in Tonquin*. Hongkong, 1878.

Book, and their position marked in the statistical maps of the empire, but no information is furnished in either, concerning the numbers, language, or occupations, of the inhabitants. Kwangsí is well watered by the West River and its branches, which enable traders to convey timber and surplus produce to Canton, and receive from thence salt and other articles. The mountains on the northwest are occasionally covered with snow; many of the western districts furnish little besides wood for buildings and boats. The basin of the West River is subdivided by ranges of hills into three large valleys, through which flow many tributaries of the leading streams, and as they each usually drop the old name on receiving a new affluent, it is a confusing study to follow them all. On the south the river Yuh rises near Yunnan, and deflects south to Nan-ning near the borders of Kwangtung, joining the central trunk at Sin-chau, after a course of five hundred miles. On the north the river Lung and the Hung-shui receive the surplus drainage of the northern districts and of Kweichau, a region where the Miaotsz' have long kept watch and ward over their hilly abodes. The waters are then poured into the central trench a few miles west of Sinchau. This main artery of the province rises in Yunnan and would connect it by batteaux with Canton City if the channel were improved; it is called Sz' ho, and ranks as the largest tributary of the Pearl River.

The capital, Kweilin (*i.e.*, Cassia Forest), lies on the Cassia River, a branch of the West River, in the northeast part of the province; it is a poorly built city, surrounded by canals and branches of the river, destitute of any edifices worthy of notice, and having no great amount of trade. During the Tai-ping rebellion, this and the next town were nearly destroyed between the insurgents and imperialists.

Wuchau fu, on the same river, at its junction with the Lung kiang, or 'Dragon River,' where they unite and form the West River, is the largest trading town in the province. The independent *chau* districts are scattered over the southwest near the frontiers of Annam, and if anything can be inferred from their position, it may be concluded that they were settled by Laos tribes, who had been induced, by the comparative security

of life and property within the frontiers, to acknowledge the Chinese sway.[1]

The province of Kweichau (*i.e.*, Noble Region) is on the whole the poorest of the eighteen in the character of its inhabitants, amount of its products, and development of its resources. A range of mountains passes from the northeast side in a southwesterly course to Yunnan, forming the watershed between the valleys of the Yangtsz' and Siang Rivers, a rough but fertile region. The western slopes are peopled by Chinese tillers of the soil, a rude and ignorant race, and rather turbulent; the eastern districts are largely in the hands of the Miaotsz', who are considered by the officials and their troops to be lawful objects of oppression and destruction. The climate of the province is regarded as malarious, owing to the quantity of stagnant water and the impurity of that drawn from wells. Its productions consist of rice, wheat, musk, insect wax, tobacco, timber, and cassia, with lead, copper, silver, quicksilver, and iron. The quicksilver mines are in Kai chau, north of the provincial capital, and apparently exceed in extent and richness all other known deposits of this metal; they have been worked for centuries. Cinnabar occurs at various places, about lat. 27°, in a belt extending quite across the province, and terminating near the borders of Yunnan. Two kinds of silk obtained from the worms which feed on the mulberry and oak, furnish material for clothing so cheaply that cotton is imported from other provinces. Horses and other domestic animals are reared in larger quantities than in the eastern provinces.

The largest river is the Wu, which drains the central and northern parts of the province, and empties into the Yangtsz', through the river Kien near Chungking. Other tributaries of that river and West River, also have their sources in this province, and by means of batteaux and rafts are all more or less available for traffic. The natural outlet for the products of Kweichau is the river Yuen in Hunan, whose various branches flow into it from the eastern prefectures, but their unsettled condition prevents regular or successful intercourse.

---

[1] *Chinese Repository*, Vol. XIV., pp. 171 ff.

The capital, Kweiyang, is situated among the mountains; it is the smallest provincial capital of the eighteen, its walls not being more than two miles in circumference. The other chief towns or departments are of inferior note. There are many military stations in the southern prefectures at the foot of the mountains, intended to restrain the unsubdued tribes of Miaotsz' who inhabit them.

Miaotsz' Types.

This name Miaotsz' is used among the Chinese as a general term for all the dwellers upon these mountains, but is not applied to every clan by the people themselves. They consist of eighty-two tribes in all (found scattered over the mountains in Kwangtung, Hunan, and Kwangsí, as well as in Kweichau), speaking several dialects, and differing among themselves in their customs, government, and dress. The Chinese have often described and pictured these people, but the notices are confined

to a list of their divisions, and an account of their most striking peculiarities. Their language differs entirely from the Chinese, but too little is known of it to ascertain its analogies to other tongues; its affinities are most likely with the Laos, and those tribes between Burmah, Siam, and China. One clan, inhabiting Lípo hien in the extreme south, is called *Yau-jin*, and although they occasionally come down to Canton to trade, the citizens of that place firmly believe them to be furnished with short tails like monkeys. They carry arms, are inclined to live at peace with the lowlanders, but resist every attempt to penetrate into their fastnesses. The Yau-jin first settled in Kwangsí, and thence passed over into Lien chau about the twelfth century, where they have since maintained their footing. Both sexes wear their hair braided in a tuft on the top of the head—but never shaven and tressed as the Chinese—and dress in loose garments of cotton and linen; earrings are in universal use among them. They live at strife among themselves, which becomes a source of safety to the Chinese, who are willing enough to harass and oppress, but are ill able to resist, these hardy mountaineers. In 1832, they broke out in active hostilities, and destroyed numerous parties of troops sent to subdue them, but were finally induced to return to their retreats by offers of pardon and largesses granted to those who submitted.

A Chinese traveller among the Miaotsz' says that some of them live in huts constructed upon the branches of trees, others in mud hovels; and one tribe in cliff houses dug out of the hillsides, sometimes six hundred feet up. Their agriculture is rude, and their garments are obtained by barter from the lowlanders in exchange for metals and grain, or woven by themselves. The religious observances of these tribes are carefully noted, and whatever is connected with marriages and funerals. In one tribe, it is the custom for the father of a new-born child, as soon as its mother has become strong enough to leave her couch, to get into bed himself and there receive the congratulations of his acquaintances, as he exhibits his offspring—a custom which has been found among the Tibetan tribes and elsewhere. Another class has the counterpart of the may-pole and its jocund

dance, which, like its corresponding game, is availed of by young men to select their mates.[1]

The province of YUNNAN (*i.e.*, Cloudy South—south of the *Yun ling*, or 'Cloudy Mountains'[2]) is in the southwest of the empire, bounded by north Sz'chuen, east by Kweichau and Kwangsí, south by Annam, Laos, and Siam, and west by Burmah. Its distance from the central authority of the Empire since its partial conquest under the Han dynasty has always made it a weak point, and the uneducated, mixed character of the inhabitants has given an advantage to enterprising leaders to resist Chinese rule. It was recovered from the aborigines by the Tang Emperors, who called it Jung chau, or the region of the Jung tribes, from which the name *Karajang*, *i.e.*, Black Jung, which Marco Polo calls it, is derived; Kublai Khan himself led an army in 1253 thither before he conquered China, and sent the Venetians on a mission there about the year 1278, after his establishment at Peking. A son of the Emperor was his Viceroy over this outlying province at that time. The recent travels of Margary, Baber, and Anderson, of the British service, with Monhot and Garnier of the French, have done much to render this secluded province better known. The central portion is occupied by an extensive plateau, ramifying in various directions and intersected with valley-plains at altitudes of 5,000 to 6,000 feet, in which lie several large lakes and the seven principal cities in the province. These plains are overtopped by the ridges separating them, which, seen from the lower levels, appear, as in Shansí, like horizontal, connected summit-lines. All are built up of red sandstone, like the basin in Sz'chuen, through which rivers, small and large, have furrowed their beds hundreds and thousands of feet, rendering communication almost impossible in certain directions as soon as one leaves the plateau. In the east and northwest, the defiles

[1] *Chinese Repository*, Vol. I., p. 29; Vol. XIV., pp. 105–117; G. T. Lay, *Chinese as They Are*, p. 316; *Journal of N. C. Branch of Royal Asiatic Society*, No. III., 1859, and No. VI., 1869. *Chinese Recorder*, Vols. II., p. 265, and III., pp. 33, 74, 96, 134 and 147. *Peking Gazette* for 1872. *China Review*, Vol. V., p. 92.

[2] Known as *Widiharit* in Pali records. *Chinese Recorder*, Vol. III., pp. 33, 74, sqq.; see also pp. 62, 93, 126, for the record of a visit.

are less troublesome, and in this latter portion of the province are some peaks rising far above the snow line. These are called on Col. Yule's map the *Goolan Sigon* range. The climate is cooler than in Sz'chuen, owing to this elevation, and not very healthy; snow lies for weeks at Yunnan fu, and the summers are charming.

The Yangtsz' enters the province on the northwest for a short distance. The greatest river in it is the Lantsan, which rises in Tibet, and runs for a long distance parallel with and between the Yangtsz' and Nu Rivers till the three break through the mountains not far from each other, and take different courses,—the largest turning to the eastward across China, the Lantsan southeast through Yunnan to the gulf of Siam, under the name of the Meikon or river of Cambodia, and the third, or Salween, westerly through Burmah. The Meikon receives many large tributaries in its course across the province, and its entire length is not less than 1,500 miles. The Lungchuen, a large affluent of the Irrawadi, runs a little west of the Salween. The Meinam rises in Yunnan, and flows south into Siam under the name of the Nanting, and after a course of nearly eight hundred miles, empties into the sea below Bangkok. East of the Lantsan are several important streams, of which three that unite in Annam to form the Sangkoi, are the largest. The general course of these rivers is southeasterly, and their upper waters are separated by mountain ridges, between which the valleys are often reduced to very narrow limits. There are two lakes in the eastern part of the province, south of the capital, called Sien and Tien; the latter is about seventy miles long by twenty wide, and the Sien hu (*i.e.*, 'Fairy Lake') about two-thirds as large. Another sheet of water in the northwest, near Talí fu, communicating with the Yangtsz' kiang, is called Urh hai or Uhr sea, which is more than a hundred miles long, and about twenty in width.

The capital, Yunnan, lies upon the north shore of Lake Tien, and is a town of note, having, moreover, considerable political importance from its trade with other parts of the country through the Yangtsz', and with Burmah. The city was seriously injured in 1834, by an earthquake, which is said to have

lasted three entire days, forcing the inhabitants into tents or the open fields, and overthrowing every important building.[1] The traffic between this province and Burmah centres at the fortified post of Tsantah, in the district of Tăngyueh, both of them situated on a branch of the Irrawadi. The principal part of the commodities is transported upon animals from these dépôts to Bhamo, upon the Irrawadi, the largest market-town in this part of Chin-India. The Chinese participate largely in this trade, which consists of raw and manufactured silk to the amount of $400,000 annually, tea, copper, carpets, orpiment, quicksilver, vermilion, drugs, fruits, and other things, carried from their country in exchange for raw cotton to the amount of $1,140,000 annually, ivory, wax, rhinoceros and deer's horns, precious stones, birds' nests, peacocks' feathers, and foreign articles. The entire traffic is probably $2,500,000 annually, and for a few years past has been regularly increasing.

There is considerable intercourse and trade on the southern frontiers with the Lolos, or Laos and Annamese,[2] partly by means of the head-waters of the Meinam and Meikon—which are supposed to communicate with each other by a natural canal—and partly by caravans over the mountains. Yunnan fu was the capital of a Chinese prince about the time of the decadence of the Ming dynasty, who had rendered himself independent in this part of their empire by the overthrow of the rebel Lí, but having linked his fortunes with an imbecile scion of that house, he displeased his officers, and his territories gradually fell under the sway of the conquering Manchus. The southern and western districts of the province are inhabited by half-subdued tribes who are governed by their own rulers, under the nominal sway of the Chinese, and pass and repass across the frontiers in pursuit of trade or occupation.

The extension of British trade from Rangoon toward this part of China, has brought those hill tribes more into notice, and proved in their present low and barbarous condition the accuracy of the ancient description by Marco Polo and the Roman Catholic missionaries. Colonel Yule aptly terms this wide re-

[1] *Annales de la Foi*, Tome VIII., p. 87.

[2] Two thousand Chinese families live in Amerapura.

gion an "Ethnological Garden of tribes of various race and in every stage of uncivilization." The unifying influence of the Chinese written language and literary institutions has been neutralized among these races by their tribal dissensions and inaptitude for study of any kind. Anderson gives short vocabularies of the Kakhyen, Shan, Hotha Shan, Le-sau and Poloung languages, all indicating radical differences of origin, the existence of which would keep them from mingling with each other as well as from the Chinese.[1]

The mineral wealth of Yunnan is greater and more varied than that of any other province, certain of the mines having been worked since the Sung dynasty. Coal occurs in many places on the borders of the central plateau; some of it is anthracite of remarkable solidity and uniformity. Salt occurs in hills, not in wells as in Sz'chuen; the brine is sometimes obtained by diving tunnels into the hillsides. Metalliferous ores reach from this province into the three neighboring ones. Copper is the most abundant, and the mines in Ningyuen fu, in the southwestern part of Sz'chuen, have supplied both copper and zinc ores during the troubles in Yunnan. The copper at Hwuilí chau in that prefecture is worked by companies which pay a royalty of two taels a pecul to the government, and furnish the metal to the mine owners for $8 per pecul. The *peh-tung* or argentan ores are mixed with copper, tin, or lead, by the manufacturers according to the uses the alloys are put to. Silver exists in several places in the north, and the exploitation of the mines was successful until within 30 years past; now they cannot be safely or profitably worked, in consequence of political disturbances. Gold is obtained in the sand of some rivers but not to a large extent; lead, iron, tin, and zinc occur in such plenty that they can be exported, but no data are accessible as to the entire product or export.[2]

---

[1] Yule's *Marco Polo*, Vol. II. Anderson, *Mandalay to Momien.*

[2] *Proced. Roy. Geog. Soc.*, Vols. XIII., p. 392, XIV., p. 335, XV., pp. 163 and 343. Col. Yule, *Trade Routes to Western China—The Geographical Magazine*, April, 1875. Richthofen, *Recent Attempts to find a direct Trade-Road to Southwestern China—Shanghai Budget*, March 26, 1874. *Journey of A. R. Margary from Shanghae to Bhamo.* London, 1875. Col. H. Browne in *Blue Books*, Nos. 1, 2, 3, and 4 (1876–77).

CHAPTER IV.

GEOGRAPHICAL DESCRIPTION OF MANCHURIA, MONGOLIA, ÍLÍ, AND TIBET.

The portions of the Chinese Empire beyond the limits of the Eighteen Provinces, though of far greater extent than China Proper, are comparatively of minor importance. Their vast regions are peopled by different races, whose languages are mutually unintelligible, and whose tribes are held together under the Chinese sway rather by interest and reciprocal hostilities or dislike, than by force. European geographers have vaguely termed all that space lying north of Tibet to Siberia, and east of the Tsung ling to the Pacific, *Chinese Tartary;* while the countries west of the Tsung ling or Belur tag, to the Aral Sea, have been collectively called *Independent Tartary.* Both these names have already become nearly obsolete on good maps of those regions; the more accurate knowledge brought home by recent travellers having ascertained that their inhabitants are neither all Tartars (or Mongols) nor Turks, and further that the native names and divisions are preferable to a single comprehensive one. Such names as Manchuria, Mongolia, Songaria, and Turkestan, derived from the leading tribes dwelling in those countries, are more definite, though these are not permanent, owing to the migratory, changeable habits of the people. From their ignorance of scientific geography, the Chinese have no general designations for extensive countries, long chains of mountains, or devious rivers, but apply many names where, if they were better informed, they would be content with one.

The following table presents a general view of these countries, giving their leading divisions and forms of government.

GENERAL VIEW OF THE COLONIES AND THEIR SUBDIVISIONS.

COLONIES.	PROVINCES.	DIVISIONS.	CAPITALS.	FORMS OF GOVERNMENT.
MANCHURIA.	Shingking	Two fu departments and 15 districts; and 13 garrisons	Mukden or Fungtien	Manchuria is ruled by military boards, and generals at the garrisons.
	Kirin	Three ting departments, or 8 garrisoned posts	Kirin ula hotun	Under three generals at the prefectures.
	Tsitsihar	Six commanderies	Tsitsihar hotun	Under six generals.
MONGOLIA	Inner Mongolia	Six corps, subdivided into 24 tribes and 49 standards	No common capital	Each tribe has its own chieftain or general, and is governed by the Lí-fan Yuen in Peking.
	Outer Mongolia	Four khanates, viz.: Tuchétu, Sainnoin, Tsetsen, and Dsassaktu	Urga or Kurun	Four khans under the Kutuktu.
	Koko-nor	One residency, having 29 standards	Síning in Kansuh.	Under a Manchu residency.
	Uliasutai	Cobdo, having 11 tribes and 31 standards. Ulianghai tribes under 21 tso-ling	Uliasutai	By an amban over the chieftains.
ÍLÍ	Northern Circuit or Songaria	Ílí	Kuldja	Ruled by a military governor, 2 councillors, and 34 residents in the cities.
		Kur-kara usu	Kur-kara usu	
		Tarbagatai	Sui-tsing ching	Under residents subordinate to the governor.
	Southern Circuit or Eastern Turkestan	Ten cities, viz.: Harashar, Kuché, Sairim, Bai, Ushi, Aksu, Khoten, Kashgar, Yangi Hissar, and Yarkand	Yarkand	Each city under a resident amenable to the governor at Ílí, and native begs.
TIBET	Anterior Tibet	Wei and Kham, divided into eight cantons and 39 feudal townships	H'lassa	Ruled by the Dalai-lama and his hierarchy, overseen by Chinese residents.
	Ulterior Tibet	Tsang and Nari, divided into six cantons	Shigatsé	Ruled by the Teshu-lama, assisted by a resident from Peking.

They cannot be classed, however, in the same manner as the provinces, nor are the divisions and capitals here given to be regarded as definitely settled. Their united area is 3,951,130 square miles, or a little more than all Europe; their separate areas cannot be precisely given. Manchuria contains about 400,000 square miles; Mongolia between 1,300,000 and 1,500,000 square miles; Ílí about 1,070,000 square miles; and Tibet from 500,000 to 700,000 square miles.

Manchuria is so termed from the leading race who dwell there, the *Mandjurs* or *Manchus;* it is a word of foreign origin, the Chinese having no general appellation for the viceroyalty ruled from Mukden. It comprises the eastern portion of the high table land of Central Asia, and lies between latitudes 39° and 52° N., and longitudes 120° to 134° E. These points include the limits in both directions, giving the region a rectangular shape lying in a north-east and south-west direction; roughly speaking, its dimensions are 800 by 500 miles. It is bounded on the south by the Gulf of Pechele, and the highlands of Corea on the north bank of the Yaluh River; on the east by a line running from the Russian town of Possiet northerly to the River Usuri, so as to include Hinka Lake; thence from its headwaters to its junction with the Amur. This river forms the northern frontier; its tributary, the River Argun, together with the large lakes Hurun and Puyur, lie on the west; from the latter lake an artificial line stretching nearly due east for six degrees in lat. 47° strikes the town of Tsitsihar on the River Nonni. The rest of the western border follows the rivers Nonni and Songari to the Palisade. This obsolete boundary commences at Shan-hai kwan on the Gulf of Liatung and runs north-easterly; it nominally separates the Mongols from the Manchus for nearly 300 miles, and really exists only at the passes where the roads are guarded by military.

But a portion of this region has yet been traversed by Europeans, and most of it is a wilderness. The entire population is not stated in the census of 1812, and from the nature of the country and wandering habits of the people, many tribes of whom render no allegiance to the Emperor, it would be impossible to take a regular census. Parts of Manchuria, as here de-

fined, have been known under many names at different periods. *Liautung* ('East of the River Liau') has been applied to the country between that river, Corea, and the Sea of Japan; *Tungking* ('Eastern Capital') referred to the chief town of that region, under the Ming dynasty; and *Kwantung* ('East of the Pass'), denoting the same country, is still a common designation for the whole territory.

Manchuria is now chiefly comprised in the valleys between the Usuri and Nonni Rivers, up to the Amur on the north, while the basin of the Liau on the south embraces the rest. There are three principal mountain chains. Beginning nearly a hundred miles east of Mukden, in lat. 43°, are the Long White Mountains[1] (*Chang-peh shan* of the Chinese, or *Kolmin-shang-uin alin* of the Manchus), which form the watershed between the Songari and Yaluh Rivers and serve for the northern frontier of Corea as far as Russian territory. There it divides and takes the name of Sih-hih-teh, or Sihoti Mountains, for the eastern spur which runs near the ocean, east of the River Usuri; and the name of Hurkar Mountains for the western and lower spurs between that river and the Hurkar. One noted peak, called Mount Chakoran, rising over 10,000 feet, lies south-east of San-săng on the Amur. On the plain, north of Kirin, numerous buttes occur, sometimes isolated, and often in lines fifteen or twenty miles apart; most of them are wooded.

In the western part of Tsitsihar lies the third great range of mountains in Manchuria, called the Sialkoi Mountains, a continuation of the Inner Hing-an range of Mongolia, and separating the Argun and Nonni basins. The Sialkoi range extends over a great part of Mongolia, commencing near the bend of the Yellow River, and reaching in a north-easterly direction, it forms in Manchuria three sides of the extensive valley of the Nonni, ending between the Amur and Songari Rivers at their junction. These regions are more arid than the eastern portions, and the mountains are rather lower; but our information is vague and scanty. As a whole, Manchuria should be called hilly

[1] Klaproth (*Mémoires Relatifs à l'Asie*, Tome I., Paris, 1824) has translated from the Manchu a narrative of a visit made in 1677 by one of the grandees of Kanghi's court to a summit in this range. *Chinese Repository*, Vol. XX., p. 296.

rather than mountainous, its intervales alone repaying cultivation.

The country north of the Chang-peh shan as far as the Stanovoi Mountains is drained by one river, viz., the Sagalien, Amur, Kwăntung, or Hehlung kiang (for it is known by all these names), and its affluents; *Sagalien ula* in Manchu and *Hehlung kiang* in Chinese, each mean 'Black' or 'Black Dragon River.' The Amur drains the north-eastern slope of Central Asia by a circuitous course, aided by many large tributaries. Its source is in lat. 50° N. and long. 111° E., in a spur of the Daourian Mountains, called Kenteh, where it is called the Onon. After an east and north-east course of nearly five hundred miles, the Onon is joined in long. 115° E. by the Ingoda, a stream coming from the east of Lake Baikal, where it takes its rise by a peak called Tshokondo, the highest of the Yablonsi Khrebet Mountains. Beyond this junction, under the Russian name of Shilka, it flows about two hundred and sixty miles north-east till it meets the Argun. The Argun rises about three degrees south of the Onon, on the south side of the Kenteh, and under the name of Kerlon runs a solitary north-east course for four hundred and thirty miles to Lake Hurun, Kerlon, or Dalai-nur; the Kalka here comes in from Lake Puyur or Pir, and their waters leave Lake Hurun at Ust-Strelotchnoi (the Arrow's Mouth) under the name of the Argun, flowing north nearly four hundred miles to the union with the Shilka in lat. 53°; from its exit as the Argun and onward to the entrance of the Usuri, it forms the boundary between China and Russia for 1,593 versts, or 1,062 miles.

Beyond this town the united stream takes the name of the Amur (*i.e.*, Great River) or Sagalien of the Manchus, running nearly east about 550 miles beyond Albazin, when its course is south-east till it joins the Songari. Most of the affluents are on the north bank; the main channel grows wider as its size increases, having so many islands and banks as seriously to interfere with navigation. The valley thus watered possesses great natural advantages in soil, climate, and productions, which are now gradually attracting Russian settlers. In lat. 47½° the Songari River (*Sung-hwa kiang* of the Chinese) unites with the