

HISTORIC LUSHAN

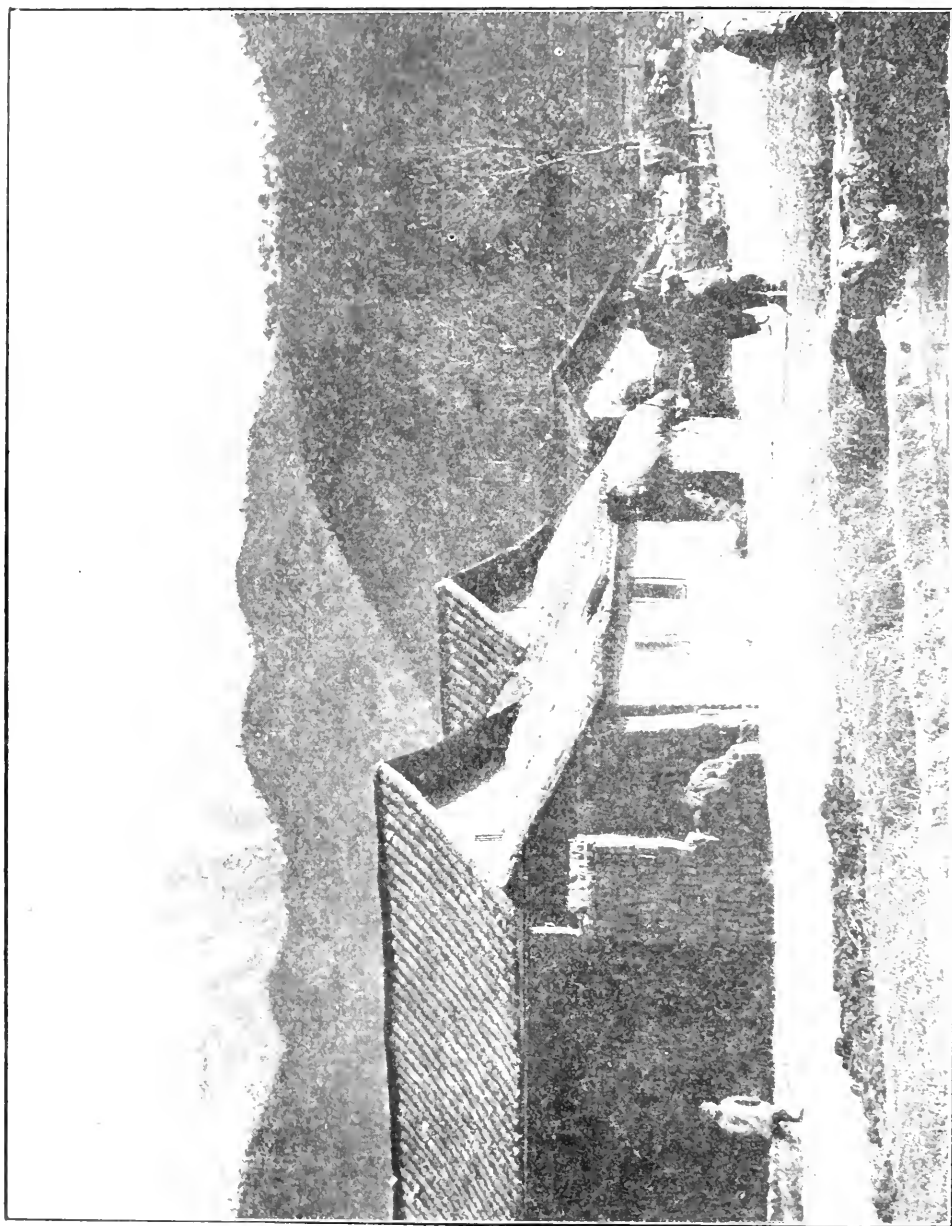
THE KULING MOUNTAINS



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LOS ANGELES

Rachel Mastro
Kuling
China.

July 27, 1931.



THE LUSHAN IN WINTER

Photo by Banzi & Co. Kufing.

HISTORIC LUSHAN

The Kuling Mountains

Edited

at the direction of the Kuling Council

by

Albert H. Stone

and

J. Hammond Reed.

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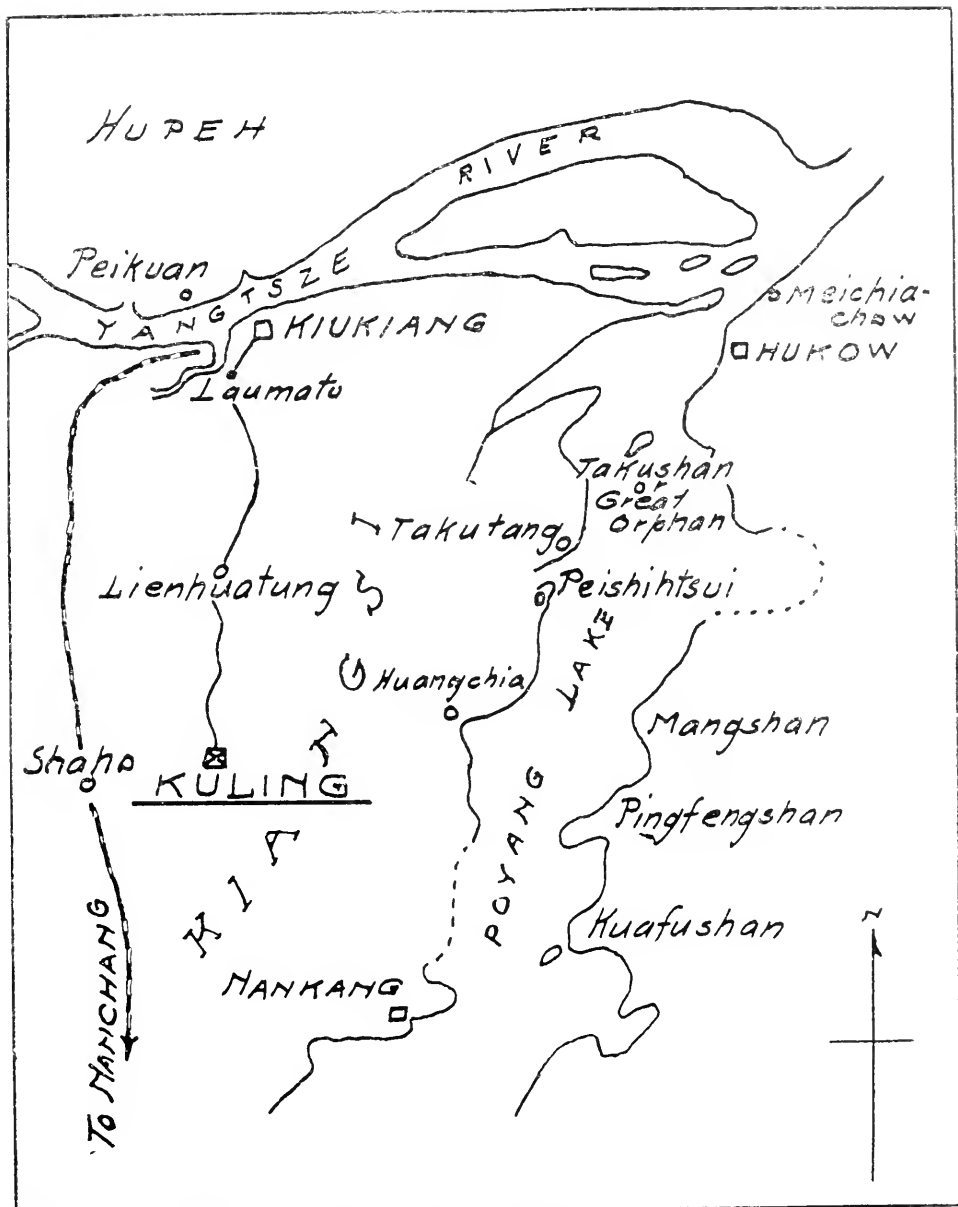
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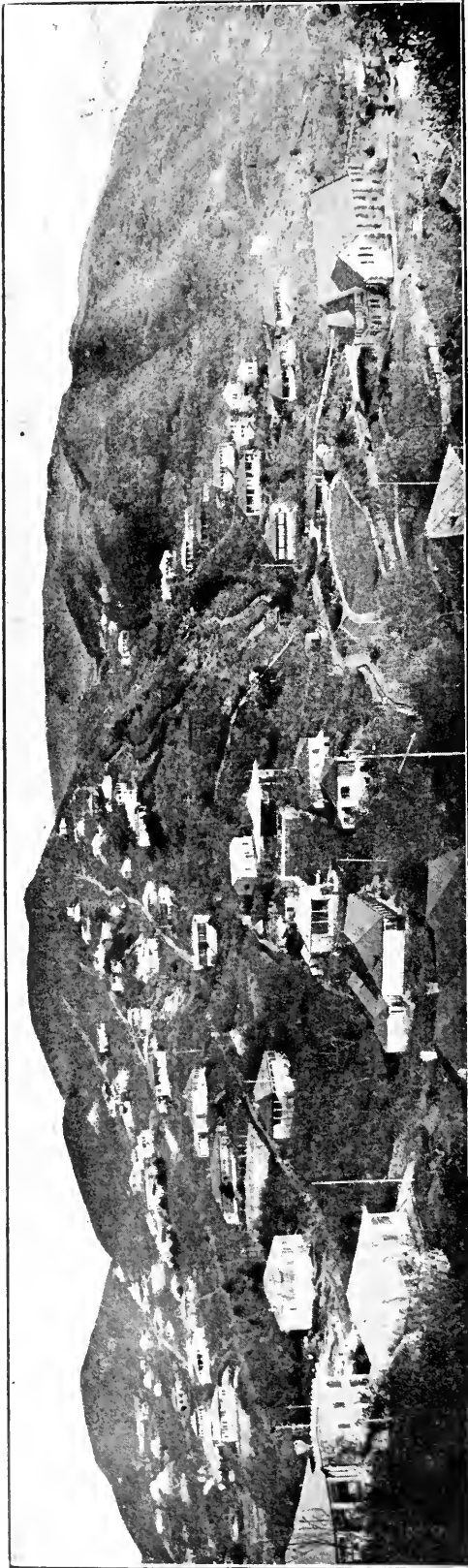
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The Lushan District.



VIEW FROM PINES ROAD.

Photo by A. H. Wilzer, Esq.

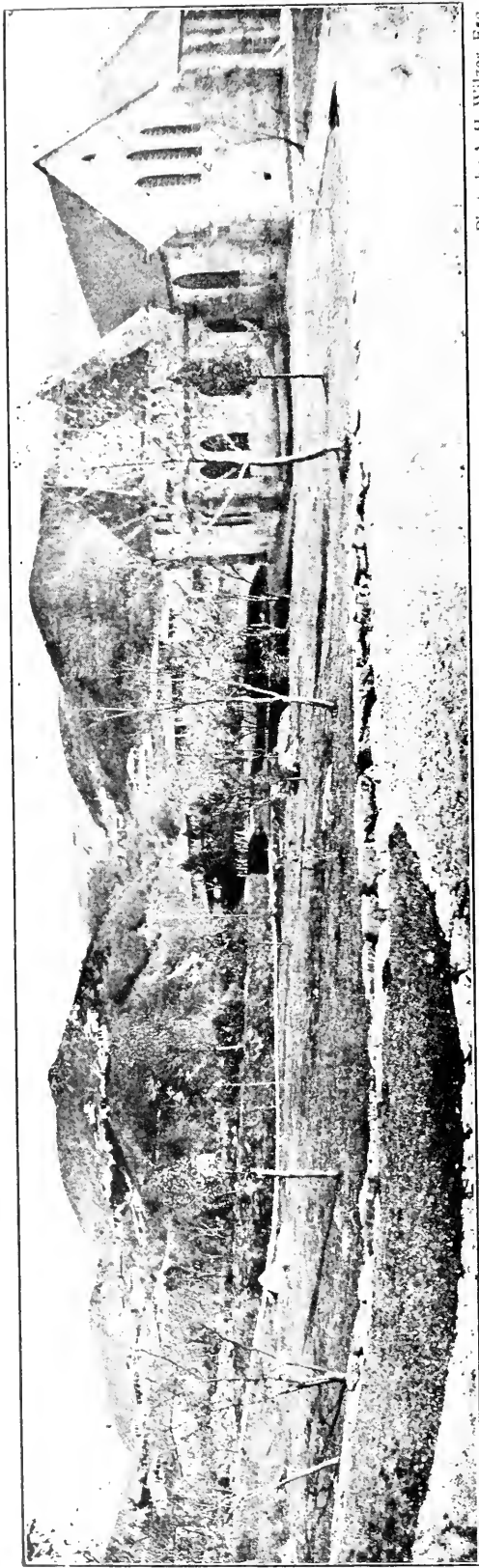


Photo by A. H. Wilzer, Esq.

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INTRODUCTION.

Kuling was founded in the winter of 1895-1896 on a very unpretentious basis, and almost immediately the property, which had been registered in the name of E. S. Little, Esq., was vested by him in a trust. The Trustees in the year 1903 transferred the trust to a Council, in whose hands it has remained ever since. The Council, elected by the landrenters, consists of twelve members, four retiring each year.

The original Estate consisted of Lots 1 to 130 only, subsequent extensions having brought the settlement to its present dimensions.

The popularity of Kuling as a summer resort has never been seriously questioned, and the long spells of perfect weather, which are enjoyed during the fall and spring, are attracting more people to the hill-top during these seasons of the year. In the winter, and more especially in the month of February, tobogganning and skiing afford excellent sport.

As a health resort, Kuling is growing into a widely-known sanatorium, and the number of those sent here to recuperate is growing steadily larger. The Estate Medical Officer and the General Hospital are available the year round. The interest of Chinese is also being aroused, and Chinese from Kalgan and Canton, from Szechuan and Shanghai, visit Kuling for treatment. Extensions of the scope and size of the medical institutions are constantly being made.

The administration of Kuling is on a co-operative basis, all the funds received from sale of land, taxes and other sources of revenue being used for public works, watching and sanitation and administration expenses.

Introduction.

The Estate contains between four and five hundred houses, including two churches, a large boarding school for American children, a public library, a medical hall for the use of doctors, and the summer branches of several Hankow and Shanghai department stores. A British school has been opened in the valley.

Besides the attractive walks described in the chapters which follow, many activities occupy the time and attention of the summer population. Church conventions, mission conferences dealing with all departments of mission work, concerts and lectures, offer abundant change. The facilities for recreation in Kuling are unexcelled. In addition to a large field containing ample room for a baseball diamond, there are fifteen public tennis courts, two large bathing pools for adults, a bathing pool for children and a children's playground.

Much of the historical information contained in this book is obtained from the Lu Shan Chih (廬山寺), written by a Nanking official, Mao Teh Ch'i (馬德徐), on the basis of an old chronicle dating from the Ming Dynasty. The whole of the chapter "Historic Lushan," and some of the translations of inscriptions, are included by permission of L. N. Chang, Esq. of Hankow, from whose lecture on that subject they are taken. The rest of the material has been collected from many sources.

In the preparation of this volume for publication, thanks are due to K. Hemmeling, Esq., for assistance in translation; A. C. Wilzer, Esq., for the presentation of several photographs and a map of the Lushan; Mrs. Arnold Foster and Miss F. G. Sutton for assistance in reading the manuscript and for helpful suggestions; and Mr. Hsiao Pa Hwa for his work on the Chinese characters.

It is hoped that the issue of this book will be of interest to all visitors to Kuling, and that the pleasure of their visit to this delectable mountain resort will be enhanced thereby.

THE KULING COUNCIL.





THE LUSHAN IN WINTER

Photo by Banzai & Co., Kuling.

CHAPTER 1.

HISTORIC LUSHAN.

Kuling is generally known among the Chinese as Lushan (廬山 The Hut Mountain). According to the "History of the Lushan," Ku Niu Ling (牯牛嶺), the central part of the range, is situated somewhere near Yang Tien P'ing (仰天坪), which is close by the Yün Chung Shi (雲中寺 Temple in the Clouds). As to the origin of the name "Lushan," stories differ.

Certain religious writers maintain that this mountain was so named because during the latter part of the Yin Dynasty (殷朝), 1766-1122 B.C., or in the early part of the Chow Dynasty (周朝), 1122-255 B.C., there were two gods known as K'wang Su (匡俗) and Hsi Tao Hsien Jen (奚道仙人) who dwelt here for a time. Throughout the ages it has been popularly supposed that wherever a god stays there is his abode, hut or "Lu" (廬); so the "Shan" (mountain), which the gods honoured with a visit, was henceforth called "Lushan."

Others, secular writers, while admitting that the legend is true in the main, contend that although K'wang Su's surname was originally "K'wang," it was afterwards changed to "Lu," and he thus came to be known as Lu Su. His father was the Prince of Tung Ye (東野 The Eastern Wilderness) and Prefect of Poyang. They lived towards the latter part of the Chow Dynasty (周朝). When the Dynasty was overthrown, and the Western Han Dynasty (西漢), 226 B.C. to 25 A.D., was firmly established, this man Lu Su was made the Prince of Yueh Lu (越廬君) in succession to the principedom just vacated on account of his father's death. But Lu Su was more interested in the search for immortality than in the governing of a principality and, therefore, constantly visited this mountain, which finally was called "Lu's Mountain," or Lushan.

These stories have been contradicted by other writers, one of whom states that K'wang Su of Lushan fame, was born during the reign of Chow Wu Wang (周武王), 1122-1115 B.C. Refusing to accept an appointment from the government, he retired to this mountain to pursue his meditations and to teach. The number of his disciples was large, and among them were many who were intensely devoted to him. After his death, his disciples so keenly felt his loss that they gathered together in the hut where their great master had taught, and wept day and night. Their bitter sorrow attracted so much attention, that finally the hills became known as "Lushan" (The Hut Mountain).

Another story, in direct opposition to the above, says that all these theories are wrong. It maintains that Lushan was known before the Ying Dynasty (殷朝), not to mention the Chow or the Han Dynasties. According to this writer, the Emperor Hwang Ti (皇帝), who ascended the Dragon Throne in 2697 B.C., was the one who caused the Lushan to be recorded for the first time in the history of the Empire.

Hwang Ti was the first Chinese Emperor to personify and deify mountains. Hengshan (衡山) of Hunan was at that time made the guardian god of the south, where the Emperor occasionally offered sacrifices. On one of his sacrificial tours he realised how lonely it must be for the guardian god to remain single, so he immediately ordered Youshan (潯山) and Huoshan (霍山) to become the wives of Hengshan, to keep him company. Thus by one stroke of his Imperial Vermillion Pen, three mountains were happily wedded. But the kind-hearted Hwang Ti did not stop here. He also realised how inconvenient it must be for the newly married trio to be without relative or servant. So he ordered Ts'ing Chieng Shan (青城山) to be their father-in-law, and this mountain, "Lushan," to be their steward (廬山使者).

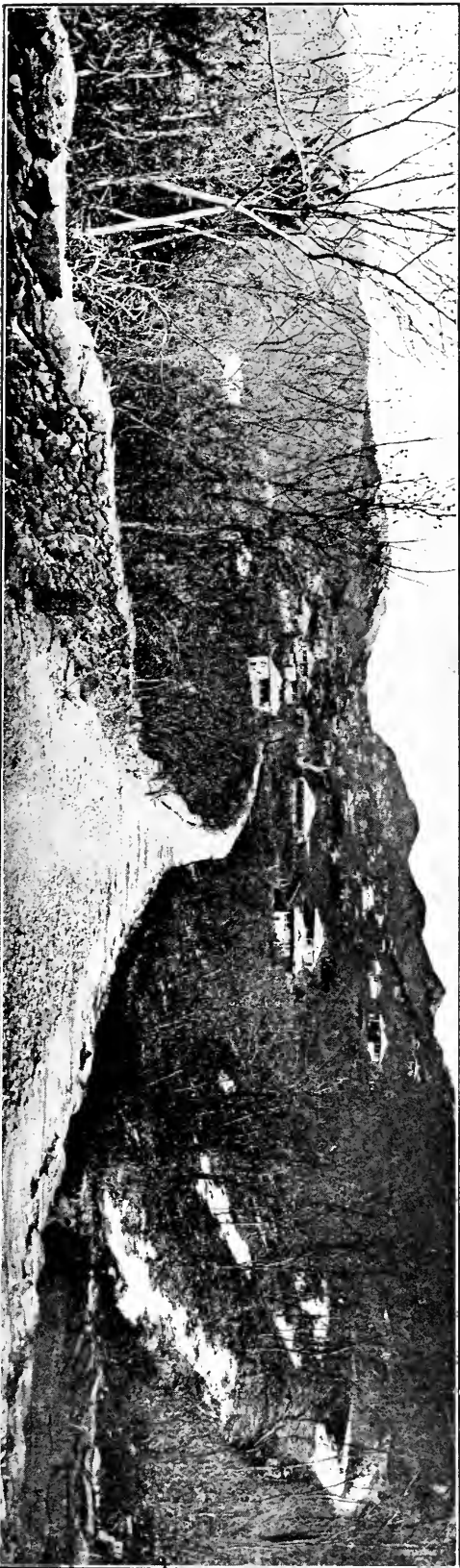
This mountain also possesses other names, such as Fushan (輔山), Ching Lu Shan (靖廬山), Li Shan (驪山), Ku Nan Chang Shan (古南障山), Tien Tzu Tu (天子都), Kang Shan (康山) and many others.

The name Fushan, according to the author of Chiu Wei Chih (九微志), originated during the reign of Chow



VIEW TO THE SOUTH FROM MORRIS HILL.

Photo by A. H. Wilzer, Esq.



LOOKING NORTH FROM MORRIS HILL.

Photo by A. H. Witzer, Esq.

Wu Wang (周武王), 1122-1112 B.C., when Li Tan (李聃) or Lao Tzu, the founder of Taoism, and his friend Feng Fu (方輔) came to this mountain on white donkeys to search for Tao, that is, Truth. In obtaining it, they became immortal, and suddenly disappeared from this world, leaving behind them the hut where they had stayed. Hence the mountain is called "Lushan," in remembrance of the hut, and "Fushan" in remembrance of the philosopher Fu.

Inasmuch as Lao Tzu was supposed to have been born in the year 604 B.C., and Chow Wu Wang was on the throne from 1122-1115 B.C., the story is reduced to a sheer invention.

Historians tell us it was called K'ang Shan, not because of Nank'angfu, but because a certain Emperor of the Sung Dynasty (宋朝) happened to have the same character as the mountain. As one of them had to have the name changed, the mountain was called K'ang Shan.

Other historians with no love for legends, say that as far as they are aware, the earliest reference to Lushan in the Chinese Classics is found in Yu Chen (禹貞), the chapter on Emperor Yu's territories in the "Book of History" (書經). There it is stated 山民山之陽止于衡山過九江至于敷淺原 which means, "I travelled from Mingshan to Hengshan, and from Kiukiang to Fu Chien Yuan." Mingshan is the range southeast of Kung Lung in the province of Szechuen; Hengshan is in Hunan; Kiukiang is below the Lushan and Fu Ch'ien Yuan is said to be the name of the Lushan in Yu's time.

In proof of their statement that the Fu Ch'ien Yuan referred to in the Shu Ching (書經) is Lushan, these scholars point out, among other things, that it was recorded in the old traditions and history of Nan K'ang fu (南康府) and other books of equal antiquity, that the three characters Fu Ch'ien Yuan (敷淺原) were clearly legible in inscriptions on the T'zu Hsiao Feng (紫霄峯 The Purple Light Peak), one of the mountain sides in the southern range of the Lushan. That peak is said to be near the great Hanyang Peak (大漢陽峯) and Ch'iu Shi Fan (秦錫藩), 221-209 B.C., known as the builder of the Great Wall, is said to have visited it during one of his

sacrificial tours. So greatly was he struck by the magnificence of this peak, that he conferred on it the title of Shang Hsiao (上霄 Heavenly Peak).

One of the emperors of the Han Dynasty promoted Lushan to be the "Guardian God of the South," and made K'wang Su, or Lu Su, the god of the Lushan, the "Duke of Exquisite Brilliancy of the South" (南極大明公 Nan chi ta Ming Kung).

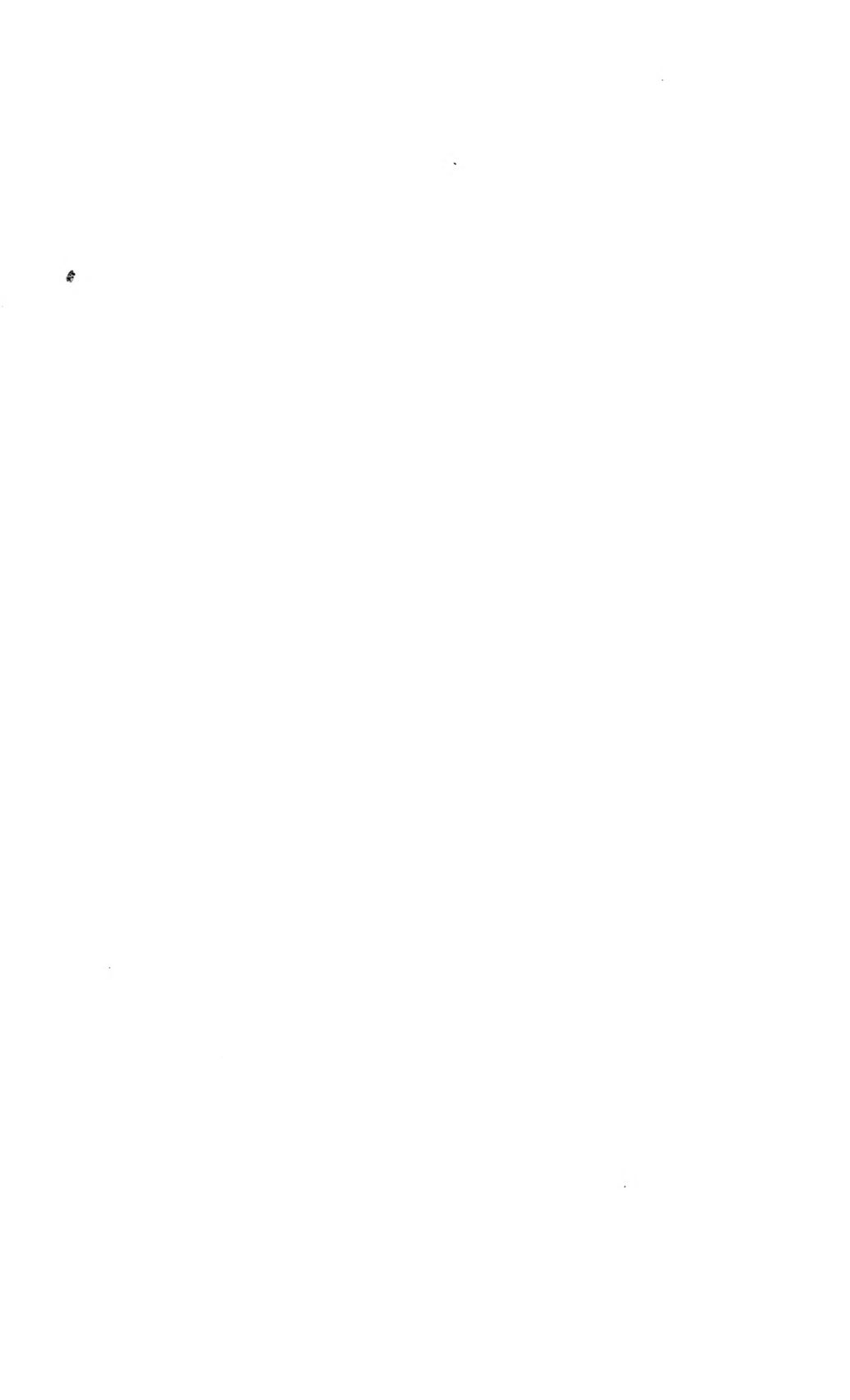
It will be remembered that Han Ming Ti of this dynasty, 58-76 A.D., was the Emperor who officially introduced Buddhism into China, after which time temples became numerous on this mountain, especially during the next dynasty (Tsin Dynasty, 265-317 A.D.)

In the Tang Dynasty, 618-907 A.D., one of its Emperors, Ming Hwang (唐明皇), dreamed one night that he was called upon by a god who said that he was the so-called steward of the "Lushan," and that he would feel much indebted to his Imperial Majesty if a temple were built for him. Remembering his dream, the Emperor ordered that the god's wishes be carried out, and the title of "Lushan Shih Chi" was conferred upon him by Imperial rescript.

The poets of this dynasty, such as Li Tai Po (李太白), Tu Fu (杜甫), and Po Yoh Tien (白樂天) were constant visitors to these mountains; and their poems about the beauties of the Lushan are so widely read that these alone are sufficient to make the Lushan sacred and immortal to the Chinese.

The Sung Dynasty (宋朝), which succeeded the Tang Dynasty, conferred higher honours than any hitherto. Chong Chung (宋忠貞) of that dynasty, 1068-1086 A.D., conferred a principedom on Lushan personified, and the Emperor addressed this mountain as the "Guardian Prince of Destiny."

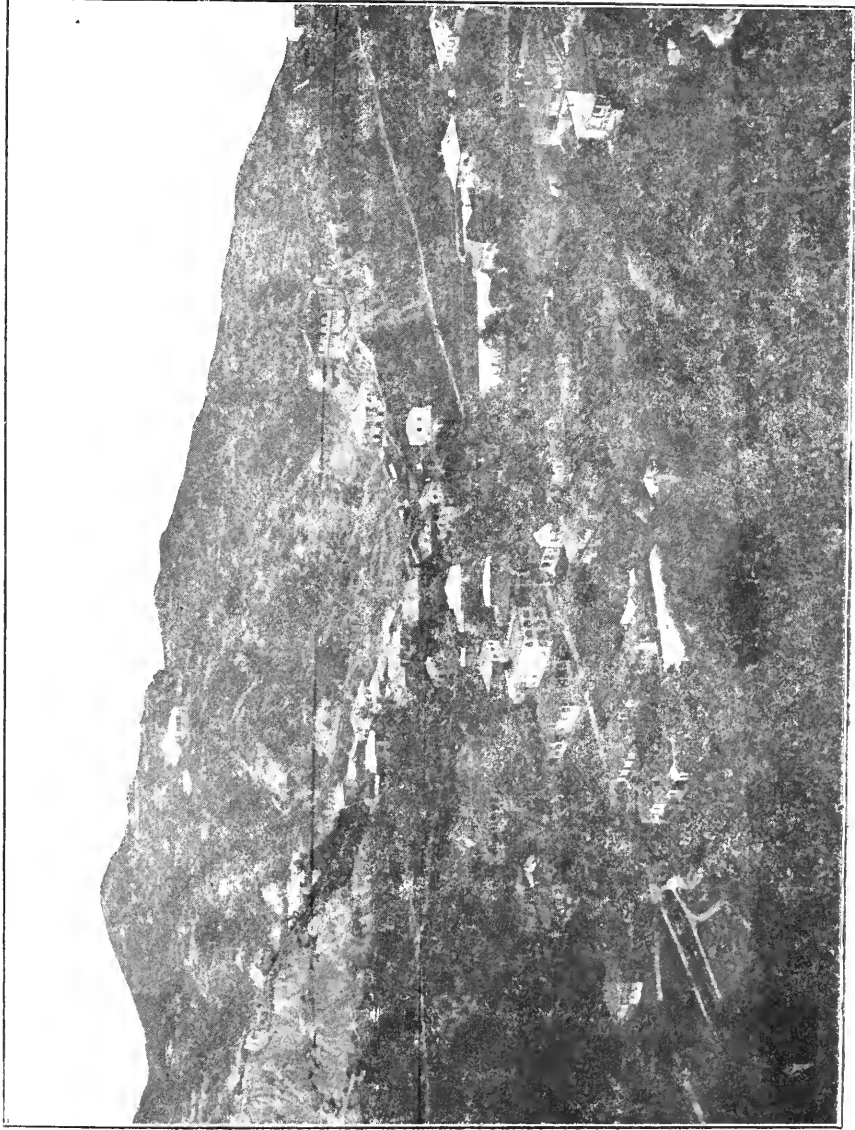
From the foregoing survey of ancient history concerning the Lushan, it will be readily perceived that mythology, legend and history had endowed the Lushan with fame generations before the foreign settlement of Kuling was established on these sacred hills.





By Courtesy of E. S. Little, Esq.

THE GAP, 1895.



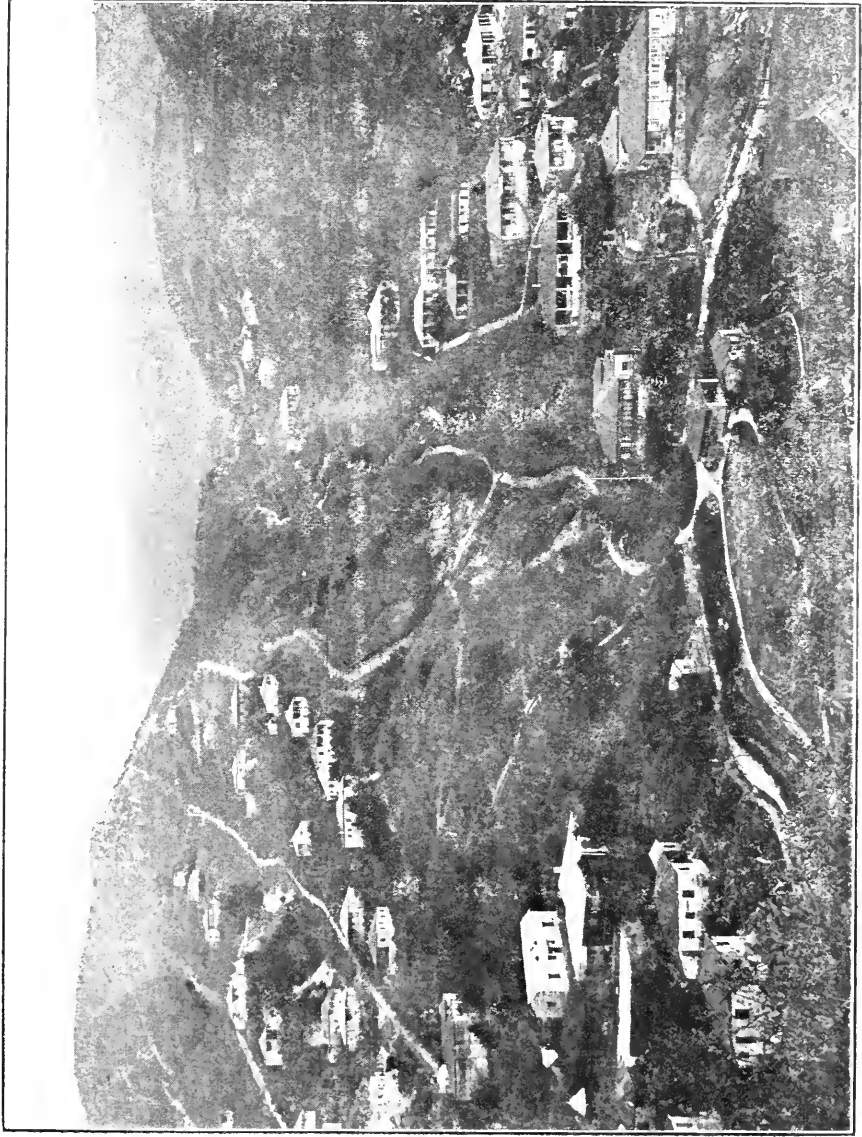
THE GAF, 1920.

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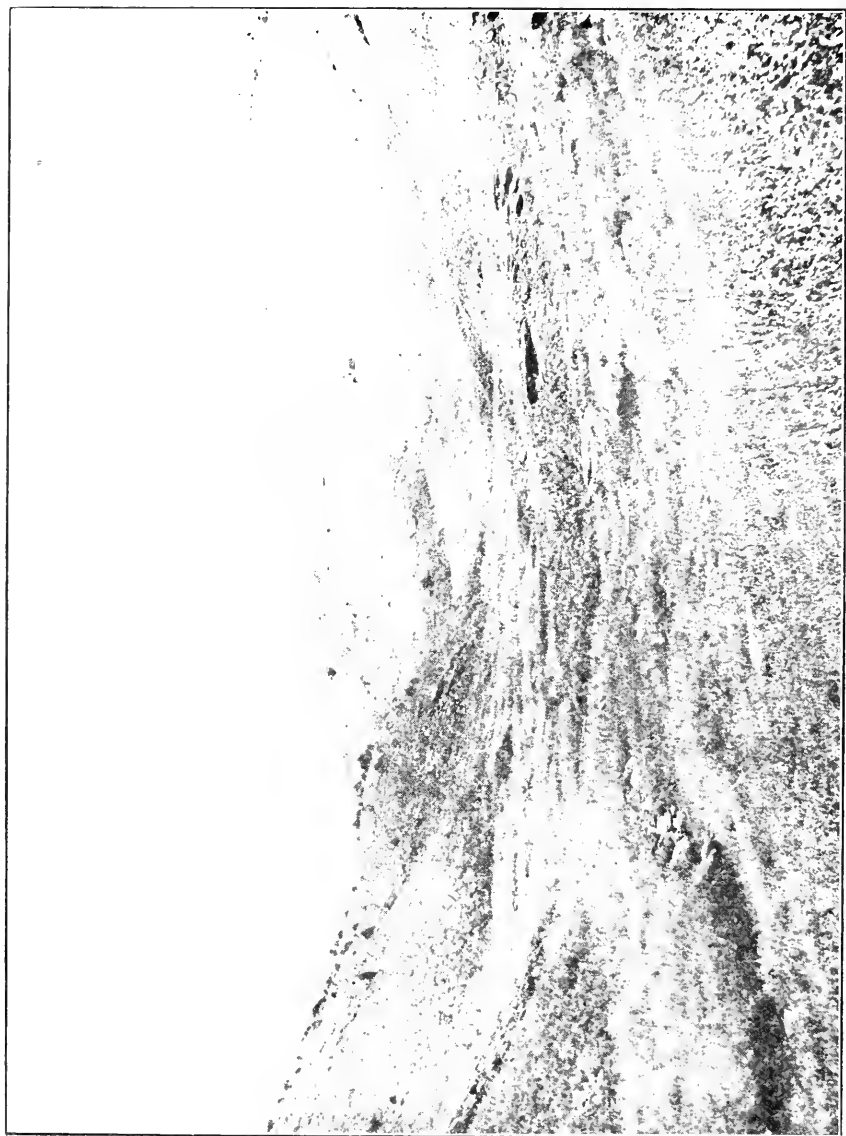
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HANKOW GORGE, 1895.

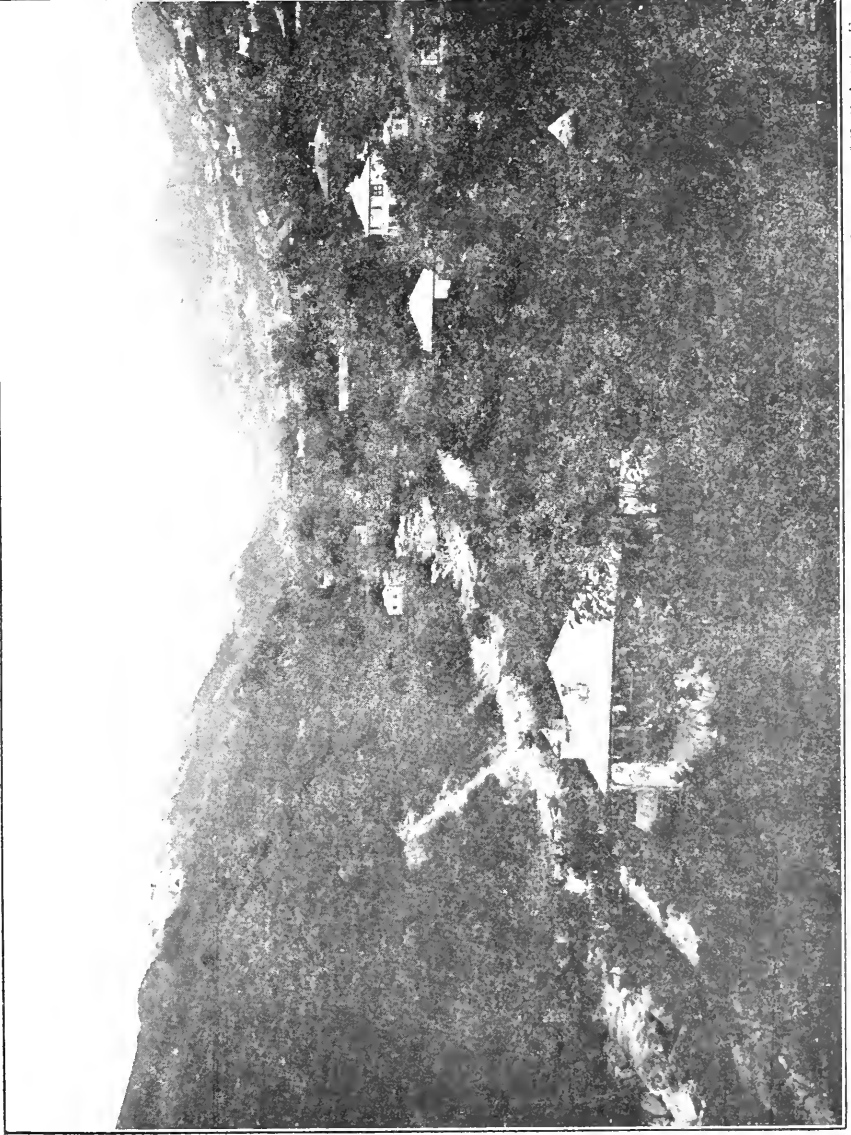


HANKOW GORGE, 1920.

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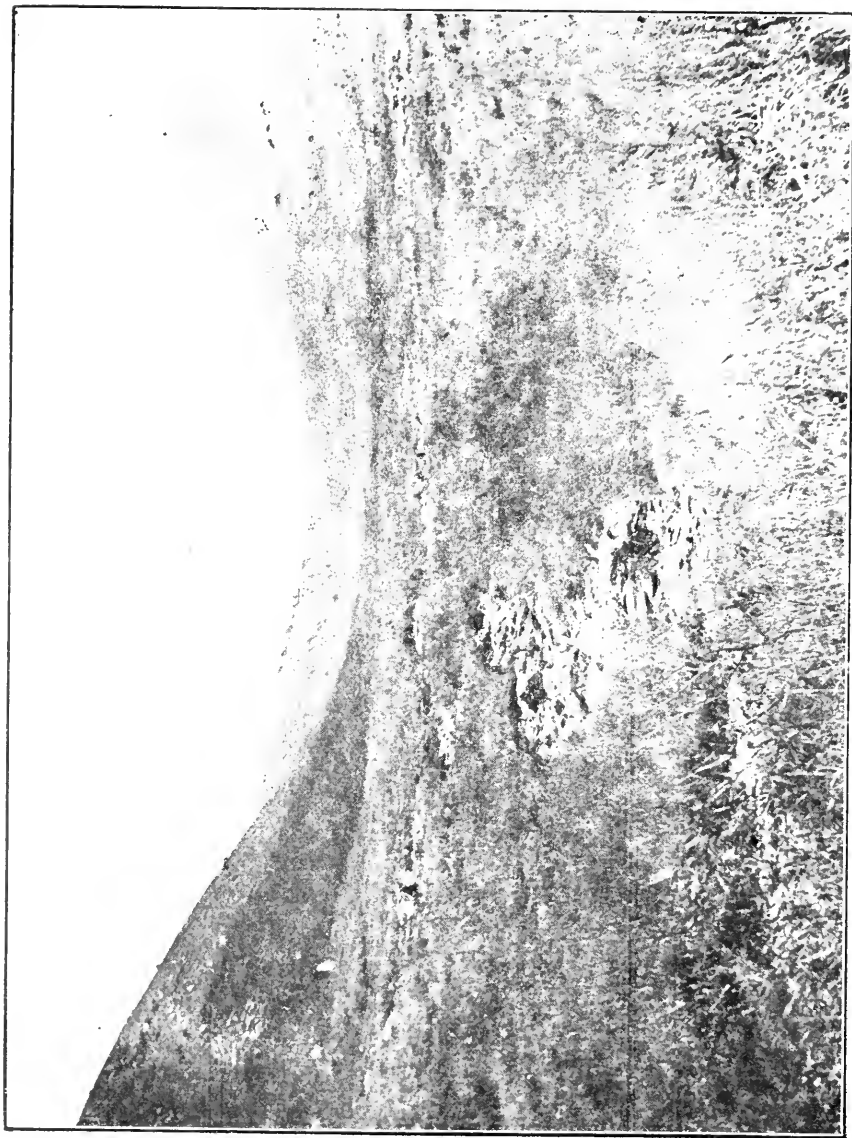


SOUTH END OF THE KULING ESTATE, 1895. BY COURTESY OF E. S. LITTLE, ESQ.

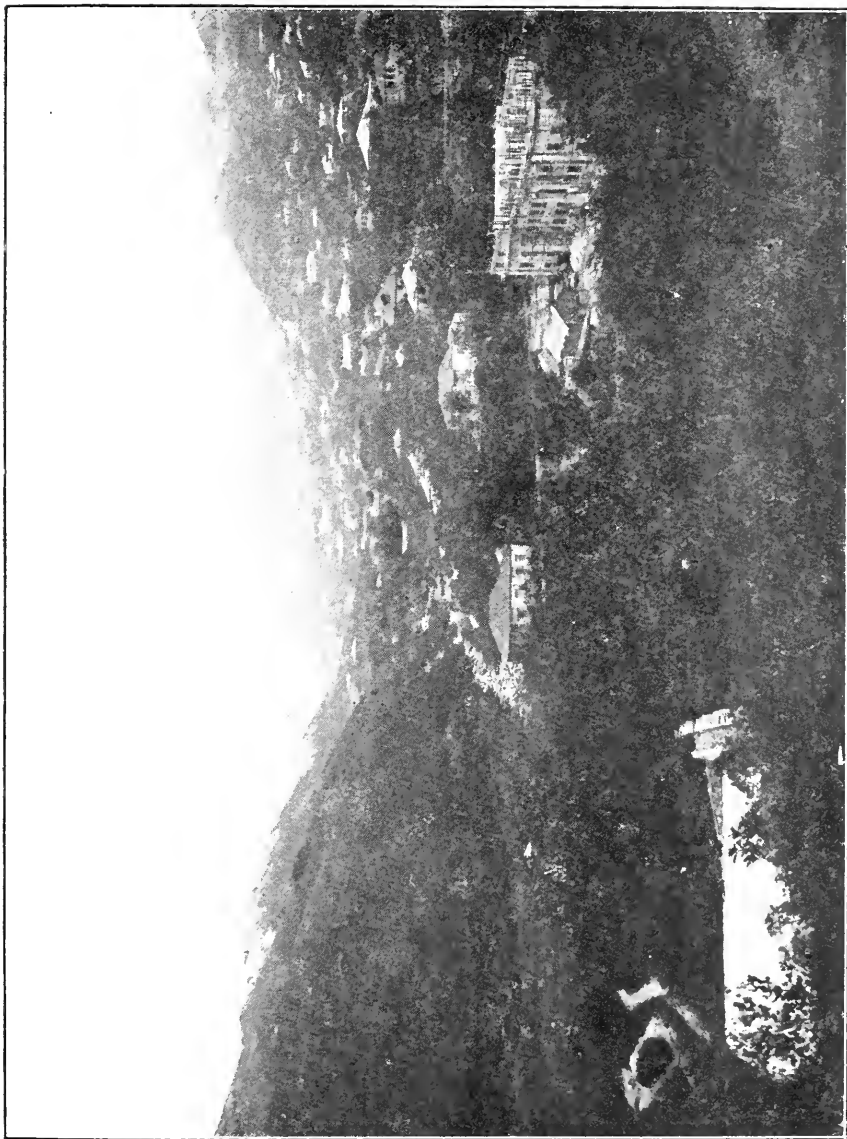


SOUTH END OF THE KULING ESTATE, 1920. — By Courtesy of F. S. Little, F.R.S.





SOUTH END OF THE KULING ESTATE, 1895. By Courtesy of E. S. Little, Esq.



SOUTH END OF THE KULING ESTATE, 1920. By Courtesy of E. S. Little, Esq.

CHAPTER 2.

GEOLOGY AND MINERALOGY OF THE LUSHAN

The Lushan belongs to the great mountain range which runs south of the Lower Yangtze from northeast to southwest. This commences near the Treaty Port of Wuhu, at the northwestern border of the province of Chekiang, and runs southwest through the southern part of Anhwei, north Kiangsi, and thence to Hunan.

According to the prevailing views concerning the general geological structure of China, the mountain range belongs to the district of the Yangtze Valley. The district is noted for a number of large coalfields, between which palæozoic limestone, pre-cambrian sandstone and slate, in the general sense of the words, cover large tracts.

In order to understand the geological peculiarities of the Lushan, one should be familiar with the following considerations. T. van Riechthofen writes in his "Letters" that the study of the geology of China takes us back to the earliest times in the history of our earth, when probably the entire east and north of Asia were under the sea. Through long spaces of time, comprising nearly the entire palæozoic period, deposition from the sea-water took place. At the end of the carboniferous era isolated parts of China became dry, and white deposition from the deep sea continued in other parts. No indications exist to prove that any of China's mountain regions have been immersed again under the level of the sea during the jurassic, cretaceous or tertiary periods.

The sedimentary stones of the Lushan were formed by the deposition of fragments of other stones mechanically carried along by the sea currents of the pre-cambrian period. Lutation of the loose pieces, by agglutinants of very different kinds, formed the sandstone and slate found in the Lushan. Also, pressure of strata lying above plication pressure, had much influence on the form-

ation of rocks. Both had a consolidating effect by pressing the stone parts into each other.

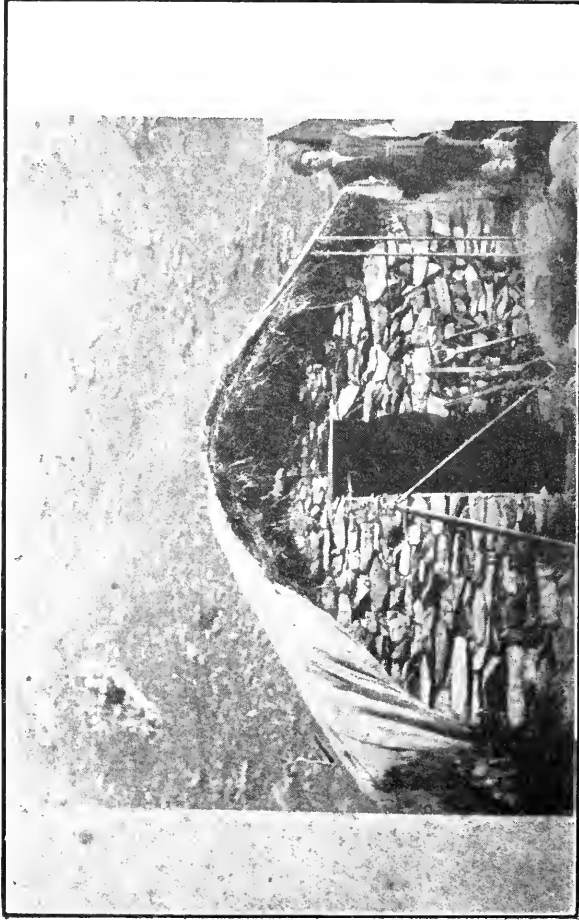
Petrifactions not having been found in the stones of the Lushan, one is dependent on stratification and relations to other sedimentary stones, such as cretaceous, for determining the age of the rocks. In this way, the pre-cambrian age of the Lushan has been ascertained.

In this connection, the so-called dendrites must be mentioned. These are found in the sand quarries and are erroneously believed to be petrifactions. They are really moss-like sediments deposited by oozing water on the sides of many narrow rock crevices; this is a very frequent occurrence in sandstone. The dark colour of the dendrites is due to the presence of iron and manganese.

The stratification faults of the Lushan are of the greatest geological interest. The entire range is a plication region, in which the rigid strata of stone form saddles—depressions between two peaks—and hollows. The former are illustrated in the Hanyang Peaks, the Poyang Ridge and the Lion's Leap; while the hollows are the different valleys between.

Up to the present, research has failed to furnish sufficient data to explain the formation of the plication regions. Possibly it has been created by the movements of stones made liquid by heat. It cannot be said with certainty whether the enormous masses of granite lying towards Nank'ang and the Poyang Lake have caused wholly or in part the stratification faults of the Lushan.

When at the end of the carboniferous era isolated parts of China became dry, the stones of the Lushan may have appeared for immense periods as rough, rocky islands in the gradually receding ocean. The precipitous cliffs towards Nank'ang and Lien Hwa Tung are typical examples of gradual destruction by the waves of the sea. The force of the breakers eroded the coast and hollowed out the towering masses of stone from beneath, until they were precipitated into the sea, and there reduced to small pieces. These were later carried away to other parts of the earth, where they were deposited by the water, thus contributing to the formation of new mountains.



THE FIRST FOREIGN BUILDING IN KULING, 1895. By Courtesy of J. Berkin, Esq.

The precipitous gorges near the Three Waterfalls and the Incense Mills were, presumably, brought into being by the mechanical action of the water. But possibly the initial formation of these gorges is connected with the phenomenon that in the hollows the stones apparently burst asunder at the points of strongest tension, in consequence of the mechanical shifting of the mountain masses. They then changed their position and caused the formation of rocky cliffs at the points mentioned. The action of the water further deepened the gorges.

The extent to which this action of the water is caused by small particles carried along in it, may be observed in the present streams of the Lushan. In many places whirlpools have been formed, in which eddies keep small stones and fine sand in constant motion. Along the road to Nank'ang such pools of especially large dimensions can be seen. This destructive action is exemplified in the stream running through the Estate; the banks were originally convex, but the force of the water has undermined the rocky slopes. This is the explanation of the heavy boulders in this stream, and in all the other water courses running from the Lushan to the plains.

The mineralogy of the Lushan is characteristic of mountainous regions, and if the stones of the low hills on the plains are not taken into account, only sandstone, slate clay (Whistous clay), argillaceous schists (clay), of which roof slates are made, are to be found. The rocks lying in front of the Lushan in the direction of Nank'ang are of the greatest interest. These are granite, which by the decomposition of their feldspar, created deposits of kaolin; and which, chiefly at the points of contact with the sandstone and slates, produced minerals offering a wide field of search to the mineralogist. One other interesting mineral deserves mention, namely, red laterite. At the foot of the Lion's Leap it covers extensive hilly surfaces and is the product of the decomposition of the granites lying there. It contains much iron and in colour is red, or reddish-brown.

CHAPTER 3.

THE FLORA OF THE LUSHAN.

With regard to the Lushan, two zones are to be distinguished; a sub-tropical, comprising the region about the foothills and up the mountains to a height of about 1500 feet; and a warmly-temperate, consisting of the mountains above that height and, therefore, the Kuling Valley itself. In both zones the flora is so extraordinarily varied that only the most important features can be given.

1. The Flora of the Warmly-Temperate Zone, including that of Kuling.

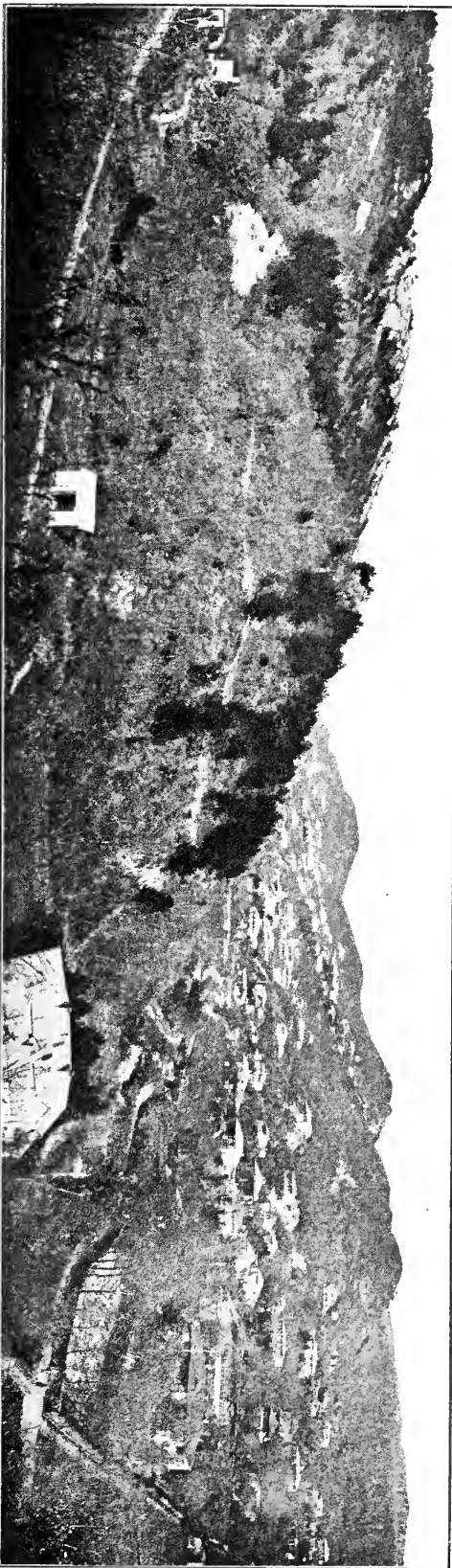
The large number of flowering shrubs, many of which are the original types of the ornamental shrub known in the West, is the main characteristic of this zone. A hardy *Daphne* (sps) flowers in March; and simultaneously a *Coreopsis* (fascicle, with yellow flowers) and two kinds of *Litsea* with small yellow bells. Towards the end of April the whole splendour of spring unfolds, and the most striking and frequent flowers are the two kinds of *Azalea*, red and mauve; and still rarer, a *Rhododendron*.

In May the following shrubs flower: *Deutzia*, *Diervilla* or *Wygelia* (pink bells), *Hydrangea* or *Hortensia*, *Viburnum* or *Snowball*, *Philadelphus* and *White Syringa*.

In June: *Forsythia* (golden bells and somewhat rare), *Spirea*, *Styrax* (white bells,) *Cornell Tree* and *Chinese Wistaria*.

Unpretentious bell-flowers are to be seen in autumn in the following varieties: *Eleagnus* or *Oleaster* (wild Olive tree) and *Eurya Japonica*. In late autumn the tea-oil shrub and *Oleifera* blossom, the latter being a kind of *Camellia* with white flowers which produces white nuts in winter.

NOTE: (sps) in this chapter means that the species is known but that the family is not; (gens) denotes that the family, but not the species, is known.



LOOKING NORTH FROM CENTRAL VALLEY ROAD.

Photo by A. H. Witzer, Esq



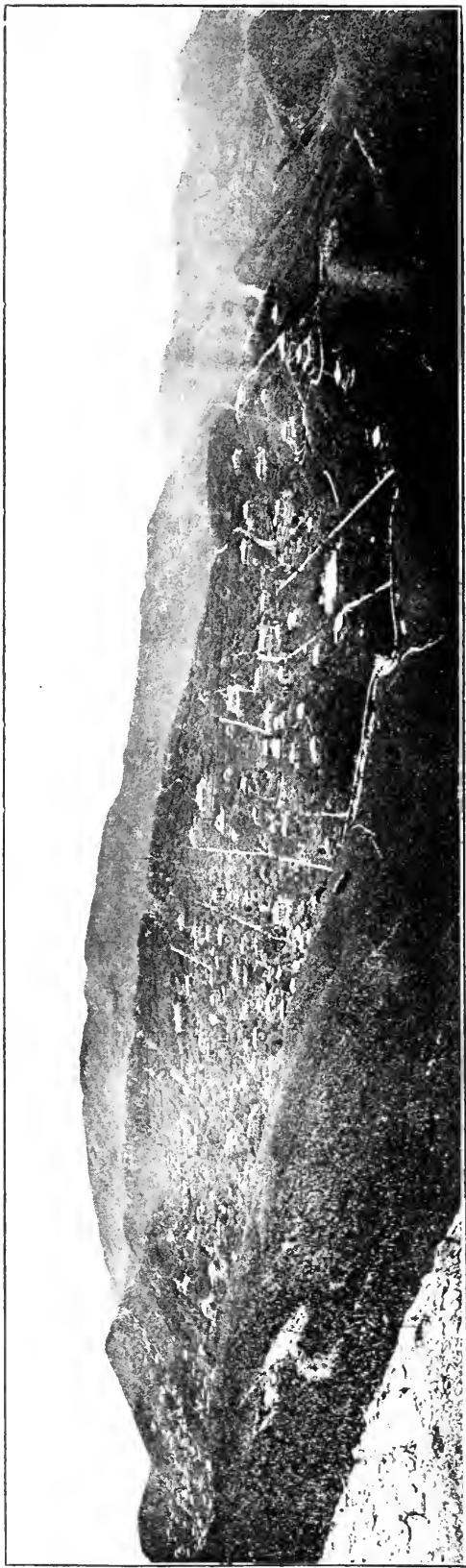


Photo by A. H. Wilzer, Esq.

VIEW OF THE RULING ESTATE FROM CENTRAL VALLEY RIDGE.

The following blossoming fruit trees are found: *Prunus* (sps) or wild pink cherry; *Prunus* (sps) a wild plum with small white flowers; *Pirus* (sps) or wild pear with white flower; and *Rubus*, bramble or blackberry.

The mountains are thickly covered with many varieties of shrubs, of which the most common are: *Quercus Mongolica* (oak), and *Castanea Sequinii* (edible wild chesnut). Other shrubs less common are: *Bambusa* (sps) or Bamboo shrub, *Juniperus* (sps) or Juniper, *Cephalotaxus* (sps) and a rare *Quercus* (sps) or Laurel Oak.

Unfortunately the Chinese have cut away all brushwood, and, therefore, trees do not grow to any large size in this upper zone. Exceptions to this condition are the famous "Three Trees," two Japanese Cedars (*Cryptomeria Japonica*) and a Ginkgo Biloba (*Maiden Hair Tree* or *Salisburia Adiantifolia*).

Other trees which attract notice are: *Pinus Massoniana* (pine or fir), *Cunninghamia Lanceolata*, *Thuya Orientalis*, *Sophora Japonica* (a kind of Acacia), *Albizzia* (sps), *Acacia* with pink flowers in feathery clusters, *Liriodendron* (sps) or Saddle Tree (group of six in front of the Kuling General Hospital); *Larix* (sps) or Larch Tree, *Fraxinus Sinensis* or Ash, *Alnus* (sps) and *Gymnocladus Chinensis* or Soap Tree. The well-known low tree (*Rhus Javanica*), often wrongly called Privet Tree; and the large-leaved tree with green trunk, *Sterculia Platanifolia* (the Wutung Tree) are also found.

The flora of Kuling and its neighbourhood is composed of the following kinds, arranged according to the months in which they flower.

APRIL. *Viola* (violets) of many kinds, and the white with pinnate leaves and fragrant odour.

MAY: A dark red orchis (*Bletia Hyacinthina*) is characteristic and abounds on mountain slopes. Other flowers are *Cephalanthera* (white), *Saxifrage* (sps) white with dark red marks; *Epimedium* (sps) or Bishop's Hat (yellow flower, found near the south-end Bathing Pool); and *Thalictrum* (sps) or Meadow Rice.

JUNE: *Funkia Ovata* or *Funkia Lily* (light violet flower), *Hydrangea* (sps) or wild *Begonia* (pink flower

found near brooks), *Impatiens* (sps), *Balsamine* (sps) with dark red flower and very rare; and an *Arisaema* (sps) resembling the Arum Lily.

JULY: In this month there are two striking flowers, namely, *Hemerocallis Aurantiaca* or Day Lily (orange flower; the flowers are eaten as a vegetable by the Chinese, and the seeds are used as medicine); and the *Silene* or *Melandryum* (sps), with brick-red gilly flower. Others are *Lysimachia*, *Ruta* (sps) or common Rhu, and a *Gesneracea* (gens), a kind of dark red primrose found near the Dragon Pool.

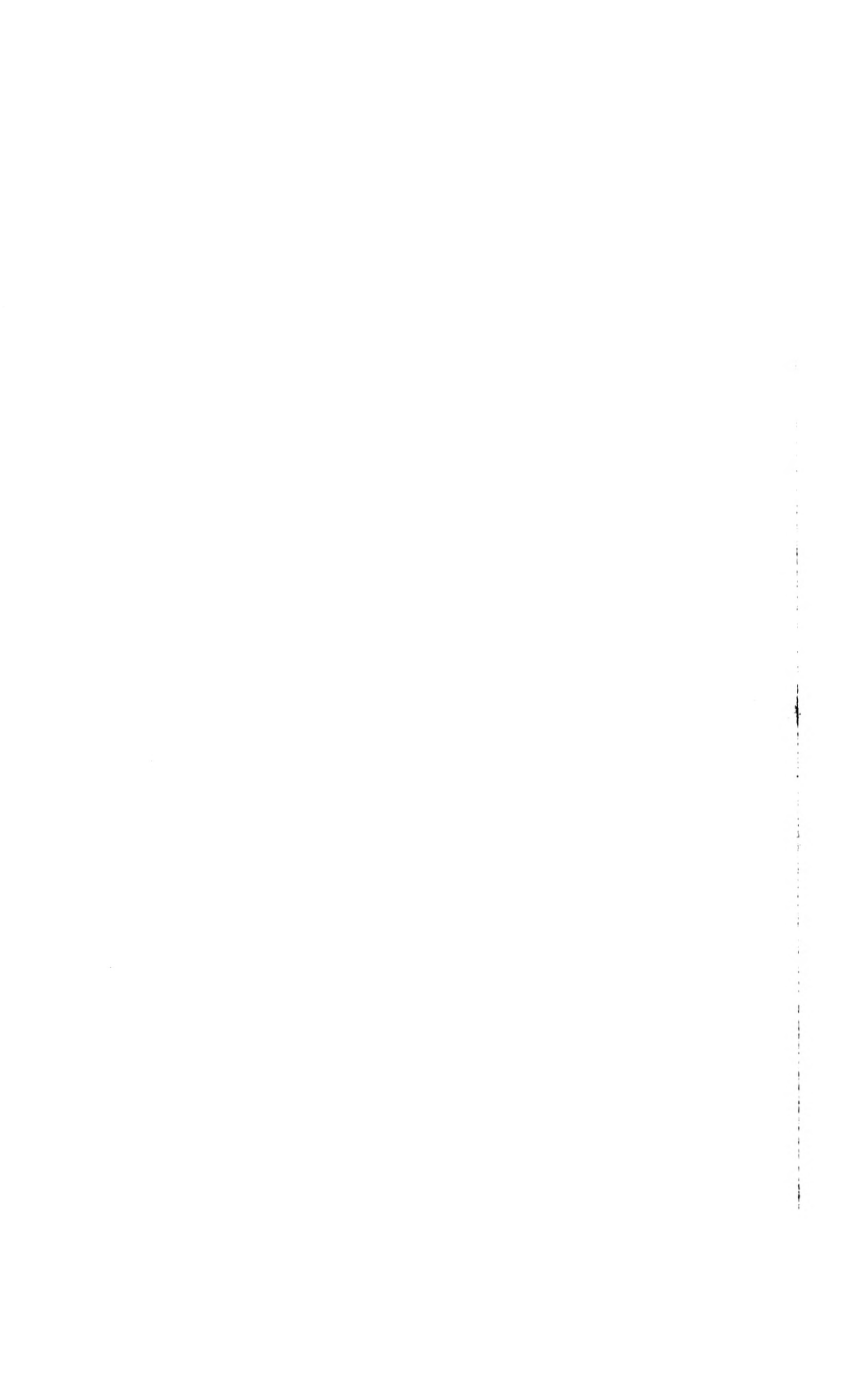
AUGUST: August is especially characterised by *Lilium Browni*, the large white trumpet lily; and two kinds of *Lycoris Aurea* (golden yellow flowers), and *Lycoris Radiata* (flaming red), which are as rare as they are magnificent.

There are also *Commelina Nudiflora* (light sky-blue flowers), one kind of *Anaphalis* or Everlasting Flower, and *Orobanchacea* (gens) or Broom Rape, which is a parasitic plant with dark flowers and no leaves.

SEPTEMBER: *Lilium Speciosum* (white flower with red spots), the rarer *Lilium Tigrinum* or Tiger Lily, and the dainty white *Parnassia* (sps) or Marsh Grass which is found in damp meadows. In addition the following are common: *Platycodon* (sps) or Chinese Bell Flower, several kinds of *Campanula* (Bluebells), *Polygonum* (sps) or Knot-weed, *Veronica* (sps) or Speedwell (pale blue flowers) and *Oenothera* (sps) or Evening Primrose.

OCTOBER: The feature of this month is *Aconitum Chinense* or Monk's Hood. Also common are: several *Aster* species and *Chrysanthemums* (sps), *Solidago* (sps) or Golden Rod, *Gentian* (sps), found in the Nu Erh (Ch'eng Valley; *Crawfordia* (sps) or Climbing Gentian (pink), and *Anemone Japonica* or Wind Flower, with dark red flower, found in the Cave of the Immortals.

The *Smilax* is a large leafless shrub bearing red berries in autumn. It is probably the Thorny Ivy. A plant found in the Estate and closely resembling the strawberry both in fruit and flower, is *Potentilla Indica*, the Cinquefoil, which is said to be poisonous.





TIGER LILIES

Photo by Banzi & Co. Kulinc



TRUMPET LILIES

Photo by Banzi & Co. Ku'ing

2. The Flora of the Sub-Tropical Zone Including the Foothills.

The vegetation of this zone differs from that of the high mountains chiefly in the magnificent growth of trees. Huge specimens of *Cinnamomum Camphorum* (the Camphor Tree) and of *Liquidambar Formosana* (a kind of maple) are frequently seen in front of temples and monasteries.

The Skin Bamboo (covering the lower slopes) *Bambusa Beecheyana* (sps), and the fir, *Cunninghamia Lanceolata*, grow much taller here than in Kuling.

Other trees found in the valleys are *Magnolis Hypoleuca* and the *Podocarpus* (sps), a needle-leaved tree with linen leaves, a fine specimen of which stands in front of the Tung Lin Temple.

The following produce-bearing trees are found near many villages: *Stillingia Sebifera* or Tallow tree (lozenge-shaped leaves, covered in autumn with fruit capsules furnishing vegetable tallow); and *Aleurites Fordii* or wood-oil tree (large cordate leaves, large white flowers in May, and in autumn bearing fig-like fruit with a green leather-like shell).

In this zone the following blossoming shrubs are found in addition to those in the higher zone: *Azalea Mollis* (golden yellow, and found on the hills above Tung Lin); *Kerria Japonica* (yellow), *Styracacea* (gens), a low shrub with white flowers; and *Daphne Genkwa* (*Daphne*) a violet-coloured flower resembling lilac.

A *Ficus* (sps) or climbing fig, and *Liana* (a parasitic plant which is often found on the plains on old trees and walls) are not uncommon; but a much rarer creeper with large brick-red flowers is *Tecoma Grandiflora* or Snake-wood. A small insignificant creeper with orbicular leaves, *Actinidia* (sps), is of importance, as it produces the fruit known as Yang Tao (楊桃) resembling the gooseberry. This plant, which is known botanically as "Ichang gooseberry," grows also on the mountains.

Typical species found some distance from the actual foothills are *Chamaerops* (sps), the Low Fan Palm; *Ilex* (sps) or Holly (the female shrub bearing red berries in autumn), and the tea shrub (*Thea Sinensis*) which however, is not much cultivated.

The Taro (Yu Tou) is very common in the valleys. Its botanical name is *Colocasia* (sps) and it can be recognised by its huge arrow-shaped leaves resembling those of the Arum Lily.

Flowers are rarely found on the highest points of the mountains, but the small Iris (sps), a pale blue flower with golden yellow marks; and a *Belemacanda* (sps) with orange-yellow flowers, are sometimes seen.

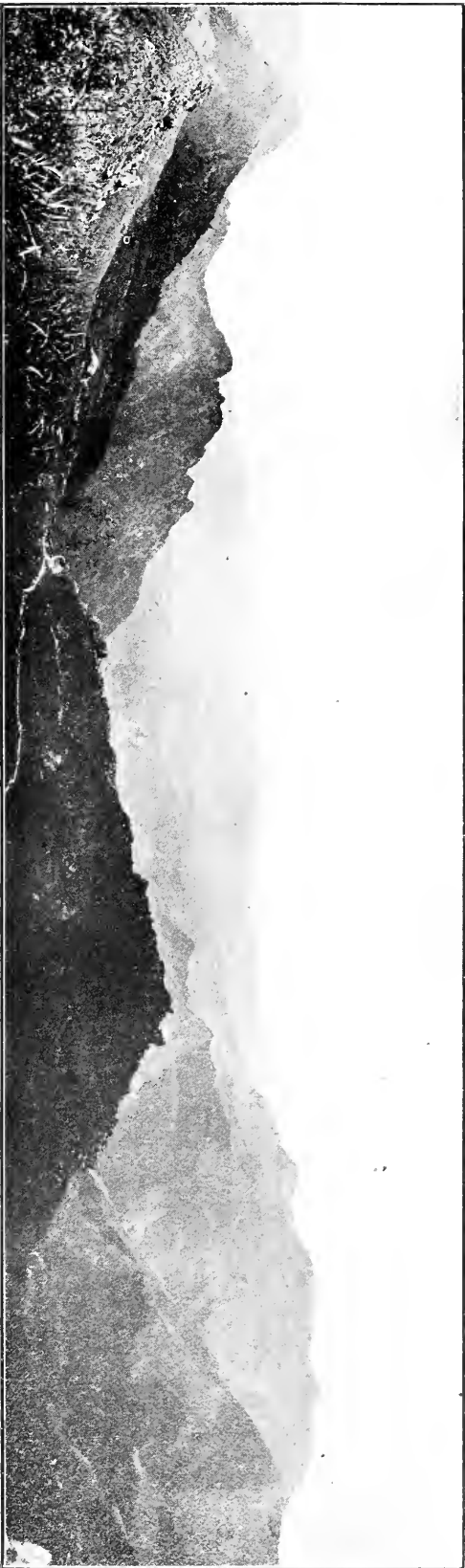
Ferns are found in the valleys in great variety, the most striking being *Gleichenia Dichotyma*, a hardy fern which covers the hills up to a height of 1600 feet. The following kinds grow only in damp shady spots: *Aspidium* (sps) or shield fern, *Dryopteris* (sps), *Lygodium* (sps) or Climbing Fern, and *Selaginella* (sps) or Moss Fern. The latter, a charming little fern, resembles club-moss (*Lycopodium*), and is common to Kuling.





FOREIGN CEMETERY, RULING.

Photo by A. H. Wilzer, Esq.



VIEW TO THE SOUTH FROM THE FOREIGN CEMETERY.

Photo by A. H. Wilzer, 1894

CHAPTER 4.

SHOOTING AND GAME.

The Lushan offers an interesting and fruitful field, not only to the lover of nature, but also to those fond of shooting. Tigers are only very rarely met with in northern Kiangsi, but they have been occasionally reported in remote parts of the mountains. Leopards stay occasionally in the higher covered parts of the mountains and have been seen near Kuling. Every winter several are killed, the natives using either guns or poisoned arrows. The wolf is very rare, but has been reported at Ma Wei Shui. Wild boar are common in the thickly covered regions and wild gorges, as well as in the foothills near Ma Wei Shui, Tung Lin and Nank'ang. They descend to the plains only in severe winter weather. Full-grown specimens weigh up to three hundred pounds. The porcupine is common around Lien Hwa Tung, where it devastates the vegetable fields, and is thus one of the most active enemies of the farmer. Civet cats, wild cats, racoons, badgers and weasels also constitute part of the game which may fill the bag of the sportsman. The squirrel is found in the woods around the Poyang Lake, more especially in the vicinity of Hsiu Feng. A kind of pangolin, wrongly called armadillo, is found near Ma Wei Shui and above Tung Lin.

An antler deer of the red deer type (Kopseh's deer) is sometimes met with near Tehan, and more frequently near Ch'ien Ch'ang. Bucks with eight-point antlers weighing one hundred and twenty pounds have been killed. Hornless river deer with canine teeth developed into tusks which protrude below the lower jaw, are getting rare, as they are shot in quantities by the natives for the market. The common muntjac is found more often in the higher regions of the mountains than near the plains. It is shot for the sake of its skin, which is used for making leather.

Bamboo partridge is common on the hills near Lien Hwa Tung and Tai Ping Kung. Only during severe cold weather do they descend to the foot of the mountains. Quail and button quail are sometimes shot on the plains near Shaho. Woodcocks are rare, but are sometimes to be found in the reed grass and bamboo groves. Spring snipe abound in the fields near the Yangtze, more especially from the middle of April to the middle of May. Good shots have bagged as many as seventy brace in four hours. In autumn and winter snipe are rare. Turtle doves are very common in high trees near Lien Hwa Tung and Hsiu Feng. The red-ringed dove is much smaller, and is met with only occasionally in the summer.

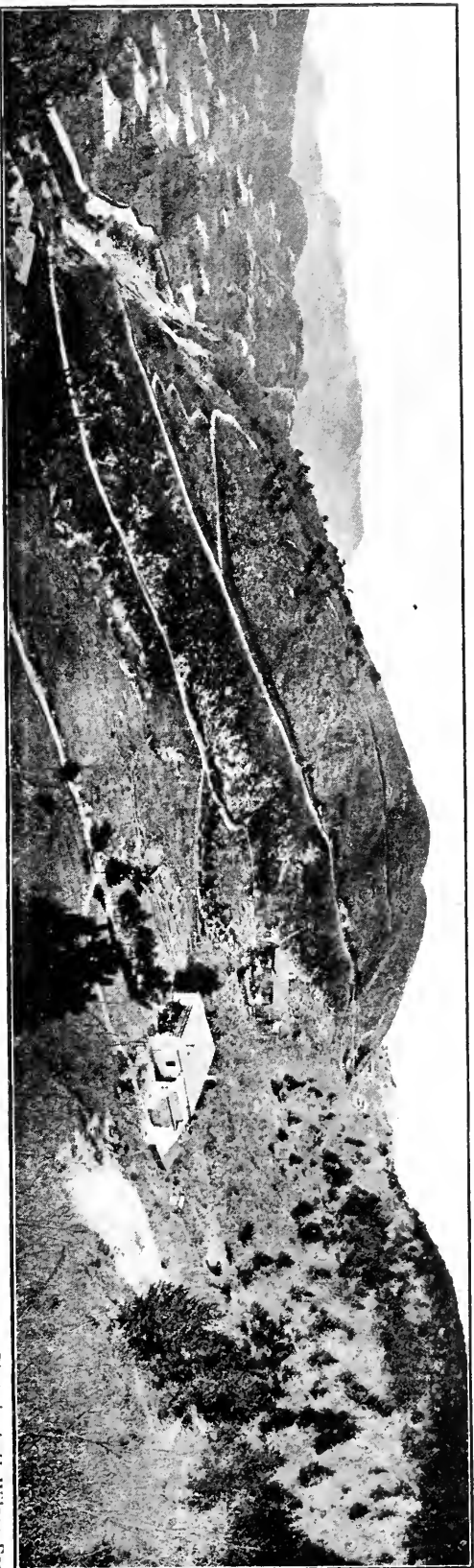
Wild geese, wild duck, teal, swans, rice birds and a large variety of wading fowl abound in the lakes and pools of the plain. The yellow-nibbed duck is indigenous here and breeds in the marshes. The ringnecked pheasant is very common in the foothills and on the plains. Lucky sportsmen have bagged as many as twenty brace a day on the plains. Chinese hunters shooting pheasant use a peculiar protective shield made of straw, behind which they lie in wait, using live chickens and other birds as decoys. The Swinhoe pheasant is very rare. It is sometimes found in gorges and quarries.

Forty-three kinds of snakes are known on the mountains, and even the black cobra is said to exist in the foothills. The green snake, or bamboo adder, found in Kuling is poisonous. Eight kinds of lizards and a rare salamander are known here.



Photo by A. H. Wilzer, Esq

EAST BANK AT THE FOOT OF CENTRAL VALLEY.



CENTRAL VALLEY.

Photo by A. H. Wilzer, Esq.

CHAPTER 5.

HINTS FOR EXCURSIONS EXTENDING OVER SEVERAL DAYS.

Spring and autumn are, of course, the best seasons for making the longer trips described herein. The great heat of the plains, coupled with the insect nuisance, renders it inadvisable to pass nights on the plains during the months of July and August. It is, however, unlikely that people just escaped from the hot plains will leave the delicious coolness of the mountains, except in cases of pressing necessity.

Trips which extend over several days are better taken on foot, if only to avoid the bothersome troops of chair-coolies at the resting places. Generally, one reckons one baggage coolie to each traveller, although it is better to have one too many than one too few, as nothing is more disagreeable than waiting for lagging coolies. If long distances have to be covered, as for instance on the first day of the Lushan Valley trip to Kwei Tsung, one should take three men for two travellers, and pay off the third man on the second day. The luggage should not be packed in large heavy boxes. It is better to distribute the contents over several small packages, which can be adjusted by the coolies on their carrying-poles. For linen, blankets and other bedding, a waterproof bag which can be locked, is recommended.

The luggage should comprise the following articles: One change of underwear, raincoat, an extra pair of shoes, comfortable slippers for the night's lodging, extra shoe-laces, wash-basin, towels, soap, candles, matches, and a storm lantern, as the lighting in temples leaves much to be desired; knives, forks and spoons, tin plates and cups. Each tourist should be supplied with one blanket and a pillow, and in summer a mosquito net should be taken. A dressing-gown and a thick waistcoat are use-

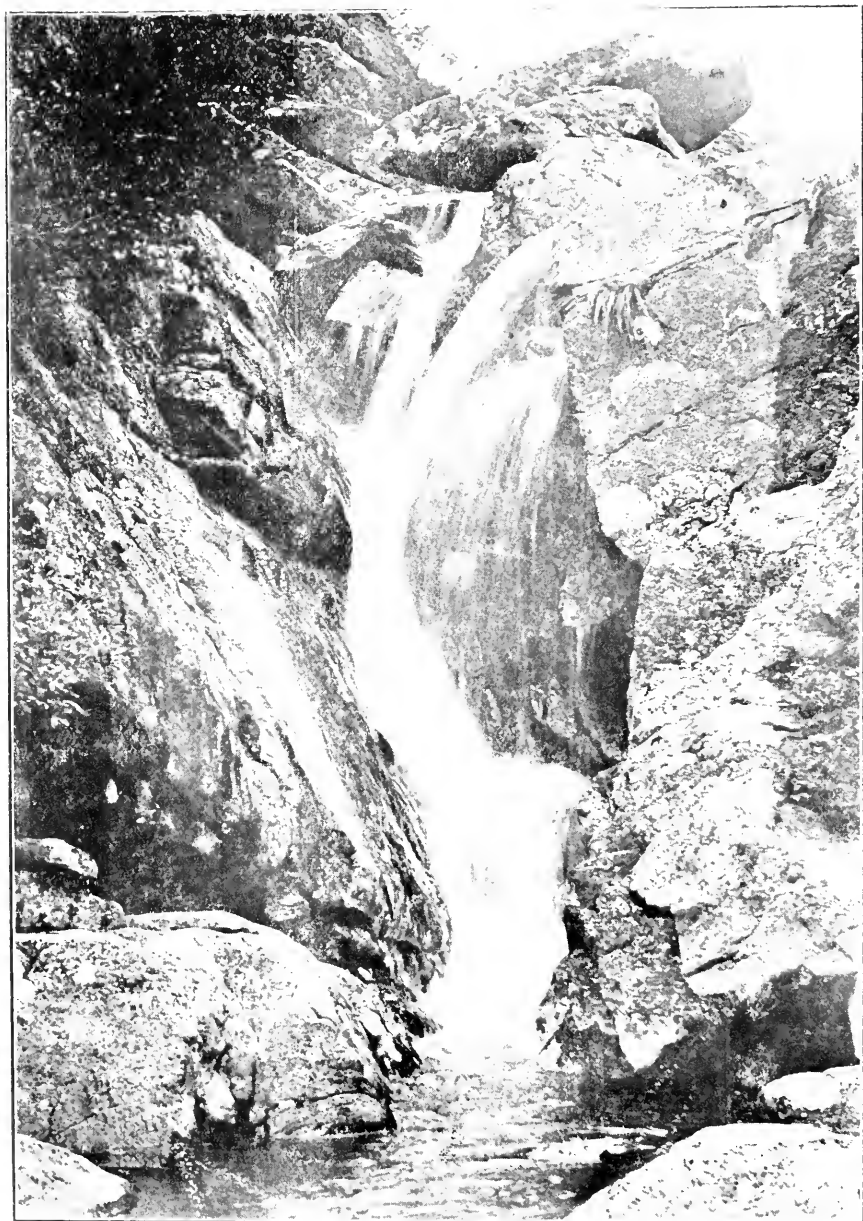
ful provisions against changes in the weather. Insect powder should also form part of the equipment. Hooks for screwing into pillars, where they may be used for hanging up one's clothes, a hammer and a few nails, and a pocket dictionary for those interested in inscriptions, and a compass should not be forgotten. It is advisable on account of possible accidents that no trip of any length be undertaken without a small first aid kit.

It is difficult to say what is to be considered necessary and what superfluous luggage. For example, a camp bed is a fine thing, but the fatigued traveller will sleep equally well on a framework of boards.

One should not be burdened unnecessarily with preserved goods, as experience has shown that one does not usually care for warm foods after a long day's walk. Most people do not take a cook, and the trouble of cooking one's own food is hardly worth while. Canned stuffs which can be eaten cold are recommended. For one-day trips, canned Yang Tao (楊桃) is strongly recommended, as the juice is very refreshing when diluted with water. Hot water and tea can be obtained anywhere en route. Little can be purchased in the villages, at the most chickens, eggs, rice, white turnips, and in the autumn Taro (芋頭).

As in outlying places, silver coins are reluctantly taken, a plentiful supply of coppers should be obtained before starting.

Temples and monasteries are the easiest places at which to obtain lodgings. Their halls are usually clean and contain wooden furniture and wooden boards used for beds. One should beware of straw beds, as they are likely to contain vermin. The rooms are generally provided with locks, so that one need not be exposed to the eyes of inquisitive persons. It is obvious that a friendly manner is to be maintained towards the priests, and that the various functions of the monasteries should not be disturbed. It is recommended that no requests be made other than for water. It is well known that both Buddhists, who have clean-shaven heads, and Taoists, with long hair, on account of their belief in the transmigration of souls consider the killing of animals a mortal sin. However, they will make no comment if meat is eaten.



MOUNTAIN STREAM

Photo by Banzi & Co. Kuling.

The killing of chickens in the temple precincts is, of course, entirely interdicted. With a view to not disturbing the proverbial quiet of the temple, it is advisable to leave dogs at home when making longer trips. For the stay overnight, the charge is usually about fifty cents for each person.

En route it is generally useless to enquire of either the carriers or the country people concerning the road; and the advice of country people who pretend to have walked the road with foreigners ought not to be taken. The Chinese working class and country farmers are incapable of expressing themselves in a clear manner on being asked distances and time. Their replies will invariably be what they think one desires to hear, and it is rare to find one whose interests are beyond money and rice. Similarly, to be deterred by such phrases as "mu yu lu" (no road), or "puh hao tso" (bad walking) would often mean that no progress is made at all. It is advisable to ask at the temples, however, for guides to show the way to the next stopping place. In all temples there are usually men whose duty it is to guide the travelling priests from stage to stage of their journey.

As regards the treatment of the coolies carrying the burdens, it is to be remembered that the idea of time, in our sense of the word, is totally incomprehensible to the Chinese. The coolies, it is true, are generally punctual in the morning; but they often want to take their extended noonday rest at the most inopportune time. If they are not compelled to buy their food en route, and to eat it at the common resting place, they will invariably lay down their burdens before the inn in some evil-smelling village swarming with curious people. Apart from the annoyance caused, much time is lost through the trouble of stopping. The coolies should not be allowed to run far ahead, or lag behind, as in case the baggage is needed, time is thereby unnecessarily lost.

In the main, the coolies are usually willing, and kind exhortations or a harmless joke are more effective than threats or abuse.

CHAPTER 6.

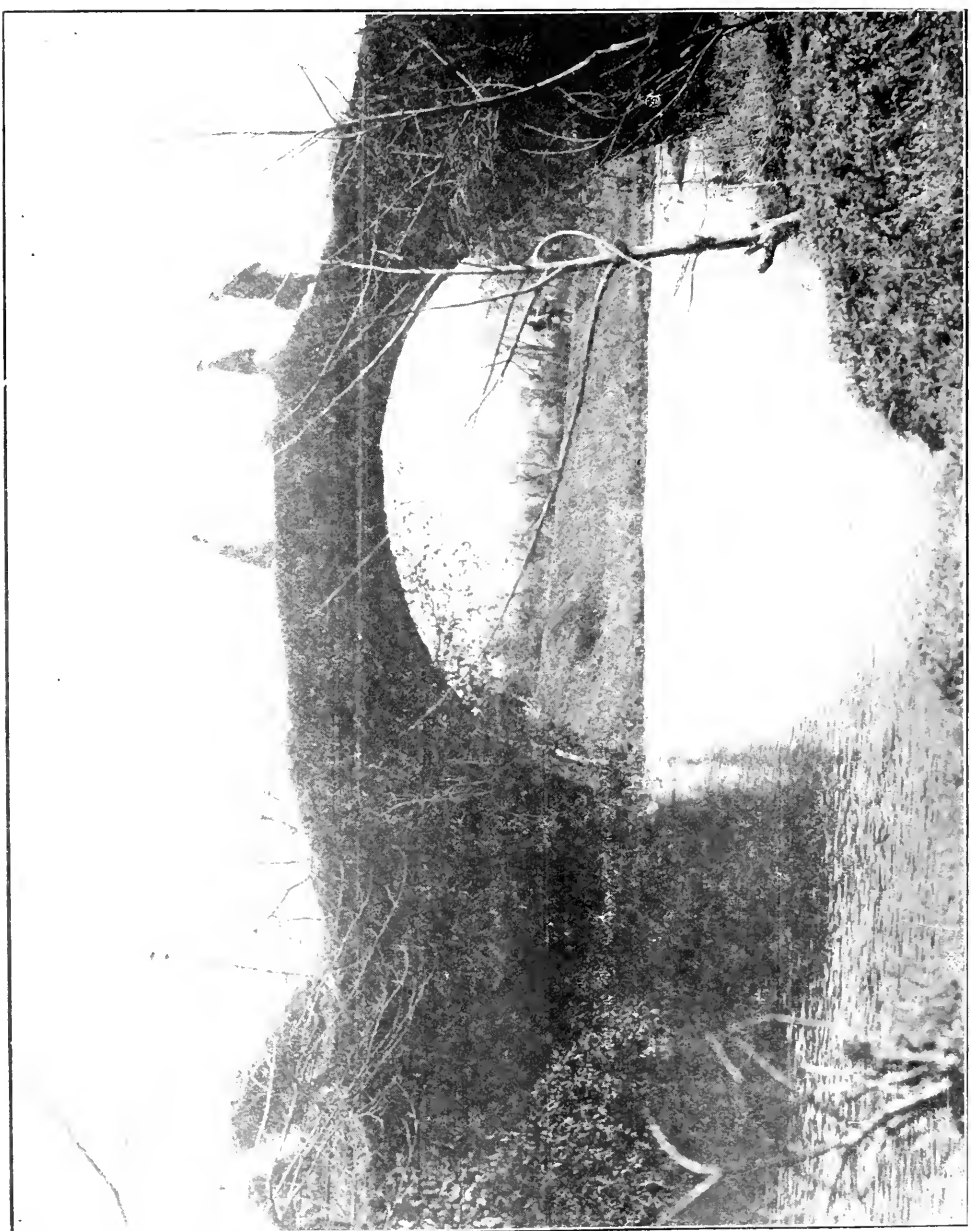
FROM KIUKIANG VIA LIEN HWA TUNG TO KULING.

Even though the road from Kiukiang to Lien Hwa Tung is only occasionally done on foot, its most interesting features will be briefly described.

The Shih Li P'u village (十里舖) is situated about ten li from Kiukiang. This is the main resting place for the carrying coolies. An old arched bridge with a small temple behind it stands on the right hand side of the road on the outskirts of the village. The road to Kuling originally passed over this bridge, but since 1911 it has run in a southern direction over a new bridge spanning the stream from Ma Wei Shui. At the southern exit of Shih Li P'u the path to Lien Ch'i Mu branches off to the left. (Chapter 23).

Three li south of Shih Li P'u stands a three-arched bridge, Hwa Feng Ch'iao (華封橋), bestowed by Imperial Decree. This place is called Ho Shang Fen (和尚分 The Separation of the Monks). It is said that in the year 520 A.D. the twenty-eighth Buddhist patriarch, Bodhidharma (達摩), who was at the same time the first patriarch of Eastern Buddhism and the founder of the Ch'an (禪) school of Buddhism, held here a meeting of monks and chose as his successor an old man eight hundred years of age. Of the three stone tablets in front of the bridge, one is from the year 1814 and the other two of more recent date. They record the names of the contributors to the cost of the bridge. On the other side, on slightly higher ground, there stands a small temple, T'ien Hwa Kung (天花宮 The Palace of the Heavenly Flowers), in which a small village school is housed.

If darkness or unfavourable weather should prevent the journey being continued, accommodation



SHIH LI PO BRIDGE

Photo by Bamzi & Co. Kuling.



THE ROAD ACROSS THE PLAIN

Photo by Banzi Kato, Kullins

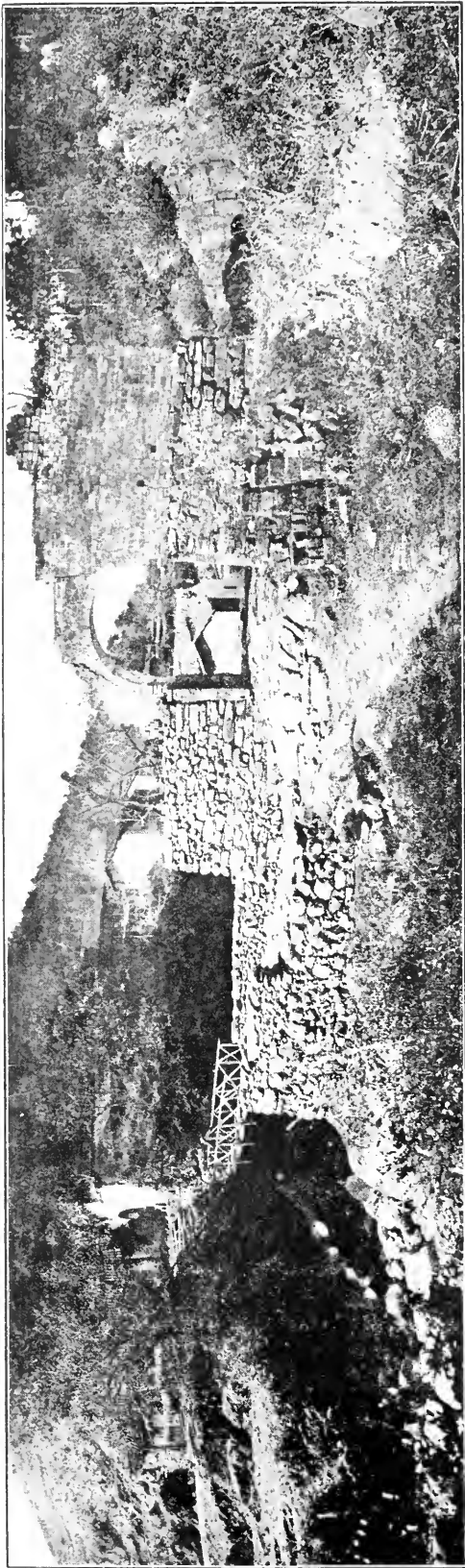


Photo by A. H. Wilzer, Esq.

SCENE NEAR LIEN HWA TUNG.



THE MOUNTAIN ROAD

Photo by Banzi & Co. Kuhnig



may be found here. One should not attempt to spend the night in the temple of the old arched bridge before Shih Li P'u, as the inhabitants of the village have the reputation of being obtrusive and impudent.

Between the Ho Shang Bridge and the village of Miao Chu P'u (妙智舖)—five li from Lien Hwa Tung—is a pretty village altar surrounded by camphor trees. Above Miao Chu P'u the road runs parallel to the stream, the gradient becomes steeper, and the Kuling mountains, which have long been beckoning from the distance, draw perceptibly nearer. Near Peng Chia Ho (彭家河), the last village on the plains, the path from Ma Wei Shui (馬尾水) joins the main road. To the right a path branches off to Tai P'ing Kung (chapter 25) and after a few minutes' walk the traveller arrives at Lien Hwa Tung, which is about twenty five li from Kiukiang.

At Lien Hwa Tung the road leaves the stream, winds in a curve to the right over the foothills towards the southwest, and through the upper Lien Hwa Tung (上蓮花洞 Shang Lien Hwa Tung) to the first large flight of stone steps. Before reaching these, one sees on the left an old tomb dating from the time of Emperor Hsien Feng (咸豐), 1851 A.D. The ascent now commences in earnest, and the winding path becomes very steep. During the heat of the summer, the welcome change from the close damp heat of the plains to the reviving mountain air becomes apparent here. At an altitude of eight hundred feet a large residence is visible on the right, and on the mountain slope beyond, picturesquely situated in a bamboo grove, is the temple T'ieh Fu Ssu (鐵佛寺 The Temple of the Iron Buddha).

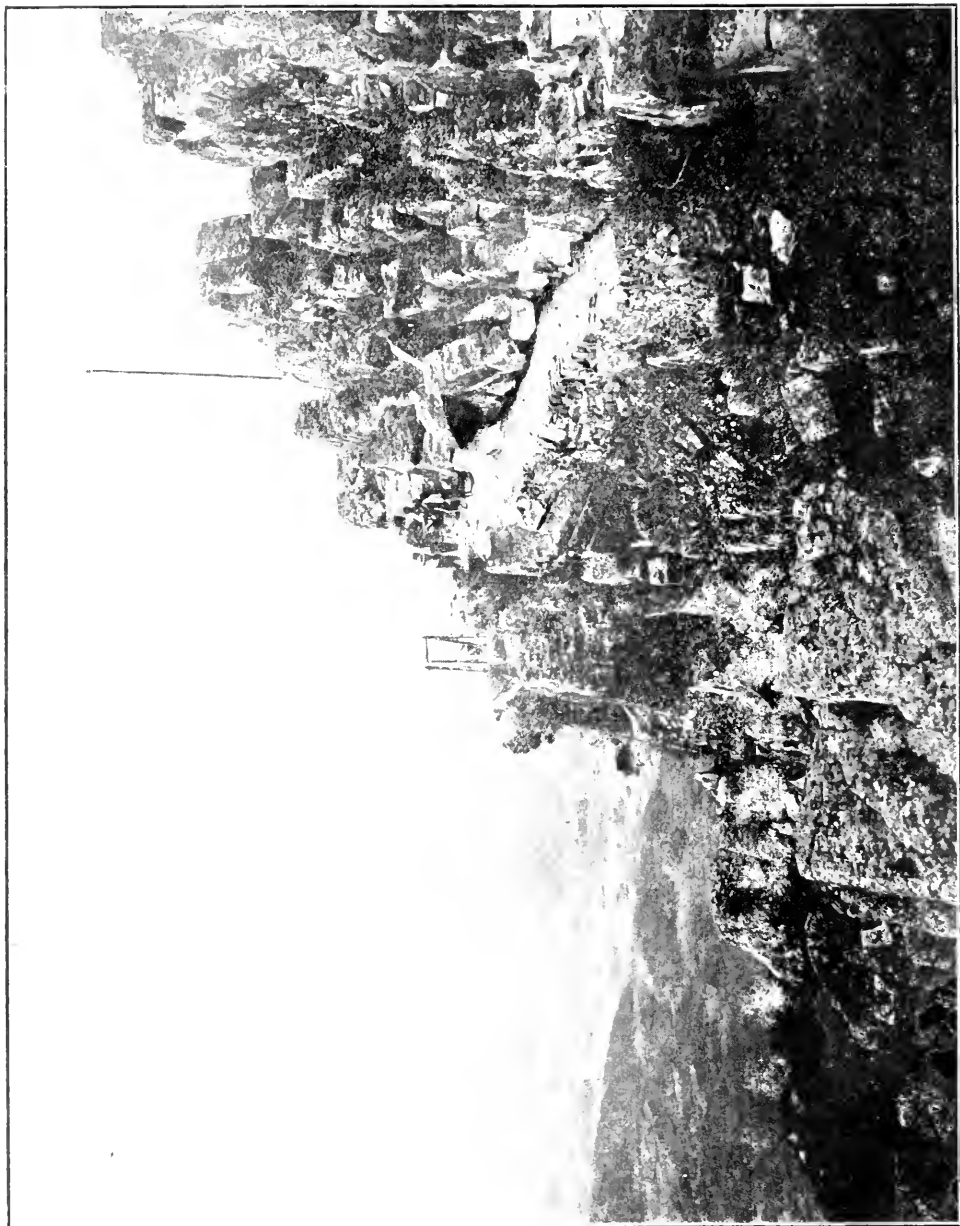
The next portion of the ascent is the most impressive in respect to natural beauty. In the deep gorge on the right, the stream rushes in long leaps over the rocks. Leave is now taken of bamboo and fir, which are not found in such profuse quantities higher in the mountains. The next portion of the road, commonly called Shih Pa Wan (十八灣 The Eighteen Turns) by reason of its many bends, and the second rest hut, Tou Li Shu (笠笠樹 Bamboo Hat Grove), are about fifty minutes' climb from Lien Hwa Tung. From this point the road ascends more steeply than elsewhere, and after a

further twenty minutes' walk one reaches the third resting place, T'a Shui Ho (踏水河 The Ford), altitude about 1800 feet. From here to the crest of the ridge there remains a considerable height to be climbed, and the road, consisting in the main of something over a thousand steps, follows the rough contours of the hill. This is the most arduous part of the journey.

Above the fourth and last resting place, Yueh Kung Ch'ien (月弓塹 Crescent Moon Ditch), the valley widens, and in the distance can be seen the first glimpse of the Chinese quarter of the Kuling settlement, nestling between the peaks of the Bull's Head on the north, and the mighty western ridges sloping towards Tung Lin. Near as the destination seems, it still takes a full hour's walk to reach it. Since 1914 this part of the road has been improved, and now an almost level road leads to Kuling.

At Yueh Kung Ch'ien a path branches off to the Lotus Valley. Near this Lotus Valley path, the road is blasted out of the face of a steep craggy cliff. On the outside, as a protection against falling over the edge, the road has been furnished with handrails. A red inscription on the rocks reads 邀遊樂境 (A delightful place for strolling about).

The old Kuling road runs from this last resting place into the valley on the right. From the point where the stream is crossed, a most uncomfortable flight of about a thousand stone steps leads through Chien Tao Hsia (剪刀夾 Scissors Ravine) directly into the Chinese village. As the new road is a great improvement, this old one is seldom used.



THE MOUNTAIN ROAD

Photo by Bamzi & Co. Kuling.



VIEW FROM THE MOUNTAIN ROAD

Photo by Panzi & Co. Kulling.



Photo by A. H. Wülzer, Esq.

VIEW OF THE KIURLANG PLAINS FROM THE MOUNTAIN ROAD.



VIEW FROM SENSES RIDGE, KIUMANG PLAINS AND THE YANGTZE RIVER IN
THE DISTANCE.

Photo by Harza & Co. Kulum.

CHAPTER 7.

THE YELLOW DRAGON TEMPLE, THREE TREES, AND THE EMERALD GROTTO.

Leaving the Estate bathing pool on the right, one traverses a circular path which runs along the side of the stream from the Russian Valley in an eastern direction. The first part of the road is very interesting on account of the magnificent view obtained of the numerous peaks and valleys which form the southern group of mountains, and the fine gorges through which the mountain stream and its affluents flow. For those unaccustomed to walking, and who, therefore, have to be satisfied with enjoying nature from a distance, this is an excellent trip. From Central Avenue and across the Monkey Ridge (猴子嶺) there is a sharp descent which, on the left, passes a path branching into the Russian Valley. At the foot of this descent is the circular path mentioned above.

One can also reach the temple by keeping to the main road, but the descent is steep, and though quite as interesting, very fatiguing. The circular path follows the contour of the hills and provides easy access to the temple. If the latter path is followed, the Russian Bathing Pool is passed at the point where the stream from the Russian Valley flows into the lower valley. Here care must be taken after heavy rainfalls. From here the path leads gently downhill in a southwestern direction and joins the main road close by the temple, which is about an hour's walk from the Gap. (Alt. 2400 feet).

The road to the Yellow Dragon Temple (黃龍寺 Huang Lung Ssu) is one of the most popular walks for the Chinese in Kuling. The interior of the temple, however, offers little worth seeing except a stone in the floor which is supposed to resemble the head of a dragon. When the weather is damp, water rises from beneath the

stone to the surface. This peculiar stone is said to have been the cause for building on this site during the Chin Dynasty (265-420 A.D.) The temple was widely known in the time of the Emperor Wan Li (1573-1620 A.D.).

As the mother of this Emperor had done much for the temple, he erected in her honour the stone pavilion on the thickly wooded hill to the right. This small, but profusely ornamented pavilion is known by the name of Shu Chuang Ting (梳粧亭 The Hairdress, or Toilet Pavilion). The name probably originated from the fact that it is dedicated to a woman. The two characters in front of the curved roof are 御制 (Yu Chih, Imperial Erection). Inside there is a piece of white marble about six feet high bearing an inscription headed 聖諭 (Sheng Yu, Imperial Edict) and dated 1586. It sets forth the fact that Wan Li's mother presented forty-one volumes of classical writings to the Dragon Temple and, therefore, is especially sacred. The second part of the inscription is a résumé of the main principles of the Buddhist teaching, with an exhortation from the Emperor to the people to live up to the same in all their fulness. The pavilion is best reached by the path leading from the Three Trees through the vegetable fields. The path formerly used, which is a direct road, is now thickly overgrown and impassable.

The semi-European house below the temple was built as a summer residence for the well-known statesman, Tuan Fang, who was nominated Director of the Hankow-Szechuan Railway in 1911. Shortly after his election, Tuan Fang went to Szechuan to suppress a rising, and was there murdered. The house now serves for the headquarters of a Government Afforestation official who runs a very moderate nursery. It would be difficult to place a more adequate model than the Three Trees in front of the house of such an official, and yet it is characteristic of all things Chinese that in the very vicinity of the house of such a person the indiscriminate felling of trees has made these "three" one of the sights of the mountains.

On the left stands a Ginko Tree (Gingo Biloba, or according to modern nomenclature, Salisburia Adrianti-



THE EMERALD GROTTO

Photo by Banzi & Co. Kuling.



THE THREE TREES.

Photo by A. H. Wilzer, Esq.

folia), a tree which in prehistoric times was frequently found in Middle-Europe, but now only in Eastern Asia. Its fruit resembles a small yellow plum, and although it sheds its foliage in winter, it belongs to the class of conifers and thus is closely related to its two neighbours. These are magnificent skin cedars (*Cryptomeria Japonica*), each about one hundred feet high, and fifteen feet in circumference, these measurements being about the greatest height and circumference to which these trees grow. Their home is Japan and China, and they were introduced into Europe in 1842. The Chinese chronicle of the Lushan states that these giant cedars (娑羅寶樹 *So Lu Pao Shu*, Precious Buddha Trees) were planted by a monk in the time of the Chin Dynasty (265-420 A.D.) and were brought from the "Western Regions" (Tibet). This, however, is open to question, if for no other reason than that stated above, namely, that these trees are indigenous in Eastern Asia. Whatever their origin, the age of the trees is at least 1000-1500 years, and the memorial stone erected nearby in 1769 (the 34th year of Ch'ien Lung) proves that these trees were already highly respected in the times of Wan Li, about 1600 A.D. Originally, quite a number of such trees existed, as in the 11th year of Tung Chi, there were forty-eight in existence. It is said that an unscrupulous monk from the Dragon Temple felled all of them, except the three now standing, and sold them. His promise to restore the temple with the money realised was not kept. Old stumps of the trees are still to be found in the thicket to the southeast of the bungalow.

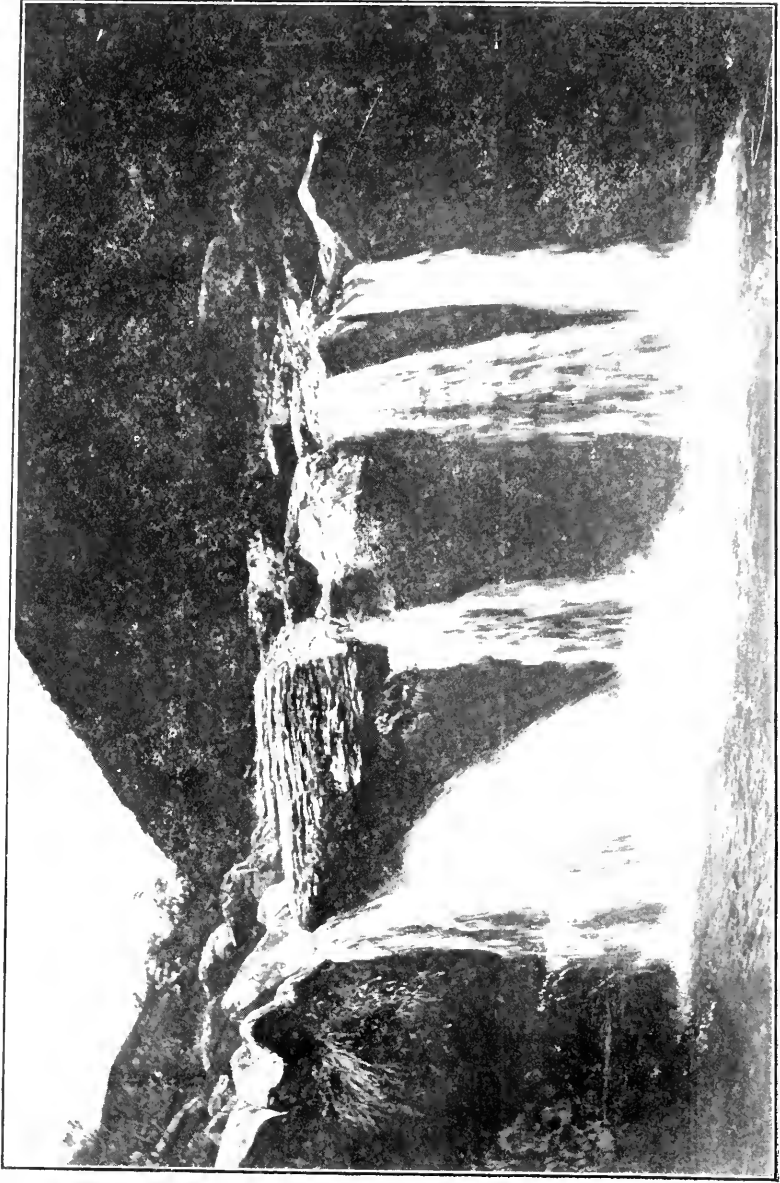
On the right, beneath the Three Trees, is a stone slab engraved with two large characters, 降龍 (*Hsiang Lung*, The Dragon is Vanquished). The writing is in the hand of Wang Ssu Chang, a well-known statesman of the Ming Dynasty. Immediately below the Three Trees the road divides, one branch leading south to Lien Hwa An (蓮花菴) and the other, paved with large flagstone, leading to the Emerald Grotto.

This road is referred to in history as having been built in the time of Hung Wu, the founder of the Ming Dynasty, in order to connect the main temples on the mountains one with another. This old road leads to the

Incense Mills, and past the Cave of the Immortals to the former temple grounds in the West Valley.

A little further down a small brook, before joining the main stream, dashes over a high cliff to form the cascade of the Emerald Grotto. The ravine is encompassed by luxurious verdure and shrouded in mysterious darkness; and the waters of the pool are never reached by the direct rays of the sun. Some water snakes have been observed here, and this fact, coupled with the excessive coldness of the water, makes bathing a doubtful pleasure. The Chinese name for the Grotto is 黃龍潭 (Huang Lung Tan, The Yellow Dragon Pool.) The small path leading to it is on the left of the main road, and is somewhat obscured by undergrowth. Lower down, the main road crosses the mountain stream.

The "Three Trees" is one of the most popular trips for picnic parties during the summer months. Stone benches and tables are to be found under the trees. Quite near to them is a small raised platform of stone which affords a fine view to the southwest.



PLUNGE BATH BELOW DRAGON POOL.

Photo by Banzi & Co., Kuling.

CHAPTER 8.

THE DRAGON POOL AND THE PLUNGE BATH.

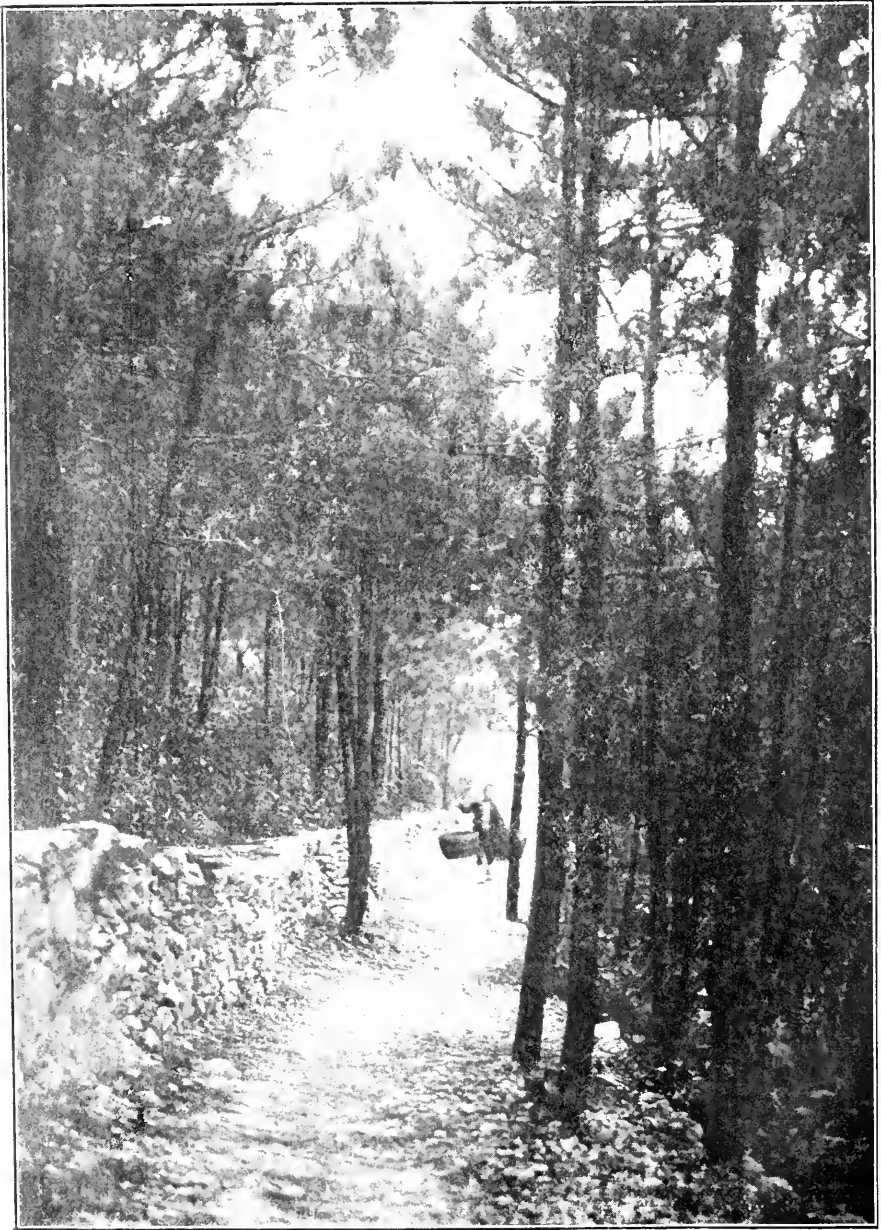
Between the Estate bathing pool and the point below the Emerald Grotto where the main road crosses the stream, there are two very pretty and inviting pools, the first being the Dragon Pool (龍沼 Lung Chao). This is a basin of considerable size, caused by the junction of the stream from the Russian Valley and the main stream from the Kuling Valley. The space for swimming is somewhat smaller than that of the Southend Bathing Pool. While one is bathing, a visit should be made to the cascade immediately below, which is reached through the cavity at the lower end of the pool; but care should be taken when there is much water in the stream.

To reach the Dragon Pool, one may take the path to the left of the Estate bathing pool, and after a few minutes walk, one will see the small zig-zag path leading downward to the right. On the way, the Russian Valley stream is crossed in a delightful grotto where the stream divides into several branches. Thirty minutes will suffice for this walk.

The Dragon Pool can also be reached by the path to the west, that is to the right of the Estate Bathing Pool. After some twelve minutes' walk another path, which in summer is somewhat difficult to find, leads down to the Pool. This place can be recognised by the vegetable gardens which lie in a hollow near a small farm on the right hand side of the road. Another route is a path from the main road leading to the Yellow Dragon Temple and the Three Trees.

Another pool lies below the one mentioned above, but it is little known. From the point where the main road crosses the Kuling stream below the Emerald Grotto, it is necessary to walk up the bed of the stream over boulders, and finally through the shrubbery on the bank of the stream. About five minutes' walk beyond the Emerald Grotto the pool suddenly comes to view. It is

flooded by four parallel falls about eight feet high, and the force of the water is very considerable. The pool is a little deeper and large than the Dragon Pool, and affords fine swimming.



THE PINES WALK, KULING Photo by Banzi & Co. Kuling

CHAPTER 9

THE WESTERN CIRCULAR PATH AND THE INCENSE MILLS.

This excursion is usually made as a round trip, going and returning by different routes. Upon leaving the Estate bathing pool, the most comfortable way is to take the contour path on the right. This path meanders along the slope at a gentle gradient parallel to the course of the stream, to the place above the Incense Mills where the brook disappears from view. The path affords a magnificent view of the long ridge in the centre of the range and its numerous foothills. Opposite the Russian Valley stream, one passes two paths leading steeply down to the Dragon Pool. (Chapter 8). Opposite the Emerald Grotto, but a little lower down, the path approaches the gorge in a steep spiral, and from here the road and stone steps by which the return will be made, become distinctly visible. A sharp turn in the path is reached after about three quarters of an hour's walk from the bathing pool, and from here the pools of the Incense Mills (水碓 Shui T'i) can be seen. Soon after turning this corner, the path to the Shen Ling Kung valley (神靈宮) branches off near some prominent boulders. Follow this path, and take the large stone-paved road running long the valley. From this road the ruins of the Incense Mills come into view. Incense mills are no longer in operation either here or elsewhere on the mountains, but are still frequently found working in villages in the foothills where the amount of running water is sufficient to turn the mill.

Should the trip be made by chair, take the route via the Gap or Central valley to the lower end of the West Valley. From here proceed by the main road past the Police Station and "Cave Villa," and half-way be-

tween this point and the "Cave of the Immortals," take the stone-paved road already mentioned. The roads branching off to the west from this main road connect with the Temple of the Heavenly Pond and the Hermit's Cave. (Chapter 11). A farmhouse stands where the road leads over level ground. From here there are several paths down to the mountain stream. All over this locality remnants of long deserted incense mills are found hidden in the thickets. Several pools, the largest of which, at the lowest point of the valley shortly above the turn mentioned, afford fair swimming facilities. On the further bank a very difficult descent to the Wolf's Ravine and the Devil's Wall commence. (Chapter 26).

For the return journey follow the stone-paved road in an eastern direction, and cross the stream near a large pool. When the stream is swollen after heavy rains the crossing is not an easy matter, and at such times it is difficult for women and children to reach the other side. In olden times there used to be a bridge here.

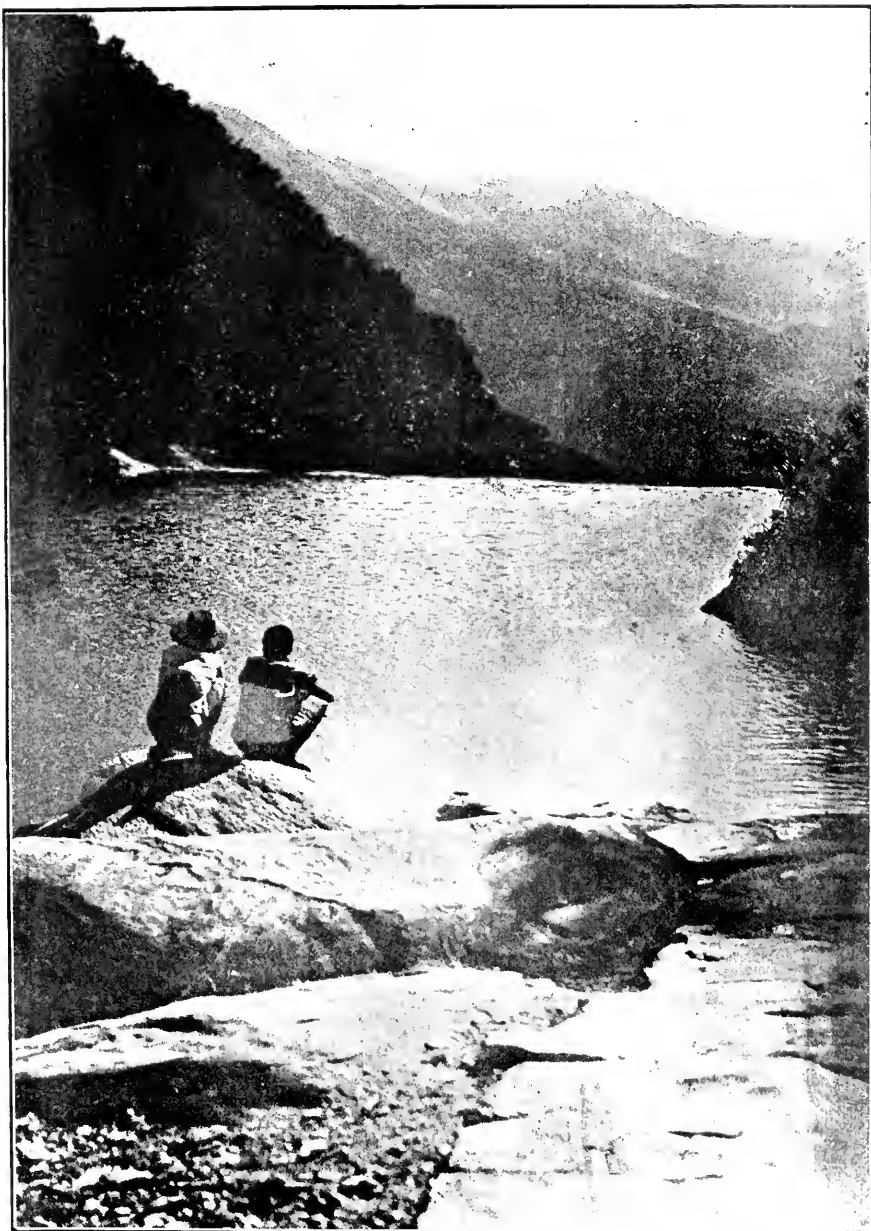
The road continues upwards over large stone slabs and after climbing a number of stone steps reaches a level some considerable distance above the bed of the stream. Looking back, one obtains a magnificent view of the Mill Gorge and the plain in the far distance. Before reaching the Three Trees the stream is crossed twice near the Emerald Grotto. At one of these crossings there was in ancient times the Bridge of the Propitious Dragon (慶龍橋 Ch'ing Lung Ch'iao).

This circular trip can be made in three and a half hours' steady walking, but generally half a day should be allotted, so as to enjoy adequately all that the trip offers. It is inadvisable to reverse the above routes—that is, to go by way of the Three Trees and return by the West Valley—as the shadeless ascent of the West Valley road is distinctly unpleasant on hot summer days.



SOUTH END BATHING POOL, KULING.

Photo by A. H. Wilzer, Esq.



THE SOUTH END BATHING POOL. Photo by Banzi & Co. Kulu

CHAPTER 10.

THE CHINESE CEMETERY, THE FAIRY GORGE, FAIRY VIEW, AND WEST VALLEY.

From the Gap proceed via the market street, past the entrance to the West Valley, and follow the broad stone pavement which runs in a northwestern direction. This road is a switchback, and leads to the Chinese Christian Cemetery on the crest of the hill. (Alt. 3300 feet). The cemetery is about fifteen minutes' walk from the Gap. The Chinese name Ngan Loh Yuan (安樂園) is the Protestant term for "Paradise," while the English inscription at the entrance reads, "Mount Pleasant." The view from the cemetery is unequalled, and is well worth the effort of the climb. To the north the Shilin Pagoda is visible; slightly to the east the towers of T'ai P'ing Kung; due east the valleys near Lien Hwa Tung; and to the northwest, Shaho on the Kiukiang-Nanchang Railway.

From the cemetery the choice of two roads is offered, one leading along the crest of the ridge and the other below the cemetery, both towards the southwest. After about ten minutes' walk, the path which leads from the Fairy View to Tunglin is crossed, and a somewhat indistinct path leads to the top of the ridge. A few boulders, piled as though for a giant's barrow, mark the place called "Fairy View," from which there is an excellent view on a clear day.

Immediately in front of Fairy View are the steep rocky walls of the Fairy Glen, over which a mountain stream hurls itself precipitously into the gorge. On the further side of the gorge the steep cliffs near the "Cave of the Immortals," the ruins of the Broken Pagoda and the winding steps of the Shaho road are clearly discernable. Below the boulders, a path leads to the brink of the yawning chasm.

Returning to the main road, descend a little into the Tunglin Valley, where there is an old temple ruin

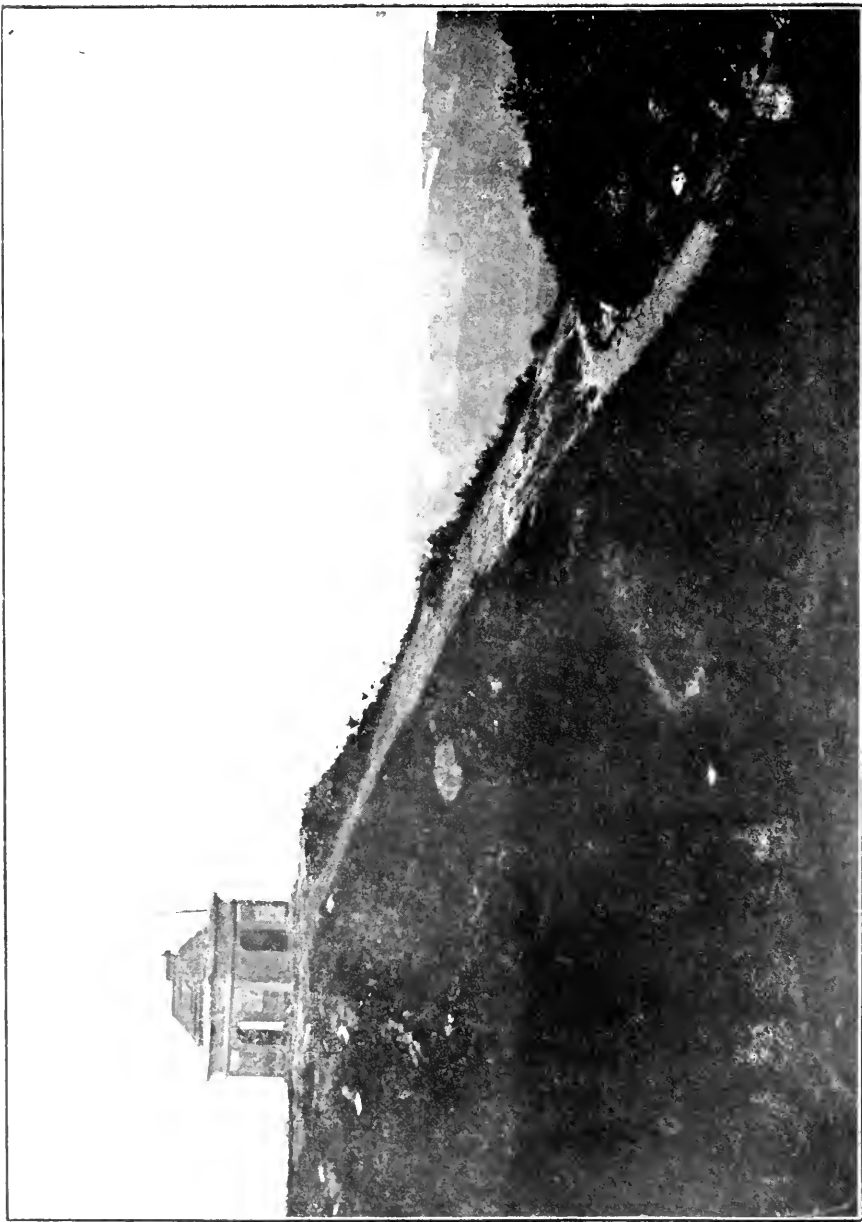
and, to the left, a group of rocks called Chiang Ching Tai (講經台 Terrace for Expounding the Classics). The name of the entire mountain is Hsiang Lu Feng (香爐峯 Incense Burner Peak). From here the villages of the plain are more clearly seen than from the other points named.

Return by the path to the southeast and take the path to the left, mentioned above, which leads by the farms immediately above the Glen to the Glen itself. The Glen, Hsien Jen Wu (仙人凹 Glen of the Immortals, alt. 2700 feet), is flanked on both sides by rocks. On the western side of the Glen a tiny path leads upwards along the steep edge, but is soon lost. The view from this point down into the depths of the gorge is well worth the little extra effort.

The return trip is made through the West Valley, or over the Central Valley Ridge. In the West Valley (大林寺 Ta Lin Ssu, the Monastery of the Great Forest) historical ground is again trodden, although hardly to be expected in this barren locality. Many years ago there were two monasteries situated in this valley, Ta Lin Ssu and Wu Lung An (臥龍菴 The Monastery of the Reclining Dragon). The old chronicle states that these holy places stood among bamboo groves in the time of the Chin Dynasty (265-420 A.D.). This statement is interesting, as at the present time bamboos of any great height are not found above an altitude of 1200 feet. The chronicle further records that both monasteries were rebuilt in the reign of Hsuan Te (1426-1435 A.D.). There is still existing a memorial tablet of a third monastery dating from the year 1550 A.D., the Monastery of Tranquillity, (靜菴 Ching An). This tablet is in the police station at the lower end of West Valley.

The broad road running by the side of the stream was constructed by the Chinese as the boundary between the Kuling Estate property on the right, and the Chinese property on the left; and replaces the old stone pavement which at one time undoubtedly linked the monasteries mentioned above. About half-way up the road stands the tomb of a monk.

The entire round trip can be covered in about two and a half hours.



YU PEI TUNG, KIUKIANG PLAINS IN THE DISTANCE. Photo by Banzi & Co, Kuling

CHAPTER 11.

THE CAVE OF THE IMMORTALS, PAGODA RUINS, TEMPLE OF THE HEAVENLY POND, AND THE HERMIT'S CAVE.

The start may be made from the Gap, proceeding via the West Valley, or by Pines Road and Central Valley Ridge in a western direction to the Chinese police station at the lower end of the West Valley. Beyond the "Cave Villa," a two-storied house belonging to Chinese, stands a rock on which are engraved the characters 佛手岩 (Fu Shou Yen, the Cliff of Buddha's Hand). This name is given to the steep rocky cliffs which face the northwest, and to which a path leads sharply to the right.

The short path along the slope ends at the Cave Temple (仙人洞 Hsien Jen Tung, The Cave of the Immortals), a place much visited by the Chinese, especially women. The altar, much impaired by the wooden barricade, is dedicated to the God of rain. The water flowing from the cave is collected in a shallow stone basin. There is an old inscription on the right hand side of the cave which reads 竹林寺 (Chu Lin Ssu, Bamboo Grove Temple). The house of the Taoist monk in front of the cave is very unsightly. In the house there are several old Chinese maps of the Lushan, and a picture depicting the most gruesome scenes of torture as practised in the Taoist Hell. Around the house is a narrow bridle path which leads in the direction of Fairy View, but ends suddenly below the Cave Villa. This little known path affords splendid views of the plain and the opposite slopes.

To the west of the cave, on the hillside called Po Lu Sheng Hsien Tai (白鹿昇仙台 Tower of the Peaceful Immortals of the White Deer), is the Yu Pei Ting (御碑亭 The Imperial Stone Tablet Pavilion). A well-pre-

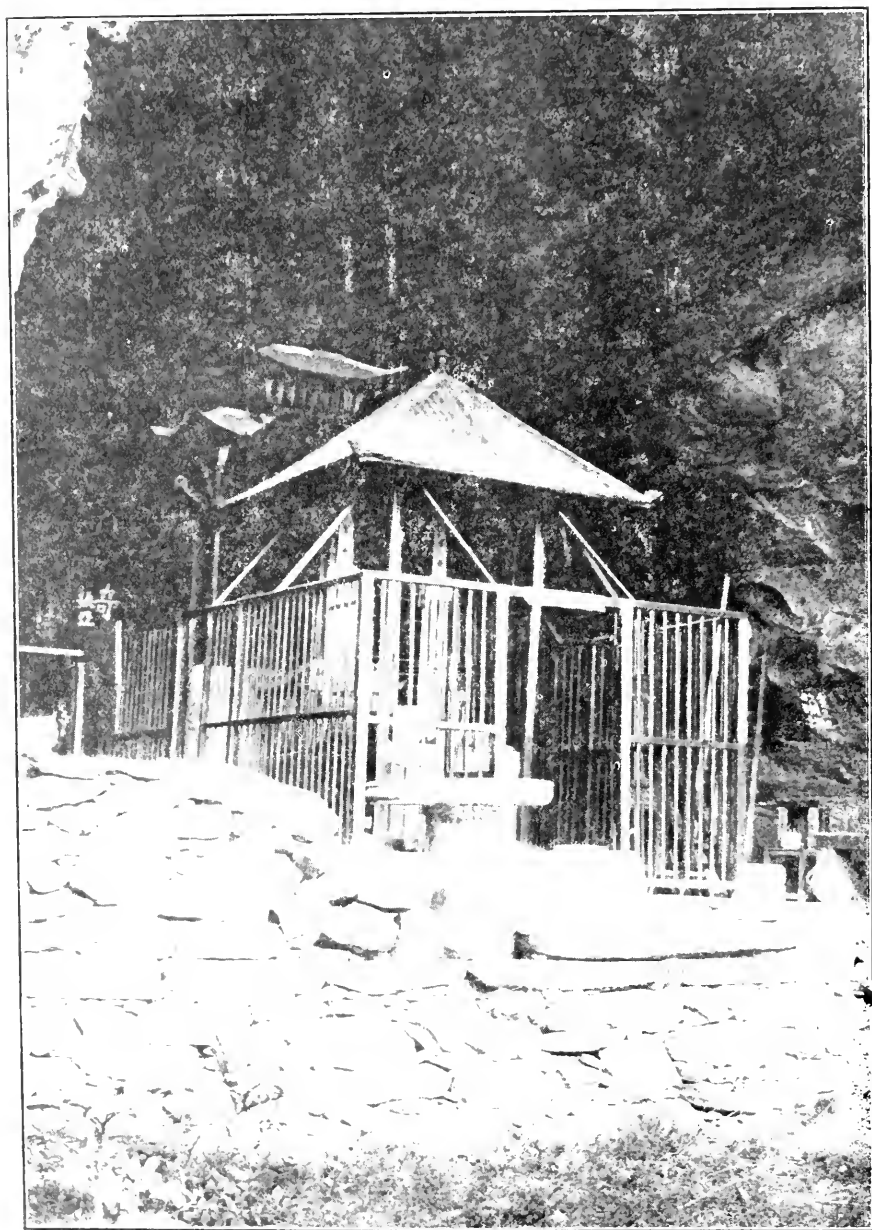
served tablet inside dates from the year 1394 A.D. and was erected by Hung Wu, the founder of the Ming Dynasty in honour of a fortune-teller named Chou Tien. Hung Wu (洪武) at seventeen years of age became a priest in one of the temples situated at the foot of the Lushan. Seized with worldly ambition, he joined the rebels collecting forces there, and fought with them against the armies of the Mongolian dynasty. Thanks to his abilities, he quickly succeeded in making himself the leader of the constantly increasing troops who conquered Nanking in the year 1355 A.D. Here Hung Wu made himself a Duke, and when the Mongolian power was finally broken, he became the first Emperor, T'ai Tsu (太祖 The Great Ancestor), of the Ming Dynasty (Clear Dynasty).

A free translation of the inscription, which consists of 2340 characters, is as follows :

“Chou, the Madman, (周顛) was a native of Nanchang, and at the age of eleven years became mad. His parents disowned him and turned him out of the house to beg for alms on the streets of the city. At the age of thirty he began to talk and act with unusual strangeness. Whenever a new magistrate arrived to assume office, he would always call at the Yamen and shout, ‘I come to report peace to you.’ The people thought this strange, as there was no sign of trouble and peace reigned throughout the length and breadth of the Empire.

“But soon Ch'eng Yu Liang (陳友諒) raised the banner of revolt and butchered the innocent people of Nanchang by the thousands. This necessitated my (Hung Wu's) presence, so I hastened there with my army and drove Ch'eng out of the city. When peace was restored, and I was on the point of leaving the town, I saw a man kneeling before me on the left-hand side of the street, shouting ‘I come to report peace to you.’ ‘Who is that?’ I inquired. ‘Chou, the Madman,’ was the reply of my body-guards. Believing him to be only a madman, I passed by without taking any further notice of him.

“When I arrived in Nanking, in the third moon of that year, I met this same madman one morning as I went out to superintend some public works. ‘What do



CAVE OF THE IMMORTALS Photo by Banzi & Co. Kyoto

you come here for?' I demanded. 'Oh, I come to report peace to you,' he replied. Henceforth I saw him every morning in the streets of Nanking, and he never failed to say, 'I come to report peace to you.'

"Tired of his joke, when all was peaceful, I ordered him to be burnt as a false prophet. Two large water jars were procured, one placed on top of the other, and Chou put therein. Five burdens of reeds were distributed around the jars and lit. When the fire was out, the top jar was removed to ascertain whether he was dead.

"To our great surprise he was not killed, but lay there snoring. The top jar was again put on, and the fire relit, but with no effect.

"Unable to burn him, I tried starvation. He was starved for twenty-three days in succession, but suffered no ill-effects. Tired of waiting for him to die, I ordered a company of soldiers to give him food and wine immediately on the completion of his twenty-three days' fast. He ate and drank with relish, but was not taken ill.

"War now broke out between Ch'eng Yu Liang, my greatest rival, and myself. 'Am I going to succeed in battle?' I jokingly asked Chou. 'Yes,' he replied with dignity, and then commenced to dance around. 'If so,' I said, 'will you accompany me to battle?' He readily consented, so I took him with me; but fearing that his foolish habits and crazy manner would hamper the martial spirit of my army when they came to fight the strongest enemy they had ever encountered, I sent some twenty of my strongest and bravest soldiers to drown him. They returned and reported that they had thrown Chou into the Yangtze River several times, but without success. Scarcely had they finished their report, when Chou himself appeared and said, 'Give me some food.' After eating, he came to me saying, 'Here is my head, cut it off.' I replied, 'You are a great nuisance. I wish I knew how to kill you. Go, and never let me see you again.' He instantly obeyed.

"Nothing further was heard of him until four years later, when I was seriously ill and at the point of death. One day a bare-footed priest called at my palace,

saying that he was delegated by Chou, the Madman, to offer me some medicine which would instantly cure me. After considerable hesitation, I admitted the priest to my presence and took the medicine. Strange to say my sickness immediately left me, and from the smell of the herb I recognised it as one which Chou always carried with him.

“Where are you from, and when did you last see Chou, the Madman?” I inquired. ‘Chou is my neighbour,’ the priest replied, ‘I live at the Temple of the Heavenly Pond, while Chou lives in the Temple of the Bamboo Grove. Both are in the Lushan.’ ‘May I see him again?’ I asked. ‘Yes,’ said the priest, ‘if you want to see him you must go with me, as the temple is so situated that you can only hear the bells, and see its shade, but alone you will never reach it.’ So I went with him, as if in a dream, from my palace in Nanking to the temple in the Lushan. There we met again and conversed on many things. On parting, Chou said, ‘Are you tired of my prophecy now? Was not I the first who reported peace to you?’

“Reverently to his memory do I, Hung Wu, compose these lines with my own hand in the 26th year of my reign.”

A rubbing of the whole inscription, as well as one of the panegyric on the reverse side of the tablet, may be obtained from the priest in the cave for \$1.00. The characters on the black tablet are new, and mean that the place is recommended to the care of the public.

The pavilion, formerly in a very dilapidated condition, was renovated in 1917 at the expense of the compradore of a large Hankow firm. The most remarkable feature is that the north side is walled up, it being believed that Kiukiang will be destroyed by fire as soon as the side of the pavilion towards the city is opened.

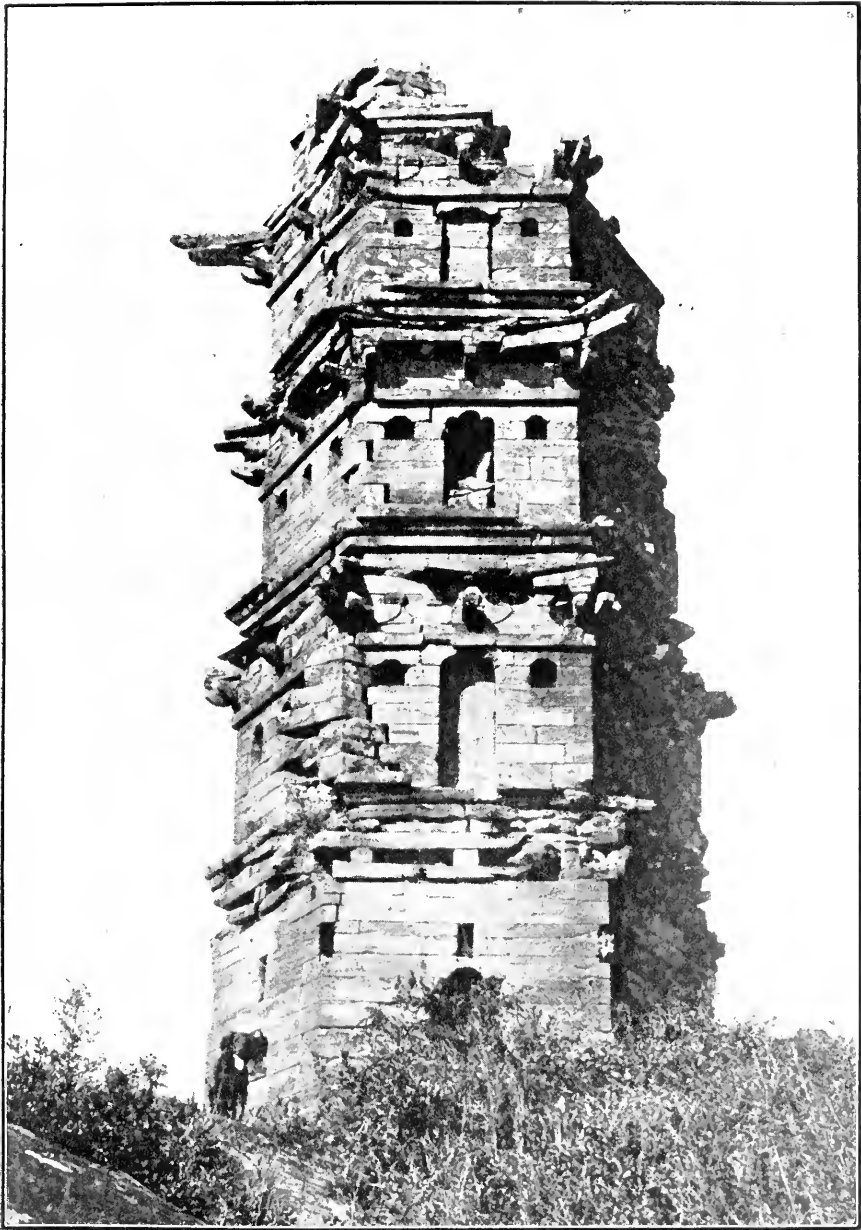
From the pavilion the panorama of the extensive plain, with the town of Shaho, situated on the railway about thirty li away, the course of the Yangtze, Kiu-kiang, and the mountain ranges to the west, is one of the grandest of the whole region, especially at sunset.





THE BROKEN PAGODA

Photo by Banzi & Co. Kulin.



THE BROKEN PAGODA.

Photo by Banzi & Co. Kuling.



The mountains in the distance belong to Tso Kung Shan and extend to the boundaries of Kiangsi and Hunan beyond Pinghsiang.

A further fifteen minutes' walk in a southwestern direction, past the head of the Shaho Pass, and up the ridge on the further side, brings one to the ruined Pagoda (commonly called the Broken Pagoda 天池塔), belonging to the Temple of the Heavenly Pond (天池寺 T'ien Ch'ih Ssu). Both buildings were erected during the Sung Dynasty (960-1280 A.D.). An inscription on the pagoda states that the place was visited by a high official in the 6th year of Chin Ch'ing (1527 A.D.). Rebels partly destroyed the pagoda at the time of the Tai P'ing Rebellion (1850-1864), and stole the iron plates supporting the different stories; hence the collapse of the topmost part. The view from this point is very similar to that from the Cave of the Immortals, with this difference, that from the base of the Pagoda the mountains end abruptly in a precipice, from the top of which the visitor has what can only be termed an "aeroplane-like" view, so sheer is the drop to the plains some 2500 feet below.

The T'ien Ch'ih Ssu in its present state is only a feeble relic of dilapidated splendour, and the only thing worth seeing there is an old painting of Hung Wu. The original is said to be at Hung Wu's grave in Nanking.

It is said that Hung Wu, beaten in battle at the foot of the hills by his formidable enemy, Ch'eng Yu Liang, fled to the hilltop and hid in this temple. His enemy, pressing hard after him, failed to find his hiding place owing to the good offices of a spider that had thrown its web across the entrance to the temple, thus saving the life of the warrior who afterwards became Emperor. To show his gratitude, Hung Wu had the temple restored in princely style with brass tiles and iron roof pans. Samples of the latter are still shown here. The last recorded restoration was in the time of the Emperor Hsuan Te, 1432 A.D.

On the south side are still to be found traces of the old path up the mountains to this temple, and on a rock near a small shrine, is the following inscription dating from the time of the Ming Dynasty: 南無阿彌陀佛 (Na wu o mi t'o fu). This is the Buddhist form of invoca-

tion, in imitation of that used in the Sanscrit (Namah Amitabbha).

The temple grounds were apparently at one time much larger than at present, as this shrine lies hidden between the temple and the Pagoda on a projecting ledge of rock called Ch'ing Liang Yen (清涼岩 The Pure Cool Cliff). This shrine called Lu Shan Lao Mu Ting (廬山老母亭 The Altar of the Lushan's Old Mother), is beautifully situated on the edge of the precipice. The shrine has been recently restored, but at the same time has been disfigured by a modern window-casing. Old characters written in the year 1522 in Chia Ch'ing's reign (嘉慶), and also the old stone balustrade, clearly show that this quiet nook was a favourite resting place for the monks in the days long past.

Near the two stone lions in the yard of the temple of the Heavenly Pond, a very steep path descends towards the southwest to the Hermit's Cave. The valley at this point is called Shen Ling Kung (神靈宮 The Palace of the Spirits). A few paces from the gigantic black wall, the ragged peaks of the rocks encircling the Incense Mills, suddenly appear; while to the west the valley of the Kuling stream is plainly discernible. A descent into this wilderness of glens is quite impossible.

Although only a stone's-throw distant, the Hermit's Cave is so well hidden that it is difficult to find. A short path towards the north leads to a tiny gate, by the side of which stands a stone bearing the characters 文殊岩 (Wen Shu Yen, Wen Shu's Cliff). The Cave has been adroitly converted into an abode by the insertion of two windows.

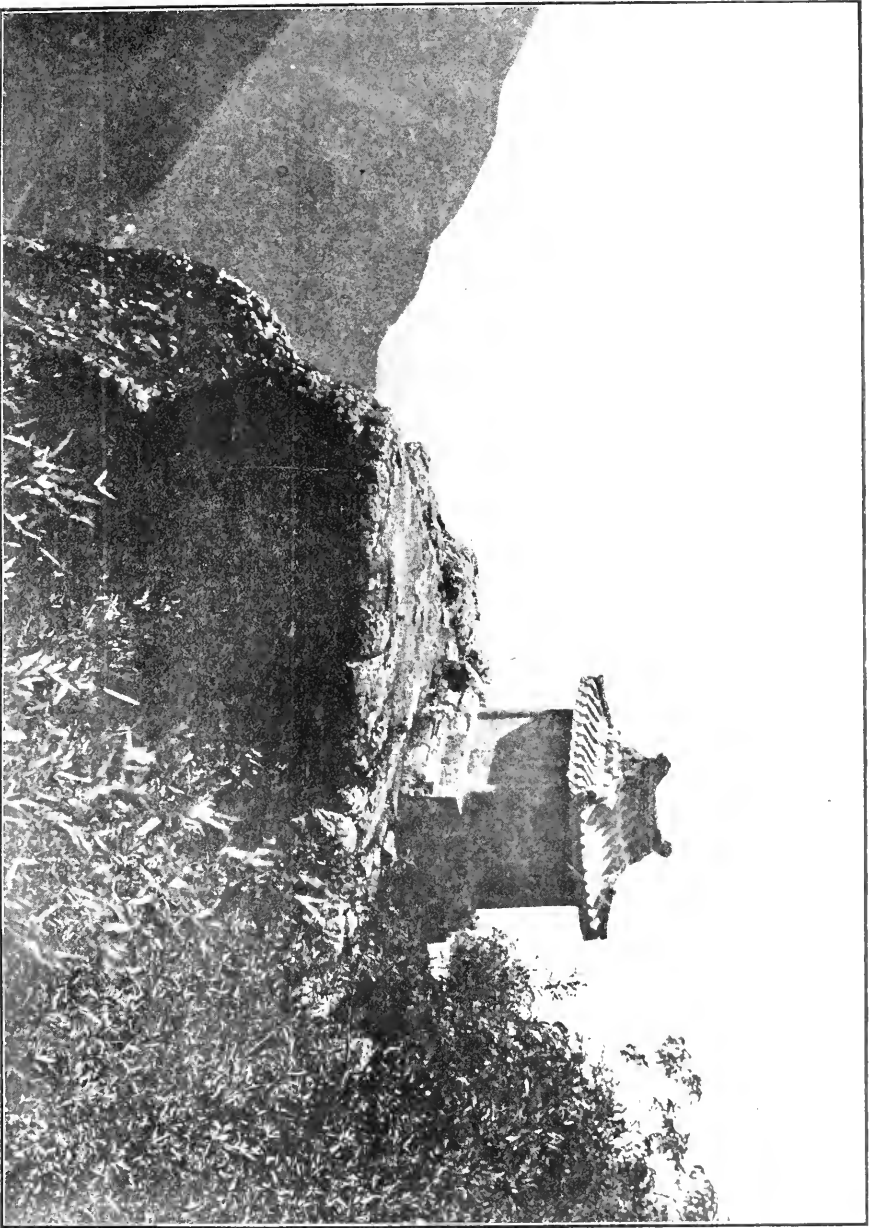
Wen Shu (Sanskrit name Man ju scri) was one of the first disciples of Buddha, and is one of the chief Boddhisatwas, that is, one who perfects himself with a view to becoming a Buddha. He is worshipped as the God of Wisdom and the Wu Tai Shan of Shansi is sacred to his name. The small pagoda above the Hsiu Feng Monastery also bears his name. (Chapter 30).

The Hermit's Cave seems to be of great age, and it is mentioned as far back as the time of the T'ang Emperor, Hui Ch'iang (唐輝祥 841 A.D.). A visit to this primitive dwelling should on no account be missed.



STONE LIONS, TEMPLE OF THE HEAVENLY POOL

Photo by Ranzi & Co., Kuling.



SHRINE AT THE TEMPLE OF THE HEAVENLY POND

Photo by Benz & Co. Kelms

The monk living here belongs to the Kwei Tsung Monastery, and is seldom at home, as he wanders about a great deal.

A small footpath beginning behind the cave, affords a short but interesting walk to a ledge on the high cliff where the Broken Pagoda stands. It is only from this place that a full view of the bold, rugged landscape can be obtained.

For the return journey it is advisable to follow the lower path mentioned above, which leads direct to the lower end of the Shen Ming Kung valley and down to the Incense Mills. Shortly before reaching the main road a path crosses the brook. The last large stone slab on the path bears the following inscription decipherable only with difficulty: 文殊說法神龍之宮 (Wen shu shuo fa shen lung chih kung, Named by Wen Shu the Palace of the Divine Dragon).

The present name of the valley, Shen Ling Kung (神靈宮) is a popular distortion of the original name Shen Lung Kuang (神龍宮).

The choice of two return routes is offered, one via the western contour path, and the other by the Incense Mills. If the former route is selected, the trip can be done in three hours, but if the latter route is taken a half day ought to be allowed. On the return via the Incense Mills, the steps leading to the Kuling stream are followed down to that point where the main road is crossed. Then, past the Incense Mills, the return is made as described in chapter nine.

This trip is recommended especially for those who are spending but a few days in Kuling, and wish to see as much as possible in a short time.

CHAPTER 12.

RUSSIAN VALLEY, POPE RIDGE AND PLOUGH PEAK.

At the extreme south of the Kuling Estate cross the Monkey Ridge, and follow the path at the left to the Russian Valley (廬林 Lu Lin), at the entrance of which stands a large two-storied house. The valley is well protected from the north winds and is thickly wooded.

At the bottom of the Valley, distant about half an hour's walk, a footpath on the right of one of the houses leads to the head of the Nankiang Pass. (Chapter 13). On the edge of the marsh-lands covering the valley to the right, several small streams have been converted into a spacious swimming pool about one hundred and seventy feet long, and thirty feet wide. Owing to the situation of this pool and the clarity of the water, it is the most popular swimming place in the Lushan.

There are many attractive walks winding about the valley in all directions. The principal road through the bottom of the Valley ascends slowly southwards towards a small house at one time occupied by the priest in charge. Shortly before reaching the house, the road divides. Take the one slightly to the right, which leads to the top of the Pope Ridge (alt. 3400 feet). This is about an hour's walk from the Gap. This ridge affords a fine panorama of the long ranges to the north and northwest.

Over this ridge the road crosses the intervening valley to the Plough Peak (犁頭尖 Li Tou Chien, alt. 3600 feet). The ascent of this peak from the southwest can be made in twelve minutes. Good climbers can make a more difficult ascent by way of the southeast ledge where the sugar-loaf peak appears in all its rugged grandeur. The view from the highest cliffs overlooking the Poyang Lake is exceedingly beautiful. Those who fear the last ascent may get this view if they proceed



RUSSIAN BATHING POOL.

Photo by Barzani & Co., Kutais.

along the saddle which joins this peak to the main ridge.

A small detour over the Nank'ang steps offers a pleasant change for the return trip. For this purpose, follow the slope behind Pope Ridge in an eastern direction. This little path is hard to find. It skirts the Tai I Feng (太乙峯 The Peak of the first great cause), in such a way as to offer a continuous and unobstructed view of the plains on the right, and joins the Nank'ang steps a little below the head of the pass.

A more comfortable road for the return journey is the path which leads back by the main road to the Kuling Estate. The whole trip can be made in three hours.

CHAPTER 13.

NANK'ANG PASS.

Proceed along Highland Avenue, and from the top of Monkey Ridge follow the small path to the left, and climb the most southern pass of the Nu Erh Ch'eng (兒女城 alt. 3000 feet). From here cross the south end of the valley, but instead of following the road leading direct to the Russian Bungalow, turn sharply to the right just on the crest of the far ridge of the Nu Erh Ch'eng. This point is easily recognised by the row of fir trees which are visible on the right. Just beyond these trees the road turns to the left and joins the path which runs along the slope of the Russian Valley to the south and southwest. This path is one of the most enjoyable walks in the vicinity, as it is always in the shade, and affords beautiful views of the Russian Valley and the southern part of the mountains. It crosses a number of mountain torrents and joins the road which leads from the bottom of the valley to the Nank'ang Pass. This road leads to the head of the pass, which is reached shortly after passing the Chinese Police Station No. 3 (distance about 2 miles, alt. 3200 feet). This is one of the places which ought to be visited by all who come to Kuling. It gives an extensive view of the Lake and the white sands of its numerous islands, and the old city of Nank'ang with its ruined pagodas. The Pass is bounded on the left by the rugged peaks of the Lion's Leap, and on the right by the sombre slopes of the Hanyang Mountains. The view from a small elevation on the left near an old tea-house is more extensive than from the Pass itself.

The main road from the Nank'ang Pass to the plain is much used, and leads down into the district known as the Goddess of Mercy Bridge. (Chapter 18). The road for the first fifteen minutes' walk consists of well-laid steps which lead to the Nank'ang Pool. After leaving the first huts, turn sharply to the left, where a small path crosses a brook running towards the main Valley. Before



VIEW FROM NANIK YANG PASS.

Photo by A. H. Wilzer, Esq.

plunging on to the plain, this brook, after having spent much of its force in a small cascade, breaks through a rocky gorge. The walk from the Gap to this fall requires about three hours, and those who wish to bathe here should time their arrival either comparatively early in the morning, or late in the afternoon, as the return journey in the heat of the day will nullify the refreshing bath. If time allows, an interesting scramble up the much overgrown path along the side of the stream may be taken. After half an hour's slow progress one reaches the heights of the Lion's Leap, and the return journey may be made in one and a half hours over the Poyang Ridge. (Chapter 14).

Another route to the Poyang Ridge from the south is as follows. Instead of taking the contour path through the Russian Valley as described above, follow the main road from the Nu Erh Ch'eng valley up to the highest house in that valley. Across the brook a steep path leads to the summit of the southern spur of the Ridge. On the top the path divides, the one to the right leading to the Police Station No. 3, and the other along the crest of the Ridge to the Lion's Leap. The latter path affords excellent views of both sides of the Ridge. This circular route is recommended, as it takes only two hours.

The side valley, known as Hung Men K'ou (橫門口 The Side Door), is also worth a visit. At the police station in the Pass, the path leads sharply down to the left, where a modern, but nevertheless, interesting inscription in seal characters, which are used only in old documents, is cut. The inscription refers to three country places (San I Hsiang, 三邑鄉) which former officials have erected in the valley. Contrary to rule, the characters are to be read horizontally from left to right, and include fancy names which these families adopted in respect to these country dwellings. The path soon divides and the upper one leading to the farms loses itself in the country. The lower one is recognisable by the fruit trees which are planted on either side. Contrary to expectation, there is no connection with the Poyang Ridge from here.

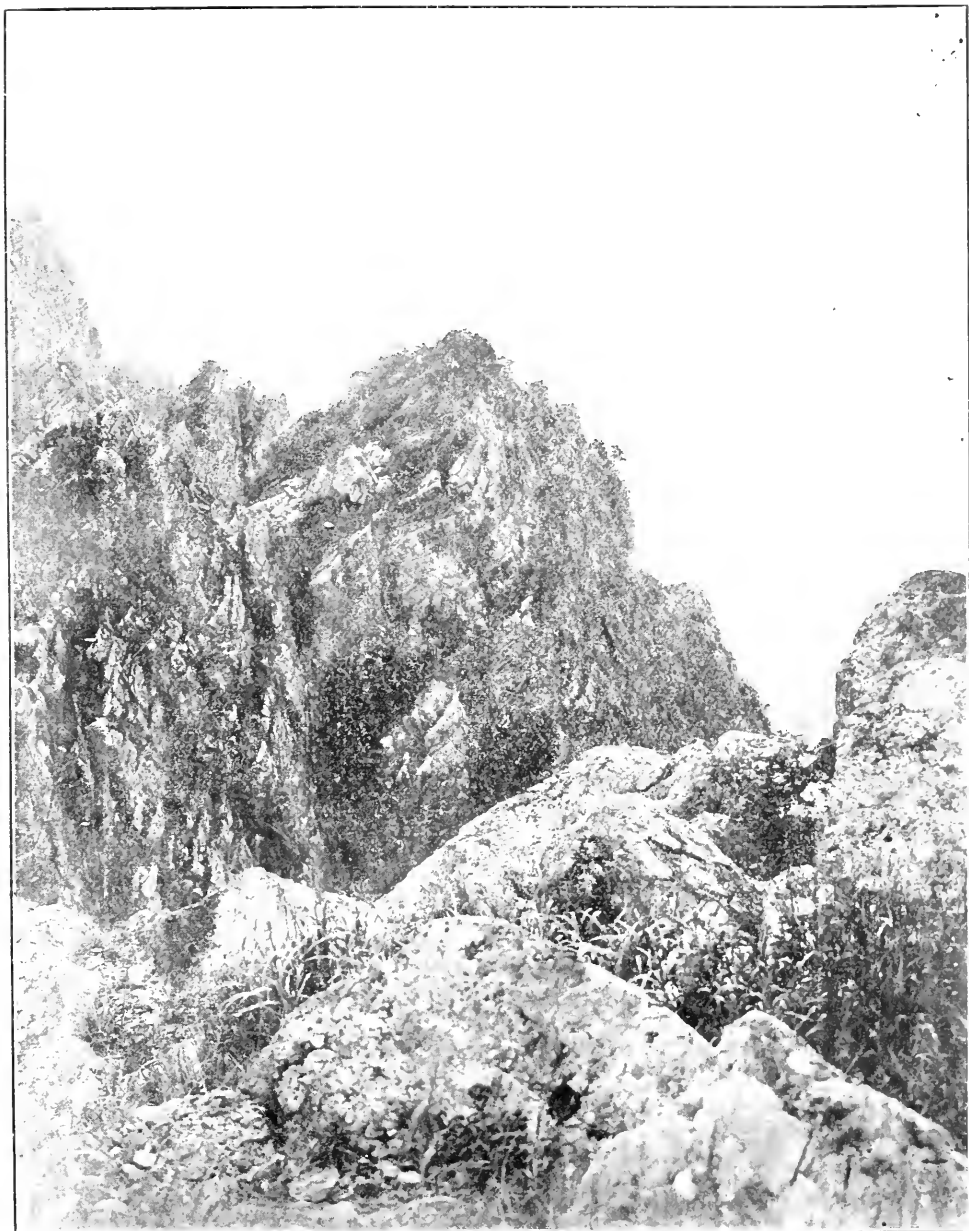
CHAPTER 14.

POYANG RIDGE AND LION'S LEAP.

Standing in front of the Poyang Ridge and extending its whole length, is the ridge of the Nu Erh Ch'eng which borders Kuling on the east. From the children's playground near the Church, take the road up the Hankow Gorge, cross the stream above Lot 1 at the top (alt. 3600 feet), and follow the small path to the right across the marshes to the path leading up the further slope. The road to the left should be avoided, as it leads to the Waterfalls. (Chapter 17). If, however, the start is made from the lower end of the Estate, take the road leading up through the Methodist Valley. This leads to the same point. From here the path over the bog and up the further slope is the correct trail for the Lion's Leap.

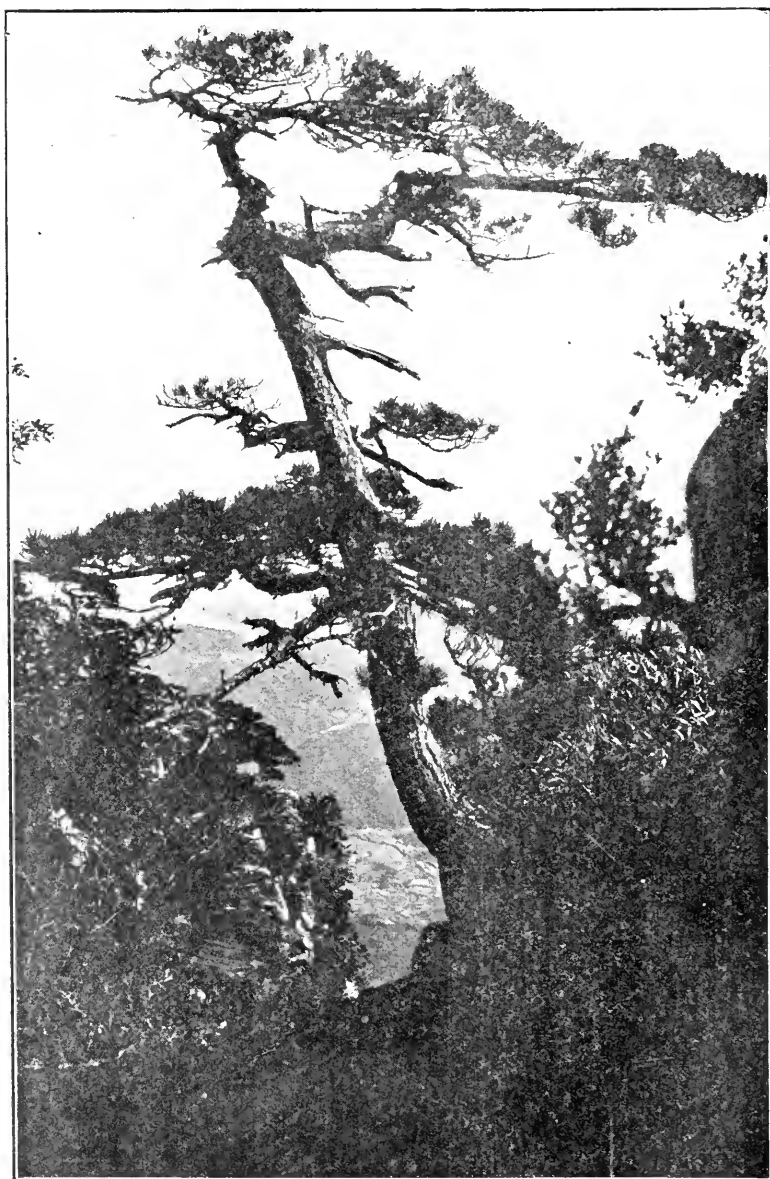
At the place mentioned above, where the path leading from the Methodist Valley reaches the pass, there is a moss-covered inscription on a rock which, though fairly large, is easily missed. The characters are 匡岳正年處 (Kw'ang Yo Ch'eng Lao Ch'ü, The exact centre of the Kw'ang Peak). The second and fourth characters are obsolete deviations from the usual style of writing, and were in vogue in the time of the Ming Dynasty. The characters indicating the year in which the inscription was written are unfortunately indecipherable, but the statement appears to be correct.

Learned men do not agree upon the explanation of the name Nu Erh Ch'eng, as this region, including the slope of the Lotus Valley, is called. The characters 女兒城 (Nu Erh Ch'eng) mean "City of the Maidens," and might be translated "Bulwark of the Children." The latter signification is connected with an old historical tradition. In the second part of the fourteenth century when the Emperor Hung Wu (Chapter 11) was fighting with his enemies on the plains between the Lake



LION'S LEAP

Photo by Banzi & Co, Kuling.



THE LION'S LEAP Photo by Banzi & Co. Kuling.

and the mountains, the countrymen of that region are said to have taken refuge here until peace was restored. In the same connection, we learn from the chronicles that the camp of Hung Wu was placed on these sheltered hills, so the lower part of the Nu Erh Ch'eng marsh is still called Ta Chiao Ch'ang (大教場 The Great Training Ground). From other sources it would seem that the name Nu Erh Ch'eng was in use before the time of Hung Wu.

The upper part of the Poyang Ridge, which can be reached in about one hour's walk, is 4000 feet above sea level, and is thus considerably higher than the mountains to the west of Kuling. As one looks back over the whole range to the northwest, the Yangtze Valley can be seen, while in front the five humps of the Lion's Leap attract attention. Of the two paths, the stony one to the right should be taken, as the other leads to the Waterfalls. That part of the Poyang Ridge over which the stony path leads in a southeastern direction traversing four valleys, forms the watershed between the Waterfall stream and the waters which drain into the Nankang Valley. A number of lower heights have to be crossed before the last steep ascent is made to the Lion's Leap.

The scenery in this region has no special charm, and thus the surprise is all the greater when the goal is reached. The five Lion's Leap peaks lie to the east of the path leading up to them, and time ought to be allowed to visit them all. The further one pursues the journey, the more extended and surprising is the view. Especially majestic are the views from the saddle-like indentations between the different peaks. On both sides the ragged and almost perpendicular cliffs tower up from the plains. A number of temples and monasteries are visible from this point. It is well worth while to descend between the second and third leaps on to a spur of rock. The best idea of this peculiar rock formation can be obtained from the hollow between the third and fourth leaps. On the top of the third hump is an inscription cut into the rock: 俯視大千 (Fu shih ta ch'ien, Looking down on a Thousand Objects). The highest of the peaks is the fourth, about 4000 feet high. Sufficient

time should be allowed to climb up the saddle between the fourth and fifth peaks, as at this point the gorge narrows to about thirty feet and forms a sort of chimney which the most intrepid climber would fear to descend.

Here at the fifth peak, where the hills slope gradually to the Waterfalls, a small path leads up from the temple Yua Kung Yuan, and ends at some very remarkable rocks.

A descent to the plain is absolutely impossible from any of the points already mentioned, and should be attempted only at the most eastern point of the Ridge where the path ends immediately above the Waterfalls. (Chapter 17). People who start from the southern and lower part of Kuling can save much time and fatigue by taking the following route. Take the contour path through the Russian Valley to the Nank'ang Pass. Proceed beyond the Nank'ang Pool to the east where the narrow path leads along the stream to the Lion's Leap, and cross the above-mentioned main road before the last peak. The point of intersection is marked by a number of dwarf firs. By this southern route the Leap is reached in an hour and a half, and a climb of more than five hundred feet is saved by avoiding the Poyang Ridge Pass.

For this trip, four hours at least must be allowed. A whole day is recommended in order that all the beauties may be adequately appreciated. As there are few shady places, an exceedingly hot day should be avoided. It must also be taken into consideration that this region is devoid of water, and that a good supply should be taken.

The Chinese call the Lion's Leap Wu Lao Feng (五老峯 Peak of the Five Venerable Sages). According to tradition, five gods descended from heaven to these mountains. These five spirits are believed to be the personification of the five elements of Chinese philosophy: fire, water, earth, metal and wood. This old tradition is the subject of one of Li Tai Po's poems. The correct Chinese characters have been ascertained from two old inscriptions found in temples below the Lion's Leap. The popular English name, Lion's Leap, appears to be a translation of a corrupted form (峯老虎) of the correct Chinese given above.



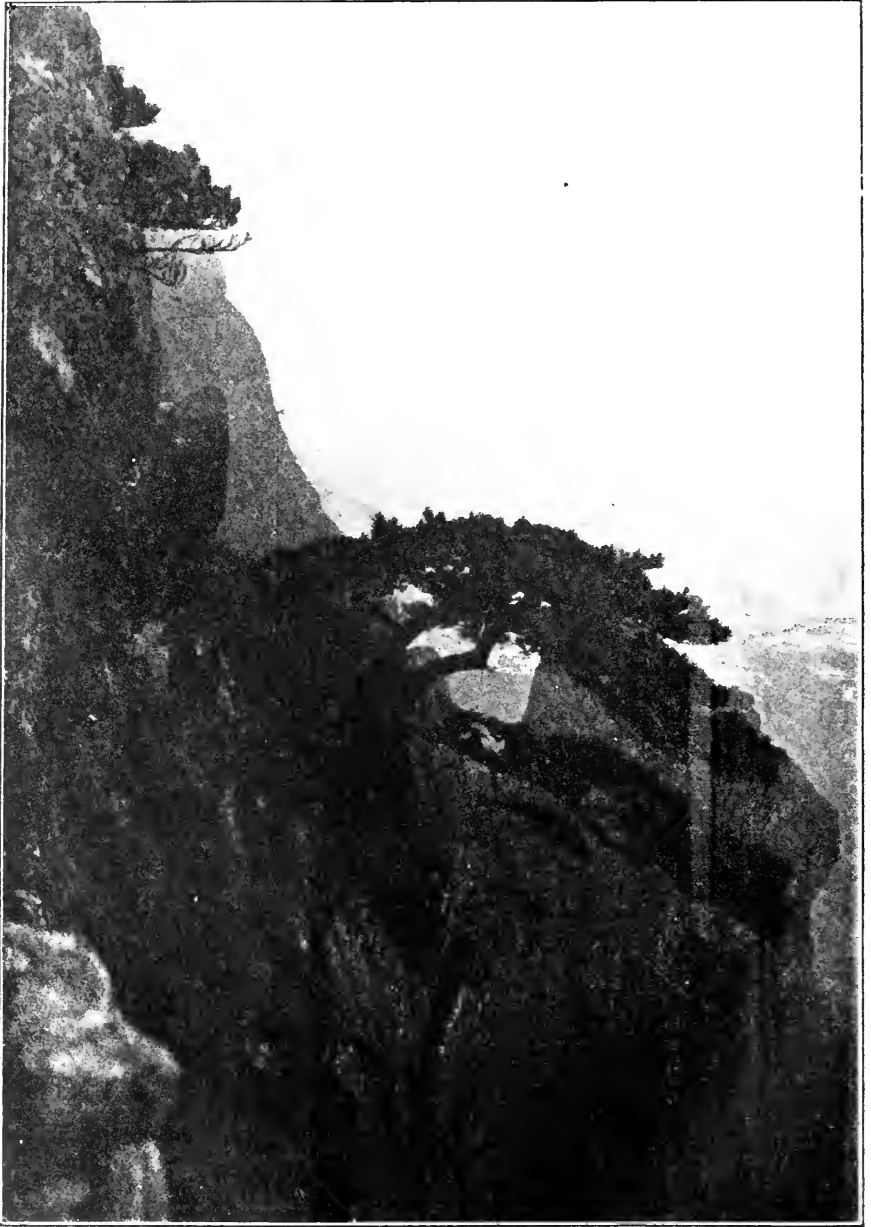


AT THE LION'S LEAP Photo by Panzi & Co. Kulins.



THE LION'S LEAP

Photo by Barzi & Co. Kulms.



TA THE LION'S LEAP

Photo by Banzi & Co. Kuling.

The ranges of hills below the Wu Lao Feng are called on the Chinese Maps Ssu tzu Feng (獅子峯 Lion's Ridge).

CHAPTER 15.

ROUND TRIP THROUGH LOTUS VALLEY TO BULL'S RIDGE.

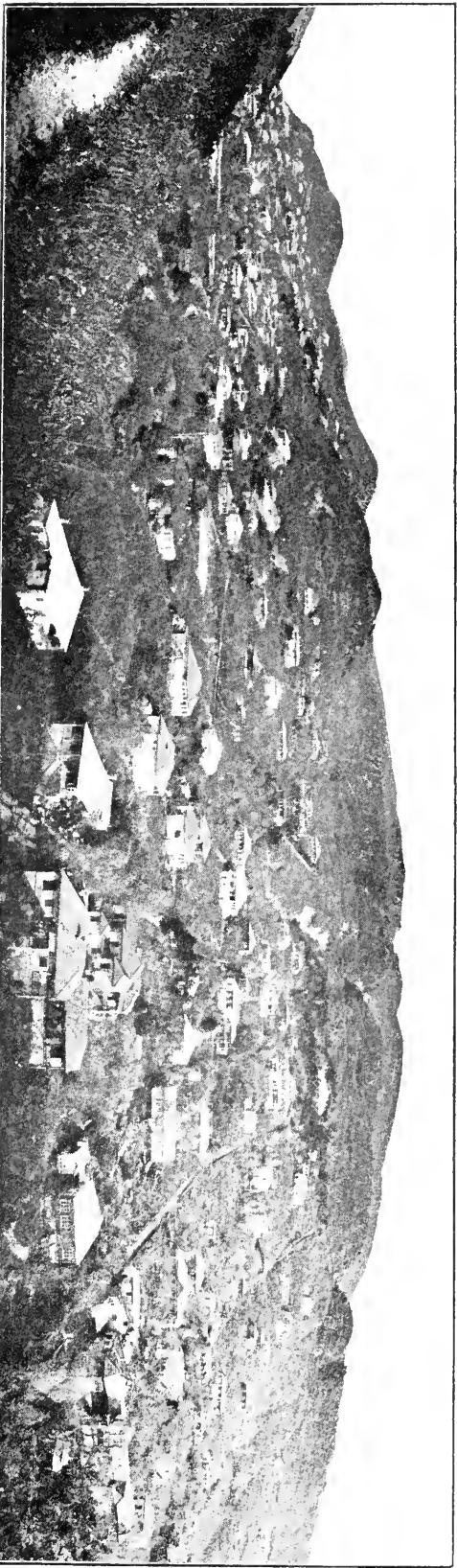
This trip is one of the most popular of all afternoon excursions. Pass through the Chinese village and along the first part of the mountain road to Kiukiang as far as the cow stables, and from there follow the road to the right. Avoid the mistake of descending the mountain road as far as the signboard on the right, which bears the inscription, "To the Lily Valley" (蓮花峪 Lien Hwa Ku), as this path is intended only for those ascending the hill.

The surroundings of the cow stables were formerly sacred ground. At the end of the sixteenth century the Emperor Wan Li built the temple Hsiao Tien Ch'ih Ssu (小天池寺 Temple of the Small Heavenly Pond) on this spot. The ruins are still visible.

Leave the upper end of the Takutang road where the road to the right encircles the Bull's Ridge, and proceed into the Lotus Valley. This level road, which gives beautiful views of the Takutang Valley, ends in the Lotus Valley. From the Gap to this point is about forty minutes' walk.

Here the Chinese have bought a large property for the erection of summer bungalows. Lien Ku (蓮嶺 Lotus Valley) belongs to a Chinese association, Hsiao Hsia She (消夏社), which has its summer resort here. This settlement has its own administration, and property can be acquired only by Chinese. They are allowed, however, to rent their property to foreigners. At the bottom of the valley the Y. M. C. A. has three or four fine buildings which are used as conference halls by the Y. M. C. A. and the Y. W. C. A. The other houses in the valley belong to wealthy Chinese.

It was originally proposed to call this settlement "Lily Valley" to signify the profusion of flowers found



VIEW OF THE KULING ESTATE FROM THE TOP OF CENTRAL VALLEY RIDGE.

Photo by A. H. Wilzer, Esq.

here, but by a printer's error in the first rules of the Association, the character for "Lotus" was used instead of that for "Lily," so that ultimately, by agreement, it was called the Lotus Valley.

It was twelve years before the Association succeeded in completing the terms of this settlement. The officials resisted the opening of this valley because they correctly maintained that it was historical soil. The movements of Hung Wu's troops, already mentioned in the description of the Nu Erh Ch'eng, are said to have extended down here; and as is known, historical places are as much subject to Feng Shui (geomancy) as temple and grave sites.

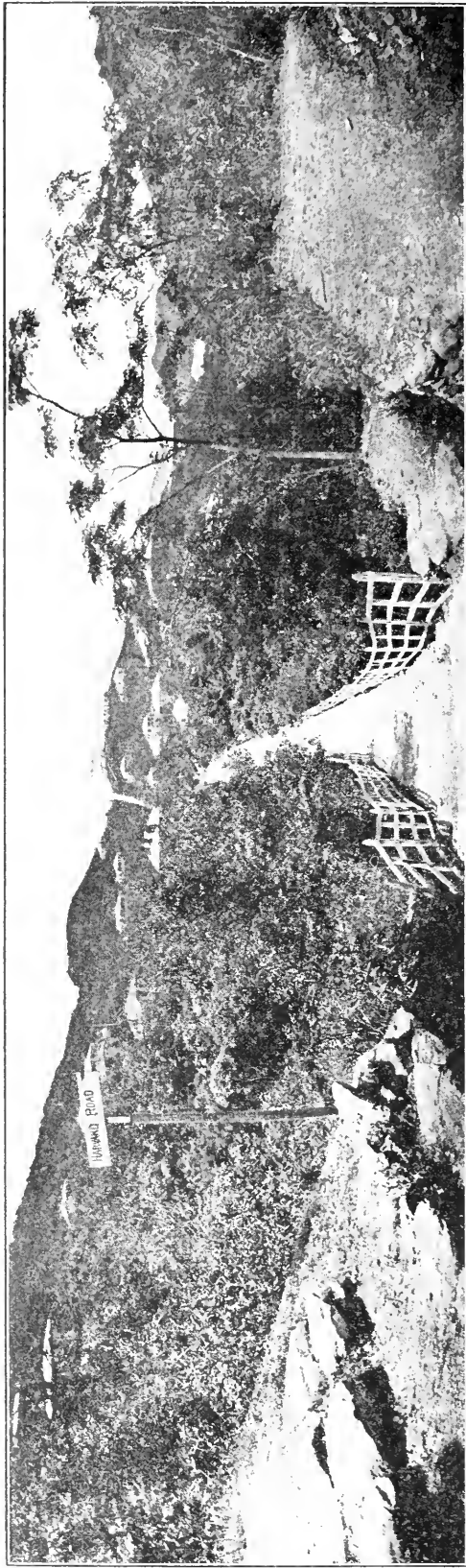
From the Y. M. C. A. site a fine view of the Big Orphan in the Poyang Lake, as well as the junction of its waters with the Yangtze, can be obtained. A little below the Y. M. C. A. buildings is a bathing pool. Past the tennis courts a trail leads to the quarry on the spur of the Lotus Ridge. From here the gorge of the Nu Erh Ch'eng dips sharply down, and beyond can be seen the cliffs of the Poyang Ridge. This ridge is hard to climb from this end, and the easiest route is by the Hankow Gorge as already described. There is much building land for sale in this valley, but it has the disadvantage of being badly exposed to the violent north-east winds.

The entire Lotus Valley is traversed by a broad road running southwest, and after about twenty-five minutes' walk one reaches the Lotus Pass lying above the Kuling Estate boundary. The Estate is entered near Lots 263 and 273, where originates one of the small streams which lower down unites with others to form the Kuling main stream. The entire round trip takes about one and a half hours. As the ascent from the Kuling Estate to the top of the Lotus Pass is very steep and fatiguing, it is not advisable to make the trip this way round.

The Valley may also be approached by way of the Sunset Ridge and the Ta Ku Niu Ling (大牯牛嶺 Bull's Head), the hill from which Kuling has derived its Chinese name. (The original name given was "Cooling," with the "C" altered to "K" to make it more characteristically

Chinese. From "Kooling," thus obtained, to "Kuling" was an obvious step; and it is only by chance that this name coincides with the pronunciation of the Chinese "Ku Niu Ling.") The road to the north of the Bull's Ridge should be taken, and as it runs parallel to the Kuling Mountain road below, it affords a somewhat more extensive view than that offered by this latter road. The path skirts the slope of the Bull's Ridge and enters the Lotus Valley near the Y. M. C. A. buildings.

When making the trip through the Lotus Valley, a detour to the temple Tien Hwa Kung (天花宮 Palace of the Heavenly Flowers) should not be omitted. The temple is situated on a picturesque spur, Ssu Tzu Shan (獅子山 Lion's Hill), at the upper end of the thousand steps on the old road, the lowest point of the Chinese village. The view of the deep gorges and valleys from this insignificant building, which one formerly had to pass on the old road to Kuling, is very beautiful. The place is known locally as Niang Niang Miao (娘娘廟), Niang Niang being the goddess to whom appeal is generally made during small-pox epidemics, and Tien Hwa (Heavenly Flowers) the name for smallpox.



VIEW TO THE SOUTH FROM RED HILL.

Photo by A. H. Wilzer, Esq.

CHAPTER 16.

MONASTERY RUINS, THE DOLOMITES AND THE TEMPLE IN THE CLOUDS.

The road leads across the Monkey Ridge into the Russian Valley, and thence in a southern direction towards the priest's cottage. A short distance before one reaches this place, the road branches off to the right at the ruins of an old temple. Keeping more or less on the same level, the road leads to some cow-sheds (蓄牧場 Hsiu Mu Ch'ang, The Pasturage). Just before reaching this place, one will observe two thickly overgrown paths which branch off to the right. The first runs to the lower Russian Bathing Pool. The second, which on account of the thick foliage is rather inconspicuous, leads to the Three Trees. It passes a priest's grave which dates back to 1611 A.D.

From the cow-sheds, the gradually ascending road leads direct to the ruins of the old monastery Ch'ien Fu Ssu (千佛寺 Temple of a Thousand Buddhas). All along this path a magnificent view is obtained of the Pagoda that forms part of the Temple of the Heavenly pond (T'ien Ch'ih Ssu 天池寺), and of the plain beyond extending as far as the Yangtze. The ruins of the monastery, which are not far from some vegetable gardens and cow-sheds, are remarkable on account of the many inscriptions which, owing to the comparatively recent age of the monastery, may be counted as some of the best preserved on the Lushan.

The monastery of the Thousand Buddhas was founded during the reign of the Ming Emperor Wan Li (萬曆) in the year 1579 A.D. The record dwells especially on the excellent site of the monastery and the grove of high pine trees. The name of the site, Chin Chu Ping (金竹坪 Golden Bamboo Terrace), which has been handed down to this day, points to the one-time rural beauty of this spot, of which, however, owing to

the inconsiderate deforestation by the local peasantry, no traces are left. The tablet, surmounted by a stone arch, and the neighbouring rocks are covered with fairly legible characters of the forty-sixth year of the reign of Wan Li (1618 A.D.). They have reference to the priest who founded the monastery.

If one wishes to return from this point *via* the Three Trees, it is best to branch off from the cow-shed in a northwestern direction, and strike the main road which leads from Lien Hwa An (chapter 27) in a northeastern direction to the Three Trees. This is about half an hour's walk from the monastery ruins.

The road to the Temple in the Clouds branches off on the left hand side of the main road, immediately behind the first named cow-sheds. The road is easily missed and attention is required. From Kuling to this point is about an hour's walk. The road now ascends, often at a steep gradient, and leads into an unattractive and, after rainfall, a very swampy region. Following the bed of the stream, the road ascends abruptly. On the right, the view is screened by large projecting boulders named Dolomites, of striking appearance, and not unlike their prototype in the Tyrol. The Chinese name is 上霄峯 (Shang Hsiao Feng, Lofty Heavenly Peak). It is worth while to ascend one of these boulders, as a beautiful panoramic view of Kuling is obtained from their heights.

The road then turns towards the southeast and enters a highland valley which is situated at right angles to the Yang Tien Ping (仰天坪). At the upper end of this valley lies the Temple in the Clouds at an altitude of 4150 feet. The distance from Kuling to the temple is about four miles, and can be covered by a good pedestrian in one and a half hours. There is little left of the temple, and the few remaining buildings much resemble an ordinary cow-shed. Only the inscription 雲中寺 (Yuin Chung Ssu) bears witness that a temple existed here at one time. The Yuin Chung Ssu also dates back to the reign of the Ming Emperor Wan Li, 1573-1620 A.D.

The two highland valleys which extend from the temple towards the southeast are celebrated on account of their profusion of flowers, especially a species of Tiger

Lily, and are well worth visiting. The main road follows the direction of the Yang Tien Ping (仰天坪 The Cliff towering to the Heavens), and continues down the temple valley. A small path branches off south, a few minutes' walk southwest of the Temple in the Clouds. It leads to the Honey Valley, through which the ascent to the Hanyang Peaks and the descent into the Lushan Valley are approached. The excursion to the Temple in the Clouds, including a visit to the side valleys, can be made in four or five hours.

Following the path which leads along the front wall of the temple in a southern direction, one reaches another very picturesque and secluded side valley. The waters, which here collect, flow eastward into the Nank'ang Valley. Pursuing the course of this stream for about ten minutes, one reaches a small bathing pool of exceptionally cool water. Here the road branches off in two directions. The road across the stream towards the south leads to a saddle that joins this range with the Hanyang Peaks, while the path that runs in a northern direction, ultimately ends at the flight of steps that leads down the Nank'ang Pass. Some skill is required in order to scale the obstacles that are met with in either direction.

CHAPTER 17.

THE THREE WATERFALLS.

An excursion to the three Waterfalls, San Tieh Ch'ien (三疊泉), ought on no account to be missed. But it is essential that the excursion be made on a clear day. As in going and returning, considerable heights have to be overcome, only good pedestrians ought to dispense with a chair. From the upper part of the Hankow Gorge (chapter 14), strike the road that leads to the left across the highland valley, Nu Erh Ch'eng (alt. 4100 feet). The road bearing to the east, after leaving the ruins of an old rest house to the right, ascends the Poyang Ridge.

The highest point of the Poyang Ridge, Ta Keng Shan (大根山 The Summit), is soon reached. Its altitude is 4600 feet, a height that is exceeded only by that of the Hanyang Peaks, 4760 feet. The further one continues along the path on the ridge, the wider is the view in every direction. Soon the whole of the Poyang Lake becomes visible as it stretches from the prefectorial city of Nank'ang past the Great Orphan and the well-known rocky island of Takutang to the fort of Hukow where the lake joins the Yangtze. Towards the north the city of Kiukiang is distinctly visible; in the foreground lies the steep valley of Takutang, and on the opposite slope the eye can follow the road that descends to Ma Wei Shui; truly a magnificent panorama.

After walking for about one and three-quarter hours, one reaches a big boulder which bears an inscription of recent date. The meaning of the inscription, which runs from left to right, is a mere platitude on the beauty of nature. It reads: 光緒癸卯新會伍銓萃來遊匡廬從白鹿洞歷九疊屏下眺三疊泉日朗雲空黃龍飛舞還登恩德嶺題屯時四月二十八日香山鄧桂良番禺傅斯義同遊. "In the year Kwei Mao, 1903, under the reign of the Emperor Kuang Hsu, I, Wu Pien Tsui, made an excursion into the Lu-shan (Kuang Lu) starting from Pai Lu Tung (White



THE THREE WATERFALLS. Courtesy Banz. & Co. Kulms

Deer Grotto). I passed Chiu Tieh Ping (Wall of Nine Levels) and looked down upon the San Tieh Ch'ien (the Three Waterfalls). The day was clear and cloudless. The jade dragon soared high, flew about, and returned to the mountain of Mercy and Virtue. This happened on the twenty-eighth day of the seventh moon. I wandered with Ch'eng Kuei Liang from Hsiang Shan and Fu Sze Yi from Fan Yu."

By the jade dragon is presumably meant the mist which rises and envelops the mountains.

Under the rocks, not far from the inscription, there is a roomy cave, the existence of which is but little known. This cave can be recommended as a suitable place for resting before beginning the descent to the Waterfalls. The first part of the descent is a gentle slope, but soon the road assumes a steeper gradient and leads for a good distance over bare and slippery rocks. This is the most trying part of the excursion. After thus descending for half an hour, one reaches a point where three roads meet. The one that runs in an eastern direction on a fairly level but circuitous route, leads to the saddle that joins the descent to the Waterfalls. The path is called Kuan Shan (觀山) and is about 3000 feet high. The rest house Tung Fang Ssu (東方寺 Temple to the East), which is soon reached, and beyond which chairs cannot proceed, will have been visible for some time. From the Pass there is a magnificent view of the three falls of water that rush down from the crest of the Ta Yueh Shan (大月山 Full Moon Mountain) in wild torrents, and over precipitous cliffs into the canyon. A better panoramic view of the falls is gained from the opposite heights, which are reached by the rest house, but even from this point of vantage a full view of the lowest fall is not possible; and to obtain this, a further steep descent becomes necessary. The total height of the falls from the bed of the gorge is estimated at 1200 feet.

The descent to the head of the waterfalls, the point where the great cataract begins, must not be missed. The road runs along the western slope of the gorge, and is in some parts so steep that chairs cannot follow. From here the towering heights of the Tiger

Cliff are best seen. It requires about half an hour's descent to reach the falls.

The stream which forms the Waterfalls gathers its waters in a series of basins before it begins its final downrush into the abysmal depths. In fitful leaps the mountain stream jumps from basin to basin, and offers most excellent opportunities for bathing, more suitable and more varied than in any other part of the Lushan Range so rich in kindred pools. The bathing is best in the lowest and largest basin at the end of the descent.

Several recesses under the rocks offer shade for taking refreshment and resting. Visitors must, however, be warned not to trust themselves too close to the falls. The rocks there are slippery and dangerous. The pools on the higher levels are not so frequently visited. They afford, however, plenty of change, and are remarkable on account of their exceptional clearness and considerable depth, which admits of good diving. These higher pools can also be reached by a side path which branches off from the main descent about half-way down.

Visitors are warned to leave the vicinity of the the stream bed at the first evidence of rain. This narrow stream, being the outlet of the water from a number of large watersheds above, rises rapidly during a rain. A fatal accident occurred here during the summer of 1920 when a young lady attempting to cross the stream during a thunderstorm, was overwhelmed by the swiftly rising water and carried over the falls.

It is better not to begin the return to Kuling before three o'clock when the hottest part of the day is over. If pressed for time, however, the whole excursion can be accomplished within five hours.

The return trip can also be made in a different direction to the one just described, but this route is not suitable for chairs. At the crossing of the roads at the foot of the Poyang Ridge, take the road which, instead of ascending, keeps straight on. It can be recognised by a number of stone steps. A third path, a mere woodcutters' track, branches off sharply to the left from the same spot and leads at a steep gradient down to the stream. The correct road to take is the middle one

which leads into the valley that is formed by the Poyang Ridge and the Lion's Leap, and runs past a group of houses named Yueh Kung Yuan (月宮院 Moon Palace Courtyard), a very euphuistic designation for the remains of the old temple. On looking backward from this place of descent, one sees rising to the sky the mighty cliffs where the stream enters the narrow gorge. From Yueh Kung Yuan, the road continues in a northwestern direction and gradually ascends to the saddle that connects the Poyang Ridge with the Lion's Leap. This latter part of the road is much overgrown in summer, and not easy to pass.

The Three Waterfalls are also called Shui Lien (水簾 Water Curtains). Li Tai Po and Chü Fu Tze (1130-1200 A.D.) have given long descriptions of the falls. The former says, "When the world was created, these falls were shaped with special love. When the world ceases to exist, these falls will continue." Chü Fu Tze, on the other hand, states that "if a sick man be carried to the incomparably beautiful place opposite the waterfalls, he cannot fail to be restored to health."

CHAPTER 18.

TO CH'I HSIEN SSU AND THE GODDESS OF MERCY BRIDGE via NANK'ANG PASS.

There is no scenery in the foothills around the Lushan which equals that of the Nank'ang stream and the Goddess of Mercy Bridge. An excursion into this beautiful valley amply repays the fatigue that is experienced in the descent of the apparently endless flight of steps that leads into the valley. There are no intermediate level stretches as there are on the road to Lien Hwa Tung, and only good pedestrians can dispense with the chair. On no account should less than six bearers accompany each chair.

The descent begins at the Nank'ang Pass. After descending in a southeastern direction for about twenty minutes, one reaches the first rest houses; from here the steps continue in many curves to the second rest hut, which is very picturesquely perched on a gigantic boulder (2410 feet). The name of this rest hut, to judge from a not very legible inscription on the rock, is Huan Hsi Ting (歡喜亭 Pavilion of Joy); and, unquestionably, the joy of the poor carrier must be great when with his load he has so far successfully made the ascent. There is, however, a much better place for resting about 200 feet further down, a small stone pavilion. This place is named Hsi Chien Ting (息肩亭 Pavilion for resting the Shoulder). It takes an average walker about an hour and a half to reach this place.

During the whole descent, the view on either side is magnificent. On the right are the mighty peaks of the Hanyang Ridge, while on the left, the wild and gigantic cliffs of the Lion's Leap come into view. A little below the last named rest house, the Nank'ang stream issues from the "Nank'ang Pool" and rushes down in mighty bounds; and two other water falls appear to the right, like silver streaks, on the Hanyang rocks.



CHI HSIEN TEMPLE

Photo by Panzi & Co. Kullins

These latter can be reached by a path that branches off in a southern direction from a platform that is conspicuous by the reddish colour of the ground.

Following the main descent and passing the fourth rest hut, one reaches a gateway at an altitude of 1000 feet. Here the stairs, which number almost 3500 steps, end: and the road continues on a fairly level stretch into the foothills. Near here, a stone bridge spans the northern arm of the Nankang stream which further down is joined by an affluent that comes from the Hanyang range. According to Chinese geography the stream is formed by not less than ninety-nine affluents. This is presumably a poetic exaggeration to which the beauty of the surroundings has incited the recorder. The road follows the stream in a northern direction. Here the vegetation changes almost abruptly. Everywhere there are beautiful flowers and rich foliage, with wood-oil and tallow trees in abundance. Beautiful as is the view into this valley with its wealth of firs, pines and flowering bushes, broken every now and then by the buildings of incense mills, not less beautiful and grand is the view backward into the semi-circle of mountains which partly enclose these lovely and picturesque lowlands.

After passing through a narrow and romantic glen studded with bamboo, the road leads in about twenty minutes' walk to the bridge across the stream, which has here gained a considerable width. On the western bank the monastery Ch'i Hsien Ssu (七賢寺 Monastery of the seven Reposing Sages) comes into view. A row of mighty maples marks the approach, which leads past a red wall to the entrance of the monastery. The contrast between the green foliage of the trees and the red colouring of the wall which, as well as the characters over the entrance (Ch'ih Ssu 剌寺) denoting that the monastery has been founded under Imperial auspices, is very impressive. The four characters Pu erh fa men (不二法門 The Gate of the Only Teaching) are not less significant. In the gateway, the figure of a Laughing Buddha is seen: Milofo (Sanskrit, "maitreya") whose reincarnation is expected to take place 3000 years hence.

The Ch'i Hsien Ssu, which is inhabited by a few monks, together with the monasteries of Hai Hui, Wan

Sha, Hsiu Feng, and Kuei Tsung form the group of five large monasteries that are situated on the southern slopes of the Lushan, and are specified as "ts'ung lin" (叢林). They belong to the Ch'an (禪) school of Buddhism, the basis of whose creed is abstract meditation. It is here only that priests can be ordained.

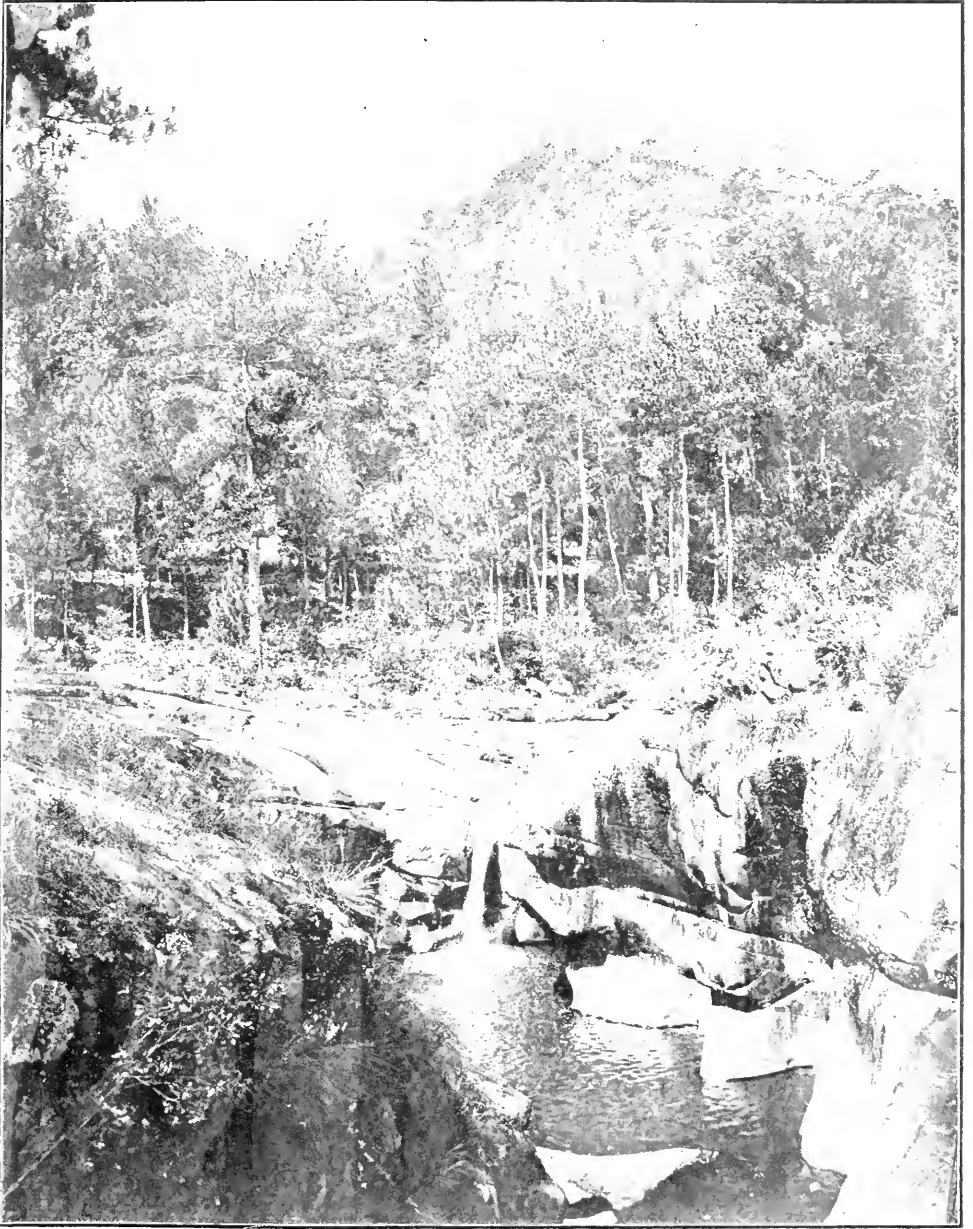
The Ch'i Hsien Ssu is said to have been founded during the Tsin Dynasty (265-420 A.D.). The person to whom the present name of the monastery bears reference was Li Tai Po (about 825 A.D.), the philosopher and poet whose name also appears in connection with the description of the White Deer Grotto.

A little below the monastery the Nank'ang stream begins to change its aspect. The stream bed is narrow and obstructed with huge boulders, and the water in its downward course has formed numerous basins and canyon-like excavations with eddies and dangerous whirlpools. At a place where the road strikes north and rejoins the stream some distance below the monastery, the Yu Yuan (玉淵 Jade Whirlpool) is seen. It is here that in 1907 two American missionaries, both good swimmers, were drowned. Bathing at this place ought on no account to be indulged in, nor does the sombre aspect of the dark and hollowed boulders invite one to a plunge. There are more suitable places further down stream.

The Chinese regard this canyon with special awe. According to the tales of their folk lore, a mighty dragon hides in the hollow of the rocks, and his tail stretches as far as Nank'ang. "Whoever wishes to reach this city in the shortest possible time must risk the plunge into the torrent."

Twenty minutes' walk from the Ch'i Hsien Ssu brings one to the Goddess of Mercy Bridge. The path thither, which runs through a grove of peach trees, "t'ao lin" (桃林), is remarkable on account of the reddish colour of the soil. The distance from Kuling to this bridge is about three hours' walk.

The celebrated Goddess of Mercy Bridge (Kwan Yin Ch'iao 觀音橋 also named San Shan Hsia Ch'iao, 三山峽橋 Bridge of the Three Gorges), lies at an altitude of 490 feet, and is said to have been built during the Tsin



THE JADE POOL

Photo by Banzi & Co. Kuling.

Dynasty (263-420). Though often repaired in the course of years, the bridge with its seven rows of dove-tailed stone slabs, spanning a roaring torrent at a height of sixty feet, must still be counted as a marvel of ancient engineering skill. In order to get a thorough idea of the remarkable structure, it is necessary to view the bridge from the inside of the arch. A small path on the right bank leads under the arch to a gigantic boulder which forms a convenient platform for inspecting the construction of the bridge. Engraved on the boulder are two large characters 金青 (Chin Ching, Golden Well), which are the designation of this narrowest part of the gorge. The view into the depths, and the view through the arch in either direction, is most impressive.

The basins above the bridge are deep and large, and here bathing can be recommended. Immediately behind the bridge on the eastern bank is a well of pure water. Nevertheless, this is not a good resting place, and visitors are advised to follow the road on the right bank below the bridge, where it runs past the wall of a temple to a picturesquely embedded stone overshadowed by trees. From here an excellent view of the bridge is obtained. It is worth while to continue the walk on the right bank, where at a bend in the road, the whole panorama from the Lion's Leap to the Hanyang Range with the bridge in the foreground, comes into view. If time is not pressing, the walk may be continued. After a sharp double curve, one reaches an elevation where, in the shadow of some tall trees, there is a stone bearing the symbol of the phoenix, engraved in the time of the Ming Dynasty.

With reference to the Goddess of Mercy (Kwan Yin 觀音) in whose honour the bridge was built, the following may be of interest. The Chinese name, Kwan Yin, was derived from the sanscrit, "bodhisatva avolokitecvara," (the master who looks down). "Icava" (the master) has been erroneously read "svara," (the voice); and thus, the Chinese rendering, "having regard to prayer," originated. This deity is worshipped in India as a god, and such was originally the custom in China. The female character was bestowed at a later period.

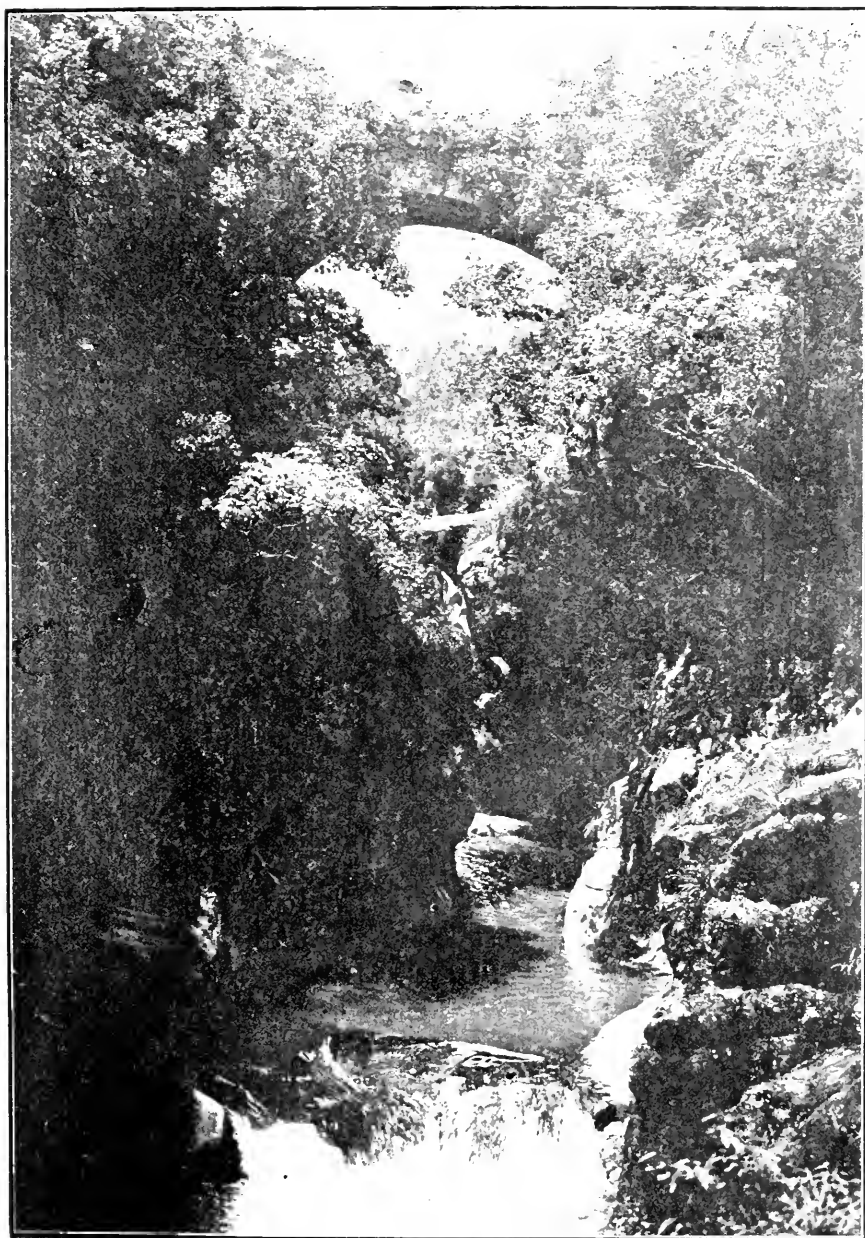
Chinese folk-lore describes how Miao Shan (妙善)

the daughter of a King, Miao Chuang Wang (妙莊王), in the state of Heng Lin, had made a vow to become a nun. When at the age of nineteen she carried out her purpose, her father set fire to the monastery to which she had gone. As a result of Miao Shan's prayer, rain fell and extinguished the fire. The father, however, took possession of his daughter, and gave her the choice between marriage or death. Miao Shan chose death. When her spirit descended into the lower regions, hell changed into a garden of Eden, much to the delight of the spirits that inhabited it, but to the discomfiture of the Spirit of Evil. He, therefore, suggested that Miao Shan return to the upper world. On hearing of the sickness of her father she sacrificed first her left arm and left eye, and later her right arm and right eye in order that these parts of her body might be converted into medicine for his cure. The medicine so obtained resulted in only a partial cure, and Miao Shan went in person to nurse him. The father recovered, and as a reward for her great piety, Buddha bestowed upon her the distinction of "Bodhisatva" (Buddha-like).

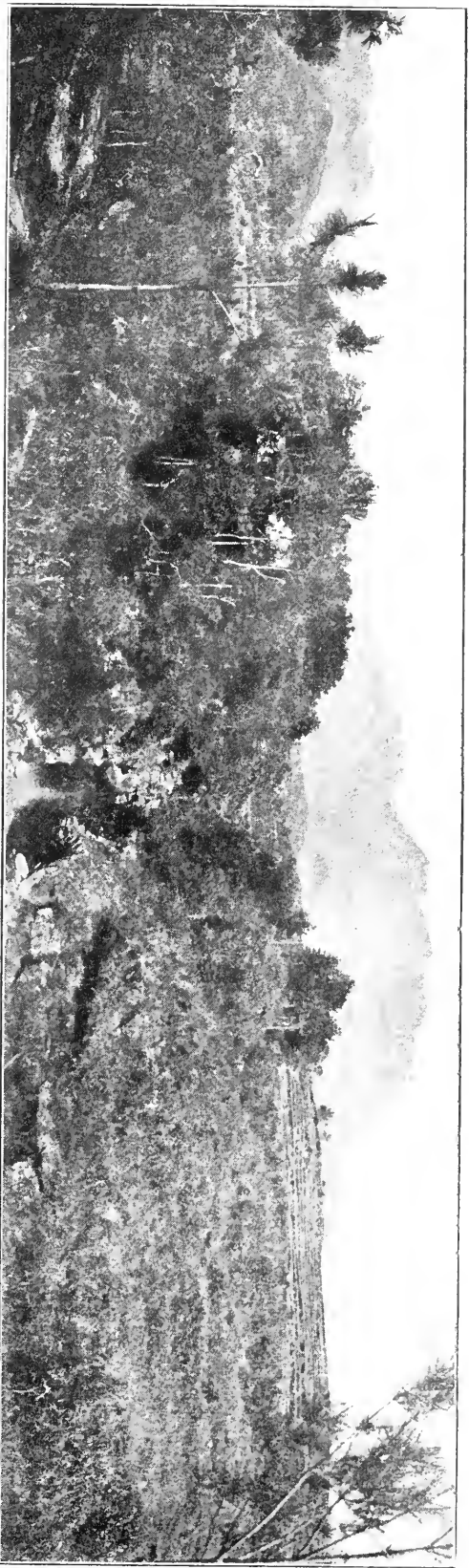
At the command of Buddha, Miao Shan sojourned as Kwan Yin on the island of Pootoo in the Chusan Archipelago, where she is still worshipped, and where until this day there is her greatest shrine.

Kwan Yin is worshipped by women because she is credited with the power to produce male issue. Men worship her as the protectress of sailors.

The temple immediately below the bridge is dedicated to Kwan Yin. It is named Tz'u Hang Ssu (慈航寺 Temple of the Bark). In this name Tz'u Hang represents the ancient male conception of Kwan Yin. The temple contains a statue of Kwan Yin, before which small shoes of red colour are placed by women who desire sons. In other respects, the temple is typical of the ordinary hostelry and as such, is largely frequented by travellers to and from Nankang. Tz'u Hang Ssu is a much better place at which to pass the night than is Chi Hsien Ssu.

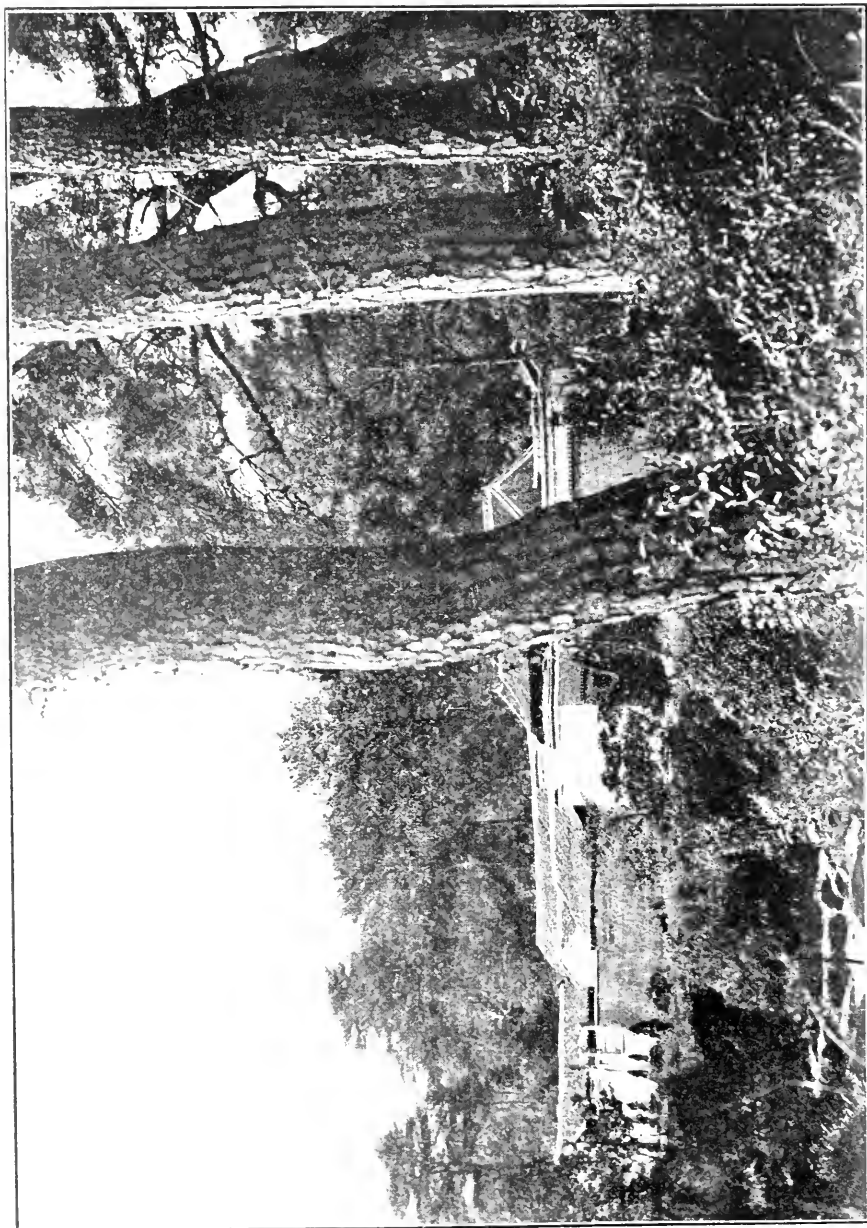


GODDESS OF MERCY BRIDGE Photo by Banzi & Co. Kuling.



THE LION'S LEAP FROM THE VICINITY OF THE GODDESS OF MERCY BRIDGE.

Photo by A. H. Wilzer, Esq



BUILDINGS OF WHITE DEER GROTTTO

Photo by Ranzi & Co. Kulins.

CHAPTER 19.

WHITE DEER GROTTO AND KAOLIN PITS.

If there is sufficient time for a few hours' trip into the surrounding country, a visit to the White Deer Grotto (白鹿洞) is recommended. This grotto is interesting from an historical as well as from a religious point of view, and is the only place in the vicinity of Kuling where, in contradistinction to the Buddhist monasteries, the Confucian cult is still practised.

The distance from the Goddess of Mercy Bridge to Peh Lu Tung is about seven li. The route follows the road to Nank'ang as far as the hamlet of Ma Tou Chen, where at a crossing of the roads made conspicuous by some tablets with ancient inscriptions, it turns first in a northeastern direction. Later on, where the landscape again assumes a hilly character, it turns in an eastern, then southeastern direction. At the village Shang Fan Li, a brook that comes from the Grotto is reached. One passes a newly erected stone bridge on the right, and in a few minutes an archway with the inscription 名教樂地 (Ming chiao lu ti, The Place of Joy and Famous Teaching) comes into view. The road then leads in the direction of a grove of pine trees, across an old bridge and through a pavilion-like edifice to the buildings of the White Deer Grotto. The appearance of the temple, against a background of pine trees at the foot of the mighty cliffs of the Lion's Leap, must at one time have been very impressive; but now decay is visible everywhere. Some of the buildings are still in use, and a school of forestry on Japanese lines is located in them.

About 820 A.D., at the time of the Tang Dynasty, the well-known philosopher and poet, Li Tai Po (李太白), lived at this place. He kept a tame white deer which followed him day and night. In commemoration thereof a statue of the deer, roughly carved in stone, was placed in the grotto behind the temple in the 14th century. As early as 805 A.D. a school had been opened here, and it

was enlarged to a university by Imperial decree in 960 A.D. This university attained its greatest fame during the Sung Dynasty, when in 1174 A.D. Chü Hsi (朱熹), generally known as Chü Fu Tzu (朱夫子), Prefect of Nanking, was nominated director of the colleges. Under his able guidance, colleges and temple gained wide reputation and the university was counted among the four greatest of the realm.

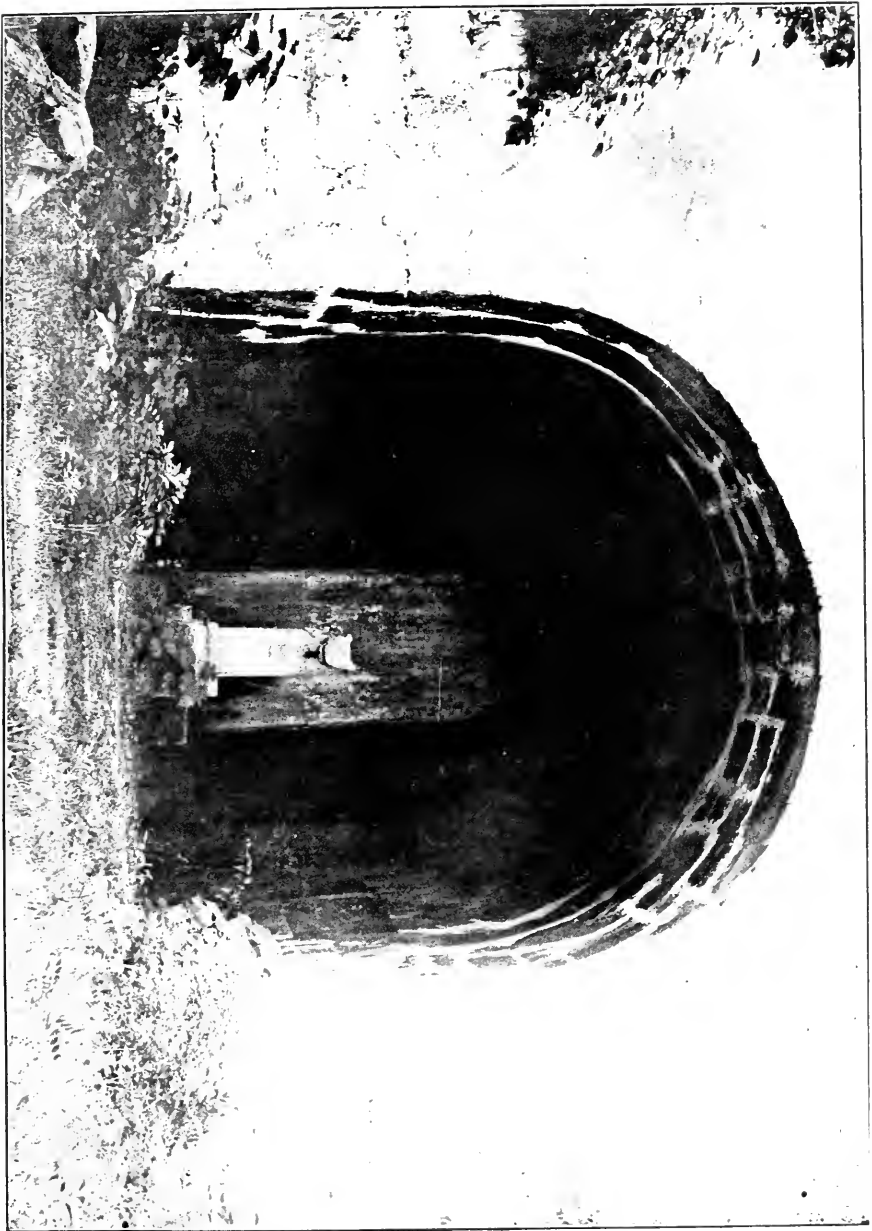
Chü Fu Tzu (1130-1200 A.D.) when still an official at Nanking, frequently visited Peh Lu Tung, where he acquired a place for rest and retirement. Here he discoursed to his disciples on the doctrines of Confucius and Mencius, and wrote his commentaries on their teachings. It was here also that he edited the Chinese Classics. Chü Fu Tze, or Chü Hsi (朱熹), as he is sometimes named, is reckoned as the fifth Confucianist of the Sung School.

The University gradually declined until, towards the end of the Manchu dynasty, it was changed to a school of forestation, which after various failures, was eventually revived, and reshaped into the present modern form.

The school forms an annex to the main buildings of the temple. The latter contains a large statue of Confucius with the characters 萬世師表 (Wan shih shih piao, The Model of Teachers for all Time) inscribed above it. The face of the statue is unfortunately disfigured by a deep brown colour. The tablet at the foot of the statue bears the inscription 孔子至聖先師 (Kung Tze chih sheng hsien shih, The Most Holy Teacher Kung).

On either side of this statue there are images of his foremost disciples: Yen Wei (顏回), his favourite pupil; Tze Szu (子思), the grandson of Confucius; Tseng Tze (曾子), his Preceptor; and Meng Tze (孟子) or Mencius, the famous philosopher. Of the other twelve sages, whose smaller statues decorate the side walls, eleven are also direct disciples of Confucius. Only one of them, Chü Fu Tzu, who plays such a prominent part in the history of the White Deer Grotto, belongs to a later period. Confucius lived 551-479 B.C.

All the statues have wooden staffs in their hands. These staffs represent jade wands (Hu 笏) which former-



THE WHITE DEER

Photo by Ranzani & Co., Kodaks.

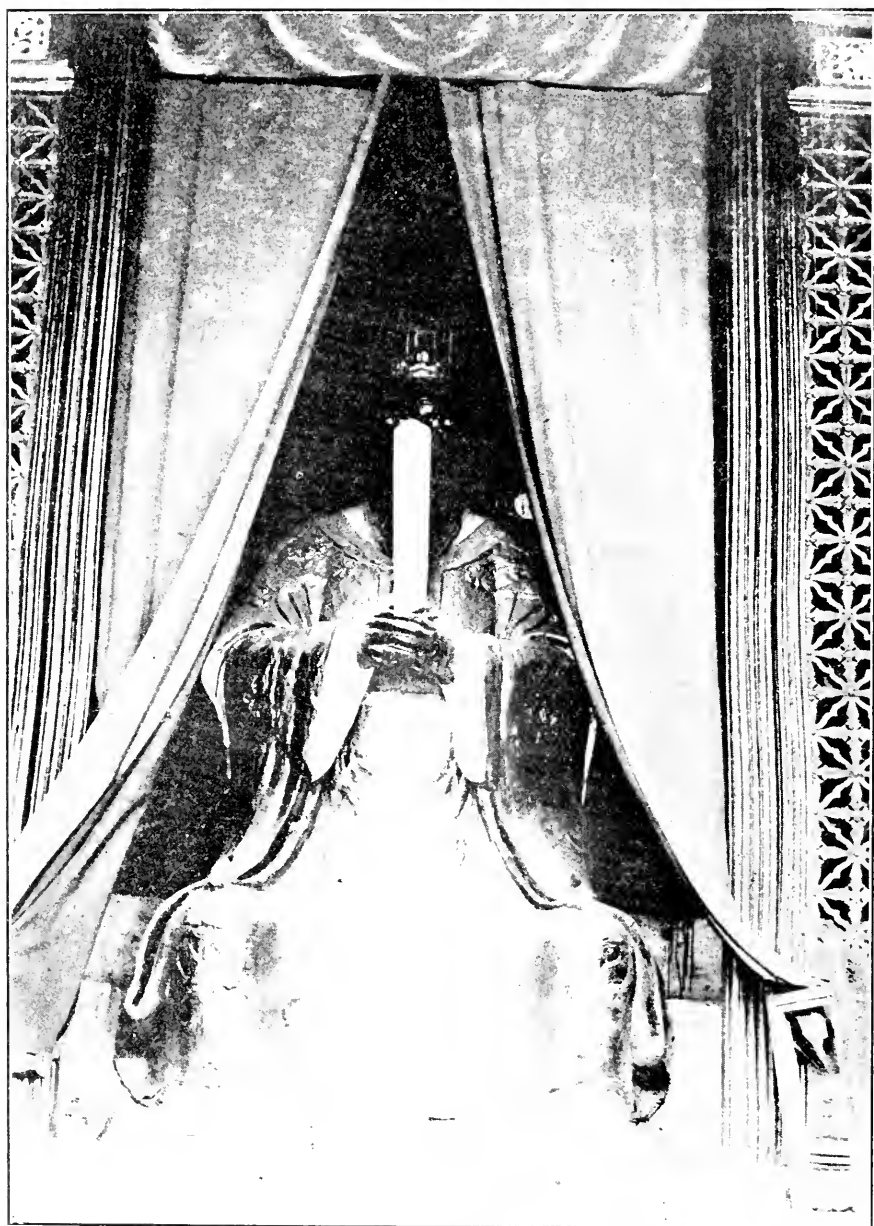


IMAGE OF CONFUCIUS, WHITE DEER (TOKYO). Photo by Banzai & Co. Kiline.

ly constituted part of the court etiquette. It was forbidden under heavy punishment to regard the Emperor, the representative of the Deity, and the eyes had to be kept fixed on these staffs.

The four corners of the main buildings are decorated with four small statues, an uncommon ornament in temples. A mighty cypress stands in front of the building; its counterpart, a big tree of the pear species, lies prostrate across the courtyard.

The room in front of the grotto contains a picture of Chü Fu Tze, and a number of ancient tablets. One of them, on the right side, is inscribed with Li Shu (隸書) characters that were in use in official documents before and under the Sung Dynasty (960-1280 A.D.). The greater number of the tablets date back to the time of the Emperor Chia Ch'ing (嘉慶), 1533-1567 A.D. The "Hall of Scholars," which is in a very neglected state, has on its walls in gigantic characters the names of the eight virtues taught by Confucius: Hsiao (孝 filial piety) Ti (弟 brotherly reverence), Chung (忠 loyalty), Hsin (信 honesty), Li (禮 politeness), I (義 righteousness), Lien (廉 integrity), and Ch'ih (恥 chastity). A tablet at the back entrance is inscribed with the rules of learning which Chü Fu Tze imparted to his pupils.

A very picturesque view of an old triumphal arch (Pai Lou 牌樓) and the pine-tree-studded hill on the other side of the brook, is obtained from a hall in which stands a dust-covered effigy of an old school god. It is worth while to ascend this hill, from which there is a commanding view of the temple site. As the pavilion on the hill is in bad repair, visitors should be careful when ascending the steps to the upper story. Here is a tablet which contains a long ode in praise of the beauty of the Lion's Leap (Wu Lao Feng 五老峯).

Peh Lu Tung is hardly a suitable place to spend the night. Visitors who wish to devote time to the Grotto and its surroundings, are recommended to arrange for quarters at Hai Hui. This fine monastery (chapter 20) can be reached in one and a half hours by following the Peh Lu Tung brook across the wood in a northern direction. Thence the road, while ascending the foot-

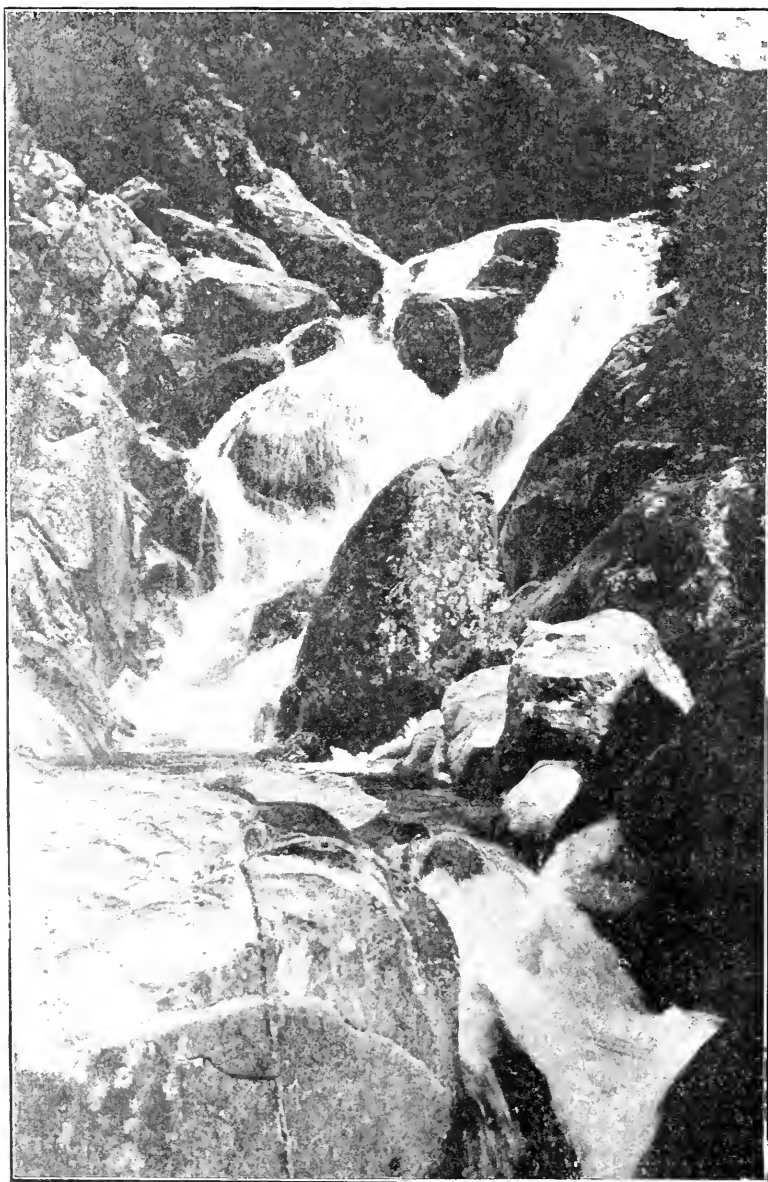
hills of the Lion's Leap, curves towards the northeast and leads to the forest in which the monastery is situated.

Visitors, when viewing the landscape below the Lion's Leap, will observe to the east of the White Deer Grotto some white stretches of hilly country. These are the pits where earth (kaolin 高嶺) suitable for the manufacture of porcelain, is found. It is transported across the Poyang lake into the Yaochow district to Kingtehchen, of world-wide porcelain fame. The place where the pits are located is named Ta P'ai Ling (大排嶺) and can be reached within three quarters of an hour's walk from the White Deer Grotto. Starting from the southern entrance to the temple, the road leads across a wooden bridge and then turns to the right. After passing a gateway it continues in a southeastern direction, passes between the hills, and turns sharply to the left direct to the pits.

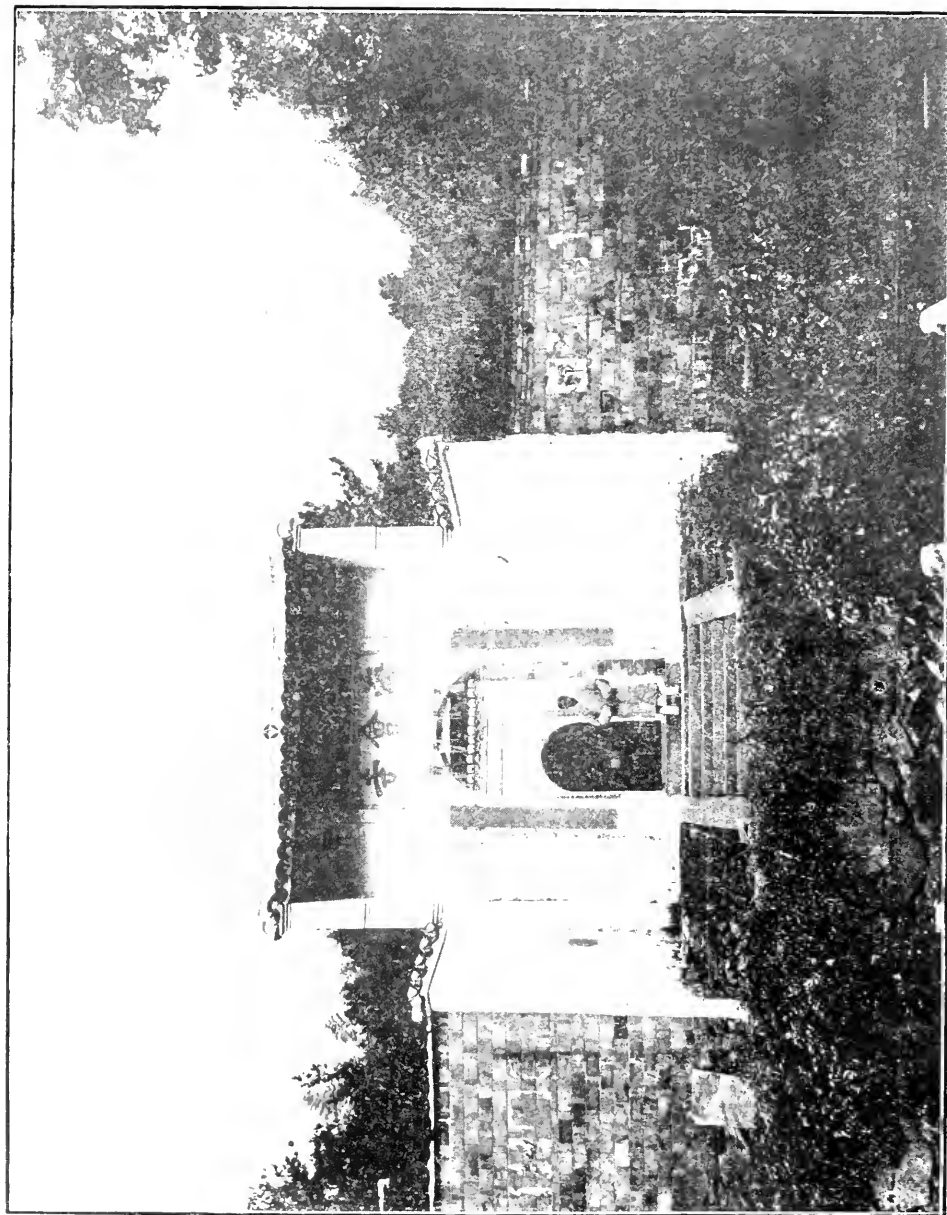
The kaolin earth is decomposed feldspar, and is obtained in a rough and simple method from pits sunk into the hill sides. After undergoing a process of cleansing, the kaolin is formed into brick-shaped cakes and is transported in this form to its destination.



PAI LOU NEAR WHITE DEER GROTTTO Photo by Banzi & Co. Kuling.



THE MOUNTAIN STREAM Photo by Banzi & Co' Kuling.



HAI HUI SSC WITH LION'S LEAP IN THE BACKGROUND Ph. to by Banzi & Co. Kadins.

CHAPTER 20.

TO HAI HUI AND THE TIGER WALL VIA THE LION'S LEAP.

This is a very strenuous trip and though it has been done in one day, it is advisable to make arrangements to spend the night at Hai Hui (海會) and return the following day. Owing to the very steep descent it is not possible to take chairs, but it is wise to order them to be at the Waterfalls for the return journey.

From Kuling take the trail to the Lion's Leap (chapter 14), turn east along the ridge and continue in this direction to a point behind the fifth Leap, the peak immediately above the Waterfalls. This is about three and a half hours' walk from Kuling. The point where the path branches sharply towards the plains is the only possible place of descent from here. Owing to the dense undergrowth in summer, it is necessary to keep along the top of the ridge to avoid losing the path.

The scenery of this seldom-visited region compares favourably with the well-known western side of the Lion's Leap. This southern descent, starting from a height of about 3000 feet, is one of the finest and most charming trips that can be found. The descent takes about one and a half hours, and is exceedingly tiring, as the path follows the dry bed of a small brook strewn with rocks and boulders. But the effort is richly rewarded by the wild and beautiful scenery. On all sides rise perpendicular cliffs, which here and there form charming grottoes and stalactite caves. An overpowering sense of loneliness comes over the intruder when resounding echoes disturb the birds of prey from their accustomed rest.

At a height of about a thousand feet the gorge widens, affording a fine view of the Lion's Leap to the right. From no other place can this magnificent view be so well obtained. At a sharply projecting cliff, one reaches the gorges of the Waterfalls. The stream, which

has not yet been able to quiet down after its mighty fall, is still turbulently rushing towards the plains. Passing a few huts and a second smaller brook, the path runs in a southeastern direction. The stream from the Waterfalls is not crossed, and it always remains on the traveller's left.

Passing a few farms and temple grounds, about five hundred feet above the level of the plain, the road turns to the west and leads to the wooded country of Hai Hui, some thirty-five li from Kuling. Hai Hui can also be reached from Kuling via the Nank'ang Pass. This is the quicker and more comfortable route and reference will be made to it later.

Hai Hui, translated literally, does not mean "Maritime Club," but is the well-known saying of Confucius, "Po Ch'uan Hui Hai" (百川會海 All rivers meet in the sea). This is supposed to have been adopted by the Buddhists in the four characters Lien Ch'ih Hai Hui (蓮池海會). The monastery was given this name in the time of the Emperor K'ang Hsi (康熙), 1622-1722 A.D., its former name being Hua Yen Ssu (華嚴寺 Monastery of the Magnificent Solemnity). The present fine buildings were erected in 1903 by the famous abbot Tzu San (慈善). About twenty monks live in this beautiful place which looks as though it was especially meant for these secluded dwellers in the cloister. Pines and bamboo groves surround it, and beautiful views of the Poyang Lake and the sombre cliffs of the Lion's Leap in the background add a delightful charm.

The well-arranged monastery, with various floors rising in terraces, contains a large number of fairly-clean guest-rooms with proper beds, a luxury found in none of the neighbouring monasteries. A special curiosity in this place is the eighty-one volumes of the Fu Ching (佛經 Buddhist Classics) written with blood. It is said that for fifteen years the predecessor of the present abbot, whose name may be read in golden letters over the portal of the door, daily opened a bloodvessel in order to provide the necessary blood. It is claimed that he died from loss of blood in the year 1914. Especially remarkable are the pictures of the venerable Monarchs in the chief temple.

Hai Hui is entered through a gate shaded by large trees. The gate bears the inscription 蓮邦海域 (Lien pang hai yu, The Sea-gate of the Lotus country). Behind the gate and immediately in front of the monastery, there is a Lotus Pond with remarkable pictures carved in relief on the old stone balustrade. In the surrounding woods is a stone shrine containing the picture of Buddha. Anyone staying here over night, and thus having time to spare, should not fail to visit the two smaller temples situated in bamboo groves above the main temple. They are called Chin Chu An (金竹庵 Golden Bamboo Monastery) and Hua Yen Ssu (華岩寺 Temple of the Beautiful Cliff).

If the return is made via the Tiger Wall, turn east below the woods of the monastery on to the plains, cross the Waterfall stream on the stone bridge bearing the inscription 楊梅橋 (Arbutus Bridge), and proceed direct to the foot of the Tiger Cliff, which resembles the Lion's Leap. At the bottom of the ascent stands a small temple called Chiu Lien Shih (九蓮室 House of the Nine Lotus Flowers). On the path nearby there is a tablet bearing Tibetan characters. A further two and a half hours' climb brings one to the rest house near the top of the Waterfalls. From there, follow the route as described in chapter 17. The total time needed for the return journey is about six hours.

Approximately the same time is required to return from Hai Hui via the Nank'ang Pass. The first two hours on the plains are far more attractive than the trip just described. Below the Hai Hui woods turn to the right and follow a path leading in a southwestern direction by the side of a small brook. The main road between hills covered with pines, leads to the White Deer Grotto and the Goddess of Mercy Bridge. In order to take the direct road leading to the Nank'ang Pass, one has to turn west from the main road to the temple of Tsi Hsien Ssu. Anyone having sufficient time at his disposal should not fail to visit the various temples and monasteries scattered in the solitude of the lower parts of the Lion's Leap, and return this way to the Nank'ang Pass. From Hai Hui turn northeast to Peh Shih Ssu (白石寺 The White

Stone Temple) which stands in a bamboo grove. In this fairly large temple, which was restored in 1918, there is an old bronze drum dating from the Ming Dynasty. The drum is inscribed with the characters 五老峯 (Wu Lao Feng), thus proving irrevocably that those are the correct characters for the Lion's Leap.

Following the red clay road descending in a south-western direction, one reaches the two small monasteries Tai P'ing Ssu (太平寺 The Temple of Great Peace) and Tzu Yün An (紫雲庵 The Merciful Cloud Temple), both of which are inhabited by Buddhist nuns.

Just above Tai P'ing Ssu there is a small red temple called Fah Tsung Ssu (法宗寺 The Buddhist Ancestral Temple). After leaving Tzu Yün An, walk in the direction of Nank'ang Pass and passing through the next large village, turn sharply to the west and follow the road through a pine wood to the last temple of this group, the Lu Ju Ssu (廬儒祠 Ancestral Temple of Scholars of the Lushan). Immediately behind this temple and below the stone bridge at the foot of the great ascent, is the Kuling-Nank'ang road. It requires about four hours to walk from Hai Hui to this point.

On account of the confusion caused by the various paths leading from one temple to another, and the difficulty of finding the proper ascent to Hai Hui and the Tiger Wall, it is advisable to secure the services of some local man to act as guide. The Kuling chair-coolies are not to be relied on, as they know little of this part of the range.

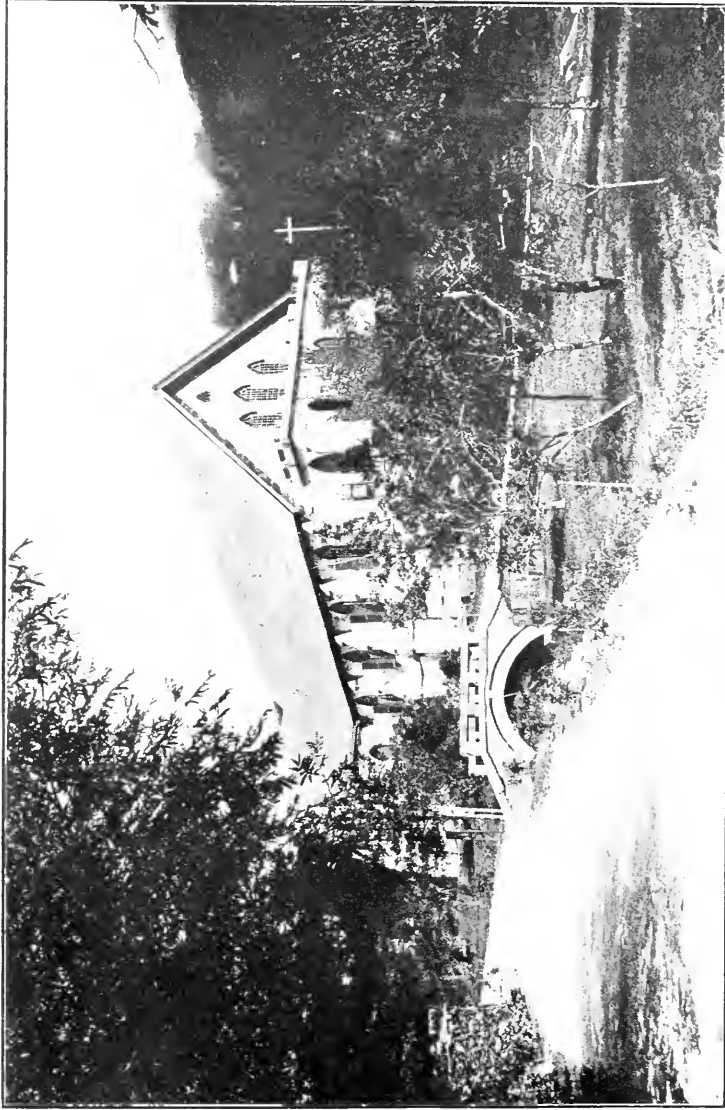


Photo by Kunzi & Co., Kaling.

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THE KULING PUBLIC LIBRARY.

Photo by Banzi & Co. Kuling.

CHAPTER 21.

TAKUTANG VALLEY VIA THE POYANG RIDGE.

Follow the new road to Kiukiang until the first cow-sheds are reached, then turn to the right and take the road to the Lotus Valley. Do not, however, go to the Lotus Valley, but keep on the main path which leads direct to the plains. The road is rough and steep. A wood-cutters' village lies along the route about eight li from Kuling. Immediately beyond this is a brook coming from the Lotus Valley, and about twenty minutes walk further is a second and larger, which offers good bathing facilities.

The road, which to this point is uninteresting and tiresome, now becomes more attractive. For a long time an almost level road, recently put in order by the surrounding villagers, is followed. The brook follows the deeper folds of the mountains to the left of the road.

The third part of the descent begins a short distance beyond a small red house, and is again steep and tiresome. A fine view of the Big Orphan and the Poyang Lake can be obtained from the house. The road up to this point, though little frequented by visitors, may be recommended for an afternoon excursion, the distance from Kuling being only about two hours' walk.

Immediately behind the red house, a path branches off to the left through the deep gorge towards the picturesquely situated temple of Ta Chio Ssu (大覺寺 Great Buddha Temple), known locally as Wan Chia P'o (王家坡 The Hill of the Wang Family). The temple itself is not remarkable. The thing that allures the lover of nature is the magnificent verdure. There is a path that leads into the deep gorges of the Takutang stream, and there are but few places in these mountains which offer better opportunities to explore the mysteries of these almost inaccessible places.

In order to reach Wang Chia P'ò, turn from the Takutang road to the left where a path runs off towards a cone-shaped hill covered with bamboo.

Ten minutes' walk brings one to the ruins of Chung An Ssu (中安寺 The temple of the Heart of Peace) on the upper edge of the abyss. The steep path descends, crosses the stream and leads up the other side through magnificent vegetation towards the temple. The distance is about two and a half hours' walk from Kuling. Another beautiful road to this place, starting from Ma Wei Shui, is described in chapter 22.

Further down the main road to Takutang lies the village of Lien Ping Shan, beautifully situated in the midst of luxurious camphor trees and bamboos. From here a narrow path leads to Wang Chia P'ò, follows a brook, and passes a few incense mills. The quarry north of the village is called Mo Shih Shan (磨石山 The Millstone Mountain). Further down towards the plain the road passes through fir woodlands, and the many gently undulating hills which surround the village of Hu Chia Tu offer charming views into the many side valleys.

Whoever likes a change and does not wish to return over the same road, may proceed to Kuling via the Poyang Ridge. The point aimed at on the return journey suggested, is the pass at the head of the Waterfalls. Go by the rest house and take the small path, branching off the main road to the east and leading down to the plain over rubble and stone slabs.

At the end of one and a half hours' walk there is at the foot of the mountain range the temple of Fu Ying Shan Lin (佛應禪林 The Promise of Buddha Temple). Here are stored a number of pre-historic arms and bows. Below this temple is a clump of large trees, a sight always worth noting in a district so devoid of good timber.

Instead of ascending the Poyang Ridge, one may more comfortably reach this spot by following the Takutang main road to the fir-wood near the village of Tien Tung Shan, and there take the path which branches sharply south. This road crosses the foot-hills, and

passing through the hamlet of Hsiang Te Tu and across the next valley, reaches the village of Fu Ying Tu. Immediately behind this village is the aforementioned temple, about one hour's walk from the village of Tien Tung Shan.

CHAPTER 22.

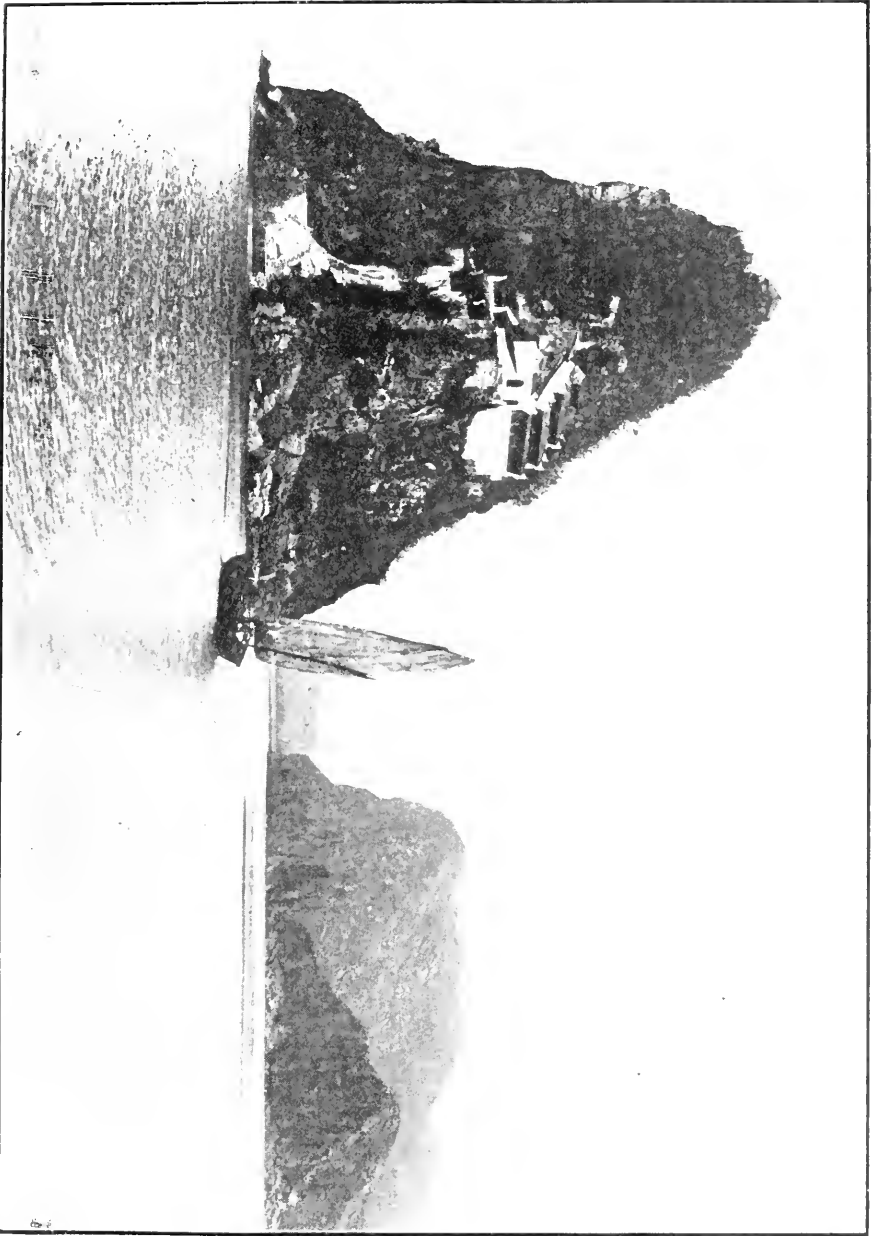
TAKUTANG AND THE BIG ORPHAN.

These two places are seldom visited by Kuling summer residents, as the trip cannot be made in one day. They are known to most people only by the views obtained from the Lotus Valley and the Poyang Ridge. A description however, may be included here, as the rocky island called the Big Orphan is highly interesting and well worth a visit.

The distance from Kuling to Takutang is a little over forty li, and can be walked in about five hours. Half the time is needed for the descent to Lien Peng Shan (chapter 21) and the other half for the walk across the plain. At Hu Chia Teng the road leaves the big stream and passes through corn and rice fields to the village of Han Lung Cheng and beyond.

Spurs of the Lushan lie to the left and to the north-east, and include Tung Ling Shan, Wu Chan, and Ma Tsu Shan. These mountains are supposed to have been the scene of numerous battles by means of which Hung Wu, the founder of the Ming Dynasty, gained the throne.

One reaches the Poyang Lake shortly before arriving at the town of Takutang (大姑塘). The latter is an interesting place, being a typically dirty Chinese town where, curiously enough, the visitor is hardly aware of the all-engrossing trade of the place, which is fish-curing. The Chinese Maritime Customs have an important station here, Takutang being the place of call for all steam and sail served traffic on the lake. The European official lives in a yamen at the north of the city; the only other foreigners are a few English ladies belonging to the China Inland Mission. Their houses are prettily situated on a hill outside the town, and are visible from a great distance. The view of the lake and its numerous islands, from the hill is especially charming.



THE LITTLE ORPHAN, YANGTZE RIVER

Photo by Panzi & Co., Kohna

In order to reach the island, Ta Ku Shan (大姑山 The Big Orphan), take a small boat at the northern end of the town, where there is a Taoist temple with a theatre in front. A large boat with accomodation for about six passengers costs one dollar for the round trip; should there be a strong wind, fifty cents may be added. The island is about eight li distant from the shore and, with a favourable wind, can be reached in about half an hour. Rowing to the island takes more than an hour. Should the tourist desire to spend the night on the island where there are exceptionally good quarters, it is advisable to arrange with the boatmen to remain over-night for the return journey next morning. Unless this is done, there may be a difficulty in hiring a boat from the island.

Takushan, known locally as Hai Shan (鞋山 Shoe Hill), on account of the island's likeness to a shoe, is better known among foreigners as the Big Orphan. This is in contradistinction to the Little Orphan, the small island-rock in the Yangtze a few miles below Kiukiang.

The character for "ku" (an orphan) is 孤, whereas the official writing of Takutang is 姑 (girl). Nevertheless, we may still translate the word "orphan" as in old historical works as well as on an old tablet in the inner harbour of Takutang, the character 孤 is used. It is probable, therefore, that the character has been changed for some unknown reason in recent times.

The resemblance of the island to a shoe has given rise to the legend that in ancient times the daughter of a king lost her shoe while fleeing with her lover across the lake, and that the present island rose on the spot where the shoe sank. The Chinese classics state that the Emperor Ta Yu of the Hsia Dynasty (夏朝), 2205 B.C., retired to this island during the time of a great flood, Takushan being the only dry place in the country. On the rocks to the left of the ascent are some very ancient and now unreadable inscriptions, which are supposed to relate to the event.

The island consists of sandstone rocks with overhanging cliffs and is about one thousand feet high. A small harbour, protected by heaps of stone, affords good

shelter for the boats. The narrow path leading to the temple is hardly visible from below, and winds up through stone gates and by small shrines to the temple of Tien Hou Kung (天后宮 Heavenly Empress Temple).

This temple, a seven-storied pagoda and a few pavilions are the only buildings on the island, and a Taoist monk the solitary inhabitant. That visitors are expected, however, is proven by the number of clean and pleasant guest-rooms in the temple. The upper story contains the theatre and various images which are well worth inspecting.

In the middle of the island, overlooking the surrounding country, stands the pagoda which bears the name of Ling Yun Pao Ta (凌雲寶塔 Glistening Cloud Pagoda). From an inscription on it we learn that it was built in the year 1681 A.D. during the reign of the Emperor Kang Hsi, and it is supposed to be the guardian of the "Feng Shui" of the whole neighbourhood. Close by the pagoda is a signal mast from which a red lantern is suspended during stormy weather.

Tien Hou, the patron goddess of the island, is worshipped by the sailors and fisherfolk. She has the reputation of guiding ships in peril into the harbour at night by means of the red lamp displayed. Women regard her as the last resort when praying for sons.

There are no good walks on the island, and in order to get a good view, it is necessary to climb to the highest point at the southern end. The prospect from the top is beautiful in the extreme. The temples with their surrounding trees seem to rise from out of the bosom of the glittering lake; while in the dim distance, just below the horizon, the waters of the lake unite with those of the Yangtze as the latter rolls onwards to the sea. This scene is enlivened by long rows of fishing boats which pass close to the island in pursuit of their calling. As busy as the fishermen, are the innumerable hawks and falcons which, shrieking furiously, encircle the intruder in their flight. There are also cormorants nesting on the steep slopes of the island and harmless centipedes with yellow and black stripes are everywhere.

From the south of the island there is a very clear echo towards the pagoda; and from the terrace of the temple the towering heights of the Kuling mountains are seen, the Lion's Leap being clearly distinguished. In spite of all this, the visitor will not easily rid himself of a feeling of oppression, due no doubt, to the smallness of the island. Once back on the mainland one feels pleased to have escaped from the small world just left.

In order to prevent crossing Takutang for a second time, tell the boatmen to go into the harbour of the junks to the north of the town, from which landing-place the road for the return journey leads immediately into open country.

CHAPTER 23.

MA WEI SHUI.

Follow the road as described in the Lotus Valley trip (chapter 15), and at the place where it crosses the Takutang Road, climb to the left by the stony path that leads to the summit of the range. On the top is a lonely farm, from which place the path descends towards the northeast. An hour's walk brings one to the Driver's Seat, a very remarkable group of rocks lying on the brink of a steep precipice some sixty feet above the farm. A lower path leading from the same starting point is presently crossed, but it is to be avoided on account of its many windings in and out among the hills, thus considerably increasing the distance. A little behind this point, near a farm where the two roads meet, a small path leading to Wan Chai P'o branches off to the right (chapter 21). The road may be recognised by the temple ruins which are scattered along the way. The lower part of the descent, much overgrown in summer, is along the banks of a small brook which flows into the Poyang Lake near Takutang. Wang Chia P'o may be reached by this route in a little over two hours' walk from Kuling.

The path leading to Ma Wei Shui branches off just above the ruins mentioned above, and from here the road becomes more interesting. The path, blasted through the rocks, is so narrow that it is quite impossible to take chairs the whole way. The vegetation of the lowlands is very luxurious, and the lower one descends, the more varied is the view obtained. Small waterfalls cross the path, and at numerous places superb vistas of the Poyang Lake with towering cliffs on either side open up.

After three hours' walk, care must be taken to turn sharply to the right, as the upper path loses itself among the rocks. This yellow, stony path leads down

to the hamlet of Tu Chiao where it crosses a small brook, and then leads over a low elevation into a second valley, Niu Kou Ching, formed by a waterfall. In the bottom of this valley are the ruins of a small temple. After a distance of about ten minutes' walk the road branches, and the one leading straight on is to be avoided. By keeping to the left, one will arrive in about fifteen minutes at the saddle of the Ssu Tzu Yen (獅子岩 Lion's Precipice) overlooking Ma Wei Shui gorge.

As if by magic, the whole scene changes. In this valley, protected on all sides, the vegetation has developed a splendour which resembles tropical zones. As far as the eye can see, the most superb bamboo groves, juniper trees, rhododendrons, camellias, wistarias, and innumerable other shrubs form the undergrowth. In the spring when the young bamboo is sprouting the place is devastated by wild boar. Through the green foliage of the trees the outlines of the buildings of Ma Wei Shui appear, and the temple of the Nine Mountain Peaks can be seen.

Quite close to this place is a dilapidated bungalow built before Kuling was in existence. A few feet below the temple the road crosses the main brook on an old stone bridge, the style of which reminds one of the Goddess of Mercy Bridge. On the western side of the bridge can be seen the waterfall which gives the name to the place, Ma Wei Shui (馬尾水 Horse Tail Fall). To the right of the waterfall the characters 馬尾水 (Ma Wei Shui), dating from the ninth year of the Emperor Chien Lung, 1744 A.D., are carved on the rock. In order to reach Lien Hwa Tung by way of the plain, follow the path leading downwards. Twice the path and stream turn at right angles, so that ultimately the view opens on to the Kiukiang plains. This part of the road is somewhat similar to that between the Emerald Pool and the Incense Mills.

At the upper part of this descent, just below Ma Wei Shui, a small path branches to the left and leads to the Ta Shan Pei (大山背 The Back of the Great Mountain). A cement swimming pool and a large bungalow built in 1891 by the Kiukiang Customs, are immediately below a small temple, Er Sheng Kung (二聖宮 Palace of the two Sages). Both places are most easily visited

from Ma Wei Shui by following the path which leads steeply over the hills to the north.

The road descending to the plains from Ma Wei Shui, passes the branch road to Ssu Tzu An (獅子菴 The Lion's Temple). Here the oldest European houses in the Lushan are to be found. Beyond the village of Chang Shu Tang, with its huge camphor tree, and the pleasant little hamlet of Wu Tsai, lie the Kiukiang Plains. It is a further two hours' walk through innumerable rice fields to Lien Hwa Tung.

The whole of the above trip can be made in one day if the stay at Ma Wei Shui is not unnecessarily long. It is, however, preferable to stay over-night at Ma Wei Shui in order to avoid undue fatigue, but the quarters offered at the temple are not very comfortable.

For people unaccustomed to walking, the trip may be made via Lien Hwa Tung across the plains to Ma Wei Shui; and although it is a little longer, tourists are strongly advised to take this route on returning, rather than follow the Takutang Valley. This latter road is extraordinarily tiring, and experience has shown that the luggage coolies are very loath to attempt the return by this route.

CHAPTER 24.

THE MANDARIN TOMB AT LIEN CH'I MU.

Everyone who has a sympathetic attitude towards old Chinese culture and learning ought by all means to visit this easily accessible place of interest. The inscription on the burial ground has been translated in "Sacred Places of China," and contains, among other information, the statement that the moralist and exponent of Confucianism, Chü Fu Tzu (朱夫子), who lived in the Sung Dynasty is buried here by the side of his mother. During his lifetime, he was called Lien Ch'i Hsien Sheng (濂溪先生 The scholar from Lien Ch'i).

Chü Fu Tzu, or Chü Yuen Kung (朱元公), which is his name of honour, is regarded as the founder of the Sung School of Confucian philosophy. He had many pupils to whom he expounded the text of Confucianism and explained the mysteries of the Tai Chi T'u (太極圖), to which reference will be made later.

The easiest way to reach the burial-ground from Kuling is to proceed from Lien Hwa Tung towards Ma Wei Shui. Beyond the village of Ho Chia Chuan keep to the northeast, and cross the stone bridge. Passing the temple of Ch'ing Chi Ssu (清吉寺 The Temple of Pure Happiness), the road again crosses the stream, and proceeding in a northeastern direction, leads direct into the hills and to the destination. The distance from Ma Wei Shui to Lien Ch'i Mu is about sixteen li and takes about two hours.

The burial ground is only five li distant from Shih li Pu, the ten li station on the main road from Kiukiang to Lien Hwa Tung, and can easily be reached in about forty minutes. The path branches off at the southern end of the village near the police station, but it is advisable to take a guide, since it is comparatively easy to lose the way in the maze of paths which wind around the rice fields. Crossing the stream from Ma Wei Shui, the

road leads over the foothills straight to the valley containing the sanctuary,

At the foot of the Li Shu Ling (栗林樹 Chestnut Tree) where the grave is situated, stands the great Pai Lou, much weather-beaten. The inscription, identical on both sides, simply states that this is the grave of the Venerable Sage from Lien Chi. There is an open space surrounded by camphor trees which extends to the stone gate with three entrances. The gate will be opened on request by a watchman. The interior is most interesting. A broad stone staircase leads up to the grave at the top of the hill, where the inscription mentioned above will be found. Five tablets stand in a row in front of the grave, and three more in a semicircle behind. A number of enormous camphor trees, silent witnesses to the events which took place here hundreds of years ago, give shade to the grave.

The tablets are highly interesting, the middle of the five being dedicated to the mother of Chü Fu Tzu. The inscription on the tablet to the right states that at this place the sage himself has been buried. The third to the right bears the portrait of the sage, but does not state the name of the artist. The tablet on the left is dedicated to the two wives of Chü. On the one to the extreme left is a picture of a boy and a girl standing on a bridge which spans a brook. These figures are known in Chinese mythology as the guardian spirits (金童玉女) whose duty it is to guide the souls of the departed into the next world. The tablet in the centre of the background gives a recital of the life of the sage, and was erected by Admiral Pen Wu Lin in 1856. The following extract will suffice: "After the death of Confucius, a new moralist has appeared, Mencius, who is going to lead the people out of the swamp of materialism into the paths of rectitude."

The tablet on the right briefly states that this is the grave of the Nank'ang Prefect Lien Chi Hsien Ching, and that it was erected in the first year of Ch'ia Ching, 1522 A.D., by Ts'a Yao Ch'ing (曹耀慶) Prefect of Nank'angfu. Special attention is called to the tablet on the left, which alone is worth a visit to the grave. The inscription, covered with mystical symbols, is the Tai

Chi Tu (太極圖) of the Pa Kwa (八卦) as it stood in relation to the life of the Sage.

The Tai Chi Tu (太極圖) is very difficult to fathom, as also are the descriptions of the elements. They are the foundations of the metaphysical and geomantical systems of Chinese philosophy, and foreign sinologues have spent much time trying to elucidate them.

At the foot of the hill, on both sides of the road, there are a few tablets. The partly obliterated inscription to the left belongs to the year 1573 A.D., and was erected by the Prefect of Kiukiang; and the one to the right, in 1885 A.D. by Admiral Pen Wu Ling, who appears to have taken much interest in the place and renovated it.

Within the garden, and in front of the stone staircase, a picturesque bridge spans an old dry pond. The heads of the stone railings are carved in the shape of small elephants, and the panels are covered with well-preserved pictures from Chinese legends. Monkeys, deer, bats, tortoises and other representations of animal life are part of the scheme of decoration. From this bridge the most beautiful view is obtained of the whole surroundings, and an inevitable spirit of reverence is instilled in the observer.

The few rooms on either side of the entrance gate are now used as a school, and those who do not wish to proceed to Lien Hwa Tung rest house, which is eighteen li away, may spend the night either here, or at the temple of T'ien Hwa Kung. (Chapter 6)

CHAPTER 25.

VALLEY OF THE CATHOLIC MISSION.

In a beautiful ravine at the foot of the hills near Lien Hwa Tung the Catholic Mission (T'ien Chu Tang 天主堂), have settled during the last few years. A visit to this strange and almost entirely unknown place, can be made while descending the mountain to the plains. A more pleasant conclusion to a sojourn at Kuling can scarcely be desired.

In this case, leave Kuling one or two hours earlier than if proceeding direct to Lien Hwa Tung. Leave the chairs just below Upper Lien Hwa Tung and take the path to the east through a magnificent wood. The entrance to the T'ien Chu Tang Valley is about fifteen minutes' walk. A road constructed by the mission connects with the small incline in front of the property of the Catholic Fathers. The narrow valley is hemmed in with bamboo studded cliffs, and is very beautiful, bringing to mind the neighbourhood of the Incense Mills. Twenty minutes after entering the valley one comes to the Dragon Pool Stream, Lung Tan Ho (龍潭河), which affords excellent bathing. Near here, on the road, is a sacrificial altar dedicated to the dragon which is believed to inhabit the pool. Somewhere in this vicinity, in the early seventies, the first summer bungalow was erected by foreigners from Kiukiang. A short distance higher, the narrow valley divides into five arms, and to the right are the buildings of the Mission. These are built over a ravine, the stream being conducted through a small conduit. The valley is closed in by the houses and there is no alternative but to proceed through one of them. The priests, who are mostly French, are very courteous, and visitors are hospitably received.

The valley can be reached direct from Kuling in about three hours by following the Lindsay trail, which leads to the valley just to the south of the Mission

bungalows. On this route there is a seldom-used path leading to the ridge where the valley of the mission branches from the Kuling Mountain Road Ravine.

A third route which may be taken is as follows: From the Ma Wei Shui road, at a distance of about an hour and a half's walk from the Gap, a road branches to the left and leads direct to the Mission Valley via Lung Tan Ho. This is a difficult path, and is not recommended to the ordinary traveller.

CHAPSER 26.

TUNG LIN, SHI LIN, AND THE RUINS OF T'AI P'ING KUNG

By way of the Gap, pass the Chinese Cemetery and proceed to the path leading out of the Fairy Glen. This is considered the beginning of the descent to Tung Lin (chapter 10). From this point, follow the road for about three quarters of an hour through a picturesque, uncultivated glen which stretches towards the north and affords a beautiful view of the Kiukiang plains. This part of the road has the characteristic name of Shih Pa Wan (十八灣 Eighteen Turns). From this steep descent the slope of the Nu Jen Tou (女人頭 Woman's Head) can be seen; and a few temple ruins lie near the stream which should be followed down to the valley. Immediately beyond a plateau of yellow earth, the path branches to the right. On this elevation the grounds of a tree nursery begin, and these extend to Tung Lin. Wood-oil, firs, pines and yew trees are found in abundance. The path turns to the southwest and leads through the white yamen-like building of the nursery, some two hours' walk from Kuling. A broad well-kept road extends to the village of Tung Lin, near which the stream is forded.

Beyond the village, which is passed on the right, stand some immense camphor trees and near them is the temple of Tung Lin. After crossing the stream, it is advisable for one to keep to the right bank in the direction of the Hsi Lin pagoda, where there is a small temple dedicated to the God of War (關帝 Kwan Ti), formerly called Kwan Yu (關羽), who lived at the end of the Han Dynasty and died in the year 219 A.D. On account of his faithfulness, austere morality, and military ability, the Ming Emperor Wan Ki (萬曆) deified him at the end of the sixteenth century, since which time Kwan Ti has been honoured as the God of War. He was the patron god of the Manchu Dynasty, and is said to have led the Imperial troops against the T'ai P'ings in 1855 A.D.



THE SHILIN PAGODA Photo by Banzi & Co. Kuling.

In the midst of the small wood lies the pretty village of Hsi Lin (西林 Western Forest), and shortly beyond, across rice and vegetable fields, are the temple and pagoda. The temple is not of great importance, but a visit to the pagoda is worth while. It has seven stories, is octagonal, and covered with bushes and grass from top to bottom. The artistic structure is not apparent except from the interior. Parts of the wooden spiral staircase still remain. The pagoda is called Hwei Yung Ta (慧永塔) after a monk of that name. It is said to have been built in the year 1702 A.D. Another name, common amongst the inhabitants of the district, is Ch'ien Fu Ta (千佛塔 The Pagoda of a Thousand Buddhas). These names are inscribed on the northern side of the pagoda.

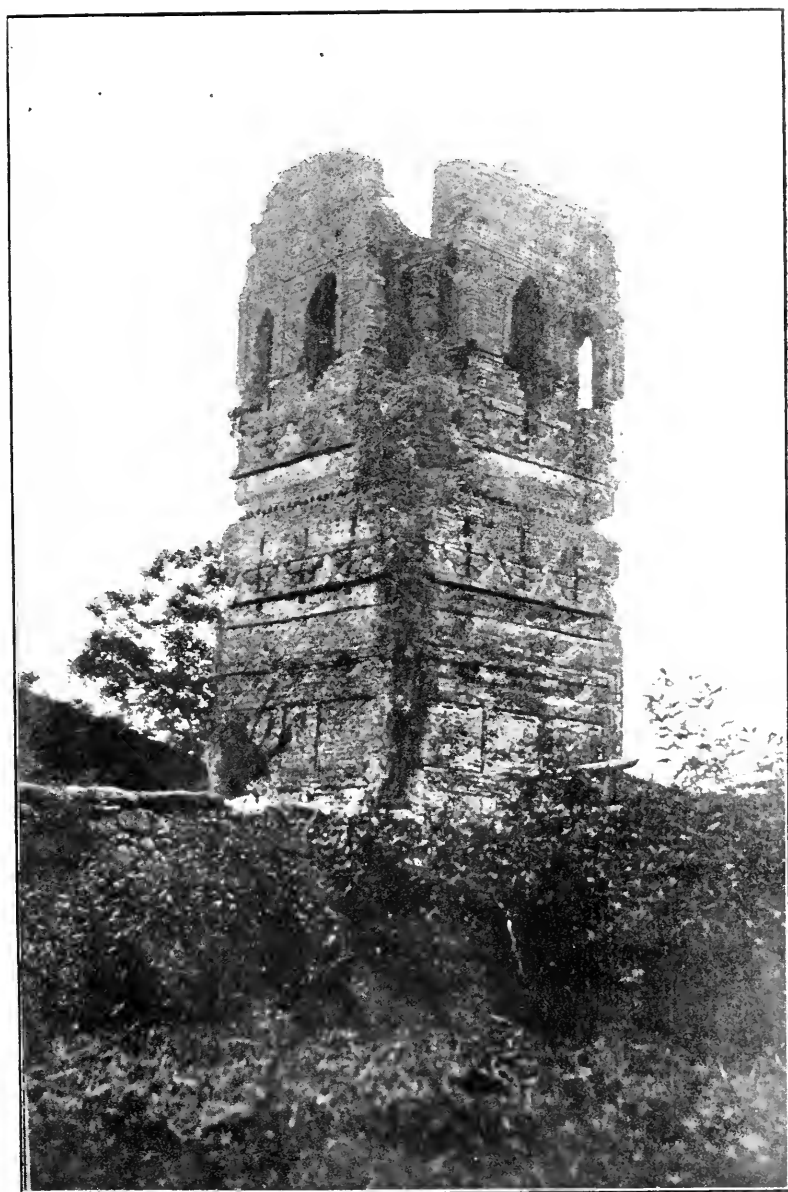
To the east is a hill on which stands an extraordinarily large camphor tree and a tomb of special interest to the connoisseur of "Things Chinese." Behind a memorial stone, which was erected in the Ching Dynasty, 1817 A.D., is the walled grave of the founder of Tung Lin, the monk Hwei Yuen (慧遠), who lived in the time of the East Tsin Dynasty, 317-420 A.D. The tomb to the left, which is in the form of a catacomb, may be entered with little difficulty through a small opening. The tomb is octagonal with stone-lined walls, and the ceiling is supported by pillars. There is a remarkable coolness in this strange cavern, and snakes are numerous. On dark slate tablets imbedded in the walls are two well-preserved inscriptions of the fourth year of Shun Yu (淳祐), 1244 A.D. The writing states that in this cave the valuables and classical writings of Hwei Yuen were walled in, and that the grounds temple and the pagoda were mentioned in the time of the Emperor Yuan Feng (元豐), 1084 A.D. The burial place is known by the name of Yuan Kung Mu (遠公墓). Scarcely five minutes' walk from the northern side of the pagoda are the grounds of the temple Tung Lin Ssu (東林寺 The East Forest Temple).

The great object of interest here is the Bronze Pagoda, about ten feet high, which is carefully guarded as a sacred thing in the temple. This pagoda, built at the beginning of the Ming Dynasty (5th century) is covered with Sanscrit inscriptions from the Diamond Sutra, called in Chinese, Chin Kang Ching (金剛經).

These sutras are the source of Brahminical teaching and doctrinal observance. It is also engraved with many figures. The pagoda stood on an isolated hill nearby until 1911, when the Japanese made an attempt during the revolution to remove it as a souvenir. Parts of it were already packed in boxes when the Chinese Government protested, and after some delay it was returned. Even when two thousand taels were offered for it, the sale was refused by the Government.

The foundations of the first monastery were laid as far back as 384 A.D., thus pointing to the presence in very early times of a village in this vicinity. The gilt effigy near the pagoda is said to resemble Yuen Kung, mentioned so frequently; while the tablet within the cavity states that Tung Lin was restored in the nineteenth year of K'ai Yuen (開元), and the pagoda built. The text, a song of praise to this neighbourhood, was written by Li Tai Po (699 A.D.). The remains of the old wall northeast of the present buildings indicate the former extent of the grounds. Here an old stone slab marks a spring called Ku Lung Chien (古龍泉 Old Dragon Spring), and the small pond close at hand is called Ch'u Mo Chi (出墨池). The legend is that the wood used for building the old monastery came from Nanking through a subterranean passage leading into this pond. Tung Lin Ti was demolished during the time of the Tai Ping rebellion (1851-1864 A.D.).

Tai Ping Kung is situated about five li north of Tung Lin. From the latter place one should follow the road along the bank of the small stream. After passing the ridge of a low hill, one reaches the ruins of Tai Ping Kung in less than an hour. At the foot of the range a little to the right, a remarkable sight meets the eye. Surrounded by tall camphor trees, the ruins of two square towers rise up from the plain. Each is about forty feet high, and the one lying to the north is somewhat more ruined than the other. The loopholes and the general type of building remind one of Moorish architecture, and they are probably unique in China. On the outside of each tower, is a staircase and the larger, having thirty-two steps, is well preserved. Between the towers, the remains of a bridge can be seen, and in the background is the



DRUM TOWER, T'AI P'ING KUNG Photo by Banzi & Co. Kuling.

insignificant temple of Tai P'ing Kung (太平宮 The Palace of Supreme Peace). In the courtyard is an old bell-shaped stone said to have been used in former days to test the strength of the monks. The old Chinese chronicle states that "Emperor K'ai Yuen of the Tang Dynasty in the year 732 A.D. had a dream in which he saw himself descending from heaven in a carriage. He was dressed in a red cloak and wore a crown upon his head. He landed in the Lushan Valley, and so built a great palace on this spot."

It is reported that in early times there were about 1500 monks living here, mostly Taoists. After 970 A.D. the glory of the Tai P'ing Kung declined, and the name "Kung" was changed to "miao," but even at that date about a thousand monks were maintained by the Emperors. At the time of the Mongolian Dynasty (c. 1350 A.D.) Tai P'ing Kung was destroyed by soldiers, but later it again became important, and at the time of the Ming Emperor Chia Ching (嘉靖) 1522-1566, matters of dispute between the neighbouring provinces were settled here by law. Perhaps this accounts for the name of the place, Great Peace.

The only parts of this palace now standing are the two towers commonly called P'o Hsi T'a (婆媳塔 The mother-in-law and the daughter-in-law), which originally were belfry and drum towers of the old building. They must, therefore, be over a thousand years old. Unfortunately, no ancient characters are to be found except a few on an old stone behind the present temple. These date from the year of Chia Ching (嘉靖). In this temple only one monk now remains. "Sic transit gloria mundi."

From Tai P'ing Kung take the road which turns sharply to the east in the direction of the Kuling hills. This leads along the south wall of the temple and passes through the district just above Tai P'ing Kung. After an easy climb through very pretty scenery of bamboo and camphor trees, the road leads across a brook to the foot of the steps on the main road to Kuling. The whole excursion takes six or seven hours, stops not included. This is one of the most beautiful one-day trips, and is especially worth while as there is such a variety of things to be seen.

The return can also be made by the Shaho steps (chapter 27), and although it is slightly further, the road is easier than the one by the cemetery. In this case, pass the first village in the valley and continue down to the stone bridge, Tan Yin Ch'iao, where the road turns to the right in the direction of the Shi Lin Pagoda. The zig-zag path across the hill can be avoided. From Kuling to Tung Lin is about 24 li, and the return by Tai Ping Kung about 25 li.



WOLF'S RAVINE FALLS

Photo by Banz & Co. Kullink.

CHAPTER 27.

TO THE DEVIL'S WALL AND THE WOLF'S RAVINE VIA INCENSE MILLS.

One of the places seldom visited and little known is the lower course of the Kuling stream, and it is to be regretted that this part of the Lushan is so neglected. The descent described here is exceedingly difficult, and should be taken only by experienced climbers in the spring and autumn when the undergrowth is thinner than during the summer. Only a few realise that it is possible to make a descent much lower than the Incense Mills.

After crossing the stream below the lowest bathing pool of the Incense Mills (chapter 9), a small path on the left bank leads into the thicket and over the last stretches of the western heights. The path goes down into a steep, narrow glen which looks like the dry bed of a stream. While one is descending the Wolf's Ravine, the noise of rushing water can be heard. The falls, however, cannot be seen until nearly an hour after one leaves the Incense Mills. A three-quarters of an hour's climb at the foot of the valley, which is full of huge masses of rock, must be made in order to see the falls in all their grandeur at the point where the Kuling stream rushes into the gorge opposite the Devil's Rock. This fall begins in a series of rapids which extend from the lower pool of the Incense Mills. The high, rugged cliffs form a funnel-shaped valley through which the stream plunges in two mighty leaps. These are grander than all the well-known falls in the mountain range, not excepting the Three Waterfalls and the Hsiu Feng Waterfall. One is able to stand directly at the foot of the rushing torrent and obtain a complete view of the whole falls. The falls of the Wolf's Ravine are not as high as those just mentioned—their height is estimated at about 600 feet—but the torrents of water are greater.

It takes nearly three-quarters of an hour to climb out of this ravine. A small path leads to the Incense Mills and the rushing stream is forded for the last time near a small farm. Passing the village temple Wen Shu Ssu (文殊寺) as described in Chapter II, the path winds in and out through the Mill Valley. Here the stream flows round a cone-shaped hill, beyond which are the towering heights of the Ma Erh Shan (馬耳山 Horse-ear Hill). The hills opposite, with the pagoda ruins over the gorge near the Hermit's Cave, are a familiar sight. The place where the stream and path leave the Mill Valley is called Shih Men Kan (石門澗 Rock Gate Torrent). This is half an hour's walk from the Wolf's Ravine. The steps leading up into the West Valley are reached after another fifteen minutes' walk from this point. The whole journey may be made in six or seven hours. It is advisable not to do this dangerous trip alone, as in some places mutual help is necessary.

An inspection of the Incense Mills near Shih Men Kan will prove most interesting. In the place itself, and higher up in the Mill Valley, there are more than one hundred primitive water-mills in continual activity, and the constant beat of the heavy stone hammers resounds through the valley. In some of the sandstone mortars the branches and leaves of the wild chestnut bushes are pounded into powder; in others, various sweet-scented woods, such as cedar and cypress. The leaves and blossoms of the saxifrage shrub are also used in the making of incense.

Just above Shih Men Kan is a large building where these several ingredients are kneaded into a dough-like cake, which is afterwards made into sticky balls. Sticks are smeared with this substance, hung out to dry, and the incense is ready for use. They are made in various lengths up to three feet, and it is evident that a large business is done. As is well known, these incense sticks are burnt in all temples in honour of the deities. The burners, before which vows are registered, contain the ashes of many thousands of sticks burnt there through the years past.

CHAPTER 28.

THE TEMPLE VALLEY AND LIEN HWA AN.

The contour road through the Temple is little known, but it forms part of one of the most pleasant one-day trips. It is difficult to make the trip in chairs, as the greater part of the way is overgrown in the summer. It is best to go by way of the Temple in the Clouds (chapter 16) in the following manner. Leave the Temple in the Clouds, traverse the higher valley in a southwest direction to the foot of the Yuen Tien P'ing (袁天坪) and pass the turn to the Honey Valley on the left. Twenty minutes further, the road leads into a recess surrounded by hills. On the right may be observed the last spurs of the Yuan Tien P'ing known as the Hsiao Hswang Chien Feng (小雙劍峯 The Two little Dagger Points). A stream is crossed during the descent, and further on one passes a good sized farm. The row of charcoal kilns, which soon become visible on the other side of the hill, leads to a path which is about one and a half hours' walk from the Temple in the Clouds. Here the gorge narrows considerably.

The next part of the journey is somewhat difficult. The path is much overgrown and follows the stream which comes rushing down the narrow gorge. This stream must be crossed several times before one reaches a level path skirting the slope. This is called the contour road and it leads through the Temple Valley. The valley, seen from here, widens into a deep hollow. In order to visit Pi Yuin An (碧雲庵 Temple of the Green Jade) situated at the end of the valley in a lonely, uncultivated spot, follow the contour path further to the southwest. If time does not permit, it is best to return to Kuling along the contour path in the other direction. At the bottom of the descent described above, the stream runs parallel to the road, and a few minutes later the path crosses a second stream which comes down in roaring

torrents. The next bit of the path leads upward and northward to the last part of the Temple Valley. Looking back from this path in a northwestern direction, one can obtain a magnificent view of the wooded heights which stretch across to the Lushan Valley. A small path branches off to the northeast, and leading up steeply to a charcoal kiln, runs in a northwestern direction past a group of temple ruins to the side valley. This path takes another turn higher up, leads through a neighbourhood characterised by its red soil and into another valley which runs parallel to the one just left. Here again the road winds steadily up in the direction of Lien Hwa An (蓮花菴), a new temple with a thatched roof. This is the furthest point from Kuling which can be seen from the temple near the Three Trees. The distance to the Temple Valley can be covered in about two and a half hours.

The return journey can be made in two ways. The shorter one is by the winding road below the Dolomites at Yu Chu Ping, and from there as described in Chapter 16. The other way, offering greater variety of scenery, leads north in the direction of the Three Trees, and after about ten minutes' walk, one passes the remains of the temple grounds and the ruins of some former stables. General Li Lie Chun (李烈鈞), well-known in the revolution against Yuan Shih Kai in 1913, while Governor of this province, attempted to lay out a stud for ponies in these old temple grounds. The ponies were intended for use in the army.

The Chinese call the place Mu Ma Ch'ang (牧馬場). An inspector of the Afforestation Department, which is near the Three Trees, lives in the small bungalow close at hand. From here cross the barren hills in a northern direction, enter the Valley of the Yellow Dragon Temple, and ford the well-known stream near the Emerald Grotto. From this point to Kuling is about half an hours' walk. And the round trip may be done in about seven hours.

CHAPTER 29.

TO THE PLAINS VIA PI YUIN AN AND RETURN BY THE SHAHO STEPS.

When taking this one-day trip, it is better to avoid the route via the Temple in the Clouds to the Temple Valley. The road to Pi Yuin An (碧雲菴) via Chü Shü Ping (株樹坪) and Lien Hwa An (蓮花菴) is much easier, and the temple at Puin An can be reached in about two hours.

The descent to the southwest plains is an easy one. Take the path to the south of the Temple, and where it divides choose the lower of the two. After a three hours' walk from Kuling one arrives at the first village, Tien Chuang Lun (天莊壩). The scenery here at the sheltered foot of the Lushan is very pretty, and offers much variety. It is worth while to take a ramble further down over the hills lying in front of the second village of the above name.

The small houses nestling in the shade of large maple and camphor trees, are flanked on the west by bamboo groves. Tallow trees (木子樹) are to be seen in every direction. Such picturesque environs are seldom met with in China.

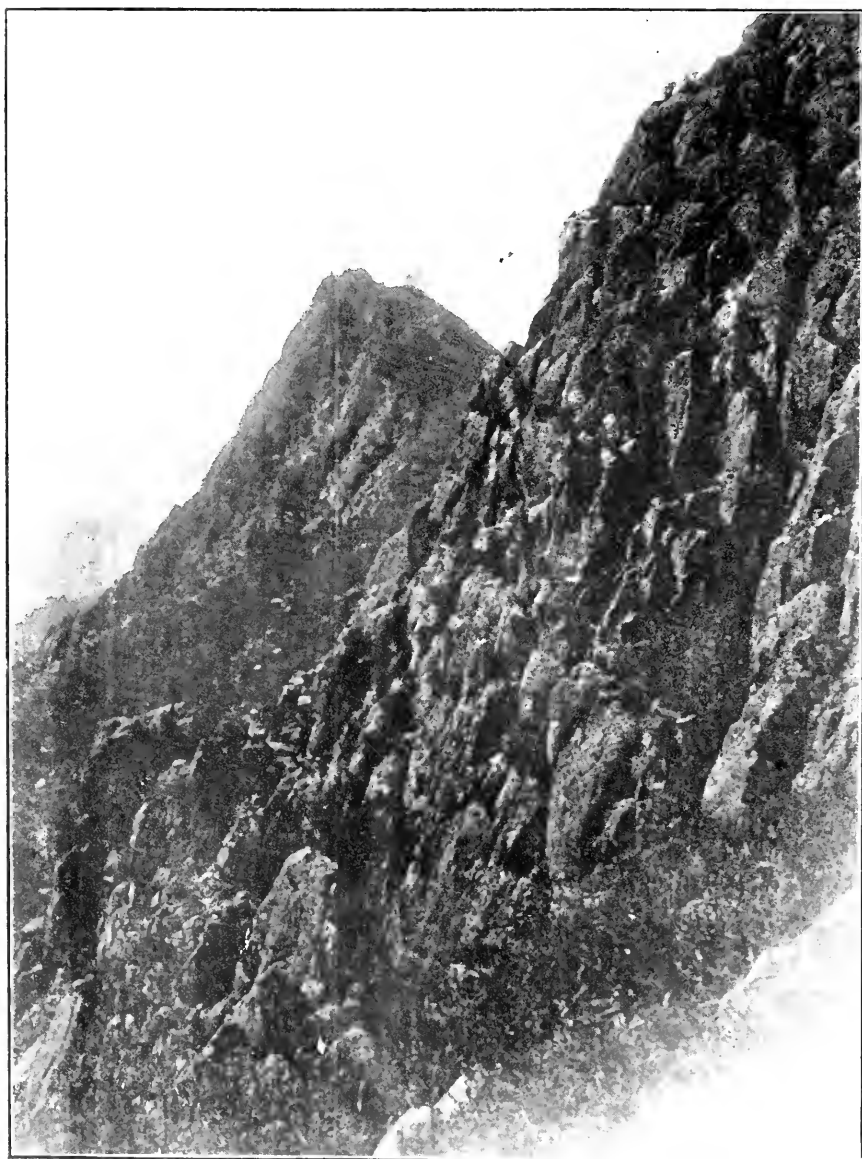
From here, take the path to the north along the foot of the hill. Four hours' walking, with a climb over the foremost hills, and through the village of Kung Chin Lung, brings one to the temple of Lung Chi Miao where the stream is forded. The stream flows in the direction of Pi Yuin An, and the Broken Pagoda serves for a considerable time as an excellent landmark. The Shaho Steps begin almost immediately below this landmark. By keeping close to the edge of the hill, one reaches the Western Heights by way of the villages of Hsia Ting P'o (下亭坡), Wan Kan Shan (萬澗山), and Shi Men Kan (石門澗). The latter is a pretty place

situated at the foot of the Lushan on the bank of the Kuling stream which, owing to its augmented size, can hardly be recognised. Numerous incense mills give occupation to the inhabitants of this place. Here the stream is forded, and the ascent is commenced at the bottom of the Shaho steps. From this place it is possible to reach Kuling in about two and a half hours. A path near the ford branches to the right, leading to Mill Valley and the Devil's Cliff. (Chapter 27).

The Shaho Steps, formerly the horror of all pedestrians, were so well repaired in 1917 and 1918 that it is possible to climb to the top of the pass near the Broken Pagoda in one and a half hours. At the lower end of the steps is a new bridge spanning the stream which flows out of the Fairy Glen. From various points splendid views across the plains to the west can be obtained. A great surprise is in store for one shortly before one reaches the summit. Across the steps stands an exceedingly picturesque and weather-beaten arch (Pai Lou), a monument to ancient culture.

This memorial of bygone days dates from the time of Chia Hsing (賈姓), the arch having been erected in 1551. The meaning of the three hardly-discernible characters on the middle tablet is "Height of the Lushan." (廬山高 Lushan Kao). This Pai Lou (排樓) shows that in olden times this ascent of the Lushan was used by priests and laymen who desired to visit the monasteries situated on the top. Near the archway is a cave much used by carriers as a resting place. A little higher on the right hand side is a fine inscription dating from the first year of the Emperor Chia Hsing (賈 姓) 1522 A.D.

The distance from the head of the pass to Kuling is about three quarters of an hour's walk. (Chapter 11). The whole of this highly interesting trip takes nine or ten hours.



THE HANYANG PEAKS

Photo by Banzi & Co. Kuling.

CHAPTER 30.

THE HANYANG PEAKS.

This is the longest one-day trip which can be taken on the mountain top and, as no descent to the valley is necessary, it can be taken with comparative comfort in the hot season. Those who wish to take chairs are advised to leave them at the Temple in the Clouds and join them there on the return journey. The distance from Kuling to the Hanyang Peaks is about thirty li, and can be covered in four hours. The return journey will take only about three and a half hours.

From the Temple in the Clouds (chapter 16), the road leads through the Honey Valley and at a distance of about twenty minutes' walk, a path branches to the Hanyang Peaks. The road skirts some temple walls, about three hours from Kuling, and here in lonely seclusion is the small temple of Ku'ang Ting Ssu (匡頂寺 The Temple of the Lushan Peak), built entirely of slate found in the mountains. From the temple, an excellent view of the Lushan can be obtained. At a point ten minutes' walk beyond the temple, the view widens considerably and the Nank'ang Pass steps, the King's Chair, and the Lion's Leap become visible. From a point a short distance further, the Lion's Mountain (獅子峯) can be clearly seen.

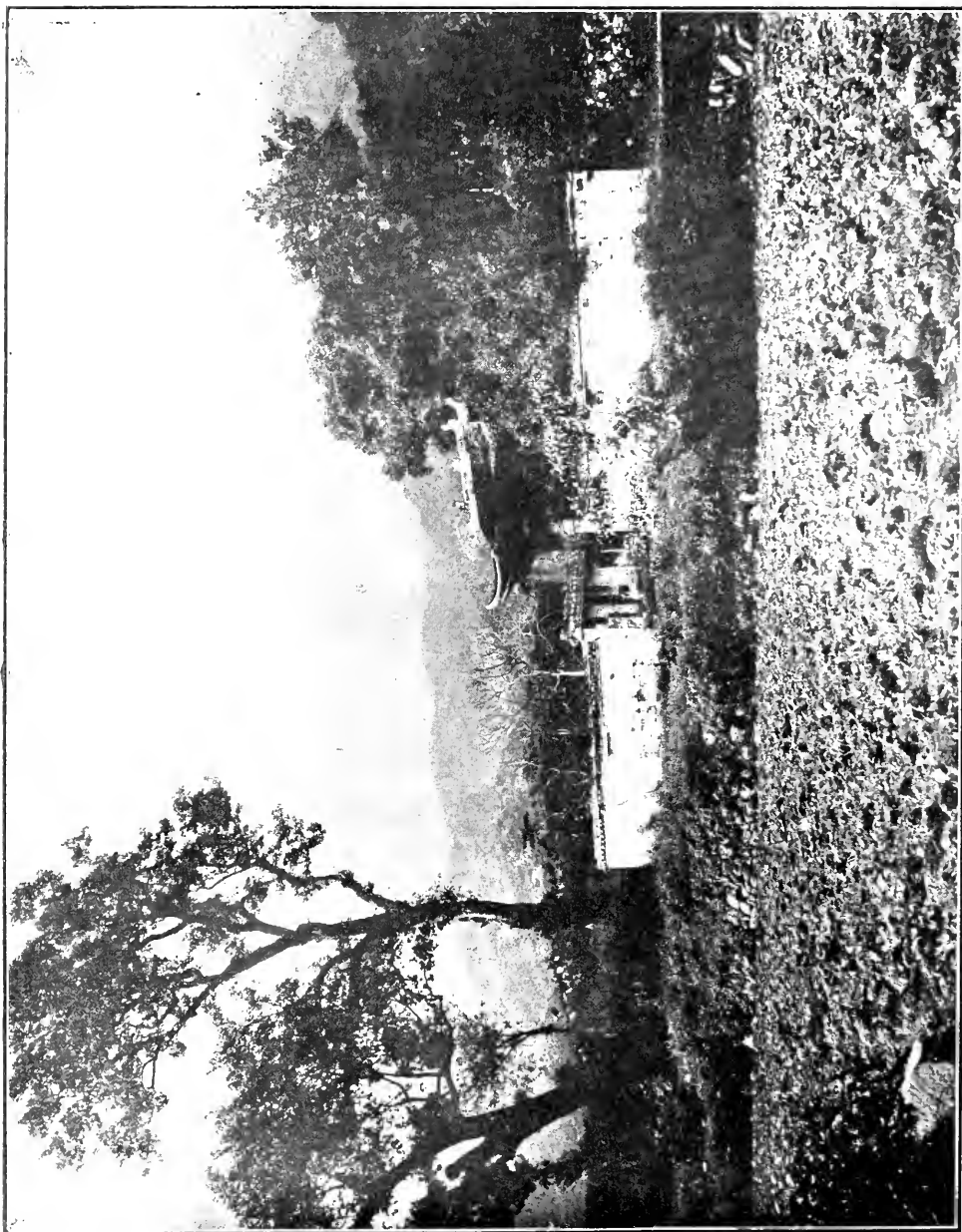
The path now turns in a southeastern direction towards the Hanyang Peaks. At a point a little over two hours' walk from Kuling, there is a small path to the left which leads across the outside slope of the mountain back to the Temple in the Clouds. A quarter of a mile further the path divides. Take the one descending sharply to the left. This path is not much used, and care must be taken. It runs in a semicircle to the communication ridge where the long ascent to the Hanyang Peaks begins. This ridge (alt. 3300 feet) can be reached after a walk of three hours, and is very attractive on account of the beautiful view which it affords.

The most tiring part of the trip now begins. The ascent to the peaks which have long been visible in the distance, goes directly up the small peak covered with pines. The path to the south, about half way up the mountain, passes a narrow gorge, and reaches the higher valleys between the peaks to the left and various other mountains to the right. This place is marked by a memorial stone, and it is the highest point of the whole Lushan Range (alt. 4760 feet). The Southern Hanyang Peak, which was formerly considered to be the highest point, is about eight feet lower.

The above mentioned memorial stone dates from the year 1607 (Kwan Shu Ting Kwei 光緒定規) and bears on the front the inscription 廬山第一主峯 (Lu Shan Ti I Chu Feng, The Principal summit of the Lu Mountains). The reverse reads 大漢陽峯 (Ta Han Yang Feng, The big Hanyang Peak). According to legend, the name of this group of mountains originated during the reign of an Emperor of the Han Dynasty, 206 B.C., who withdrew to these mountains during an inundation.

The panoramic view from this point is without equal. The heights of numerous mountains with intervening valleys, and the Poyang Lake may be seen. Before returning home, one ought to visit a point a little to the south and below the summit of this peak. Go around the deep valley opening to the west of the Poyang Lake, turn to the southeast, and walk for half an hour. The place of interest, though overgrown with pines can easily be recognised by a heap of rocks in the form of a huge grave. The Iron Pagoda and the mountains extending towards Hsiu Feng (chapter 31) can be seen from this point. The path, which dips steeply down, leads to the Yellow Temple above Hsiu Feng, but this extra trip and the one to the Iron Pagoda over the southern spur of the mountain, can be considered only in the event of two days being allowed for the trip. The large town to the east, on the Poyang Lake, is Nank'ang, now called Hsing Tzu Hsien (星子縣), a city which despite the Tai P'ings, still shows signs of great antiquity.

The total time need for the excursion is nine or ten hours. It is to be remembered that on this trip there is little water to be found, and the traveller therefore should be well supplied.



KWEI TSUNG MONASTERY

Photo by Banzai & Co, Kuling.

CHAPTER 31.

THE LUSHAN VALLEY, HOT SPRINGS, KWEI TSUNG, THE IRON PAGODA, HSIU FUNG AND HWANG SAH TEMPLES.

This round trip requiring between three and four days, is one which should not be missed on any account. The inconvenience of several days' walking, and that connected with the spending of two or three nights in temples, is amply repaid. The first day is the most arduous, as eighty li have to be covered before any desirable place can be found to spend the night. This place is the monastery Kwei Tsung Ssu (歸宗寺), and in order to reach it a very early start is necessary. From the Temple in the Clouds (chapter 16) the Honey Valley is traversed, and after three-quarters of an hour's walk, one comes suddenly upon an exceptionally beautiful view of the Lushan Valley, extending to the southwest. A fairly large stream flows through the valley. In the distance looms the heights of the Hanyang Peaks, with various waterfalls dashing into the valley. Many villages dot the banks of the stream, and the hillsides are terraced with rice land and corn fields.

The descent into the Lushan Valley over the Tao Lin Chien (桃林間 Peach Tree Torrent) becomes suddenly very steep, and the bottom of the valley is reached after four and a half hours' walk from Kuling. Owing to the protected position of these slopes, the vegetation is unique. In May the whole mountain sides are literally ablaze with azaleas, which attain the height of a small tree. At the last bends of the descent, one can see on the opposite mountain an immense fan-like waterfall, Lung Wang Miao Ti Ma Wei Shui (龍王廟的馬尾水 The Horsetail Fall of the Dragon Temple). Although this sight tempts one to linger, the goal is still distant, and the fall must be left behind. The road

crosses the stream at the bottom of the valley, where a forest of tall camphor and maple trees invites the traveller to rest. Hidden among the trees, and close to an altar, is an old stone tablet which dates from the time of the Mongol Dynasty, 1312 A.D. It is particularly interesting owing to the fact that antiquities from this period are very scarce in all parts of China.

After leaving this place, it is necessary to cross the stream several times. The road leads through four or five villages, the most important of which are Chen Chia Tso, Wu Lung Tang, Hua Niu Tso and Chen Chia Chen. The second and third villages are connected by a broad road running through a small bamboo grove. At Chen Chia the stream runs to the west, and shortly afterwards, turns in a southwestern direction.

As far as this point the valley is surrounded by gentle slopes, but from here on the landscape is very different. The valley narrows, the sides of the mountains become steeper, and the gorge becomes more precipitous. After about eight hours' walk from Kuling, including time for a rest and lunch, one arrives at the large village of Kuan Kou (關口) lying at the foot of the mountains. The road passes through the village and turns towards the southeast, so that the spur of the Hanyang Peaks is on the left. The most interesting place passed on the way is the tombstone erected early in 1916, which bears the inscription "First Year of Hung Hsien" (洪憲). This is the dynastic title which Yuan Shih Kai proposed to adopt at the time of his attempt to make himself Emperor. At a curve in the road immediately before Ai K'ou (隘口) The Iron Pagoda, the landmark for the first day, becomes visible. Crowning a sharp spur of the hills, it looks like a fine needle.

It is best to allow the carrying coolies to go from Ai K'ou direct to Tsu Tsung, a distance of about ten li, while the tourist turns to the southeast to visit Wen Tang, the site of the hot springs. At first sight these springs are very disappointing. A dirty brown stream flows through an unattractive meadow. The waters of the Wen Tang (溫塘 Warm Pond) are luke-warm and are much used for bathing. In two places, partly choked with mud, bubbles rise from the dark liquid, and here

the water is so hot that it scalds the hand. At this place eggs can be boiled hard within a few minutes. These hot springs are the only phenomenon of this kind known in the vicinity of the Lushan.

The monastery of Tzu Tsung lies three-quarters of an hour's walk in a northeastern direction from Wen T'ang, and here good quarters for the night may be obtained. The direct distance is seventy li, by Wen T'ang eighty li.

Kwei Tseng Ssu (歸宗寺 The Monastery of Conversion) was founded in the year 344 A.D. during the reign of the Ching Emperor, Chien Yuen (建元). Kuan I Tsu, who was devoted to the faith of Confucius, is said to have resigned his old temple-seat to Buddhist monks who arrived from the "far west" (Tibet), and built this monastery. The destruction of a part of the monastery is reported to have occurred during the reign of the Emperor Chia Tsing, 1522-1564 A.D.

Tall camphor trees, several of which are so gigantic that five men with outstretched arms cannot encompass any one of them, shelter the red doorway. That Kwei Tsung has in former times played an important part in Chinese history is proved by the inscriptions on the yellow walls. These refer to the fact that emperors and their retinues, while travelling, used this monastery as a resting place. Like most others on this range of mountains, it shows signs of ruin. Nevertheless, this typical Buddhist monastery is still the centre for about 300 monks.

In the entrance hall, there are images of four mythological beings, together with various other idols. The four heavenly princes, Ssu Tien Wang (四天王), are the supposed protectors of Milofu, whose statue is on the side wall to the south. The four figures, much larger than life-size, face each other in pairs. Their faces are, respectively, red, green, black and white. The one with the red face, holding an umbrella which, legend says, if opened, will cause the destruction of the world, is 楊應忠 (Yang Ying Chung). The green-faced figure (黃豹 Hwang Pao) holds a zither, which if played upon, will cause storm and conflagration. The one with the

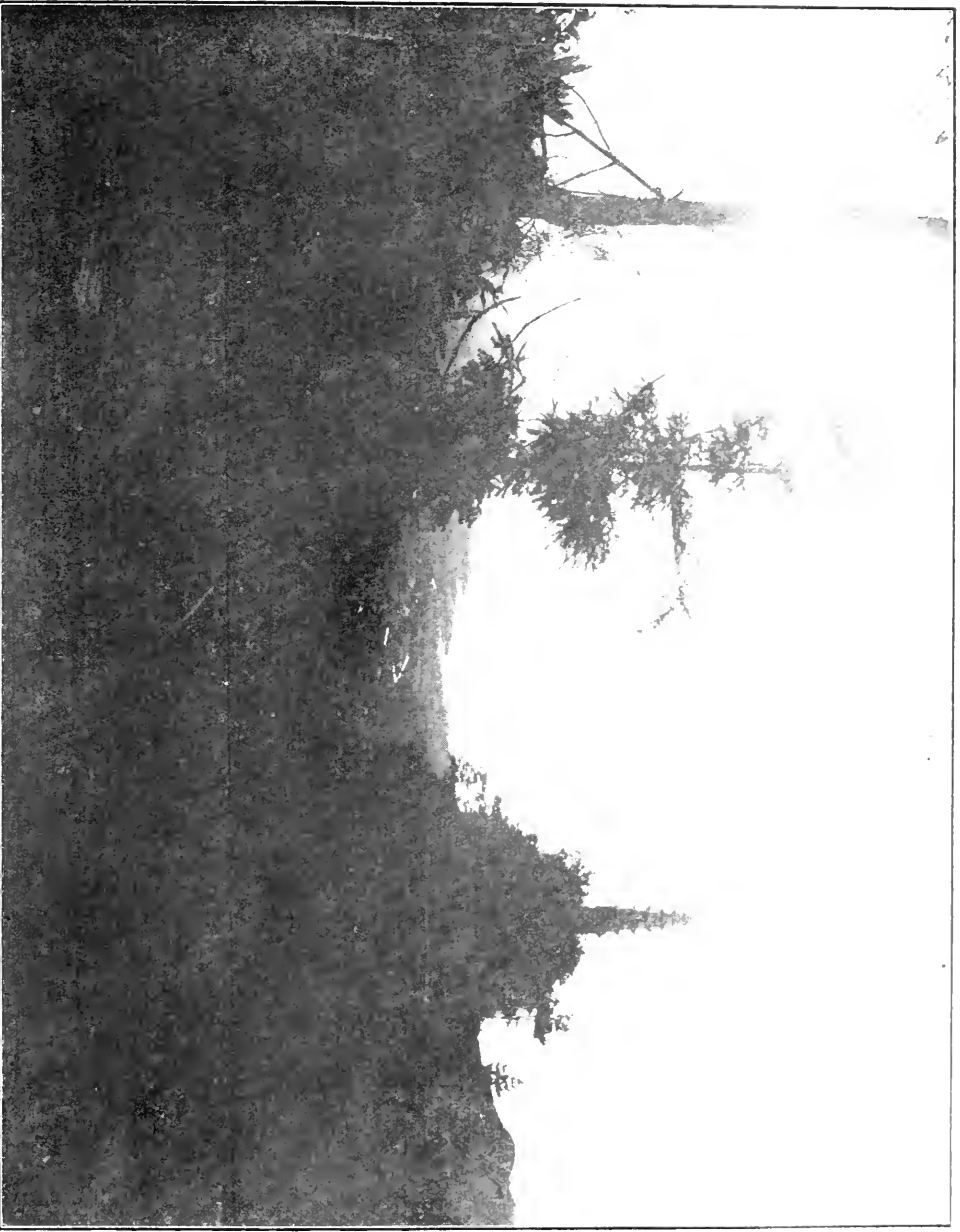
black face holds a snake in his hand. He is called 洪彪 (Hung Piao). The fourth deity (趙雲亭 Chao Yun Ting) whose face is white, conjures by means of a sword, millions of arrows which destroy everything dangerous to the faith.

These four sinister princes are said to have lived about 1100 B.C. According to legend, Milofu (彌勒佛), the Laughing Buddha, will take the place of Sakyamuni, the present Buddha, in three thousand years. Opposite the statue of Milofu is another image with a sword in its hand. This represents Wai Tou, who is also a protector of Buddha.

The principal building of this monastery, whose roof is adorned with spiral ornaments, contains a huge gilt figure of Buddha and a Goddess of Mercy, of Indian origin, with forty-eight arms. The great cupboards containing Sutra (Buddhist sacred scriptures) bequeathed by an Emperor, are very remarkable. One side of the temple courtyard consists of fairly clean guest rooms. On the opposite side is a small building which forms the Hall of Ancestors and contains the figure of the patron saint, the founder of the monastery. The large bell with a knocker of palm wood calls the monks to prayer.

The pond in the courtyard is called Hsi Mo Chih (洗墨池 Ink Pond), and an interesting legend is connected with it. An official, Wang Hsi Chih (王羲之)—Military name, Wang Yo Chun—who lived here at the time of the foundation of the monastery, was famous for his penmanship. He improved the calligraphy and created a new form of writing called Chiai Shu (楷書). The dark colour of the pond is said to have been caused by the ancient scholar daily washing his pen in the pond. Old tablets, dating from the time of the Sung Empeor Chia Hsi (嘉熙), about 1237 A.D., adorn the sides of the pond and refer to this legend.

The second day should be spent visiting the Iron Pagoda, which is situated immediately above this monastery. It is advisable to take a guide as the ascent can be missed easily. The Chin Lun Feng (金輪峯 The Golden Wheel Mountain), whose splendid slopes culminate at the base of the tall pagoda, harmonises with

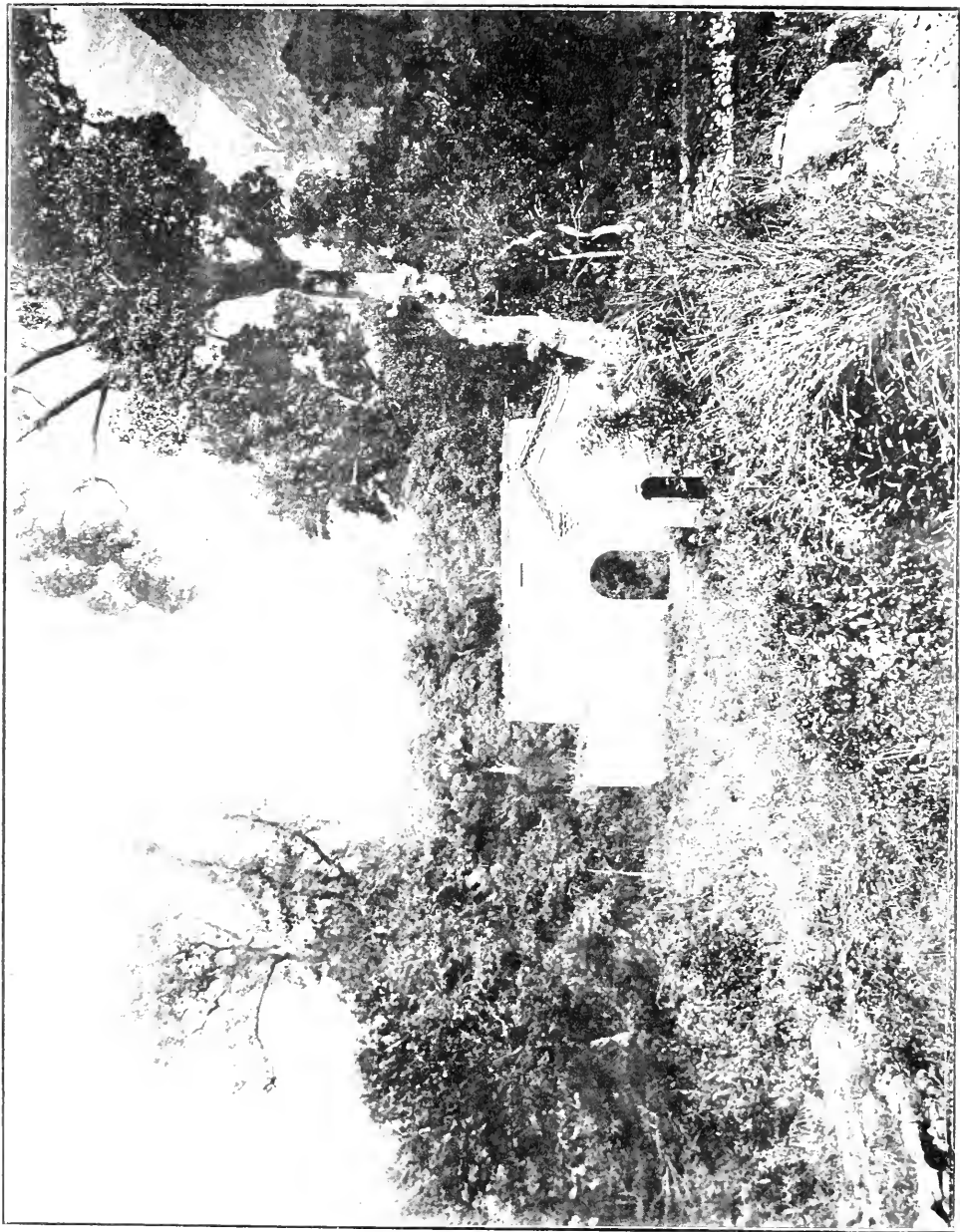


THE IRON PAGODA

Photo by Banzai & Co. Kailash.



SMALL PAGODA, HSIU FENG TEMPLE Photo by Banzi & Co. Kulline.



HSIU FENG TEMPLE

Photo by Kemer & Co. Kailash

the surrounding scenery (altitude 2000 feet). The top can be reached in less than two hours. About a third of the way up there is a small rest house, and here a view of a waterfall, Hung Shui Ling, can be obtained. Near the top is a cave containing some stone idols. In places the path leads over precipitous rocks in which steps have been cut. It is difficult to imagine how the Chinese, with their primitive methods of transportation, were able to bring the separate parts of the Iron Pagoda to this height and successfully erect them in a structure which has withstood the violence of the elements through all these years.

The Pagoda was built during the reign of the Emperor Ch'ien Lung in the year 1749 A.D. It is seven stories high, and hexagonal in shape. Each side plate bears in relief the figure of either Buddha or one of his followers. There are forty-two heads, and in addition one figure of Buddha on the extreme point. The granite stone on which the pagoda stands was strengthened in 1905 by strongly riveted iron plates. An old stone balustrade, a protection against the visitor's falling over the steep cliffs, surrounds the pagoda. The view from this place richly rewards one for the trouble of the steep climb.

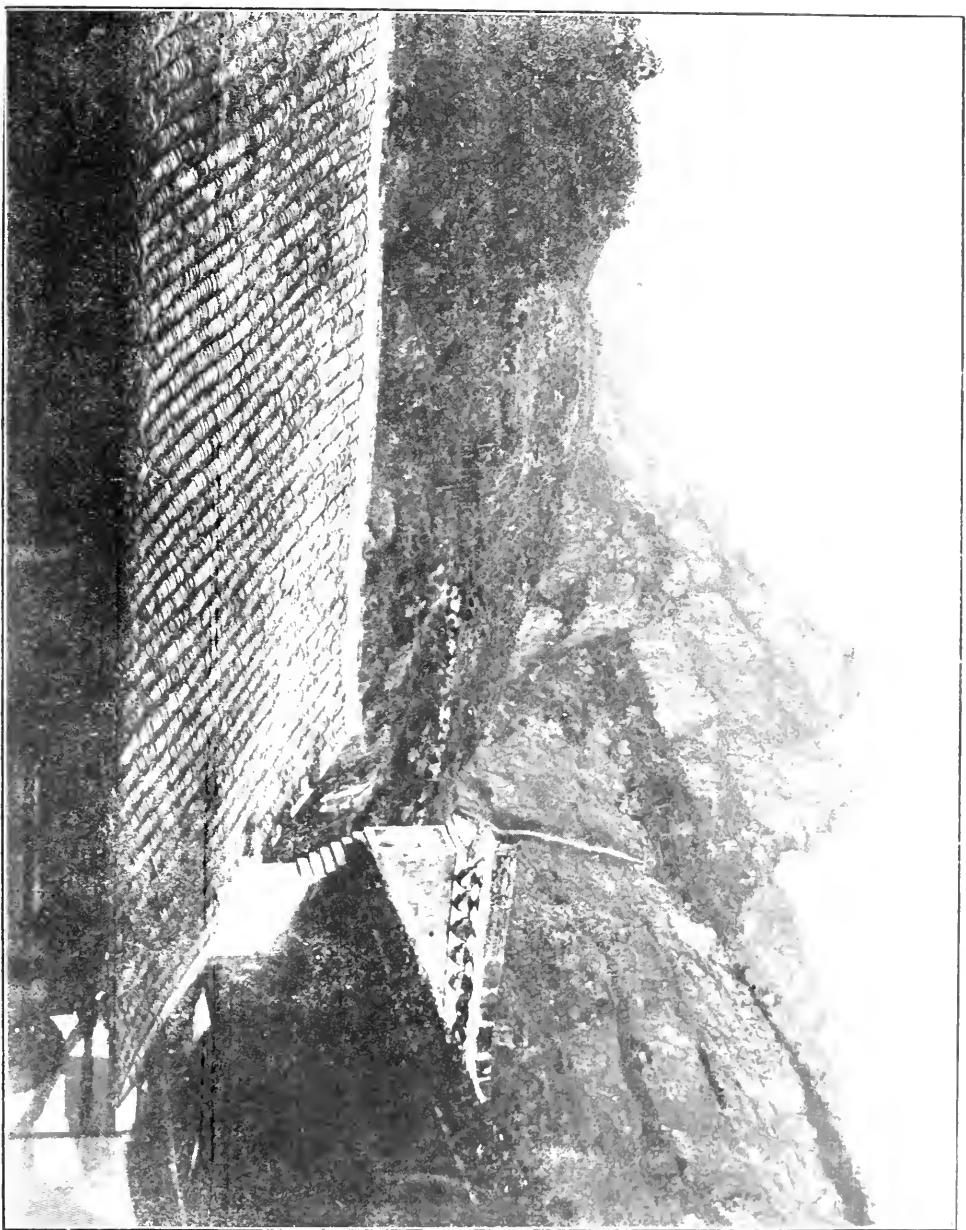
It is about twelve li, from Kwei Tsung to the Hsiu Feng Ssu (秀峯寺 Monastery of the Beautiful Mountain Peak), and the distance can be walked in two hours. The eastern path is very attractive. To the right a high mountain, Hu Shan (虎山), rises from the plain, and from the villages of Han Chia Ching (韓家井) and Nan Li Tang (南李塘) the pagoda can still be seen. But new objects of interest are ahead—the Hsiu Feng Pagoda, the mass of mountains towering above it, and numerous waterfalls. Three mountain groups—Hswang Chien Feng (雙劍峯 The Two Dagger Points); Ho Ming Feng (鶴鳴峯 The Mountain of the Crane's Cry), the one to the right; and Hsiang Lu Feng (香爐峯 Incense Burner Peak) to the left, shelter the monastery of Hsin Feng, which lies at their feet. Hsiang Lu Feng, gets its name from the fact that its peaks are often covered with mist. The two first-named mountains are connected with each other by an almost perpendicular ledge of rock,

on each side of which, a stream rushes down to the plains. These two roaring falls, the slate-like rock dividing them, and the mountain peaks overgrown with bamboo and pine trees, make an impressive picture. But at Hsiu Feng, one will have to acknowledge that Nature has lavished her gifts even more liberally. The two large waterfalls are called Ma Wei Ch'ien (馬尾泉 The Horse Tail Spring), and Pu Pu Ch'ien (瀑布泉 Cascade Springs). Both are famous in the poems of Li Tai Po, who lived in this neighbourhood.

The red entrance of Hsiu Feng, hidden under huge trees, becomes visible at the village of Yu Chia Shih, where the road branches to Nank'ang, hardly ten miles away. To the right, there is a small pavilion containing a tablet dedicated to the Kuan Yin P'u Sa, The Goddess of Mercy. It is in the purest Indian style, and dates from the sixteenth century. On the property of the monastery is a large forest, containing many old but well-preserved trees. The trees are mostly pines, camphors, larches and maples, and remind one of the Three Trees near Kuling. Many birds are also found here: wild pigeons, jays, woodpeckers, and cuckoos.

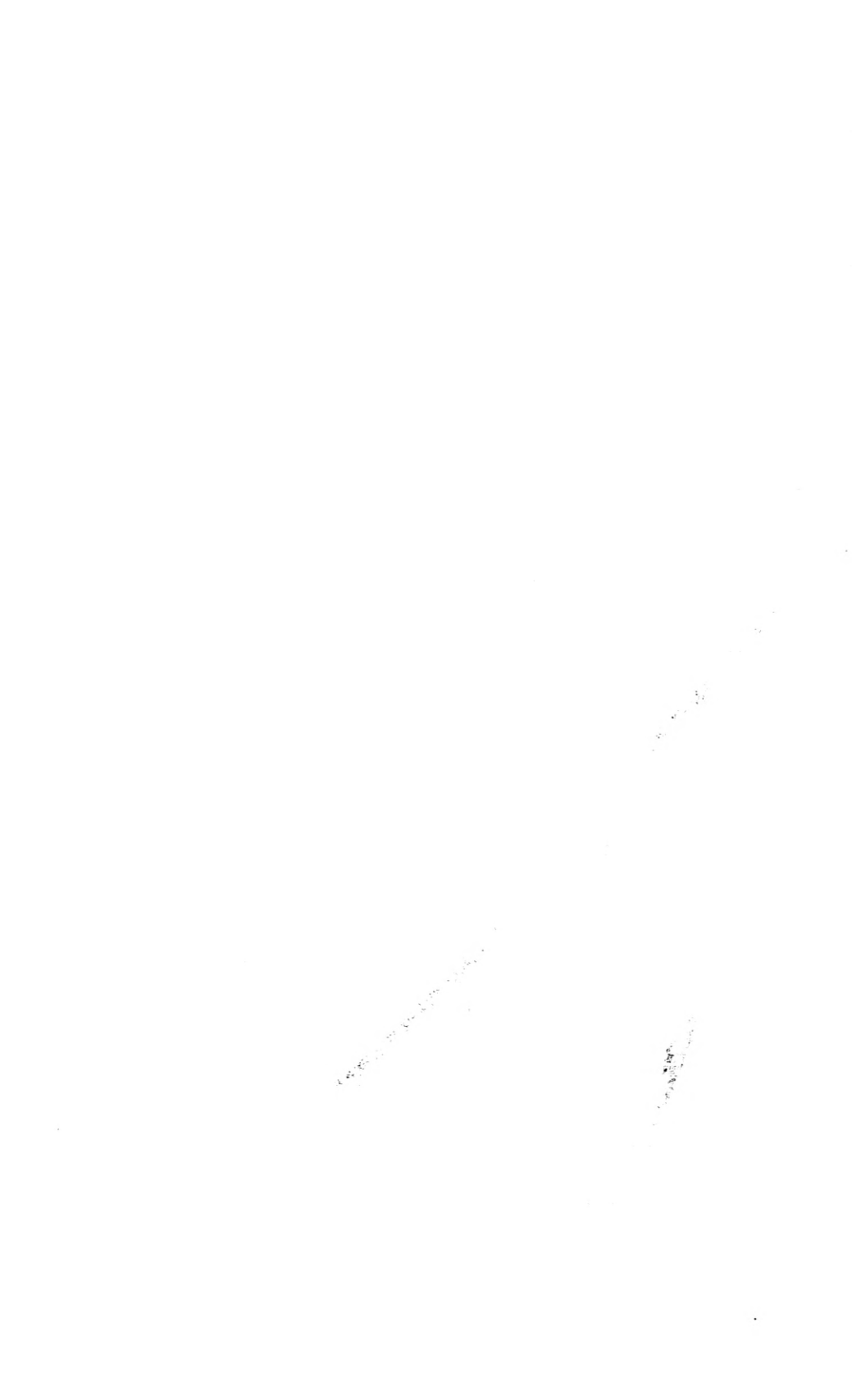
Through a second gateway, with the inscription 第一山 (Ti I Shan, The First Mountain), the road leads to the grounds of the temple, hidden in luxurious foliage. A paved road leads over broad stairs, and past the remains of a former altar to the door of the monastery. The only buildings extant are on a higher terrace and in ancient times were annexes to the main temple. These places do not attract attention, but the old gallery situated still higher is very interesting. Here the old scholar, Li Hung Chou (李忠周), used to study. The former Pavilion has disappeared, and in its place a plain-looking hall has been erected to protect the old stone tablets against decay.

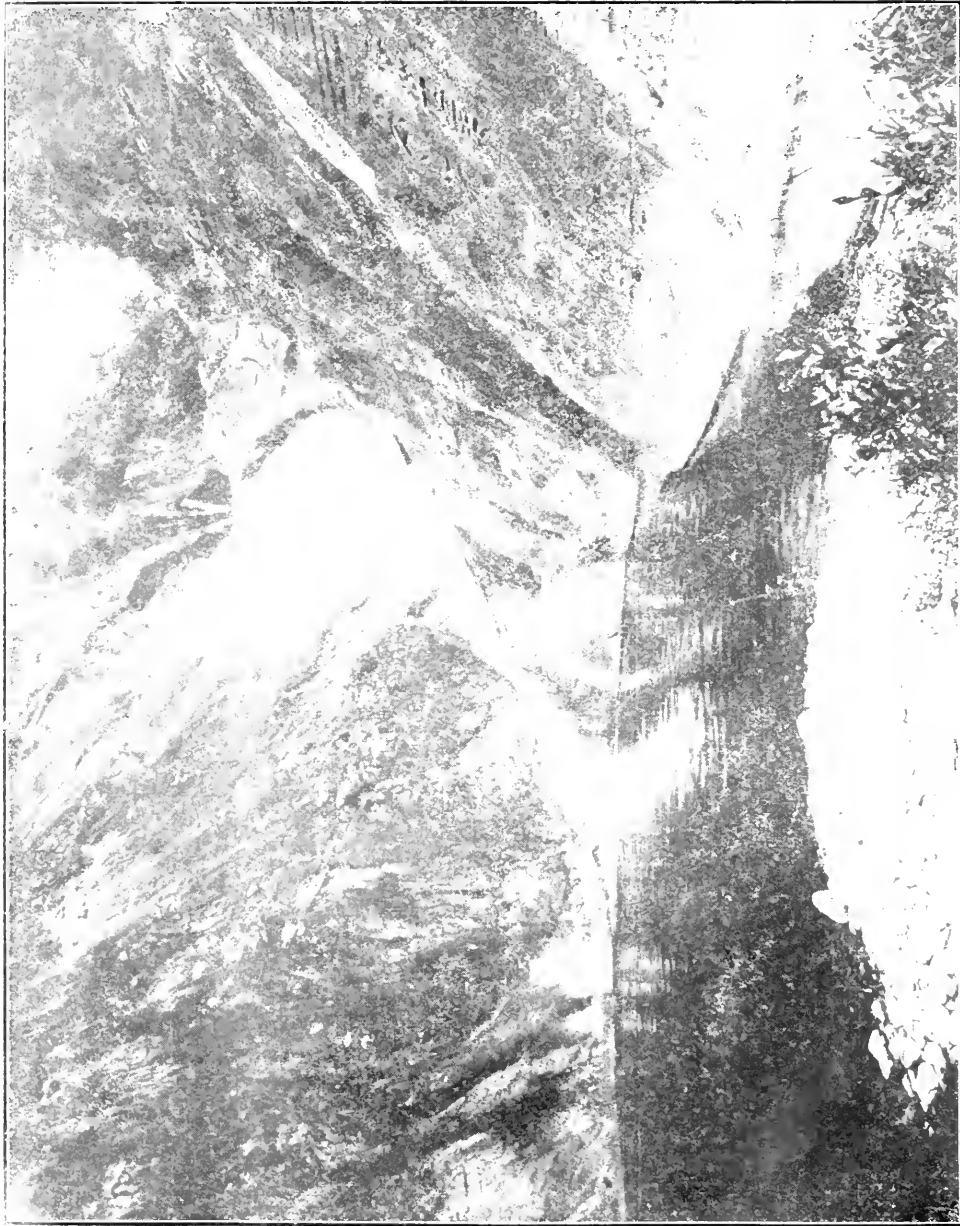
Hsiu Feng was built towards the end of the T'ang Dynasty (618-907), and was first called K'ai Hsien Ssu, (The Forerunner Temple). The story says that a late Emperor of the South T'ang Dynasty studied in the neighbourhood of the present monastery. He so loved the country that he bought this piece of land, and on



VIEW FROM HSIEN FENG TEMPLE

Photo by Hanzin Co. Kuning





THE SAPPHIRE RAVINE

Photo by Ben L. & Co. Kurlink

being made Emperor, considered that the purchase of this land had been the forerunner of his future greatness. Thus a monastery was built in this place, and the name given it. Like most monasteries and temples in these parts, Hsin Feng suffered much from the devastations of the Tai Ping Rebellion.

A few hundred yards west of the monastery is the much-admired Sapphire Ravine (青玉峽 Tsing Yu Hsia), also called Lung Ch'ih (龍池 Dragon Pool). The two mountain streams unite in a narrow gorge, and rushing wildly over several terraces of huge boulders, form a large basin surrounded by high rocks. From this basin the water rushes into a small pond which is very dangerous when the current is rapid.

Numerous inscriptions have accumulated on these steep rocks during the centuries, and these add a peculiar charm to the sombre but attractive landscape. As is well-known, the Chinese have a special weakness in desiring to perpetuate their appreciation of natural beauty in places where the surroundings are particularly impressive. Rarely has this been done in a more startling manner than here. Hardly a vacant space on the rock is to be found, and it is difficult to imagine how the chisel has been wielded to such effect on these steep and slippery places. Along the path to the gorge, galleries have been erected upon the rocks in order that the inscriptions may be read more easily. Among others, the famous poet and scholar, T'ao Yuen Ming (陶淵明), 365-427 A.D., has engraved passages here. One of the oldest and most conspicuous passages dates from the time of the Mongols, fourth year of the Emperor Chih Ta (至大), 1308-1312.

The following are characteristic examples of these inscriptions: 天河氣象 (T'ien Ho Ch'ui Hsiang, The picture resembles a stream from Heaven); 洗心 (Hsi Hsin, Cleanse your heart); 直洗銀河 (Ch'in Shi Yin Ho, Behold the silver river); 可以觀看 (K'o I Kwan K'an, A sight not to be missed); 風泉雲壑 (Feng Ch'ien Yun Ho; Winds, springs, clouds and gorges unite here). The conspicuous inscription carved in Seal characters is 龍 (Lung, Dragon).

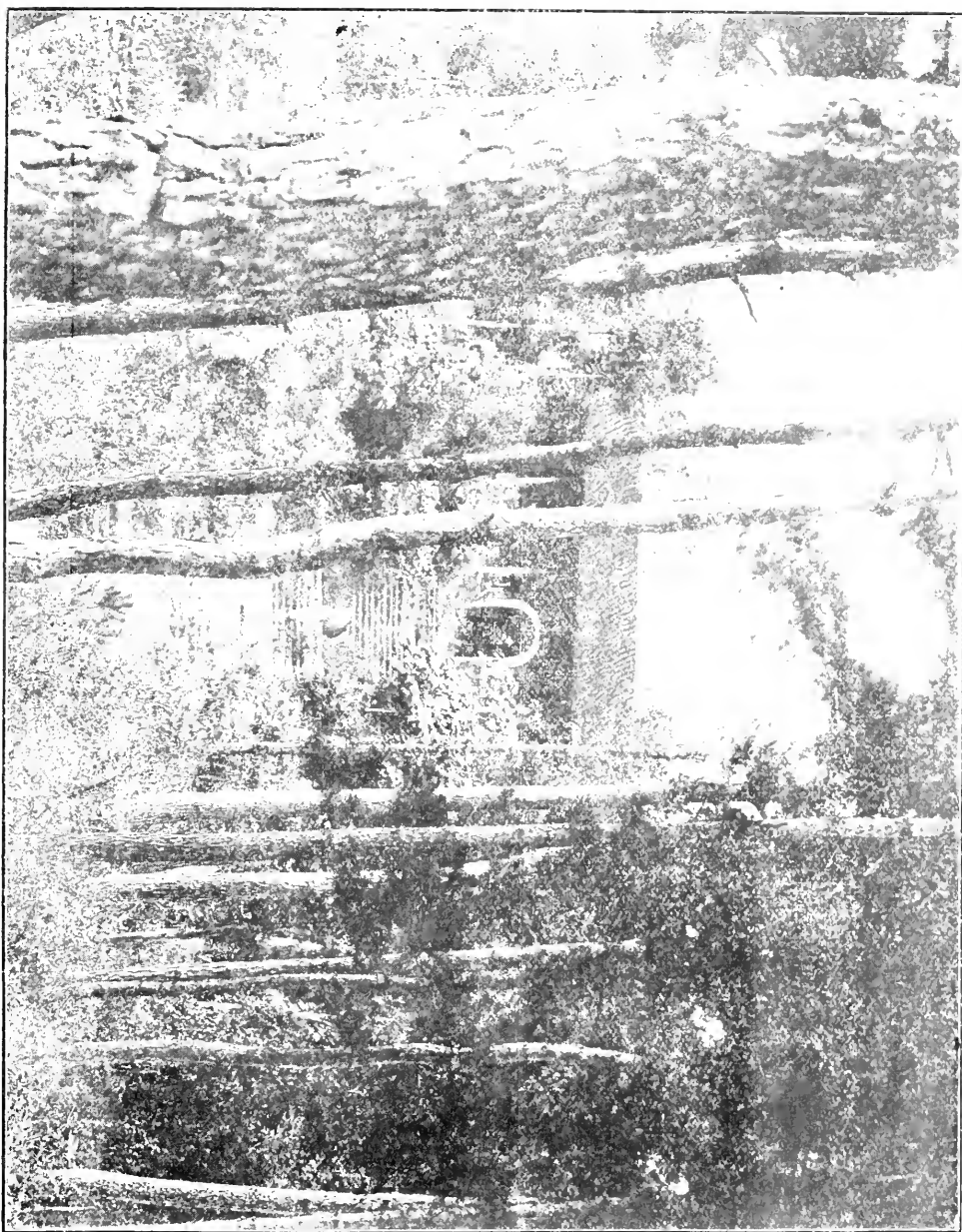
On the summit of a peak, some 1000 feet above the Two Dagger Points, is the Hsiu Feng Pagoda, also called Wen Chih Ta. This pagoda is a little lower than the Iron Pagoda, which is still visible on the western horizon. It is built of granite, and like the Iron Pagoda, it is seven-storied and hexagonal. It is situated in a more beautiful locality than its rival. Directly to the north, over the black cliffs, a waterfall resembling a silver band rushes into the depths below. The tops of the mountain groups, profusely covered with shrubs and trees, are visible in the distance. From east to west, the wide extent of the Poyang Lake with its numerous islands forms an attractive panorama. To the east, Nank'angfu is easily recognised.

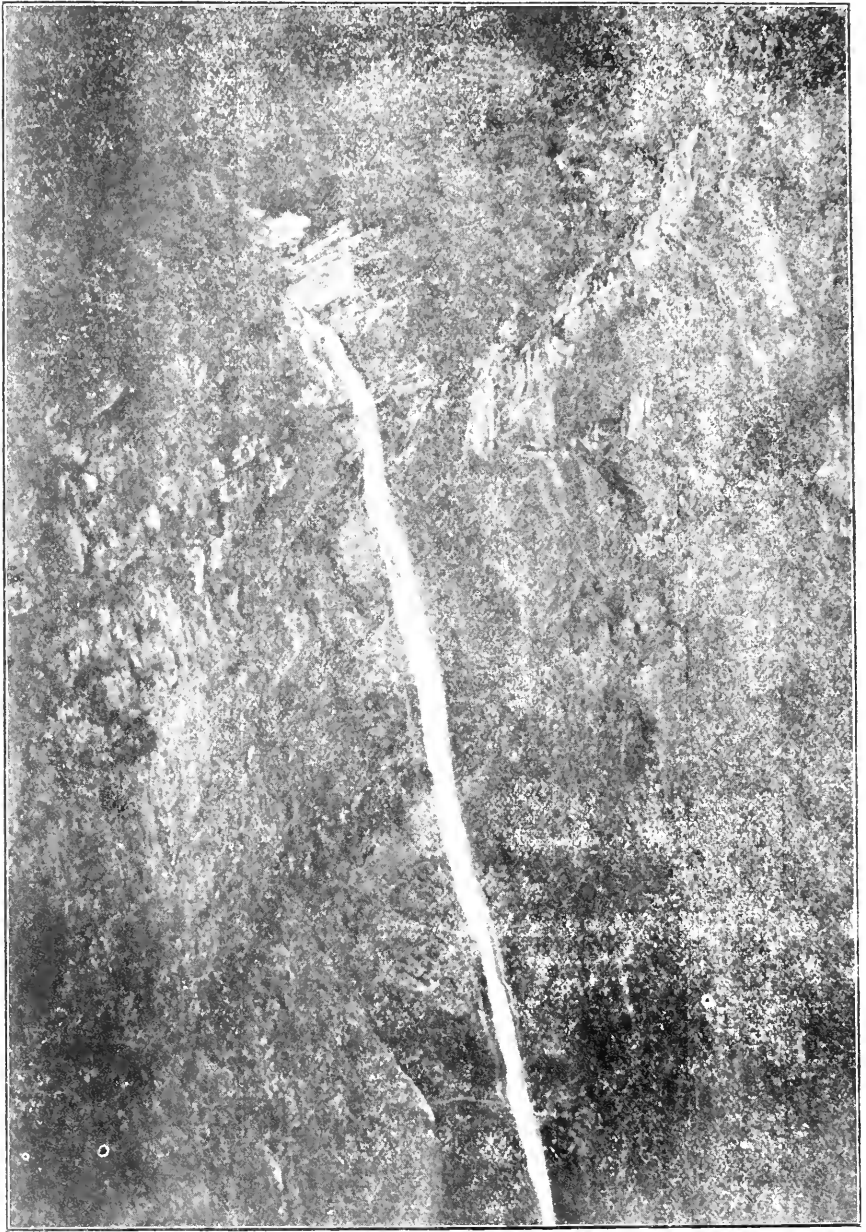
A beautiful wooded ridge leads immediately from behind the pagoda to a temple hidden in dense foliage. This is Hwang Yen Ssu (黃岩寺 The Yellow Cliff Temple) situated at the base of the Two Dagger Points.

From the Hanyang mountains (chapter 30) a path, about forty li long, leads past the Yellow Cliff Temple down to Hsiu Feng. In order to vary the route back to Hsiu Feng, cross the stream near the Cliff Temple. Above the steep rock, a woodcutter's trail leads to the second stream forming the great falls, and a little higher, crosses a huge rock. From here the descent leads along the edge of the Wo Ming Feng back to Hsiu Feng Ssu.

For the round trip to the pagoda, the Cliff Temple, and back as described, four to five hours should be allowed. This extra excursion should not be missed under any circumstances.

The third night is passed in Hsiu Feng, and on the following morning in half an hour's walk, Hwang Sa Ssu (黃沙寺 Temple of the Ten Thousand Pines) is reached. As is indicated by the name, this place is pleasantly situated under lofty trees. A broad stone staircase leads up to a small temple, behind which stretches a large field covered with the ruins of a monastery destroyed during the Tai Ping Rebellion. A five-stemmed camphor tree, which according to legend, dates from the time of the Liang Dynasty 502-555 A.D., stands near by.





HORSE TAIL FALLS, HSIN FENG Photo by Banzi & Co. Kuling

Four stone tablets behind the temple bear the large characters 龍虎雲慶 (Lung Hu Yun Ch'in, May the Dragon, Tiger and Clouds bless you). The inscription is from the sixth century, and shows the antiquity of this sacred place.

From Wan Sah, the distance to the Goddess of Mercy Bridge (Kuan Yin Ch'iao, 劍音橋) is only eight li, and can be covered easily in one hour. The road, passing the five-stemmed camphor tree, turns to the east and skirts the foot of the cliffs. The steep mountain walls looking as though they had been sliced with a gigantic knife, are typical of the whole formation of this section of the Lushan. The high mountain towering behind Wan Sah is the Ch'in Yun Feng (慶雲峯 Peak of the Cloud of Blessing).

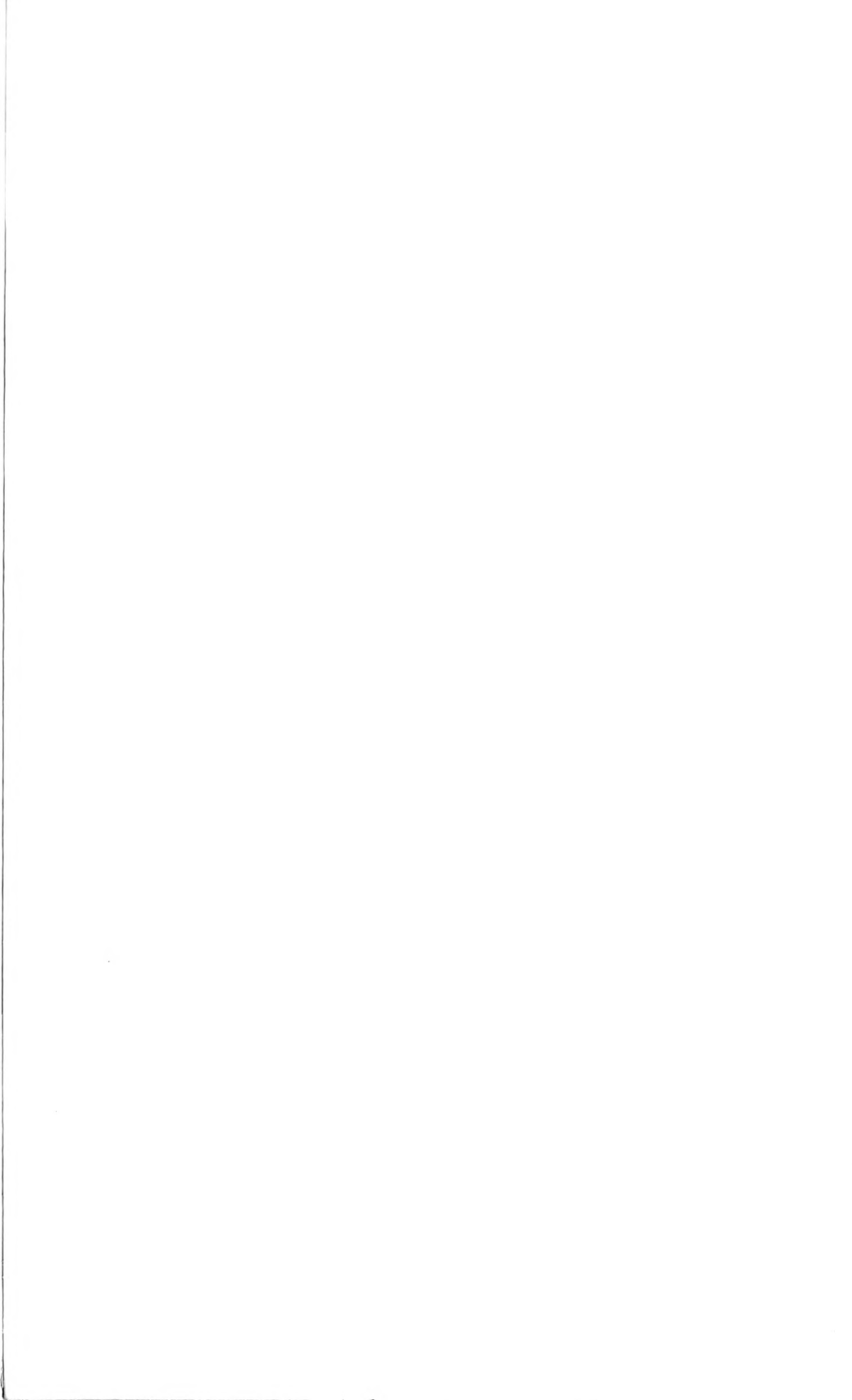
Further to the east, near the village of Wan Sah Lung, rise the enormous ridges of San Ch'i Wa (山溪凹), intersected by great waterfalls. The last summits of these massive ridges which partly enclose the Nank'ang Valley, are seven pyramid-like cones called Ch'i Chien Feng (七尖峯 The Seven Sharp Peaks). The stream from the Goddess of Mercy Bridge is crossed near the village of Chin Chuen Chiang. From this place the road leads towards the mountains, and reaches the Kuling ascent at Kwan Yin Ch'iao.

For those to whom this long trip appears too arduous, it may be stated that it is possible to reach Hsiu Feng in one day by way of the Nank'ang steps. By this route, if a chair is taken, the destination can be reached in about four hours. In this case, it is preferable to spend the night at Hsiu Feng, thus avoiding undue haste.

It is not advisable to make the round trip the other way, that is by way of the Nank'ang steps. The distance from Tso Tsung to Kuling is too great for a one-day journey, and there are no places en route at which to spend the night.

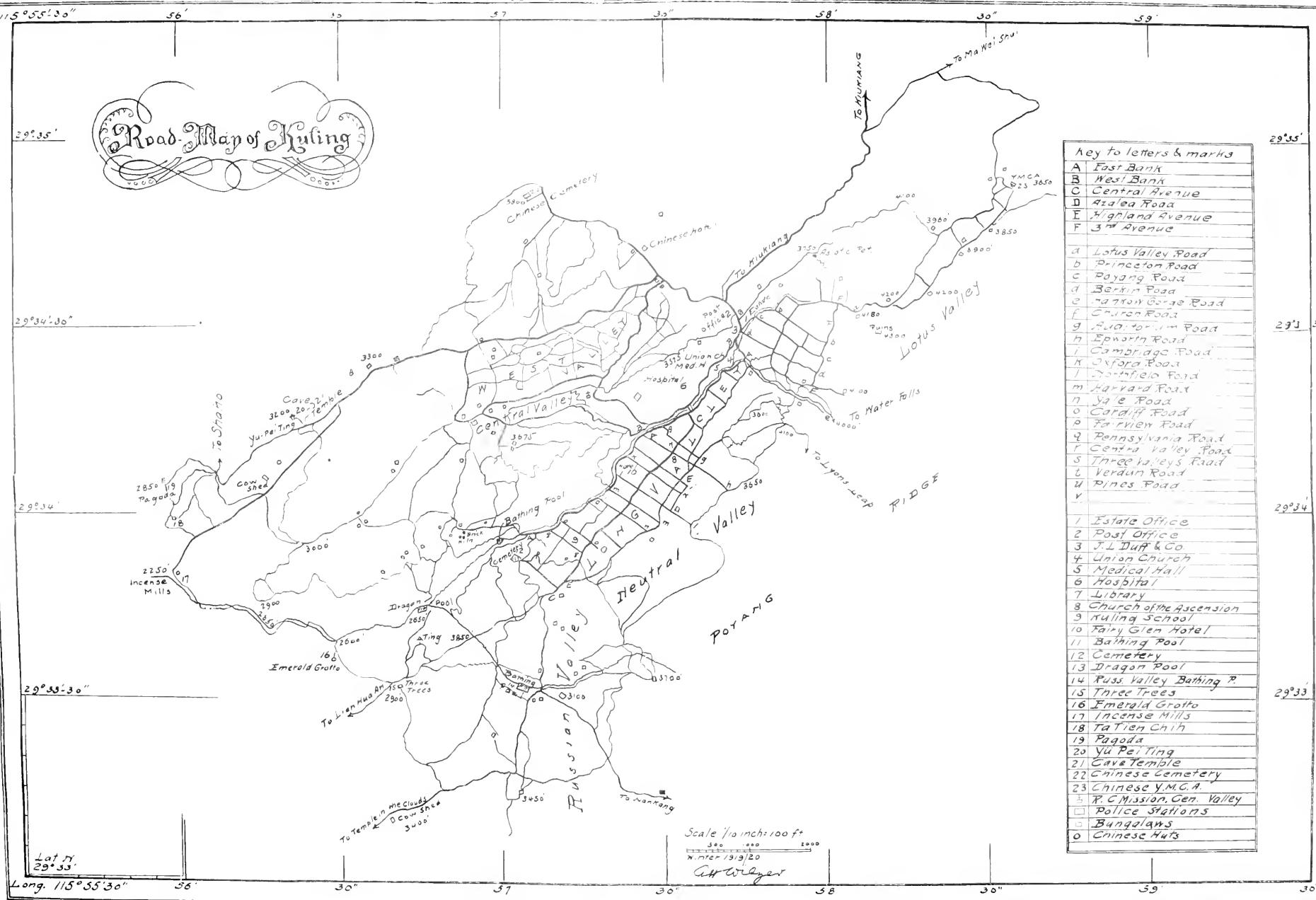
For those who can spend four or five days, it is recommended that this trip be connected with a visit to

the White Deer Grotto, passing the night at Hai Hui and returning over the Tiger Wall and the Three Waterfalls.



Road Map of Huling

Key to letters & marks	
A	East Bank
B	West Bank
C	Central Avenue
D	Asalea Road
E	Highland Avenue
F	3 rd Avenue
a	Lotus Valley Road
b	Princeton Road
c	Poyang Road
d	Berlin Road
e	Watton Gorge Road
f	Graven Road
g	Radnor Road
h	Epworth Road
i	Cambridge Road
k	Oxford Road
l	Northfield Road
m	Harvard Road
n	Yale Road
o	Cardiff Road
p	Fairview Road
q	Pennsylvania Road
r	Central Valley Road
s	Three Valleys Road
u	Verdun Road
w	Pines Road
v	
1	Estate Office
2	Post Office
3	J. L. Duff & Co
4	Union Church
5	Medical Hall
6	Hospital
7	Library
8	Church of the Ascension
9	Huling School
10	Parky Glen Hotel
11	Bathing Pool
12	Cemetery
13	Dragon Pool
14	Russ Valley Bathing P.
15	Three Trees
16	Emerald Grotto
17	Incense Mills
18	Ta Tien Chih
19	Pagoda
20	Yu Pei Ting
21	Cave Temple
22	Chinese Cemetery
23	Chinese Y.M.C.A.
24	P. C. Mission, Cen. Valley
□	Police Stations
□	Bungalows
○	Chinese Huts



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