

Madrolle

Northern China

Korea

Edwin C. Atkinson

Singapore

1915

A HANDBOOK FOR TRAVELLERS
IN
NORTHERN CHINA AND KOREA

PRICE 15 /--

LONDON : HACHETTE & Co, 18 King William Street,
Charing Cross, W. C.

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NORTHERN CHINA

THE VALLEY OF THE BLUE RIVER

KOREA

43 Maps and Plans

HACHETTE & COMPANY

PARIS

79, Boul. Saint-Germain

LONDON

18, King William Street
Charing Cross

1912

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PREFACE

The kind reception given by the reading public to our earlier volumes on CHINA has encouraged us in presenting a second edition completely revised and brought up-to-date. Careful account has been taken of the remarkable economic development which has taken place in China during the last few years, as well as of the greatly increased facilities for visiting important places and remarkable buildings offered by the recent extensions of her railway system. We have passed but lightly over those parts of the country which are ill-supplied with means of communication, to give more space to descriptions of interesting points that have either been made accessible by railways or can be reached by sea or river navigation. These itineraries are arranged in order of provinces and the latter grouped regionally.

Korea, having become a Japanese possession, is now more frequented by tourists; it is crossed to reach Japan. M. COURANT, professor of Chinese at the University of Lyons, who wrote the article on Korea, which on its appearance in our first edition attracted so much attention, has made a point of revising his work in order to give to travellers fuller historical and geographical information drawn directly from native sources, among others the *Sâm kuk sa keui*, *Korye sa* and *Tongkuk mun hen pi ko*, three historical works, and *Tongkuk ye ti seung râm*, the great official geography.

These Far-Eastern countries offer many curious studies to the geographer, the ethnologist and the naturalist; to archeologists and artists, a wealth of ancient monuments only recently explored, to tourists a great variety of country. The railway, every day extending further afield, is bringing within reach fresh beauties of nature, historic or venerated spots, new mineral wealth: linking the two banks of the Blue River, it will, to-morrow, by the « Trans-Chinese », carry the traveller from Manchuria and Peking to the opposite confines of the Empire to the teeming city of Canton and even to the vast emporium of Hong-kong.

To ensure the accuracy and correctness of the information given, we have been over the principal itineraries several times ; for the others, we have had the invaluable collaboration of Asiatic residents, among whom we would specially mention Mssrs *Bies* and *Mignon* who have compiled valuable information about their respective districts.

M. Ed. CHAVANNES, Member of the Institute, who has travelled in China, gives us the benefit of his visit to the holy mountain T'ai Shan, his exploration of the Buddhist grottoes of Lung Mèn and his pilgrimage to the Wu-t'ai Shan.

M. A. VISSIÈRE, professor at the School of Oriental Languages, has been kind enough to allow us to make use of his translations of the *Ta Ch'ing yih t'ung chih* « General description of the Chinese Empire » and, in addition, has furnished us with hitherto unpublished historical details of great interest.

To these and to all our collaborators we offer our hearty thanks for their valuable assistance.

The preparation of the *map* and *plans* has received every care and has entailed considerable labour.

The Chinese adopted in our text is *that spoken at Peking* ; the transcription is that of Thomas Wade.

The constantly increasing influx of tourists has led to the erection of hotels— some of them palatial— whose up-to-date character has made a stay in the larger and more frequented cities very pleasant and comfortable. The charges at these establishments vary considerably, and are subject to further modifications according to the fluctuating rate of exchange of the local silver currency.

Several persons have already favoured us with notes of their journeyings, and the information therein contained has been duly noted. Anyone desirous of continuing these good offices is requested to communicate through our publishers, MM. Hachette et C^{ie}.

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Abbreviations

<p>alt. altitude</p> <p>B. Banks</p> <p>breakf. breakfast</p> <p>c. cents <i>or</i> century</p> <p>d. pence</p> <p>din. dinner</p> <p>dols. dollars</p> <p>double-b. double-bedded</p> <p>E. East</p> <p>frs. francs</p> <p>ft. feet</p> <p>gr. grammes</p> <p>H. hotel</p> <p>Hk. T. Hai-kuan Taēls</p> <p>hr. hour.</p> <p>in. inches</p> <p>inhab. inhabitants</p> <p>kil. kilometer (about 1,093 yds. or $\frac{5}{8}$ of a mile)</p> <p>kilo. kil. (about 2 lbs. 3 ozs.)</p> <p>l. left</p>		<p>Lat. Latitude</p> <p>Long. Longitude</p> <p>m. mile</p> <p>min. minutes</p> <p>met. meter (about $1\frac{4}{10}$ yds).</p> <p>N. North</p> <p>p. page <i>or</i> piastre</p> <p>per pers. per person</p> <p>R. Route</p> <p>r. right, rouble <i>or</i> room</p> <p>rail railway</p> <p>S. South</p> <p>sh. shillings</p> <p>single-b. single-bedded</p> <p>telegr. telegraph</p> <p>teleph. telephone</p> <p>v. verst</p> <p>vols. volumes</p> <p>W. West</p> <p>y. yen</p>
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A number in parenthesis, after the name of a place or mountain, indicates the altitude or height above the sea-level.

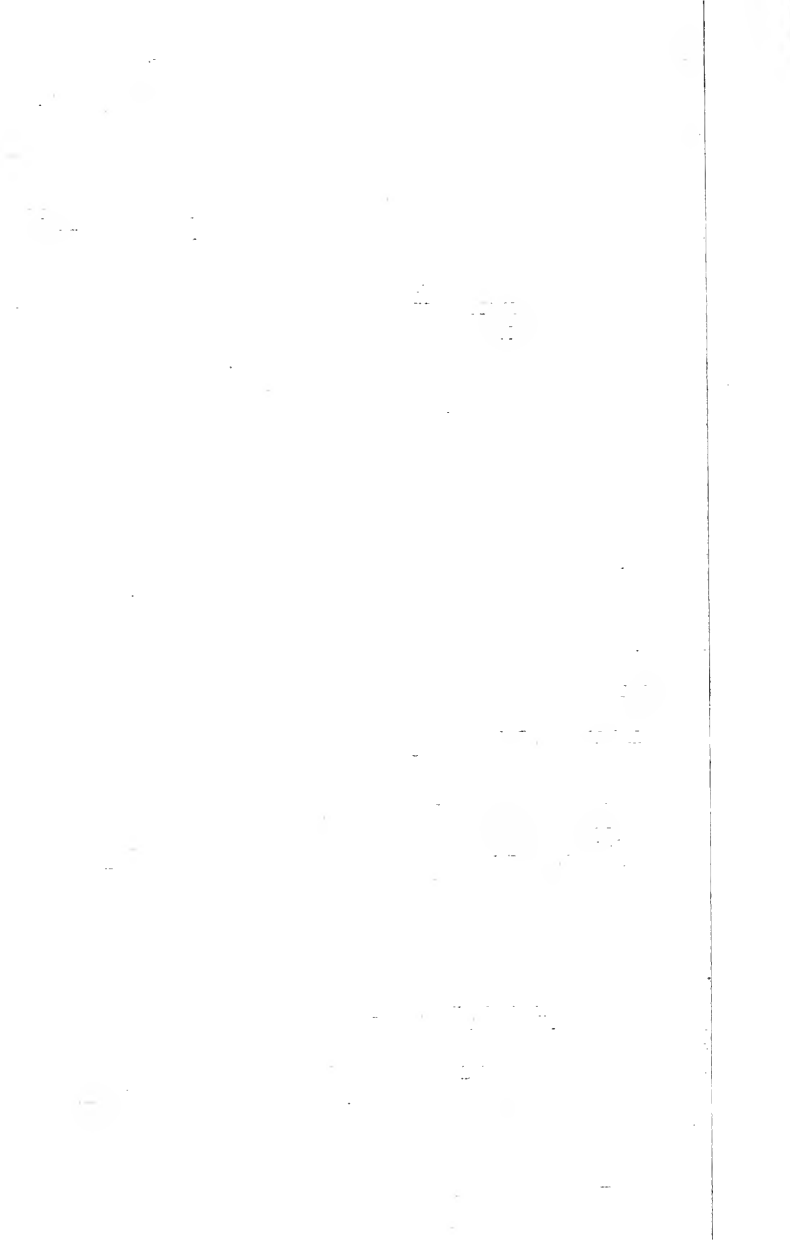
The asterisk (*) is used as a mark of commendation for hotels, etc., and for the designation of things generally worthy of special attention.

M. Maps. — P. Plans. — I. M. Inserted maps.



George Huré

NORTHERN CHINA



GENERAL INFORMATION

AND

Practical hints

Season

Autumn and winter are the most favourable seasons for travelling in the Far-East and tropical countries. Long journeys should be avoided in May, June and July which are, according to latitude, the periods for heavy rain and atmospheric disturbances.

Customs

In China, the custom-house inspection takes place on the arrival at the landing-stage. Hand luggage and cash enter free, but goods are taxed *ad valorem*, the duty being generally 5 %.

Statutes. Passports

Foreigners residing in China are only amenable to the jurisdiction of their respective consuls, and no other obligation not mentioned in the treaties between their respective country and China can be imposed on them by the local authorities ; on the other hand, they enjoy all rights, privileges, immunities and guarantees whatsoever which may be granted by the Chinese government to other powers, if their country has the benefit of the « most favoured nation » clause.

British subjects travelling abroad are recommended to furnish themselves with passports, for even in those countries where they are no longer obligatory, they are found to be useful as affording a ready means of identification, *e. g.*, in claiming letters at a *poste restante*. Existing passports which are more than 5 years old must be renewed, that being the limit for which they are now available. The necessary form of application can be obtained from any of the tourist agencies. The charge for passport, including fee for obtaining same, is 3 sh. 6. Mess ^{rs}. Cook and Son, Ludgate Circus, London, E. C. issue a special pamphlet « Passport Requirements of Foreign Countries », free on application.

His Majesty the Emperor of China agrees that British subjects, with their families and establishments, shall be allowed to reside, for the purpose of carrying on their mercantile pursuits, without molestation or restraint, at the cities and towns of Canton, Amoy, Fu-chou Fu and Shang-hai. (Art. II. Treaty signed at Nanking, 29th August 1842, between Great Britain and China).

Articles inserted in later treaties with Great Britain have successively extended the same right to other ports. (Art. III. Treaty of T'ien-chin. — Art. IV. Peking Convention).

The *industry* clause, invoked by other nations, is contained only in the French treaty. (Art. VII. T'ien-chin, 1858).

Foreigners may reside in China, *without passport*, in the « Open Ports » and carry on business or manufacture in perfect security and without any hindrance (Cf. Art. VII of the Franco-Chinese Treaty, 27th June 1858).

They are also authorized to trade for « 10 days within a radius of 100 *li* » from these ports. (Art. IV of the Chino-Brazilian Treaty of P'ien-chin, 3^d Oct. 1881).

However, « French and other foreigners established in « open area » on the Chino-Tonkinese frontier may travel without passport within a radius of 50 *li* round these localities ». (Art. V of the France-Chinese Treaty of the 25th April 1886).

The Anglo-Chinese agreement of 1858 having fixed the length of the *ch'ih*, or Chinese ft., at 14.1 in., the *li* = 867 yds. Outside open ports foreigners may therefore trade free within a zone of 40 miles, reduced in Yün-nan to 20 miles.

If foreigners wish to travel in the interior of the empire, they should provide themselves with *passports* which may be obtained of their consul. These papers are counter-signed by the local authorities and thereby pledge the responsibility of the Chinese government.

British subjects are hereby authorised to travel, for their pleasure or for purposes of trade, to all parts of the interior under passports which will be issued by their Consuls, and countersigned by the local authorities. These passports, if demanded, must be produced for examination in the localities passed through. If the passport be not irregular, the bearer will be allowed to proceed, and no opposition shall be offered to his hiring persons, or hiring vessels for the carriage of his baggage or merchandise. If he be without a passport, or if he commit any offence against the law, he shall be handed over to the nearest Consul for punishment, but he must not be subjected to any ill-usage in excess of necessary restraint. No passport need be applied for by persons going on excursions from the ports open to trade to a distance not exceeding 100 *li*, and for a period not exceeding five days.

Money

Considering the losses and even the thefts which take place whilst travelling, it is only prudent not to carry on oneself any considerable sum in bank-notes or gold. *Circular credits* should be taken out in coupons of various amounts (£10, 20, 50) or, better still, *letters of credit* which enable the bearer to draw sums of any amount from the Far-East agency.

The great European and American banks deliver cheques, letters of credit and circular drafts on their Asiatic agents, but application may also be made to Cook's [Circular notes and letters of credit issued, payment of which can be obtained from Branch Offices and Correspondents. Provided the instructions issued in connection with Circular Notes are followed, no loss to the holders can possibly arise. Circular Notes are issued for sums of £20 and upwards (in Notes of £20, £10, and £5 each), and LETTERS OF CREDIT for sums of £100 and upward. Current accounts opened, and deposits received for fixed periods, or at notice at the Head Office, Ludgate Circus, London] or to the financial establishments whose speciality is banking of money, change and share-bid-ers of China and Japan. These establishments are :

Hongkong and Shanghai Banking Corporation : London (31, Lombard Street), Lyons, India, China, Japan, Java, Siam, Philippines.

Chartered Bank of India, Australia and China : London (32, Bishopsgate Street), India, China, Japan, Australia.

Mercantile Bank of India : India, China.

International B. C. : New York (60, Wall Street), San Francisco, Japan, China, Philippines.

Chino-American B. : San Francisco, New York, China.

Banque de l'Indo-Chine : Paris (15 bis, Rue Laffitte), London (Union of London and Smith's Bank L^{td}), China, Indochina, India, Siam.

Banque Russo-Asiatique : London (64, Old Broad Street), Paris (2, Rue Le Pelletier), Russia, China, Japan, India.

Banque sino-belge : Brussels, London, China.

Crédit-foncier d'Extrême-Orient : London (62, Old Broad Street), Brussels, China.

Deutsch Asiatische Bank : Berlin (14 Behren Strass), India, China.

Nederlandsche Handel Maat schappij : Amsterdam, Java, China.

The silver *dollar* (or *piastre*) is the unit of coinage employed in trade between foreigners in China, but the rate of exchange of the silver dollar is very variable and it is therefore important to follow the course of the money market. So too with the Indochina *piastre*. If one is not travelling into the interior it is preferable to take the notes of a local bank which are less cumbersome than silver coins or ingots. (There is no gold coinage in China). See COINAGE.

The value of the *yen* varies but little ; it is the money unit of Japan and Korea. That of Russia is the *rouble*.

The *rupee* in India, the *tical* in Siam, the *dollar* in the Straits Settlements are almost stable because the minted silver when circulated is represented by a considerable gold reserve.

Tourist Agencies

The principal European and American tourist agencies organize collective trips every year to China and Japan, conducted by one of their representatives, thus avoiding all the inconveniences usually met with by foreigners travelling abroad.

Tickets

Travellers to the Far-East or those desirous of making a « Circular trip to Asia » or a « Tour round the World » may book the passage at the various tourist agencies and secure sleeping-berth in advance at the offices of the following shipping companies.

Means of Conveyance Rates of Passage

1^o from EUROPE viâ ASIA

PENINSULA AND ORIENTAL, 122 Leadenhall Street, London, E. C., and Northumberland Avenue, London, W. C.

MESSAGERIES MARITIMES, 97, Cannon Street, London, E. C., and 3 Boulevard de la Madeleine, Paris.

NORDDEUTSCHER LLOYD, 2, King William Street, London, E. C. and 2, Rue Scribe, Paris.

Peninsular and Oriental : Rapid service, every 14 days, on Fridays from London (Tilbury) and from Marseilles. Fares from London to Penang or Singapore : 1st. cl., single, £ 60.0.0 ; 2 nd. cl. £ 40.0.0 (return tickets available 2 years : £ 90.0.0 and £ 60.0.0) ; — to Hong-kong, Manila, Shang-

hai, Kôbe or Yokohama, £ 65.0.0 and £ 44.0.0 (there and back, £ 97.0.0 and £ 66.0.0). Special reductions are granted to duly accredited missionaries, also to officers and officials.

The 1st. class fare from London by the overland route, viâ Calais and Paris is : to Marseilles, £ 6.15.2 ; to Genoa, £ 7.6.1 ; to Brindisi, £ 9.10.0 ; to Naples, £ 9.4.4. The journey viâ Newhaven is a trifle less expensive. On certain systems, passengers luggage is conveyed free of charge : on English railways, 112 lbs. ; French, 66 lbs ; Indian, 112 lbs. ; American and Canadian, 350 lbs. 1 st. cl., 168 lbs. 2nd. cl. No free allowance in Italy or Switzerland.

Intermedium service every 14 days departure from the Royal Albert Docks). Fares from London to Singapore, £ 45.0.0 and £ 32.0.0 ; — to the ports on the coasts of China and Japan, £ 50.0.0 and £ 35.0.0. All fares are subject to alteration ; apply to the Company for Sailing Dates and Rates of Passage. For further particulars, consult the Information at the end of the volume and the Ocean Sailing Lists in the principal ports.

Messageries Maritimes : Fast service every 14 days from Marseilles to the Indies, Indochina and the Far-East. Fares from London (viâ Paris), with embarkment at Marseilles, to Hong-kong and the ports of China and of Japan, £ 71.10.0 and £ 48.2.0. From Marseilles to these same ports : frs. 1680 and 1555. — Intermedium service every 14 days to Indochina.

Norddeutscher Lloyd : Rapid service every 4 days, on Thursdays, from Hamburg or Bremen alternatively viâ Algiers, Genoa, Naples, the Indies, and the Far Eastern ports (Express overland service in connection with the boat). Fares from London to Hong-kong or Japan, single, £ 71.10.0 and £ 48.8.0 (return, £ 106.14.0 and £ 72.12.0). Starting from Algiers, Genoa or Naples, single, £ 67.2.0 and £ 46.4.0 (return, available 2 years, £ 100.2.0 and £ 69.6.0).

If the overland route be preferred, latest particulars can be obtained on application to the C^o DES WAGONS LITS (*Sleeping Car Co.*), 20, Coekspur Street, London, W. C. (Tel. no. 3866 Gerrard) and 5, Boulevard des Capucines, Paris. — Important notice : Every Passenger entering Russia must be provided with a Foreign Office Passport bearing the visa of the Russian Consul. Passports can be obtained at the Foreign Office, Downing Street, London, S. W., and the visa at the Russian Consulate-General, 20, Great St Helen's, Bishopsgate Street, E. C.

Wagons-Lits : The fares from London to the Far-East quoted below are subject to alteration at any moment : viâ Calais and Brussels to Kharbin £ 31.13.6 and £ 22.4.2, Dairen £ 39.9.3 and £ 26.19.6, Shang-hai, viâ Dairen, £ 43.12.9 and £ 29.11.9 (viâ Vladivostock £ 47.17.0 and £ 33.13.8), Hong-kong, viâ Dairen, £ 50.6.0 and £ 33.19.9, T'ien-chin £ 41.12.0 and £ 28.6.3, Peking £ 42.4.0 and £ 28.18.3, Vladivostock £ 39.4.2 and £ 25.0.10, Tsuruga £ 43.3.1 and £ 28.19.9, Tôkyô £ 44.7.0 and £ 29.14.3. — Viâ the Hook of Holland to Dairen £ 38.0.0 and £ 25.18.0, Shang-hai viâ Dairen £ 42.3.3 and £ 28.10.0, Hong-kong £ 48.15.3 and £ 32.18.3, Peking £ 40.15.0 and £ 27.16.6, Vladivostock £ 37.14.8 and £ 23.19.2, Tôkyô £ 42.17.6 and £ 28.12.9. — See TRANS-SIBERIAN.

2^o from EUROPE viâ AMERICA

Travellers who leave Europe for the Far-East, viâ America, often return to their point of departure by another route — either by the Trans-Siberian, or by the navigation lines calling at the ports of Southern Asia. This mari-

time route affords facilities for studying economy : circular tickets at considerably reduced rates are issued by the Tourist Agencies as well as by the principal English, French, American and German shipping companies.

Routes and Fares for Tours round the World : viâ Egypt, India, Ceylan, China, Japan, America.

from ENGLAND :

£ 131.10.0. — London, P. and O. steamer, viâ the Suez Canal, Colombo, and Singapore to Hong-kong ; thence by either of the following routes : 1° Canadian Pacific steamer viâ Shanghai to Yokohama and Vancouver, where the Canadian Pacific Railway is taken to Montreal, Quebec, Halifax, St. John, N. B., Boston, or New-York ; steamer to England (or *vice-versa*). 2° Pacific Mail or Toyo Kisen Kaisha steamer to Shang-hai, Nagasaki, and viâ the Inland Sea of Japan to Kôbe, Yokohama, Honolulu and San Francisco (or *vice-versa*). 3° Great Northern Co's steamer viâ the ports of Japan to Seattle ; Rail by direct route to New York (breaks of journey permitted) ; Steamer across the Atlantic to England ; Rail to London (or *vice-versa*). — In addition to the Fare quoted, a supplement of £ 6 includes meals and sleeper, but only during the journey across Canada.

£ 152.8.9. London « P. and O. » steamer, viâ Port-Said, Aden to Bombay ; Railway to Jeypore, Delhi, Agra, Cawnpore, Lucknow, Benares, Calcutta « P. and O. » steamer to Colombo ; thence viâ Penang and Singapore to Bombay. The remainder of the voyage is effected in identically the same way as in the preceding itinerary.

from FRANCE :

£ 131.10.0, or 3,288 frs. Marseilles, « Messageries Maritimes » steamer, viâ Hongkong to Japan ; thence, according to the directions given in the first itinerary. At New York, board one of the steamers belonging to the « Compagnie transatlantique » which run to Hâvre ; Rail to Paris (or *vice-versa*).

from GERMANY :

£ 131.10.0. Hamburg or Bremen, by « Norddeutscher Lloyd » steamer, — or from Southampton (London), Cherbourg (Paris), Genoa or Naples, — viâ Port Saïd, Colombo, Singapore, Hongkong to Japan. For voyage across the Pacific Ocean and journey through America, consult the first itinerary. From New-York, « N. L. » steamer, viâ Cherburg (Paris), Southampton (London) to Bremen (or *vice-versa*).

£ 115.0.0. — By « Hamburg Amerika Linie » steamers (same ports of call as above) from Europe to Japan and from New-York to Europe (or *vice-versa*).

ACROSS THE ATLANTIC :

English companies : to CANADA

Allan State Line. From Liverpool to Halifax or Quebec ; sailings every Thursday or Friday by steamers of 10 to 12,000 tons ; fare £ 14.10.0 to £ 18.0.0.

Canadian Pacific Line. From Liverpool to St. John or Quebec ; sailings every other Friday by steamers of 8,500 to 14,500 tons. Fare £ 17.00. to £ 18.10.0. An intermedium service is running on certain Thursdays.

Cunard Line. From Southampton to Portland or Quebec ; sailings every other Thursday by vessels of 8 to 10,400 tons. Fare £ 9.10.0 (second-class).

Donaldson Line. From Glasgow to St. John or Quebec ; Saturday sailings by vessels of 9 to 10,150 tons. Fare £ 9.10.0 (second-class).

Royal Line. From Bristol to Halifax or Quebec ; sailings every other Wednesday by 12,000 tons steamers. Fare £ 17.0.0 to £ 18.81.0.

White Star Dominion of Canada Service. From Liverpool to Halifax or Quebec ; Saturday sailings by steamers of 7 to 10,000 tons. Fare £ 17.0.0 to £ 18.10.0.

to the UNITED STATES :

Allan Line. From Glasgow to Portland or Boston ; sailings every other Friday by vessels of 5 to 10,500 tons. Fare £ 12.10.0.

Cunard Line. From Liverpool to New York (3,028 miles) ; Saturday sailings by vessels of 13 to 32,000 tons. Fare £ 11.0.0 to £ 25.0.0, according to boat. — From Liverpool to Boston ; sailings every other Tuesday by mail boats (14 to 18,000 tons). Fare £ 17.0.0 to £ 18.0.0.

White Star Line. From Southampton to New York (3,075 miles) ; sailings every Wednesday by 11 to 45,000 ton vessels. Fare £ 19.0.0.0 £ 23.0.0, according to boat. — From Liverpool to New York ; sailings every Thursday by vessels of 20 to 25,000 tons. Fare £ 20.0.0 to £ 22.0.0. — From Liverpool to Boston (calling at Queenstown *en route* ; Summer service on Tuesdays by vessels of 10 to 15,000 tons. Fare £ 17.0.0 to £ 18.0.0.

Anchor Line. From Glasgow to New York (calling at Moville) ; Saturday sailings by steamers of 8 to 11,000 tons. Fare £ 14.0.0 to £ 15.0.0.

American companies :

American Line. From Southampton to New York (calling at Cherbourg) ; sailings every Saturday by steamers of 10 to 12,000 tons. Fare £ 19.0.0. — From Liverpool to Philadelphia (calling at Queenstown) ; sailings every other Wednesday by steamers of 8 to 11,000 tons. Fare £ 14.0.0 and £ 15.0.0.

Atlantic Transport Line. From London or Southampton to New York ; Saturday sailings by vessels of 13 to 14,000 tons. Fare £ 17.0.0.

French companies :

Compagnie transatlantique (New-York Branch : 19 State Street). From Havre to New York (3,095 nautical miles ; 6 days'voyage) ; Saturday sailings by steamers of 12 to 27,000 tons. Fare from 400 to 1,000 frs. according to boat.

German companies :

Norddeutscher Lloyd. From Bremen to New York (3,560 miles) calling at Southampton and Cherbourg, sailings every Sunday and Tuesday by steamers of 14,000 to 27,000 tons. Fare from Southampton (or London) £ 20.0.0 to £ 26.0.0 according to class of boat.

Hamburg-Amerikanische Packetfahrt-actiengesellschaft « Compagnie des Messageries de Hamburg Amérique » or « Hamburg Amerika Line ». From Cuxhaven to New York (calling at Southampton) ; Friday sailings or Sunday from Southampton by steamers of 16 to 25,000 tons ; fortnightly call at Cherbourg. Fare from London to New York £ 19.0.0 to £ 24.0.0.

Belgian companies :

Red Star Line. From Antwerp to New York (3,340 miles) calling at Dover. Saturday sailings from Dover by vessels of 12 to 18,000 tons. Fare £ 17.0.0 to £ 19.0.0 .

Dutch companies :

Holland-America Line. From Rotterdam to New-York, calling at Boulogne *en route* ; weekly service.

Through Bookings to the Far East :

By way of AMERICA : From England to the ports of China, Hong-kong or Manila, by *Great Northern Steamship Co.*, viâ Seattle ; single fare £ 71.10.0, return £ 110.10.0 (available 6 months exclusive of time occupied in travelling) and £ 121.0.0 (available 2 years) ; — by *Nippon Yusen Kaisha*, viâ New York and Seattle, 1 st. cl. fare £ 58.0.0, 2 nd. cl. £ 41.0.0 ; — by *Canadian Pacific Railway and Steamship Line* (London : 62 Charing Cross, Trafalgar Square, S. W. and 67 King William Street, E. C.), viâ Quebec to New York or viâ Montreal or Toronto to Vancouver, single fare £ 71.0.0, return £ 120.0.0 (available 6 months) and £ 125.0.0 (available 2 years) ; — by *Pacific Mail Steamship Co.* and *Toyo Kisen Kaisha*, viâ New York, San Francisco and Honolulu, fare £ 71.10.0 (£ 63.10.0 for missionaries, officers, officials. — N. B. This special rate does not apply to U. S. Army and Navy Officers and their families. Persons claiming the benefits of this special class will be required to produce proper credentials).

American passengers can either book their passage at the offices of the Shipping Co^s, or at any of the Tourist Agencies (i. e. *Thomas Cook and Sons*, *Henry Gaze and Son*, *Raymond and Whitcomb*, etc.) ; direct or circular tickets starting from various ports of America are issued, available for sea travel on board the Royal Mails bound for Far Eastern ports viâ Prince Rupert, Vancouver, Seattle, Portland, San Francisco, etc. :

BAGGAGE : 150 lbs. allowed free to each adult on American railways.

CHILDREN : Under Five years of Age, Free ; above Five and under Twelve, Half Fare.

For short journeys, travel 1st cl. ; if bound for destinations a long way off. hire a Half Section (*demi-section*) which comprises a sleeper in the Pulman Car (*wagon-lit*).

First Class fare from Halifax to : Quebec, £ 1.11.3 ; Montreal, £ 1.11.3 ; Toronto, or Ottawa, £ 1.19.10 ; Winnipeg, £ 7.5.10 ; Chicago, £ 3.10.10 ; Calgary, £ 11.15.0 ; Vancouver, or Seattle, £ 15.5.8 ; San Francisco, £ 15.15.8. — The *wagon-lit* supplements are : from Halifax to Montreal, 16.0 ; from Montreal to Chicago, £ 1.0.0 ; from Montreal to Vancouver, £ 3.8.0.

First Class fare from New York, by « New York Central » to : Quebec, £ 2.19.0 ; Niagara, £ 1.13.4 ; Montreal, £ 2.2.11 ; Washington, £ 1.3.7 ; Chicago, £ 3.15.0 ; St. Louis £ 4.8.6 ; New Orleans, £ 6.9.0 ; Galveston, £ 8.0.3 ; Seattle, Portland, Victoria or Vancouver, £ 15.7.11 ; Los Angeles, or San Francisco, £ 15.19.10. — The *wagon-lit* supplements are : from New York to Chicago, £ 1.0.0 ; St. Louis, £ 1.4.0 ; Seattle or San Francisco, £ 3.12.0 ; from Chicago to Seattle or San Francisco, £ 2.12.0. — Meals served in the restaurant-car, from 4.0.

VANCOUVER : *Canadian Pacific Railway Co.*, *Royal Mail Steamship Line* : From Vancouver, Victoria, San Francisco, Seattle, Tacoma and Portan to Yokohama, single fare £ 40.0.0, *Special Rate*, £ 30.0.0, return £ 60.0.0 (available 4 months) and £ 70.0.0 (available 12 months) ; to Shanghai, Hongkong or Manila, £ 45.0.0 and £ 34.0.0 (return £ 68.0.0 and £ 79.0.0 ; — from New York, Washington, Philadelphia, St. John, Halifax, Boston and Quebec to Japan £ 55.0.0 and £ 45.0.0 (return £ 88.10.0 and £ 92.10.0) ; to

Shanghai, Hongkong or Manila, £ 60.0.0 and £ 49.0.0 (there and back £ 96.10.0 and £ 107.10.0) ; — from Montreal to Japan £ 54.10.0 and £ 44.10.0 (there and back £ 87.10.0 and £ 97. 10.0) ; to China and the Philippine Islands £ 59.10.0 and £ 48.10.0 (there and back £ 95.10.0 and £ 106.10.0). Service every 21 days from Vancouver to Hongkong. The total cost of the fare is reduced by about a third, if the passenger travels by one of the steamers effecting the « Intermediate Service ».

SEATTLE : *Great Northern S. S. Co.* From Seattle, San Francisco, Vancouver, or Portland to Japan, single fare £ 40.0.0 ; £ 30.0.0 at the special rate (return, available 4 months, £ 60.0.0 ; available 12 months, £ 70.0.0) ; — to Shanghai, Hongkong or Manila £ 45.0.0 and £ 34.0.0 (return £ 68.0.0 and £ 79.0.0) ; — from New York, Washington, Quebec, or Boston to Japan £ 55.0.0 and £ 45.0.0 (return £ 88.10.0 and £ 98.10.0) ; to China or the Philippine Islands £ 60.0.0 and £ 49.0.0 (return £ 96.0.0 and £ 107.10.0) ; — from St. Louis, New Orleans, Chicago to Japan £ 51.0.0 and £ 41.0.0 (return £ 81.10.0 and £ 90.10.0) ; to China and Manila £ 56.0.0 and £ 45.0.0 (return £ 88.10.0 and £ 99.10.0).

SEATTLE : *Nippon Yusen Kaisha.* From Seattle, Victoria, San Francisco, Vancouver, Tacoma or Portland to Yokohama, 1 st. cl. fare, single £ 35.0.0 and £ 27.0.0 at the special rate (return, available 4 months, £ 53.0.0 available 12 months, £ 61.0.0) ; to Hongkong, £ 40.0.0 and £ 30.0.0 (return £ 60.0.0 and £ 70.0.0) ; — from New-York, Washington, Quebec or Boston to Yokohama, £ 48.0.0 and £ 40.0.0 (return £ 83.0.0 and £ 91.0.0) ; to Hongkong £ 53.0.0 and £ 43.0.0 (return £ 90.0.0 and £ 100.0.0).

SAN FRANCISCO : *Pacific Mail S. S. Co.* and *Toyo Kisen Kaisha.* From San Francisco, Vancouver, Seattle or Victoria, to Yokohama, £ 40.0.0 1 st. cl. and £ 30.0.0 at the special rate (return tickets, available 4 months, £ 60.0.0 ; available 12 months, £ 70.0.0) ; to Shanghai, Hongkong or Manila, £ 45.0.0 and £ 34.0.0 (return £ 68.0.0 and £ 79.0.0) ; — from Honolulu to Japan, £ 30.0.0 and £ 22.10.0 (return £ 45.0.0 and £ 52.10.0) ; — from New York, Washington, Philadelphia, Quebec, Halifax, to Japan, £ 55.0.0 and £ 45.0.0 (return £ 88.10.0 and £ 98.10.0) ; to China or Manila, £ 60.0.0 and £ 49.0.0 (return £ 96. 10.0 and £ 107.10.0) ; — from St. Paul, Galveston, Minneapolis and Austin, to Japan, £ 50.0.0 and £ 40.0.0 (return £ 78.10.0 and £ 88.10.0) ; to China and Manila, £ 55.0.0 and £ 44.0.0 (return £ 86.10.0 and £ 97.10.0) ; — from New Orleans and St. Louis, the single fare is £ 1.0.0 in excess of the rate quoted above.

MEXICO : *Toyo Kisen Kaisha.* From the ports of Manzanillo or Salina, departures every other month (the steamer follows the route from Callao to Hongkong viâ the ports of Central America and Japan) ; fare to Japan, 350 yen ; to Hongkong, 420 yen.

Australia

Persons desirous of leaving AUSTRALIA, or those arriving there, should take advantage of the overland tickets at reduced rates between the principal ports of the Commonwealth ; *Special Reduced Rate Tickets* (1 st. cl.) : from Melbourne to Sydney (or *vice-versa*), £ 2.14.0 ; to Brisbane, £ 5.6.0 ; to Adelaide, £ 2.6.0 ; — from Adelaide to Sydney, £ 4.0.0 ; to Brisbane, £ 6.13.0 ; — from Sydney to Brisbane, £ 2.13.0. Return tickets available 6 months are also issued ; these can either be obtained from Cook's Tourist Agencies, on production of certificate from the Purser of the steamer, or at the offices of the various shipping companies.

Several navigation lines form the connecting link between Australia and South Africa, North America, Ceylon or the Indies, and various *Far Eastern ports*. The following shipping companies run services to the latter :

West Australian S. N. Co., fortnightly departures from Fremantle to Singapore. Fare, £ 17.10.0.

Burns, Philip Line, monthly sailings from Sydney to Brisbane, Port Darwin, Sourabaya, £ 25.0.0 ; Samarang ; Batavia, £ 27.0.0 ; Singapore, £ 30.0.0.

Koninklijke Paketvaart Maatschappij, monthly sailings from Sydney to Singapore via Sourabaya and Batavia (£ 27.0.0) ; the service is run in connection with departures of fast steamers to Europe (or *vice-versa*).

Messageries Maritimes, from Sydney to New Caledonia and to Batavia, Singapore and Saigon ; service every 28 days in connection with boat leaving Singapore for Europe.

Eastern and Australian S. Co., every 28 days from Melbourne, via Sydney, Brisbane, Thursday Island, Port Darwin, Dilly-Timor, Hongkong and Moji, to Kobe ; 34 days' voyage. Fare from Sydney to Hongkong, £ 40.0.0 ; to Yokohama, £ 47.0.0.

Nippon Yusen Kaisha, sailings every 28 days from Melbourne, via Sydney, Brisbane, Townsville, Thursday Island, Manila, Hongkong, Magasaki, Moji and Kobe to Yokohama ; 36 days' sea journey. Fare from Sydney to Yokohama, £ 47.0.0.

Norddeutscher Lloyd, sailings every 28 days from Sydney, via Brisbane, Simpsonhafen, Friedrich Wilhelmshafen, Yap, Manila and Hongkong, to Kobe ; the sea passage is effected in 30 days.

China Navigation Co., departure every 21 days from Lydney, via Brisbane, Cooktown, Thursday Island, port Darwin, Zamboanga (Philippines) and Manila, to Honkong. Fare, £ 30.0.0.

Canadian-Australian Line (Royal Mail S.), sailings every 28 days from Melbourne or Sydney, via Auckland, Suva (Fiji Islands), Honolulu, Vancouver and Montreal (£ 69.5.0 and £ 64.0.0) or New-York (£ 72.10.0), to London ; 24 days voyage.

Union S. S. Co., and *Oceanic S. S. Co.*, from Sydney, via Wellington, Tahiti and San Francisco, to Liverpool.

Luggage

One of the most essential points in travelling is to reduce luggage to a strict minimum. Hand-bags and a small trunk are quite sufficient to meet the immediate requirements of passengers arriving in the Far-East by rail ; cumbe some luggage can be forwarded at a reduced rate by steamer. For comfort, no means of transit can equal the advantages afforded by the packet-boat ; regular meal-times, more spacious and superior accommodation, berth always ready for use and luggage practically at hand's reach, tend to give the passenger the impression of life in a hotel rather than on board.

The long crossing necessitates a sufficiency of underwear and clothing which should be placed in a flat leather *trunk* (3 ft.6 × 2 ft. × 1 ft. 6) marked « for the Cabin ». A place for this trunk, together with two *bags*, *valises* or Japanese *baskets*, will be found beneath the bedstead ; a small *photographic apparatus* can easily be placed on the port-manteau.

The smaller the amount of Baggage taken into the State room or Cabin the better. If there are more than one or two occupants in the room there is

really not space for a large quantity of effects for each person, nor can the room be properly attended to. A multiplicity of small packages should be by all means avoided.

In some steamers there is what is called a « Baggage-room », where trunks which are not required in the State-room, but to which it is a convenience for Passengers to have access, can be placed. Where this is not the case it is usual to open the hold once a week or so, and bring « wanted » trunks upon deck. The latter, however, is a very uncertain arrangement, since it is, of course, dependent upon the weather. The practice on the vessel in this regard should be ascertained when booking so that arrangements may be made in accordance.

On the upper-deck, select a shady spot where the rocking motion is likely to be least, and take up your position in a rattan arm-chair or, better still, in one of those deck-chairs so admirably adapted for a recumbent posture. In the tropics, *wearing apparel* will be of flimsy material such as Shantung silk, or flannel of a colour less likely to catch the dirt than white, for the washing of linen is quite impossible during the crossing. It is usual to dress for dinner ladies wearing evening gowns; taffeta silks almost invariably wear in the folds in a very short time. A light, warm plaid is essential as the variations of temperature are very abrupt.

A *gentleman's* outfit generally includes a blue or striped flannel costume which enables him to dress in accordance with the custom of countries situated in the temperate zones; in addition it should comprise suits of white or kaki coloured linen-cloth and one or two mess-jackets with a stiff collar. The smoking, for those who indulge in the habit, is indispensable. A broad rimmed *Colonial hat*, a blue or green serviceable *parasol*, good boots, and cloth puttees to protect the legs from being stung by insects of the wood.

In the Northern countries of 15° and 18° latitude, warm clothing is necessary.

Hotels

Every town of any importance resorted to by foreigners, has a Hotel or Boarding House run on European lines. In some cities, such as for instance Peking, T'ien-chin, Shang-hai or Hong-kong, buildings have been erected, fitted with every modern comfort (lift, electric light, central heating apparatus, telephone). The prices vary according to the situation of the room, the rate of exchange of the dollar and the class of hotel; 6 to 12 dollars (8 to 10 sh.) a day may be considered ample to cover the cost of a room and meals (wine extra).

TRAVELLING ARRANGEMENTS

The planning of a journey will naturally depend on what one wishes to see and the time at one's disposal. The traveller in a hurry takes the quickest and straightest routes, but the tourist, whose time is less precious, should make a few trips round the great centres and even branch off in excursions en route. We have no intention to draw up, for such an immense country as China, long itineraries necessitating preparations which remind one of an exploration, but merely to point out the principal objects of interest near rail and waterways.

Until *Hong-kong* and *Canton* are joined by the line to the Blue River, *Shang-hai* is, for the traveller, the first port to land at and the most convenient centre from which to strike out for his various objectives. He may ascend the

Blue River and navigate the gorges of I-ch'ang, or remain in the maritime provinces to visit the sites of *P'u-l'o* and *T'ien-p'ai* (Buddhist), *Hsi-ho*, *Mokan Shan* (sanatorium) in Chè-chiang ; *T'ai Hu*, *Chiao Shan*, *Chin Shan* in *Chiang-su*, unless he prefer to rub shoulders with the Chinese crowds or visit the old shops in the narrow streets of *Ning-po Fu*, *Hang-chou Fu*, *Su-chou Fu* and *Nanking*.

Four ways lead North by sea via *Ch'ing-tao*, *Chih-fou* (Shan-tung) and T'ien-chin. The Shan-tung railway which is found at *Ch'ing-tao*. The railway via *Nanking*, *Chi-nan-Fu* and *T'ien-chin*. The Blue River to *Han-k'ou* where ends the Northern branch of the future « Central Trans China » which is to link Peking to Hong-kong. There we may mention the *Ch'ing-tao* and *Chih-fou* beaches, Confucius's tomb at *Chü fou*, the sacred mountain of *T'ai Shan* in Shan-tung ; the *Ku-ling* sanatorium in Chian₅-hsi, and that of *Chi-kung Shan*, N. of Hu-pei ; the splendid sculptured grottoes of *Lung-men* near Honan Fu ; the Ch'ing burial-places of the *Hsi-ling*, the picturesque climb (3,527 ft.) of the Shan-hsi mountains by the T'ai-yüan Fu road, etc.

A longer stay is generally made at *Peking*, because the capital is a great centre for excursions ; the *Great Wall*, the *Ming Tombs*. Further N., the beach of *Pei-tai-ho*, the *Ch'ien Shan*, *Mukden*, its Imperial Palace and tombs, *Port Arthur* and the Manchurian battlefields.

We omit the Buddhist site of the *Wu-t'ai Shan*, the sculptured grottoes of *Yün-kang* near Ta-t'ung Fu, the *Tung-ling* sepulchres, *Jehol*, the *Yüan-shui Tung* grottoes, the Taoïste site of the *Wu-tang Shan* (Northern Hu-pei), the sacred mountains of *Lung Shan* and *Hêng Shan* and many other remarkable places too far from the principal lines of communication.

Southern China is less visited because its means of transport are not yet developed ; nevertheless the country is not lacking in picturesqueness : *Fu-chou* and the site of *Ku Shan*, *Amoy*, *Hong-kong*, *Macao*, *Canton* and the Hsi-chiang river, seize and arrest the attention of the traveller.

A few itineraries (by the quickest means of transit, duration of journey and fares subject to modification) :

SHANG-HAI to PEKING

1. Via *T'ang-k'ou*, in 3 days (1st. cl. 68 dols).

Packet-boat from Shang-hai to T'ang-ku (Shan-tung, Routes 2 and 1 ; Chih-li, R. 1), in 2 1/2 days ; fare 60 dols. By rail from T'ang-ku to Peking (Chih-li R.) in 4 1/2 hrs. fare 7 dols.

2. Via *Dairen*, in 5 days (50 yen, plus 2 dols., about £5).

Packet-boat from Shang-hai to Dairen (Manchuria, R. 3), in 2 days, fare 40 y. — Train from Dairen to Ta-chih-ch'iao, in 7 hrs. 20 min. (passenger train), fare 9 y., and to Ying-k'ou in 45 min., fare 95 sen. 4 (R. 5). — Ying-k'ou line to Kou-pang-tzù, Shan-hai Kuan and Peking, in 2 days, fare 23 dols. (the yen is calculated at 2 sh. 0 1/2 d. and the dollar at 2 sh., variable according to the current rate of exchange).

3. Via *Ch'ing-tao*, in 2 1/4 days (80 dols).

Packet-boat from Shang-hai to Ch'ing-tao (Shan-tung, R. 2), in 1 day, fare 35 dols. — Train from Ch'ing-tao to Chi-nan Fu (R. 3 and 4), T'ien-chin Fu (Chih-li, R. 13 and 2) and Peking (R. 1), in 26 hrs., fare 45 dols.

4. Viâ *Nan-king*, in less than 2 days (78 dols).

Train from Shang-hai to Nanking (Chiang-su, R. 6), in 7 hrs., fare 10 dols ; cross the river ; train from P'u-k'ou to Chi-nan Fu (An-hui, R. 1 and Shan-tung, R. 12) and T'ien-chin Fu (Chih-li, R. 12) in $2\frac{1}{4}$ days, fare 65 dols.

5. Viâ *Han-k'ou*, in $4\frac{1}{2}$ days (105 dols).

Packet-boat from Shang-hai to Han-k'ou (Chiang-su, R. 7 ; An-hui, R. 5 Hu-pei, R. 1), in $2\frac{1}{2}$ days, fare 40 dols. — Train from Han-k'ou to Peking (Hu-pei, R. 4 ; Chih-li, R. 10), in 30 hrs., fare 65 dols.

Two itineraries starting from Shang-hai :

NORTHERN CIRCUIT, a 50 day tour.

	1 st d.	From Shang-hai to Su-chou-Fu and Nanking by rail (p. 317).
2 nd and	3 rd d.	Nanking. Ming Tombs (p. 337)
	4 th d.	Train to Tsou (p. 340).
	5 th d.	Tsou Hsien. Temple of Mencius (p. 174).
	6 th d.	Yen-chou Fu. Ch'ü-fou Hsien (p. 108).
	7 th d.	Ch'ü-fou Hsien. Tomb of Confucius (p. 172).
8 th and	9 th d.	Train to T'ai-an Fu (p. 158). Ascent of mount T'ai Shan (p. 167).
	10 th d.	Train to Chi-nan Fu. The town (p. 152).
	11 th d.	Train to T'ien-chin (p. 136).
	12 th d.	T'ien-chin (p. 62).
	13 th d.	Train to Peking (p. 58).
14 th to	18 th d.	Stay at Peking (p. 4). Summer Palace (p. 157). Temples of the West (p. 54 and 67).
	19 th d.	Train to Kalgan (p. 57 and 78).
	20 th d.	Train to the Great Wall (p. 72) and Nan-k'ou (p. 69).
	21 st d.	Ming Tombs (mounted or by carr.) (p. 80). Return to Nan-k'ou and Peking.
22 nd and	23 rd d.	Train to Kao-pei-tien, in 1 h. 50 min. (p. 99), and to the Hsi Ling, in 1 h. 40 min. (p. 121). Ch'ing Tombs (p. 123).
	24 th d.	Liang-kê Chuang. — Kao-pei-tien line (p. 103) to Shih-chia Chuang and thence by mountain railway to T'ai-yüan Fu (p. 179).
	25 th d.	T'ai-yüan Fu (p. 185).
	26 th d.	T'ai-yüan Fu — Shih-chia Chuang line (p. 109) (enquire beforehand as to the days on which the express runs in conjunction) to Chêng Chou (p. 120).
	27 th d.	Train to Ho-nan Fu (p. 208).
	28 th d.	Visit the Lung mên grottoes (p. 213). Return to Ho-nan Fu.
29 th and	30 th d.	Train to Chêng Chou (p. 208, 120 and 398) Chu-ma-tien (p. 392) and to Han-k'ou. If the express train can be caught, a whole day is saved.

31 st to 33 rd d.	Han-k'ou (p. 382), Han yang Fu (p. 385), Wu-ch'ang Fu (p. 385).
34 th to 37 th d.	Steamer from Han-k'ou to I-ch'ang Fu (p. 398).
38 th and 39 th d.	The Gorges of I-ch'ang, by junk (p. 404).
40 th to 42 th d.	Trip down the Blue River from I-ch'ang to Han-k'ou. (Passengers to Hsiang-t'an Hsien change boat at Ch'eng-ling-chi ; 4 days should be allowed for the journey there and back).
43 rd d.	From Han-k'ou to Chiu-chiang Fu (p. 378), by steamer.
44 th to 46 th d.	Stay at Ku-ling, a station at high level (p. 373).
47 th and 48 th	From Chiu-chiang Fu to Chên-chiang Fu (p. 354) and 331) by steamer. Chin Shan (p. 332).
49 th and 50 th d.	Train to Su-chou Fu. Junk to the T'ai Hu isles (p. 315). Return to Su-chou Fu and thence to Shang-hai.

By dispensing with the visits to Tsou Hsien, Kalgan, the Hsi-ling and Ku-ling, this very extensive circular tour can be made in 40 days.

The combined 1st class fare by rail and boat to make the Northern Circuit is 300 dols ; from 8 to 13 dols per day must be added to this for hotel bills and incidental expenses, that is to say 400 or 650 dols. making the total outlay incurred by the journey 700 to 950 dols.

With ladies, the expenditure easily increases by a quarter or even half as much again.

OUTER CIRCUIT, a 58 day tour

(China, Korea, Japan).

1 st 2 nd and 3 rd d.	Shanghai to Han-k'ou by the Blue River (p. 325, 354 and 380).
4 th d.	Han-k'ou (p. 382).
5 th and 6 th d.	Han-k'ou to Peking, by rail (p. 386).
7 th to 12 th d.	Peking (p. 15). Summer Palace (p. 50). Great Wall (p. 72).
13 th d.	Peking to T'ien-chin (p. 61).
14 th d.	T'ien-chin (p. 62).
15 th d.	T'ien-chin to Ta-ku (p. 58). Sea-trip to Port Arthur (or by rail via Shan-hai Kuan (p. 95 and 120), Kou-pang-tzû (p. 123). Ta-chih-ch'iao (p. 236).
16 th and 17 th d.	Port Arthur. The lines of defence during the siege of 1904 (p. 228).
18 th d.	Dairen by rail (p. 227).
19 th d.	Dairen to Mukden by rail (p. 234).
20 th and 21 th d.	Mukden (p. 231).
22 nd and 23 rd d.	Mukden to Se-ul, by rail (p. 242, and Korea R. 6)
24 th to 26 th d.	Se-ul (R. 3).
27 th d.	Se-ul to Pu-sân, by rail (R. 5).
28 th d.	Pu-sân (R. 4) to Shimonoseki (Japan) by packet-boat. Rail to Kôbe.
29 th d.	Kôbe.
30 th d.	Ôsaka and Kyôto.
31 st to 34 th d.	Kyôto. Lake Biwa.
35 th d.	Yamada.
37 th d.	En route for Nagoya, by rail.

	3 th d.	Nagoya.
39 th and	40 th d.	To Chizuoka and Miyanoshita, by rail and rickshaw.
41 st to	42 nd d.	Miyanoshita. Hakone.
	43 rd d.	En route for Tôkyô.
44 th to	46 th d.	Tôkyô.
	47 th d.	Trip to Nikkô.
48 th to	50 th d.	Nikkô. Chuzenji.
51 st to	53 rd d.	Tôkyô. Yokohama.
54 th and	58 th d.	By packet-boat from Yokohama to Kôbe, Nagasaki and Shang-hai.

Passengers generally travel 1 st. cl. Fares for this tour are : 1 st. cl., 132 dols : 40 plus 181 yen 30 (say, £ 32) ; 2 nd. cl., 92 dols.60 plus 103 y. 14 (say £19.14.0). — The yen is worth about 2 sh. 0 $\frac{1}{2}$; the dollar, whose value varies according to the current rate of exchange, is here reckoned as 2 sh.

Shang-hai to Han-k'ou, 1st. cl., 40 dols. 2nd. cl., 30 dols. (by steamboat) ; Han-k'ou to Peking, 65 dols 40 and 43 dols 60 (by express, wagons-lits) ; Peking to Ying-k'ou, 27 dols and 19 dols (by express as far as Kou-pang-tzû) ; Ying-k'ou to Port Arthur, 11 yen 50 and 5 y. 10 (by rail, slow train). — If the tourist from Peking to Port Arthur travels by train as far as T'ang-ku and thence by boat, the combined fares will be about the same as that for the whole journey by rail. — Port Arthur to Mukden, 16 y. 55 and 7 y. 35 (by rail) ; Mukden to An-tung, 11 y. 05 and 4 y. 90 (by rail) ; An-tung to Seoul, 19 y. and 8 y. ; Seoul to Kôbe via Fusan, 32 y. 70 and 21 y. 79 (by rail and boat) ; Kôbe to Tôkyô via Nagoya and Miyanoshita 18 y. and 12 y. (by rail and electric tram) ; Tôkyô to Nikkô and the return to Yokohama, 7 y. 50 and 4 y. 50 (by rail) ; Yokohama to Shang-hai via Kôbe, Nagasaki, 65 y. and 39 y. (Japanese steamboats).

In addition to the £ 32 for 1st. cl. travelling accommodation, a margin of from 15 to 20 shillings a day must be allowed for hotel bills and incidental expenses for excursions etc. ; this brings the total cost of the tour to about £90.

Journeys to the interior. — Staff.

The traveller penetrating any distance into the Far-East will do well to secure the services of a servant speaking the language of the country he proposes to visit ; this native will look after the luggage, settle minor accounts, and may be of use as interpreter.

For a journey extending beyond rail or water-ways, considerable preparation becomes necessary such as, for instance, the organisation of a camp, obtaining a medicine chest and getting together supplies which will be despatched in boxes of from 50 to 60 lbs. weight.

After having secured a passport from one's consul and obtained all the documents and information which may be of use in undertaking a journey and for the study of a little travelled country, the next thing to do is to choose one's staff.

In principle, the servants should be able, when necessary, to serve as interpreters and therefore be acquainted with the foreigner's own language and the dialects of the interior, a combination not always easy to find if the journey extends to a great distance from the starting-point.

Sometimes one takes a *student-interpreter*. There are plenty of them to be

found in Peking, Shang-hai, Canton, Han-k'ou and Hong-kong, speaking English ; those acquainted with French are also to be met with in the principal towns. The Chinaman with a diploma, who styles himself « linguistic scholar », is fairly exigent ; he is a « Gentleman » who wants waiting on ; his monthly honorarium is from 70 to 100 silver dollars. He is sometimes pretentious, does not stand the little discomforts of travelling any too well, and at critical moments does not always adopt the straight-forward attitude one has a right to expect from him.

If one has taken the time necessary to recruit one's staff and become well acquainted with the members of it, a Chinaman may be easily found who, while possessing less qualification, will consent to become a servant ; monthly salary about 30 silver dollars. This Chinaman should be sufficiently educated to write his own language, make short *viva voc.* translations and be familiar with the complicated rules of Chinese etiquette, in order to serve as intermediary in one's relations with the authorities ; he will also be useful for carrying out the camping arrangements and for the payment of incidental expenses.

A *boy* and a *cook* complete the staff. Monthly wages from 15 to 25 dollars, plus 20 to 25 cents a day for food. Each must be well instructed as to his particular duties.

For longer excursions, a *medicine chest* is indispensable. We enumerate bandages, permanganate of potassium, cotton wool ; vaseline, boric acid, phenic acid, paregoric elixir (costive), sulphate of soda (purgative), ipecacuanha (vomitive), camphorated spirits or tincture of iodine (revulsive), cocaine (sedative), quinine (specific against fever), antipyrine (antineuralgic). Needles and cotton for stitching sutures ; bistouries, Yersin Syrup in countries subject to bubonic fever. Pravars syringe for injections. Essence of eucalyptus ; Fidi-bus Pastilles for protection from mosquitoes.

Modes of transport

The river-ways are important means of communication in China, from which start much travelled roads studded with posthouses, restaurants and inns managed Chinese fashion.

Land transport is by either chair or palanquin, carriage, wheelbarrow, horse, rickshaw, or train since numerous railways have been opened into the interior of the empire.

By water, the sam-pan, junk and steamer.

The *chair* or palanquin. Europeans have adopted at Hong-kong, a light chair of bamboo to go about the upper town and for mountain excursions ; the Chinese models are not so elegant, but answer the requirements fairly well.

In the W. and S., travelling is generally by means of *bearer-chairs* (*chiao-tzu*) which are smartly picked up by two, three, or four good walkers accustomed to the calling of porter. This mode of transport may be convenient for populated towns where one wishes to pass unnoticed by the crowd, but is unpleasant for a long journey. In Peking, this vehicle is not widely used. Indeed, in the N., especially for long journeys, much greater use is made of the *mule-chair* (*lo-t'o-ch'iao*). It is a large palanquin supported by means of stretchers resting, in front and rear, on a mule pack-saddle. Under the seat is a box for small articles of luggage. Foreigners have often great difficulty

in accustoming themselves to the animals' gait, and the effect on some people is similar to sea-sickness.

The *carriage*, Peking model, is especially used in the vast plains of Northern China. It is a sort of latticed sentry-box, set on a wooden axle, mounted on two very strong and massive wheels. There are several kinds of carriages ; for princes, mandarins, private individuals, town and hire. That for *princes*, or princesses, is covered with green cloth, the axles and shafts painted red, the fine wheels right behind, the harness swathed in yellow cloth and the drivers always on foot. The *mandarin's carriage* or that of rich private citizens, is well-kept, covered with blue or black cloth with silk cushions, and the driver gravely rides on the shafts, out of respect for the traveller. *Hired carriages*, at Peking, are generally none too clean ; still, by paying the price, it is possible to get a passable one ; these vehicles are drawn by either mule, horse or donkey. Splendid and valuable mules are often to be seen ; a curious trait is that only eunuchs use carriages drawn by white horses and that they go as fast as possible. In travelling, two mule driven tandem do 30 miles a day ; these animals are as indefatigable as their driver. To make oneself fairly comfortable in these vehicles, a mattress, pillars, in short anything, may be used that will lessen the terrible jolting of the always deeply-rutted roads (Favier, *Peking*). At Peking, the day rate (for a foreigner) is 2 dollars, but hired in the provinces, 1 piastre a day, and the hour rate, 50 sapeques ; there are different tariffs for each locality.

The *rickshaw* is of recent origin ; it is as yet only to be met with in Peking and cities open to commerce. If the rickshaw has the advantage of being fairly speedy on good roads and of being convenient for getting about large centres of population, it becomes impracticable for excursions because macadam roads are to be found on no other Chinese administrative territory save Peking itself.

For outings and journeys, many people prefer a mount. The *camel* may be used in crossing Mongolia, while an *ass* or *mule* is used for mountainous countries, but the *horse* is the most prized. In the N. W., and S. W., many horsemen are encountered ; horseback riding being permitted in these parts, whereas in the others, etiquette and propriety allow only of the use of the palanquin.

Railways

Railways are developing rapidly and it is likely that in 1912 China will have 5,907 miles of railway working. The lines do not all belong to the Empire ; several (more than a third or some 2,186 m.) are territorial concessions made by China to Foreign Powers and retroceded by the latter to private companies ; the remainder (about 3,721 m.) are worked either by the State or by clubs, but there is as yet no coordination of regulations or rates. The foreign systems have their own organisation ; we enumerate 1079 m. ceded to the Russians, 529 m. to the Japanese (of the 774 m. they control in Manchuria), 260 m. to the Germans (Shan-tung), 289 m. to the French (Yün-nan) ; in addition there are the 23 m. of line laid by the English on their own territory of Kao-lung.

On these various systems, there are express and even Pullman and dining car services. The reckoning of the day as 24 hours is pretty general ; local time thus giving 13 o' clock, 14 o'clock, etc. for 1 p. m., 2 p. m.

These lines *North* of the Yang-tzŭ (4,766 m.) comprise :

	miles
Peking to Mukden.....	521.2
Kou-pang-tzŭ to Ying-k'ou.....	59
Peking to T'ung Chou.....	15
Peking to Mên-t'ou K'ou.....	16 $\frac{1}{4}$
Fêng-t'ai to Kalgan.....	173
Manchuria to Sui-fên Ho.....	937 $\frac{3}{4}$
Kharbin to Ch'ang-ch'un Fu.....	147 $\frac{1}{2}$
Ch'ang-ch'un Fu to Kirin.....	79.16
Ch'ang-ch'un Fu to Dairen.....	436 $\frac{1}{4}$
Dairen to Port Arthur.....	37
Mukden to An-tung Hsien.....	170.1
Ta-shih Ch'iao to Ying-k'ou.....	16
Yen-t'ai to Tai-kang.....	9 $\frac{3}{4}$
Su-chia-t'un.....	30 $\frac{3}{4}$
Peking to Han-k'ou.....	753 $\frac{3}{4}$
Kao-pei-tien to Liang-ko Chuang.....	27 $\frac{2}{3}$
Branch line to T'u-li	8 $\frac{3}{4}$
{ Chu-k'ou Tien	10
{ Lin-ch'êng	11 $\frac{1}{4}$
Shih-chia Chuang to T'ai-yŭan Fu.....	151
Ch'ing-hua Chên to Tao-k'ou.....	92 $\frac{3}{4}$
Branch line to Ja-mei-san (Jamieson).....	1 $\frac{5}{8}$
Chêng Chou to K'ai-fêng Fu.....	40 $\frac{1}{4}$
Chêng Chou to Ho-nan Fu.....	74 $\frac{1}{4}$
T'ien-chin to P'u-k'ou	428 $\frac{3}{4}$
{ N. part	236 $\frac{1}{2}$
{ S. part	192
Branch line to Chêng-tang.....	15
Ch'ing-tao to Chi-nan-Fu.....	244 $\frac{7}{8}$
Chang-lo-yŭan to Fang-tzŭ.....	1 $\frac{5}{8}$
Chang-t'ien to Po-shan Hsien.....	24
<i>South</i> of the Yang-tzŭ (1,1412 $\frac{1}{2}$ m.) :	
Shang-hai to Wu-sung.....	10 $\frac{1}{2}$
Shang-hai to Nanking.....	193 $\frac{1}{8}$
Shang-hai to the Ch'ien-t'ang Chiang.....	122
Shang-hai Tramways.....	34
Nanking Tramway.....	6 $\frac{1}{2}$

Chiu-chiang to the direction of Nan-ch'ang Fu (one section).....	31	$\frac{3}{4}$
Shih-hui-yao to Tieh-ch'ang.....	11	$\frac{3}{4}$
Chu-chu to An-yüan.....	64	
Sung-ssü (A-moy) to Chang-chou Fu.....	31	
Hsien-t'ou beyond Chao-chu Fu.	24	$\frac{3}{8}$
Hong-kong to Canton.....	110	$\frac{7}{8}$
Canton to San-shui.....	30	$\frac{1}{8}$
Canton to Shao-chou Fu.....	141	$\frac{7}{8}$
San-chiao-hai to Kang-yih.....	37	$\frac{1}{2}$
Lao-kai to Yün-nan Fu.....	288	$\frac{1}{4}$

Time

For official purposes, among others railways, post, telegraph and customs, there was introduced, in 1903, a *mean* time dividing the country into five regions, each of 15° Longitude, or 1 hr. This division is based on the system of *sectional timing* which cuts the earth's surface into 24 principal meridians. Thus, in each section, the greatest difference between the *local time* and the *mean time* is 30 minutes.

Each place therefore sets its clock, not by the local meridian but by the nearest *mean* meridian. The only exception made in China is in the case of certain important towns which have been placed in the section which their commerce determined: I-ch'ang Fu in the basin of the Blue River, Wu-chou Fu in that of the Hsi-chiang, Isle of Hai-nan were attached to the « Chinese Coast » section (120°).

In the 5 hour section (ahead of the Greenwich meridian time), (75°), is comprised Kashgar, a town bordering on Russian Turkestan. — In the 6 hr. (90°), Lha-sa. — In the 7 hr. (105°), Ch'êng-tu, Yün-nan Fu. — In the 8 hr. (120°), Peking, Han-k'ou, Shang-hai and Canton. — In the 9 hr. (135°), Kirin and Ninguta.

England and France have Greenwich or « Western Europe » time. Germany and Austria are regulated by « Central Europe » time which is 1 hr. ahead of that of Greenwich. Shang-hai, Peking, Canton are exactly 8 hrs. ahead of « Western Europe » time.

The 8 hr. section is called the « Chinese Coast » section ; it comprises the Chinese territories most easily accessible to foreigners.

The local times of some of these towns have been :

set back		forwarded	
Shang-hai.....	5 57	Amoy.....	7 40
Dairen.....	7 20	Canton.....	26 56
Hang-chou Fu.....	0 48	Fu-chou Fu.....	2 48
Mukden.....	13 42	Han-k'ou.....	22 40
Ning-po Fu.....	6 12	Hong-kong.....	23 18
Su-chou Fu.....	2 10	Chiu-chiang Fu.....	15 28
Chih-fou.....	5 52	Macao.....	25 52
Ch'ing-tao.....	1 13	Nanking.....	5 0
Wên-chou Fu.....	2 40	Swatow.....	13 20

Wu-sung.....	6 0	Ch'ang-sha Fu.....	28 51
Ying-k'ou	9 2	T'ien-chin Fu.....	11 16
		Ch'in-wang-tao	1 28
		Wu-chou Fu	36 30
		I-ch'ang Fu	34 55

Indochina is in the 7 hr. section (105°), (observatory of Phu-iiien + 6 hrs. 57). Formosa is attached to the 8 hr. section. Korea and Japan form part of the 9 hr. section (135°).

Languages

English is the foreign language most in use throughout the Far-East ; it is the language of shipping and commercial circles ; its use is official in the Chinese customs service and on most of the railways.

French is spoken in the diplomatic world, on the French concessions and the Yün-nan railway. Servants and interpreters with an adequate knowledge of it are to be found at all the principal open ports.

German is chiefly employed at Ch'ing-tao and at the stations on the Shantung railway.

Russian is used in Manchuria, as is also *Japanese*.

These foreign languages are, however, insufficient if it is required to come into contact with the Chinese, and a little of their language should be learned in order to enable one to speak at least the more usual words and phrases.

There is, in China, no single official system of transcription of Chinese sounds, the Government at Peking not having created any national system embodying the equivalents in Latin characters of all Chinese sounds according to a well determined mode of pronunciation.

Therefore every country has adopted a transcription of Chinese adapted specially to its own language. We have the German (Dr Hirth's), American (Dr Wells Williams'), English (Sir Thomas Wade's), Spanish (Glemona's), French (A. Vissière's), Italian, Dutch, Portuguese and Russian. The English, French and Russian alone are based upon the Pekinese pronunciation ; the others are attached to the *Chêng-yin* « correct pronunciation ». Finally the Imperial Chinese Postal Service has laid down a nomenclature of geographical expressions to which it is prudent to conform in order to avoid the risk of one's correspondence going astray ; this transcription is, however, by no means scientific, such spelling as Sienhsien for Hsien-hsien occurring — both words being, however, composed of two syllables identical in sound and tone !

Chinese dialects and modes of speech are very numerous ; for the purpose of the present work we could not touch upon all the idioms of this vast empire, so have kept to the Northern *Mandarin* (spoken at Peking) which is that of the Court and central government, and that which foreigners most commonly make use of in their works.

English officials and the staff of the Chinese maritime customs use the English transcription of Chinese which we owe to Sir Thomas Francis Wade, based on the Peking pronunciation.

A knowledge of *Kuan-hua*, often translated by « Mandarin Language », is recommended to travellers wishing to undertake special studies, and in spite of the numerous dialects of the Southern empire, the scholar is sure,

if he has thoroughly mastered the Northern language, to meet everywhere a number of Chinese speaking « Mandarin ».

We should advise English speaking tourists, who desire practice in Chinese as spoken at Peking, to obtain the following :

The small size dictionaries : HILLIER (Sir Walter), *English-Chinese Pocket Dictionary* ; Soothill, *Chinese-English Pocket Dictionary*.

Among the most important books : HILLIER (Sir Walter), *The Chinese language and how to learn it* (2 vols). — J. EDKINS, *Progressive lessons in the Chinese spoken language* (104 pages), published by Kelly and Walsh, London, Shang-hai, Hong-kong, Yokohama.

For other works on China, refer to the *Bibliography* at the end of the volume.

Post

The *Chinese Postal Services* are controlled by the authorities at Peking

RATES : *Ordinary letters* not exceeding 20 grammes ($\frac{3}{4}$ oz.), 1 cent. town, 3 c. country, 3 c. Japan, 4 c. Hong-kong, Macao, Ch'ing-tao, Wai-hai-wei, and 10 c. for countries in the Postal Union. — *Postcards*, 1 c. for China and Hong-kong, 4 c. abroad. — *Newspapers* per 50 grammes (2 oz.), $\frac{1}{4}$ c. town, 1 c. country, 2 c. Hong-kong and abroad. — *Books and Printed Matter*, for abroad and Hong-kong, 2 c. per 20 grammes, with a minimum fee of 10 c. for *commercial papers* ; packages not exceeding 100 gr. (3 oz.), 1 c. town, 2 c. country ; 500 gr. to 1 kilo (16 to 32 oz.), 8 c. town, 30 c. country. — *Registration*, 5 c. within China, 10 c. for abroad and Hong-kong ; double fee if a *receipt* is issued.

Postal Orders, 2 c. per dol. for China only. According to locality, money orders cannot be taken out for more than from 10 to 50 dol.

Parcel Post, within the 8 hr. section : 1 to 2 kilos (2 to 4 lbs.), 30 cents ; 2 to 3 kilos (4 to 6 lbs.), 40 c. ; 3 to 5 kilos (6 to 11 lbs.), 50 c. ; 5 to 7 kilos (11 to 15 lbs.), 80 c. ; 7 to 10 kilos (15 to 22 lbs.), 100 c. This rate is double for localities in the 7 hr. section.

Special tariffs for Hong-kong and Mao, and for Ch'ing-tao.

The *orthography* in Latin text of the names of places, adopted by the Post, Telegraph, Railway and Customs, is not the official Chinese ; hyphens, aspirations and accents are ignored and a number of abbreviations introduced. For correspondence beyond the open ports, it is advisable to write the name, address, etc., on the envelope in Chinese characters

A large number of FOREIGN OFFICES are installed in the « open ports ». These establishments are conducted according to the rules of procedure of their respective countries.

A. Great Britain (service dependent on Hong-kong). — F. France and F. i. (Indochina service). — D. Germany. — R. Russia. — J. Japan. — E. United States.

Amoy, A. F. D. J. ;

Sha-shih, J. ;

Shang-hai, A. F. D. G. E. R.

Han-k'ou, F. D. J. R.

Hoi-hao, A. E. ;

Canton, A. F. D. J. ;

Shan-hai Kuan, J.

Dairen, J. ;

Fu-chou Fu, A. D. J. J.

Hang-chou Fu, J.

Kharbin, R. ;	Kalgan, R.
Kuang-chou Wan, F. ;	Kuldja, R. ;
Nanking, D. J. ;	Mêng-tzù, F. i. ;
Urga, R. ;	Ning-po Fu, A. F.
Peking, F. D. J. R. ;	Pak-hoi, F. i. ;
Swatow, A. D. J. ;	Ryojun (Port Arthur), f. ;
Ch'ang-sha Fu, J. ;	Su-chou Fu, J. ;
Chên-chiang Fu, D. J. ;	Chih-fou, A. F. D. J. R. ;
T'ien-chin Fu, A. F. D. J. R. ;	Ch'ung-ch'ing Fu, F. i.,
Chi-nan Fu, D. ;	T'ung-ku, J.
I-ch'ang Fu, D. ;	Ch'ing-tao, D. ;
	Yün-nan Fu, F. ;

Telegraph

The telegraphic system belongs to the « Imperial Telegraph Co ».

The rates are determined by zones. A telegram drawn up in cyphers according to the Chinese table costs but half as much as one written in Latin characters. The Chinese telegraphic dictionary comprises 9,999 cyphers, each one of which corresponds to either a character, an expression or to the name of a locality ; four cyphers stand for a word.

The cost per word in Chinese character is from 10 cents for the province, 13 c. for the neighbouring provinces, 16 c., 19 c., 22 c., 25 c., for those farther off. For Mongolia, 40 c. — This tariff is doubled for words in Latin letters. There is in addition a surcharge for Peking.

Foreign cables laid in China : *Great Northern Telegraph Co.*, *Eastern Extension, Japanese Telegraph* (Sharp Peak to Formosa), *Télégraphe impérial allemand*, *Telegraphe français* (Amoy to Tourane), *Deutsch Niederländische Telegraphengesellschaft*.

From Chang-hai to Hong-kong, 45 cents ; to Canton 55 cents ; Peking, 42 c. ; Cochinchina, 1 dollar 05 ; Singapore and the Indies, 1 d. 30 ; to Java, 1 d. 50 ; Russia, 1 d. 90 ; Europe, 2 dols. 40 ; San-Francisco, 2 dols. 40. New-York, 2 d's. 65. These tariffs are revised every quarter.

Weights and Measures

Chinese measures vary with the different parts of the Empire and those inserted in diplomatic conventions are by no means consistent.

By a convention in 1843 and a rider added to the T'ien-chin treaty of 1858, China and Great Britain fixed the length of the Chinese *foot*, *ch'ih*, at 14. 1 English inches or 0 mètr. 358, and that of the *chang* at 141 inches (9 feet 9 inches) or 3 mètr. 58. The legal value of the *li* (route measurement) is therefore 867 yds. or 644 mètr. 40, though for practical purposes the English estimate distances at the rate of 3 *li* to the land *mile*, that is to say 586 yds. is considered equal to 536 mètr. 44. Although the schedule of the Franco-Chinese treaty of 1838 states that the *ch'ih* « shall be considered equivalent to 355 millimètres », the French have a right to claim the privileges accorded by the clause « of the treatment of the most favoured nation ».

From the Anglo-Chinese convention, we deduce the *kung* (pace), the *mo* ($1 \frac{1}{4}$ English acres) and the *li* which are generally quantities as variable as the foot.

Length : Ch'ih (foot) = 0 mètr. 358 = $14 \frac{5}{8}$ inches.

Kung (pace) = 5 ch'ih = 1 mètr. 79 = 5 feet 10 inches.
 Li (demi-kilomètre) = 360 kung = 1800 ch'ih = 644 mètr. 40
 = 867 yards.

Area : Pu (pas carré) = 1 square kung = 3 mètr. carr. 20 = 30.323
 square feet.
 Mou (arpent) = 260 pu = 7 ares 69 (769 mètr. carr.) = 26 73
 square poles.

Capacity : Shéng (pinte) = 1 litre 031 = 1 pint 815.
 Tou (boisseau) = 10 lit. 31 = 2 gallons 269.
 Hou (demi-hectol.) = 5 tou = 51 lit. 55 = 1 bushel 418.
 Shih (hectolitre) = 10 tou = 103 lit. 1 = 2 bushel 836.

Weight : Fèn = 10 li = 0 gramme 3778 = 5 grains 83.
 Chien = 10 fèn = 3 gram. 7783 = 58 grains 33.
 Liang (taël; ounce) = 24 shu = 10 chien = 100 fèn = 37 gr. 783
 = 583 grains 3 = 1 oz. $\frac{1}{3}$.
 Chin (livre) = 10 liang (taëls) = 604 gramm. 53 = 1 lb. $\frac{1}{3}$.
 Tan (picul) = 100 chin (livres or cattie) = 60 kilos 453 = 133 $\frac{1}{3}$ lbs.

Coinage : See further on.

The FOREIGN MEASURES are also employed however, either in the construction of railways or in the business world ; we append the following brief calculations :

British System

Length Inch (pouce) = 12 lines (lignes) = 0 mètr. 0254.
 Foot (pied) = 12 inches (pouces) 0 mètr. 3048.
 Yard = 3 feet = 0 mètr. 9144.
 Mile (land mile) = 1,760 yards = 1 kil. 609 mètr. 3149.
 Sea Mile (knot ; nautical mile, nœud) = 2.029 yards = 1 kil. 855
 mètr.

Area : Acre = 4,840 square yards = 0 hect. 4046.

Capacity : Gallon = 4 quarts = 8 pints = 4 litres 5434.
 Bushel (boisseau) = 8 gallons = 36 litres 3476.

Weight : Ounce ($\frac{1}{16}$ de la livre) = 28 grammes 3495.
 Pound (lb. livre avoirdupois) = 16 ounces (oz.) = 453 gr. 5926.
 Hundredweight (Quintal) = 112 pounds (livres) = 50 kilos 802.
 Ton = 20 quintaux (cwt) = 2240 livres = 1.016 kilos 048.

French or Metric System

Length : Mètre = 1 yard 0936 = 3 pieds (feet) 2809 = 39 pouces (inches)
 Kilomètre 3708. = 8 mile 6214 = 1.093 yards 633.

Area : Mètre carré = 1 square yard 196.
 Are (100 mètr. car.) = 0 rood 0988 = 119 square yards 6033.
 Hectare = 2 acres 4711.

Capacity : Litre = 0 gallon 22 = 1 pint. 7608.
 Hectolitre = 22 gallons 0096.
 Mètre cube = 35 pieds cubes (cubic feet) 3166.

Weight : Gramme = 15 grains troy 4323.
 Kilogramme = 2 livres avoirdupois (2 lbs. avoirdupois)
 2046 = 2 livres troy (2 lbs. tray) 6792.

COMPARATIVE TABLE OF MEASURES

MÈTRES	ENGLISH FEET	ENGLISH FEET	MÈTRES	ENGLISH MILES	KILO-MÈTRES	KILO-MÈTRES	ENGLISH MILES
1	3,28	1	0,30 5	1	1,60 9	1	0,62 14
2	6,56	2	0,61 0	2	3,21 9	2	1,24 28
3	9,84	3	0,91 4	3	4,82 8	3	1,86 41
4	13,12	4	1,21 9	4	6,43 7	4	2,48 55
5	16,40	5	1,52 4	5	8,04 7	5	3,10 69
6	19,69	6	1,82 9	6	9,65 6	6	3,72 83
7	22,97	7	2,13 4	7	11,26 5	7	4,34 97
8	26,25	8	2,43 8	8	12,87 5	8	4,97 11
9	29,53	9	2,74 3	9	14,58 4	9	5,59 24
10	32,81	10	3,04 8	10	16,09	10	6,21 40

Coinage

The *silver standard* is official in China. The decree of the 24th May 1910 has directed the establishment of a uniform coinage throughout the Empire whose unit will be the silver *Yüan* (dollar, or piastre) subdivided into 100 cents and into 1,000 cash (sapèques).

The *Yüan* will be worth 72/100 of the former *taël* or official *liang* (*k'u-k'ing* « treasury balance »), the weight of which in fine standard silver is 37 gr. 312 (575 grains 8) and 37 gr. 173 (573 grains 9) respectively, according to whether the Treasury receive or pay.

Divisionary *silver* coinage will comprise 50, 25, and 10 cent pieces, and that of *copper* variants 5., 05, 0.2 and 0.015 cent pieces.

The theoretical changes hitherto accepted as discharge for various obligations of the Chinese government were : 100 *k'u-p'ing* taëls (*liang*) = 109.60 Shang-hai taëls ; 100 *hai-kuan* taëls (nominal money of the Customs) = 101.642 335 *k'u-p'ing* taëls. But the present money system of China is far more complicated, and in the open ports and the immediate neighbourhood alone more than 170 distinct and different money systems have been noted.

The unit for silver is the *liang* or *taël* which is really a weight, but without a uniform value throughout the Empire. The principal variants are the exchequer taël, maritime customs taël, local customs taël and that of Canton, Shang-hai, T ien-chin, etc.

The « Shang-hai taël » is not a metal coin any more than the others ; it is nominal or conventional coinage composed of three elements : a) a *weight*, that of the taël called *ts'ao-p'ing*, reckoned at 36 gr. 648 (565 grains 65) ; b) a *standard*, 944/1000 of the *k'u-p'ing* standard taken as absolutely pure ; c) a *convention* according to which 98 taëls (of this weight and standard) = 100 taëls.

For *exchanges* with places abroad, London for example, the actual standard of the coinage must be taken into account. The par of the conventional taël of Shang-hai may be obtained by dividing the English market-price of bar silver by 0.846

Foreign goods pay duties on their entry into China which are calculated in *Hai-kuan* Taëls. In the protocol of the 7th September 1901, the value of

the « Customs taël » was 3 fr. 75 = 3 sh. ; during 1910 the average value of this taël, on exchange, was 2 sh. $8 \frac{5}{16}$ = 3 fr. 40 = 66 American cents = 2 marks 76 = 2 rupees or = 1 yen 31 = 1.49 Mexican dollars.

Difficulties of exchange in China are further increased by conventions, local customs, added to differences of weight and standard. The « dragon dollar », minted at Canton, which should have weighed 27 gr. 27 only really weighed 26 gr. 90 ; its standard which should have been 0.900 was only from 0.820 to 0.860. Coins issued by the Pei-yang (Chih-li) mint weighed 27 gr. ; those of Fêng-t'ien (Mukden), 26 gr. 45 ; those of An-hui, 27 gr. 80 ; those of the Chiang-nan, 27 gr. ; those of the Chê-chiang, 26 gr. 75 ; those of the Fu-chien, 26 gr. 80, etc.

These same complications are also found in exchange between silver and the many variants of copper *cash* or *sapeques*, which still form the only coinage used in the provinces.

The Imperial decree fixing the monetary unit will facilitate commercial relations, but it will be several years before this system can be put into practice and decades before it has secured acceptance of the rustics of this vast empire.

At present, each local coinage in principle stands at a premium over all those of other places. The same is true of *bank-notes* issued by native or foreign banking-houses. The notes lose a percentage if presented in any other town than that of issue.

The *dollars* (or *piastres*) accepted in some of the principal cities are (1912) : the *Mexican dollar* at Shang-hai and Ch'ing-tao, the *Hong-kong dollar* at Hong-kong. The Russians have forced the introduction of the *rouble* in Northern Manchuria, the Japanese, the *yen* in Southern Manchuria, and the French, the *Indochina piastre* in Yün-nan.

The preference shown by the Chinese in accepting foreign coinage by no means implies strict confidence ; at Fu-chien, for example, it is not at all unusual to see business houses mutilate pieces that they have already verified ; this operation, termed *chopped dollar*, defaces the coins to such an extent that they are practically useless for further circulation and must be sold by weight. At Shang-hai, they are stamped with ink.

Nominal money at the present time bears its weight symbol :

Li (cash, sapèque).

Fên (candareen) = 10 li.

Chien (mace, from Malay « mas ») = 10 fen.

Liang (taël) = 24 chu = 10 tsien.

Foreign Money

Great Britain : The sovereign weighs 123.274 grains, or 7.98805 grammes, .916 (or eleven twelfths) fine, and consequently it contains 113.001 grains or 7.3224 grammes of fine gold.

The shilling weighs 87.27 grains or 5.6552 grammes, .925 (or thirty-seven fortieths) fine, and thus contains 80.727 grains, or 5.231 grammes of fine silver.

The standard of value is gold. Bank of England notes are legal tender.

At par :

1 Sovereign = francs 25.22 = 15 rupees.

1 Guinee = francs 26.48

1 Shilling = franc 1.26

THERMOMETRICAL SCALES
(In Centigrade Fahrenheit and Réaumur)

Centigrade	Fahrenheit	Réaumur	Centigrade	Fahrenheit	Réaumur	Centigrade	Fahrenheit	Réaumur
— 40	—40	—32	11	51.8	8.8	36	96.8	28.8
— 35	—31	—28	12	53.6	9.6	37	98.6	29.6
— 30	—22	—24	13	55.4	10.6	38	100.4	30.4
— 25	—13	—20	14	57.2	11.2	39	102.2	31.2
— 20	— 4	—16	15	59	12	40	104	32
— 15	5	—12	16	60.8	12.8	41	105.8	32.8
— 10	14	— 8	17	62.6	13.6	42	107.6	33.6
— 9	15.8	— 7.2	18	64.4	14.4	43	109.4	34.4
— 8	17.6	— 6.4	19	66.2	15.2	44	111.2	35.2
— 7	19.4	— 5.6	20	68	16	45	113	36
— 6	21.2	— 4.8	21	69.8	16.8	50	122	40
— 5	23	— 4	22	71.6	17.6	55	131	44
— 4	24.8	— 3.2						
— 3	26.6	— 2.4	23	73.4	18.4	60	140	48
— 2	28.4	— 1.6	24	75.2	19.2	65	149	52
— 1	30.2	— 0.8	25	77	20	70	158	56
— 0	32	0	26	78.8	20.8	75	167	60
1	33.8	0.8	27	80.6	21.6	80	176	64
2	35.6	1.6	28	82.4	22.4	85	185	68
3	37.4	2.4	29	84.2	23.2			
4	39.2	3.2	30	86	24	90	194	72
5	41	4						
6	42.8	4.8	31	87.8	24.8	95	203	76
7	44.6	5.6	32	89.6	25.6	100	212	80
8	46.4	6.4	33	91.4	26.4			
9	48.2	7.2	34	93.2	27.2			
10	50	8	35	95	28			

Colonial money in the Far-West. — By an Order of the Queen in Council (dated 2nd February 1895, the silver *Mexican dollar*: weighing 417.74 grains or 27.070 grammes), '9027 fine, is the standard coin. The *British dollar*, the *Hong-kong dollar*, each weighing 416 grains (or 26.957 grammes), '900 fine, are also legal tender, the least currency weight being in each case 411 grains (or 26.633 grammes).

An Order of the King in Council, dated 25th June 1903, authorises the coinage of a *Straits Settlements dollar* of the same weight and fineness as the British dollar. The Straits Settlements dollar will eventually be the standard coin of the colony. Subsidiary silver coins are 50, 20, 10, and 5 cent pieces, which are legal tender for sums not exceeding two dollars; copper coins are cents, half-cents, and quarter-cents, legal tender for any sum not exceeding one dollar.

Japan. — The monetary system law came from the 8th March 1897 and the 5th March 1907, by which gold standard was adopted. The unit of value is 0.750 grammes of pure gold, and is called the *yen*, which, however, is not.

Fahrenheit, Centigrade, and Réaumur

Fahrenheit	Centigrade	Réaumur	Fahrenheit	Centigrade	Réaumur	Fahrenheit	Centigrade	Réaumur	Fahrenheit	Centigrade	Réaumur
0	17.5	14.22	26	3.3	2.67	53	11.7	9.33	81	27.2	21.78
1	17.2	13.78	27	2.8	2.22	54	12.2	9.78	82	27.8	22.22
2	16.7	13.33	28	2.2	1.78	55	12.8	10.22	83	28.3	22.67
3	16.1	12.89	29	1.7	1.33	56	13.3	10.67	84	28.9	23.11
4	15.6	12.44	30	1.1	0.89	57	13.9	11.11	85	29.4	23.56
5	15	12	31	0.6	0.44	58	14.4	11.56	86	30	24
6	14.4	11.56	32	0	0	59	15	12	87	30.6	24.44
7	13.9	11.12	33	0.6	0.34	60	15.6	12.44	88	31.1	24.89
8	13.3	10.67	34	1.1	0.89	61	16.7	13.33	90	32.2	25.78
9	12.8	10.22	35	1.7	1.33	62	16.7	13.33	90	32.2	25.78
10	12.2	9.78	36	2.2	1.78	63	17.2	13.78	91	32.8	26
11	11.7	9.33	37	2.8	2.22	64	17.8	14.22	92	33.3	26.67
12	11.1	8.89	38	3.3	2.67	65	18.3	14.67	93	33.9	27.11
13	10.6	8.44	39	3.9	3.11	66	18.9	15.11	94	34.9	27.56
			40	4.4	3.56	67	19.4	15.56	96	35.6	28.44
14	10	8	41	5	4	68	20	16	97	36.1	28.89
15	9.4	7.56	42	5.6	4.44	69	20.6	16.44	98	36.7	29.33
16	8.9	7.11	43	6.7	4.89	70	21.1	16.89	99	37.2	29.78
17	8.3	6.67	44	6.7	5.33	71	21.7	17.33	100	37.8	30.22
18	7.8	6.22	45	7.2	5.78	72	22.2	17.78	105	39.4	32.44
19	7.2	5.78	46	7.8	6.22	73	22.8	18.22	110	42.2	34.67
20	6.7	5.33	47	8.3	6.67	74	23.3	18.67			
21	6.1	4.89	48	8.9	7.11	75	23.9	19.11			
22	5.6	4.44	49	9.4	7.56	76	24.4	19.56			
23	5	4	50	10	8	77	25	20			
24	4.4	3.56	51	10.6	8.44	78	25.6	20.44			
25	3.9	3.11	52	11.1	8.89	79	26.1	20.89			

The pieces coined are as follows : gold coins (20, 10, and 5 yen pieces), silver coined coins (50, 20, and 10 sen pieces), nickel coin (5 sen piece), and bronze coins. The *sen* is the hundredth part of a yen, and the *rin* (cash) is the tenth part of a sen.

The gold coins are .900 fine, and the silver coins .800 fine.

At par :

$$10 \text{ gold yen} = 8.333 \text{ grammes} = \text{£ } 1.0. 8 \frac{1}{2} = \text{francs } 25.83.$$

$$1 \text{ silver yen} = 0.2. 0 \frac{3}{4} = \text{francs } 2.583.$$

United States. — The *dollar* of 100 cents is of the par value of 49'32 *d.*, or 4.8665 dollars to the pound sterling.

The monetary unit, in accordance with the monetary law of 14th March 1900, is the gold dollar of 25.8 grains (or 1.88 gramme) .900 fine. The Government undertakes to maintain parity between gold and silver coin, and a fund of 150,000,000 dollars in gold has been established for the repayment of United States notes and Treasury notes in gold at sight.

Gold coins in common use are 20, 10 and 5 dollar pieces called *double eagles*, and *half-eagles*. The eagle weighs 258 grains, or 16.71816 grammes, .900 fine, and therefore contains 233.2 grains, or 15.0464 grammes of fine silver. Subsidiary silver coins contain 347.22 grains of fine silver per dollar.

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Nankin	7000
Novara	7000
Nagoya	7000
Nellore	7000
Ballarat	11120
Beltana	11100
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NORTHERN CHINA

PEKING and its environs

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According to our transcription, the correct spelling is *Pei-ching*, but we have written *Peking* which is the form more generally employed.

1. General Information

Hotels : *Grand Hôtel des Wagons-lits* (120 beds), Legation Street and Congress Quay, 3 min. from Ch'ien-mên " East " Station ; English, French and German spoken. Single-b. r. with meals 10 to 12 dollars (Mexican) ; double-b. r. 20 dollars (Mexican). Meals : tea 7 a. m. ; break. 8 to 10 ; lunch 12. 30 ; din. 8 p. m. Modern comforts ; central heating apparatus ; hair-dressing saloon.

Hôtel de Pékin (30 b. r.) 10 min. from the station, opposite the Austrian Legation ; English, French and Italian spoken. Single-b. r., incl. meals, 5 to 6 m. dols. ; double-b. r. 8 to 10 m. dols. Fire, 50 cents per d. ; tea, 60 cents ; breakf., 1 m. dol. ; lunch, 1 dol. 50 ; pens, 50 m. d. per month ; hairdressing saloon.

Hôtel du Nord, near Ha-ta Mên Gate.

Stations : Ch'ien Mên " East " T'ien-chin and Manchuria line, T'ung Chou line. — Ch'ien Mên " West ", Han k'ou line. — *Hsi-chieh Mên*, Kalgan line (Chang-chia k'ou) Mên-t'ou k'ou line.

Banks : *Hongkong Shanghai B. C.* (English). — *International Banking Co* (American). — *Banque de l'Indo-Chine* (French). — *Russo-Asiatic B.*

(Russian). — *Deutsch Asiatische B.* (German). — *Yokohama Specie B. Ltd* (Japanese).

Conveyances : *Rickshaws*, 20 cents an hour.

Mule Cart, 30 cents per hour ; 70 to 80 cents per half-day.

Chair with 4 coolies, 8 dols. per day.

Chair with 2 coolies, 4 dols. per day.

Horse, donkey or mule with Chinese saddle, 2 to 3 dols. per half-day.

Carriages : *Victoria*, 10 dols. per day ; 3 to 6 dols. per half-day.

Automobiles : 10, to 15 dols. morning ; 15, 20 to 25 dols. afternoon.

Guides : 2 dols. within the town limits ; 3 to 6 dols. 50 outside.

Club : *Peking Club* (library, tennis, skating in Winter).

Post-Offices : English, French, German, Russian, Japanese and the *Imperial Chinese*. The head-quarters of the General Post Office, is in the Li fan Yuan compound which is situated in front of the Japanese Legation, on the Northern slope, at the corner of a street which runs S. E. along the wall of the Imperial City. Express and ordinary letters and post-cards may be despatched every week-day from 6 a. m. to 8 p. m. ; registered letters 9 a. m. to 5 p. m. ; parcel post and money order department, open week-days from 9 a. m. to 5 p. m. Sundays, registered mail matter dealt with from 9 to 10 a. m. sale of stamps all day. This office transmits to all parts of the world.

Telegraph Office : Legation Quarter. *Imperial Telegraph Administration* The Chinese Telegraph Offices are open day and night. They are situated N of the Austrian Legation in the second street of the Tartar City " East ". This street is known to foreigners as " Telegraph Lane ". The office accepts, for transmission and delivery, telegrams and cables coming from, and destined to, any part of the world. It is the intention of the Chinese Government to eventually open a branch-office in Liu-li Ch'ang of the Chinese City.

Tourists' Agents : At the Grand Hôtel des Wagons-Lits.

Shopping : Kierulff.

Cloisonnés : *Lao Tien-ti* (near the Ketteler monument).

Photographer : *Yamamoto*.

Places of Worship : PROTESTANT. The Protestant religion is represented by : The American Mission church, *Mei-yi-mei Hui*, which stands near the Legation Quarter in Hsiao-chun E. of Ha-ta Mên with a congregation of about 500 ; — The Methodist Mission to which is attached a fine hospital ; — London Mission Church, *Lun-tung Hui*, N. of the Tung-tan-p'ai-lou and the Ketteler monument and E. of the main thoroughfare (200 worshippers) ; — American Board Mission Church, *Kung-li Hui* in the main street of Teng-shih-k'ou-erh, S. of the Tung-ssü-p'ai-lu ; — The Church of the American Presbyterian Mission, *Chang-lao-Hui*, N. E. of the Tartar City and on the S. side of Erh-tiao-hu-t'ung Street ; — The Anglican Mission church, *An-li-kan Hui*, near Chun-chih Mên, on the W. side of Hou-k'ou-erh Street.

CATHOLIC. The Cathedral of Pei-t'ang or St. Saviour's (3000 parishioners) at Hsi-ho k'ou, near the Hsi-an Mên gate, to the W. of the Imperial City, residence of the vicar apostolic ; — *St. Michel*, for foreigners visiting the Tung-chiao-min Hsiang. The three other churches are chiefly used by natives.

GREEK. The Greek rites are celebrated in a Russian church situated in the N. E. angle of the city, near a lake which has given to the neighbourhood the name of *Hou-hai*.

The native places of worship are called *ssü* if Buddhist and *kuan* if Taoist the terms *miao* and *ts'ü* are also used.

BUDDHIST. — The Dhyânibuddha of Sâkya-muni and the Bodhisattva have their special temples ; among the principal are : *Po-lin Ssü* (Pai-lin Ssü), adjoining the Yung-ho Kung or temple of the La-ma ; — *Nien-hua*

Ssü, near *Tê-sheng Mên* ; — *Kuang-hua Ssü*, outside the *Hou Mên*, N. of *Lake Shih-ch'a Hai* ; — *Lung-ch'iu Ssü*, near the *Kuang-an Ssü*, on the S. side of the main street ; — *Chung-cheng Tien*, in the Red Forbidden City, served by eunuch *La-ma* ; all the above are dedicated to *Sákya-muni*. The *Miao-ying Ssü* (or *Pai-t'a Ssü*) near the *P'ing-tsê Mên* ; — *Yung-an Ssü*, in the Imperial gardens of *Pei-hai* are consecrated to the worship of *Manjusri* (*Wên-shou P'u-sa*). *Kuan-yin Ssü*, in the *Liu-li-Ch'ang*, is dedicated to *Padmapâni*, an avatar of the bodhisattva *Avalokitesvara* (*Kuan-yin P'u-sa*).

TAOIST. The Taoist divinities have a large number of temples ; among the most important of which are : *Po-yün Kuan*, 1 *li* from the *Hsi-pien Mên* gate ; — *Tung-yüeh Miao*, 2 *li* from the *Ch'i-hua Mên* gate.

OFFICIAL RELIGION. Among the buildings dedicated to the naturalistic worship are : The *T'ien T'an* " Mound of Heaven " ; — *Hsien-nung T'an* " Mound of the 1st Husbandman ", both in the S. part of the Chinese City.

Hospitals : *Union Medical College Hospital*, facing the *Ketteler* monument on *Ha-ta Mên* Street ; large sign-board bears the following inscription : " *Lockhart Medical College, Peking Hospital, Established 1863* ". — *American Hospital* : Near *Ha-ta Mên* gate, at the *Methodist Mission* ; separate wards for men and women ; 20,000 patients treated annually. — *S^t Michel* (*French Hospital*) : *Legation Street* ; under the direction of the *Sisters of Charity*. — *German Military Lazaret* : In the Eastern section of *Legation Quarter*. — *Hopkins' Memorial Hospital* : At the corner of *Legation street* and *Ha-ta Mên* Road ; controlled by the *American Episcopal Mission*. — *Institution for the Blind* : N. W. part of *Ha-ta Mên* Road.

2. Fairs, Exhibitions, Races, etc.

Fairs are held periodically in the vast court-yards of certain temples of *Peking* or of the outskirts. The most important are those of *Long-ju Ssü* which take place on the 9-10, 19-20, and 29-30 of every Chinese month ; *Hu-kuo Ssü*, on the 7-8, 17-18, 27-28 of every moon ; *Pao-kuo Ssü* (near the *Chang-yih Mên* Gate) on the 1st, 15th, and 25th. of every month, a fair rich in goods of all sorts, furniture, utensils, toys, books, etc. ; *T'u-ti Tz'ü* (in the *Liu-li Ch'ang Quarter*) from the 1st. to the 18th. of the first month and on the 1st. and 15th. of the others.

A fair and races, named from the temple *P'an-l'ao Kung* are held in the Chinese City outside the *Ha-ta Mên* gate, during the three first days of the third moon.

In the *Fa-l'a Ssü* Temple (near the *Kuang-ch'ü Mên* gate) is a thirteen-story pagoda opened every year, at the time of the festival of the 9th. of the ninth moon, to allow visitors to enjoy a very extensive general view of *Peking* and its environs ; it is well known that whoever would be preserved from all subsequent calamity must visit sites, mount, rise to, or climb some height on that day.

On the outskirts :

At *Huang Ssü* " *Yellow Temple* " are held every year, from the 23rd to the 25th. of the first moon, meetings called *Ta-kuei* " to strike the devils " where strange dancing rites are gone through. The same kind of exercises are indulged in at the *Hei Ssü*, " *Black Temple* " at the same period.

At the *Tung-yüeh Miao*, in the main street of the suburb of the *Ch'i-hua Mên* gate, a flower show is held from the 1st. to the 28th. of the third moon.

At the *Po-yü Kuan*, the Taoist Temple to the W. of the Hsi-pien Mên gate, a fair celebrated for the variety of its attractions is held from the 1st. to the 20th. of the first moon.

Higher Schools have greatly developed in China during the last few years, and particularly in Peking. The principal scientific establishments founded in the Capital are : a *University*, a *College*, a *School of Civil Law*, a *College for Foreign Languages*, a *School for the Nobles*, a *Mongol Language School*, a *Supreme School for the Mandarins*, a *Police School*, etc., the classes at which are attended by nearly 3,000 students (1909).

Mention must also be made of the *Ching-shih t'u-shu Kuan* " Library of the Capital " whose foundation was sanctioned by an Imperial edict of the 9th. sept. 1909 ; it is destined to become in the future the " National Library " of China.

Here have been placed a copy of the *Ssü K'u Ch'üan Shu*, various works formerly assigned to the palaces of Jehol and particularly to the Pi-shu-shan-chuang, the editions of the Sung and Yüan dynasties preserved at the Nei-Ko, a part of the famous collection of the *Yung-lê-ta-tien* saved from the fire of the Han-liu Yüan in 1900.

3. Advice to Travellers. Organisation of the Excursions

Three weeks will not be too long to visit Peking and to make the principal excursions in the mountains which bound on the horizon the plain of Chih-li. However, for those who have but a very limited time at their disposal, we have prepared itineraries of 2, 4, 6 days and more which will allow of one seeing very rapidly the most interesting points.

The hotels undertake the organisation of the excursions to the outskirts, or at least to act as agents to obtain for tourists the staff and commissariat necessary for more important journeys. If the excursion cannot be made by rail and a caravan must be organised, the cost may be fairly high (25/ to 45/- a head per day) for, pork, chickens and ducks alone excepted, everything must be taken, preserves, bread, wine, mineral waters. The staff, which comprises a guide-interpreter and a cook, is the same for one tourist as for three. When one is not accustomed to travelling in China, it is preferable to attach one's self to a group of excursionists.

The guide is paid about 2 dols. per day, the cook 50 cents to 1 dollar ; bedding is hired ; the price of a horse is 2 dols., per day, mule chair 4 dols. ; cart 2 dols., the guide settles all bills but it is as well to superintend the payments and to ask for an account.

FOUR DAYS IN AND AROUND PEKING

Two days in the Capital and two days at the Tombs of the Ming dynasty and at the Great Wall.

1st day : Morning, *Legation Quarter*. — Afternoon, Chinese City, *Liu-li-Ch'ang Quarter*, the *Altar of Heaven*.

2nd day : Morning, *Ha-ta Mên Street*. Promenade on the *Great Wall* (* General view of Peking). — Afternoon, in the Tartar City, the *Yung-ho Kung* (Temple of the Lamas), the *Ta-ch'êng Tien* (Temple of Confucius) ; in the Imperial City, the *Pei-t'ang* (Catholic cathedral memorable for its siege in 1900).

3rd. **day** : Take morning train at the Hsi-chih Mén Station for the Great Wall ; alight at Ching-lung Ch'iao ; lunch (cold collation) on the Great Wall ; returning by the evening train to Nan K'ou to dine and sleep, but a few keen walkers prefer the road (about 4 hrs. walk) in order to see the gate and inscriptions of the Kuo-chieh T'a. at Chii-yung Kuan (this return on foot is not recommended to those travelling singly and unaccustomed to Chinese excursions ; it is preferable to form a group for it).

4th. **day** : Start early from Nan K'ou for the *Ming Tombs* ; there and back in 8 hours. Take provisions for a cold meal, prepared at the hotel at Nan K'ou. Return to Peking by the last train.

SIX DAYS AT PEKING

1st. **day** : Legation Quarter. — The *Pei-t'ang* and the Jên-tz'ü T'ang. — Before the day is over, promenade on the wall between Ha-ta Mén and Ch'ien-mên.

2nd. **day** : East Quarter : The Observatory. The Wai-wu Pu and the Ketteler monument. — The Altar of the Sun (Lung Chou Road). — Lung-fu Ssü. The Russian Monastery. *Yung-ho Kung* (Temple of the Lamas). University and *Temple of Confucius*. The Altar of the Earth (beyond Anting Mén). Chung Lou, *Ku Lou*.

3rd. **day** : West Quarter : The Nan-t'ang. The Elephants. Shuang-t'a Ssü. T'u-ch'eng-huang Miao. The Mosque. Pai-t'a Ssü. Li-wang Miao. Hu-kuo Ssü. Sui-yüan Kuan. Then, outside the gates : Wou-t'a Ssü, Ta-chung Ssü. Sha-la-êrh. The Altar of the Moon.

4th. **day** : Chan-t'an Ssü. Kuang-ming Tien. Ta-kaio Tien. The lakes and the *Imperial Palace* (The visit to the Imperial Palace is quite exceptional).

5th. **day** : Chinese City : Liu-li Ch'ang ; Booksellers'Quarter and that of the Mussulmans. Kuan-yin Miao. *Altar of Heaven*. Altar of Agriculture. Ta-yüan Ssü. Mosque. Temple of the Lord of the Earth. Pao-kuo Ssü. Then outside the gates : T'ien-ning Ssü. Po-yün Kuan.

6th. **day** : *Yüan-ming Yüan* (a former Summer Palace). *Wan-hou Shan* (new Summer Palace) (By special permission rarely granted). Return either by the N. : the Temple of the Big Bell and the Huang Ssü, or by the S. the French Cemetery and Pa-li Chuang. Journey on horseback or by carriage.

To this programme may be added the following.

EXCURSIONS

1. Peking to *Kalgan* (by rail) ; returning, stop at the Great Wall and at *Ming Tombs* ; 3 days.

2. Peking to the *Hsi Ling* (Tombs of the Ch'ing) ; ask permission ; there and back in 3 days (by rail).

3. Peking to *T'ai-yüan Fu* (Shan-hsi), 3 days ; if stoppage made at Chêng-ting Fu and Pao-ting Fu returning, reckon one day more (by rail).

4. Peking to *Jehol* (permits necessary to visit palaces and temples) ; 4 or 5 days' journey on horseback or by chair (there and back 10-12 days). The return may be made by boat on the river Luan, as far as the station at Luan-chou.

5. Peking to the *Tung-ling* "Imperial Tombs of the East" (ask permit through the Legation), 3 days' journey ; rail, then horse or chair ; 7 days return.

VARIOUS EXCURSIONS IN THE PLAIN OF PEKING

1. *Circular route, 5 days on horseback, chair or cart.*

1st day. From the Legations to T'ang Shan, by Li-shui Ch'iao, 6 hrs. 45 min. walk. From T'ang Shan to Ch'ang-p'ing Chou, 3 hrs.

2nd. day. From Ch'ang-p'ing to the Tombs, 2 hrs. 45 min. Tombs to Nan K'ou, 3 hrs. 20 min.

3rd. day. From Nan K'ou to the Wall, 3 hrs. 45 min. Return to Nan K'ou.

4th. day. From Nan K'ou to Hei-lung T'an, 6 hrs. From Hei-lung T'an to Pi-yün Ssü, 3 hrs. 45 min. or 1 hrs. 45 min. by the mountain. Visit the Wo-fö Ssü.

5th. day. From Pi-yün Ssü to the new Summer Palace, 1 hr. 45 min. From the new Summer Palace to the Old, 40 min. From the Old Palace to Peking (Legations), 4 hrs. 15 min.; a little detour may be made to the N. of capital in order to visit the Temple of the Big Bell.

Temples of the West

2. *Western Hills, 2 days.*

1st day. From Peking to Pa-ta Ch'u; sleep at Pi-yün Ssü. Visit Wo-fö Ssü.

2nd. day. From Pi-yün Ssü to Hei-lung T'an by the mountain. Return to Peking by the Old and New Summer Palaces.

4. Impressions

The City of Peking has greatly changed since the events of 1900, the Legation Quarter is enlarged and beautified. A more vigilant Urban Authority has transformed the dusty roads, varied with quagmires, into metalled avenues bordered by pavements and trees, a police force has been organised, houses of two or more storeys and hotels have been built, and the Tourist, having more conveniences at his disposal, feels less out of his element than he did but a short time ago. Nevertheless, in its general appearance, modernised Peking has preserved its characteristics, and, on reading the narratives of former travellers, one notices that their impressions resemble very closely those received by the tourists of to-day.

MARCEL MONNIER, IN 1895 (*The Middle Kingdom*)

What an extraordinary city: cess-pools and stench, filth and decrepitude. Vermin, rags, ulcers, delapidation and a neglect that is heart-breaking, the undisciplined movement of a camp of barbarians; incoherencies and eyesores which contrast with the regular lines and the majesty of the plan. Buildings in ruins, crowds in rags in a magnificent setting... An originality, a freshness of which words can convey no idea. It is like nothing else and that is in itself a rare merit... Seen from the top of the wall, a bird's-eye view, Peking shows to advantage. It is true it does not show much of itself! All that one can distinguish is the temple roofs, the yellow tile-hung walls of the Imperial City, the enclosure and buildings of the palace, a very small number of buildings scattered among trees, half-drowned in an ocean of pale green foliage. The city, of which at least a third is only gardens or undefined plots, has rather the appearance of a forest, of an immense park, enclosed by crenelated walls with, here and there, a few clearings and scattered villages. This horizon, all in half-tints, makes a very soft effect at certain hours in the morning or when the sun is about to disappear towards Mongolia, behind the ragged crests of the hills. The close network of verdure hides the ruins and the sores. None of the city's hum, no dust, no plague laden breath reaches these altitudes. The atmosphere is highly transparent,

the air light, and, in the silence and freshness, one is lost in contemplation of this scene unchanged for centuries.

PIERRE LOTI, IN 1902 (*The Last Days of Peking*)

Peking, the city of fretwork and gilding where every building has fantastic gables and gargoylish ornament. Peking, on days of drought, of wind and of sunshine, still casts a glamour, still displays something of its former splendour, in that eternal dust of its steppes and its ruins, in that veil which then hides its crumbling streets and its verminous crowds.

COMTE DE BEAUVOIR, IN 1867 (*Journey round the World*)

Who has not seen Peking does not know the meaning of decay. Thebes, Memphis, Carthage, Rome have ruins which speak of shock ; Peking is wearing itself away ; it is a corpse which is daily falling into dust. — When, from the top of the admirable and almost scatheless walls which surround the Tartar City, I cast my eyes over the Forbidden City and the Imperial City, lying at its heart and enclosed within its circuit ; when I plumbed the splendid depth of bastions, of pagoda-surmounted gates, with fortifications in the angles of the walls, and when I examined the conical and lacquered roofs of the temples which rise sharply from out of the midst of a veritable forest ; when, making a half-turn I cast my glance over the Chinese City which forms a regular pedestal for the other and when, finally, I imagined all that living, fresh, green, intersected everywhere by limpid streams, bristling with cannon, populous and noisy, I was mentally recalling the Peking of a thousand years ago, and I stood amazed, admiring without stint this marvel of the Far East. — But little by little I realised this vision. I explored the streets hollowed out by wheeled traffic into gullies twenty feet deep, in which the ancient broken sewers seem like a giant staircase to reach the narrow path which borders the houses on each side of the precipice ; alighting from my cart to get a closer view, I sank half-way to my knees in a fœtid dust composed of century-old filth. I followed the bed of ditches, canals and rivers dried up for ever, under ruined bridges of pink marble, henceforth useless : these parks, these ponds, formerly such wonders are turned into a desert ; beside triumphal arches of marble, the ruinous shanties of wretched shopkeepers raise above them a forest of poles with paper notices floating in the wind ; all this is reduced to a frightful, deadly monotone by a thick layer of stilling and acrid dust ; — No, said I on seeing this, this is not a city but rather a Tartar camp ravaged by the Simoon in the heart of the desert ”.

5. Climate, Temperature, Productions of the Soil

Although the latitude of Peking is that of Corfu or of the Balearic Islands, districts noted for the mildness of their climate, the Capital, like all Northern China, is subjected to extremes of temperature with a severe winter and a very hot summer.

This climate is characterised by great dryness, broken in summer by a few storms ; by a sky usually serene, although the atmosphere is often agitated, especially in spring by violent winds from Mongolia ; the latter raise such a dust that the light is sometimes obscured ; this is what is called the “Yellow Wind” ; lastly by the regularity of the seasons, the winds blowing usually from the N. in winter, the E. in spring, the S. in summer, the W. in autumn.

The intense cold begins suddenly in November ; immediately the rivers and the shores of the Chih-li freeze and thus remain impossible of naviga-

tion until the early part of March. For the 4 winter months, the sky remains clear, but the barometer marks 10° and more below zero. In summer it rains in July and August; the temperature is very high and 40° C. is often registered before rain. The short autumn season (October) is as pleasant as the spring (April and the beginning of May).

The following *observations* are taken from a Chinese source *Ceremonial and Customs*, translated into French by G. DOUIN.

First Moon (February) : The weather is cold at Peking; this is the month of the *Li-ch'un* " vernal equinox " and of *Yü-shui* " rain ". It blows and it snows; sometimes the wind blows for several days in succession; every ten or twenty years it snows heavily and this lies on the ground to a thickness of inches.

The soil produces peonies, narcissus and primroses. The plum-trees are in flower; cucumbers are obtainable, with green peas, runner and broad beans, pumpkins, leeks, spinach and other green vegetables; these plants and vegetables are grown in greenhouses. Their culture is carried on at Fêng-t'ai, to the S. W. of the Capital. The flower and fruit market is found outside the Ch'ien Mên, in the Chinese City, in Lung-fu Ssü Street and near the Hu-kuo Ssü; these early arrivals cost more than in the ordinary season.

Second Moon : This is the month of the *Ching-chê* " awakening of insects " and of *Chun-fên*, " vernal equinox ". It blows very hard, windy days being numerous; it snows, sometimes even abundantly; rain is very rare.

Peonies, primroses and narcissus spring from the soil; cucumbers, leeks, runner beans, green peas, spinach and melons grow in greenhouses at Fêng-t'ai whence they are sent to Peking for sale.

Third Moon : The cold is no longer severe; this is the month of the *Ch'ing-ming* " pure brightness " and of the *Ku-yü* " harvest rains ". It blows very hard and sometimes for several days without intermission; snow and rain falls in moderation.

The soil yields peonies, *ts'u-mi*, *yu-ye-mi*; peach and apricot trees are in flower, leeks and spinach are in season. At this time of year, flowers and vegetables grow in the gardens of the Tartar and Chinese cities; greenhouse culture being no longer necessary. The willows put on their greenery, the leaf-buds appearing.

The swallows arrive from the S. and build their nests under the eaves of houses and shops. This month possesses the elements of an incomparable spring; still, at Peking, the winds are very high and the weather is still cold.

Fourth Moon : The temperature has become warmer but the mornings and evenings are still cool; this is the month of *Li-hsia* " summer " and *Hsiao-man* " early fulness ". Rainy days are very rare; on the other hand, it is often windy and occasionally the wind blows very hard.

This is the seasonable time of cherries, little apricots which are eaten green, and roses; the fruit and flowers sold at Peking come from Hsi-shan " Western Hills "; cucumbers, leeks, small onions, carrots, green peas, *hsiang-ch'un* (young shoots), capsicum, runner beans and salads.

The vegetables are grown in the kitchen-gardens of the villages and hamlets within a radius of a few *li* from the Capital. The villages of Ta-ching and Hsiao-ching, situated to the W. of the city, supply almost all the runner beans.

Fifth Moon : The weather becomes warmer; this is the month of *Mang-chung* " the work of sawing " and of the *Hsia-chieh* " summer solstice ". Rain and wind; sometimes it blows hard for several days; the rain, on the other hand, falls only in light showers and rainy days are rare.

Among the fruits in season are cherries, mulberries, apricots, peaches and plums, and among the flowers, tuberoses and balsams. As vegeta-

bles, citrons, aubergines and salad dandelions ; fruits and vegetables come from the Western Hills, from Fêng-t'ai and the villages and hamlets on the outskirts.

Sixth Moon : The weather is hot ; this is the month of the *Hsiao-shu* "early heat" and of the *Ta-shu* "great heat". It rains hard ; sometimes even for ten consecutive days. The wind lessens. Some days both come together ; the wind howls and the rain falls in torrents ; the thunder rolls and lightning rends the clouds. Even hail is not unknown at this season.

As a consequence of the rains and great heat which prevail during the 6th and 7th moons, the air is full of moisture.

Among the vegetable products in season are water-melons and melons cultivated in special land, lotus with their seed-pods (*lien-p'êng*) and roots (*ou*) which grow in the rivers and ponds of the capital and neighbourhood ; these are hawked about the streets and alleys of the two cities ; spring onions, leeks, turnips, white and red runner beans, broad beans.. Among the flowers, marguerites, convolvulus, hibiscus and oleanders are in full bloom.

Seventh Moon : It is very hot for the first fortnight ; then, the temperature falls ; this is the season *Li-ch'iu* "autumn" and the *Ch'u-shu* "end of the heat". It rains, but on the other hand the wind is light.

Among the products of this season we find *ya-êrh-li* (long pears), *suan-li* (keeping pears), *sha-kuo-êrh* (? bitter apple), *wen-hsiang-kuo* (sort of apple) which ripen specially in the Western Hills. The neighbouring villages send maize and pumpkins. This too is the season for sunflowers, *ts'ao-mo-li* (sort of jasmine) which the citizens cultivate in their own little gardens.

Eighth Moon : The weather becomes cooler ; this is the month of *Pai-lu* "white dew" and of the *Ch'iu-jên* "autumn equinox". The wind is light and it rarely rains. Of the twelve moons of the year, the eighth is the most pleasant ; one feels that it is really a pleasure to be alive.

Among the cereals we now find rye, millet and maize ; among the fruits, apples, a little white pear (peculiar to Peking), grapes, jujubes, pomegranates and kakis from the Northern and Western Hills and from the villages to the S. of the city ; sweet potatoes, pea-nuts, chestnuts, walnuts ; as vegetables, cabbages, carrots and beetroots which grow in the outlying districts, and lastly cinnamon, wild pear flower and cockscombs, mostly supplied from Fêng-t'ai.

Ninth Moon : The weather is cold but not excessively so. It is the month of "cold dew" and of the "descent of the frost". It rains but little ; seldom windy and winds light.

At this period the chrysanthemum, the prettiest flower of autumn, comes into season ; it is chiefly cultivated at Fêng-t'ai. Kitchen gardens supply yams, while beetroot is grown outside the Tung-chih Mên gate.

Tenth Moon : It is cold ; this is the "winter" month or month of "early snow" ; sometimes very windy ; snow but not heavy ; ground and rivers are frozen. Fêng-t'ai now leaves off sending anything but spinach and leeks.

Eleventh Moon (December) : Very cold weather ; this is the month of the *Ta-hsüeh* "heavy snow" and of the *Tung-chih* "winter solstice". Snow and wind.

In the way of flowers we have only the plum and the jessamine nudiflorum ; as vegetables, spinach and leeks. These are grown in greenhouses at Fêng-t'ai.

Twelfth Moon (January) : Very cold weather ; this is the period of the *Ta-han* and *Hsiao-han*, the greater and lesser cold. It snows and it is not unusual to see the sky overcast for several days together. Windy.

Jasmine, plum blossom, spinach, leeks and indoor cucumbers from Fêng-t'ai form the total product of the soil at this season.

The women of Peking. The Chinese women and the Tartar women wear different costumes. The first is recognisable here, as everywhere else, by her performed little feet and short dress, showing the trowsers tight at the ankle ;

but here the head-dress is peculiar : the hair is drawn low on the nape of the neck in a chignon.

The Manchu woman on the other hand, wears a long dress reaching to her feet ; her hair is rolled round a frame fixed on top of the head.

6. History

PEKING contains within its walls the two districts of *Ta-hsing* and *Wan-p'ing*, whose area comprises the city and the immediate neighbourhood of the capital and form dependencies of the particular government of the " Fu " of *Shun-p'ien*. To adequately convey its history would involve the recording not only of that of Peking but also of the cities which have preceded it within a certain distance from the site of the city of to-day. The site of this administrative centre has, indeed, varied in the course of centuries, now being more to the N., now further S. enclosed within walls traces or ruins of which are still to be seen. The names of these successive cities have also changed as have those of the political divisions whose capital they were.

The *Ta-hsing Hsien* occupies the Eastern portion of the metropolitan area. At the beginning of the Chou dynasty, history mentions the existence of a kingdom of Chi, whose capital was, it is believed, situated between the Tartar City of the Ch'ing and the remains of the Mongol wall.

The emperor Ch'ien-lung, proceeding upon a vague tradition of an antique bulwark of the ancient city of Chi, 5 li to the N. of Peking, had built near the N. W. angle of the Mongol wall, a pavilion protecting a stela of white marble on which he had engraved a laudatory notice of the old capital.

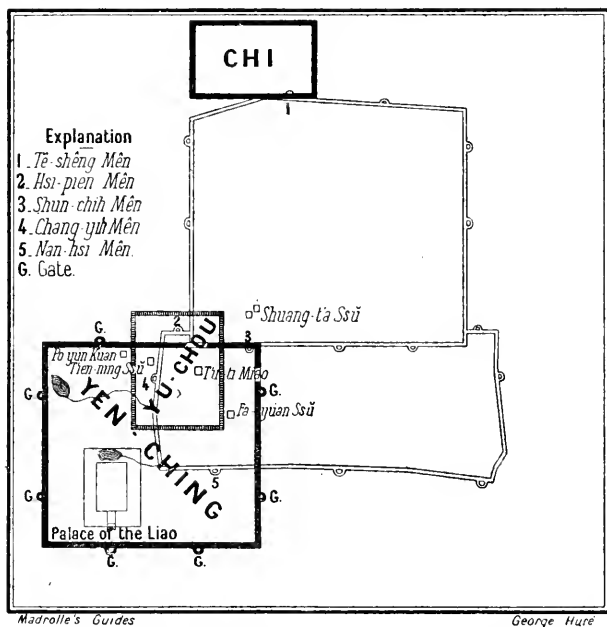
During the " Ch'un-ch'iu " (Spring and Autumn) period, Peking was the residence of Shao Kung (1122 B. C.) who received the investiture of the feudatory Kingdom of *Yen*. This state had forty-three princes ; it was destroyed in 222 B. C. by the armies of Shih-huang-ti, of the Ch'in dynasty, who became Emperor of China in the following year. The ex-capital then became the *Chi Hsien* within the jurisdiction of the tribunal of Shang-ku.

During the troublous times which marked the fall of the Ch'in dynasty, the Kingdom of *Yen* re-appeared (209-206 B. C.). Under the Han dynasty during the years Yuan-fêng (80-75 B. C.), it was made the seat of the prefecture (Chün) of *Kuang-yang*, changed after the Pên-shih period (73-70 B. C.) into a " Kingdom ". With the advent of the later Han, it again came under the jurisdiction of the (Chün) prefecture of Shang-ku. During the years Yung-yüan (89-104 of our era), it was again constituted the judicial centre of *Kuang-yang*.

At the period of the " Three Kingdoms ", that of Wei (216 to 265) made it the capital of the state of *Yen*, maintained under the Ch'in. The later Wei made it the administrative centre of the *Yu-chou* of *Yen* which subsisted unchanged through the reigns of the Ch'i and Chou. Under the Sui dynasty (590-617) it was the chief-town of *Cho-chou*, and under the T'ang (618 to 907) that of *Yu-chou*.

From that time, the limits of Peking became more definite. The W. gate of the present " Imperial City " called Hsi-an Mên, is known to have been 5 li N. E. of *Yu-chou* and the temple Min-chung Ssü (Fa-yüan Ssü) built in 645 by the emperor T'ai-tsung was to the E. of the Eastern gate of the suburb.

When the Liao (922 to 1135) established their supremacy in Northern China, they changed the name Yu-chou to *Chi-pei*, then, at the beginning of the period Hui-t'ung (938 to 947), that dynasty of Ch'i-tan Tartars made it their southern capital (*Nan-ching*); in 1012 they created the *Hsi-chin Hsien* which became their only residence, *Yen-ching*, and the seat of the

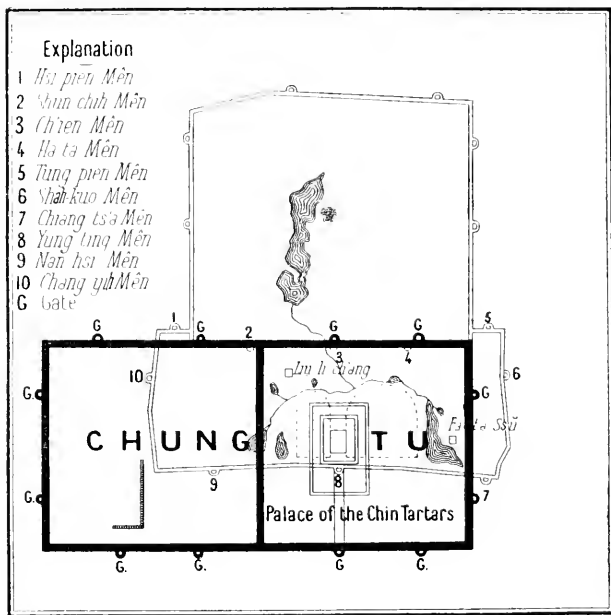


PEKING FROM THE CHOU TO THE LIAO DYNASTY

Fu of Hsi-chin. The Liao capital had a circumference of 36 *li* and had 8 gates; its walls were 30 ft. high and the imperial residence stood in the S. W. Quarter of Nan-ch'eng.

Chinese archeologists, to fix the site of Yen-ching, have found: 1. a neocrological inscription of a certain Li Nei-ch'eng, who died in 977 at the age of 80, discovered in 1770 in the Liu-li Ch'ang Quarter; according to the epitaph, the deceased had been buried at the village of Hai-wang Ts'un to the E. of the capital. Thus this tomb, which was discovered to the S. W. of the Tartar City of to-day, was to the E. of the Liao capital. 2. Another memorial, that of a Buddhist priest named Tz'ü-shih who died in 1096 and was buried, says the inscription, to the E. of the capital. 3. Some important earth embankments rise in our own day near the temple Po-yün Kuan and the village of Wu-fang-yin; the former represent the N. rampart and the latter the S. wall of the ancient Yen-ching.

The Ju-chên troops of the Tartar Chin, themselves of Manchurian origin, defeated the Liao in 1125 and 1135 and took Yen-ching. The town that the Ch'i-tan had built was not demolished, but enlarged toward the E. when the Ju-chên dynasty decided in 1152 to make it their Central capital, *Chung-tu*. The Chin first gave it the name of *Ta-hsing* which they bestowed on the chief town of the Fu of Ta-hsing.



Ma J. G. Le's Guides

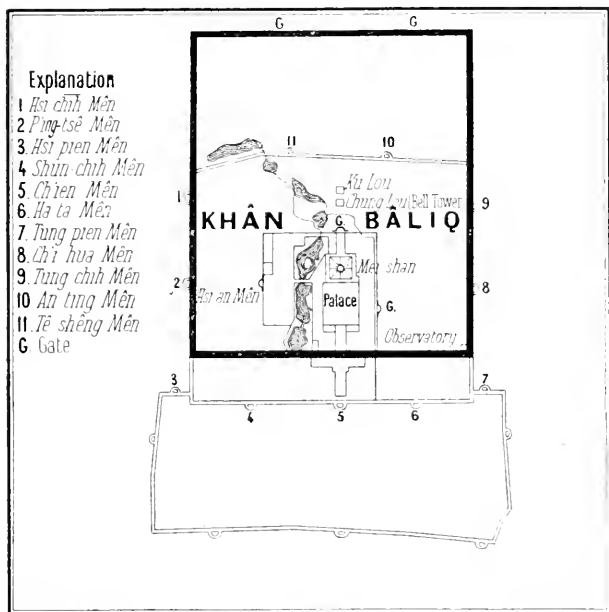
PEKING UNDER THE CHIN DYNASTY

The city had a circumference of 75 *li* and 12 gates ; it was composed of 4 towns and the Mongol hordes of Gengis Khan (1206-1227), in order to make themselves masters of it, had to besiege each of them separately.

It was under Khubilai Khan (Hu-pi-lieh) (1260-1295) during the 4th year Chih-yüan (1267), that the capital of the Méng-ku (Yüan), formerly at Karakorum, then at Shang-tu, was set up to the N. E. of the town of Chung-tu. It was named in 1271, *Ta-tu* "the Great Capital" in Chinese, and *Khán-báliq* in Eastern Turkish. "It is this city, says du Halde, that Marco Polo, the Venetian traveller, calls *Cambalu* instead of *Ham-Palu* ; for among the Tartars, *Ham* means "King" and "*Palu*" Court, seat of Ruler "

The palace of the emperors Yuan occupied very nearly the same site as the "Red Forbidden City" of to-day, but the extent of the city was far greater than that of the present "Tartar City"; its encircling wall was 60 *li* in circumference and was pierced by eleven gates.

Ta-tu (Khân-báliq) was the winter residence of the Mongol Court and Shang-tu (to the N. E. of Kalgan) its summer quarters. Rachid ed-Din,



PEKING UNDER THE YUAN DYNASTY

physician to the Mongol sovereigns, then vizier, contemporary of Marco Polo, has left, like the latter, descriptions of the Imperial dwellings: "The outer wall of the city of Khân-báliq is flanked by seventeen towers; from each of these towers to the other, there is a farsang of distance. *Dai-du* (Ta-tu) is so populous that even outside these towers there are large streets and houses; in the gardens there have been planted several kinds of fruit trees brought from all parts. In the midst of this town, Khubilai Khan has set up one of his *Ordu* (Imperial residence) in a very extensive palace to which has been given the name of *Karsi* (group of pavilions). The columns and paving-stones of this palace are all of hewn stone or of marble, and of great beauty; it is surrounded and fortified by four walls. From one of these walls to the other there is a distance of a good arrow's flight. The outer court is allotted to the palace guards, the next to the princes who meet there every

morning ; the third court is occupied by the great dignitaries of the army, and the fourth by those persons who enjoy the friendship of the monarch".

Under the Ming dynasty (1368-1644), in 1376, Hsü Ta, a general during the Hong-wu reign, charged with the administration of the ancient Mongol capital, now become *Pei-p'ing Fu*, destroyed a belt of 5 *li* in its N. part and two gates. In 1409, under the emperor with the nien-hao Yüng-lê, the city became the Northern capital, *Pei-ching* ; from this year therefore dates the name of PEKING. Later on, in 1421, the Imperial Palace was built, whose circular extent was increased to 40 *li*. The high pavilions built on the ramparts were restored in 1437 and this work was carried on for two years.

The walls were faced with bricks and the city was divided into three fortified districts, the Nei Ch'êng amalgamating the Huang Ch'êng and the *Tzû-chin Ch'êng*. The Nan Ch'êng, its Southern annex, was planned in 1524 by Liu P'ei-wên, the Imperial chancellor, and surrounded in 1543 by a wall 28 *li* in length.

The Ta-hsing Hsien has shared the honour of being the chief town of the Fu of Shun-t'ien from the Yung-lê reign (1403-1424).

The sub-prefecture of *Wan-p'ing* forms the W. part of Peking and its outskirts. Territory of Chi Hsien under the Han dynasty ; the T'ang separated it (781) to form the Yu-tu Hsien, which was together with the Chi Hsien comprised within the walls of Yu-chou. The Liao in 1012 changed its name to Wan-p'ing, chief-town of the Fu of Hsi-chin, then of the Fu of Yen-shan under the Song, of the Fu of Ta-hsing under the Chin, of that of Ta-tu under the Mongols and finally, since the Ming, of that of Shun-t'ien.

MODERN TIMES : The present dynasty of Ch'ing, on the throne since the middle of the XVII c., has brought about no appreciable change in the general appearance of the city of the Ming, but political events, by calling in the XIXth c., for the intervention of the European Powers, have brought foreigners into the Chinese capital.

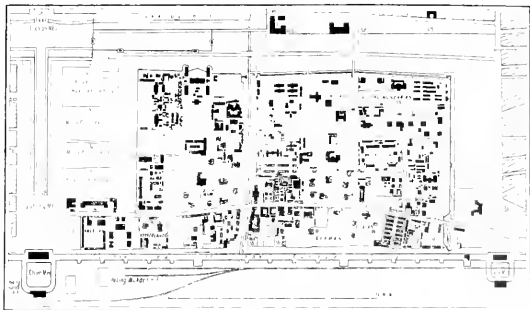
The power of the Mongols had already, for various reasons, attracted missionaries and traders from the West. So it was that J. de Monte Corvino Odoric de Pordenone, Marco Polo and others besides had come to Peking in the XIIIth and XIVth c.

Much later, under the Ming, an Italian Jesuit, Matteo Ricci, arrived at the capital in January 1601. In 1636, a German Pastor, Adam Schall, founded cannons to the order of the last emperor of the Ming dynasty and was able to retain, in 1645, his official duties under the Manchus who had taken possession of the throne of China.

A few Jesuits also became government officials under the Empire ; Father Verbiest, a Belgian, was put in charge of the Observatory and supplied the Manchu army with artillery ; finally the French Jesuits, some of whom had already appeared in the capital with Father Trigault in the time of Ricci, arrived in 1688 at Peking and were retained at Court employed for a century in scientific or mechanical labours.

These foreigners by their works shed light upon China ; soon merchants came in numbers to profit by the wealth of the country, but commercial and religious interests, driven to action by Chinese despotism, led in the XVIIIth and XIXth centuries to the first diplomatic incidents, soon supported by force.

The first armed intervention, which brought Europe to the gates of Peking, was the war of 1860. Anglo-French troops seized the Summer Palace



PEKING. — LEGATION QUARTER

- | | | | | | |
|----|---|----|---|----|------------------------------|
| 1 | Tzu-chin Ch'eng | 24 | Spanish Legation | 37 | Imperial General Post Office |
| 2 | Tsune jin Lu | 25 | Japanese Guard | 38 | Imperial Customs |
| 3 | Yi-pu | 26 | Japanese Legation | 39 | Imperial Customs |
| 4 | Tsin-hu-pu (formerly Hugu) | 27 | French Post Office | 40 | Imperial Customs |
| 5 | Yi-pu | 28 | French Legation | 41 | Imperial Customs |
| 6 | French Hospital (St. Michel) | 29 | French Guard | 42 | British Legation |
| 7 | U. S. American Guard | 30 | French S. Catharine Church (St. Madeleine) | 43 | British Legation |
| 8 | U. S. American Legation | 31 | German Legation | 44 | British Legation |
| 9 | Netherlands Legation and U. S. Minister's Guard | 32 | Belgian Legation | 45 | British Legation |
| 10 | Russian Guard | 33 | German Guard | 46 | British Legation |
| 11 | Russian Legation | 34 | Deutsch-Asiatische Bank | 47 | British Legation |
| 12 | Russo-Asiatic Bank | 35 | Stores | 48 | British Legation |
| 13 | Bank of Indo-China | 36 | German Legation | 49 | British Legation |
| 14 | Hôtel des Wagons lits | 37 | Hopkin Memorial Hospital | 50 | British Legation |
| 15 | German Post Office | 38 | Electric Station | 51 | British Legation |
| 16 | Russian Post Office | 39 | Imperial Maritime Customs, Residence and Hotel Office | 52 | British Legation |
| 17 | Hongkong and Shanghai B. C. | 40 | Yi-pu Club | 53 | British Legation |
| 18 | Yokohama Specie Bank | 41 | Imperial Post Office | 54 | British Legation |
| | | 42 | Spanish Legation | | |
| | | 43 | Japanese Legation | | |
| | | 44 | French Legation | | |
| | | 45 | German Legation | | |
| | | 46 | Belgian Legation | | |
| | | 47 | German Guard | | |
| | | 48 | Deutsch-Asiatische Bank | | |
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| | | 52 | Electric Station | | |
| | | 53 | Imperial Maritime Customs, Residence and Hotel Office | | |
| | | 54 | Yi-pu Club | | |

on the 7th Oct. and, on the 9th the Allies encamped to the W. of Peking. The Chinese decided to open the An-ting Mên Gate and, on the 15th., at noon, 200 French and 200 English simultaneously occupied the wall of Peking. On the 24th. Lord Elgin, the English Ambassador, signed a treaty with Prince Kung and the next day the French treaty was concluded, at the yamen of Rites, by Baron Gros, the French Ambassador, assisted by General Montauban. The allies then evacuated the capital, the French on the 1st Nov., the English on the 9th and went into camp at Ta-ku.

Considerably later, at the time of the Chino-Japanese war, several foreign detachments stayed for a few months at Peking (1894-95).

From that moment, disturbances directed against foreigners, both in the neighbourhood of the open ports and in the interior, became more and more frequent, but this veiled or open hostility had not yet reached the Imperial Court. In 1900, however, the zealots gained further ground and their aim, that of destroying all the foreigners in China (there were 12,000 at the time), became that of the Government. Chinese troupes massed in the neighbourhood of Peking and, whilst the Celestials attacked the Europeans at Yün-nan Fu, at T'ien-chin, in the provinces, the Court made common cause with the "Boxer" societies and besieged, in the capital, both the missionaries and their converts in the Pei-t'ang and the Foreign Embassies in the Legation Quarter; 42 sailors defended the French Mission, 49 soldiers assisted by about a hundred volunteers, barricaded themselves in the Legations. On the 11th. of June, the Japanese chancellor was assassinated at the railway station, on the 20th., the German minister was killed near the Tsung-li-ya-mên (Wai-wu-pu); the conflict was openly waged; the siege lasted till the arrival of the relieving troops on the 14th. August. On the 13th., the Russians had occupied the Tung-pien Mên Gate; on the 14th. at 4 o'clock in the afternoon, the Indian soldiers entered the Tartar City and the blockade of the Legations was raised. The losses of the Europeans during the siege were 164 soldiers and 30 volunteers killed or wounded; the French had been the hardest hit, having 14 killed and 25 wounded. On the 16th the Pei-t'ang was relieved after a splendid defence during which there had been 15 soldiers or missionaries killed and 12 wounded.

Since 1900, international detachments have been stationed at Peking to guard the Legations.

THE CITY

The city known to Europeans by the name of Peking (*Pei-ching*, Northern Capital), is officially called by the Chinese *Shun-t'ien Fu* "Obedient to Heaven". It is situated 116° 30 longitude E. of Greenwich and 39° 54 latitude N. It is the capital of the "Celestial Empire" and the ordinary residence of the Court. The population is estimated at 800,000 inhabitants.

Four different cities surrounded by walls form this great agglomeration :

The *Tzū-chin Ch'êng* "RED FORBIDDEN CITY", in the centre of the town. Here stands the Emperor's palace.

The *Huang Ch'êng* "IMPERIAL CITY" surrounds the preceding.

The *Nei Ch'êng* "INNER CITY", better known by the name of "TARTAR CITY" encloses both the Imperial City and the Palace.

The *Nan Ch'êng* "SOUTHERN CITY", or *Wai-lo Ch'êng*. "Outside Enfolding City", extends to the S. of the Tartar City (or Manchus). Europeans generally call it the CHINESE CITY.

7. Legation Quarter

From the *Hôtel des Wagons-lits* runs the **Legation Street**. In the EASTERN PART of this thoroughfare and on the N. Side, is the **Spanish Legation** (Hsi-pan-ya Kuo Fu), the Japanese establishment *Yokohama Specie Bank*, the **Japanese Legation** (Jih-pên Kuo Fu), with its barracks overlooking the canal, the *French Post* on the site of the former *Hôtel de Pékin* (Tallieu-Chamot).

Two great lions mark the entrance to the **French Legation** (Fa Kuo Fu), housed since 1861 in a palace ceded by the Chinese, the *Ch'ing Kung Fu* (Palace of the duke Ch'ing).

Following upon the events of 1900, the legation was enlarged to the N. by the gardens, and to the W., by the buildings of the old "*Hôtel de Pékin*". It contains the Minister's house and several pavilions or villas for the civil and military staff; the old chapel, now the chancellery, was, before 1900, the only Roman Catholic building in the Legation Quarter.

On the E. front is the ancient *Custom House Street*, in which are, on one side, the Offices of the *Chinese Customs*, and on the other the *Peking Club* (library, tennis courts, skating rink) and the *French Barracks*.

Continuing the Legation Street, Roman Catholic Church, *Saint-Michel*, fine organ, built in 1902. Near the Ha-ta Mên gate, the *German Hospital and Barracks*, next to which is the **Belgian Legation** (Pi Kuo Fu), then the **German Legation** (Tê Kuo Fu) and the building of the *Hongkong and Shanghai Bank*.

The WESTERN PART of the street is reached by crossing the canal viâ the *Bridge of the Jade River* :

The **Russian Legation** (O Kuo Fu), is the residence formerly given by K'ang-hsi to the Muscovite priests; it was increased in 1900 by the inclusion of the ancient Mongol camp. Orthodox Greek Chapel.

Opposite the *Indo-China Bank*, formerly the residence of the Korean envoys, the *Russian Asiatic Bank*, the **Dutch Legation** (Ho-lan Kuo Fu), the **Legation of the United States of America** (Mei Kuo Fu) with the American Barracks.

On the other side of the Anglo-Russian glacis, the **French Hospital Saint-Michel**, built in 1901 by Mgr Favier, on the site of the Ministry of Rites and next the old offices of the Imperial physicians.

Higher up the canal and behind the Russians, the **English Legation** (Ying Kuo Fu), in a fine park, ceded by the Chinese in 1861, containing pavilions with Imperial yellow varnished tiles. There were gathered, during the siege, the women, children, invalids and official documents. A column outside records this sad episode : "the 20th of June to the 14th of August 1900".

The Legation has been extended by the acquisition of the Imperial Academy of Hanlin and a portion of the Ministries of War and Public works, Anglican Chapel.

On the other side of the Canal of Jade, the **Italian Legation** (Yi Kuo Fu), formerly in the Legation street, is housed on the site of the Temple of Imperial Ancestors. One of its sides overlooks, as does the **Austrian Legation** (Ao Kuo Fu), the Avenue of Ch'ang-an.

Around this quarter are wide avenues with houses on both sides which have, little by little, been occupied by foreigners, either as private residences and hotels or as shops and stalls, although Peking is not a city open to foreign trade.

To the N. of the glacis, on the Ch'ang-an Street, the *Hôtel de Pékin* ; to the E. on the Ha-ta Mên Street, the *North Hotel*, and *Hospital* of the American Mission.

8. Nei Ch'eng. Tartar City

The "Tartar City" is 41 li 26, or 25, 919 yds in extent ; it closes the "Imperial City" and the "Red Forbidden City", both closed with ramparts ; in the S. E. part, the "Legation Quarter". The wall of Nei Ch'eng is pierced by 10 gates, among which is that of An-ting Mên to the N., occupied by the Anglo-French troops in 1860, and the *Water Gate*, to the S., where entered the Hindoo troops to relieve the Legation Quarter on the 14 th. of August 1900.

From the top of the S. wall, between Ha-ta Mên and Shun-chih Mên, a general view of the whole of Peking may be obtained ; at Ch'ien Mên, it

embraces even the Imperial Palace, so that a walk on these ramparts can be recommended. To the N., the Tartar City resembles a vast forest whence emerges a few yellow roofs ; to the S., the Chinese City and its houses.

From South to North ; East side :

A long broad thoroughfare traverses the E. part of Peking ; it is called Ha-ta Mên Street. The following notable buildings of this quarter may be mentioned :

Kuan-hsiang T'ai " Observatory ". This building, erected in the reign of the Emperor Shih-tsu (Khubilai) in 1279, stood at the S. E. corner of Khân-bâliq, the Mongol capital ; but when this city, which had once more become an Imperial residence during the Yung-lê period of the Ming, was rebuilt (1409), the Southern wall of Peking was carried further to the S. The Observatory, which has remained on its present site, is therefore no longer at the angle. The terrace of the Kuan-hsiang T'ai, at a height of 50 ft., rests on a vaulted masonry above which rose, under the Yüan, an octagonal tower which, having collapsed, was replaced in 1797 by a wooden tower, since fallen.

The Observatory is a dependency of the " Mathematical Faculty." Among the astronomers may be mentioned Kuo Shou-ching under the Yüan and Chou Hun-mo in the Ming period. This department is responsible for the compilation of the calendar.

The Observatory was, for 30 years, entrusted to astronomers of Arab origin, who carried down from father to son the direction of this establishment until the XVIIth. century, at which period, the science of the Jesuits attracted the attention of the Emperor of the nien-hao (reign) Shun-chih.

One of the missionaries, Father Verbiest, was specially honoured ; he became President of the Mathematical Faculty and the Emperor recognised his talent by granting him title of nobility for him and his ancestors. The decree was engraved on a rich tablet, preserved at the Observatory and later, carried to the French Legation.

It was under the able direction of Father Verbiest, who died at Peking in 1688, that the antiquated instruments of the Mongols were replaced by others greatly improved (1673). " They are large ", says Father Le Comte in his *Mémoires*, " well cast, ornamented all over with figures of dragons, very well fitted for the use it is intended to make of them ; and if the fineness of the divisions were in keeping with the rest of the work, and if, instead of sights, lenses had been fitted into them, according to the new method of the Royal Academy, we should have nothing in this direction which could be compared with them ". They comprised : an armilladry zodiac, an equinoctial sphere, an azimuthal horizon, large quarter circle, a sextant and a celestial globe. The Germans sent several of these instruments to Potsdam (The Orangery) in 1901, being part of the loot from Peking.

The **Kung Yüan " Examination Hall "** is no longer anything more than a large indefinite space. It was here that candidates for the degree of Chü-jên (M. A.) and Chin-shih (D. Sc.) used formerly to meet, sometimes to the number of several thousands,

and remain shut up in narrow cells for the two days and a night during which the examination lasted.

It is intended to locate the site of the Chinese Parliament on this spot where a suitable building is to be erected.

The *Wai-wu-pu*, formerly the *Tsung-li Ya-mên* is the Foreign Office.

Near by is the *Ketteler* monument, erected in 1903 on the spot where the German Ambassador was murdered on the 20th June 1900, before the siege of the Legations.

Tung T'ang " Eastern Church " was, under K'ang-hsi, the residence of the Portuguese jesuits attached to the Court. Ransacked from top to bottom by the Boxers in 1900, it has since been rebuilt.

At the junction of Ha-ta Mên Street and Ch'i-hua Mên Street are the *Four Porticoes*, then the *University*.

Lung-fu Ssù " Monastery of the Distinguished Happiness " was built at great expense during the years Ching-t'ai, of the Ming, in 1451. The buildings, before the fire of the 3rd. Dec. 1901, comprised five courts and as many pavilions with terraces bordered with marble balconies, taken from the grounds of a palace to the S. of the city. This temple is dedicated to Buddha and the goddess Kuan-yin, one of the forms of Bodhisattva Avalokitesvara. During the Ming period, the la-ma from Mongolia officiated there ; it is now only occupied by care-takers save on fair-days which have been held there since the Yung-chêng period (1723-1735) on the 9-10, 19-20 and 29-30 of each month.

In the North :

Pei Kuan, or *Pei T'ang*, is an ancient little Chinese monastery handed over to the Muscovites in 1720 ; the latter converted it into a place of worship : the *Church of the Assumption*.

Yung-ho Kung (Temple of the La-ma) is situated at the Northern end of the main thoroughfare of *Pei-hsin Ch'iao* ; its entrance faces the S. It is a monastery of Buddhist monks, the residence of a *Ghèghèn* (Huo Fo " Living Buddha "), a reincarnation of a Bodhisattva. This edifice is considered, from its extent and the splendour of its buildings, as the first convent of the capital. The emperor *Shih-tsung* (years Yung-chêng, 1723 to 1735), as Prince Imperial inhabited this palace ; he subsequently converted it into a monastery to shelter several hundred la-ma,

mostly of Mongol origin but governed by Thibetan superiors. The thirteenth of the Da-lai la-ma, who came to Peking in 1908 officiated there on the 19th December.

“The la-ma have the crosier, mitre, dalmatic, cope or pluvial, service with two choirs, exorcisms, censor, benediction given by extending the hand over the head of the faithful, the chaplet and processions. I have seen absolution given to pilgrims : after having purified himself by prayer and meditation on the court of the temple, the penitent was admitted to the altar and there a lama marked his breast with a great square seal bearing sanscrit characters. ” (*Tour du Monde*, 1876).

Near the entrance, two splendid bronze *lions* (Simha) — dogs of Fo or monsters — symbolical of courage and generosity (Manjusri is shown mounted on a lion).

The enclosure is divided into six plots ; the Chao-t'ai Mên Gate, then that called Yung-ho Mên with the *T'ien-wang Tien* Palace ; then come the *Yung-ho Kung* proper, the *Yung-you Tien* Palace, the *Fa-lun Tien* and finally three very high pavilions, two of which are the *Wang-fu Ko* and more to the N., the *Sui-ch'êng Tien*.

In the Northern courtyard stands a building of several storeys, 70 ft. high ; it contains a Buddhist statue, the most colossal in the capital ; it is that of the Bodhisattva Maitreya (Mi-lei P'u-sa), the eventual messiah of Buddhism, carved, so we are assured, from a single tree-trunk and more than 60 ft. high.

In the grand hall of the temple, worship is paid to a gilt bronze statue of Gautama Buddha. In front of the entrance stands an old circular *tripod*, 7 ft. high and 3 ft. wide, doubtless in reminder of one of the nine which Ching Ch'êng (1115 to 1079 B. C.) had placed at Lo-yang (Ho-nan Fu) which, later, became the capital of the Empire.

The revolving library is a reproduction, on a smaller scale, of that of the Wu-t'ai Shan in Shan-hsi.

Following on the grand hall is the *Fa-lun Tien* “ Saloon of the Wheel of the Law ”, set apart for prayer (The wheel is one of the attributes of Maitreya Buddha). On the 8th of the 12th moon, the La-ma meet there.

In a hall in rear and to the E., we notice, on the offertory table, a statuette of two persons closely embraced ; these are the generative Buddhas.

In the enclosure, a temple is built to Kuan-ti and served by La-ma.

The religious ceremonies are practically the same as at the Huang Ssü with a procession of La-ma in costumes.

Ceremonies : On the 30th of the first moon (*Sung-sui*, the hunt for Evil spirits) ; and on the 1st of the second moon (*Fo-ch'u-hsün*, the Buddha is brought out).

E. of the Yung-ho Kung, the Po-lin Ssü, a temple dedicated to Sâkya-muni.

From the temple of the La-ma to that of Confucius the distance is 250 yards.

The Ta-ch'êng Tien, or Wen Miao " Temple of Literature ", is dedicated to K'ung-tzŭ, " Confucius ". There are to be seen Imperial stelæ, learned inscriptions, and a handsome marble portico pierced by three doors. In the *Temple of Confucius*, which is very primitive, the high-altar is surmounted by a lacquered panel on which is inscribed in gilt letters : *Wan shih shih piao* " The master and model of ten thousand generations " The tablet which personifies the philosopher and on which is inscribed his name, is placed in an open niche before which is an offertory table bearing a perfume-burner and two candelsticks.

Other tablets are dedicated to the members of his family and to the Chinese sages ; specially noticeable are those to " Four associates " of Confucius : Mêng-tzŭ, Tsêng-tzŭ, Yen-tzŭ, Tzŭ-ssü, who received from the Mongol dynasty in 1331, the honorary names of Ya-shêng, Tsung-shêng, Fu-shêng, Shu-shêng, by which they are still known.

Every year, in spring and autumn, in the second month of each of these seasons, the first day of the sign *Ting*, sacrifices are offered there.

The sign *ting* means " fire ", symbol of pure and brilliant light and appropriate only to the Sage whose doctrine is to the Chinese the very base of civilisation.

For information about the *K'ung Miao*, the real " Temple of Confucius " (See SHAN-TUNG, Ch'ü-fou Hsien).

On the day of sacrifice, dishes of pork, mutton, together with a fowl, a fish, various fruits, brandy, etc., are placed on the offertory table. Then, with great pomp, the director, the professors and congregation prostrate themselves, burning incense to the strain of music.

Professors and pupils then go to the refectory, separating after lunch ; since it is a holiday.

A more or less imposing ceremony takes place that day in all the schools of the Empire.

Kuo-tzŭ Chien is the ancient Imperial School for the Nobility. It was built by the Yüan and finished under the Ming. The

court yard is paved with marble. In the garden are cypresses which were planted by a rector who lived under the Mongol dynasty.

The 27th of the eighth moon is the anniversary of the birth of Confucius (2nd year of the Ling-wang of the Chou or 551 B. C.). Mandarins, delegated by the Minister of Education, *Hsiao-pu*, dressed in ceremonial robes and pectoral, come there in the morning to make the sacrificial offerings : oxen, sheep, and pigs.

In the main thoroughfare of Hou Mên which follows the N. facade of the Imperial City : to the W, the **Kuan-ti Miao**, of the Tartar City, where the Emperor annually sends a mandarin to sacrifice in his name. On the 24th of the 6th moon is celebrated the anniversary of the birth of *Kuan-sheng-ta-ti*, also called *Kuan-lao-yeh* and *Kuan-ti*, who died in 219 A. D. and was deified under the name of Kuan Yü. The *Wan-p'ing Hsien*, residence of a magistrate responsible for the administration of the Western part of the capital. To the E., the **Wen-ch'ang Miao**, where the Emperor goes by proxy on the anniversary of this celebrated mandarin of Ssü-ch'uan.

Further on from the Hou Mên, we see the *Ku Lou* masking the *Chung Lou*.

Ku lou " Drum Tower " is cubical in shape ; it was built by Shih Tsu of the Yüan dynasty in 1272, under the name of Ch'i-chêng Lou. There is to be seen a Clepsydre or water clock, composed of four vases (*T'ung-lou hu*) which formerly let the water escape drop by drop through a small opening. The level of the water served to indicate the watch. Above the basins stood a genius which, by means of a spring, struck the cymbals to denote the hours. When the basins were empty, they were re-filled ; in winter with warm water. Nowadays, torches of compressed saw-dust (*Shih-ch'en-hsiang*) mark the watches. The tower is 99 ft. high. Fine view over the Capital.

Chung lou, " Bell Tower ". A brick and stone building thus called was erected under the Yüan, in the centre of *Khân-bâliq*. During the period *Yung-lè* of the Ming, there was built, some distance away, the present structure. Fire ravaged the tower, which was rebuilt in 1745, during the years *Ch'ien-lung* ; it is 90 ft. high. A *bell* weighing 10.000 Chinese lbs. is hung in the upper platform ; it is struck at each of the night watches at the same time as the *Ku Lou* drum.

In the West

To the N. of the principal street which ends at the Hsi-chih Mên, is the Taoist temple, **Ch'ung-yüan Kuan** formerly *Ch'ung-hsüan Kuan*. Its popular name is *Ts'ao-kung kua'erh*, from the name of its founder, the eunuch Ts'ao Chi-hsiang of the Ming dynasty.

To the entrance stands a portico bearing the following inscription : *Ch'i-pao chin-ch'üeh* " The seven jewels [are here] ; the golden-gate [gives admission to Heaven] "

The temple, which is in a ruined condition, is open to visitors from the 1st to the 15 th of the first moon. In the principal hall are statues of wood or coloured and hardened earth ; among them, that of Yü-huang " The Sovereign of Jade " .

Hsi T'ang " Western Church ", near the Hsi-shih Mên Gate, was erected in 1867 and then re-built after 1900, on a site bought in 1723 by Father Pedrini, ex tutor to the Prince Imperial who reigned under the title Yung-cheng (1723-1735). The church is dedicated to Notre Dame des Sept-Douleurs.

This site is the ancient cemetery called " *of the Franciscans* " ; six of the tombstones had no inscription and the text of the other seven has reached us incomplete

Hu-kuo Ssü was built under the name of Ch'ung-kuo Ssü by Khubilai of the Yüan ; the Ming gave it the name it bears today. It comprises four pavilions and two small towers. It is a Buddhist édifice formerly officiated at by bonzes ; they were replaced by Lama from Thibet. A fair is held there on the 7-8, 17-18 and 27-28 of each month.

To the N. of the main thoroughfare leading to the *Fou-ch'êng Mên* gate, commonly called *P'ing-tsê Mên*, stands the **Li-tai ti-wang Miao**, " Temple of the Emperors and Kings of successive Dynasties " ; it was founded, in 1522, at the beginning of the Chia-ch'ing period, of the Ming.

The **Po-t'a Ssü**, " Temple of the white stûpa (tower) " is in the enclosure of the **Miao-ying Ssü**. It was built about the year 1100 under the Liao dynasty, richly ornamented in 1271 by Khubilai Khan, and restored in 1819. This Buddhist temple is dedicated to the Bodhisattva Manjusri (*Wên-shu P'u-sa*) usually represented seated on a white lion ; here the statue is of gilt wood. The building dates from the reign *Shou-lung* (1095 to 1101) of

the Liao dynasty ; it bears the name of Miao-ying Ssü since the *Tien-shun* period (1457 to 1464) of the Ming.

On the 25th of the tenth moon, a fair is held here. In the evening of this same day, from 7 to 9, the La-ma assemble on the terrace of the stüpa and make a ceremonial circuit of the white tower.

In the South

At the Shun-chih Mên Gate, the Church of the Immaculate Conception, *Nan T'ang*, ancient cathedral built in 1703 on a site presented by the Emperor, demolished by the Boxers in 1900, since rebuilt.

Near this gate, also called Hsüan-wu Mên, and to the W. of the main road, is the T'u-ch'êng-huang Miao, residence of the tutelary genius of the walls and moats of the capital. This urban deity is, as it were, the magistrate entrusted to judge the conduct of citizens and is thus invested with judicial powers over the souls of the dead.

Taoism, originally a natural religion, seems to have borrowed from Buddhism the moral idea of the judgment of souls who are rewarded or punished according as their actions have been good or bad. Every administrative centre in China has its Ch'êng-huang Miao where are portrayed the 75 courts of justice and tortures of hell.

Outside the principal sanctuary which dates from the Mongol period, are side buildings in which are worshipped the holy tablets of the provinces of the Empire formerly personified by statues.

A fair is held in this building from the 1st to the 10th of the fifth moon.

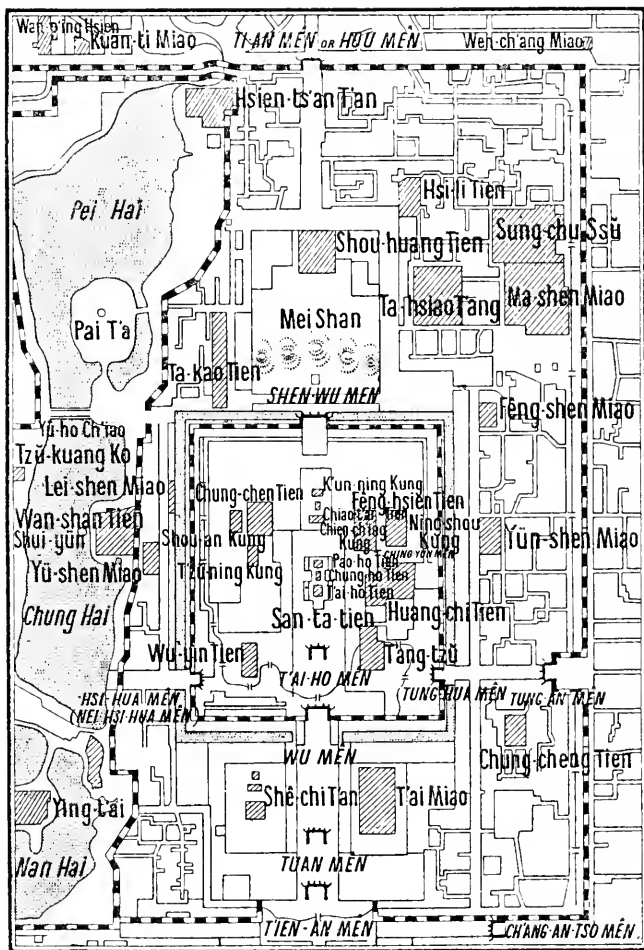
9. Huang Ch'êng, "Imperial City".

The "Imperial City" is 32.250 Chinese ft. or 11. 319 yds in circumference ; its wall, pierced by four gates, encloses the "Red Forbidden City". It was formerly designed to serve as quarters for the numerous servants and employees of the Court but is now occupied by a large number of Chinese merchants. It is divided on the plan into two parts, E. and W.

The Imperial City has 4 gates : *Hsi-an Mên* to the W., *Ta-ch'ing Mên* to the S., *Tung-an Mên* to the E., and *Ti-an Mên* or *Hou Mên* to the N., but the only one for public use is the first.

Entering by the W. we pass via the *Hsi-an Mên*, more commonly called *Wai-hsi-hua Mên*. At Hsi-shih-k'ou a broad thoroughfare opens to the N. leading to new Pei-t'ang.





PEKING. — The Red Forbidden City.

Pei-t'ang, the episcopal residence of the apostolic vicarage of Northern Chih-li (French Lazarists). This mission counts a bishop, 20 European missionaries, 36 Chinese preachers, and 95,433 native converts (1910).

This establishment was built in 1887 ; it was acquired by exchange for the old Pei-t'ang at the request of the Chinese government. A great personality associated with this institution is Monseigneur Favier who died in 1905.

During the events of 1900 the Pei-t'ang, defended by 11 Italians and 31 Frenchmen, heroically sustained a siege from the 15th of June to the 16th of August ; there were 400 victims out of the 3,000 Chinese christians who had taken refuge there, as well as 5 French sailors and their midshipman Henry, 6 Italians and 3 missionaries killed and 9 French and 3 Italians wounded.

The *Cathedral of the Holy Saviour*, commenced on the 30th May 1887, was completed the 19th December 1888.

On either side of the entrance, stelæ recite the Imperial decree ordaining the construction of the edifice.

The doors are at the top of a grey granite terrace ; 2 towers, superposed in 1901, flank the basilica and an inscription bears the words : *Ch'ih-chien T'ien-chu T'ang* « Catholic Church built by Imperial Order » The length of the cathedral is 275 ft., the width of the transept 108 ft. ; the height to the key-stone 72 ft. The interior is the XIV e. Gothic. The roof is supported by 36 pillars of thuya (*arbor vitæ*). Nine chapels round the high-altar. Stained-glass windows. Organs.

To the r. of the church, the seminary, and to the l., the episcopal palace and the court-yard. Next to the clock tower is the Chapel erected to commemorate the deliverance of the Pei-t'ang and two guns taken from the Boxers with this inscription : " 1606, Rotterdam ". Library.

In the rear, the *Jên-tzũ T'ang*, convent of nuns and orphanage.

The Catholic religion was taught at Peking in the XIIIth c. and in 1308 the Italian Franciscan J. de Monte Corvino was consecrated archbishop of Khân-bâliq and primate of the whole Far-East. On the fall of the Mongols, foreigners were driven from Peking and missionaries only re-appeared on the decline of the Ming. Portuguese Jesuits and then French ones built churches in the XVIIth and XVIIIth c. Since the Chinese war of 1860 the French Lazarists have occupied the apostolic vicariat of Peking.

On the 29th October 1860, the old Pei t'ang, closed for thirty years, had had a *Te Deum* sung in honour of the French army and the Emperor Napoleon ; this imposing ceremony was repeated in the new Pei-t'ang on the 8th september 1900, after the relief of the Legations, before the greater part of the ambassadors and officers of the relief force.

Ch'an-t'an Ssũ was built during the Ming period under the name of Ching-fu Tien ; Ch'ang-hsi restored it. Three fine build-

dings overlook its marble paved court-yard, the *T'ien-wang Tien*, the *Tzŭ-jên-pao Tien* and lastly the *Ta-pao Tien* in which stood a statue of the Nascent Buddha said to have a miraculous origin. This statue of Chan-t'an (sandal wood) came, according to tradition, from the W., on the appearance (?) of Sâkya-muni ; it was 5 ft. high, but was, we are assured, destroyed, in 1900, with the edifice.

The *Huo Fo* " living Buddha " of Peking, assisted by all the La-ma, celebrates there, every year on the 8th of the fourth moon, the birthday of Sâkya-muni, a very curious ceremony ; he wears special ornaments and a mitre, then he sprinkles the worshippers.

On the other side of the avenue and opposite the Pei T'ang, is the **Kuang-ming Tien**. This building was erect in 1557, during the period Chia-ching of the Ming, in honour of Yü-huang, of the T'ai-chi and other divinities of the sect of Lao-tzŭ. A double cupola with blue tiles, crowns the temple which is itself fronted by vast courts and two fine flights of marble steps. This building is served by tao-shih.

We now reach the reserved part of the Imperial City. On the r., before we come to the « Marble Bridge » is the old *Pei T'ang*.

This site was given, in 1693, by the Emperor of the reign K'ang-hsi, to the French Jesuits, Fathers de Fontaney, de Visdelou, Gerbillon and Bouvet ; the papal legate Monseigneur de Tournon resided there from December 1705 to August 1706. At the beginning of the XIXth c., the Chinese took possession of it and the campaign of 1860 was necessary to return its property to the mission. The buildings were restored but, on the 9th January 1864, fire destroyed the French religious institution. New plans were made ; the first stone of a new cathedral was laid on the 1st. May 1865, the building opened for public worship, 1st January 1867, but alienated in 1886 to be handed back to the Chinese Government in exchange for the new Pei T'ang.

The old Cathedral of Peking formed part of the palace allotted to the ex-Dowager Empress Tz'ŭ-hsi. This reservation extended as far as the W. portion of *Lake Chung Hai* and included the **Tzŭ-kuang Ko** " Pavillion of the Purple Light ", formerly called Lei-yin Ko.

It was here that the envoys of Korea and people considered as tributaries were presented to the Emperor. On the 29th of June 1873, the Ambassadors of England, France, United States, America, Holland, Russia and Japan received, for the first time, the privilege of being received in morning audience by the Emperor of the reign T'ung-chih.

The principal hall is from 40 to 50 ft high. At the time of the pacification of Turkestan in 1760 under the reign of Ch'ien-lung, portraits were made in this pavilion of 100 personages who had distinguished themselves

in this campaign, and on the walls were painted the battles fought by the army of the West. In 1776, a similar number of portraits were made to recall the redoubtable exploits of the Tartar general A-kui against the Miao-tzū tribes of Chin-chou from the *Liang Chin-ch'uan* ("two golden rivers") region.

In the rear portion is the *W'u-ch'êng T'ien* "Hall of Military Success", where was given in 1776 the "Banquet of Victory" (*Kung-ch'êng Yen*) to the victorious army in the Miao-tzū war.

After crossing the "Marble Bridge" Chin-ao Yü-tung Ch'iao, between the Chung Hai on the S. and the Pei Hai on the N., to the I. is seen the *Pai-t'a* (Po-t'a), an artificial hill formed by soil taken from the lakes, and which derives its name from a stūpa set up on its summit by Shun-chih, of the Ch'ing. This island is acknowledged among the eight marvels of Peking under the name of "Spring shades of the Isle of Red Marble." In the time of the Ju-chen dynasty of the Chin, this island, called Ch'ung-hua Tao, was outside the capital of those Manchu sovereigns.

At the foot of the Southern slope of the hillock, the *Yung-an Ssū* consecrated to the Bodhisattva Manjusri (*Wên-shu*) whose statue is of gilt copper. A staircase winds up the *Pai-t'a Shau* "White Tower Hill" and leads to the tower terrace.

N. E. of the Imperial gardens and on the borders of the Pei Hai rises the *Hsien-ts'au T'an* or "Mound of the first breeder of silkworms", with a white marble terrace.

On the morn of the day *Ch'ing-ming* "of pure brightness", the Emperor, clad in ceremonial robes, with the court ladies wearing flower-embroidered over-skirts, get into their chairs and leave the palace by the *Shen-wu Mên* gate; the procession makes its way to the *Yü-ho Ch'iao* bridge, turns to the r. before reaching the lake and crosses the mulberry garden of Pei Hai. The Empress enters the hall where adoration is paid to *Lei-tsu*, spouse of the fabulous emperor *Hsüan-yüan Huang-ti* who, we are told, taught his people to breed silkworms and to weave the precious tissue. She sacrifices oxen, sheep and pigs and prostrates herself before the "holy silkworm breeder" represented by his sacred tablet.

To the E. the mound is the *Ts'ai-sang T'ai*, a terrace where the ceremony of gathering mulberry leaves takes place. The Empress, followed by the princesses, takes a basket in hand and having cut the leaves replaces them, five, seven or nine times according to the rank of the person.

Ta-kao Tien, where the emperors resort to pray and burn incense to obtain rain in the time of drought. It is a fine temple covered with yellow glazed tiles, built during the years Chia-ching of the Ming, and to which the Ch'ing, in the periods Yung-chêng and Ch'ien-lung, made great improvements.

At the entrance are two pavilions with elaborate superposed improved roofs.

Mei Shan " Mountain of Coal " also called *Ching Shan*, " Picturesque Mountain " and *Wan-sui Shan* " Mountain of the Ten Thousand Years " ; it is situated to the N. of. the " Forbidden City ". There is a way leading to the five pavilions, each placed on a mound so that the mountain forms five symmetrical summits arranged from E. to W. These buildings contain statues of Fo. A palace, dedicated to the creed of the ancestors of the present dynasty and situated lower down to the N., was occupied by the French from 1900 to 1902 to serve as head-quarters for the troops. In the enclosure of the Mei Shan, is still to be seen a sort of acacia from which the last Emperor of the Ming dynasty, called by his temple name Chuang-lieh-ti, hung himself in 1644 when the rebels took possession of the capital.

In the Mei Shan enclosure and to the N. of the hill, *Shou-huang Tien*, where the Empress sacrifices to the deceased Empresses and Emperors of the Manchu dynasty, represented by the portraits painted by artists of the Ju-yi Kuan.

In the lake *Nan-hai*, the *Ying T'ai* where died the emperor Kuang-hsü (1908).

10. Tzu-chin Ch'eng " Red Forbidden City "

This city (*Ch'eng*), enclosed by a wall of grey brick six *li* (11.761 ft.) in extent, is reserved (*chin*) for the Emperor ; it forms the " Imperial Palace " properly so-called.

Its name of **Red City** (*tsü*, deep red or violet) comes, not from the colour of its crenelated walls made of grey bricks, but from a literary allusion to the Pole-star, centre of the celestial world, as the Imperial Palace is the centre around which the terrestrial world gravitates, or at least the whole administration of the Chinese Empire. This metaphor is very ancient and dates back several centuries before the Christian era. The Pole-star is called in Chinese *Tzū-wei Hsing* " Star of the Red Myrtle ". In the IIIrd century B. C., the emperor Ch'in Shih-huang-ti, in building his enormous capital of Hsien-yang, had taken care to arrange the position of his palace in harmony with the pivot of the celestial vault and the neighbouring constellations. (A. VISSIÈRE).

The enclosure is entered by four gates ; each of these has three openings closed by doors painted red and the middle one is only opened for the " Son of Heaven ". On a line from N. to S., stand a whole row of audience chambers ; to the E. and W. of this axis are the offices of the Civil Service.

After the relief of the Legations at Peking, the allied troops were reviewed, the 28th. August 1900, by the Russian general Linievitch and

defiled through the court-yards and halls of the " Red Forbidden City " The Russians, Japanese, French, English, Americans, Germans, Austrians and Italians were represented in this military parade.

Entering by the S. :

Ta-ch'ing Mên (entrance bearing the name of the Imperial dynasty) is followed by a long passage leading to the Red Forbidden City by the *T'ien-an Mên* and *Tuan Mên* gates.

To r. and l. and in the middle of a park of fir trees, stands two temples, *T'ai Miao* to the E. and *Shê-chi T'an* to the W.

In the *T'ai Miao*, the Emperor sacrifices before the shrines containing the tablets with temple name of the emperors of the reigning dynasty. These ceremonies take place on the 1st days of the first, seventh and tenth moon.

Shê-chi T'an " Mound of the Spirits of Soil and of the Harvests ". This mound, square in shape, comprises three tiers and is built of white marble. On the terrace, five different coloured earths are placed : yellow in the centre, black to the N., red to the S., white to the W., green to the E.

To the N. is the hall in which takes place the sacrifice to the " Spirit of the Soil " represented by a sacred tablet ; on the offertory table are the fruits of the earth, quarters of beef, mutton and pork.

The Emperor sacrifices there on the 2nd and 8th month (2nd month of spring and 2nd month of autumn) on the first day *wu* of the denary series (the character *wu* is synonymous with *t'u* " earth ").

The *Wu Mên* " Southern Gate " is surmounted by a two storied building.

The *T'ai-ho Mên* " Gate of Supreme Concord ", where stands the grand reception halls called *San ta tien* " the three great throne rooms " : *T'ai-ho Tien*, *Chung-ho Tien* and *Pao-ho Tien*.

T'ai-ho Tien " Throne room of Supreme Peace ". Five flights of steps lead to the terrace, 20 ft. above the ground, on which the edifice stands surrounded by a balustrade of white marble.

The throne-room is 110 ft. high and covered by a double roof with four sides.

The Emperor goes there on grand ceremonial occasions and to receive the congratulations of the Court on his birthday, New Year's Day and at the winter solstice.

In rear is the *Chung-ho Tien* " Throne-room of Central Peace ". Tablets are here presented to the Emperor which bear the text of the prayers that are to be offered during the ritual ceremonies,

together with the cereals and agricultural implements which are to figure in the ceremony of the Imperial ploughing.

Facing the N., the *Pao-ho Tien* "Throne-room of Assured Peace" where the sovereign receives tributary princes and recently admitted graduates.

The *Ch'ien-ch'ing Mên* gate "Gate of Heavenly Purity" shuts in the Palaces of *San ta tien* on the N. Beyond are the Imperial apartments.

Ch'ien-ch'ing Kung "Palace of Heavenly Purity". On the door are inscribed the four characters: *Chêng-ta kuang-ming* "Uprightness and greatness, glory and light".

In this building, the Emperor gives private audiences and the New Year's Day banquet to the Imperial princes. K'ang-hsi invited 1000 old men to a feast there in 1711, and Ch'ien-lung, in 1783, in a similar function assembled 1,308 princes and dignitaries.

Ch'iao-t'ai Tien "Throne-room of the Sublime Union", where are kept the Imperial seals; here, too, weddings are performed.

K'un-ning Kung. This palace contains the "Spirit's Hall" where the Emperor makes, every season, ritual offerings to those of his ancestors whose tombs are in Manchuria.

The ceremony employed is that formerly in use at Mukden. At the moment of sacrifice, a *Sama* "respectable person" (dressed in a robe adorned with dragons, wearing on her head the *tien-tzũ* and carrying a bell at her girdle), reads before the shrine of the spirits an allocution drawn up in Manchu, then proceeds to execute a dance from the ancient Manchu ritual.

The *K'un-ning Mên* closes this part of the palace and leads to the *Yü-hua Yüan*, a garden reserved for the use of the Imperial family.

All this series of palaces is bordered by a wall pierced by several gates leading, on the E. and on the W. to the apartments of the concubines, servants, eunuchs, stores of silks and furs, palace theatre, pagodas and various other palaces.

Among the palaces on the E. side, the *Wen-hua Tien* "Throne-Room of Literary Efflorescence". The emperor goes there once a year to interpret the sacred books. In 1895, the foreign ministers admitted for the first time into the enclosure of the Forbidden City at the request of the French and Russian ministers, were received in Imperial audience there.

11. Nan Ch'êng. Chinese City

The enclosure of the Nan Ch'êng is 28 *li* (52,166 ft.) round. The « Southern City » was built in 1554, during the Chia-ching period of the Ming, and provided with seven gates.

They are, beginning in the N.E. : *Tung-pien Mên* ; N.W., *Hsi-pien Mên* ; W., *Kuang-an Mên*, whose popular name is *Chang-yih Mên* ; E., *Kuang-ch'ü Mên*, better known by the name of *Sha-kuo Mên* ; S., *Yung-ting Mên*, in the continuation of the main thoroughfare of Ch'ien Mên, flanked on the W. by the *Yu-an Mên*, popularly called *Nan-hsi Mên*, and, on the E., by the *Tzū-an Mên*, currently known as the *Chiang-ts'a Mên*.

Nan Ch'êng, which Europeans call the *Chinese City*, communicates with the Tartar City by three gates, and with the outlying country by three others cut in the wall to allow of the passage of the lines, running to Pao-ting Fu and Han-k'ou, to T'ien-chin and to T'ung Chou, with their terminus in common at the Ch'ien Mên Gate.

The Northern quarter of this city is the most densely populated part of the capital. Its streets are narrow, bordered by shops and signs of extreme length, especially in the *Ta-sha-la-êrh* and neighbourhood of the *Liu-li Ch'ang* where are curiosity shops, book-sellers, second-hand book stalls, confectioners' shops and stalls of all kinds.

A *museum*, a private venture inspired in 1909 by Tuan-fang, then Viceroy of Chi-li, is intended to be built in the Liu-li Ch'ang.

In the W. part and parallel with the Ch'ien Mên thoroughfare, the *Niu Chieh* " Ox Street ", chiefly inhabited by Mohammedans living near the *Li-pai Ssü*, the principal mosque of Peking.

South Part :

At the Southern extremity of the Chinese City, stand two temples of official religion ; their precincts cover an immense space ; they stand respectively on the E. and W. of the Ch'ien Mên main road and are called the *T'ien T'an* and the *Hsien-nung T'an*.

T'ien T'an, the " Mound of Heaven ", is in the S. of the Chinese City, 25 min. from the Legation Quarter. It was erected in 1420, towards the end of the Yung-lê reign (1403-1424) of the Ming ; its principal restoration took place in the XVIIIth c., under Ch'ien-lung.

A vast wall, 18,930 ft. in length, surrounds an immense area (double the extent of the Legation Quarter) in which have been

built five altars or palaces comprised in a second enclosure. The altars in the inner inclosure are called, *Yüan-ch'iu T'an*, *Huang-chiung-yü* and *Oh'i-nien Tien*.

The Emperor, "Son of Heaven", goes (or delegates his powers to a prince) three times a year to sacrifice to Heaven. The first ceremony, *Chiao T'ien*, takes place, at the winter solstice, on the altar of "Circular Elevation" (Round Hill). The second, *Tê-chin*, at the first moon, is made in the *Ch'i-nien Tien* "Hall in order that the year be prosperous". The third, *Ch'ang-yü-ta-ssü*, takes place at the fourth moon (*Yü*, rain).

On the day before the sacrifice (*tê-chin*), the Emperor goes in the morning to the *T'ai-ho Tien* (Throne-room in the Red Forbidden City) where he is shown the offering. The sacrifice takes place at daybreak; the "Son of Heaven" takes up his abode overnight in the *T'ien T'an* and resides in the *Chai-kung* "Pavillion of Fasting (Abstinence)". To reach the temple from the Forbidden City, the Emperor gets into his chair of ceremony, passes through the gates *T'ai-ho Mên*, *Wu Mên*, *Tuan Mên*, *T'ien-an Mên*, *Ta-ch'ing Mên* and *Ch'ien Mên*, by the latter of which he enters the Chinese City, crossing the *Chêng-yang Ch'iao* and *T'ien Ch'iao* bridges. The procession proceeds along the broad street from *Ch'ien Mên*; then, turning to the E., passes through the outer door of the Temple of Heaven and enters the *Chai-kung*, whilst the dignitaries and the escort set up their innumerable and varied tents in the wooded enclosure.

Between the inside and outside walls is an extensive park planted with acacias, pines and cypress trees. Long paths paved with marble lead to the altars.

Beginning in the S., the following buildings are approached :

The *Yüan ch'iu T'an* "Mound of Circular Plan", to better represent the apparent shape of the sky, has its facade turned to the S. It consists of a triple platform of marble. The number of balusters is 180 on the lower floor, 108 on the second and 72 on the upper, in all 360, a number equal to the degrees in the celestial sphere.

It is this platform, called *Yüan-ch'iu T'an* which is the altar chiefly allotted to the worship of the sky, where the Emperor comes to adore, not the Heavens but the *Shang-ti* whose court the Heavens are, and celebrate the *Chiao* sacrifice.

The *Shang-ti* "Emperor of On-high" is essentially unique like the Polar Star whose animistic correlative he is, as too, the Earthly Emperor "Son of Heaven" is his only vicar here below. The sacrifice to the Supreme Being, first principle of things, is the greatest act in Chinese liturgy. The ceremony comprises prayers and prepared offerings, a consecrated elevation, a communion service and finally a burnt offering.

The platforms of the altar are reached by four flights of steps placed at the cardinal points.

On the upper terrace to the N. is the seat in which *Shang-ti* is considered as present during the ceremony. Beside it are the

blue shrines of the "Witnessing Saints", ancestors of the reigning Emperor.

To the E., *T'ai-tsu*, the Noble (1616-1626) ; *Shih-tsu*, the Glorious (of the Shun-chih reign, 1644-1661) ; *Shih-tsung*, the Model (Yung-ch'eng reign, 1723-1735) ; to the W., *T'ai-tsung*, the Learned (1627-1643) ; *Sheng-tsu* the Charitable (K'ang-hsi reign).

Before the Supreme Being and towards the centre, the "Table for Prayers" around which stand the assistants for the court of sacrifices, incense bearers and those bringing the offerings.

To the S. and in front of the Southern staircase, the "Place of Prayer and Communion" where the celebrant stands at certain moments of the ceremony.

On the second platform, the « Pontifical Place of Prostration » usual seat of the Emperor, and at the rear of the circle, the four groups of « Followers » also enshrined in blue.

To the E., the luminary of day (sun) and on the same side the constellations (the twenty-eight asterisms of the zodiac, the five planets and the seven stars of the Great Bear) ; to the W., the luminary of night (moon) and then the forces of nature (the masters of clouds, rains, winds and thunder).

At the foot of the altar, a brick furnace enamelled green — where the Emperor witnesses the end of the ceremony, the burning of jade and silk — and the semi-circular iron grill on which the sacrifice is burned.

" At the sixth hour (9 to 11 A. M.),... the Emperor, clothed in the pontifical dragon robe, takes his place in the ceremonial chair and enters by the W. gate of the Temple of Heaven ; arriving at the gate *Chao-heng*, he alights. Two acolytes, directors of the Court of Sacrifices, respectfully conduct the Emperor who, passing through the door on the l., enters and takes his place in the « Majestic Space » (pavilion behind the circular altar on which are kept the tablets which of the Spirits dwell).

" Before the Sovereign Lord and the Saints, he burns incense. When he has finished, he goes through the ceremony of the three kneelings and nine prostrations... The Emperor goes to the "Circular Mound" ; inspects the seats at the altar, thence to the store house of the Spirits where he inspects the vases as well as the victims. Then, passing through the Southern door on the l. of the sanctuary, he goes out by the Southern door on the l. of the choir ; reaching the r. of the way of the Spirits, he enters his chair and goes to the Pavilion of Abstinence (of Fasting).

" The princes, dukes and all the officials who are present at the sacrifice, dressed in the many-coloured robes, remain together, in two groups, outside the door of the Pavilion of Abstinence, respectfully waiting until the Emperor returns, then they withdraw (The Emperor passes part of the night in meditation in this building, after having already spent two days fasting in the Palace).

a) " Solar observations are taken. Seven quarter-hours before sunrise, a director of the Court of Sacrifices goes to the Pavilion of Abstinence to inform the Emperor that the moment for the ceremony has arrived. The Emperor, clothed in the pontifical robe of sacrifice, enters the ritual chair

is towed outside, alights from the chair and enters the car. The guards of the equipage ring the bell of the Pavilion of Abstinence. The Emperor arrives outside the Southern door of the choir ; on the r. of the Way of Spirits, he alights ; two celebrants, directors of the Court of Sacrifices, respectfully precede him under the grand baldaquin. The Minister of Rites, leading the officials of the Court of Sacrifices, goes to the Pavilion of " Majestic Space " and bowing low, respectfully invites the seats of the Spirits, picks them up and arranges them under blue baldaquins.

b) " The directors of the Court of Sacrifices invite the Emperor to perform the ceremony. The Emperor issues from beneath the grand baldaquin, washes his hands. The celebrators, directors of the Court of Sacrifices, respectfully precede him, issuing by the Southern door on the l. of the choir and entering by the Southern door on the l. of the sanctuary, go up the Southern staircase as far as the platform with the yellow baldaquin, then stand erect before the seat of prostration.

" Four assistant officers of the Court of Sacrifices, whose task is the allocation of the offerings, enter by the Southern door on the l. and take up their position in the principal path before the steps. Several officers of the ceremonial court, leading the princes of the higher rank and the second rank, place them on the stairs of the third platform ; the princes of third order are placed like the dukes at the foot of the stairs ; all the officers are outside the door of the choir, to r. and l., in order of precedence. All face the North. The officers of canonical ceremony, musicians and mimes sing hymns, The deacons perform their various offices (Afterwards, from the moment the fire is lit until the meats are carried to the furnace of burnt offerings, all the ceremonial officers chant in chorus). The military mimes advance in groups of eight.

c) The masters of the ceremony invite the Emperor to take up his position. He stands erect at his place of prostration (second platform) ; fire is laid to a mass of combustibles whose smoke rises to meet the " Spirit of the Lord ". The thurifers advance respectfully bearing incense dishes. The musicians raise a glad melody to greet the " Spirit of the Lord ". A hymn is sung to the *First Peace*.

d) The directors of the ceremony invite the Emperor to go up to the altar. They respectfully lead him to the first platform before the Seat of the Lord Sovereign and take up their position about him. The thurifers kneeling, bring forward the incense ; the Emperor is invited to kneel and on his doing so, he is invited to burn incense. The Emperor places the incense on the burner, then uses three pieces. Rising, he goes over to the shrines of the " Holy Assistants " and offers incense to them. The rite is the same.

The same officials invite the Emperor to return to his place ; he does so and is invited to kneel again. He prostrates himself and rises, going through the rite of the three kneelings and nine prostrations ; the princes, dukes and all the officers also do it after him.

The officers bearing jade and silk come forward respectfully with baskets. A piece, *Splendid Peace*, is then sung. The Emperor goes up to the altar and stands before the " Seat of the Lord ". Officers bearing jade and silk kneel down and proffer their baskets. The Emperor kneeling, receives the baskets, offers the jade and silk and rises ; he then goes and takes up his position in front of the seats of the " Holy Assistants " (five ancestors of the dynasty), and offers silk. The ritual is exactly similar.

The Emperor returns to his place ; then the dishes for the meat are brought forward. The Emperor, standing beside his seat, turns to the W. Subaltern officers put sauce into vessels which they receive with every mark of respect ; from the foot of the altar they mount by the Southern staircase ; then pass in front of the seats of the " Sovereign Lord " and before those of the " Witnessing Saints " ; all kneel and raise the dishes with both hands ; then they rise and sprinkle sauce three times over the meat dishes, with-

draw and descend the Western staircase. The Emperor resumes his place and a canticle *Peace to all* is sung.

e) The Emperor goes up to the altar, places himself before the seat of the "Sovereign Lord" and those of the "Associated Saints". On bended knee, he proffers the meat dishes, rises, returns to his place to accomplish the rite of the first offering. Officers bearing chalices come forward holding them reverently; the hymn *Peace and Long Life* is sung and the mimes go through the dance of the Battleaxe and Shield.

The Emperor goes up to the altar, stands before the seat of the "Sovereign Lord"; the chalice bearers, kneeling, proffer the chalices; the Emperor, also kneeling, offers the chalices and pours out a libation on the centre of the altar. He rises and, stepping backward, goes and stands at the seat of prayer and prostration.

f) "The reader kneels before the prayer table and goes through the genuflexions; respectfully holding the tablet of prayers, he kneels on the l. of the table; the music is stilled during this portion of the rites. The Emperor kneels, all the grand officers do likewise. The reader offers up the prayer (to the "Sovereign Lord" and to each Imperial ancestor designated by his temple name); when he has finished, reverently picking up the tablet, he goes before the seat of the "Sovereign Lord", kneels down, places it on the table and then makes three prostrations and retires. The music re-commences.

The Emperor, leading all the grand officers, carries out the rite of the three prostrations and rises. He goes before the seats of the "Associated Saints"; then he makes the chalice offering to them; the ceremony is identical with that which he accomplished to the "Sovereign Lord".

The acolyte officers bearing offerings, by way of the Eastern and Western staircases, go up to the altar proceeding along, and taking up a position before the seats of the "Followers"; they perform the practices of incensing and offer up silk; finally they carry out the formalities of the offering of chalices and when this portion of the ceremony has been terminated, they descend the stairs and, returning to their original place, stand erect; the music ceases; the mimes of civic virtue advance in bands of eight and the second offering rite being accomplished, a hymn *Excellent Peace* is chanted. The *Yū-yo* is then danced (sacred dance or rhythmic steps, seems to have been a means of exercising some influence over divinities among all ancient peoples.)

"The Emperor goes up to the altar, then offers the chalices and pours a libation to the l. The rite is similar to that of the first offering; then he returns to his place.

"The rite of the last offering is accomplished and a hymn *Endless Peace* is sung. The Emperor goes to the altar again, offering the chalices and pouring a libation to the r. This is carried out with the same ceremony as the second offering. He then goes back to his place.

"The officers who bear the offerings present the chalices. As at the beginning of the rite, the music is silenced. The mimes of civic virtue withdraw. The officers of the Court of Sacrifices help to give out the sacred flesh and wine.

g) "Two officers of the sacred banquet, stationed at the Eastern table, take the sacred liquor and meats, come forward to the seat of the "Sovereign Lord", holding aloft their offering on both hands. The Emperor takes his place at the Communion seat (to "Drink and eat the felicity which comes from Heaven"). Two of his body-guard come forward and stand on his l. The officers bearing the consecrated meats come down and range themselves on his r. The Emperor kneels; the serving officers to r. and l. all kneel. The officer on the r. brings forward the consecrated wine; the Emperor receives the cup, raises it with both hands as an offering and passes it to the officer on the l. The consecrated meats are brought forward; the Emperor receives them in the same manner. Then he makes three prostrations

and returns to his place. All the ministers go through the ceremony of three times kneeling and nine times prostrating themselves. The vessels are carried away and the hymn *Glorious Peace* is sung.

h) "A subaltern officer goes before the seat of the Sovereign Lord, respectfully takes the tablet of bluish green jade and withdraws to send it to the "Spirit of the Lord". The hymn *Pure Peace* is then sung. The Emperor, followed by all the great dignitaries, performs the rite of three kneelings and nine prostrations.

"Officers reverently bearing the tablet of prayers, silk, meats and incense, go to the place of burnt offerings. The Emperor turns round and stands beside his seat, turning his face to the W. He waits thus till the tablet of prayers and the silk have passed; then he resumes his places. The incense and silk of the "Followers" are taken by the Eastern and Western staircases and carried to the various incense burners. The hymn *Immense Peace* is sung. When the tablet of prayers and the silk are half consumed, the Emperor is invited to approach the incense burner.

"Respectfully led towards it, the Emperor, passing by the Southern door on the I., goes out, makes his way to the altar of burnt offerings and takes up his position before the altar fire. The officers bearing offerings stand outside the doors to r. and l., facing the altar.

i) "The Emperor is informed that the ceremony is over. Respectfully re-conducted, the Emperor passes through the Southern door on the l. of the choir and retires under the grand baldaquin where he changes his clothes.

"The ministers of rites lead the officers to the Court of Sacrifices. Reverently they invite the Spirits to return (they carry off the tablets on which the Spirits are supposed to alight during the ceremony) and convey them to the Pavilion of "August Space".

j) "The Emperor enters, outside the Chao-heng Gate, the ceremonial chair. The procession moves forward and as it starts the band plays and the hymn *Helpful Peace* is sung. The Emperor returns in his chair. The princes, dukes and all the officers then retire.

"The princes, dukes and all the officers who do not take an active part in the sacrificial ceremony, dressed as before in their court robes, await in a kneeling position outside the Southern gate. At this gate the bell is rung; the princes and dukes following the Imperial conveyance, penetrate as far as the inner bridge *Chin-shui*; respectfully, they wait until the Emperor has entered his apartments, then retire." (F. FARJENEL, *Le culte impérial en Chine* — "Imperial worship in China". 1906).

Further to the N., the *Huang-chiung-yü*, in front, two porticoes of white marble. The edifice, round in shape, comprises eight columns arranged in a circle and surmounted by a circular roof above which rises a golden ball.

To E. and S., stairs with three flights of 14 steps. On each side, stretch the main buildings. The temple and the wings are covered with fine jet-black tiles. Behind the Eastern gate of the outside wall are the furnaces, a covered well, stores for the sacred vases, musical instruments and offerings, and finally a slaughter-house.

In the Northern part of the enclosure, the *Ch'i-nien Tien*, the "Hall where the Emperor comes to pray that the year may be prosperous", is situated to the N. of the terrace where the

Sovereign worships Heaven. The building is one of the highest in the capital ; it is circular in shape and crowned with a triple superposed roof, covered with blue tiles ; a copper gilt ball finishes off the summit. High columns, supporting the visible beams of the roof, are painted bright red and striped. At the base of the temple runs a triple circular staircase whose steps and balusters are of white marble.

In the E., is the pavilion where are offered up the victims, oxen, sheep and swine, and besides these kitchens, the *Ch'ang-lien-fang* gallery with seventy-two bays which connect them with the *Ch'i-nien Tien*.

The Emperor chooses a day *hsin* in the first moon to sacrifice to Heaven ; it is the *Té-hsin ta-chi* " grand sacrifice of the day *hsin* " (The character *hsin* belongs to a series of celestial signs. *Hsin* is synonymous with *chin* " metal, gold " ; on the other hand the autumn corresponds with the character *chin* ; the cereal harvest taking place in the autumn, the Emperor chooses a day with this sign in the first moon to sacrifice to Heaven and thus propitiate it).

At 3 a. m., the Emperor leaves the Chai Kung for the Ch'i-nien Tien where he offers sacrifice, prostrates himself and supplicates the Supreme Being to shower prosperity equally upon all the nations. The court is in ceremonial costume : the mandarin delegated by the master of rites reads the sacred text and music is played.

This building was struck by lightning in 1889 but the Chinese sent to America for immense timbers and spent a considerable sum on its re-construction.

Behind it is the *Chai Kung* " Temple of Purifications ". It comprises a throne-chamber with five intercolumnations.

Huang-ch'ien Tien " Temple of the Sovereign Sky ", is near one of the entrances to the enclosure, with a facade turned towards the S. Annexes are reserved as stores for the sacred vases, and furnaces for the sacrifices and a covered well are to be seen.

On the other side of the avenue, the *Hsien-nung T'an* " Mound of the First Husbandman " is the exact counterpart of the Temple of Heaven. It is called " Altar of Mountains and Rivers " and is surrounded by an outer wall 6 *li* (11.319 ft.) in extent, within which is a park bounded by an inner wall. It was built in the Chia-ching reign (1522-1566) of the Ming and restored in the XVIIIth c. during the years Ch'ien-lung.

The temple is dedicated to the Emperor Shen-nung, the " Holy Father of Husbandry " of the T'ang-yao (? 2357 to 2256 B. C.), a dynasty of the mythological age of China. This sovereign is said to have taught the arts of agriculture to man.

Four square walls, to represent the four corners of the earth (say the Chinese books), are set up here.

The *Pei-tien* where the Emperor begins his worship.

The *Hsien-nung T'an* is the "Mound of the First Husbandman". It is of white marble and measures 47 ft. in diameter and 5 high. A staircase of four parallel flights leads up to the building where the sacred tablet of the "Father of Agriculture is venerated.

In the time of the Yüan, the Emperor was assisted by tao-shih and under the Ming by eunuchs. At the present time the ceremony takes place during the third moon. The Emperor, having passed through the door of the second enclosure, alights from his chair, enters the Temple of the Sacred Ploughman, prostrates himself and sacrifices, assisted by the princes and dukes, all clad in court dress and wearing ceremonial hats.

On the first day of the second period of spring, the sovereign goes every year to the Temple of Agriculture with three princes, nine notabilities and a numerous suite; every member has been prepared by fasting for this ceremony. After the first acts of worship they make their way to the ploughing-field; the ox, the plough and the implements are yellow and the "Emperor begins to plough the furrow from E. to W., repeating four times which makes eight furrows. The Finance Minister is on his right with the whip; on his l., stands the first mandarin of the province with the seed that a third sows behind the Sovereign; the three princes each plant ten furrows and the nine dignitaries each 18; they are accompanied by mandarins according to their rank; finally, some old men, chosen from among the oldest ploughmen of the people, finish the work. The corn, harvested in autumn and kept in stores (Shêng-ts'ang) can only be used for offerings". (FAVIER. *Peking*).

To the S. E. stands the *Kuan-keng T'ai* where the Emperor, having ploughed three furrows in the sacred field, takes up his position to watch the dukes and other dignitaries plough and sow in turns.

The field, which is square, has an area of 1 *mou* 3 *fen*. The dignitaries plough in turns after the Emperor, some five, others seven or nine furrows, whilst the musicians play selections.

Behind are the *Shen-ch'i T'an*, erected to the Spirits of Heaven and Earth. "To the N. of the altar" says Pauthier (*Modern China*), "are four grey granite stones on which are engraved dragons of the clouds. Victims are offered here to the five sacred mountains, the five highest mountains, and the five ordinary mountains. On two other stones are engraved representations of rivers and at the bottom reservoirs are hollowed out which are filled with water at the time of sacrifice. Here too are offered burnt-offerings to the spirits of the four great rivers".

To the N., is the *T'ai-sui Tien*, dedicated to Mu Hsing "Jupiter". This planet plays a leading part in Chinese astrology and its heliacal rising was observed.

Jupiter is the largest of the planets and, after Venus, the brightest. Its volume is 1.279.412 times that of the earth. It is surrounded by satellites.

To the N. W. of the Temple of Agriculture is the *T'u-cheng-huang Miao*, dedicated to the tutelary deity of the walls and moats of the Chinese City. It was built in the reign K'ang-hsi at the Eastern entrance of the Nan-heng-chieh ; it is served by bonzes.

The statue of the genius is made of painted clay and is enthroned in the largest hall ; at the foot of the statue is a table for offerings.

The fair is held in the third moon on the day *Ch'ing-ming* " of pure brightness ", on the 15th of the seventh moon and the 1st of the tenth moon ; the approaches to the temple are then filled with stalls kept by dealers in toys and eatables.

On the 15th of the seventh moon, the bonzes of the Chang-ching Ssü (one of the temples of Ch'ang-an) goes through the ceremony *Yü-lan Hui* to relieve the deserted souls and " bring succour to the needy ". In the courtyard is placed a paper boat on the deck of which are arranged portraits of Buddhist divinities and in the hold imitation ingots of gold and silver. Prayers having been said, the vessel is burnt and the abandoned souls are thereby assured of abundant riches.

In the West.

By the animation of its streets and the number and variety of its shops, the N. W. suburb of the Chinese City is one of the most curious to visit. Leaving the Tartar City by the Ch'ien Mên gate, we take one of the busy little streets on our r., for instance *Ta-sha-la-êrh*, which leads to *Liu-li Ch'ang* Street " Glazed tile factory ".

In the W., the *Kuan-yin* Ssü, the principal fête takes place on 19th of the sixth month ; it is the anniversary of the " goddess crossing the sea ", *Kuan-shih-yin p'u-sa kuo-hai*, doubtless commemorating the crossing of the statue of *Kuan-yin* from the continent to the Isle of P'u-t'o with the monk Egaku.

Kuo-shen Miao " Temple of the God of Fire ". The building, of restricted dimensions, is much frequented at the time of the fair which is held there from the 1st to 15th of the first moon. At this fair are sold jade articles, valuable curiosities and old bronzes. Sacrifices are made to the " Spirit of Fire " on the 23rd of the sixth moon.

The **Liu-li Ch'ang** " Glazed tile factory " is equidistant, 3 *li*, from the Ch'ien Mên and Shun-chih Mên gates of the Tartar City.

To the N. of the street extends the vast district of *Chang-tieh'êrh*, where tile kilns have long since been in operation.

Here are two much-visited temples : in the W., *T'u-ti Tz'ü* or **T'u-ti Miao**, " Temple of the God of the Soil " served by *hsien-shêng* Taoist monks or *tao-shih*. A fair is held within its courts from 1st to 18th. of the first moon and from 1st to 15th of the other months ; to the E., the *Lü Tsu Tz'ü* " Temple of the patriarche and poet-magician Lü [Tung-pin] " where soothsayers are consulted. The crowd goes to the *Chang-tieh êrh* during the fair of 1st moon (1th—15sh), food-stuffs and toys being sold.

Pao-kuo Ssü is the *Tzū-jên Ssü* of the Liao period. The empress Chao T'ai-hou of the Ming dynasty, rebuilt it for one of her brothers, a *Hô-shang* (a Buddhist monk). It is dedicated to the goddess Kuan-yin, one of the forms of the Bodhisattva Avalokitesvara whose image, a foot high, is of fired porcelain ; it is regarded as almost miraculous ; its crown is said to shine as if of precious stones, the clothes themselves change colour. Kuan-yin styled « The Good Mother » holds in her hand the wheel of the Law. There are other very curious representations of this divinity ; one a seated woman holding a male child in her arms trampling a dragon under her feet ; on her l., a dove ; on her r., a vase with a flower or a book. Some have professed to see in this group a reminiscence (?) of the Virgin Mary.

Fairs are held periodically in the court-yards of the Pao-kuo Ssü « Temple of Gratitude to the State », the 1st and 25th of each moon ; quantities of goods of all kinds are displayed ; furniture, utensils, toys, books, etc.

Fa-yüan Ssü, in the street Lan-mien Hu-t'ung, is on the site of a pagoda called Chih-tsun Ssü under the Sui. The temple was built in 645, in the years Chên-kuan of the T'ang and rebuilt in 1731. Its name was Ning-chu Ssü or Min-chung Ssü, and at the time of the Chin Tartars, this edifice was within the walls of the capital of that Ju-chen dynasty. According to a legend, a bone of the goddess Kuan-yin was found on this spot enclosed in a golden vase set in a stone.

To E. and W., two columns, about 100 ft. high, were erected by two Chinese generals who afterwards revolted.

When the *Hsien-shêng* (Taoist monks) had been baffled by the replies of the *Hô-shang* (Buddhist monks). Khubilai published at Shang-tu his

edict of 1258 establishing the victory of the Buddhists. The high-priest of Taoism, Chang Tsung-yen handed over a mass of books and engravings with the plates for engraving the *Hua Hu Ching* and the whole was burned in the court-yard of the *Fa-yüan Ssü* " Temple of the Source of Doctrine ".

T'ai-yang Kung « Palace of the Sun », a little to the S. of the Fa-t'a Ssü, is a little building on which is exposed the wooden statue, illuminated with gilding, of the Master of the Stars. The temple is open from the 1st to the 31 st of the second moon, and during this time the inhabitants of the neighbourhood bear the cost of a free supply of tea to the visitors.

In the East

To the S. of the Tung-pien Mên gate, of the Tan-fêng Ch'iao bridge and of the T'ung-chou railway, stands the **P'an-t'ao Kung** " Palace of trained peach-trees ", the popular name of the Taoist temple where, behind the clay image of Hsi-wang-mu niang-niang, acolyte of the Pi-hsia-yüan-chün " Princess of Tinted Clouds ", may be seen an espalier of branches intertwined to the shape of a dragon and covered with imitation peach-blossom of paper.

Among the Chinese, the peach is the symbol of longevity and emblem of marriage, but to the Taoists it has become the fruit of the tree of life itself. He who, by his outstanding merit, obtain the privilege of plucking a peach takes his seat among the immortal Genii.

The place is crowded from the 1st to the 3rd of the third moon during which time it is occupied by the stalls of a fair and horse owners organise races on the grounds hard-by.

Near Kuang-ch'ü Mên, more often called Sha-kuo Mên.

Wu-Fo Ssü « Temple of the recumbent Buddha ». In the principal hall, a large prone statue, carved in gilded wood, of Sâkyamuni entering into the bliss of Nirvâna to attain the Pârinirvâna. In rear, thirteen other gilded statues.

A fair is held in this temple on the first 5 days of the fifteenth moon.

Fa-hua Ssü « Monastery of the flourishing of the Law. »

T'ien-hsien Miao, bordered on the E. by the railway from T'ien-chin, is a large Taoist temple dedicated to the feminine divinity, " Earth goddess ", represented with head ornaments, called *Yüan-chün* or *T'ien-hsien*.

12. Round Peking

In the East

1 *li* from the Ch'i-hua Mèn gate is the entrance to the Jih T'an "Mound of the Sun" or rather *Chao-yeh T'an*, which was built in 1531 in the Chia-ching reign of the Ming. A portico bearing the inscription *Chung-shang Chieh*, marks the entrance to the "Way to the Apotheosis of the Rising Sun" which we follow for nearly 2 *li* before reaching the gate in the inner wall.

The eminence, of marble, is oval in shape. The Emperor, assisted by the princes, ascends, prostrates himself and sacrifices to the spring equinoxes. The sacred tablet is gilt with red lettering: "Abode of the great Spirit of Light". The building, where the victims are slaughtered, stands with the Kitchens to the S. E.

The *Tung-yüeh Miao* (*Tung-yo Miao*) "Temple [of the God] of the Sacred Peak of the East", stands to the N. of the highway, 2 *li* from the Ch'i-hua Mèn gate; it is dedicated to the divinity of the T'ai-shan (a mountain in Shan-tung) and is also known as the *T'ien-chi Miao* "Temple of Him who rivals the Heavens". It is a vast Taoist building held in the greatest veneration by the *Hsien-sheng* and scholars who have had placed in it a multitude of votive tablets dedicated to the divinity. It was built in the yen-you period (1314-1321) of the Yüan dynasty and restored in the reigns of K'ang-hsi and Ch'ien-lung.

In the principal hall, a painted terra-cotta statue of the Great Ruler of the *Tung-yüeh* mountain, whose goodness and wisdom equals the mercies of the Supreme Being.

Outside are large numbers of stelae, one of which, called that of the "Taoist Religion", is dedicated to the master Ch'ang-shen-tao (a Taoist high-priest), the handwriting is that of the celebrated calligrapher Chao Mêng-fu, who lived under the Mongol dynasty; a cartouche executed by the Emperor of the Hsien-fêng reign (1851-1861).

From the 15th to the 28th of the third moon and especially during the last four days, the scene in and about the temple is one of great animation. On the 28th everybody brings a quantity of white paper in order that the "recording spirits" may note down the good and bad actions of mortals.

The temple is also open on the 1st and 15th of each moon, but the attendance is meagre.

Among the judicial attributions of the divinity of the T'ai-shan are those of arbiter of post-mortem future, judge of punishment and reward and president of the penal courts of hell.

Sixty-five courts of justice, ranged along the walls, display the frightful tortures that await the wicked in the beyond.

In the temple are halls reserved for feminine divinities to whom women flock in large numbers, prostrating themselves in divine meditation. The principal goddess is the *Pi-hsia Yüan-chün* "Princess of Coloured Clouds", considered to be the daughter of the god of T'ai-shan; she is surrounded by a suite of from two to eight goddesses, protectresses of maternity and infancy.

Among the good fairies: the "Holy Lady" who gives children and grand children, the gracious foster-mother, the goddess of fecundity, the princess who guards the women's apartments; the "Holy Lady of Good Sight, who enlightens and saves manifestly and who confers the gifts of good sight".

In the North

Beyond the An-ting Mèn gate lies the road to T'ang-shan and the Ti T'an temple quarter.

The **Ti T'an** "Mound or altitude of the Earth" is the common form of the **Fang-tsê T'an**. At is situated 2 *li* from the capital and its entrance, facing the W., is on the E. of the highway. It dates from the Mongol dynasty and was re-built in the Chia-ching reign of the Ming; its containing wall is 1,600 yds.

This mound, square in shape, built of white marble, is in the second enclosure and is surrounded by a moat.

The tablet of the Terrestrial divinity stands in a building N. of the mound itself.

The kitchens are close by, while the Chai Kung "Pavilion of Abstinence" stands a little to the S.-E.

More to the N. W. is the **Wai-kuan** quarter, frequented by the Mongol. Two important temples stand in it, the *Kuan-ti Miao* and *Huang Ssü*.

The **Kuan-ti Miao** "Temple of Kuan-ti" founded in honour of Kuan Yü (buried 219), a general celebrated for his devotion to the founder of the Han dynasty of the Shu country.

Fireworks are let off in front of this temple on the 15th and 16th of the first moon. The display lasts from 8 to 10 p. m., beginning with rockets and ending with set pieces. The Wai-kuan quarter is illuminated in the evening of the 15th (day of the fête of the lanterns). Thousands of townspeople and villagers assemble to view the fireworks and have to pass the night in the village, the gates of Peking being closed at night.

Huang Szü "The yellow temple" with yellow, green and blue glazed tiles, is 25 min. N. of the An-ting Mên gate. This temple comprises two buildings dedicated to Sākya-muni: *Tung-huang Ssü*, of which the *Ta-shen-pao Tien*, to the E., built by Imperial order in 1651 on the site of the monastery of P'u-ching Ch'an-lin which itself replaced a building of the Ch'i-tan or Liao period; the *Hsi-huang Ssü* or *Tzū-fu Yüan*, to the W., inhabited by Thibetian La-ma; it was built in 1722 at the end of the K'ang-hsi period.

These temples were built as residences for the spiritual heads of Buddhism, the *Da-lai La-ma*, pontiff of the Yellow church, an incarnation of Bodhisattva Avalokitesvara, and the *Pen-chen Rin-po-chih* superior of Tashelumbo (Thibet) when they are invited to visit the Emperor.

When they were merely rulers of Manchuria, the Ch'ing (then the Hou-chin) had solemnly received at Mukden the representatives of the Buddhist church. The Emperor of the *Shun-chih* reign, having conquered China, built at Peking, his new capital, the *Huang Ssü* in order to receive (1652-1653) the 5th Da-lai La-ma, *Nag-dban bLo-bzan rgya-mts'o* (1617-1680). At the end of the *Kuang-hsü* period (1875-1909), the 13th pontiff, *Nag-dban bLo-bzan T'ub-ldan rgya-mts'o* (deposed in 1910 by the Chinese) was also received officially and resided there during the last quarter of 1908.

The Grand lama of *bKra-sis-lhun-po* (or *Tra-si-lhun-bo*) entitled *Pan-chen bLo-bzan dpal-ldan ye-ses* (1737 to 1779) inhabited this monastery when he came to Peking to pay a visit to the Emperor; during his stay, he was attacked by small-pox and died. The Emperor of the Ch'ien-lung reign dedicated, in 1780, to this incarnation of Amitābha and one of the two heads of the Yellow Church, a eulogistic notice, the inscription of which erected in the Huang Szü was translated in 1904 by E. Ludwig.

The *Hindoo stūpa*, covered with carvings whose heads were wantonly mutilated in 1900, was raised by order of the Emperor in honour of the 13th Pan-chen bLa-ma of Tashelumbo who died in 1779 while staying at court.

According to Grünwedel, fourteen "Living Buddhas" are provided for in Peking as permanent charges; but only one resides there, as the other thirteen, who must all be re-born in Thibet, receive neither the permission nor the money necessary for a journey to the capital.

At the Huang Ssü, Buddhist statues of gilt bronze are made for the monasteries of Thibet and Mongolia; vases, statuettes and various objects for ritual use are also made some of which are intended to be cloisonné and decorated by the enamellers of the capital.

Assemblies called *ta-kui* "to strike the devils", at which strange dances are performed, take place annually from the 23rd to the 25th of the first moon. Foreigners take advantage of the various fêtes to visit the temple and witness the Buddhist ceremonies.

The *Ta-shen-pao Tien* is the principal hall of the Yellow Temple and contains a gilt statue of Sākya-muni.

On the 13th of the first moon is held the ceremony of the *Sung-sui* "Departure of Evil Spirits".

Before the statue of Buddha, in the principal hall, a seat is placed, and on the offertory table, a statue of a demon painted red having an arrow stuck in its back. The priests kneel before low tables, recite prayers and play ritual instruments. At the second blast of the cornet, all the La-ma assemble. The *to-mu-ch'i* (superiors of the convent), "dressed in long robes of yellow satin and a sable surtout, conical headgear and black satin boots, while over the shoulder is thrown a red silk scarf, go to meet the *hu-t'u-k'o-t'u* (primate) at the entrance of the hall and lead him to his throne. Dressed in a long robe of satin broché and wearing a mitre, black satin boots and red silk scarf, the "Living Buddha" rings a bell whose handle is terminated by an imitation of Buddha, and assuming the direction of the La-ma, whose duty consists of saying prayers, he recites the *ch'ü-mo-sung-sui-ching*, another oration whose object is the exorcism of the demons. The La-ma are dressed alike in robes of yellow cloth, velvet fringed hats of the same colour, very tall and turned up in front, the red silk scarf and black satin boots; near by stand about twenty La-ma disguised as oxen, stags *chin-kang*, and black or white demons; the latter await the moment of the "Expulsion of the Spirits" to execute dances at the head of the procession. What is the signification of all this? There exists, we are told, evil spirits who bring schism into the Buddhist teaching; therefore, Sākya-muni asks the oxen, the stags, the *chin-kang*, which compose the army sent from heaven, to fight them and, once the demons are routed, to pursue, and that is why every year this ancient ceremony is observed.

A large crowd of men and women, old men and children come from the town and country in order to be present at this spectacle; vendors of edibles, and toy dealers also come in large numbers. The black demons brandish whips and the white ones sticks, striking out right and left at the idlers who obstruct the passage inside and outside the temple. The white demons also throw white powder at them.

At noon, the "Living Buddha", at the head of the La-ma, makes his way towards the entrance of the temple to "expel the demons". Two La-ma wearing diabolical disguises, walk towards the exit followed by the *huo Fo*, the *to-mu-ch'i* and the reciters. The La-ma assigned to the musical part of the ceremony form up in front of the demons and are themselves preceded by the disguised priests. Just at this moment some rockets are fired in the temple, whilst a truss of hay is placed outside. The *huo Fo* and his faithful followers, after having escorted the demon as far as the door, throw him on the hay and set fire to it, whereupon a fresh display of rockets. The "Living Buddha" and La-ma then re-enter the temple; the spectators throw coins on the burning heap of hay; this practice, commonly called *San-sui*, has for its object the expulsion of the malevolent spirits and the destruction of every germ of misfortune and illness." G. DORIN, *Ceremonies and Customs*.

The 15th is the day of *Fo-ch'u-hsün*, when Buddha emerges from the temple to make a tour of inspection.

The statue of Sākya-muni is taken down from the offertory table, placed in a shrine and carried in procession round the Yellow Temple and that on the W. the *Tzū-fu-yüan*, where the La-ma at this sanctuary have prepared offertory tables outside.

The 19th is the day *Yen-chiu-érh*, because this sanctuary is lit up and a display of fireworks takes place.

On the 8th of the fourth moon is the anniversary of Buddha's birth. On that day takes place the laving, a ceremony called *Yü-Fo Hui* and which consists of washing the statues of Sâkyamuni with water "containing five perfumes".

It is known that this fête, common among Buddhists in China, was already in honour by the end of the IInd c.

Outside the Tê-sheng Mên is the suburb of *Ta-kuan* with the *Tai-p'ing Ying*, a Manchu camp, to the N. of which stand two Buddhist temples, the *Tz'ü-tu Szü* and *Ta-ch'ing Pao-cha*, commonly called *Hei Ssü*, "black temples", on account of the black tiles with which they are roofed.

The first of these buildings having been ruined in 1900, the ceremonies, which differ but little from those of the "Yellow Temple", only take place in the second.

The ceremonies of the *Sung-sui*, on the 21st of the first moon, and especially those of the *Fo-ch'u-hsün* on the 23rd when horse and team races are held in the neighbouring practice ground, attract large crowds and even Europeans to the *Hei Ssü*.

Chüeh-sheng Ssü « Temple where they understand the secret of existence », attached to the village of *Tsêng-chia Chuang*; it is W. of the Mongol wall going towards the little town of *Hai-tien* and 8 *li* N.-W. of Tê-sheng Mên and N. of *Hsi-chih Mên*. This Buddhist edifice was built in 1733 under the *Yung-chêng* reign and in 1743 during the *Ch'ien-lung* years; the bell, which has given the building its popular name of **Ta-chung Ssü**, « Big Bell Temple », was transported thither. This bell is said to weigh 10.000 Chinese pounds; it is handsomely inscribed with the text of the *Hua-yen Ching*. This gift of the emperor *Yung-lê* (1403-1424) to the bonze *Yao Kuang-hsiao* is hung in a high tower on the N. side of the temple.

Going up by the E. staircase we come down by that on the W. From the summit may be seen a round hole a foot wide contrived in the upper part of the bell under the ear; it is called "the eye of the golden cash", because zinc coins thrown into it, after ringing against a little inner bell, are supposed to change into gold.

In the West.

Beyond the *Hsi-chih Mên* gate and N. of the suburb, flows the *Ch'ang Ho* canal. The station of *Hsi-chih Mên* is near the city wall.

On the upper bank of the canal runs a road shaded by the green branches of willows. At the water's edge is a temple dedicated to *Lung Wang* "Dragon King", and near by are the *Kuang-tung Szü* and the *Chi-li Szü*.

On the southern bank, the *Lo-shan Yüan*, a public garden.

5 *li* from the Hsi-chih Mên, the *Ta-chen-chüeh*, commonly called **Wu-t'ä Ssü** « Temple with five towers ». This building was erected by order of the emperor Yung-lê (1403-1424) to be the residence of a *pandit*, or Hindoo theologian scholar, who came to Peking to offer the Ming sovereign five gold statuettes representing Buddha.

This massive structure, a bad copy of Indian temples, is surmounted by a square stone terrace on which stand five towers pyramidal in shape, which originally sheltered the five statuettes of Buddha.

7 *li* distant on the N. of the Ch'ang Ho canal, coming from the Summer Palace, stands the *Wan-shou Ssü*. This Buddhist sanctuary, built in 1577 during the Wan-li reign, is dedicated to Säkya-muni whose statue, of clay, is picked out in gold. At the entrance stands a stone stela erected by order of the Ming emperor; the inscription was composed by Chang Chü-cheng.

During the first fortnight of the fourth moon, a fair is held here.

On the opposite bank, the *Shang-ying Kung* and, further up stream, the *Kuang-shan Szü*.

10 *li* W. of the Hsi-chih Mên gate is the **Kuang-jên Kung**, commonly called **Hsi-ting Miao** " Temple of the West Peak " ; its entrance is on the N. of the road which runs through the village of *Lan-tien Ch'ang*. Adoration is paid to a holy statue of *T'ien-hsien niang-niang*, the " Lady of Heaven ".

To the N. W. of the *P'ing-tsê-Mên* gate, *Sha-la-êrh* (Shih-lan-êrh « Barrier of stone », at a place called *T'eng-kung cha-lan* « The Barrier of the Honourable T'eng » by reason of a eunuch of the palace who was buried near by.

This property, on the request of Father Pantoja, was restored to the Jesuits by the Ming emperor Wan-li to serve as the burial-place of Father Ricci who died on 11th May 1610; the epigraph was composed by Wang Ying-lin, prefect of the Capital.

The Jesuits established in Peking converted this demesne into a Catholic cemetery and later on, erected an imposing tomb to Father Schall (von Bell) who died on the 15th August 1666 in the service of the second Emperor of the Manchu dynasty of the Ch'ing.

There were 88 mausoleums in this enclosure but they were desecrated by the Boxers in 1900.

Further to the W., 8 *li* from the P'ing-tsê Mên gate, the thirteen story pagoda of **Pa-li Chuang**, remains of a Buddhist temple built by Tzû-shen T'ai-huo, an empress of the Ming, in honour of Kuan-yin.

8 *li* further N. W., **Chêng-fu Ssú**, a French cemetery laid out by the Jesuits in the XVIII th c.

Keeping near the wall, we follow a road which runs southward to the Hsi-pien Mên gate of the Chinese City.

Yüeh T'au "Altar of the Moon" or rather *Hsi-yüeh T'an*, is situated 1 *li* W. of the P'ing-tsê Mên (or Fu-ch'eng Mên) gate. On the portico are inscribed the three characters *Kuang-hung Chieh*. During the Chia-ching period of the Ming, the Emperor had the quadrangular altar restored in 1531. This terrace is paved with glazed yellow bricks. Every year the Emperor offers in sacrifice there, on the day of the autumn equinox (eighth moon), a white ox, white offerings, jade, pearls and pieces of silk. For this ceremony, the yellow tablet of the Moon bearing white letters, *Yeh-ming chih shen-p'ai* « Tablet of the Spirits of the Luminary of the Night » is placed on the altar turned to the E. A kiosk contains a bell which rings at the beginning of the ceremony.

Further S. along the wall is the *English cemetery*.

Po-yün Kuan, 1 *li* W. of the Hsi-pien Mên, was formerly the Palace of the T'ai-chi (First Principle), and dates from the Chin Tartars dynasty ; it is the Temple of the "White Cloud", served by Tao-shih. There may be seen, engraved on stones, the texts of the Taoist books : *Tao-tê Ching* and *Yin-fu Ching*. Tomb of the pious monk Ch'ang-ch'un (Ch'iu Ch'u-chi). It is the richest and most important Taoist sanctuary in Peking, and its high priest exercises great influence in Court circles.

At the entrance is noticed a small carving in relief, similar in shape and blackened by the torches of the credulous passers-by who believe the saying that its contact is a preservation against illness and misfortune.

The temple comprises six halls in which are shown the statues — in bronze, carved wood or hardened clay — of the *Tao-chiao* "worship of Tao".

Taoism has for its basis the dogmatic theory of the official religion, greatly impaired by the credulous manner of the population which sees in every-



(thing a cosmic or animistic influence ; certain of its ritual practices seem however to have been borrowed from the Buddhist Church ; these two religions have, for that matter, the same idealistic tendency and conflict with the Confucian spirit.

The principal divinity is *Yü-huang* " Sovereign of Jade " (the *Shang-ti* " Emperor of On-high "), Supreme Master of Heaven.

Among others represented is *Lao-tzŭ* " Venerable Child ", contemporary of Confucius and opponent of his dry teaching, and presumed author of the *Tao-tê Ching*.

The Taoists had appropriated his spiritualistic ideas and tacked them on to their empiricism about the 11th c. Taking his authority from a speech made to the Emperor, in 166 of our era, by the astrologer Hsiang Chieh : " Lao-tzŭ had returned among the barbarians and become Buddha ", one of the Taoist pontiffs, Wang Fou, corrupted the text of the *Hsi-yü-chuan* out of which he contracted the famous *Hua Hu Ching* ; Buddha was then represented as a form of Lao-tzŭ. This plagiarism was the cause of the struggle between the clergy of the two cults which lasted until the decision of Khubilai Khan (1258) and which went against the Taoists.

The " Stellar Genii " are represented by statues of carved wood gilded ; they are those of the principal constellations, such as the Great Bear, or those of groups constituted by specially selected stars, as for instance, the 28 asterisms of the zodiac.

On the 8th of the first moon, sacrifice is offered to the stars, the *Shun-hsing* " to propitiate the stars " ; the Taoist priests, clothed in robes of five colours and adorned with eight diagrams, preach before the genii, whilst the faithful prostrate themselves before the image of the celestial luminaries.

On the W., stands the *Ch'iu-tsu Tien* " Hall of the ancestor Ch'ü ".

The familiar name of Ch'iu is Ch'u-chi and his ceremonial name is Chang-shun. Genghis Khan sent for this high-priest to visit him in Central Asia and recognised him as the head of the whole Chinese clergy.

When, in 1224, Ch'iu Ch'u-chi set out on his return to China the conqueror had a letter handed to the high-priest in which he had written this tradition dear to the Taoists : " Lao the Master went into the West where he converted the Ho and made the way clear ".

N. of the temple is an asylum where old men and infirm priests are received and fed. A visit may also be made to a *piggery* where the animals are kept till they die a natural death.

A fair, celebrated for the variety of its attractions, is held here from the 1st to the 19th of the first moon ; from the 13th, the first day of the lantern fête, the populace crowd to this place and throw offerings of coins to obtain happiness and fortune ; from the 15th to the 18th they flock in still greater numbers, whilst the equipages block the road and owners of good

horses hold a race meeting outside the temple at which they match their mounts against each other.

On the 18th the "virtuous meeting" is held at the Po-yün Kuan which supplies the occasion for a gratis distribution of man-t'ou, large loaves of steam-cooked flour.

In the neighbourhood of the temple, are some mounds of earth the remains of the Southern wall of the capital of the Liao and Chin Tartar dynasties (xth-xmth c.).

T'ien-ning Ssü, to the N. W. of the Chang-yi Mên gate, is on the site of the T'ien-wang Szü of the Chin Tartars period, then situated within the capital of this Manchu dynasty. A notable feature is a twelve-storey stone tower containing a statue of Buddha which is considered to date from the Chin (265-419). The stüpa, less ancient, was commenced under the Sui and finished under the T'ang. A sounding stone, said to date from the Han, is preserved in it.

Three quarters of an hour's journey W. of the Chang-yi Mên and 8 *li* from the Hsi-pien Mên, *P'ao-ma Ti* "the race-course", near Lake Lien-hua Ch'ih and the railway to Han-k'ou (*Station*). Foreigners organise horse races there during the 3rd and 9th moon which are largely attended (10 a. m to 4 p. m.).

2 *li* S. of the race-course and 8 *li* W. of the Chang-yi Mên stands a Ts'ai-shen Miao, "Temple of the God of Wealth", dispenser of happiness, where people come to burn incense sticks and perform ceremonies of prostration. This sanctuary is S. of the Lu-kou-Ch'iao road and Lake Lien-hua-ch'ih. The principal ceremonies take place on the 2nd of the first moon and the 17th of the ninth moon, the anniversary of the birth of Ts'ai-shen.

13. Peking to the Summer Palace and the Western hills

A fine macadam road, with paved sidewalks, for the use of the heavy Chinese carts, leads from Peking to the Summer Palace.

When the Court is at *Yi-ho Yüan* (*Wan-shou Shan*), large numbers of mandarins, officials in carriages, couriers on horse-back or on foot, soldiers and convoys travel along this road. All these are set in motion for the Imperial service for the transmission or execution of orders coming from Imperial residences or from the ministries. The Court leaves Peking about the third or fourth moon, only returning between the eighth and ninth moon save for a few days for the sacrifices.

The Summer Palace comprised the *Yüan-ming Yüan* and the *Wan-shou Shan*; the pavilions of the latter alone are standing to-day and the site has been called, since 1886, *Yi-ho Yüan*; this residence is 20 *li* from the capi-

tal. In 1909, the Prince-regent decided that, the Court being absent, foreigners, on the request of their legation, should be admitted there on the 5th, 15th and 25th of each month. After visiting the palace, 1 or 2 dollars should be handed out as gratuity for the service.

Peking is left by the Hsi-chih Mèn gate ; on the l., the Wu-t'a Ssü ; further along on the r., the Ta-chung Ssü.

Passing through a big village, *Hai-tien*, 12 li from the capital, a road on the r. leads to the *Yüan-ming Yüan* " Garden of Circular Light " of which only a portion of the walls remain.

The group of palaces, which the immense enclosure thus named used to contain, as well as those of the Wan-shou Shan, were built and decorated under the reigns K'ang hsi, Yung-ch'êng and Ch'ien-lung (XVIIth and XVIIIth c.), of the present dynasty, who, abandoning the pleasure palaces which had been set up to the S. of the capital by the Ming, preferred the W. district with its pure air and running waters.

K'ang-hsi (1662 to 1722) inhabited the Summer Palace called *Ch'ang-ch'un Yüan* " Garden of prolonged Spring-time ". His fourth son who succeeded him under the title of the reign Yung-ch'êng (1723 to 1735), lived and died in the *Yüan-ming Yüan*. Ch'ien-lung, later on (1736 to 1799), united the different palaces ; he entrusted the general plan of the European part to Brother Castiglione in 1737 and, in 1747, Father Benoist was made director of the construction of the Pavilions in foreign style.

In a letter of the 1st september 1743 (*Lettres édifiantes*) Brother Attiret, Jesuit and painter to Ch'ien lung, thus described the Chinese Versailles : " Hillocks from 20 to 60 ft. high have been thrown up, forming an endless number of little valleys. Canals of clear water, coming from the high mountains which dominate the country, water these valleys and after dividing re-unite in several places to form fountains, lakes and seas.

" The slopes of the hills and mounds are covered with the flowering-trees so common in China. The canals have no alignment ; the rustic stone-work which borders them is arranged with so much art that one might take it for nature's own handiwork. Here the canal widens, there it narrows, yonder it winds ; its banks are gay with flowers growing in the rockery and each season brings fresh variety and adds its peculiar charm.

" From one of the valleys the buildings can be seen. The whole facade seems to be nothing but windows and columns ; the woodwork is gilded, painted and lacquered ; the walls are of grey brick, well shaped and well glazed. The roofs are covered with glazed tiles, red, yellow, blue and violet, which by their combination and arrangement, make a pleasing variety of compartments and designs.

" Each valley has its pleasure house, small, considering the extent of the whole enclosure, but large enough to accommodate the greatest of our lords with his suite. Several of these houses are built of cedar-wood which is brought from 500 li away and, in this vast enclosure, more than two hundred such palaces may be counted, without reckoning the pavilions of the eunuchs.

" The canals are crossed by bridges of very varied form. The balustrades of some are of white marble artistically worked and sculptured in bas-relief. In the middle of the large lake rises, on a rock, a little palace with

central point which the architect chooses as giving a fine view of the whole park. The larger lakes are crossed in magnificent boats and some of these are large enough to take the place of a fine large house.

"In the Emperor's apartments can be seen the most beautiful things imaginable in furniture, ornaments, paintings (in the Chinese taste I mean), costly woods, Japanese and Chinese lacquers, antique vases, porcelains, silks and gold and silver cloths. Everything that art and good taste can add to the wealth of Nature has been brought together here. Of all the Europeans about the place, only the painters and clockmaker have, as their work necessitates, access to all parts."

Another Frenchman, Father Benoist, a Jesuit, was put in charge, in 1747, of the hydraulic works. The Emperor had a fountain which served as water-clock whose 12 animals cast jets in turn during two hours each. Finally, the waters of the Yü ch'ang Shan were partly harnessed and led into a large reservoir to supply the fountains and cascades. But by 1786, according to Father Bourgeois, these hydraulic works had already deteriorated through neglect.

These were the palaces occupied by the Anglo-French troops in 1860 in the reign Hsien-fêng (1851-1861).

The French, who arrived on the 6th October at 7 o'clock in the evening, surprised the whole Court by the rapidity of their march; however, the Emperor managed to fly under cover of the darkness, to reach Jehol. The English general, Sir Hope Grant, joined hands in the morning with General Montauban and the allies occupied the Palaces. First of all, the most precious articles were selected for Queen Victoria and Emperor Napoleon III, then the soldiers gave, themselves up to pillage and finally, to punish the Chinese for the ambushade of T'ung Chou, where the bearers of a flag of truce were shot, the English decided to put the palaces to the flames.

This conflagration, however, left some fine remains "certain buildings" says Mgr Favier, "were but little damaged, the trees were left standing and numerous vases, bridges, balustrades and little marble columns still decked the gardens. Since then, everything has disappeared, sold by the caretakers or stolen at night by the people. Fine marble sculptures have been broken to get at the iron which bolted the parts together; all the trees have been cut down for firewood; the bricks, glazed tiles, in short nearly everything has been sold".

Half-an-hour's journey to the W. stands the *Yi-ho Yüan* or *Ch'ing-yi Yüan* which shuts in the *Wan-shou Shan* "Mountain of ten thousand years longevity".

A number of columns, pavilions and pagodas were set up during the Years Yung-chêng on this elevation, whence a remarkable view stretches over to the immense plain which surrounds it.—Near lake K'un-ming, a browne ox couchant; this statue was cast in the reign Ch'ien-long.

This part of the Summer Palace was better preserved and, after the Chino-Japanese war (1894-95), the ex-Empress-Regent Tz'ü-hsi ordered the restoration of the greater part of the buildings. The Court resides here during the summer.

(1) In 1767 the Court of France sent some Gobelius Tapestries which were hung in the European palaces.

To the S. E. " a stone roadway running round the lake in the opposite direction to ours, then an immense *marble bridge* with seventeen arches, leads to an artificial island in the middle of the lake. This island is built on foundation of marble; a rich balustrade runs round it. It is covered with rockwork in which grottoes and caves have been constructed and is big enough to contain several important buildings such as guards'quarters, pagodas and a box for the Emperor. A little to the r. of the island, but much further, may be seen the *Hunchback Bridge* half-way between Hai-tien and Wan-shou Shan. This bridge, entirely of marble, is only accessible to pedestrians on account of the acute angle formed by its platform. The slope is steep enough to need stone steps; a little to the r. of this bridge is a small round island in the lake, an island which formerly resembled a little fortress, surrounded as it was by crenelated walls overhung by the roofs and masts of pagodas. Still on the edge of the lake we come upon a big *marble junk* lying a yard or so from the balustrade of the lake. Quite near this singular sample of the Chinese fleet, is an elegant pavilion built on a bridge with two marble pillars adorned with two lions. The hill is climbed by immense *flights of steps* at the head of each of which is a landing. The summit may also be reached by little paths and tunnels which wind over the sides of the hill. Half-way up is to be found a *bronze temple*, a building every part of which was, it is said, cast by the Jesuits in the XVIIIth c. This edifice, about 16 sq. yds. in area, is made exclusively of bronze; its base is of white marble. Finally, a vast structure crowns the height; its style is half Hindoo, half Western; it is made of stone brick and glazed tiles; fire has not harmed it. The building has but three doors always closed. Its walls are of yellow enamelled bricks; it is covered with little niches, varnished green; in each of these is a yellow porcelain idol about 8 inches in height. A few steps away from this building is an immense portico. From this point a splendid panorama unfolds itself: the whole plan of Peking to the S.-E.; the mountains to the W., at one's feet, Lake Hsi-hu, stretching away into the district and country dotted with towers, a sort of building erected over the burial-places in honour of holy Buddhist personages. On the N. slope stands conspicuous a little tower entirely built of glazed-ware: it is the *Chiu-lung T'ing* " Pavilion of the Nine Dragons ". It is about 15 ft. high; in its six sides are hollowed out niches containing as many statues of Buddha " (*Tour du Monde*, 1876).

A short distance to the W., the *Yü-ch'üan Shan* with three towers, one of grey bricks, another of stone, the third of glazed bricks. A spring issues from the hillside and goes to water the Imperial parks. Under the Ming-ch'ang reign (1193-1208) of the dynasty of the Chin Tartars, the Emperor ordered the building of a palace called *Fu-jun Tien* and the laying-out of gardens. The Ming made some improvements and finally Ch'ang-hsi gave the palace the name of *Ching-ming Yüan* and built several temples: the *Chêng-yen Ssü* in honour of Buddha, the *Jen-yü Kung* for the Spirit of the Mountain, the *Yü-chêng Pao-tien*, served by Tao-shih for the Taoist worship of Yü-huang, and the *T'ai-chün Lou*, a building of several stories.

Continuing our way towards the mountain :

Towards the NORTH, the height called *Wang-êrh Shan*, and *Ching-shan K'ou* which contains the tomb of the seventh Ming

sovereign (Ching-Uai period 1450-1457) known by his posthumous (temple) name of Ching-tsung.

This sovereign was considered as a temporary chief of the state during the captivity of the Emperor having the miao-hao Ying-tsung among the Northern barbarians ; his burial-place was therefore erected far from the dynastic tombs of the Ming, situated at Ch'ang-p'ing Chou.

Hei-lung T'an " Basin of the Black Dragon ", on the foot hills of the Hsi-shan mountains at 9 miles from the Ch'ing-ho station. The fountain wells clear into a basin whose bottom and sides are of brick and where the tourist can take a delicious cool bath.

The anniversary of the birth of *Lung-wang Shen* " Dragon King " is celebrated the 13th of the sixth moon.

Wang-ch'üan Miao, rather more than 4 miles N. N-W. of the preceeding temple, is a pagoda built over a hot spring (24° C.)

Continuing towards the W. across the mountain, the Temple of *Miao fêng Shan* is reached.

The **Miao-fêng Shan** " Mountain of the Marvellous Peak " forms part of the long chain of the T'ai-hang Shan, 75 li W. N-W of the capital, and where a celebrated temple, the *Ling-kan Kung*, attracts a large number of devotees from the 1st to the 15th of the fourth moon and from the 1st to 7th of the seventh moon.

Beside the route via *San-chia Tien* (R. 3. CHIH-LI), four other roads lead to the Taoist sanctuary : the *Nan-tao* « Southern Route » crosses the village of *San-chüeh Tien* and climbs the mountain by eighteen bends ; the *Chung tao* « Central Route » which starts from *Ta-chüeh Ssü* ; the *Hsin-pei-tao* « New Northern Route » which begins of the Pei-an-ho ; and lastly the *Lao-pei-tao* « Old Northern Route » which we take at *Sha-chien Ts'un*.

The little temple *Ling-kan Kung*, or *Niang-niang Miao* « Ladies Temple », is served by *Tao-shih*. Three statues of carved wood, gilt are worshipped here.

In the centre, the *T'ien hsien-niang-niang* « Lady of Heaven » is another name for the *Pi-hsia Yüan-chün* « Princess of coloured clouds (which harbinger the dawn) » whose worship, widely practised among the Taoists, is equivalent to that of the Kuan-yin among the Buddhists.

On the r., a goddess holds in her hand an emblematic eye ; she is the (*Yen-ching niang-niang* or *Yen-kuang nai-nai*) " Lady of good sight " who prescribes for ophthalmic affections.

On the l., a goddess holds a new-born babe ; she is the (*Sung-tzū niang-niang* or *Tzū-sun nai-nai*) « Lady who fills the cradle and protectrice of children ».

These statues are laden with ex-voto, plaster dolls, card-board eyes, which attest the fact that crowds of people have obtained the help of the good fairies.

The *Ling-kan Kung* is indeed one of the chief attractions in the neighbourhood of Peking and every year great pilgrimages are led to the assault of the venerable height of the Miao-fêng Shan.

Towards the SOUTH-WEST of the Yü-ch'üan Shan, the road, keeping close to the hill-side meets, before Pa-ta Ch'u, the railway from Peking to Men-t'ou-k'ou.

Wu Fo Ssü « Temple of the recumbent Buddha » is situated N.W. of Pi-yün Ssü. It was built under the T'ang and called To-shui Miao ; a recumbent wooden statue of Buddha in blissful sleep of Nirvâna was then placed in it.

It was under the Mongol, Yüan, that the bronze statue about 12 ft. long was placed there. Near the bare feet of the statue will be noticed an ample collection of pairs of Chinese shoes due to the piety of the faithful.

This place, called Yung-an Ssü under the Ming, now bears, officially, the name of Shih-fang-pu-chiao Ssü.

Pi-yün Ssü at 11 miles W. of the P'ing-tsè Mèn, on the side of the Hsiang Shan mountain. (Sleeping accommodation may be obtained here ; offer 1 or 2 dollars to the superior).

After having crossed a bridge and the palace T'ien-wang Tien, then a marble portico, we reach some large pavilions ; the *Hsi-fang-chi-lo-shih-chieh*, that of Amitâbha (O-mi-t'o), name of the dhyânibuddha, corresponding to Sâkyamuni, and the *An-yang-tao-shang*, served by bonzes. Numerous temples protect an infinity of divinities ; the one on the l., alone, shelters 580 of them. Several of the buildings are in bad condition and the roofs of some of them are fallen in.

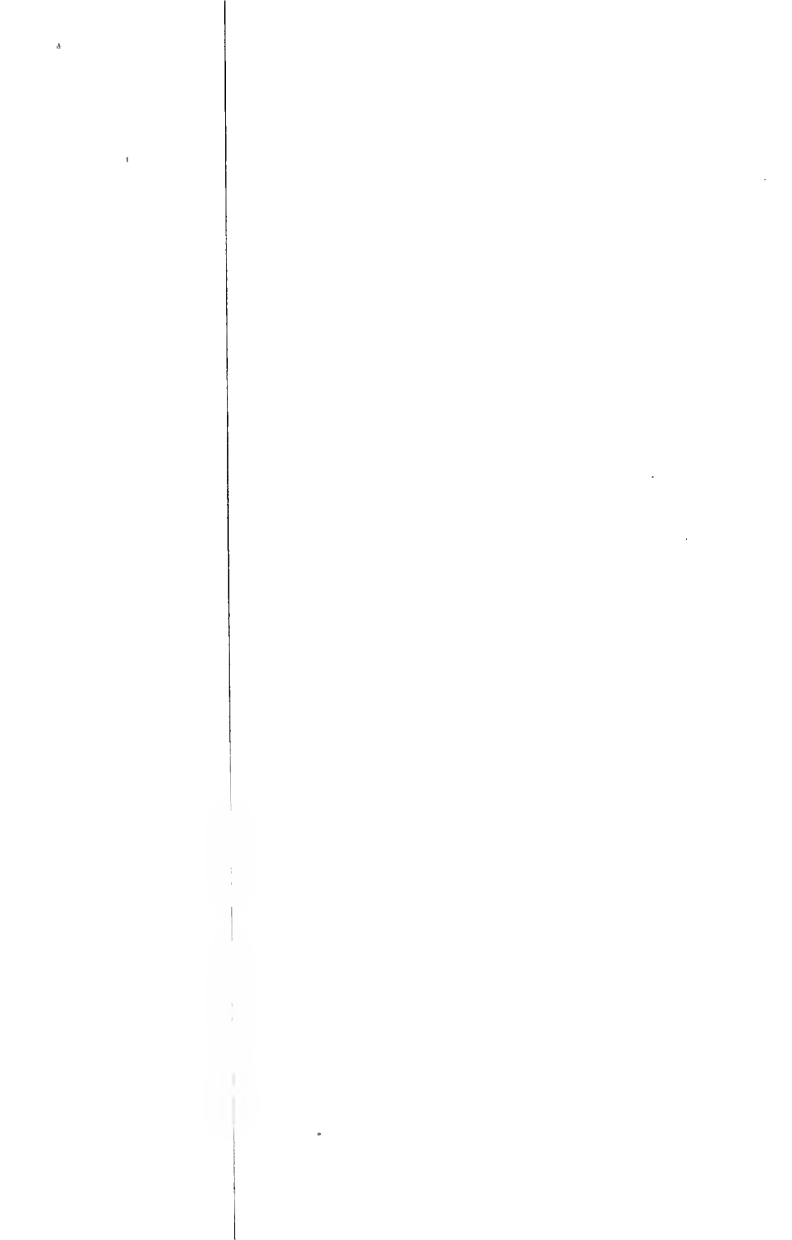
The first building erected in this place dates back to Ngolomi, minister of the Yüan, but it was a rich eunuch of the period Chêng-tê (1506-1521) who is responsible for the present edifice, dedicated to the worship of Buddha. The work was completed in the reign Wan-li (1573-1620) ; the decoration dates from Ch'ien-lung (1736-1795).

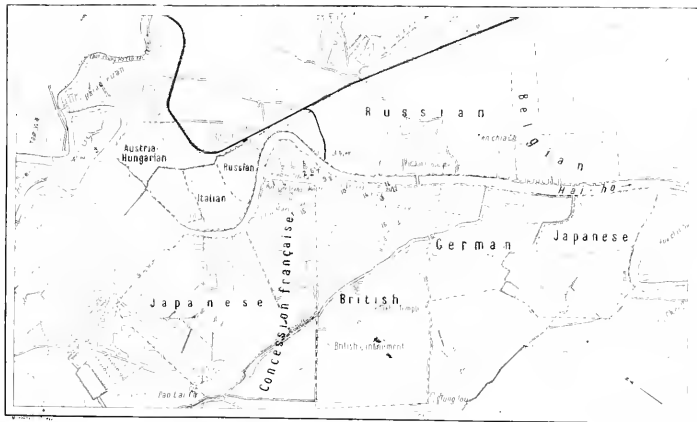
By a handsome staircase we reach a mound on which stands a marble building in Hindoo style, the *Chin-kang Shuang-t'a*.

On the inner side of the wall of a recess containing an altar, are inscriptions in Sanscrit. A narrow double staircase in the interior of the edifice leads to a terrace overhung by two high towers surrounded by four other maller ones. From here we overlook the cloister of the bronzes, the pavilions of Chinese architecture and the surrounding country as far as Peking; we are even assured that on a clear morning the "masts of the ships at T'ien chin" are visible. At the base of the building flows a spring which feeds the lakes and supplies the imperial palaces.

The **Hsiang Shan**, enclosed by walls, is a park reserved for the Emperor. Stags are kept there.

We rejoin the railway line from Peking at Mên-t'ou K'ou (see CHIH-LI, R. 3); beyond, are the temples of **Pa-ta Ch'u**.





TIEN-CHIN. — THE SETTLEMENTS

1. Imperial Hotel
2. Hôtel de la Paix
3. Ecole de Médecin
4. Banque de l'Indo-Chine
5. Consulat de France

6. French Catholic Church (St. Louis)
7. Hongkong Shanghai B. Co.
8. English Consulate
9. Russo-Asiatic B.
10. Chartered Bank

11. Jûnto de Asie et de l'Inde
12. Astor House B.
13. Gordon Hill
14. English Club
15. English Church

CHIH-LI

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Chih-li " directly administered " ; formerly the term *Pei Chih-li* " Chih-li of the North " was used to distinguish it from *Nan Chih-li* " Chih-li of the South ", which was Chiang-nan.

Its boundaries are : to the N., Mongolia; to the W., Shan-hsi; to the S., Ho-nan and Shan-tung; to the E., the Gulf of Chih-li and Manchuria.

Area : 196, 750 sq. miles.

Population : 18,600,000 inhabitants, 37 to the sq. mile; Chinese in the Centre and S., Mongols in the N.

Budget : The revenue, according to the report of the Finance Minister presented to the Throne, was, in 1909, 21,658,597 Hai-kuan Taëls (exclusive of Jehol) against 23,574,139 Hk. T. expenditure.

Capitals : Peking is the capital of the Empire and its own particular government, Shun-t'ien Fu, comprising twenty-eight districts, is outside the jurisdiction of the Viceroy of Chih-li and under the direct administration of the Emperor himself.

T'ien-chin (T'ien-tsin) took the place of Pao-ting Fu as capital of Chih-li in 1910.

Administrative divisions : The province comprises 9 *tao* (circles) whose *tao-t'ai* reside at Tung Chou, Jehol (Ch'êng-tê Fu), Ch'ang-p'ing Chou, Pao-ting Fu, T'ien-chin Fu (seat of 3 *tao*), Hsüan-hua Fu, Ta-ming Fu, Ku-an Hsien.

These *Fu* (prefectures) number 11, but the prefect of the Capital is excluded from the jurisdiction of the Viceroy and is directly dependent on the Emperor.

The other divisions are : 6 Chih-li Chou (2nd class independent département) and 141 districts (1 t'ing, 17 chou and 123 hsien).

Open Ports : T'ien-chin (T'ien-tsin), Ch'in-wang-tao.

Geography : To the S. of the tablelands of Mongolia stretches a vast plain composed of alluvium doubtless carried, in part at least, from the various beds of the Yellow River (Huang Ho). The mountain which shuts in the plain rises abruptly, sometimes covered with yellow soil (loess) ; it consists of granite, gneiss, schist and limestone overlaying seams of coal ; volcanic action has left its traces in many places.

The Pei Ho, Luan Ho, Wei Ho and Chang Ho are the most important rivers. Among the produce are wheat, barley, millet, buckwheat, sesame, beans, peas, grapes and various fruits and vegetables. Among the animals may be mentioned the horse, ass, mule, ox, sheep, goat and camel.

The population is chiefly in the plain ; it is very dense in the S-W.

The natives of the alluvial plain between Peking and Chi-nan Fu (Shantung) seem to constitute a single ethnic group. The average measurement taken in 1908 by Mr Madrolle from 22 individuals of the S-E. of Chih-li were : height 5 ft. 5 in. ; cephalic index 82,6 (sub-brachycephalic) ; nasal index 72,9 (naso-malar weak) ; facial index 56,4 (microsthetic).

1. Ta-ku. T'ang-ku to Peking

The anchorage of trading vessels is 7 miles from the coast and that of warships 10 miles and more. The coast-line is invisible at these distances. From the steamer anchorage to the low and sandy coast takes 1 hr. and 5 min. in steam-launch.

As we approach the shore, little by little we distinguish two artificial hillocks. They are the remains of fortifications that the Chinese were not allowed to re-build after the events of 1900. Generally no stoppage is made at Ta-ku, travellers continuing to the landing-stage of T'ang-ku, where is the railway station for T'ien-chin and Peking on the one hand and for Shan-hai-kuan and Mukden on the other.

The river whose general and correct name from its source to its mouth is *Pai-ho* „ White River ”, receives at T'ien-chin the names of *Pei-ho* „ Northern River » above its junction with the Imperial Canal, and *Hai-ho* « Estuarial River » from this confluence to the Gulf and Ta-ku.

Ta-ku, at the mouth of the Hai Ho, has several times received foreign garrisons. France had a concession there of 25 Chinese *mou* in extent (1860). A mausoleum may be seen in which lie the French soldiers of the expedition of 1860. There are English and Japanese concessions.

In 1858, Lord Elgin with 15 English ships, Baron Gros with 11 French vessels, Count Poutiatin on a Russian vessel and the Minister plenipotentiary Reed with 2 American ships, anchored off Ta-ku. The four allied Powers demanded of China a revision of their treaties and of her mode of carrying out their provisions.

The Emperor, of the nien-hao Hien-fung, having refused to receive the ambassadors in audience, the commander of the squadron carried the fortress of Ta-ku by assault on the 20th May 1858. The treaties of the 26th and 27th June were then signed at T'ien-chin. But, when the ministers left China in March 1859 with a part of the squadron, the Chinese tore up the conventions. The allies returned with 18 vessels in June 1859 but could not

force the mouth of the river and were repulsed with a loss of three gunboats sunk and 474 men killed and wounded. The expedition of 1860 was then decided upon.

The Anglo-French fleet of 200 sail, on the 1st August attacked Pei-t'ang in the N., then successively, after a landing had been effected, the forts of T'ang-ku, and finally those of Ta-ku (21st August).

The French occupied, until 1865, the forts to the S. of the mouth of the river, and the English the Northern defences.

During the events of 1900 the Chinese forts of Ta-ku, well armed and strongly entrenched, opened fire, the 17th June at 1 o'clock in the morning, upon the 8 foreign gunboats anchored between T'ang-ku and the sea. The allies, with the *Lion* (French), *Iltis* (German), *Bobr*, *Koreietz*, *Giliak* (Russian) *Algerine*, *Whiting* and *Farne* (English) replied through the remainder of the night. At 10 minutes to 7 in the morning, the forts were in the hands of the allies, who had lost 89 men.

T'ang-ku (hotel : *Station Hotel* (buffet at the Station) 6 dols. per day ; tiffin 1 dol. 50 c. — *du Louvre* (in the French concession), on the l. bank of the river. Station of Peking-Manchuria line Japanese, French and German concessions.

By rail. From T'ang-ku to T'ien-chin, 1 h. 10 min. journey, fares 1 dol. 60 and 1 dol. ; to Peking, fares 6 dols. 90 and 4 dols. 30. From T'ien-chin to Peking, 3 hrs. 20 min. journey, fares 5 dols 30 and 3 dols. 30. The line is Chinese but there are a few European employes.

Hsin-ho (6 m. from T'ang-ku). — 13 m., *Chiin-liang Ch'eng*. -- *Chung-kuai-chung*.

27 m., **T'ien-chin** (*T'ien-tsin Settlements*.) The station is near the Russian concessions, which are crossed to reach the metallic bridge which leads to the English and French concessions on the r. bank.

The road passes by the Austrian and Italian concessions. On the r., is a Chinese cemetery of vast extent ; in the distance, the *Eastern Arsenal*, taken by the Russians in 1900 and afterwards converted into a camp by the French.

Branch of the line from Chi-nan Fu (Tsi-nan Fu) (Shan-tung) and from P'u-k'ou (Nanking).

30 m., **T'ien-chin City**. This station serves the N. of the Chinese City. On the l., the arsenal of Hsi-k'ou. — The railway passes the Lu-tai Canal, then that which drains the neighbouring ponds:

Hsi-k'ou, a short distance from the mouth of the Hsi Ho.

On the l., *Pei-ts'ang*, where took place the combat of the 15 th August 1900 between the allies marching on Peking and the Chinese troops. The brunt of the fighting was borne by the Japanese who lost 300 men.

47 m., *Yang Ts'un*. On the 6th August 1900, the Russians repulsed a Chinese force. The fight, which was of short duration,

decided the immediate march of the allies, who were on their way to succour the besieged Legations, by the same route as that followed by the Anglo-French troops in 1860.

The road crosses the Pei-ho and passes over two wide bridges. In winter these water courses of Northern China, completely frozen over, are traversed in all directions by natives in sledges propelled and steered from the rear by a gaff.

Chang-chuang serves the little town of *Huang-hua Tien* in the S-W.

57 m., *Lo-fa*, station having 6 miles to the N. the Hsien of **Wu-ch'ing** and at an equal distance to the S., the little city of **Tung-an Hsien** a dependency of the prefecture of **Shun-t'ien Fu** (Peking).

Tung-an is surrounded by a wall more than 7 *li* in extent, provided with four gates and a moat. The rampart was erected later than 1488.

The Han established the Hsien of An-ch'ü, a dependency of the Pu-hai Chün, afterwards of Kuang-yang Chün. It formed part of the Kingdom of Yen under the Chin. The later Wei called it An-ch'eng Hsien and attached it to the Yen-tu. The Sui returned to the name of An-tz'ü and added the district of Chuo Chün; under the T'ang it was under the jurisdiction of Yu Chou, during the Liao under that of Hsi-chin Fu, during the Sung under that of Yen-shan Fu whilst during the Chin it was a dependency of Ta-hsing Fu and under the Mongols of Pa Chou (from 1236). In 1263, Khubilai Khan raised it to the rank of a Chou of Tung-an in the jurisdiction of the Lu of Ta-tu (Peking). The first Ming emperor retained its name while reducing it to the condition of a district (1368). It has been since that time in the tenure of the Chun-t'ien Fu.

67 m., *Läng-fang*. This was the extreme point reached in June 1900 by Admiral Seymour's column of blue-jackets, 2064 strong, in his march towards Peking.

9 m., E., the district of **Wu-ch'ing Hsien**.

The town is surrounded by a wall more than 8 *li* in length, pierced by three gates. Built of earth during the years Ch'eng-tê and Chia-ching (first half of the XVIth c.), this rampart was faced with brick in 1569.

The Han created the two Hsien of Yung-nu and Ch'üan-chou in the dependency of the Yü-yang Chün. Both formed part, under the Chin, of the Kingdom of Yen. The northern Wei suppressed Ch'üan-chou and incorporated it with Yung-nu which became the chief town of the Yü-yang Chün. Under the Sui it was attached to the Chuo Chou and under the T'ang to the Yu Chou. At the beginning of the years T'ien pao (742 to 735) the name was changed to Wu-ch'ing; it has not been changed since and the district was under the Liao, a dependency of Hsi-chin Fu; under the Sung of the Yen-shan Fu; under the Chin of the Ta-hsing Fu, under the Mongols of the Kuo Chou and during the present dynasty of the Shun-t'ien Fu (Peking).

Wan-chuang. — *An-ting*. — *Huang Ts'un*.

At a short distance is an ancient Imperial chase called *Nan-hai-tz'ü* (or *Hai-tz'ü*). It is an Imperial property enclosed by a wall, partly destroyed, 50 miles in circumference; it formerly contained stags, bucks, roebuck and the *Elaphurus Davidianus* or *Ssü-pu-hsiang*.

« These animals found abundant pastures with clear running water and multiplied at liberty. Only thirty years ago numerous herds of elegant deer

could still be seen, which would allow people to approach quite near to them, protected as they were by the law inflicting capital punishment upon anyone who dared to kill one of them. Nowadays, as the Emperor no longer hunts, the park is almost abandoned and the few soldiers who act as caretakers have become farmers. The walls, broken down by heavy rains, have allowed a good many of the animals to escape, and the men of the surrounding districts have not failed to take advantage of this. Finally, during the Sino-Japanese war (1894-95), the 30,000 men camped in this vast enclosure had no scruples about the capture of all this big game. A matter that cannot be too deeply deplored is the disappearance of the splendid Szū-pu-hsiang; not one is left and the race will probably become extinct unless the few which escaped have taken refuge in the high mountains of the W., as some of the Chinese state they have done ». Mgr FAVIER. *Peking*, 1897.

101 m., Fèng-t'ai, at the junction of a branch which, at *Lukou Ch'iao*, joins the Pao-t'ing and *Han-k'ou* line. It is the terminus of the line from Kalgar viâ the Great Wall, serving the *Hsi-chih Mên* station (Peking N. W.).

Fèng-t'ai, 8 li from the S. W. gate of the Chinese City, is famous for the culture of flowers and early vegetables. From the greenhouses or hot-houses, *Nuang-tun-tzũ*, are produced in winter, early flowers and vegetables which are taken to Peking to be sold chiefly at the market situated to the S. of the Ch'ien Mên.

Before arriving at *Ma-chia Pu* we reach the village of *Ts'ao-ch'iao Ts'un*, S. of the railway and near the wall of *Nan-hai-tzũ*. The inhabitants are engaged in the culture of flowers and fruit trees. A temple is erected to the « Ladies of Heaven » *T'ien-hsien niang-niang*. A fair is held here on the 1st day of the sixth moon.

108 m., *Yung-ting Mên*, from which a line runs through the Chinese City to the « Altar of Heaven », and whence a broad road leads to the *Ta-hung Mên* of the *Nan-hai-tzũ*.

S. of the *Ta-hung Mên* and 8 li from *Yung-ting Mên*, stands the *Nantung Miao*, the popular name of the Temple of the « Ladies of Heaven ». We have seen that the most famous sanctuary of these Taoist divinities is the *Miao-fêng Shan*. A fair is held here in the 1st fortnight of the fifth moon; races are run between the temple and *Yung-ting Mên* and in the afternoon at *Sha-t'u-k'ou-êrh*.

Keeping close to the wall of the Capital, the city is entered by a breach.

Tung Chou Junction, near the *Ha-ta Mên* Gate, where a line runs to *T'ung Chou*, a river port on the *Pei Ho*.

113 m. 6, *Peking, Ch'ien Mên E.* station. We are at once in the Legation Quarter.

Hotels send porters to meet the trains.

From Peking to T'ien-chin, 86 m. 6; duration of journey, 2 hrs 50, 3 h. 07, and 3 h. 40. To *Shan-hai Kuan*, 262 m. 2, journey 10 h. and 12 h. To *Mukden*, 521 m. 2, journey 21 h. 30 by the « Train de luxe »; fares: 31 dols. 65 and 10.85; the cost of the *vitesse* 2 d. or 1 d.; that of a bed, 5 d. or 2 d. 50 in addition.

2. T'ien-chin (*T'ien-tsin*)

T'ien-tsin is a spelling very much used ; *T'ien-chin* is that authorised by the Wade transcription which we have adopted.

Hotels. — FRENCH CONCESSION : *Imperial H.*, Rue de France. — *H. de la Paix* (40 beds), 7, Rue du Consulat (Consulate Street), 10 min. from the station. English, French, German and Italian spoken. Single-b. r., including meals, light and bath, 5 to 12 dols ; double-b. r., 8 to 15 dols. Time of meals : Breakfast 7 to 10 a. m. ; lunch 12 to 2 p. m. ; din. 7 to 9 p. m.

ENGLISH CONCESSION : *Astor House H.*, Victoria Road, facing the Public Garden, from 8 and 12 dols. — *Queen's H.*, on the Bund.

JAPANESE CONCESSION : *Fuyokwan H.*, Asahi Road.

RUSSIAN CONCESSION : *Union H.*

Rickshaws. — The coolies do not know the European names of the streets mention to them some point or, better still, direct them.

Vehicles : *By the hour*, 2 dols. for the 1st. hour and a supplementary charge of 50 cents for each succeeding hour ; 3 dols. the half-day ; 6 dols. the whole day.

By the " course " : 5 cents for a " course " not exceeding 10 min. ; 25 cents for one requiring an hour, and a supplementary charge of 20 cents for each consecutive hour ; 1 dol. 40 a whole day.

Banks. — *Hongkong Shanghai Banking Co.*, on the Bund ; — *Chartered Bank of India, Australia and China* ; — *International Bank* ; — *Banque de l'Indo-Chine*, Rue de France ; — *Sino-Belgian Bank* ; — *Russo-Asiatic Bank* (Russian) ; — *Deutsch-Asiatische Bank* (German) ; — *Yokohama Specie B.* (Japanese).

Consulates. — *Great Britain*, on the Bund ; — *America* (United States) — *Austria-Hungary* ; — *Belgium* ; — *Denmark* ; — *France*, Quai de France ; — *Germany* ; — *Italy* ; — *Japon* ; — *Netherlands* ; — *Russia* ; — *Sweden*.

Places of Worship. — PROTESTANT : *All Saints* (English Church), Race Course Road. — *Union Church*, Ta-ku Road. — CATHOLIC : *Saint-Louis* (French Concession), Rue St-Louis.

Clubs. — *T'ien-tsin Club*, Victoria Road. — *Concordia* (German). — *Race Club*.

Post-Offices : English, French, German, Japanese, Russian, Chinese.

Telegraph Offices : *Eastern Extension, Australia and China Telegraph Co.* — *Great Northern Telegraph Co.* — *Imperial Chinese Telegraph Administration*.

Trans-Siberia. — Forbes, agent for the Cie des Wagons-Lits (Sleeping Car Co.)

News papers. — *Peking and T'ien-tsin Times* ; *The China Times* ; *L'Echo de T'ien-tsin* ; *Courrier de T'ien-tsin*. — *Weely* ; *The China Critic* ; *The T'ien-tsin Sunday Journal* ; *Tageblatt für Nord-China*.

Railways ; A. *Pei-tai-ho* South (148 m., return ticket available 3 months, 1st. cl. 12 dols. 25), *Shan-hai Kuan* (173 m.) and *Mukden* (437 m.). — B. *Peking* (86 m.), with branch line to Fêng-t'ai, on the Pao-ting Fu — Hank'ou line. Through ticket (via Fêng-t'ai) to *Pao-ting Fu*, 1st. cl. 9 dols. 60,

2 nd. cl. 6 dols. 20, to *Cheng-ting Fu*, 13 dols. 80 and 9 dols. ; to *Shih-chiu-Chuang* (branch-line to T'ai-yuan Fu) 14 dols. 10 and 9 dols. 20.

Navigation. Some Companies have arrangements whereby passengers are taken from the quay, either at T'ien-chin or T'ung-ku and transported to the steamers anchored in the river or at sea beyond the bar. For full particulars consult the notices posted up in the hotels, at the Custom Offices and in the Post Offices.

To SHANG HAI (departures every day in winter from Ch'in-wang-tao) by a direct service or, touching at Chih-fou or at Ch'ing-tao (Ts'ing-tao).

To the COREA and JAPAN ; touching at Ch'in-wang-tao (T'sin-wang-tao) or at Niu-chuang (Ying-k'ou), or direct to Dairen and Shang-hai, by the services of the *Indo-China S. N. Co* ; -- *China Merchants S. N. Co* ; by *Hambourg-America Linie*.

To Moji, Kôbe (fares 1 st. cl., 66 yen), and Kôbe every 8 days by *Ôsaka Shosen Kaisha*.

To Dairen, Chei-mul pho, Moji and Kôbe, every 8 days by *Nippon Yusen Kaisha*.

To Dairen (24 yen), Chei-mul pho (36 yen), Kôbe (66 yen), Yokohama (79 yen), every 28 days by *Nippon Yusen Kaisha*.

To Chih-fou (23 yen), Dairen (Dalny), Chei-mul pho, Nagasaki (60 yen), Kôbe, every 8 days by *Nippon Yusen Kaisha*.

T'ien-chin, 550.000 inhabitants, is situated 39° 04' lat N. and 117° 11' long. E. of Greenwich (114° 44' of Paris). Since 1910, it has been the official capital of the province of Chih-li and seat of a prefecture, *T'ien-chin Fu*, which comprises seven districts including the district *T'ien-chin Hsien*. This vast agglomeration extends along both banks of the Pei Ho and of the Imperial Canal which forms below the junction the Hai Ho ; it comprises the " Chinese City ", which has increased in a N. E. direction as far as the « T'ien-chin Town ». Stretching to the S., the Italian, Austrian, Russian and Belgian Concessions on the l. bank of the Hai Ho and those of Japan, France, England and Germany on the opposite bank.

T'ien-chin, situated 80 miles from Peking and 34 miles from the sea by road, was opened to foreign commerce in May 1861, in conformity with the Anglo-Chinese and Franco-Chinese agreements signed at Peking in October 1860. Its trade amounts to from 90 to 100 millions Hai-kuan Taëls.

At the time of the « Tributes of Yü », a region dependent of the Chi Chou and the Yen Chou. Under the Chou dynasty, a territory of the Yu Chou and the Yen Chou. During the period called « The Fighting Kingdoms », a dependency of the two kingdoms of Yen and Ch'i. The Ch'in made it the territory of the two Chün or prefectures of Yü-yang and Shang-ku. Under the Han and the later Han, it consisted of the two Chün of Yü-yang and Pu-hai. Under the Chin : kingdoms of Yen and Chang-wu and Chün of Pu-hai. Under the later Wei, territory of the three prefectures of Fu-yang,

Chang-wu and Pu-hai, respectively dependent on the Ts'ang Chou, the Ying Chou and the Chi Chou. Under the Sui, it formed a dependency of the two Chiin of Ho-chien and Pu-hai. Under the T'ang, of Ying Chou and Ts'ang Chou; under the Sung, the Chin Tartars and the Yüan, attached to the Ch'ing Chou and the Ts'ang Chou. At the beginning of the reign Yong-lê (1403-1424), right and left Wei or « military districts » of T'ien-chin were established there on territory of the Ho-chien Fu. The dynasty now reigning made it the first Customs station and the residence of a Major General. In 1725, from a Wei, T'ien-chin become a Chou, raised, in 1731, to the rank of Fu for prefecture.

The Chinese signed at T'ien-chin, on the 26th and 27th June 1858, treaties with England and France revising those already obtained in 1842 and 1844; but, like the latter, they were not carried out in good faith. The allies were then obliged to lead an expedition into China and T'ien-chin was occupied on the 26th August 1860 by the Anglo-French troops.

The anti-foreign population made an attack in June 1870 on the French establishments, massacring the foreigners who had taken refuge there; the Consulate, Church of Notre-Dame-des-Victoires and the Orphanage of the Sisters of Mercy were destroyed.

In 1900, the Chinese Government, making common cause with the Boxers to drive out the foreigners from the Empire, sent troops against the French and English concessions. At that time they were the only ones inhabited; but, inadequately guarded by detachments of sailors they only owed their safety to the aid rendered by a Russian regiment.

The siege lasted 27 days, from the 17th June to the 13 July; the most memorable features were, in chronological order: on the 17th June, bombardment of the concessions and attack on the station; 26th June, return of the Seymour column from an unsuccessful attempt to relieve Peking; it had started on the 10th June with 2,064 men and returned having lost 70 killed and more than 200 wounded; the English had alone suffered the loss of 120 men. From the 3rd July, the bombardment became terrible and the French concession, the most exposed, was soon laid in ruins. On the 9th July, an Anglo-Japanese column and a French battery attacked the Chinese Western arsenal which soon fell a prey to the flames. On the 10th sharp engagement at the station defended by French and Japanese detachments; the former had on this occasion 46 killed or wounded, the latter about a hundred. On the 13th and 14th July, the Chinese city of T'ien-chin, which was strongly defended, was taken; the Japanese sustained a loss of 400 men, the Americans 200, the Russians 150, the French 119 and the English 50. The occupation of this Chinese fortress raised the blockade of the concessions.

The oldest foreign concessions are situated on the r. bank of the Hai Ho (lower Pei Ho), in the extension of the Chinese City. The most southerly is the *German Concession*; it was given in 1896 and rapidly built.

Next comes the *English Concession*, ceded by the Treaty of the 26th June 1858; it is the fashionable quarter. Since 1897 the English territory has been extended beyond the wall which stood in the S. W., along the canal.

Here are the Town Hall, which served as refuge for the non-combattants in the siege of 1900, the Astor House Hotel, some

very fine villas and handsome shops in the Victoria Road, and the Victoria Park.

The French Concession, provided for in the Treaty of T'ien-chin of the 27th June 1858, was defined by a proclamation of Ch'ung-hou, superintendent of northern ports, dated 29th May 1861, an understanding having been arrived at with the French Consul, M. Trève. This territory has been enlarged since the events of 1900.

On the concession, the French Consulate, built in 1871 ; the Church of St-Louis, also built in 1871, has its facade decorated with eight monolithic granite columns, measuring 35 ft. in height ; the Chinese Customs ; the Town Hall ; the Indo-Chinese Bank ; French, English and Chinese hospitals. The whole of this quarter, covered with ruins as a result of the Boxers attack, has re-arisen Phoenix-like in a very short time ; the concession is lighted by electricity from a generating station set up there.

Over the river, a metal-bridge, built in 1903 by the Cie Fives-Lille, opposite Griffon Street, has replaced an old pontoon-bridge and allows easy communication between the concessions and the station.

The *Japanese Concessions*, granted by the Treaty of Simono-seki in 1895 and subsequent to the events of 1900, have been established, one below the German Concession, the other on the site of the Southern suburb of the Chinese City. The Japanese organised it in 1907 ; it is well laid out and is rapidly being built. In 1901 there were 1210 Japanese ; this number has since increased.

The Chinese City had been surrounded by a wall which for a great distance was doubled in 1858, by the Mongol prince Sêng-ké-lin-ch'in, with an earthen wall. The first rampart had been built in 1403 and repaired in 1725 and 1770. Containing four gates, it had a periphery of 9 *li* 13 *pu* or paces. In 1900, the Boxers and Imperial troops made a formidable camp of the Chinese City, which was, however, taken by the allies in the night of the 13th July. The fort was demolished and the Chinese are forbidden, for the future, to build military works round the city. Broad well-planned streets have replaced the ancient walls. The International Commission, which ruled the national city from 1900 to 1907,

had numerous public works executed in the Chinese Quarters. Electric tramways serve this city and the Concessions.

The Imperial Canal opens into the Pei Ho and separates T'ien-chin from its Northern suburb. At the confluence stands the Church of *Notre-Dame-des-Victoires* (Our Lady of Victories).

This building, erected in 1869, was burnt the 21st June 1870 by a popular anti-foreign movement which, existed to massacre the foreigners who inhabited the Chinese City. Now, in the precincts of the church or beside it, were the residences of the missionaries, the French Consul and his staff, and a few French people paying a cursory visit. In 1897, the edifice was re-built, and became the mausoleum of the unfortunate victims whose tombs were set along the principal nave. They were : the French Consul M. Fontanier, the Chancellor of the Legation M. Thomassin and his wife, M. and Mme de Chalmaison, the Chancellor of the Consulate M. Simon, Fathers Chevrier and Vincent, with ten sisters of Mercy massacred in their Orphanage on the other side of the Imperial Canal. But the church as re-built did not remain standing long. The Boxers of 1900 set fire to it in the evening of the 15th June ; the facade alone defied the picks of the destroyers.

3. Peking to Mên-t'ou K'ou

The terminus of the railway is outside the *Hsi-chih Mên* gate near the N. W. extremity of *Peking*. Beyond the road from Peking to the Summer Palace, we leave, on the l., the *Wu-t'a Ssü* « Temple of the Five Stûpa » — Cross the railway to the little town of *Lan-tien*.

In the S., the ruined stûpa, thirteen storeys high, of *Pa-li Chuang* (XVIIth c.).

Chêng-fu Ssü (5 miles from the P'ing-tsê Mên gate of Peking), a cemetery given by the Emperor, under the K'ang-hsi reign, to the French Jesuits attached to the Chinese Court.

A monument was erected here to the victims of the ambushade of T'ung Chou (September 1860) and to the officers and soldiers who died during the campaign of that year.

Among the missionaries, the tombs of Gerbillon, 1707 ; Bouvet, 1730 ; Régis, 1738 ; Parennin, 1741 ; d'Entrecolles, 1741 ; de Mailla, 1758 ; Gaubil, 1759 ; Mgr Mouly, 1868 ; Mgr Delaplace, 1884 ; Mgr Tagliabue, 1890, etc.

Among the sepulchres despoiled during the events of 1900, was the monument erected to commemorate the French who were killed in the China Expedition of 1860 ; above the inscription figured the name of General of division Collineau, then came the names of the officers who were victims of the ambushade at T'ung Chou.

The station of *Hsi-p'ing-t'ai*, near the village of Huang Ts'un, serves the hills of *Pa-ta Ch'u* "The eight great sites", or *Huang-ling* "Imperial Sepulchres".

Pa-ta Ch'u, 8 miles W. of Peking, is discernable from a consider-

able distance by the white stūpa, whilst other temples dot the slopes of the hills. These sanctuaries bear the names of Pi-mo Yen, Chêng-ên Ssü, Lin-kuang Ssü, San-shan An, Ta-peï Ssü, Lung-wang T'an, San-chieh Ssü.

It is to these "Western Hills" that the Legations, by hiring the pavilions from the superiors of the temples, had acquired the habit of betaking themselves in the summer. The Boxers partly destroyed these habitations in 1900. Since then, foreigners preferring the sea-side go to the beaches of Pei-tai Ho, of Chih-fou or even of Ch'ing-tao (Ts'ing-tao).

The railway crosses the heights near the village of *Mo-shih K'ou*. **San-chia Tien**, a little town on the l. bank of the Hun-ho.

For the excursion to *Miao-fêng Shan* (about 15 miles), go up the Hun Ho as far as *Fêng-lu*. A little torrent coming from the N. joins it at this village; the path goes on to *Tao-yüan* and reaches *San-ch'ia-chien*, situated at a height of 2,200 ft. Climb the mountain; the Temple of **Miao fêng Shan** "Mountain of the Marvellous Peak" is 3,350 ft. high, dominated by a peak of 4,100 ft (See paragraph on the Western Hills).

The road usually followed passes by Yang-fêng, a small town situate in the Western extremity of the Plain of Peking, at the base of the foothills of Yang Shan.

If the road to the E. be followed, the mountain chain of Yang Shan is left on the N. On the edge of the plain, *Ta-chiao Ssü*, a great Buddhist monastery.

Wang-ch'ün Miao, 19 miles from Peking. *Hei-lung T'an*. *Summer Palace*, then *Peking*.

The line crosses the Hun Ho below the islets round which the river sweeps.

Mên-tou K'ou, terminus of the railway serving the mine-workings of the Ma-an Shan « Saddle Mountain ».

Seven miles S., Chieh-t'ai Ssü built under the Ch'i-tan or Liao dynasty beside the Temple Hui-chü Ssü of the T'ang period. It is a Buddhist monastery whose annual fête takes place on the 8th of the fourth moon, anniversary of the birth of Säkya-muni.

The station of Ch'ang-hsin Tien is about 10 miles to the E. S-E.

Near the frontier of Shan-hsi, in a mountainous region rocky and unproductive, stands the Trappist establishment of *Yang-chia-pin*.

4. Peking to Chang-chia K'ou (Kalgan)

The Great Wall

The Ching Chang line, makes at Fêng-t'ai a junction with the line from T'ien-chin and Han-k'ou; it was opened as far as Kalgan (Chang-chia K'ou) on the 10th September 1909. Length, 173 miles; time of journey by ordinary train from Peking, 8 hrs. The Pekinese going to Kalgan start from

the *Hsi-chih Mên* station, situated beyond the N. W. angle of the Manchu City and served from the Legations by an excellent road (55 min. carriage ; an hour rickshaw with 2 coolies).

Tourists going to the Great Wall alight at *Ching-lung Ch'iao* in the pass N. of Nan-k'ou (take a cold lunch, and sit down to it on the Great Wall ; wrap up well). Come back to sleep at Nan-k'ou if wishing to start early next morning for the Ming Tombs.

From Hsi-chih Mên (Peking) to Nan-k'ou, 1st. cl. 1 dol. 80, journey in 1 h. 15 min. — From Peking to Kalgan, journey by ordinary train occupies 10 hrs. — From Fêng-t'ai to Kalgan, 1st. cl. 8 dols. 75, 2nd. cl. 5 dols. 85, 3rd. cl. 2 dols. 95.

Fêng-t'ai, at the junction of the lines from T'ien-chin and Han-k'ou.

Kuang-an Mên, W. of the Kuang-ming Mên gate of the Chinese City of Peking.

The road crosses the railway from Han-k'ou, leaving on the r., the Taoist Temple of *Po-yün Kuan* « White Cloud », then, on the l., the *Yüeh T'an* « Altar of the Moon ».

Fou-ch'êng Mên, a station a little to the south of this gate W. of the Tartar City of Peking.

On the l., houses hide the *Sha-la-êrh*, a cemetery laid out in the XVIIIth c. by the Jesuits.

Peking. *Hsi-chih Mên* (branch to *Men-t'ou k'ou*), an extra mural structure near the gate of the same name (*Hsi-chih Mên*), N. W. of the Manchu town.

Rickshaws meet trains (1 hr., with two coolies, to the Legation Quarter)

On the l., the *Ta-chung Ssü* « Temple of the Big Bell », near the village of Hai-tien.

We leave the T'u-ch'êng « Earth Wall », remains of the ramparts of the ancient Khân-bâliq of the Mongols.

In the W., the *Summer Palace*.

Ch'ing Ho « Bright River », takes its rise near the Summer Palace in the Yü-ch'üan Shan « Mountain of the Spring of Jade ». The village has taken the name of the brook *Ch'ing-ho Pu*.

Station where tourists going to the Summer Palace often alight.

The plain is formed of light soil, *loess*, which is here an alluvion containing several beds of shingle.

W., in a line with *Miao-fêng Shan*, a mountain shows its bare and whitish flank ; thence it is that the handsome compact granite is obtained which blocks are sometimes used for the foundation of bridges and the footings of the buildings in the neighbourhood.

It was on the summit of *H'ang-êrh Shan*, which rises further S. than any other mountain on the plain, that the Ch'i-tan Empress Hsiao erected, at the beginning of the XI c., a temple in commemoration of her six sons who were slain, near the village of Kuan-shih, whilst fighting against the Sung.

Sha-ho Tien « Inn of the River of Sand », name of a suburb of the walled-in city of *P'ing-an*, situated at the confluence of the Pei Sha Ho and Nan Sha Ho. South of the city is a handsome marble bridge ; N., another structure of seven arches.

Station sometimes used by tourists to go to the Ming Tombs (14 miles) viâ Ch'ang-p'ing Chou.

It is related that the emperor T'ai Tsung (627-649) of the T'ang, who had set out to meet the Ch'i-tan (Liao), was obliged to stop here to recover from a severe indisposition. The name of *P'ing-an* « quiet, healthy » was then given to the little township.

The N. W. wind, the Hsi-pei fêng, which blows for a great part of the year, has heaped up a sandbank along the N. wall of the city.

High crenelated grey walls stretch away on the Eastern horizon ; they are the ramparts of *Ch'ang-p'ing Chou*, chief-town of a department of Shun-tien Fu (Peking).

We now approach the mountains which separate the Chinese lands of Chih-li from the vast expanse of Mongolia. There are five passes in this long chain of mountains ; those of *Chû-yung* which begin at Nan-k'ou ; *Sung-p'ing* or *Hsi-fêng* ; *Ku-pei k'ou* ; *Chin-p'o* and *Yü-kuan* « The Pass of Elms ». The first alone is practical for carriages, the others are only used by coolies and pack animals. Eighteen other tracks are mentioned but these, according to a Chinese text, are but " Goat tracks and ways forwinged creatures ; men may venture there, but not on horse-back ".

33 m., Nan K'ou « The Southern Pass ».

Hotel : *Nan-k'ou Railway Hotel*, at the station ; r. including 3 meals, 6 dols. Excursions are organised by the hotel management to the *Ming Ling* « Ming Tombs » ; horse 1 dol. (with guide 2 dols.)

The station is 3 *li* from the walled town. This settlement, which has nothing to detain the tourist, is of no importance save for its situation at the entrance of the narrow pass. It subsists by the caravan traffic, and the greater part of the buildings serve either as inns for native travellers or as stables for horses, mules, asses and pack camels ; it has greatly declined at the present time.

« In spite of the heaping ruins and the heaps of rubbish, the rugged site is not without grandeur. The contrast between the monotonous horizon, the dim distances of the Plain of Peking and these sheer sun-burned crags is most vivid and imposing. The only street of Nan-k'ou is paved with enorm-

ous, disjointed, polished blocks made slippery as ice by the passage of innumerable generations of men and beasts. Horses can scarcely keep their footing and only succeed by putting down their hoofs most carefully. This shapeless street, this crevice bordered by big huts of mortarless stone, is the road to Mongolia, the great commercial route to the North. In it meet in endless files, convoys of camels, horses and mules, the poor teamsters driving before them their donkeys not more heavily loaded than themselves. There, from years end to year's end, day and night, pass the loads of wool and furs going down from Mongolia to Peking and bricks of tea from T'ien-chin for Kiachta, on the Siberian frontier.

« It is a never to be forgotten spectacle these trains of two-humped camels with their slow and rhythmic step, travelling on every road. Every where one comes upon them ; they block the streets of Peking, wind away in fantastic ribbons beyond sight and ken into the country, like a dark moying embroidered land on the bare hillsides and tawny stretches of plain. These patient beasts, taller than the dromedaries of the Sahara, march in sections of five or six, a cord passed through their nostrils, travelling thus in single file, always at the same pace, without the slightest sound of their spongy feet. At twilight, one is only made aware of their approach by the funereal knell of the heavy bell suspended from the neck of the one that brings up the rear. If the clanging ceases the driver is made aware of a break in the line and a halt is called. Save for this, the big silhouettes glide on, silently, ghostly, seeming scarcely to touch the ground. The caravan draws near, passes by, is gone — like a dream that is fled». MARCEL MONNIER, 1895, *L'Empire du Milieu* " The Middle Kingdom ").

The track enters the « Defile of Chü-yung », about 13 miles long, known by this name at the time of the Ch'in and the Han (IIIrd c. B. C. — 1st c. A. D.) and mentioned by Lü Pu-wei and Huainan Tzù. Europeans call it the *Pass of Nan-k'ou*. The gorge is at first wild and gloomy, closely shut in by perpendicular heights which scarcely leave room for the stony bed of the torrent, the river and the railway. It has always been considered a point of strategic importance and the walls which close foot-hills and mountains still bear witness to the great sacrifices made by the Chinese to preserve the pass from the attacks of the Mongol hordes. Nan K'ou and its ramparts, joined up to two small forts built on the flank of the mountain, constitute the first of the five barriers to the pass.

By road, 1 hr. 25 min. from Nan K'ou to *Chü-yung Kuan* (the Chinese make the distance 15 *li*) ; 45 minutes from Nan K'ou to *Shang Kuan* ; about 1 hr. 30 min. more to reach the Gate of the *Great Wall*. Less than 4 hrs. tramp for good walkers, 3 hrs. 45 min. for those who have mounts. The return can be done in rather less time.

Chü-yung Kuan, an almost uninhabited village with very extensive walls. Tunnel 1200 ft. long.

In the XII c., Ni-ya-man, a general of the Ju-chên or Chin dynasty was obliged to first leave this place in his rear and occupy Ch'ang-p'ing Chou before being able to take Chü-yung Kuan. Later Mo-hu-li, commanding the Mongol hordes, could not take the town and Genghis Khan was

obliged to retire from before it. In 1368, Hsü Ta, general of the emperor Hung-wu of the Ming, repaired the fortifications which now reach to an extent of 12 li.

The Imperial road passes under a fine octagonal marble gate, the Kuo-chieh T'a, « Tower which crosses the street », on which are carved figures from the Hindoo mythology. Under the vault a great Buddhist figure is flanked by two others wearing crowns of seven-headed serpents, then King Deva (Good genius) and by a multitude of Buddhas ; but the particular interest of this monument consists in two inscriptions, dating from the year 1345 A. D., in six languages and hand-writings : Sanscrit, Thibetan, Mongolian in Phag's-pa la-ma characters, Tur'k-ouigour, Hsi-hsia (Tangut) and Chinese. The gate was repaired in 1445. It was formerly surmounted by a stûpa which was demolished under the Ming ; two other towers also bestraddled the road, but they, too were destroyed.

These inscriptions have only recently been translated. Mr. Wylie (1864, and *Royal Asiatic Soc.* 1870) had noticed that the part in large letters, which is on the E. front, was the transcript of the dhâranî (formula of invocation) : « Sarva-durgati-parisodhana-usuîsa dhâranî » (Cf. *Bunyiiu Nanjo*, N. 349 350, 351). Later on M. Chavannes recognised that the part in large letters on the W. face was the dhâranî entitled : « Samanta-mukha-pravesa-rasmi-vima-losuîsa-prabhâ-sarva-tathâ-gata-hrdaya-sama-virocana-dhâranî », (Cf. *Bunyiiu-Nanjo*, N. 790). Further, the Chinese text in small characters on the same W. face is only an abbreviation of the « sûtra » (lit-tany) in which this dhâranî is incorporated.

A last inscription has long remained unknown ; it was first (classified among the « Ju-chên » texts. M. Devéria expressed the opinion (1883) that the characters were those of the Kingdom of Hsi-hsia (Tangut, also called Ho-hsi by the Chinese), invented according to some in 1030 by the emperor Tê-ming, or according to others in 1037 by his successor Ching-tsung (Li Yüan-hao 1032 to 1048).

Four of the texts have been deciphered (*Asiatic Journal*, 1894-5) in spite of the numerous passages effaced and ruined by time. The following are the opening sentences on the E. face of the vault.

Chinese, by E. CHAVANNES.

« Oh ! admirable ! Adoration to the dharmakâya and to the three jewels. Venerable origin, principle, middle and end of all that has shape and appearance, perpetually happy, we... the thirty-seven Bodhi without obstacle... sleep and awakening in fact not... the wheel of the Law Nirvâna... our Buddha the union of the priesthood, the victory over the six masters (the tirthika of the Thibetan text), the deeply beneficent knowledge of the mother who answers (Abhi-dharma), longevity, the ensemble of the lotus, the happy gate of the Mahâbodhi who increases and sustains a long career, the eight actions to Kapilavastu, to Mo-kie (Magadha ?), to Vâ(ramas)... the Kingdom of Srâvasti, a... to establish for the first time a pagoda »..

Ouigour, by RADLOV (The inscription is rather damaged) :

« Their colours (?), bodies, numbers... words uttered (?)... recognising the signs of pure possession, learning the words those who bow read this writing (nomluk) ; in order that the readers of this writing, because they do not understand its meaning (may be able) to understand it and (may)

find the place of known possession and wait... is the fact (the comrade?)
Lo hearing this : the ways on which goes each of the three reasonable, the
three smiling ones, are the three gates of safety it is known... »

Mongol, by G. HUTU :

« Om svasti ! May peace and prosperity reign !

He who is gifted with this quality, that has triumphed over colour, shape,
corporeity and substance.

He, who, in the renunciation of illusion from top to bottom (?), before
and behind.

And who, in the eternal liberation of the Ego added to really pure joy,

Has reached the summit, before the majestic Dharmakāya, I bow the
head... »

Thibetan, by Sylvain LEVI. The text enumerates the advantages pro-
mised by the sacred books to devout persons who build religious edifices :

« Ah ! of colour, of shape... to the beginning, to the end, to the middle
triplly inconceivable, possessing perpetual bliss and many qualities besides...,
having the nature of the thirty-seven religious characters of the bodhi with-
out exception, to the Dharmakāya of him who is called Buddha and also
to the three jewels, adoration !

« Those... whose sleeping and awakening are really inconceivable just as
is the atom, possessing however an existence as long as the world weighed
down by the sleep of ignorance takes the non-existent for being (?), the Bud-
dhas of the three times, their birth, their illumination, their setting in move-
ment of the wheel of the Law, their... entry to Narvāna, to these four
acts which are common, to them, homage !... »

Shang Kuan « The Upper Pass » a fortified post in ruins, flanked
by defensive works.

From Shang Kuan to the Great Wall, by road, 1 hr. 30 min. journey.

Two little tunnels, one of which is 456 ft. long at *Shih-fei*
Ssü.

At the entrance of a little gorge, epigraphs, in Sanscrit, Thibe-
tan and Manchu, are inscribed on a rock. At a sharp turn, the
T'an-ch'in Chia « Gorge of the Twanged Guitar », so-called on
account of the murmur produced by the tumbling waters.

On the l., in an infractuosity of the rock, a small two storey
pagoda dedicated to Kuan-ti, God of War.

On the mountain to the r., the *K'uei-hsing Ko* « Pavilion of
the star K'uei », the Taoist patron of candidates for examinations.

Ch'ing-lung Ch'iao « Bridge of the Blue Dragon », station near
the gate of the *Great Wall, built on an eminence called *Pa-ta-
ling* (2.067 ft. high).

(Mount the wall to l., that on the r. being broken, and climb it as far as
the highest tower (30 minutes ; from it a fine view may be obtained).

This vast structure which winds away along the mountain crests, this
« Great Wall », *Wan-li ch'ang-ch'êng* « Long wall of ten thousand li », has
been attributed to the caprice of Shih-huang-ti (246-210 B. C.), a sovereign
of the Ch'iu

Recent researches lead us to believe that this sovereign, the founder of Imperial Chinese unity, did not alone construct so vast a rampart, but that he restored and increased the walls that others had built two or three centuries before him. These masonries and earthworks, being repaired and joined up, formed this continued line of defence which, by its extent (about 1530 miles) and boldness of plan, extorts the admiration of travellers.

"In remote antiquity, the Chinese had no cavalry and only used war chariots; to prevent the attack of the enemy they took care to give the furrows of their fields a direction perpendicular to that which a presumed invading army must follow. At the end of the Vth c. before our era, the use of cavalry became general in China. Then it was that they began to build more or less extensive walls to protect the threatened territories; we know that there was a wall in the Wei country, and also in the Ch'u and yet another built in the year 469 B. C. by Prince Chung-shan. This was therefore a defensive process generally employed in China and really it is not to be wondered at that it was also applied to the Northern frontier which barbarous hordes were constantly threatening to cross. In the Ch'in country, dowager queen Hsüan, mother of king Chao (306-251 B. C.), took possession of the country of the ruthless Yi-ch'ü and the Ch'in built a wall to keep them out of it. Elsewhere, in 353 B. C., King Hui, of Wei, built a long wall to fortify Ku-yang. King Wu-ling (325-299 B. C.) of Chao, after having conquered the barbarous Lin and Liu-fan « built a long wall which, starting from Tai, passed by the Yin-chan and came back down as far as Kao ch'üeh, and he made a rampart of it. » — Finally, in the early years of the IIIrd c. B. C., the king of Yen « he also built a long wall which began at Tsao-yang and ended at Hsiang-p'ing. » — It will be seen from the texts that from the beginning of the IIIrd c. B. C., thanks to the efforts of seven different kingdoms, there were several more or less constructed sections of wall which extended from the river T'ao, in the W., to beyond the river Liao on the E. When the celebrated Ch'in Shih-huang-ti had destroyed the feudal system and built up on its ruins the unity of the Empire, he co-ordinated the works of his predecessors by joining up the different systems which he found already established on the Northern frontier. If the work which he had executed was immense, yet it was not, as is commonly believed, the result of a vast conception which by a single flash of genius envisaged the plan of this colossal rampart. But, thanks to Ch'in Chih-huang-ti, from the year 214 B. C., the Chinese laboured to give continuity over a length of more than ten thousand *li* to the wall which starting at Lin-t'ao ended E. of the river Liao. " (Ed. CHAVANNES. *Les plus anciens spécimens de la Cartographie chinoise*; the most ancient specimens of Chinese cartography BEFEO, 1903, p. 221, 222).

Long after Ch'in Shih-huang-ti, the new additions to the Great Wall were made. In 127 B. C. the emperor Wu had built a rampart skirting the S. bank of the Huang-ho, to the summit of the wide loop described by that river. Under the Wei, a wall of 2,000 *li* in length was built stretching from Ch'ih-ch'eng, in the Fu of Hsüan-hua, to Wu-yüan in the N. W. angle of the loop of the Huang-ho. Later, in 607, the emperor Yang ordered more than 1,000,000 men to build a great wall which, touched Yü-li on the W. and reached the river Tzū on the E. The work was finished in 10 days, but 50 % or 60 % of the labourers died in consequence of the strain.

This gigantic structure, although not even so well preserved or built in so imposing a manner as in the Pass of Nan-k'ou, cannot fail to impress the traveller. "This spectacle is supremely grand! When one thinks that men have built so many walls on points apparently inaccessible, as if to oppose to the Milky Way, in the sky, a walled way on the mountain tops, it seems like a dream. And yet we have scaled it, we have walked up and down it, casting our glances now on Tartary which lies ahead of us, on Chih-li to the E., towards the Thibet on the W., or backward towards the fertile plain of Southern China. Yes, assuredly this serpent of fantastic stone, these battlements

without guns, these loopholes without rifles, these bulwarks without a single defender, these fortifications which protect nothing and that nobody attacks, will remain in our memories as a magical vision. But if, after having admired so picturesque a view, we come to reflect how clearly we see in it the work of a race of grown-up children led by despots ! What folly to build a continuous wall where two forts simply, in the passes of Nan-k'ou and Ku-pei-k'ou respectively, would have closed China to all invasions from the North ! How many thousands of men must have succumbed under this super human task, vainly erected for the defence of an Empire whose invasion it was powerless to arrest for a day. " (DE BEAUVOIR, *l. c.*)

It is astonishing that Marco Polo, who lived at the Mongol Court and visited China (1271-1295), has not mentioned the « Great Wall ». It is probable that the defile through which he passed was only flanked by earthworks ; we know, indeed, that great masonry works were erected in 1368 by Hsü Ta, a general of the founder of the Ming dynasty, to preserve the passes and Chinese territory from a possible return of the Mongol hordes who had just disturbed the Yüan dynasty.

" The ruins of fortified works which are met with at every step, the watch-towers remaining intact, the sentry-boxes, everything here involuntarily recalls the heroic age of China and her struggles with the Northern barbarians. The Great Wall, as we know, did not prevent the latter from invading the Middle Kingdom ; but the mere idea of protecting themselves by this immense rampart against the incursions of the nomads nevertheless remains a remarkable trait of the intelligence of the sedentary Chinese. They supposed, not without reason, that the barbarians who crossed the Wall, would also wish to get their horses over, no easy task. To-day this barrier has lost its importance: the Mongols are no longer to be feared. » « They have fallen, said Ch'ien-lung, and have become enfeebled by the influence of the la-ma. » A modern Chinese writer speaks of this decadence in the following terms : « The impotence of the Mongols is a great blessing for China, their submission, by means of Buddhism, one of the ingenious strokes of Chinese diplomacy. If they be compared with the Huns and ancient Turks who crossed the mountains, appeared unexpectedly, making all the frontier resound with the clash of their arms, and who in their wild steppes, intoxicated themselves with blood by eating the brains of their enemies, we wonder how these nomads, formerly so warlike, could have fallen into their present apathy. Pious sentiments have destroyed in their bosoms the passion for slaughter ; belief in future reward has tamed their ferocity and that is the great achievement of bTon-k'a-pa (the reformer of Tibetan Buddhism in the second half of the xvth c.), an achievement followed by such fortunate results for China and the other nations. Under the Ming dynasty, for 50 years in succession, the beacon-towers were not lighted, and under the present dynasty, the Mongols have lived for 200 years in undisturbed peace. " (PALLADIUS, translated by Boyer).

The line doubles back to scale the pass which it crosses by a tunnel 3.570 ft. in length, pierced under the Pa-ta-ling, then it emerges on to the barren slope of Ch'a-tao Chêng.

48 m. *Ch'a-tao* « Forked Road » or « Cross-ways », a walled-town connected with small forts by a partly destroyed rampart. This 5th barrier runs along the foot of the mountain for a few

miles, then rejoins the « Great Wall » by scaling the last slopes of the pass.

At Ch'a-tao the first table-land begins ; an arid soil composed of sand and llints. On the r., the road to Yen-ch'ing Chou (9 m.).

Kang-chuang, station. — *Shih-tiao*, walled village. — *Wu-li Pu*. — *Yü-lin*. — *Fang-shan*.

Soil composed of coarse gravel and pebbles. Cross the Kuei Ho, a tributary of the Hun Ho, a mile and a quarter before reaching the district of Huai-lai.

Huai-lai H., station, walled town, 1789 ft. high, overlooking the surrounding plain, residence of a Chih-hsien dependent on the Fu of Hsüan-hua.

A pagoda built on a peak has, according to the people of the neighbourhood, the same guiding powers over terrestrial fluids as the stûpa met with in China proper.

The town is surrounded by a rampart more than 7 *li* in circumference. Three gates, E., S., W., and a moat. To the N. E., the town backs on to the mountain. The wall, built in 1422, was cased in brick between the Chêng-t'ung and Ching-t'ai periods (1436-1457).

At the period of the « Civil Wars », the state of Yen established there the Chün of Shang-ku which was maintained by the Ch'in. The Han set up there the Hsien of Chin-yang, as chief town of the Chün. The later We suppressed both. Under the Ch'i, the Chou and the Sui, it was a territory of the Hsien of Huai-jung. The T'ang made it the Ch'ing-yi Chün and afterwards transferred the Hsien of Huai-jung and the Kuei Chou to the present site of the district (702). During the period of the « Five Dynasties », the Liao or Chi-tan Tartars took the country from the Chin and gave the Chou the name of K'o-han (Khanate) and to the Hsien that of Huai-lai. They made them dependent on the Tao of their Hsi-ching or « Western capital ». The Chin suppressed the Chou, then changed the Hsien into Kuei Chou, in the tenure of the Fu of Tê-hsing. The Mongols reverted to the name of Hsien of Huai-lai. The Ming made it the citadel (Shou-yü Ch'ien-hu-so) of Huai-lai, then a Wei directly dependent on Peking. The present dynasty reconstructed the Hsien of Huai-lai in 1693 and placed it within the administration of the Fu of Hsüan-hua.

The villages of *T'u-mu* and *Ta-pin-k'ou* surrounded by *loes* lands.

It was near here that the emperor of the miao-hao Ying-tsung of the Ming was defeated and taken prisoner by the Mongols.

Sha-ch'êng, walled town, station. On the E. and W. some ruins.

Hsin-pao-an, station, starting-point of the Pao-an Hsien line. The city is surrounded by rice fields.

Chi-ming « Cock-crow », walled town dominated by the mountain of the same name.

It is stated that this name dates from T'ai-tsung (627-649). This T'ang, emperor while leading an expedition on the Mongol frontier, climbed the heights to scan the horizon, and heard the crowing of a cock.

On a peak, the Yung-ning Ssü « Pagoda of Eternal Stillness », founded by a Ch'i-tan sovereign of the Liao dynasty (937-1119) The emperor K'ang-hsi climbed it on the 19th October 1696.

The road here enters the second pass encountered since leaving the plains of Peking ; tunnel.

At the exit, coal formations, worked by the Railway Company.

Hsia Hua-yüan, station.

Shang Hua-yüan, where a Liao emperor had flower beds. A strong spring of slightly warm water feeds a vegetation always verdant. The spring does not freeze over in winter.

Hsiang-shui Pu, narrow gorge.

The road rises among the loess hills to *Pan-po-chieh*.

Hsüan-hua, station ; chief-town of the prefecture of the province of Chih-li whose territory is sub-divided into two districts residence of the Chih-hsien of *Hsüan-hua Hsien*. This fortified town stands at an elevation of 2067 ft. in a vast plain swept by the « Yellow wind », second table-land from the Great Wall. Ten thousand inhabitants including a Mohammedan colony, *Hui-hui*, originally from Samarcand ; these latter are recognised by the blue fez which they wear, by their habit of slightly trimming their moustache and their more dignified carriage. — Christian Mission.

Vineyards. Orchards of apricots, plums pears and apples. Cereals and vegetables.

To the N. of the city, a park of old trees bordered by a brook. A few *li* to the S. runs the Yang Ho.

The town is girdled by a wall more than 24 *li* in extent with 7 gates. This wall was built in 1394 as an enlargement of a former enclosure ; in 1399, three of the gates were built up ; the wall was lined with brick in 1440. Repairs have been carried out in the time of the Manchu dynasty.

Ch'ao-yüan Kuan, temple where the famous Taoist Ch'ang-ch'un, a favourite of Genghis Khan, announced through the

medium of the Imperial envoy A-li-hsien, the edict (1223) which apparently gave him supreme authority, not only over the Taoists but over all who took vows of sanctity; he thus received obedience from the Buddhist monks and nuns.

History of the Prefecture :

At the time of the « Tribute of Yü », a region of the Chi Chou. Under the Chou, a territory of the Yu Chou. At the « Spring and Autumn » (Ch'un Ch'iu) and « Civil War » periods, a territory of the state of Yen. The Ch'in included it in the Chiün of Shang-ku and the Han established there the Kuang-ning Hsien and other districts attached to the latter. The T'ang set up there the Wu Chou in the Tao of Ho-tung. The Liao, or Ch'i-tan Tartars, made themselves masters of it and called it the Chou of Kuei-hua. It passed again into the possession of the Sung in 1123 and shortly after went into the hands of the Chin Tartars, who gave it the name of Hsüan-lua Chou, then that of Hsüan-tê Chou, and made it a dependency of the Lu of their Western Capital. The Mongols raised it to the rank of Fu of Hsüan-ning, then (in the seventh year of the reign of Ogotai, 1236) to that of Tsung-kuan-fu of the Shan-tung Lu. In 1263, Khubilai Khan made it the Fu of Hsüan-tê dependent on the Lu of Shang-tu, then (1266), the Fu of Shun-ning. The first Ming emperor suppressed the Fu (1371), and established three Wei of the Hsüan Fu (1393), dependent on the military district of Pei-p'ing. In 1409, the latter were directly attached to the capital Peking, and a brigadier-general appointed to it, whence the name of Hsüan-fu Chên, or « Brigade of Hsüan Fu », a name at first continued under the present dynasty. The emperor K'ang-hsi however, substituted for it (1693) that of Fu of Hsüan-hua.

History of Hsüan-hua, district *intra muros* :

The Han established there the Hsien of Kuang-ning, which was suppressed by the Chin. Under the T'ang, it was part of the territory of the Hsien of Huai-jung. It afterwards became Hsien of Wên-tê, chief town of Wu Chou. Under the Liao or Ch'i-tan Tartars, chief town of the Chou of Kuei-hua; under the Chin Tartars, Hsien of Hsüan-tê; under the Mongols, seat of the Fu of Hsüan-tê. The first Ming emperor suppressed both prefecture and district and substituted three military divisions, or Wei, of Hsüan Fu. The present dynasty reduced the latter to one and constituted the Chên, or Brigade of Hsüan Fu. In 1693, was re-established the Hsien of Hsüan-hua, seat of the Fu of the same name.

ENVIRONS :

35 li S.S.W., *Shen-ching*, market (via *Lung-mên-fang* 35 li and *Nan-t'ung*), near a lake, between 4 and 5 li in length without any visible outflow and situated in a concave plain bounded by loess hills. The lake contains no fish. The neighbourhood is celebrated for the breed of its asses.

To the N. of Hsüan-hua Fu, in rear of a first chain, are volcanic heights, one of which, surmounted by a divided cone, appears to be an ancient crater.

The third pass, *Shih-huo-tzū* « Gorge of Stones », commences at *Pa-li Chuang*. At the entrance, remains of the ancient paved road.

Sha-ling-tzū, station.

Yü-lin « Elm Wood », an interesting and extensive caravan-serai. — Cross the third plateau.

La-yeh Miao, pagoda.

175 m., *Kalgan*, in Chinese *Chang-chia-k'ou T'ing*, headquarters of a military commandment in the civil district of *Wan-ch'üan Hsien*, a dependency of the Fu of Hsüan-hua. Residence of the Tao-t'ai of K'ou-pei Tao « Circle N. of the Pass », responsible for the administration of the interior of Mongolia « *Nei Mèng-ku* », and for the control of the military affairs of the Tu-t'ung, Mongol vice-marshal ; 60.000 inhabitants. The word « *Kalgan* » is the Russian form of the Mongol appellation « *Khalga* », « the Pass ».

The town, terraced round a vast amphitheatre, is overlooked by the mountains along which runs the Northern branch of the Great Wall, parallel with that of Nan K'ou. The populous suburbs extend over the lower rounded slopes of the mountains right to the lower line of peaks. *Kalgan* is the entrepôt for tea en route to Russia and Mongolia via *Urga*, or *Wu-li-ya-su-t'ai*, and the meeting-place of a large number of caravans bringing thither the products of Mongolia.

A native Customs collects the taxes which annually amount to some 50.000 Taëls before the opening of the railway.

In the N. W. of the city proper, the *Yüan-pao Shan* inhabited by Russian merchants. Beyond, towards the pass, the *Shang-p'u* « Upper Village » inhabited by Mongols, and *Hsia-p'u* « Lower Village » inhabited by Chinese. Among the numerous temples and pagodas of the city, that of *Chen-wu Miao* is built in honour of *Khabatu Khassar* who opposed the incursion of the hordes of *Genghis Khan* (XIIIth. c.).

Hotel : *Kalgan H.*, 5 min. from the station.

Telegraph (Chinese) connected at *Kiachta* with the Russian system.

The city of *Kalgan* has the Chinese name of *Chang-chiaK'ou*, that is to say « Mouth », or « Pass of the Chang family ».

The pass is 20 *li* E. of the district of *Wan-ch'üan*. Some 5 *li* to the S. is the fortified village of *Chang-chia K'ou*, the entrenchments of which, built under the Ming dynasty in 1429, were more than 4 *li* in length with two gates. During the Chia-ching period (1522-1566), they were altered and a length of 3 *li* only was left. Outside the walls is a moat. This place was, under the Ming, an international market. The present dynasty has made it the Lu of *Chang-chia K'ou* and established a garrison commanded by a lieutenant-colonel. In 1690, the latter was superseded by a colonel having authority over the eight camps of *Wan-ch'üan*, *Shan-fang P'u*, etc. In 1693 a resident assistant magistrate (*Hsien-ch'êng*) was appointed to the district. In 1725 a sub-prefect (*Li-shih-t'ung-chih*) was appointed. Outside the pass are the grazing grounds of the Board of Rites and of the Department of the Imperial Stud, as well as the lands belonging to the Imperial troops of *Chagar* and the Banners of *A-pa-ha-na-êrh*, etc. In 1745, the emperor *Ch'ien-*

lung travelled in these parts and the pieces of poetry composed by His Majesty, comprise five poems entitled : « On the road (when We were going to Chang-chia K'ou ». (Extract from the *Ta Ch'ing yi-l'ung chih* » a general description of the Chinese Empire », middle of the XVIIIth c.).

ROUTES :

From Kalgan to Urga (See MONGOLIA).

From Kalgan to **Kuei-hua Ch'êng**, in Mongolian *Ku-ku Khoto* « the Blue City » (Shan-hsi), lamassery, ancient abode of the Grand Lama of Mongolia, now at Urga ; 12 days' march (See MONGOLIA).

From Kalgan to *Erh-shih-san Ho*, Christian mission, on one of the roads towards Kuei-hua Ch'êng ; 4 hrs' journey.

A RAILWAY from Kalgan to Sui-yüan Ch'êng, or Kuei-hua Ch'êng, is in construction.

5. Peking to the Ming Tombs

(Shih-san Ling)

The visit to the Ming Tombs is generally made with the excursion to the Great Wall. Take, at Peking, the train at the *Hsi-chih Mên* station, tight at *Nan K'ou* at the entrance of the well-known pass.

At *Nan K'ou* take horses (1 dol.), mule or sedan chairs. The hotel undertakes the organisation of the excursion, meals, interpreters and mounts.

From *Nan K'ou* to the Tomb of the emperor of the Yung-lê period, 3 hrs. 20 min. walk. In summer, travellers who are in a hurry, leave *Nan K'ou* at 4 o'clock in the morning and get back by noon.

The road which leads from *Nan K'ou* to the *Ming Ling* « Ming Tombs » or *Shih-san Ling*, is but a second-ratetrack shut in by hills, especially on the N. side. The Imperial road, with its porticoes and lines of statues, starts from *Ch'ang-p'ing Chou* and passes more to the S.

The latter road leaves Peking by the *Tê-shêng Mên*, or « Gate of the Triumph of Virtue », and 8 *li* further on crosses the T'u-ch'êng « Earth Wall », the ancient ramparts of the Khân-bâliq of the Mongols. The funeral procession of the Ming emperors used to cross the village of *Ch'ing-ho* (28 *li* from the Capital), and that of *Sha-ho* (38 *li*) ; 7 *li* before arriving at *Ch'ang-p'ing Chou* (20 *li*) it leaves, on the l., the direct road from *Nan K'ou* and Mongolia.

Ch'ang-p'ing Chou is the chief town of a district directly dependent on Shun-t'ien Fu (Peking). The city is surrounded by high walls, battlemented and grey, 6 *li* in extent, pierced with three gates built about 1450, under the Ming. In 1573 there was added, to the S., a new rampart 4 *li* in length with one gate. These walls were re-built in brick in 1701 and further repaired in 1745.

Towards the end of the sway of the Chin Tartars, the Mongol hordes of Genghis Khan, having crossed, in 1211, the Great Wall by a badly guarded gate, surprised *Ch'ang-p'ing* which they occupied, whilst the Ju-chên, in force, awaited their enemies at the Pass of *Nan K'ou*.

The Han established the two Hsien or districts of *Ch'ang-p'ing* and *Chün-tu*, both dependent of the Chiün or prefecture of *Shang-ku*. Changed under

the later Han into a Kuang-yang Chün, the country was, under the Chin, attached to the Kingdom of Yen, then, under the T'ang, to the Yu Chou; under the Liao to Hsi-chin Fu. The Sung, during the years Hsüan-ho (1119 or 1125), placed it under the Yen-shan Fu; the Chin Tartars under the T'ang-shing Fu and the Mongols under the Ta-tu Lu. The Ming dynasty, in 1436, raised it to the rank of a Chou of Ch'ang-p'ing, which has remained, since that time, a dependency of Shun-t'ien Fu.

At 2 1/2 miles, the *Lung-ch'üan Ssü* « Temple of the Dragon Spring » situated on the hills at the head of a beautiful clear spring which empties itself into the Sha Ho.

Another ROUTE, more the to E., parallel to the precedent, leaves Peking by the An-ting Mên gate; it is scarcely any longer than that by Sha Ho. This route goes from the Capital to **Ch'ang-p'ing** via T'ang Shan « The Mountain of the Thermal Waters. »

This quiet little town, overlooked on the W. by a high hill, is situated 15 miles N. of Peking (An-t'ing gate) and 10 miles S. E. of Ch'ang-p'ing Chou.

In the square, in front of the Pagoda of the township which serves as a hostelry, stands the ruins of an Imperial palace within which rises a hot sulphurous spring (over 50° C.).

The emperors K'ang-hsi and Ch'ien-lung often came to rest here and, by special favour, Cardinal de Tournon was allowed to stay for a few weeks.

The spring enters two basins surrounded by a white marble balustrade. Near by is the Tso-ch'üan « Spring in which we sit down »; it is there that those who wish to do so, may bathe.

In this enclosure may be seen the « Snow-Bath Room », the « Pavilion of the Flying Dragon », the « Dwelling of the Pure Jade », the « Kiosk of the Imperial Pool »; the whole place is delapidated.

To go from *Ch'ang-p'ing* to the *Ming Tombs*, **Shih-san Ling**, we leave the city by the W. gate and follow for 6 li a dusty shut-in road as far as the **Shih-jang*, portico of 6 erect and carved monoliths forming five openings, roofed over with yellow glazed tiles. This triumphal arch deserves, for the delicacy of the carving and the splendid patina of the marble, to hold for a moment the attention of the tourist.

Crossing a stone bridge of three arches we reach, 2 li further on, the *Ta-hung Mên* « Grand Red Portico », pierced with three openings. On a stela is inscribed this notice in Chinese: « Here Mandarins and others are requested to alight from their horses. »

A road which was paved in 1537, under Shih-tsung, leads to a third portico, flanked by four columns with interlaced dragons. The structure contains a stela 30 ft. long, executed in 1426, with an inscription (1425) of the emperor Jên-tsung.

The « Triumphal Way », carried out in 1426, is 2 li in length; it begins with 2 columns with dragons, followed by 24 animals alternately prone and standing, and then 12 statues of men.

This double line of statues which border the road leading to the « Thirteen *Ling* (Imperial Sepultures) ». **Shih-san Ling**, is also to be seen in the more ancient tombs, such as those of the Sung (960-1280) to the S. of Kung Hsien (Ho-nan), and those of the T'ang (620-907) to the N. and W. of Hsian Fu (Shan-hsi).

Here, these blocks of hewn stone represent 4 lions, 4 unicorns, 4 camels, 4 ch'i-lin (fabulous monsters), 4 horses, 4 military Mandarins sword on hip, 4 civil Mandarins, 4 « patriotic-officials » tablet in hand; at last we reach

a fourth portico, the *Ling-hsing Mên*, « Gate of the Star of the Ling » or *Lung-fêng Mên* « Gate of the Dragons and Phoenix. »

In the extension of this avenue, a more important building dominates all the other tombs: it is the *Ch'ang-ling* (Yung-lê burying-place). Round this mortuary-palace are grouped, in a circle at the foot of the T'ien-shou Mountains, twelve other tombs, surrounded by verdant groves, making a striking contrast to the arid plain.

Of the sixteen sovereigns of the Ming dynasty (1368-1644), thirteen are buried here. The three others are interred elsewhere.

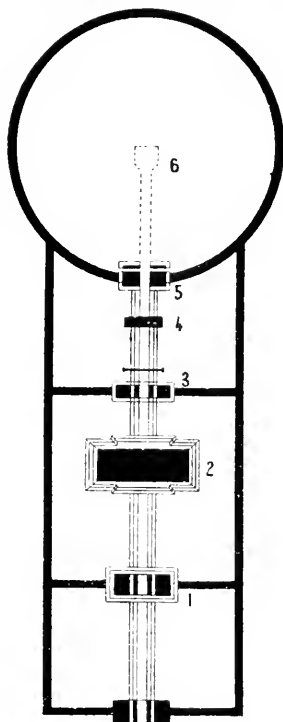
The emperor whose temple name is T'ai-tsu, and whose reigning title was Hung-wu (1368-1398), founder of the Ming dynasty, has his tomb near Nanking which was his capital.

The emperor Hui-ti of the Chien-wên period (1399-1402), second sovereign of this dynasty, obliged to fly from Peking disguised as a bonze, whilst the Prince of Yen (Yung-lê) seized the reins of power, made his new capital at Peking and established on this site the necropolis of the dynasty.

The emperor Ching-tsung of the Ching-t'ai period (1450 to 1457), governed the empire during the captivity of his brother, the emperor Yung-tsung, made prisoner by Yeh-hsien, King of the Northern Tartars. This seventh Ming sovereign did not receive Imperial honours as his death. His tomb is at Ching-shan K'ou to the N. of the Yü-ch'üan Shan (Summer Palace).

The road from Nan K'ou rejoins the Imperial road from Ch'ang-p'ing near the mountain torrent, dried up for five months of the year, which is spanned by ruined bridges of five and seven arches.

Four *li* further on, is the entrance of the CH'ANG LING « Great Tomb » where lies the emperor whose temple, or dynastic, name is *Ch'êng-tsu* and whose reigning title (nien-hao) is Yung-



ENTRANCE TO THE
CH'ANG LING
Tomb of Yung lê

REFERENCES

1. Portico.
2. Temple.
3. Portico.
4. Altar.
5. Entrance to the tomb.
6. Supposed sit of the sepulchre.

lu (1403-1434) ; he is the third Ming sovereign and died during the seventh moon of 1424.

The enclosure is reached by a portico of three gates.

A court-yard, then a first building with three colossal doors. A stela, *pei*.

A second court-yard, on which opens the *Ling-ên Tien* « Palace of the Good Deeds of the Imperial Manes », surmounted by a double roof of glazed yellow tiles.

Sculptured and superposed balustrades surround the building ; it is reached by a marble staircase, the central part of which is a stone carved with dragons in relief.

The hall, 180 Chinese ft. long by 83 ft. wide, is in a darkness which befits the dwelling of the dead ; 40 columns formed of as many enormous tree-trunks, lacquered red, 50 ft. high and 10 ft. in circumference, support a roof whose framework has remained intact for more than five hundred years.

To the r. and l. of the entrance, we notice two *Shen-po-lu* « Offering-burners » ; then, in the centre, a simple tablet bearing the post-mortem name of the deceased emperor.

A last court-yard, planted with Pekingese pines, with silvery bark. Here is a white marble portico, then a *Shih-t'ai*, a table on which lie a perfume burner, two flower vases and two candlesticks, all of stone.

A final building : a square crenelated two-storey tower, behind which is a mound where, it is said, the emperor lies. This tower is reached by a vault, the sloping way to which is flagged with stone ; then we come out into the park enclosure by a *pao-ch'êng* « Precious Wall ».

The general plan of the other tombs is the same, but there are distinct differences in the dimensions and richness of materials.

Under the present dynasty, *Ch'ing*, this city of the dead is still cared for and a distant cousin of the ancient dynasty, honoured with the title of *hou-yeh* « Marquis », comes in spring and autumn to sacrifice various animals, offer up silks and food, burn perfumed and ritual screeds, and generally carry out all the ceremonies of ancestor worship. The emperors of the nien-hao Shun-chih, K'ang-hsi and Ch'ien-lung came to honour the Shih-san Ling with their presence.

The twelve other tombs are :

The CHIEN LING, tomb of the emperor whose miao-hao (temple name) is *Jên-tsung* and whose nien-hao (reigning title) is *Hung-hsi*. His reign was one year; he died in the 6th. moon of 1425, aged 48.

The CHING LING, where lies the sovereign *Hsüan-tsung*, whose nien-hao *Hsüan-tê* lasted ten years (1426-1435).

The YÜ LING, of the sixth Ming sovereign whose dynastic name is *Ying-tsung*; his nien-hao were *Chêng-t'ung* (1436-1449) and *T'ien-shun* (1457-1464); it was he whom the Mongols kept prisoner for seven years.

The MAO LING, burying-place of *Hsien-tsung*, whose reign *Ch'êng-hua* (1465-1487) lasted twenty-three years.

The T'AI LING, occupied by the emperor *Hsiao-tsung* of the nien-hao *Hung-chih* (1488-1505).

The CH'ANG LING, situated 30 li N. W. of the Ch'ang-ling, the tomb of *Wu-tsung* of the *Chêng-tê* period (1506 to 1521, 3rd moon). It was at this time that the Portuguese, discovering the straits of Malaca, reached Canton (1514); Thomé Pires arrived at Peking as ambassador about July 1520.

The YUNG LING, tumulus of the emperor *Shih-tsung* of the nien-hao *Chia-ching* (1522-1566) whose duration was 45 years. During his reign, the Portuguese established themselves at Macao (1552 or 1557).

The CHAO LING, sepulchre of *Mu-tsung* whose period title was *Lung-ch'ing* (1567-1572).

The TING LING, tomb of the emperor *Shen-tsung* whose reign *Wan-li* lasted 48 years (1573-1620). This sovereign died in the 7th. moon of 1620 at the age of 58. In 1601, Matteo Ricci, an Italian Jesuit, penetrated to Peking.

The CH'ING LING, allotted to *Kuang-tsung* whose period T'ai-ch'ang only lasted one month (in 1620).

The TÊ LING, vault of *Hsi-tsung* of the nien-hao *T'ien-ch'ü* (1621-1627).

The SSU LING, tomb of *Chuang-liêh-ti*, whose reign *Ch'ung-chên* (1628 to the 3rd moon of 1644) ends the list of Ming sovereigns. The dynasty was overthrown in the disturbances caused by the rebel Chang Hsien-chung and by the intervention of the Manchus, who seized Peking and reigned over China under the

dynastic title of « Ch'ing ». Peking fell into the power of Li Tz'ü-ch'êng, in 1644, and the emperor hanged himself on a tree in the park at Mei Shan, Coal Hill.

6. Peking to Jehol

The distance is 432 *li* (or about 144 miles) easily covered in 4 days with good horses ; Macartney reached it in six stages ; other travellers have taken 8 days. The road is marked by the ruins of Imperial pavilions built in the XVIIIth c. to serve as lodgings for the Emperor on his way to Jehol, then a summer residence.

Make up the convoy with saddle-horses and pack animals ; wheeled vehicles are not recommended for the difficult crossing of Ku-pei Pass. Obtain, through the respective legation, the necessary authorisation for visits to Jehol, the Imperial Palace and temples. Have a good interpreter.

For the return, those physically able to do so may come back viâ the *Tung Ling* (Imperial Sepulchres) of the E., others are recommended to go down the river Luan Ho by boat, as far as the town of Luan Chou where the railway is taken: this journey by water takes from 2 to 5 days according to the height of the water.

The Jehol route starts from the Tung-chih Mên gate, N. E. of *Peking*, and takes a general direction N. E.

The village of *Pa-chien-jang* (4 1/2 miles), *Sun-ho* (9 1/2 miles) and, 1 1/2 miles further on, cross the Wen-yü Ho.

In the Plain of Peking trees are scarce and are only to be found in any numbers round the tombs and about habitations. They comprise elm, willow, poplar, sometimes fruit trees such as the pear, apple, apricot and jujube (*zizyphus jujube*). The land however is in a high state of cultivation and great activity is displayed in agricultural labours. The principal crops grown are : wheat, rice, sorghum, millet, barley, maize and buckwheat ; beans, peas and sweet potatoes ; pea-nuts, sesame and the castor-oil plant ; cotton and hemp.

San-chia Tien (19 miles). This little place is 2 miles from *Shun-yi Hsien*, district in the Shun-t'ien Fu. This residence of a *Chih-hsien* is surrounded by a wall 6 *li* in circumference provided with 4 gates and a moat 40 ft. wide. This wall was built of brick during the Wan-li period (1573-1619).

The Han established the Hsien of Hu-nu as a dependency of the Yü-yang Chün. This district, suppressed by the Wei at the time of the « Three Kingdoms », was reconstituted by the Chin who placed it in the tenure of the Kingdom of Yen, after which it was again suppressed by the later Wei. The T'ang, in 737, transferred there the administration of the Yen Chou, which then assumed the name of Chün of Kuei-tê. The Yen Chou was re-established in 758, then suppressed (781) and replaced by the Shun Chou. This territory, annexed by the Liao in 936, received from the Sung emperor, in 1122, the title of Chün of Kuei-hsing. Under the Chin Tartars and the Mongols, Shun Chou. The first Ming emperor substituted (1368) for the Chou the district of Shun-yi, dependent on the Shun-t'ien Fu (Peking), to which it has returned after having been temporarily attached (1506) to the Chou of Ch'ang-p'ing

Niu-lan Shan (23 miles), important township, near a hill.

Cross the Huai-ju Ho and Pei Ho.

Mi-yün Hsien (39 miles), chief-town of a district in the prefecture Shun-t'ien Fu.

The city consists of two walled enclosures : the Old Town, whose ramparts were built of brick, during the Hung-wu reign (1368-1398) of the Ming dynasty, and are more than 9 *li* in length with three gates, and the New Town, 50 *pu* or paces to the E. of the preceding, which was founded in 1576 and whose wall is more than 6 *li* in extent, with three gates. Both were moated. In 1717, the emperor K'ang-hsi, having witnessed at Mi-yün an inundation due to the mountain torrent, had a canal dug to carry off this water to the Pei Ho to the W. and, at the same time, had a stone dyke built to protect the town.

At the time of the " Civil Wars ", the State of Yen established the Chün of Yü-yang to which the Han added three districts. All these administrative divisions were suppressed by the Chin. The later Wei re-established the Hsien of Yü-yang as a dependency of the Chün of the same name. Then appear the Hsien and the Chün of Mi-yün, the latter suppressed by the Northern Ch'i. The T'ang, in 618, set up the T'an Chou at the seat of the Mi-yün Hsien. The country was annexed by the Liao (936) and comprised in their Tao of Nan-ching. The Sung gave it the name of Hêng-shan Chün (1122) and made it the residence of the Chiêh-tu of the military district Chên-yüan Chün. The Chin Tartars suppressed the Chou and made the district dependent on the Shun Chou, and then re-established the T'an Chou. The Mongol emperors took possession of it and incorporated it with their Lu of Ta-tu (Cambalu). In 1368, the Ming changed the Chou into Mi-yün Hsien, dependent on the Shun-t'ien Fu. This arrangement has been returned to by the present dynasty, after a temporary alienation in 1506 when it was attached to the Ch'ang-p'ing Chou.

The road reaches, by the valley of the Chao Ho, the mountainous region separating the basins of the upper Pei Ho from that of the Luan Ho ; fairly good in the plain, the track becomes bad after leaving the little walled-town of *Shih-hsia Ch'êng*, 12 1/2 miles below **Ku-pei K'ou** (600 ft. high), fortified town in the upper Chao Ho valley commanding one of the passes of the Great Wall.

Beyond Ku-pei K'ou begins the ancient territory of the *Hsi*, a tribe conquered in the Xth c. by the *Ch'i-tan* under the leadership of A-pao-chi. These latter had their capitals, considerably to the N. of Kalgan, at Chagan-muren (Northern Capital), then on the E. bank of the Lohan-pira (Central Capital) at Chagan-suburghan « The White Stüpa », and their latest seat Yu Chou (Southern Capital) corresponding to the Peking of to-day.

Continuing the descent we reach the valley of the Luan Ho in which is situate the district of **Luan-p'ing Hsien**, a dependency of the Ch'êng-tê Fu (Jehol).

Jehol extends to the foot of the heights which surround it, in a bend of the river. The word is an abbreviation of *Jo-ho-êrh* « Warm Stream », the name of the tributary of the Luan Ho in whose valley the town is situated. The official name is *Ch'êng-tê Fu*, a prefecture of the province of Chih-li, the territory of which is divided into seven districts. It is the residence of the Chinese Tao-t'ai of the Jo-ho Tao and of a Mongol Tu-t'ung a sort of vice-marshal, commanding the banners of the confederations (Chogolgan) of tribes (Aimak).

In ancient times, a territory of the Tunguses and of the Shan-jung tribe. At the time of the « Civil Wars », a dependency of the Yen state. Under the Han, belonged to the Hsiung-nu (Huns) and later to the Wu-huan and the Hsien-pei. Under the Wei and the Northern Ch'i, territory of An Chou and Ying Chou and of the K'u-mo-hsi and Ch'i-tan tribes; under the Sui and the T'ang, of the Hsi and the Ch'i-tan, the S. E. portion still being a dependency of the Ying Chou. Under the Liao, it comprised, at one and the same time, departments (Chou) dependent on the Ta-ting Fu and on the Hsing-chung Fu, in the Chung-ching Tao (the « Central Capital »), and on the Lin-huang Fu, in the Shang-ching Tao (the « Upper Capital »). Under the Chin Tartars, the region was divided between the Ta-ting Fu and the Hsing-chung Fu, dependent on the Pei-ching Lu (the « Northern Capital »), and the Huan Chou dependent on the Hsi-ching Lu (the « Western Capital »). The Mongols attached it to the three Lu of Ta-ning, Shang-tu and Ch'üan-ning. It was, under the Ming, first a dependency of the Pei-p'ing Fu, then constituted a number of Wei or garrisons which were, in 1403, brought S. of the mountains, leaving the country to the T'o-yen nation, then to the Chagar, K'ala-ch'in, Wêng-niu-t'o and other Tartar tribes. All these recognised the supremacy of the Manchu dynasty and were divided into Banners. In 1703, the emperor K'ang-hsi began, at Jehol, the construction of the Summer Palace to which he gave the name of *Pi shu Shan-chuang* « Mountain Hamlet where to avoid the Heat », with the intention of going there to reside every summer. His successor established (1723) the T'ing of Jo-ho (« Warm River »), replaced (1733) by the Chou of Ch'êng-tê. The ancient T'ing, reconstructed in 1742, gave way to the Fu of Ch'êng-tê attached to the province of Chih-li.

The vast extensive territory of Jehol has recently been diminished by the creation of the new prefecture Ch'ao-yang Fu.

Jehol owes its particular system of administration to the fact of its having been, under the present Ch'ing dynasty, the summer residence of several sovereigns who embellished the place, in the XVIIIth c. with palaces and temples, now fallen into ruins.

As a site it is not lacking in grandeur, a smiling oasis in a desert of time and water worn rocks, sheltered from the N. winds by the Lo-han Shan and the picturesque Pan-tu Shan, the ascent of which may be made in less than an hour.

From this height the view extends over the Imperial park.

« Kiosks whose gilding gleams amid cedars, a lake, verdant islets, little cove red bridges, pagoda-towers, all this, seen from above in the brilliant sun-

shine, has a smiling rather than a deserted appearance. We expect to see festive processions debouch from the winding paths, the Imperial galley, moored in a creek, weigh anchor and glide softly amidst the green archipelagoes, unfurling its golden standard to the breeze.

"The palace and its dependencies occupy a vast area at about an hour's walk W. of Jehol. Hidden a way in a valley and separated from the hunting-park by a narrowed torrent, they display in tiers on the lower slopes of a hill-side, their many-coloured buildings : massive porticoes, teak colonnades lacquered vermilion, slender pagodas, and porcelain pavilions. This architectural orgie, extraordinarily fantastic and intense in colour, seems like a dream. The interior is delapidated but from the valley, less than 600 ft. away, the general effect is most striking and the tones unexpectedly cool.

The great lions of pink marble stand threateningly along the terraces where painted-ware creates a singular change of tones, a varied play of light and shade, especially as evening draws on. Round the open galleries crawls the Imperial dragon and, perched on roofs of gilded bronze, the phoenix is poised ready for flight. A dreamland, these palaces which seem to have been finished yesterday for some Imperial mistress ; the caprice of some amorous monarch, the whim of a poet with fairies at command". MARCEL MONNIER.

To the N. of the town of Jehol, is the principal entrance to the Imperial estates, *Pi-shu Shan-chuang*, « Mountain Hamlet where to avoid the Heat », the laying-out of which, from the plan of the Palace of Peking, was begun in 1703 during K'ang-hsi period (1662-1722).

The park is enclosed by a wide and high battlemented wall, 17 *li* in length, surmounted by guard-houses occupied by Manchu soldiers.

Entrance is obtained by the Li-ch'êng Mên gate, flanked by stone lions. The official residence stretches away in the rear ; it comprises seven buildings parallel to each other and separated by court-yards around which are subsidiary constructions. It was here that the emperor of the Ch'ien-lung reign (1736-1796) received the embassy of Lord Macartney (14th September 1793).

The emperors of the reigns K'ang-hsi, Yung-chêng and Ch'ien-lung further beautified this enchanting spot. The sovereign of the reign Chia-ch'ing, as well as one of his favourites, was struck by a thunder-bolt in this neighbourhood on the 2nd September 1820 ; this event was interpreted as a sign of the celestial displeasure and since then Jehol has been abandoned by the Court. The emperor of the nien-hao Hsien-fêng (1851-1861), however, when flying (October 1860) from the Summer Palace Yüan-ming Yüan, occupied by the Anglo-French troops, sought refuge at Jehol ; he died there on the 21st August 1861.

Further on we come out on a wooded hill-side whence a general view of the park may be obtained.

The view is delightful, it is a fairy-land dazzling to eyes accustomed to the sterile nakedness of the mountains of Mongolia. Before us lies the lake with its verdant isles, its shady creeks, now broadening its waters into shimmering

mering expauses, now ramifying in narrow canals crossed by bridges and rustic foot-bridges. On the l., rise the steep hillsides studded with clumps of firs and streaked with winding gorges. Beyond the lake stretches a grassy plain, dotted with century-old willows, and in the distance the tall silhouette of the *Jung-yu Ssü* stands out boldly from a background of hazy tinted mountains. On the islands, round the lake, on the hill tops, in the hollow gorges, rise from among the trees as from nests of greenery, the winged roofs of the thirty-six villas and pagodas and innumerable kiosks which compose the Imperial residence. Numerous herds of deer peacefully graze the herbage, flocks of wild ducks and geese sport on the waters of the lake, and on its banks the Tartar guards while away their superabundant leisure in casting their lines between the beds of water-lilies.

« Jehol is composed then, not of a single building surrounded by a garden, but of from thirty or forty structures, villas rather than palaces, scattered about a splendid undulating park in a way that denotes an eye to the picturesque, a knowledge of perspective and of harmony which makes the whole a perfect masterpiece. If the general effect is fine and even imposing, the majority of these villas taken separately have nothing very remarkable about them, nothing striking; light and graceful architecture; tiled roofs, brick gables, the rest chiefly windows; wood is the principal material, which explains the lightness of the buildings. The court-yards, and habitations are surrounded with promenades or covered galleries and to heighten the picturesque effect, lavish use has been made of artificial rock pierced with grottoes and winding paths or surmounted by light kiosks. The plan of the village is varied and often very original: here, a gallery gracefully roofed leads up a rocky height, on which stands a rustic chalet, such for instance as the *Chin Shan* "Gilded Mountain", one of the most picturesque sites; elsewhere a vaulted passage seems to enter suddenly into the bowels of the earth only to end in a vast hall fronting on a tiny lake bordered with rocks and grottoes. Each of these dwellings is self-contained, being surrounded by walls or hidden from indiscreet glances by high banks planted with trees. Everything is arranged so as to give, with the greatest amount of cool shade the most perfect illusive form of seclusion.

"The ceilings of the rooms are adorned with mats of fine straw dyed in various colours; the walls are covered with poetical inscriptions from the brush of these dilettante emperors. Poetry was one of their favourite pastimes; Ch'ien-lung is especially remembered for the fecundity of his muse. All these effusions are devoutly reproduced by the *Ch'êng-tê Fu chih*.

"Many of these villas are now, alas, only beautiful.... from a distance. Don't go near! On close approach the mirage fades away leaving only a wretched skeleton threatening collapse: tottering columns, cracking walls, roofs through which patches of sky may be seen." G. VAN OEFFRIGEN (*Echo de Chine*, 1910).

Among the curiosities may be mentioned: the *Wên-chin Ko*, a library built in the Ch'ien-lung period, in 1774, on the model of that of T'ien-yi Ko, of the Fan family of Chê-chiang. The building is of one storey with a veranda; its windows and doors are hermetically closed, indeed sealed. In it was placed, in the XVIIIth.

c., a copy of the " Ssü-k'u-ch'üan-shu ", a great bibliographical compilation of 1773, forming an important contribution to literary criticism in China.

Not far away is the *Chu-yüan Ssü*, of the Ch'ien-lung period, a Buddhist temple built on the first rise of the heights. In the middle of this ruined building stands a brass *reliquary* raised on a stone terrace surrounded by a balustrade.

After crossing a meadow planted with willows, the *Wan-shu Yüan* « Garden with Ten Thousand Trees », we reach the nine storied stüpa of the *Jung-yu Ssü*, finished in 1764. An inner staircase leads to the upper storey. Inscription in four languages (Chinese, Manchu, Mongol, Thibetan) engraved on stone, tells us that the building was erected to commemorate the conquest of Zungaria.

Returning towards the lake, we come to the source of the « Warm River », Jo Ho, really scarcely luke-warm.

On a little crest is the ruined pavilion which was inhabited by the emperor of the Hsien-fêng reign.

On the l., the *Wen Yüan*, a pavilion where the prince, who as ruler took the title Ch'ien-lung, spent, it is said, his studious youth.

A marble bridge, the *Shui-hsin-hsieh*, surmounted by three pavilions, gives access to the *Imperial Theatre* where, round a court-yard rise a two storied building and three others of one storey with verandas and balconies for the spectators.

The private residence of the sovereigns is at *Ju-yi Chou*, an island near the marble palace reserved for the Empress and reached by a little foot-bridge.

Jehol also possesses two Buddhist monasteries, richly endowed, reproductions of the Thibetan convents of Mount *Potala* (the residence of the Da-lai la-ma) near Lha-sa, and of *Tashelumbo* (bKra-sis-lhun-po) at Chigatse ; they were built, in 1770, during the period Ch'ien-lung and the last mentioned edifice received, in 1779, the Pan-chen Rin-po-che.

The Potala with its red and white rectangular walls appears to rise like a fortress ; it is situated on the r. bank of the Luan Ho and about half-a-mile from the Imperial Palace. The other temple, by its circular shape, recalls a much visited building at Peking, the Temple of Heaven. Their cloisters, their gardens intersected by little streams, the grove of conifers which shelter

them from the sun and wind, show up here and there on het bare and precipitous hillsides.

These convents, exclusively inhabited by hundreds of yellow robed La ma, were built in honour of the modern Buddhist church. Its reformer was a rJe bLa-ma « Holy La-ma », of the Ku-bum, born about 1355 near the Blue Lake, in Amdo, in the bTson-k'a « Valley of Bulbs » (Thibet), whence the nickname of this monk bTson-k'a-pa.

The Tantras (red robed) had allowed the marriage of priests. The reformer forbade it to the monks of his sect which he called dGe-lugs-pa « Virtuous Sect », outwardly distinguished by the yellow robe as opposed to the red toga of the Tantras.

Teaching, preaching and prayer in common were the only occupation of the new order.

Among the many disciples who flocked round the bTson-k'a-pa, two are especially remarkable because their reincarnation still existed in the two hierarchs of the Yellow Church : the Da-lai La-ma and the Pan-chen Rin-po-che.

It was dGe-dun, the nephew of bTson-k'a-pa, who was recognised as successor of the head of the Yellow Church (represented in our times by the Da-lai La-ma) His residence was in the convent rNam-rgyal-teos-sde on *Mount Potala*, outside the N. W. quarter of Lha-sa, but he founded the convent of *bKra-sis-lhun-po* (Tashelumbo), whose first superior was the disciple mK'as-grub-rje.

These two Thibetan lamaseries it was that the emperor Ch'ien-lung wished to bring back to Mongolian soil. The superiors are Thibetan, but the majority of the monks are natives of the « Land of Herbs ».

The hunting-parks, reserved for the emperors, are more to the N., in the territory of Wei-ch'ang T'ing.

7. Peking to T'ung Chou

Line 15 miles long worked by the « Imperial Railway of North China ». 50 minutes' journey by slow train. The train is made up at Peking in the *Ch'ien Mên* « East Station ».

Peking. The line branches off from that to T'ien-chin (T'ien-tsin) at *T'ung Chou Junction*, before leaving the Chinese City, then, beyond the wall, throws off another branch to the Temple of the Sun.

To the N. and parallel to the railway, the canal which puts Peking in connection with the Pai Ho, into which it opens N. of T'ung Chou.

Shuang-ch'iao, station midway.

At the 11th mile, the *Pa-li Ch'iao* « Bridge 8 li away (from T'ung Chou) », a stone and marble structure, thrown over the Imperial Canal. The spot is memorable for the victory gained in 1800 by the French general Cousin-Montauban, who received from Napoleon III the title of « Comte de Palikao ».

Pao-tung Ssü, station serving the Eastern quarter of T'ung Chou.

T'ung Chou. The railway runs to the bank of the Po Hoor Pai Ho « White River ».

T'ung Chou is the chief town of a district in the prefecture Shun-t'ien Fu, situated on the r. bank of the Pai Ho, memorable for the ambush of the 18th September 1860, when the Anglo-French bearers of a flag of truce were siezed and tortured by the Chinese.

The primitive walls of T'ung Chou are more than 9 *li* long, have four gates and were built of brick at the beginning of the Hung-wu years (1368-1398). During the Chêng-t'ung period (1436-1449), the two granaries to the S.-E. were established, and protected by a new wall adjoining the old one and 8 *li* long. Two gates opened on the Western side. In 1594, the water of the T'ung-hui Ho Canal was led around the walls so as to serve as a moat, and a sluice and four gates were built. Repairs were made to the walls of the two towns in 1670 and, upon a report presented in 1765 by the Viceroy of Chih-li, alterations were made to the two fortified enclosures so as to amalgamate both cities into one.

The Han established here the Lu Hsien, dependent on the Chün of Yü-ang, and afterwards, under the Chin, on the Yen Kingdom. The later Wei made the district again dependent on the Yü-yang Chün, of which it became ultimately the chief town. The Sui suppressed the Chün and connected the Lu Hsien with the Cho Chün. The T'ang, in 619, formed the district into a Yüan Chou, suppressed in 627 and incorporated with the Yu Chou. This state of things was maintained by the Liao dynasty. The Lu Hsien was attached to the Lu of Yen-shan, under the Sung, during the Hsüan-ho period (1119-1125). The Chin Tartars, in 1151, created the T'ung Chou, dependent on the Fu of Ta-hsing. The Mongol dynasty connected it to their Lu of Ta-tu (Peking). At the beginning of the Ming family, the district Lu Hsien was suppressed, and the T'ung Chou was made dependent on the Shun-t'ien Fu. The name and administration have both been preserved by the reigning dynasty.

4 m. to the S, and on an arm of the river Pei Ho, stands the town of Chang-chia Wan, where the Anglo-French troops met for the first time the Chinese forces of Séng-kê-lin-ch'in and defeated them, on the 18th September 1860.

8. Peking to the Eastern Tombs (Tung Ling)

The journey is made in 3 stages. Take the railway at Ch'ien Mén (Peking) for Tung Chou, where the caravan is organised which is to cover the remaining 64 miles. It is imperative to obtain through the Legation the necessary permits which enable one to penetrate the enclosure of the *Tung-Ling* and to have access to the various tombs.

This visit may be combined, on the return, with the excursion to Jehol, and the difficulties of the way diminished or avoided by using the junks on the River Luan Ho for the descent. To return to Peking, take the railway at Luan Chou (or Lan Chou) Station on the « T'ien-chün Shan-hai Kuan line ». From Ma-lan-yü to the Luan Ho river viâ Tsun-hua Chou is about 23 miles.

From *Peking* to **T'ung Chou**, on the Pei Ho, see R. 7.

6 m., beyond the crossing of the Pei Ho, the town of *Yen-chiao*, passing from T'ung Chou into the Hsien of San-ho.

Ma-chi-fa, 9 miles. — *Pai-fu-tu*, 18 miles.

The Southen suburb of **San-ho Hsien**, 21 miles, chief-town of a district in the prefecture Shun-t'ien Fu.

The city of San-ho Hsien is enclosed by a wall six *li* long, with four gates, and tradition says that the wall was built by Chao Tê-chün, at the time of the « Five dynasties » (first half of the tenth century). It has been repaired several times, under the present dynasty.

Under the Han, a territory belonging to the Lu Hsien. Was, under the T'ang, in 619, severed therefrom to form, in the dependency of the Yüan Chou the Lin-ch'ü Hsien, suppressed a few years later. In 716, a district was re-established there under the name of San-ho, first in the dependency of the Yu Chou, then (730) in that of the Chi Chou. This was suppressed at the beginning of the « Five dynasties » period, re-established in 932, and was dependent on the Chi Chou under the Liao emperors, on the Yen-shan Fu under the Sung, and on the T'ung Chou under the Chin Tartars, the Mongols and the Ming. The Manchu dynasty now reigning has attached it to the Fu of Shun-t'ien (Peking).

After leaving *Tuan-chia-ying* (26 miles) we reach the large town of **Pang-chün** (32 miles), leaving on our r. the route to Yü-tien Hsien and Manchuria.

Chi Chou (40 miles), amidst mountain scenery, chief-town of a district in the Shun-t'ien Fu.

A wall more than nine *li* long encloses the city ; it has four gates and was built of brick in 1371.

At the « Spring and Autumn » period, it formed the Kingdom of Wu-chung-tzū of the Shan-jung tribe. The Ch'in established there the Hsien or district of Wu-chung, dependent on the Yu-pei-p'ing Chün. The later Wei attached it to the Chün of Yü-yang. The Sui (536) made it the seat of the Yüan Chou, and afterwards of the Yü-yang Chün, suppressed by the T'ang, who in 730 inaugurated the name Chi Chou. The city was annexed by the Liao (936), who made it dependent on the Fu of Hsi-chün. An Imperial order of the Sung emperors, in 1122, gave this Chi Chou the name of Chün of Kuang-ch'uan. The Chin Tartars fell back on the designations Chi Chou and Yü-yang Hsien, in the tenure of the Chung-tu Lu, changed into Ta-tu Lu by the Mongol emperors. The first Ming emperor, at the beginning of his reign, suppressed the Yü-yang district and attached the Chi Chou to the Fu of Shun-t'ien (Peking), of which it has been a dependency since that time.

Cross the river Lin Ho (55 miles) at the village of *Lin-ho Chuang*.

Shih Mên (59 miles), the « Stone Gate », at the entrance of a pass, is a little walled-city whose area is increased by extra mural suburbs E. and W.

The walls of the Tung Ling are 2 1/2 miles to the N., but the principal entrance is via the town of *Ma-lan-yü*, situated at the foot of the mountains and on the r. bank of the Wei-chia Ho.

The TUNG LING " Eastern Tombs ".

The calm and solitude of the place, the splendid trees, the panorama of the mountains, ramifications of the Chang-juí Shan, impart an imposing majesty to this peaceful retreat, chosen by the Manchu sovereigns as a pleasant resting-place for the Imperial Shades.

The Tung Ling comprises seven cemeteries and sixteen groups, fifty-four emperors, empresses, concubines, princes and princesses, are interred in an immense amphitheatre, 20 miles in extent, enclosed by walls, fences, or mountain peaks.

Among these burial-places are to be seen those of the emperors of the nien-hao *Shun-chih*, *K'ang-hsi*, *Ch'ien-lung*, *Hsien-fêng* and *T'ung-chih*. The tombs of the other Ch'ing sovereigns are at the « Hsi Ling ». For the general plan, See (the HSI LING, R. 11), « the Tomb of Yung-chêng ».

The CHAO LING, another burial-place of *T'ai-tsung Wên-huang-ti* whose first tomb is near Mukden. This prince (1627-1643) changes the dynastic title Chin or Hou Chin to Ch'ing.

The CHAO HSI LING, with the tombs of *Hsiao-chuang Wên-huang-hou* and of *Hsiao-tuan Wên-huang-hou*.

Shun-chih group :

The Hsiao LING is approached by a fine triumphal way, « the Spirits' Road », bordered by eighteen statues recalling by their arrangement those which flank the avenue of the Ming Tombs. This Hsiao ling was built to receive the coffin of *Shih-tsu Chang-huang-ti*, known by the title of Shun-chih (1643-1661), the first Ch'ing emperor proclaimed at Peking (1644).

The empresses *Hsiao-k'ang* and *Tuan-ching* are also laid in this cemetery.

The Hsiao TUNG LING, containing six bodies, among which is that of *Hsia-kuei Chang-huang-hou*.

K'ang-hsi group :

The CHING LING, tomb of *Shêng-tsu Jên-huang-ti* of the reign called *K'ang-hsi* (1662-1722) ; this sovereign was the contemporary of Charles II, James II, Wilham III and Queen Anne.

The cemetery contains the coffins of the emperesse *Hsiao-ch'êng* and *Hsiao-yi* with that of *Ching-min*.

The CHING FEI LING, with 8 burial-places.

Ch'ien-lung group :

The YÜ LING, that of the emperor *Kao-tsung* Ch'un-huang-ti ; he reigned from 1736 to 1795 under the title of *Ch'ien-lung*, abdicated and died, in the 1st moon of 1799, at the age of 83. In 1793 he received at Jehol the English embassy led by Lord Macartney.

The body of the empress *Hsiao-yi* Ch'un-huang-hou was placed in it, as was also the coffin of *Shu-chia* Huang-kuei-fei, of *Fang-fei*, and of *Hui-hsien* Huang-kuei-fei.

The YU FEI LING contains 13 tombs including that of *Ch'un-hui* Huang-kuei-fei.

Hsien-fêng group. :

The TING LING, reserved for *Wên-tsung* Hsien-huang-ti whose nien-hao is *Hsien-fêng* (1580-1861), and the empress *Hsiao-tê*.

Near by is TING HSI LING, built at great expense for *Hsi-t'ai-hou*, the empress Tz'ü-hsi, wife of Hsien-fêng. Born the 29th November 1835, she died in 1908, after having governed the empire for the whole of the Kuang-hsiü period. Her interment took place on the 14th November 1909.

The TING TUNG LING, where are the bodies of *Hsiao-chên* Hsien-huang-hou and of *Hsiao-hsien* Ch'un-huang-hou.

T'ung-chih group :

The HUI LING, tomb of *Mu-tsung* Yi-huang-ti, whose reign *T'ung-chih* lasted from 1862 to 1875.

This cemetery also contains the tomb of the empress *Hsiao-chih* Yi-huang-hou.

Beyond Ma-lan-yü and towards the E., half-way from the tombs to the Luan (or Lan) river, the town of *Tsuu-hua Chou*, seat of a department.

The official city is surrounded by a wall more than six *li* long provided with four gates and a moat. This wall was originally built of earth under the T'ang, then covered with bricks, outside in 1378. and inside in 1581.

At the time of the "Tribute of Yü", territory of Chi Ch'u, in its Yu Chou division. Under the Chou dynasty, territory of Yen, given as appanage to the duke of Shao. During the "Spring and Autumn" period, Kingdom of Wu-chung-tzû. A King of Yen established here the Chün of Yü-yang. The "First Emperor" of the Ch'in annexed the Yen country and made it the Yu-pei-p'ing. Under the Han, there existed the two districts of Hsü-wu and Chün-mi. Under the T'ang, territory belonging to the Hsien of Yü-t'ien. During the "Five dynasties" period, the later T'ang created there a Hsien of Tsun-hua, in the dependency of the Chi Chou. The Liao established a Ching Chou at the chief town of the district, and the Sung emperors conferred on it the title of Luan-ch'uan Chün (1122). The Chün Tartars suppressed the Chou and made the district dependent on the

Chi Chou. This state of things was maintained by the Mongols and the Ming. The Manchu dynasty, on account of the presence on this territory of their Imperial tombs, raised the district to the rank of Chou (1676), dependent on the Fu of Shun-t'ien (Peking). In 1743, it was further promoted to the status of a *Chih-li-chou*, or independent department. At the same time, two H-ien were severed from the Yung-p'ing Fu and attached to the Tsun-hua Chou.

9. T'ien-chin to Shan-hai Kuan

On the Ching-Fêng (Peking to Mukden), State Railway administered by the Chinese : « Imperial Railways of North China. » — 6 hrs' journey. Fares from T'ung-ku 8 dols. 85 and 5 dols. 55. " Specials " every week for Mukden in conjunction with the Japanese and Russian expresses from Manchuria and Siberia ; extra fare 7 dols. and 3 dols. 50.

T'ien-chin (T'ien-tsin) to *T'ung-ku*, see R. 1.

T'ung-ku 113 miles from Peking, serves Ta-ku at the mouth of the Hai Ho. — The line is some distance inland.

116 m., *Pei-t'ang*, port for junks on the Chao Ho. The Anglo-French fleets took possession of it on the 1st August 1860.

Cross the Chin-chung Ho canal from T'ien-chin.

130 m., *Han-ku* near the Chao Ho or Chi-yün Ho.

134 m., *Lu-t'ai*. The sea-going junks come up the Chao Ho as far as the river port.

T'ang-fang-Hsü-ko-chuang, joined to the village of *Ho-tao*.

163 m., *Tang Shan*, 40,000 inhab., Mining town at an altitude of 55 ft. It was for the working of these coal mines that Li Hung-chang, viceroy of Chih-li, had laid in 1882 the first section of the present line.

Passage of the river T'u Ho which in its lower reaches is called Chien Ho.

The line runs at the foot and to the S. of a chain of hills in which numerous seams of coal have been discovered.

K'ai-p'ing. The Mining group of K'ai-p'ing, property of the Anglo Belgian Co « Chinese Engineering and Mining Co » (K'ai-ping Coal Co.) comprises three mines being worked.

The production, regulated by a continually increasing sale, might be greater still if the coal market had not to meet competition in the N. from the Japanese and Manchu producers.

The output and sale during the last few years stands as follows :

1905-06,	833,679 tons extracted against	825,165 t. sold.
1906-07,	1,000,201 — — —	914,978 —
1907-08,	1,117,570 — — —	959,309 —
1908-09,	1,226,069 — — —	1,149,336 —
1909-10,	1,361,731 — — —	1,231,481 —
1910-11,	1,159,000 — — —	1,209,000 —
1911-12,	1,483,320 — — —	1,300,000 —

The electric power and machinery recently installed would allow, if necessary, of almost doubling the output of 1911. The reserve of coal contained in these mines is estimated at 39 million tons. On the 26th February 1909, 9,047,000 tons had been brought to the surface, equivalent to 8 years' average sales.

The receipts of the Company were in 1907-8, £ 2,000,855 and in 1908-9, £ 2,022,318.

W'a-li, mining centre.

We here leave the territory of the Fêng-jun Hsien for that of the Lan (or Luan) Chou.

177 m., *Ku-yeh*. A short distance from the station, mining works with siding.

Cross the bed of the Sha Ho, often dry.

186 m., *Lei-chuang*.

The country generally is hilly.

196 m., **Lan Chou** (or Luan Chou). A little township has sprung up around the station, but the official city is 2 miles more to the S. It is the chief town of a district in the Yung-p'ing Fu on the r. bank of the Luan Ho, 100 ft. high. It was founded between 907 and 912 by king A-pao-chi, of the Ch'i-tan, in order to protect the surrounding population from the tyranny of Liu Shou-kuang, governor of Yu Chou (Peking) on behalf of the T'ang (894-912).

The city, more than 4 *li* long, dates originally from the time of the Liao or Ch'i-tan Tartars; they were rebuilt under the Ming dynasty, about 1450 A.D. Four gates.

The Han emperors established there the Hsien of Hai-yang, dependent on the Chün of Liao-hsi. Under the Sui and T'ang dynasties, a territory of the Lu-lung Hsien. At the time of the "Five dynasties", the Liao founded there the Luan Chou and afterwards the district Yi-fêng Hsien. This was suppressed at the beginning of the reign of the Ming, who made the Chou over to the Yung-p'ing Fu. The present Imperial family has maintained the same arrangement.

12 1/2 m., the seat of administration of the Yung-p'ing Fu and, 25 miles further still to the N., a hot spring.

Between Lan Chou and Yung-p'ing Fu stood, in the Xth c., the town of *Wang-tu*, founded by refugees from the town of the same name in the Pao-ting Fu. The emperor Chuang-tsung of the later T'ang, with 5,000 horse-men in breast-plates, retreated thither and defended themselves in 922, against the Ch'i-tan of A-pao-chi.

Yung-p'ing Fu is situated on the l. bank of the Ch'ing-lung Ho or Kuei'in Ho; it is the residence of district magistrate of Lu-lung Hsien and of a prefect whose authority extends over seven districts. Birth-Place of Kuei Fu (1736-1805), a scholar.

The city is surrounded by a wall more than 9 *li* in circumference, built in 1371 on older foundations. Five gates, including a "water-gate". Residence of the Vicar Apostolic of "Eastern Chih-li".

This mission, served by Austrian Lazarists, includes a bishop, 11 European priests, 1 Chinese priest and 8,156 native christians (1909).

At the time of the "Tribute of Yü", a territory of the Chi Chou; afterwards of the Ying Chou; under the Shang dynasty, Kingdom of Ku-chu; under the Chou dynasty, a territory of the Yu Chou; during the epoch of the "Fighting Kingdoms", a dependency of the Yen State. The Ch'in made it the two Chün, or prefectures, of Liao-hsi and Yu-pei-p'ing; which divisions were maintained by the Han and Chin emperors. The Wei sovereigns created there the P'ing Chou. The T'ang, in 619 A. D., re-established the P'ing Chou, which was absorbed into the dominions of the Liao Tartars, to become for a short time the Southern capital, or Nan-ching, of the Chin Tartars. The Yüan or Mongols established there the Hsing-p'ing Fu, afterwards raised to the rank of Lu of P'ing-luan, changed into Yung-an Lu, in 1300. The first Ming emperor made it the P'ing-luan Fu, and afterwards the Yung-p'ing Fu (1371). This has continued to be, since 1420, and under the same name, a part of the metropolitan province.

Cross the river Lan Ho (or Louan Ho) which comes down from the Jehol district (Ch'êng-tê Fu).

Travellers who have made the excursion from *Jehol*, often return by boat down this river as far as Lan (Luan) Chou station.

Shih-nên. — An-shan..

218 m., *Ch'ang-li*, serves the Hsien of the same name. Its population was exterminated, in 1123, by General Tu-mu when he won back the city from Chang Chio, who had revolted against A-ku-ta of the Chin Tartar dynasty.

The walled city has an enclosure 4 *li* long, with four gates. This wall was built anew on the old foundations in 1567.

The Han dynasty established there the Lei Hsien, which was dependent on the Chün of Liao-hsi and was suppressed under the later Han. From the time of the Chin emperors, a part of the Hsien of Hai-yang; then, under the Sui and the T'ang, of that of Lu-lung. A district was afterwards temporarily created thereat, under the name of Liu-ch'êng, and placed under the administration of the Ying Chou. This country was, under the "Five dynasties", incorporated with the Liao or Ch'i-tan empire, which held it as Lin-hai Chün of the Ying Chou and altered the name of the district to Kuang-ning Hsien. The Chin or Ju-chên Tartars suppressed the Ying Chou (1142) and connected the Hsien to the P'ing Chou, then (1189) transformed it into Ch'ang-li Hsien. This circumscription, once suppressed by the Yüan or Mongols in 1270, was reinstated in 1275 and made dependent on the Luan Chou, then, a short time after, on the Lu of Yung-p'ing, which has been superseded, ever since the Ming dynasty, by the Fu of the same name.

Liu-shu-ying.

9 m., N., **Fu-ning Hsien**, on the 1. bank of the Yang Ho. The town is the residence of a district magistrate; its walls are more than 3 *li* long and date from the year 1467; they were surrounded, in 1586, by an outer *Lan-ma-ch'iang*, or "Wall to stop the horses". Four gates.

The Han dynasty established there the Yang-lo Hsien, which became afterwards the chief place of the Chün of Liao-hsi. Under the Sui house, it was a territory of the Lu-lung Hsien. The T'ang emperors constituted it the Fu-ning Hsien (619 A. D.), which was by turns suppressed and re-estab-

lished. Since the Yüan dynasty, it has been dependent on the Lu or Fu of Yung-p'ing.

235 m. **Pei-tai-ho**, beach frequented in summer (mid-May to the beginning of October) by residents of Peking and T'ien-chin ; it is situated 6 miles from the railway station and 9 miles from the port of Ch'in-wang Tao.

Hotel : *Pei-tai-ho H.*

The beach may be reached from the station in an hour and a quarter, by donkey ride, carriage or Sedan chair. — Return tickets from T'ien-chin, 1st cl, available for 3 months, 12 dols. 25.

This favourite ressort is 20 miles from Shan-hai Kuan and 10 from Ch'in-wang Tao from which it is separated by the little promontory called *Rocky Point*. On the 20th June 1909, 450 visitors were seen bathing at Pei-tai-ho, attracted there by the mildness of the climate which is from 8 to 10 degrees cooler than that of Peking.

The headland of Rocky Point is probably the *Chieh-shih* of antiquity. Ch'in Shih-huang-ti went there in 215 B. C. and, it is said, carved on stone two verses, the text of which has been handed down to us, extolling his virtues and power.

Tung-ho. Branch 5 miles long to Ch'in-wang Tao, port of Eastern Chih-li.

Ch'in-wang Tao, on the Gulf of Chih-li, was declared open to foreign trade by a decree dated 14th November 1898, but a Chinese Custom-house was not set up until 15th December 1901. The allied admirals had had constructed, in 1901, a breakwater 677 yds. long which has since been acquired by the « Chinese Engineering and Mining Co », which has found the money necessary for the creation of a port, practicable at all tides, for vessels with a 22 ft. draught. Ch'in-wang Tao is not only the sole ice-free anchorage of Chih-li, and consequently the only port which from November to March keeps open communication with T'ien-chin and Peking but is also the shipping port of a coal output and a cattle-breeding region.

The arrivals and departures of steamers numbered 452 with a tonnage totalling 701, 701. The sea-borne trade reached 11,497,000 Hai-kuan Taels (1910). Passenger traffic : 3,310 foreigners and 6,200 natives.

In 1910, 415,000 tons of coal from K'ai-p'ing were shipped from Ch'in-wang Tao.

The area of the open port extends from Shallow Bay to 9 miles beyond there, including from 3 to 4 square miles of territory besides Pei-tai-ho.

Hotel : *Rest House*. Tennis.

Shan-hai Kuan 260 miles (418 kil.) from Peking on the dividing line of Chih-li and Manchuria. The station, on a rise of 23 ft., is situated in the city of Lin-yü Hsien, a district of the Yung-p'ing Fu, 4 miles 5 from the sea and the mouth of the Shih Ho.

Hotels : *The Railway H.*, near the station. Tennis. — *The Temple H.* near the beach ; car from station to hotel.

Walls 8 *li* long. Four gates and three "Water gates". It was originally the Key of the Shan-hai Kuan, *i. e.* "Between Mountains and Sea" and, erected in the reign Hung-wu (1368-1398), on the spot where the Great Wall ends at the Gulf of Liao-tung.

Under the Han dynasty, a territory of the two districts of Yang-lo and Hai-yang; under the Sui, of that of Lu-lung. The Liao Tartars established there the Ch'ien-min Hsien, as chief town of the Ch'ien Chou. The founder of the Ming dynasty made it the Shan-hai Wei (1381), which became, in 1737, the centre of the present district of Liu-yü, a dependency of the Yung-p'ing Fu.

The bastions of Shan-hai Kuan were occupied, consequent upon the Treaty of Peking (1900), by the allied troops (English, French, Russian, Japanese and Italian), and some of them remained in garrison for some years.

It was from here that Wu San-kuai, commanding the garrison, appealed to the Manchu to come to the help of the Ming dynasty and regain Peking from Li Tzū-ch'eng. On the 26 th May 1644, the Ch'ing troops entered by this gate on their way to occupy Peking, which they did so effectively that they still hold it.

10. Peking to Yellow River

Han-k'ou Line

The line, laid by a Franco-Belgian Co, was bought by the Chinese Government in 1908.

From Peking to Ch'ang-nsin Tien, 13 miles. Fares : 90, 60 and 30 cents ; — to Kao-pei Tien, 52 miles. 5. Fares : 3 dols., 2 and 1 ; — to Pao-ting Fu, 91 miles. Fares : 5 dols. 40, 3.60 and 1.80 by local train (4 hours), or 8.10, 5.40 and 2.70 by express (3 hours) ; — to Ch'eng-ting Fu, 163 miles. Fares : 9 dols. 60, 6.40 and 3.20, or 14.40, 9.60 and 4.80 (7 3/4 hours) ; — to Chên Chou (on the K'ai-fêng Fu — Ho-nan Fu line), 435 miles. Fares : 25 dols. 20, 16.80 and 8.40 (journey occupies a day and a half), or 37.80, 25.20 and 12.60 (16 hours) 30 m. ; — to Han-k'ou, 755 miles. Fares : 43 dols. 50, 29.00 and 14.50 (3 days), or 65.40, 43.60 and 21.80 (29 hours) 30. One or two specials per week with sleeping cars (Wagons-Lits) and dining-cars.

Peking, Ching-Han Station, to Ch'ien Mên W. (125 ft.).

On leaving the Capital we have on our left, the Temple of T'ien-ning Ssü, and on our right the Taoist Temple of the « White Cloud », the Po-yün Kuan. Near the latter, considerable mounds mark the Western ramparts of the ancient city of Yen-ching, capital of the Tartar dyansty of the Liao (Xth to the XIIth. c.).

4 m. 50 *Race-course* (P'ao-ma-ch'ang), seen on the l. at a place called Wang-hai Lou.

On the left, a handsome portico, built under K'ang-hsi, stands on the road from the Chang-yi Mên gate (Peking) to the Lu-kou Ch'iao bridge.

10 m., *Lu-kou Ch'iao* (200 ft.) branch to Fêng-t'ai and T'ien-chin (T'ien-tsin).

The station serves the little walled-town of Kung-chi-ch'êng, which was founded in the first part of the XVII th c. The inhabitants it called Fei-ch'êng.

The line crosses the Hun Ho « Muddy River » by a bridge 1.500 ft. long, divided with 15 spans of 100 ft. This crossing is the highest point reached by the railway in its passage through Chih-li ; is the embankment 50 ft. above Peking.

The Hun Ho, also called Sang-kan Ho and Yang Ho, runs in the Kalgan district, but its course has not always lain in its present bed. Formerly, it was a tributary of the Yellow River, when the latter had its mouth near T'ien-chin, later, it turned to the Pei Ho via the Sha Ho ; then, directing its course towards the S. E., it fell into the Ta-chin Ho in several streams ; now, it mingles its waters with those of the Fêng Ho before reaching the Pei Ho at Ting-tzũ K'ou. Since the time of the emperor Ch'ien-lung, its official name has been Yung-ting Ho.

On the l., the Lu-kou Ch'iao ; Europeans call it *Marco Polo's Bridge* ; it is continued by a modern platform on 9 pillars or buttresses.

There formerly existed, at the same spot, a pontoon bridge, but having been burnt in 1123, then carried away by a flood a few years later, a stone structure was built during the Ming-ch'ang period (1190-1195) of the Juchên dynasty of the Chin Tartars. This is the bridge which is still to be seen. It was, however, damaged and had to be repaired several times. On the 25th. July 1668, two arches gave way ; this structure, considered by the Chinese as one of the eight wonders of Peking, was repaired, in 1669, under K'ang-hsi, as we are informed by a commemorative inscription.

Marco Polo saw this bridge about 1276 and in his narrative gave it the name of Pulisangin (in Persian, *pul* means « bridge » and *sang* « stone »).

“ There is there a very fine stone bridge ; for be it known, there are indeed few so handsome. It is thus made : it is quite 300 paces long, and fully 8 wide ; ten horsemen can easily ride across it abreast. It... is all of very fine dark marble, well built and set. On each side of the bridge, above, a wall of slabs and columns of marble made thus wise ; it is capped by a marble column bearing a lion... A most splendid thing to see ”.

The Lu-kou Ch'iao is built of hewn stone ; it comprises 11 arches. A balustrade, with 140 small columns surmounted by lions, runs along each side of the roadway. At the head of the bridge, two pavilions, roofed with yellow tiles, protect imposing stelæ, some of K'ang-hsi (1661-1723), others of Ch'ien-lung (1735-1795) ; they relate the history of the bridge.

14 m., *Ch'ang-hsin Tien* ; railway works. In the neighbourhood *loess* hills, particles of which, carried into the air, constitute what is called in Northern China the “ Yellow Wind ”.

Two 100 ft. platforms.

20 m., Liang-hsiang Hsien, chief-town of a district in the prefecture of Shuen-t'ien Fu. A remarkable tower, destroyed during the German occupation 12th Sept. 1900. — Branch line 9 miles long to T'u-li; coal, stone and lime workings.

The city walls were built in A.D. 932 by Chao Tê-chün, a general of the later Han dynasty; they are more than 3 *li* and a half long and have four gates. They were rebuilt of bricks, about 1570, on their former site.

The Han dynasty established there the district of Kuang-yang, dependent on the kingdom of the same name. Under the Chin dynasty, it belonged to the kingdom of T'an-yang. The T'ang emperors made it the Liang-hsiang Hsien. During the Liao sway, it was dependent on the Hsi-chin Fu; under the Sung, on the Yen-shan Fu; under the Chin Tartars, on the Ta-hsing Fu; under the Mongols, on the Ta-tu Lu. It has been, since the Ming dynasty, a part of the Shun-t'ien prefecture (Peking).

CHIN LING « Tombs of the Chin Tartars. »

These burial-places are 7 miles N. W. of Fang-shan Hsien. This town is reached either by way of Liang-hsiang Hsien (10 miles, carriage or horse) or by the branch railway to the mines of Chou-k'ou-tien (4 miles).

The Ju-chên *Chin*, who originally came from the neighbourhood of Harbin (Manchuria), founded their Empire on the remains of the Ch'i-tan *Liao*, and settled in 1153 at Ta-hsien, the Peking of our time.

These ancestors of the present Ch'ing dynasty chose, about 22 miles W. S.-W. of their new capital, a peaceful spot in an amphitheatre formed by the Ta-fang Shan, as burial-place of the emperors who ruled Northern China for 120 years (1153-1234).

This family gave China ten sovereigns, T'ai-tsu (1115-1123), T'ai-tsung (1123-1135), Hsi-tsung (1135-1149), Hai-lin (1149-1161), Shih-tsung (1161-1189), Chang-tsung (1190-1208), Wei-shao (1208-1213), Hsün-tsung (1213-1223), Ai-tsung (1224-1234), Mu-ti (1234) no sooner crowned than killed by the Yüan Mongols.

The Chin *Sepulchres* are in ruins; a few of the tombs are recognisable, those of A-ku-ta who, having risen against the Liao, became the emperor *T'ai-tsu*, and that of Shih-tsung.

On the l., a stüpa; it was, in 1900, the chief meeting-place of the Red Virgins, affiliated to the Boxers.

30 m., bridge 700 ft. long.

31 m., *Liu-li Ho*: 10 mile branch to Chou-k'ou Tien, where coal mines are worked.

Shang-fang Shan and the Grottoes Yüan-shui Tung.

From *Lui-li-ho* to *Shang-fang Shan* (16 miles); 5 hours' journey on horse or donkey. Mounts may be hired near the station (1 dol. 75 per day). — Route: 1 h. 15 min., first village; 40 min., second; 30 min., river; 30 min., Chu-ko Chung; 1 h., Ku-shan K'ou; 30 min., Hsia-chung Yüan; 30 min., Shang-fang Shan. — 2 hrs. 45 min., Grottoes of *Yüan-shui Tung* via (1 h.) Yün-ti An; — returning via (1 h. 15) Hsiao-yü. — Visitors to

Beyond the station of Liu-li-ho, on the r., is a Chinese bridge of 11 arches.

In the open country, a pagoda, where the Boxer leaders joined forces before destroying the railway (27th May 1900).

the grottoes are recommended to provide themselves with candles or false-flame acetylene lamps.

On quitting *Liu-li-ho*, cross the river by a bridge built of stone and wood, and proceed in a Westwardly direction towards the hillocks.

The road runs through a village, and then passes in front of a portico which gives principal access to the conglomeration.

Further on, is a second village, then a river with a stony bed some 55 yards wide.

Chu-ko Chung comprises two villages; the region now entered is a jujube and kaki tree plantation.

Proceeding in a S. W. direction through the pass which runs between two hillocks, we come to the village *Tien-k'ai Ts'un*; Ku-shan K'ou is reached by following the course of the torrent, leaving three large towers to the r.

Re-ascending the valley, *Ta-chung Yüan* crowned by its small pagoda in the midst of a clump of trees.

Beyond a small pass, *Hsiao-chung Yüan*; from this point the path becomes more difficult and the scenery more wild and rugged. The herds of cattle and goats that are met with from time to time in the surrounding country, belong to the monks of the neighbouring pagodas.

Chang-fêng Shan possesses a Buddhist temple with a small agricultural cultivation and an extensive sheep-fold.

The Grottoes called *Yüan-shui Tung*, however, are situated to the N. (Leave the pack-animals behind and take coolies). Re-ascend the bed of a torrent flowing between very steep banks; on the l., half-way up, stands the tomb of a bonze; on the r., a little further up, rise lofty crags which tower above shingle-bedded streams and small foaming torrents.

We now come face to face with a wall of sheer rock, 300 ft. high, on which stands the temple of *Yü-ti An*. A flight of 267 steps, rudely hewn-out and bordered with iron chains, leads to the top of the cliff.

The path then runs towards the background of an amphitheatre of wooded mountains, where temples rise in tiers amid oak and pine and enhance the beauty of the scene.

Beyond the *Pan-shan Ssü*, after passing ancient tombs of bonzes and temples, the culminating point of the ascent is reached, whence the route to be followed may be readily determined, and the whole circuit of the horizon embraced with one sweeping glance from the plains of Chih-li to the heights overlooking the upper valleys of the Chü-ma Ho.

A descent, through woodlands of oak, leads to the calcareous grottoes *Yüan-shui Tung*; the entrance opens out in the tunnel.

At first it is a tunnel, some 40 or 50 ft. wide, which soon becomes so narrow that it is necessary to almost crawl in order to reach the first cavern. The latter is a vast chamber, about 240 ft. long by 150 ft. wide, where calcareous concretions have formed rocks of fantastic shape; on the walls are a number of inscriptions. Three other caverns of enormous dimensions, connected by galleries, are remarkable for the variety of their stalactites and stalagmites.

Bridge 900 ft. long over the Chü-ma Ho, which becomes the Po-k'ou Ho below the Lou-li Ho. The carp in this river are celebrated. The Chü-ma Ho served as frontier, in the XIIc. between the territory of the Southern Sung and of the Ch'i-tan.

40 m., **Cho Chou**, department of the Shun-tien Fu. Town bordered on the E. by the River Chü-ma Ho, and crossed from N. to S. by a long street of closely built houses for a distance of 4 miles.

The walls are more than 9 *li* long and have four gates. Originally made of earth, they were cased with brick under the Ming dynasty, *circa* 1450 ; often repaired since.

In the city, two temples date from the Sung period ; the Southern one is adorned on each face with a Buddhist sculpture in relief.

Under the Ch'in dynasty, a territory of the Shang-ku Chün. The Han emperor Kao-ti (200 years B. C.) established the Cho Hsien and the Cho Chün, dependent on the Yu Chou. About A. D. 220, this name was altered to Fan-yang Chün, which became, under the Chin, the kingdom of Tan-yang. At the accession of the T'ang dynasty, was connected with the Yu Chou ; then, in 624, became the Fan-yang Hsien. In the year 769, the Cho Chou was formed, which belonged with the same name to the Liao Tartars. Under the Sung emperors, it received the title of Cho-shui Chün (1122), and became the Cho-chou Lu after the Mongol conquest. The Ming dynasty suppressed the district of Fan-yang, and Cho Chou has only been, since that time, a dependency of the Peking prefecture.

A monument erected on the route, 10 *li* from Cho Chou, informs, us that the neighbouring village is the native place of Liu Pei, founder of the later Han dynasty (221). A little further on stands another as memento of Chang Fei, the mighty man of his cups, a faithful adherent of the previous sovereign.

43 m., a bridge 120 ft. long.

55 m., *Kao-pei-tien* ; 25 mile branch line to the **Hsi-ling**, where are some of the tombs of the present dynasty, the Ch'ing. The terminus of the line is at Liang-ho Chuang (*See* ROUTE II).

The *Hsi-ling* or "Western Burial-places" are situated to the W. of the town of Yi Chou, at the foot of the mountain Yung-ming, in the T'ai-p'ing-yü valley and on the left bank of the Yi-shui. The principal tombs are the *T'ai-ling*, the *Ch'ang-ling*, and the *Mu-ling*.



57 m., Ting-hsing Hsien sub-prefecture of the Pao-ting Fu, half-a-mile W. of the station.

The walls are more than 5 li long and are provided with four gates. They were built of earth in 1167 and covered with brick in 1571.

The Ch'in dynasty established here the Fan-yang Hsien. Under the house of Han, it was dependent on the Cho-chün; under that of Chin, on the Kingdom of Fan-yang and, under that of Sui, it became the Chiu-hsien, which was dependent on the Chün of Shang-ku. This new district, suppressed by the T'ang emperors, was re-established by the Chin Tartars, in 1166, under the name of Ting-hsing Hsien, which it has ever since retained. It was in 1373, under the first sovereign of the Ming dynasty, that the district was placed in the dependency of the Pao-ting Fu.

12 m. E., the Hsien of Hsin-ch'eng. The ancient land of Tuk'ang, formerly renowned for its fertility. The King of Yen (Peking) sent his son in 227 B. C., as envoy to Ch'in Shih-huang-ti to offer the emperor a map of this territory. In 929 of our era, the emperor Chuang-tsong of the Later T'ang, won a victory here over the Ch'i-tan forces of A-pao-ki.

The Pei-ting Ho is here spanned by a bridge 1170 ft. in length.

70 m., Ku-ch'eng, the township is half-a-mile S. W. of the station; dependent on the Hsien of Ting-hsing.

In the extensive plains of Northern China, the traveller will encounter a curious optical phenomenon. Facing the sun, the horizon, through the heating of the

air in contact with the soil, will appear bounded by a long series of lakes and rivers on which are mirrored, upside down, shivering tops of trees and roofs of the houses; the movement of the current even seems visible. If he advances towards these sheets of water to recognise them, they shift their position and even, to his great astonishment, disappear from sight just as he expects to reach them; it is the MIRAGE.

75 m., **An-su Hsien**, chief town of a district in the prefecture of Pao-ting. It is a small walled town with two gates, situated half-a mile S. E. of the station and at the apex of the angle formed by the arms of the Pao Ho.

The city had, in olden times, two earth enclosures, said to date from the time of the "Five Dynasties" (907-959). The Southern one was afterwards pulled down, and it was under the Ming emperors, about the year 1450, that the fortifications were increased and cased with brick. The wall is 4 *li* long.

In the N. suburb are several monuments in honour of the most highly respected inhabitants.

The Han dynasty established there the Pei-hsin-ch'êng Hsien, dependent on the Chung-shan Kuo. It was, under the T'ang emperors, a part of the Yi-chou. The name of An-su makes its appearance at the time of the Sung, in the year 1004, and has been retained since the Ming dynasty (1373), after many interchanges with those of Sui-chou and Sui-ch'êng.

In the neighbourhood, an imposing Catholic establishment.

25 *li* from An-su, the ancient Hsien of Sui-ch'êng near which is Sang-ch'iu where Han Chü, a Han general, perished, in 327 B. C., in a battle against the allied troops of Ch'i, Wei and Chao.

The route crosses several streams and gorges and passes over the Ts'ao Ho by a bridge 220 ft. long.

84 m., *Ts'ao Ho*.

91 m., **Pao-ting Fu**, 60,000 inhab., official capital of Chih-li; residence of a viceroy (who usually resides at T'ien-chin), chief justice, treasurer of the province, a general, a Tao-t'ai or inspector general of the Ch'ing-ho-tao, of a prefect of the Pao-ting Fu (with its 16 divisions), and of a district on Ch'ing-yüan Hsien. The city is situated 60 ft. above the sea level, and its co-ordinates at the North gate are 150° 30' 53" long. E. of Greenwich, and 38° 51' 26" lat. N.

The walls of Pao-ting Fu are more than 12 *li* long and have four gates. They were built under the Ming dynasty, in 1402, and covered with bricks, *circa* 1568; but they are not extensive enough and the town has outgrown its enclosure. Suburbs have sprung up outside the gates.

A university, whose first professors were French officers, and subsequently Japanese, was founded in 1904. It comprises military schools (400 students), normal schools and schools of agriculture, zoology, law, veterinary, and medicine, attended by 2,300 students. Seat of the Vicarage of Central Chih-li, created in 1909.

This mission directed by French Lazarists, includes 20 European, priests-30 Chinese priests and 75,000 native christians (1900).

During the trouble caused by the Boxers in 1900, the Chinese seized the American Protestant missionaries, their wives and children, and massacred them. The allied columns, English (General Gazelec), French (Colonel Drude), and German, occupied Pao-ting Fu in October 1910.

At the epoch of the "Tribute of Yü", a part of the Yi-chou; was included, during the Chou dynasty, in the Yu-chou, and afterwards in the Kingdom of Yen. Under that of Ch'in, depended on the Shang-ku Chün, and under that of Han, on the Cho Chün. At the time of the Chin dynasty, was a territory of the T'an-yang Kingdom and, during that of Sui, of the Ho-chien Chün. The T'ang emperors made it the Mo Chou and the Sung emperors the Pao Chou (981) and later the Ch'ing-yüan Chün (1113). The Chin Tartars raised it to the rank of a *Chün-chieh-tu* of Shun-t'ien, dependent on the Chung-tu Lu. Under the Yüan Mongols: Shun-t'ien Lu; then (1275) P'ao-ting Lu. At the rise of the Ming house, became the Fu of Pao-ting, in the province of Pei-p'ing. The Manchu dynasty has made it the capital of the Chih-li province.

Beyond the N. E. angle of the closed wall area, are to be seen important earth ramparts.

From Pao-ting to *Wu-t'ai Shan*, about 115 miles (185 kil.): 1st day, lunch at Wan Hsien; sleep at T'ang Hsien. — 2nd day, lunch at Ta-yan (40 li); sleep at Wa-li. — 3rd day, sleep at Fu-p'ing Hsien. — 4th day, lunch at Lu-ying; sleep at Lung-ch'üan Kuan. — 5th day, lunch at Shihy tsui; sleep at T'ai-huai Chên. (See R. 12).

The district is largely devoted to fruit culture; apples, pears, oranges and date-plums are exported.

99 m., *Yü-chia Chuang*.

105 m., *Fang-shun Ch'iao*. The city of Wan Hsien is situated 9 miles W. N. W. of this station.

111 miles, *Wang-tu Hsien*, chief town of a district in the Pao-ting Fu. The city, of no great importance, is on the right among a few trees; it is distinguished by a temple erected to the tutelary spirit of the place.

Tradition has it that the city was enclosed by walls made of earth as early as the year 621. These were not cased with bricks until 1665. They are more than 4 li in length and have two gates.

During the period of the "Civil Wars", was the Ching-tu district, in the Chao State. The Han dynasty established there the Wang-tu Hsien, dependent on the Kingdom of Chung-shan. Suppressed by the Ch'i house, re-established by the Sui, then suppressed anew, this circumscription was re-ins-

stated by the T'ang, in 621, and placed in the dependency of the Ting Chou. It was, during the Sung period, in that of the Chung-shan Fu. The Chiu Tartars restored the name of Ch'ing-tu, which it preserved up to the year 1746. Then the emperor Ch'ien-lung, passing through the place on his return from a journey he had made to the temples of Mount Wu-t'ai Shan, in Shan-hsi, was struck by the fact that the district shared the same name with the mother of the old and wise emperor Yao (2350 B. C.) and ordained, by special decree, that it should be called again by its former name of Wang-tu.

132 m., 5. *Ching-fêng Tien*. The town is 2 miles S. E.

An iron bridge 475 ft. long spans the T'ang Ho, a stream whose capricious course has widened out to a breadth of over a mile.

128 m., **Ting Chou**, a small town shut within immense walls, is more than a mile from the station ; a stûpa being the most prominent object to be seen on one's approach. A fruit-growing neighbourhood ; large export trade in apples. Residence of a prefect responsible for two other districts. A wall, dating from the Ming dynasty, encloses the city for a distance of more than 26 *li* ; four gates give access to the town.

In olden times, a territory of the Hsien-yü Kingdom, afterwards of those of Chung-shan and Chao (296 B. C.). Under the Ch'in dynasty, was a part of the Chün of Chü-lu. The Han emperors established there the Chung-shan Chün, and later, the Hsien of Lu-nu, changed by the Wei house into An Chou, then into Ting Chou, which last name has prevailed, though sometimes interchanged with those of Po-ling Chün and Chung-shan Fu. After having, under the Yüan und Ming families, depended on Chen-ting, it has been, since 1724, a *chih-li-chou* or independent department directly connected with the provincial government.

From *Ting Chou* to the Wu-t'ai Shan temples, 5 days march. (100 m.), In the time of the T'ang, this neighbourhood was already celebrated for its holy place which devoted Mongols still visited to worship the bodhisattva Manjusri (See R. 12).

135 m., *Chai-hsi-tien*.

142 m., **Hsin-lo Hsien**. A small town on the E. bank of the Sha Ho, and a districts dependent, since 1734, on the Cheng-ting Fu. The city walls, built about the year 1450, have two gates ; they are 3 *li* long and are buried under the accumulated sand.

Under the Han dynasty, Hsin-shih Hsien, dependent on the Kingdom of Chung-shan. In 596, the Sui emperors founded as a separate administration the Hsin-lo Hsien, which was afterwards joined to the Po-ling Chün, then, under the T'ang family, to the Ting Chou and, under that of Sung, to the Chung-shan Fu. Was dependent, under the Ming, on the Ting Chou.

The line crosses the Sha Ho by a bridge 1.850 ft. in length on 25 piles or abutments. This river takes its rise in the Hsien of Fou-p'ing and bore, in the time of the « Tribute of Yü », the name of Hêng Ho.

150 m., *Tung-chang-chou*.

A road bridge 390 ft. long is thrown over the Tzù Ho.

16½ m., Chêng-ting Fu, 40,000 inhab., residence of a prefect, whose authority extends over 14 districts, and of the district magistrate of the Cheng-ling Hsien; seat of a Catholic bishopric. Altitude at station, 210 ft.

The N. gate is 15 minutes from the station; it takes 20 minutes to reach the episcopal palace.

During the "Tribute of Yü" period, a territory of the Chi Chou. Was later a part of the Chiu and Chao States. Depended, under the Ch'in house, on the Chü-lu Chün; its was then called Tung-yüan.

The Han dynasty established there the Hêng-shan Chün, afterwards changed to the Ch'ang-shan Chün; in 114 B. C., Kingdom of Chêng-ting, later on absorbed by that of Ch'ang-shan. Under the T'ang emperors, Hêng Chou, Ch'ang-shan Chün, Ch'êng-tê and Chen-chou; under the T'ang, Fu of Chên-ting, which name has been preserved ever since. The city became the Capital of the Chih li province; but it revolted and massacred its vice-roy; the provincial government was thereupon transferred to Pao-ting Fu; to commemorate the event, the emperor ordered that Chêng-ting should have the south-eastern corner of its wall pulled down.

These walls are 24 *li* in length and provided with 4 gates. They were in existence at the time of the T'ang and Sung and were added to under the Ming, in 1449; but the enclosure is too large for the population, so that large intra-mural tracts are seen, either gone out of cultivation entirely or transformed into rice fields. The most animated streets are those which divide the town into quarters and end at the four gates.

In the E. quarter stands the temple of Ta Fo. This building, erected in 586 of our era, was finished under the first Sui emperor; a stela with inscription dating from 1.00¼ is still preserved.

In a large hall, an immense bronze *statue* of Buddha, 70 Chinese ft. high, was sheltered by a sort of 5 storeyed dome whose height was 130 Chinese ft. In 1900, this structure came crashing down. On the walls, very old paintings.

Two old *stelæ*, with inscription in Chinese, (?) Manchu and Thibetan characters. A large *prayer-mill*. In another hall, the Tàrá Kuan-yin in an attitude of contemplation, one leg crossed over the knee. On the walls, fine paintings of Buddhist scenes.

Stelæ of Ch'ien-lung and K'ang-hsi remind us that these emperors made a stay here and that the latter restored the temple.

To the N. of the temple, near a tomb of a La-ma, is a little bare pagoda. It is said that 500 years ago, an Imperial princess hung herself on this spot. In our own time even, the imperial authorities send here, in times of drought, for tablets having power to attract rain.

Near by, the Catholic Mission, carried on by French Lazarists, was separated from that of Peking in 1856. The cathedral of the

Immaculate Conception, built in 1870 in Gothic style, is surmounted by two high square towers. It is connected with the schools and work-shops of the mission.

The apostolic vicariat of the "Western Chih-li" comprises a bishop, 20 European priests, 25 Chinese priests and 55,518 native Christians (1909).

The ancient town of *Tung-yüan*, since called Hêng Chou, or Ch'ang-shan, was 8 *li* S of the present prefecture.

A short distance from Chêng-ting, a crossing of the Hu-t'o Ho; this river rises at the foot of the Great Wall, in the E. part of Shan-hsi and flows into the river Chang.

173 m., **Shih-chia Chuang**, branch of the line from Chêng-ting to T'ai-yüan Fu (152 miles), capital of Shan-hsi (See SHANHSI, R. 1).

Hôtel : *de la Paix*.

Club : The Shan-hsi (Franco-Chinese).

184 m. 5, *T'ou-yü*.

A bridge 95 ft. long.

193 m., **Yüan-shih Hsien**. The city, half-a-mile W. of the station is the chief town of a district in the prefecture of Chêng-ting Fu.

The city is surrounded by a wall 5 *li* in extent which is supplied with three gates and was built on former foundations during the Ching-t'ai period (1450 to 1457) and covered with bricks in 1602. During the Ch'ung-chen years (1628 to 1644), the water from the Huai-shui river was led into the moat, thirty feet large. An outer circular wall made of earth was, moreover, raised as a supplementary defence.

At the time of the "Civil Wars," was the Yi of Yüan-shih, in the Chao State. The Han dynasty established there the Hsien of Yüan-shih, as chief town of the Chün of Ch'ang-shan. Ever since that remote period, the Yüan-shih district has existed under the same name, except during a suppression by the Northern Ch'i, after which the Sui emperors re-instated it in A. D. 586. The district was then placed under the dependency of the Chao Chün, then of the Chao Chou (under T'ang sway), it next depended on the Fu of Chên-ting (under the T'ang and Sung families and the Chin Tartars), on the Chao Chou, and later on the Lu of Chêng-ting (fifteenth year of Gengiz Khan, 1220). It has been dependent, since the Ming emperors, on the Fu of Chêng-ting.

40 *li* to the E., the city of **Chao Chou**, a department, whose territory comprises 6 districts.

3 *li* S. of this town formerly stood Chi-p'u, which under the Han became the Hsien of P'ing-chi. The Chao and Ch'u armies defeated those of Wei in 381 B. C. and occupied the city.

Bridge, 690 ft. long, over the Hui Ho, a river with a wide bed but dry during a good part of the year.

205 m., **Kao-yi Hsien**, residence of a Chih-hsien of the department of Chao Chou. — Branch line, 12 miles, to the coal mines of *Lin-ch'êng*.

The walled enclosure of the city is more than 4 *li* in circumference ; four gates lead through it and it has a moat thirty feet wide. The rampart was built anew on older foundations, at the outset of the Ilung-wu reign (1368-1398), during the Ming dynasty.

Originally, Yi of Fang-tzū in the Chao State (period of the " Civil Wars "). The Han dynasty created the " Kingdom " of Chao at the seat of the district and, at the same time, the head-place of the *tz'ü-shih* of Chi Chou. The Northern Ch'i suppressed the Fang-tzū Hsien and had it replaced by the Kao-yi Hsien, dependent on the Chao Chün. Under the Sung emperors, a dependency of the Fu of Ch'ing-yüan ; of the Wu Chou, under the Chin Tartars ; of the Chao Chou, under the Mongols and the Ming. The district of Kao-yi was first connected by the Manchu dynasty to the Fu of Chêng-ting, then reverted, in 1724, to the Chao Chou.

210 m., *Ya-ko-ying*. Mining branch 12 miles to Shih-ku.

215 miles, *Ch'êng-li*, serves **Lin-ch'êng Hsien**, situated 7 miles to W. S. W.

This district city is surrounded by a wall more than 2 *li* long with three gates, which was built of earth during the Chêng-t'ung period (1436 to 1449), Ming dynasty, and rebuilt in 1668.

Originally, Lin-yi in the Chin State of the " Spring and Autumn " period. Under the Han dynasty, a territory of the Hsien of Fang-tzū, which was suppressed by the Northern Ch'i and constituted anew by the Sui house in 586 ; the head-quarters of the Hsien was then transferred to the present spot. The T'ang emperors, in the year 760, altered the name of the district to Lin-chêng Hsien, then (in 905) returned to that of Fang-tzū. At the time of the " Five dynasties ", the Later T'ang put into use afresh the name Lin-Ch'êng, which has been maintained ever since. Under the Sung family, it depended on the Fu of Ch'ing-yüan ; under the Chin Tartars, on the Wu Chou ; under the Mongols and the Ming, on the Chao Chou ; under the Manchu dynasty, first on the Fu of Chêng-ting and, since 1724, on the Chao Chou again.

Cross a low ridge of hills sparsely inhabited ; some cultures of sorghum and millet ; in the E., a more fertile soil allows of wheat being grown.

A bridge, 390 ft. at the 220th mile.

227 m., **Nei-ch'iu Hsien**, chief town of a district in the prefecture of Shun-tê Fu, situated quarter mile W. of the station.

The city comprises two walled enclosures, one more than 4 *li* long, and the outer one with a circumference of 7 *li*. Four gates. The town was enlarged during the Chêng-tê period (1506 to 1520),

the walls, of earth inside and covered with bricks outside, were rebuilt in 1766.

The Han dynasty established there the Hsien of Chung-ch'iu, dependent on the Chün of Ch'ang-shan and afterwards on the Chao Kingdom. Was suppressed under the Chin emperors, then reestablished by the Later Wei. The house of Sui made it the Nei-ch'iu Hsien (A. D. 581), which name has been preserved till now. The district depended, under the T'ang family (since 622), the " Five dynasties ", the Sung house and the Chin Tartars, on the Hsing Chou ; under the Mongols, on the Lu of Shun-tê and, since the Ming on the Fu of the same name.

On the way, 3 bridges, 120,180 and 360 ft., thrown over ravines which during part of the year are dry.

244 m., Shun-tê Fu ; station near the walls. An important city, 80,000 inhab., with an extensive suburb on the S. side, situated in the sphere of the Ta-Shun-Kuang tao ; it is the residence of a prefect, whose authority extends over nine districts, and of a district magistrate of the *Hsing-t'ai Hsien*.

The church of the French Lazarists, crowned by a high steeple, stands in the N. E. angle of the enclosure.

The city walls are in good condition ; they are more than 13 *li* in extent and were built of bricks with stone foundations, under the Ming dynasty (Wan-li period, 1573 to 1619), on the site of older Sung and Yüan walls. Four gates.

History of the prefecture :

In olden times, Kingdom of Hsing, and afterwards part of those of Cnin and Chao. Under the Ch'in dynasty, depended on the Chün of Chü-lu. Was also, under the house of Han, a dependency of the Kuang-p'ing Kingdom and of the Ch'ang-shan Chün. About A. D. 560, the Northern Chou established there the Hsiang-kuo Chün, which was suppressed by the Sui house and then replaced by the Hsing Chou. This circumscription, after having some vicissitudes, still bore that name under the Sung emperors, when they made it the Hsin-tê Fu, circa A. D. 1120. The Mongols had successively there the Shun-tê Fu (1262) and the head-quarters of the Lu of Shun-tê (1265). The Shun-tê Fu was reinstated at the outset of the Ming family and has been maintained till the present time.

History of *Hsing-t'ai Hsien*, the district having its seat in the prefectural city of Shun-tê :

At the time of the Shang dynasty, capital of the Hsing state. The Ch'in house established there the Hsien of Hsin-tu, which Hsiang Yü altered to the " Kingdom " of Hsiang. It was, under the Han emperors, a dependency of the Chao kingdom, from which it was severed in A. D. 212 to be connected with the Wei Chün. Later on, was incorporated with the Jên Hsien, and afterwards reconstituted by the Later Wei. The Chou emperor Wu-ti made it the Chün of Hsiang-kuo, which the Sui suppressed and afterwards altered to Lung-kang Hsien, a chief town of the Hsing-chou and again of the Chün of Hsiang-kuo. The T'ang family and the " Five dynasties " kept up the name of Hsien of Lung-kang, for which the Sung (in 1120) substituted that of Hsing-t'ai Hsien, the head-quarters of the Hsin-tê Fu. The district preserved its name Hsing-t'ai under the Chin Tartars as the seat of the Hsing Chou, under the Mongols as the seat of the Lu of

Shun-tê, and under the Ming and the Manchu dynasties as the seat of the Fu of Shun-tê.

251 m., **Sha-ho Hsien**, on the little " Sand River ", also called Li Ho.

The city has a walled enclosure more than 5 *li* long, with two gates to the North and the South, and a moat twenty feet wide. The rampart was re-built on former foundations in 1482, under the Ming dynasty.

Originally a territory in the Hsien of Hsiang-kuo which, has been identified with the present Shun-tê Fu. Under the Sui dynasty (A. D. 596), a part of the Lung-kang territory was severed from it to form the Hsien of Sha-ho, which was dependent on the Hsing Chou. The T'ang emperors established there the Wên Chou, suppressed in 621. The Sung house joined the Hsien of Sha-ho to the Fu of Hsin-tê. The Chin Tartars replaced it in the dependency of the Hsing-chou. The Mongols made it depend on the Lu of Shun-tê. It has been, since the Ming, attached to the Fu of the same name.

Bridges, 1250 and 70 ft. respectively, over the various ravines traced out by the capricious Sha Ho.

264 miles, *Lin-ming Kuan*, a walled town on the Ming Ho, as river descending from the hilly country of Wu-an Hsien to Ho-nan. The station serves Kuang-p'ing Fu, 16 miles E. S. E., near the Fu-yang Ho.

276 m., **Han-tan Hsien**, station half-a-mile from the little town, a district of the Kuang-p'ing Fu. Han-tan was, in the Vth c. B.C., the capital of the Chao kingdom and the remains of earth works of this royal residence can still be discerned 3 miles S. W. of the modern town.

Han-tan is surrounded by a wall more than 7 *li* long, with four gates and a moat twenty feet wide, built under the Ming dynasty in 1546.

The stronghold of Han-tan stood, during the " Spring and Autumn " period, 12 *li* to the S.-W. of the present city ; it belonged to the Wei state, then passed to the dependency of that of Chin (497 B. C.). At the time of the " Civil Wars ", the troops of Chao conquered it in 491, and it became the capital of their kingdom in 386. The Wei besieged it in 354, captured it the next year and gave it back to Chao in 351. The city received as visitors, in 313, the princes of Ch'u and Wei, and was rescued by them from Ch'in attacks in 259 (or 257). Ch'in Shih-huang-ti, however, took it in 229 B. C., and put an end to the Chao State.

This emperor, Shih-huang-ti, established (228 B. C.) the Chün of Han-tan, which the first sovereign of the Han house converted into the seat of the Chao kingdom and of the Hsien of Han-tan (203 B. C.). It became a Chün again and a " Kingdom " dependent on the Chi Chou, to be suppressed as such in 212 A. D. At the time of the " Three Kingdoms ", that of Wei connected it to its Chün of Kuang-p'ing. The Eastern Wei incorporated it with the Hsien of Lin-chang. The Han-tan district, re-instated by the Sui dynasty, was under that of the T'ang (621) dependent on the Tz'ü Chou,

afterwards on the Ming Chou and then again on the Tz'ü Chou. This administrative connection was maintained by all the dynasties up to that of Ming, which connected the Han-tan Hsien to the Fu of Kuang-p'ing, on which it is still dependent.

Bridge 75 ft. long at the 278th mile.

285 m., *Ma-t'ou Chên*.

A branch line, 22 miles long, is in contemplation to *P'êng-ch'êng*, a coal mining centre whose annual output is estimated at 36,000 tons. Iron mines ; manufacture of boilers ; China-clay pits.

295 m., **Tz'ü Chou**, chief town of a department and last station in the province of Chih-li, in the Kuang-p'ing Fu.

The town is enclosed by a wall more than 8 *li* in length, with four gates and a moat twenty feet wide, built on older foundations (1387) and covered with bricks during the Chêng-tê period (1506-1521).

Under the Han dynasty, a territory of the Hsien of Wu-an, dependent on the Wei Chün. The Later Chou severed from it and established the Fu-yang Hsien. The Sui created (590) in this second district the Tz'ü Chou, suppressed some fifteen years later, to be reconstituted by the T'ang (618). After a fresh suppression, followed by a restoration, the Chou took the name of Hui Chou (906). The title Tz'ü Chou is resumed by the After T'ang. The Sung emperors preserve it and add to it the Chün of Fu-yang. Gengiz Khan, in the tenth year of his reign (1215), raised the place to the rank of Chieh-tu of the Fu-yang Chün, dependent on the Lu of Chêng-ting. Kublai Khan joined it to the Lu of Kuang-p'ing (1278). The first emperor of the Ming dynasty suppressed the Hsien and incorporated it in the Chou, which was then dependent on the Fu of Chang-tê, in Ho-nan province. The Manchu dynasty, in 1726, made it a dependency of the Fu of Kuang-p'ing (Chih-li province), which it still is.

The line approaches the heights.

A bridge 750 ft. over the river Chang Ho, forms the boundary of the Chih-li and Ho-nan provinces ; its popular name is Liu Ho. According to a legend, the great Yü accomplished wonders of hydraulic engineering along its course. Hsiang Yü (11c. B. C.), conquered and took prisoner, to the N. of the river, Chang Yueh, a general of the Ch'in, and brought about the fall of this dynasty.

The Chang Ho rises in Shan-hsi and flows in two streams : Cho-chang " The Muddy Chang " to the S. and Ch'ing-chang « The Clear Chang » to the N. These upper courses join at a place from which it takes its name of " Confluent of the Chang », in the Shih Hsien (Ho-nan). The river follows a N. E. course and with various tributaries falls into the Pei Ho, but at the time of the " Tribute of Yü ", it flowed into the Huang Ho, whose lower course ended at the sea, near T'ien-chin.

307 m., *Fêng-lo Chêng*, first station of the Ho-nan, 7 miles from the town of the same name, situated lower down and on the r. bank of the Chang Ho.

317 m., **Chang-tê Fu**, at an altitude of 220 ft., a city near the Hsin-wan Ho, a tributary of the Wei Ho, seat of a prefecture and centre of the district of *An-yang Hsien*.

Its walled enclosure has a length of 9 *li*, four gates and a moat ten feet wide. It dates from the first years of the Ming dynasty.

History of the prefecture :

At the time of the "Tribute of Yü", a region in the Chi Chou; during the "Spring and Autumn" period, a dependency of the Chin State and during that of the "Civil Wars", a part of the Wei state. The Ch'in dynasty made its territory the two Hsiens of Han-tan and Shang-tang. The Han established there the Wei Chün, dependent on the Chi Chou, of which it became, later on, the chief town. During the period of the "Three Kingdoms", the Wei had their capital, Yeh, on its territory. The Chin emperors fell back on the name of Wei Chün and the Later Wei established there the Hsiang Chou, of which the Eastern Wei made their capital, under the name Ssü-chou Wei-yin. The Later Chou re-established the Hsiang-chou Wei-chün. The Sui suppressed the Chün, then the Chou and reconstituted the Wei Chün, which the T'ang altered to Hsiang Chou, to Yeh-chün and subsequently to Hsiang Chou again, in the dependency of the Tao of Ho-pei. The After Chin created there, in 937, the Chieh-tu of the Chang-tê Chün. Under the Sung dynasty : Hsiang Chou Yeh-chün, Chang-tê Chün; under the Chin Tartars : Chang-tê Fu, which denomination, after some changes under the sway of the Mongols, was returned to by the Ming family, and has been maintained by the Manchu dynasty.

History of the *An-yang Hsien*, a district inside the city of Chang-tê Fu :

At the time of the "Civil Wars" Hsin-chung Yi of Wei-ning. The Ch'in dynasty made it the An-yang. Under the Han, a territory in the Hsien of Tang-yin. The Chin inaugurated there the Hsien of An-yang, dependent on the Wei Chün. Was afterwards incorporated with the Yeh-hsien. Under the Sui family (590), became An-yang again, then the centre of the Wei-Chün. Under the T'ang dynasty, seat of the Hsiang Chou; under the Chin Tartars, of the Chang-tê Fu; under the Mongols, of the Chang-tê Lu and, since the Ming empire, of the Fu of Chang-tê again.

328 m., **T'ang-yin Hsien**, half-a-mile N. E. of the station, is the administrative centre of a ward in the prefecture of Chang-tê Fu.

The city is surrounded by a wall 4 *li* long, with six gates and a moat twenty feet wide. This enclosure was built during the Ming dynasty, in 1397, and covered with bricks during the Ch'ung-chen period (1628 to 1644).

At the time of the "Civil Wars", T'ang-yin Yi in the Wei state. The Han established there the Hsien of T'ang-yin, dependent on the Chiü of Ho-nei and afterwards on the Wei Chün. The district, after being suppressed, was reconstituted by the Sui dynasty, in 586, and placed in the dependency of the Chi Chün. The T'ang (621) substituted first that of T'ang-yüan dependent on the Wei Chou, then (623) on the Hsiang Chou. In 627, the T'ang-yin Hsien was restored, which the Sung emperors made depend (1120) on the Hsün Chou, but only to restore it, shortly after, to the Hsiang Chou. The Chin Tartars had it connected with the Fu of Chang-tê and the Mongols with the Lu of the same name. Since the Ming, it has formed part of the Chang-tê Fu.

Bridge 280 ft. at the 332nd mile.

340 m., Hsiün Hsien, a district of the Wei-hui Fu. some considerable distance from its station.

The city is enclosed in a wall 7 *li* long, with four gates and a moat twenty-five feet wide. Under the Mongol dynasty, its site was on the hill called Fu-ch'iu Shan. At the outset of the Hung-wu reign (1368), it was removed to the North of this eminence. Then, the city was built up again, towards the end of the XVIth century, so as to comprise in it half of the Fu-ch'iu Shan. The walls were faced with brick during the Ch'ung-chen years (1628 to 1644).

At the " Spring and Autumn " period, territory of Wei-ch'ien. The Han dynasty established there in the Hsien of Li-yang, which became a Chün of the same name, dependent on the Yen State under the Eastern Chin. Was suppressed and, later on, reinstated by the Later Wei and became the Li Chou, which reappeared under the Sui and the T'ang (619). Was, under the Sung, the seat of a military government called T'ung-li or An-li. In 1115, was raised to the *status* of a department, Hsün Chou; became under the Chiu Tartars, the T'ung Chou, then again the Hsün Chou, suppressed by the Mongols, who incorporated its territory with the Ta-ming Lu (1265). The Ming family made it the Hsün Hsien, dependent on the Fu of Ta-ming. The district has been connected, since 1724, with the Fu of Wei-hui.

At the 341st mile, the railway crosses, first by a bridge 460 ft. long, the Yung-shui, flowing from Shan-hsi, then several gorges.

350 m., Ch'i Hsien, station 1/2 mile W. of the district city a dependency of the Wei-hui Fu.

(This town must not be confused with Chi Hsien, another district whose seat is in the city of Wei-hui Fu itself.)

Ch'i-hsien is encircled by a wall more than 8 *li* long, with four gates and a moat. This enclosure was raised in the Chêng-t'ung period (1506 to 1521), under the Ming dynasty.

At the beginning of the Chou dynasty, State of Wei. During the " Spring and Autumn " period, a dependency of that of Chin, under the name of Chao-ko Yi, which the house of Han converted into the Hsien of Chao-ko, dependent on the Chün of Ho-nei and afterwards on the Wei Chün. At the time of the " Three Kingdoms ", that of Wei had there the Chün of Chao-ko, which was suppressed after a short existence. It was reinstated by the Eastern Wei, who detached from it the Lin-ch'i Hsien. The Sui dynasty held it as the Wei Hsien, which they made the centre of the Chi Chün. Under the T'ang, was the seat of the Wei Chou, which centre was transferred elsewhere, after a time. Under the Sung, a dependency of the military circumscription of An-li and afterwards of the Hsün Chou. The Mongol emperor Mangu, in 1255, created there the Ch'i Chou, with the Hsien of Lin-ch'i, which were joined to the Lu of Ta-min g(1260) and later on (1266) to that of Wei-hu. The Lin-ch'i district was thereupon suppressed. The Ming dynasty, in 1368, replaced the Chou by the Ch'i Hsien, which has been maintained ever since and is dependent on the Wei-hui Fu.

Bridges of 250 and 100 ft. long respectively.

366 m. **Wei-hui Fu**, station 1 mile from the official city, residence of the *chih-hsien* of *Chi Hsien*, and of the apostolic vicariate of « Northern Ho-nan » affiliated to the Foreign Missions of Milan.

This Italian mission numbers a bishop, 16 European preachers, 2 native preachers and 8,791 native converts (1910).

The city is surrounded by a wall more than 6 *li* long, with three gates and a moat thirty-five feet wide, which was originally constructed under the Eastern Wei. The wall was covered with bricks during the Chêng-t'ung period (1436 to 1449) and extended during the Wan-li years (1573 to 1619).

A History of the prefecture :

At the time of the "Tribute of Yü", a region comprised in the two Chou called Chi and Yen. The Yin dynasty, towards its end, transferred its capital there. About the close of the Chou sovereignty, was part of the three Kingdoms of Pei, Yong and Wei, which last absorbed the whole. At the "Spring and Autumn" period, a dependency of Chin and, during the "Civil Wars", of Wei. The Ch'in dynasty made it a territory belonging to the Tung Chün and the San-ch'uan Chün. Under the Han, a dependency of the Chün of Ho-pei; under the Wei ("Three Kingdoms"), the Chün of Chao-ko was created, then suppressed, then again, under the house of Chin, replaced by the Chi Chün. The Later Wei established there the Yi Chou, which was suppressed by the Northern Ch'i. The After Chou replaced it by the Wei Chou and created out of it the Chün of Hsiu-wu, which was suppressed by the Sui. This dynasty changed the Chou to a Chi Chün having its seat at Wei Hsien. The T'ang emperors, in 618, re-established the Yi Chou, suppressed in 621, and altered Chi Chün to Wei Chou, afterwards connected with the Tao of Ho-pei. Under the Sung house, Wei-chou Chi-chün; under the Chin Tartars, the seat is at times removed owing to floods from the Yellow River. The Mongols again locate the prefecture at Chi and, in 1260, establish the Tsung-kuan-fu of the Lu of Wei-hui, dependent on the Inspectorate of the Central Secretariat or metropolitan province (Chung-shu-shêng). The Ming family made it the Fu of Wei-hui, dependent on the Pu-chêng-shih-ssü of Ho-nan, which has become, under the Manchu dynasty, a province.

Historical account of *Chi Hsien*, the district *intra-muros* of Wei-hui Fu :

Under the Yin dynasty, territory of Mu-yeh; under that of Chou, part of the Yung and Wei Kingdoms; at the time of the "Civil Wars", a dependency of Wei, under the name of Chi-yi. The house of Han establishes there the Hsien of Chi, in the dependency of the Chün of Ho-pei; the Wei ("Three Kingdoms" period) made the Chi Hsien dependent on the Chün of Chao-ko. The Chin family created the Chi Chün, suppressed and then reconstituted by the After Wei, who subsequently substitute for it the Yi Chou and the Wu-ch'êng Chün, with a Wu-ch'êng Hsien. The Sui emperors, in 586, revert to the name Chi Hsien and the T'ang, in 618, revived that of Yi Chou; these sovereigns transfer to it the Wei Chou (627). The Chin Tartars move the seat of the Chou to Kung-ch'êng and to Tsu-ch'êng and afterwards back to its original place. The Mongols had there the seat of the Lu of Wei-hui, which has become, since the Ming family, that of the Fu of the same name.

In 279 (or 281) of our era, on the territory of Chi Hsien, there were discov-

tered, in the tomb of a high dignitary of the State of Wei, who died in 299 B. C. some works written on strips of wood. The text was in ancient *ko-sou* « Tadpole » characters mostly inscribed in varnish with a sort of stylus made of bamboo (for the invention of the brush, attributed to General Mêng T'ien, only dates, we are told, from the year 210 of our era).

The emperor Wu-ti (265-290) had these writings examined and translated into modern characters, probably on paper, whose discovery is attributed to Ts'ai Lun (105 A. D.). These strips of bamboo are known in history by the name of the « Annals of the Chi Tomb ».

Bridges, 65, 130 and 260 ft.

374 m., *Lu-wang-fên*.

More bridges, 65, 130 and 280 ft.

380 m., *Hsin-hsiang Hsien*, on the Wei Ho ; branch of the « Tao-Ch'ing » to Tao-k'ou (45 miles) to the N. E., and to Ch'ing-hua Chên (49 miles) to the W. (See HO-NAN R. I).

The city is enclosed by a wall 5 *li* long, with four gates. The moat has a width of twenty feet. An earthen wall was raised as early as 618, which was replaced by others of brick in the year 1570 and during the Ch'ung-chen period (1628-1644).

Under the Chou dynasty, Yung Kingdom. At the beginning of the Han dynasty, territory of Chi-tien. In A. D. 111 the district of Huo-chia was detached from it and connected with the Chün of Ho-nan. Under the Later Han, a marquisate. The Chin family made the Huo-chia Hsien dependent on the Chi Chün, then suppressed it. The Sui made it the Hsien of Hsin-hsiang, in the dependency of the Chün of Ho-nei. At the commencement of the T'ang dynasty, it was connected to the Yi Chou, then to the Yin Chou, then to the Wei Chou. Suppressed by the Sung emperors in 1073, it was reinstated, in 1087, as a dependency of the Wei Chou. The Mongols connected it to the Lu of Wei-hui, which became, under the Ming family, the Fu of the same name.

Bridge 280 ft. at the 383rd mile.

395 m., *Kang-ts'un-yi*.

In fine weather, on these plains of light soil, very fine and numerous mirage effects may be obtained.

406 m., *Chan-tien*, serves the district city of Yüan-wu Hsien, situated to the S. E.

The city wall, more than 4 *li* long, is pierced with four gates ; its moat is fifteen feet wide. It dates from the outset of the Hung-wu-reign (1368 to 1398).

At the epoch of the « Civil Wars », the Wei state made it the Chün Yi. The Han established there the Chün Hsien, dependent on the Chün of Ho-nan. The Chin emperors placed it in the dependency of the Chün of Jung-yang. The Wei suppressed and re-established it. Was again suppressed by the Northern Ch'i. The Sui family, in 596, transferred there the Hsieu of Yüan-wu, dependent on the Jung-yang Chün, and afterwards changed its name to Yüan-ling. Under the T'ang dynasty, the name Yüan-wu was reverted to anew. The Sung, in 1072, suppressed the district and incorporated it, as a Chên, or « borough », to the Yang-wu Hsien, and later

on reinstated it (1086) in the dependency of the Fêng-ning Chün of Chêng Chou. The Mongols had it connected to Chêng Chou, to K'ai-fêng Fu, to Yeu Chou and (1272) to the Lu of Pien-liang; the Ming family, to K'ai-fêng Fu. It has been, since 1724, part of the Fu of Huai-ch'ing.

Halt on the l. bank.

The line, laid on an embankment, overlooks the lowlands situated below the high-water level of the *Yellow River*; it will be noticed that the bed of the *Huang Ho*, banked up for thousands of years, has risen several yards above the country it traverses.

The Yellow River, "Huang Ho", takes its rise in the region of the Kuku Nor and enters the province of Ho-nan by the passes of Tung-kuan, after making a bend to the N. of the Ordos. Its bed, near Jung-tsé, is at an altitude of 250 ft. Its lower course winds round the plain, carrying mud and sand, and at every flood changing its course, sometimes breaking its embankments and causing wide-spread ruin by the inundations. History reminds us that its waters have sought the sea by different channels; in the remote period of the «Tribute of Yü», the Huang Ho emptied itself into the Gulf of Chih-li near T'ien-chin, but a secondary arm even then followed the present course which was the one followed at the time of the Sung. The Yellow River changes its course to the S., bringing its mouth near that of the Blue River; the rises of 1851, breaking the embankments near K'ai-fêng, re-traced the ancient bed of the Chi Howhich the Huang Ho now occupies.

A fine bridge, 9875 ft. long (10 ft less between the abutments), crosses the river whose spring and autumn rises change the course, even breaking the dykes which strengthen its sandy banks.

The bridge, entirely of iron, is not imposing in spite of its length because the road-way (about 275 ft.) is not really high enough above the water. It consists of spans 90 ft. long at the ends and 60 ft. in the middle. The piers are made of screwed iron piles some of which are sunk 50 ft. Blocks of stone heaped round these piers protect them, sometimes inadequately, against the rises and changes of the tide; the river eats away these piers, carrying away the sand to a great depth and soon makes all trace of these defensive works disappear. This bridge is the object of constant vigilance: its upkeep is very costly.

It was opened to traffic on the 13th November 1905. A tablet affixed to the first pier commemorates the inauguration ceremony, during which Sheng Kung-pao, the then director of Chinese Railroads, offered up as sacrifice, two pigs and two he-goats.

The line, on approaching the r. bank, enters a tunnel 1.000 ft in length, excavated in a yellowish soil of a clayey-calcareous composition, which the German geologist von Richthofen has called *loess*.

Halt on the r. bank.

The line runs alongside the *loess* hills which are pierced with holes serving as human habitations.

LOESS is a mobile detritic deposit composed of fine particles of quartz scattered through a clay-like cement, coloured yellow by hydroxide of

iron, and containing calcareous concretions. Its origin, according to Richthofen, is Æolian and its formation due in part to wind-borne dust from the dry desert region and partly to the action of torrents, resulting from heavy down pours of rain, carrying though a country of steppes particles which are deposited there when arrested by vegetation. According to J. Geikie it is a glacial mud brought down by rivers. De Lapparent, on the other hand, attributes its formation to the action of torrents on slopes clad with vegetation in a damp climate. The question therefore is not yet settled.

This fine lime, without stratification, covers the level plains and rounded tablelands over immense tracts of Northern China, estimated by Richthofen at 375,000 square miles, occasionally reaching a depth of 1850 ft. It forms the celebrated *yellow soil* of China, so renowned for its fertility.

The *loess* regions give, at first, the impression of being uninhabited; but this is only an illusion, for, if no houses are to be seen in the country, it is because the inhabitants have taken advantage of the masses of loess and their great cohesion, to make in their steep sides a series of excavations, sometimes one above another; these holes are continued as subterranean galleries, to serve as dwellings for a population which is often numerous, as temples for the local genii, pagodas for Buddhist and Taoist divinities, and as caravanserais sheltering the passing traveller and even his teams.

These grottoes give a peculiar appearance to the country in the basin of the Yellow River. Valleys are to be met with which are entirely riddled with such holes, as at Ho-nan, Shan-hsi, Shen-hsi and Kan-su; but unlike many limestones, loess is not impervious to water and these infiltrations are the cause of terrible rock-slides which bury alive whole families of these troglodytes.

“ In the seasons of great rain, says *Ct de Fleurette*, one may see the soil simply melt away. Yellow, with but a slight tint of red when dry, they become brown when saturated with water. One effect of the fluidity of loess is the great difficulty often encountered, after heavy rain, in getting about such a country... The change of the season gives rise to curiously architectural shapes of remarkable picturesque; certain surfaces which are doubtless harder than others protect the immediately underlying strata; the loess is eaten away along vertical lines which take a cylindrical shape and which readily assume the form of great organs, chapels, old castles, or forts with threatening bastions. »

413 m., Jung-tsê Hsien, 335 miles from Han-k'ou, is the chief town of a ward in the prefecture of K'ai-feng.

The city is surrounded by a wall 4 *li* long, with four gates and a moat fifty feet wide, which dates from the Ch'êng-hua period (1465 to 1487) and was doubled in 1633. Repairs have been made at different times since the accession of the present dynasty. Birth-place of the athletic Shih Hung-chao (Xth c.).

At the “ Spring and Autumn ” period, territory of Jung-tsê and, during the “ Civil Wars ”, Jung-yang Yi in the Han State. The Han dynasty established there the Hsien of Jung-yang, dependent on the Chün of Ho-nan. Became the Tu-yü of Jung-yang during the Chien-an period (196 to 220), then the Chün of the same name under Wei' sway (“ Three Kingdoms ” epoch), soon after suppressed and re-established under the Chin emperors (266 A. D.), to be transferred elsewhere under the After Wei. The Sui, in 584, create the Kuang-wu Hsien on the territory of Jung-yang and altered its name, in 601, to that of Hsien of Jung-tsê. This depended first on the Chün of Jung-yang and afterwards on the Chêng Chou. The Sung house suppress it in 1072 and incorporate it in the Hsien of Kuan-ch'êng; they

reconstitute it in 1086 and make it depend on Chêng Chou. It depends on the Lu of Pien-liang under the Mongols, and on Chêng Chou under the Ming. Since the present dynasty, it has been dependent first on the Fu of K'ai-fêng, then (1724) on the independent Chou of Chêng Chou, and went back to K'ai-fêng Fu in 1734.

451 m., Chêng Chou (323 miles from Han K'ou), a department dependent on K'ai-fêng Fu. — Branching-off of the " Pien-Lo " line : one to K'ai-fêng Fu (40 miles ; See HO-NAN R. 2), and the other to Ho-nan Fu (73 miles) ; See HO-NAN, R. 3), and Hsi-an Fu (Shen-hsi).

A colony of *Manicheans* taught the *Mo-ni* religion under the Later Liang in 920.

Chinese authors appear to see in Manicheism but an heterodox form of Buddhism, and a vegetarian sect calling themselves *Shang-shêng*, « Superior Means », whereas it seems that at first this religion must have been dominated by the dualistic or Zoroastrian theory of hostile natural forces.

The city wall of Chêng Chou is more than 9 *li* in circumference ; it has four gates and a moat forty feet wide. It was built under the T'ang dynasty in 621 and faced with bricks under the Ming family, in 1639.

This district corresponds to the fief of Kuan (Kuan-ch'êng) bestowed by King Wu (1134 to 1126 B. C.), of the Chou dynasty, upon his younger brother Hsien. At the " Spring and Autumn " period, a dependency of that of Chêng and, during the " Civil Wars ", of that of Han. Under the Ch'in dynasty, belonged to the Chün of Shan-ch'uan and, under the Han, to that of Ho-nan ; under the Chin, territory of the Jung-yang Chün ; under the Later Chou of the Jung Chou ; at the outset of the Sui, of the Chêng Chou. Later, under the same dynasty, the Kuan-ch'êng Hsien was created and, within its walls, the Kuan Chou, soon after suppressed, while the Chêng Chou was transferred to it, and afterwards changed to Chün of Jung-yang. Under the T'ang, many changes happened which ended in the re-establishment of the Chêng Chou, which was maintained by the " Five dynasties ". The Sung gave it the appellation of Chêng Chou Jung-yang Chün, and afterwards of Fêng-ning Chün chieh-tu ; they later on suppressed the Chou and incorporated it in the K'ai-fêng Fu, then reinstated it in the dependency of the Lu of Ching-hsi. Under the Chin Tartars, Chêng Chou was connected with the Lu of Nan-ching and, under the Yüan or Mongols joined to that of Pien-liang. At the beginning of the Ming dynasty, the Kuan-ch'êng Hsien was suppressed and incorporated with the Chou, in the dependency of the K'ai-fêng Fu. Under the Manchu dynasty, in 1723, this has become an independent Chou (Chih-li-chou) having in its dependency four districts ; after which it was, in 1733, connected to the Fu of K'ai-fêng.

35 *li* to the S. W., at a place called *Hua-yang*, the Ch'in defeated the allied forces of Chao and Wei in 274 B. C.

The railway goes on to Han-k'ou (See HO-PEI R. 2) : 390 miles, Hsin-ch'êng Hsien ; — 415 miles, Hsü Chou ; — 558 miles, Chuma-tien ; — 617 miles 50, Hsin-yang Chou ; — 645 miles, watershed of the basins of the Yellow River and Blue River ; — 749

miles, Han-k'ou (Ta-chih Mèn) from which station egress is made to the French Concession.

11. Peking to the Western Tombs (HSI LING).

From Peking the excursion can be made in 3 days. — Enjoin upon your native servant to take only the strictly necessary as provisions and bedding (a few blankets), table and kitchen utensils. — Give your legation ample time to obtain the necessary Imperial authorisation to visit the cemetery.

At Peking, take the Han-k'ou line to Kao-pei-tien (fare : 1, 2 and 3 dols.) whence a special line, built to take the Emperor to the tombs of his ancestors, leads in an hour and 40 minutes to the terminus of Liang-ko Chuang (1st. cl. 1 dol. 10 cents).

The Hsi Ling is reached in 3/4 hrs. by ass (preferable; 1 dol. per day), or on foot, or in 1 hrs. 15 min. in Chinese cart (1 dol. 50 return) which will take luggage.

Sometimes one is received at the Liang-ko Chuang station by a mandarin of inferior grade who undertakes to hand the visitor's card to the governor or guardian of the tombs who is always a very high grade mandarin (2nd rank). Pay a courtesy call on the latter : the governor receives foreigners in one of his Chinese houses, neat and clean, containing three Chinese wooden bedsteads and a kitchen.

Arriving in the afternoon one, has only time, in summer, to visit the T'ai-ling sepulchre, the nearest and most sumptuous.

Next morning (2nd day), set out early. Under the guidance of a servant of the governor, visit successively : the *T'ai-ling* (Yung-ch'êng reign), the *Ch'ang-ling* (Chia-ch'ing reign), the *Mu-ling* (Tao-kuang reign).

Have lunch, brought to a place previously decided upon in order to avoid returning before the end of the excursion. The visit to the tombs takes from 7 to 8 hours.

3rd day, start early for Liang-ko Chuang Station. From Peking the excursion may cost about 30 dols. inclusive. — A manuel recommended is : *Hsi-ling*, by E. FOSSAGRIVES, published in « Les Annales du Musée Guimet » (in French).

Leave the King-Han line at *Kao-pei-tien*, station 52 miles from Peking.

7 m., *Lai-shui Hsien*, chief town of a ward of the department prefecture of Yi Chou.

The wall, more than 3 *li* long, with three gates, was built during the Yung-lê period (1403 to 1424), under the Ming dynasty, and several times repaired since the reigning of the Manchu emperors.

The house of Han established there the Chiu Hsien, dependent on the Cho Chün, and afterwards, under the Chin sway, on the Kingdom of Fan-yang. The district, suppressed by the After Chou, was re-established by the Sui family under the name of Fan-yang Hsien, and afterwards under that of Ku-an, and later on suppressed (588). In 590, was founded on the same spot the Yung-an Hsien, which eight years later assumed its present name of Hsien of Lai-shui. The Sung dynasty suppressed the district in 980 and incorporated it in the Yi Chou. It was re-established by the Liao Tartars and preserved by the Chin, the Mongols and the Ming. At the beginning of the Manchu dynasty, it was dependent, with Yi Chou, on the Fu

of Pao-ting ; but, in 1723, it was connected with Yi Chou, the latter having become an independent administration.

21 m., Yi Chou, with the rank of Chih-li-chou (self-governing department) on the l. bank of the Yi-shui.

The city is surrounded by a fortified wall more than 9 *li* long, with two gates, one facing westwards and the other eastwards. It was at first an earthen rampart and was twice covered with bricks during the consecutive Lung-ch'ing (1567 to 1572) and the Wan-li (1573 to 1617) periods, under the Ming dynasty.

At the time of the " Tribute of Yü ", a region of the Chi Chou ; formed, during the Chou dynasty, the frontier country between the Yu Chou and the Ching Chou. During the " Civil Wars ", belonged to the Yen State. Under the Ch'in sway, a territory of the Chün of Shang-ku. The Han emperors established there the Hsien of Ku-an, in the dependency of the Cho Chün. The Chin family made it dependent on the " Kingdom " of Fan-yang and the Northern Ch'i suppressed it. The Sui transferred thereto the Nan-ying Chou and the Ch'ang-li Chün and changed their names to Yi Chou : a district, Yi Hsien, was also created therein afterwards, as centre of the Chou. The changes are rung several times, under the same and the T'ang dynasties, between the names Yi Chou and Shang-ku Chün. The city was twice taken by the Liao or Ch'i-tan Tartars, who had there the Kao-yang Chün. It went over again to the Sung emperors (1120), who conferred on it the title of Wu-sui Chün. The Chin Tartars connected it with their Lu of Chung-tu. The Mongols suppressed the Chi Hsien ; after which Ogotai, in 1240, connected the Yi Chou to the Shun-t'ien Fu. The Yi Hsien was re-established, in 1266, at the seat of the Yi Chou, placed in 1273 in the dependency of the Lu of Ta-tu (Peking), and afterwards of the Lu of Pao-ting. The district finally disappeared under the Ming family : Yi Chou was then made dependent on the Fu of Pao-ting. The Manchu dynasty raised it (1733) to the rank of an independent department.

The road followed by the Imperial funeral procession on the way to the Hsi-ling, here becomes double ; the principal road turns S. of Yi Chou, passes by the « P'ai-lou », the portico of *Shên-shih Shan* which precedes the true entrance gate of the Hsi-ling, the " Grand Red Portico ", *Ta-hung Mén* ; to the N. of the latter are the two imposing tombs *T'ai-ling* and *Ch'ang-ling*.

The tourist alights at *Liang-ko Chuang* station (27 miles from Kao-pei-tien) ; the Hsi-ling are reached by the Eastern gate *Tung-k'ou-tzū Mén*, following a route about 5 miles along the banks of the river (a short cut is sometimes taken). Guard-houses are to be met with all along the route, allotted to the troops, guardians of particular tombs, ceremonial staff, war, finance, works and home department employées.

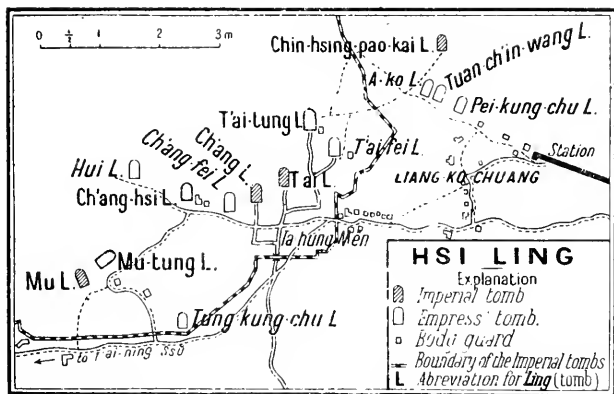
Ritual ceremonies regularly take place at the tombs : on the anniversary of the death of the occupier, on the 1st and

15th of each moon, and at the fêtes of the seasons (in the 2nd, 7th, 11th and 12th moon).

After entering the gateway through a battlemented wall, we come to the ya-mèn of the Manchu general, who is the guardian of the Hsi-ling.

It is a pleasant surprise to find oneself in a "real park, laid-out with that deep feeling for the picturesque, the secret of which has been so well kept by Chinese landscape-gardeners. Certain parts, covered with clumps of tall, carefully aligned trees, recall the majestic perspective of the park of Versailles; other corners, more irregular, resemble in some respects the forest of Fontainebleau.

Numerous paved walks, mountain paths carefully kept up, brooks winding at their own sweet will among the tall grass or, canal-like, walled in with stone near the tombs, cross the hills and dales; fir woods, planted by human agency, alone remind us that we are at a spot consecrated to the dead.



Madrolle's Guides

George Huré

Marble bridges with large flagstones fastened together with dovetailed clamps of iron, broad foot-bridges of grey stone flung across the stream's, numerous wells with marble heads, bricked 6 ft. down, many a keeper's lodge scattered here and there, enlivens the scene and completes, in a charming manner the impression of being in an English garden.

At intervals stand tall stelæ of white marble bearing the following notice: "All men and mandarins must alight from their horses at this point."

This intimation is written in Chinese, Manchu and Mongol.

It is forbidden, under the most severe punishment, to cut wood in the park or even to do any gardening whatever, which in this consecrated soil is considered at once a sacrilege and a crime of lèse-majesté. It follows that the keepers of the tombs, shut up in veritable barracks, without field or

garden, are obliged to get their sustenance from outside and obtain every thing, even the most trifling article, from the mandarins in command over them." (FONSSAGRIVES).

These tombs, enclosed by a containing wall of nearly 20 miles in circuit, occupy an amphitheatre backing on to the Hsi-shan. This impressive and picturesque park is about 6 miles across from E. to W. between the *Tung-k'ou-tzũ Mên* and the ruined pagoda of *T'ai-ning Szũ* of the Ming period. It was laid out under the Emperor Yung-chêng (1723-1735) who chose this site for his burial-place, a site which several of his Manchu successors prefer to the *Tung-ling*; but there, as here, the general plan and the ceremonies which are accomplished show clearly an imitation of the tombs and rites of the Ming period.

The emperors buried here are those of the reigns *Yung-chêng*, *Chia-ch'ing*, *Tao-kuang* and, extra muros, *Kuang-hsü*. The other Ch'ing sovereigns are interred at the *Tung-ling*, to the E. of Peking; their ancestors lie in Manchurian soil.

The Yung-chêng Group :

The T'AI-LING is on the continuation of the *Ta-hung Mên*. It is the burial-place of *Shih-tsung* Hsien-huang-ti of the nien-hao *Yung-chêng* (1723-1735).

The emperor received, in 1725, an embassy from Pope Benedict XIII, signed the Treaty of Kiachta with the Russians in 1728, and by his edict of the 20th August 1732, expelled the missionaries from Imperial territory.

The empress, *Hsiao-ching* Hsien-huang-hou, mother of *Chia-ch'ing*, and *Tun-su* Huang-kuei-fei lie in this cemetery.

The " Road of the Spirit ", bordered with statues of fearsome beasts and of Mandarins, recalling the triumphal routes of the tombs of the T'ang, Sung and Ming, leads to the T'ai-ling mausoleum.

The *Lung-fêng Mên*, « Portico of the Phoenix and Dragons », is shut off by gates. After crossing a triple bridge we come out on a paved road on which stands a pavilion with a double roof of yellow tiles, containing a stela. On the r. is an enclosure with a red wall, the *Shêng-t'ing*, where the animals to be sacrificed as burnt offerings are prepared.

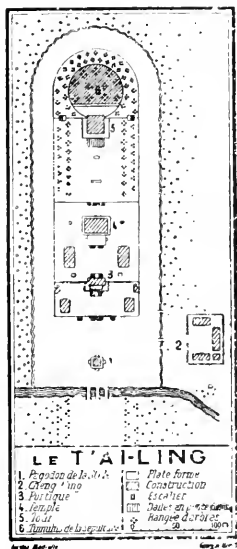
The building is entered viâ a fore-court, flanked by out-buildings.

Opposite, a portico, pierced with three double gates painted red, is reached by a flight of steps and ten stairs.

On emerging we are in the central court. At the sides are large

copper vats and ovens for the sacrifice, raised buildings coming next.

Further on, the « Palace of Benefaction of the Imperial Spirits », the Temple of Yung-chêng, surrounded by a promenade with balustrade of white marble. It is reached by a terrace, from which run flights of steps stairs the principal one being divided by a great flagstone on which are carved a dragon and a phoenix. On the terrace, two large perfume-burners, two cranes and two stags.



THE T'AI-LING

- | | |
|------------------------------|---------------------------|
| 1. Pagodon of the Stela. | Platform. |
| 2. Schêng-t'ing. | Buildings. |
| 3. Portico. | Staircase. |
| 4. Temple. | Sloping flagstones(path). |
| 5. Tower. | Row of tress. |
| 6. Tumulus of the Sepulchre. | |

it by crenelated ramparts. It then becomes a massive citadel, and, in the depth of the earth, they dig the sepulchral vault of which but few possess the secret ; into this is lowered the Emperor, not embalmed, slowly to fall into decay in a thick cedar coffin covered with gold lacquer. Then the door is walled-up for ever with a sort of screen of ceramicware, always green and yellow, with lotus, dragons and clouds in relief. Each sovereign, when his time comes, is buried and walled-up in the same way, in the midst of a vast and solitary forest belt.

“ We arrive then at this portion of the hillside and this rampart... The crows, as if guessing what sinister things were being hidden from them in

Three doors with four leaves open on this S. facade. Inside, are arranged three raised recesses, preceded by an altar surmounted by three thrones of wood lacquered red ; the central one bears the Imperial tablet.

The high ceiling is supported by lacquered columns, 36 in number.

A three-fold door leads to the mortuary enclosure planted with Pekinese firs. Passing under a white marble portico, and leaving behind the altar with its perfume burners, candlesticks and flower vases made of carved stone, we reach the crenelated tower which conceals the tumulus from view.

“ To inter a dead emperor, the Chinese cut a piece out of the hillside, as one would cut a piece out of a giant cake, isolating it by immense clearings, then surrounding

the heart of this hewn mountain, are grouped here to assail us with their raucous cries.

" There are, it appears, in this cavern of the Sons of Heaven, treasures of priceless precious stones and metal recklessly piled. Those who are to be considered authorities in matters Chinese, told our generals that round the body of one emperor things were to be found enough to pay the war indemnity demanded by Europe, and that, besides, the simple threat of violating any one of the tombs of these ancestors, would have been sufficient to bring back the Queen Regent and her son to Peking, submissive and accomodating, ready to grant anything one might ask of them. Fortunately for our Western honour, none of the allies wished to use this means, and so the door screens of gold and yellow ceramic-ware were not broken down; the smallest lotus and the frailest dragon remained intact. Thus far but no farther. The old emperors, behind their everlasting walls, must all have heard the bugle blast and roll of drums of the " barbarian " armies marching by; but each could fall asleep again in his eternal night, tranquil as before, in the hollow enjoyment of his fabulous wealth. (*Les Derniers jours de Pékin* — The last days of Peking. PIERRE LOTI) ".

To the N. of the T'ai-ling are the T'ai-fei-ling and the T'ai-tung-ling.

The T'ai-fei-ling, is the burial-place of twenty princesses, all wives of the emperor Jung-chèng. The presiding spirit of this necropolis is that of *Ch'un-yi* Huang-kuei-fei, mother of Huai Ch'in-wang who died at the age of a few months and was buried at the Huai-ling.

The tombs situated beyond the temple are arranged in three semi-circles. In the centre of the first row, the tomb of *Chun-yi*, on her left Chi-fei and Ning-fei, on her right Chien-fei and Mao-pin.

The T'ai-tung-ling is the burial place of the empress *Hsiao shêng* Hsien-huang-hou, wife of Yung-chèng.

By its vast dimensions and the general lines of its plan, this building greatly resembles the T'ai-ling and the Ch'ang-ling.

Also included in this group are: the *Huai-ling*, situated to the W. of the Ch'ang-hsi-ling, the *A-ko-ling* and the *Tuan Ch'in-wang ling*, built outside the walls, near the Imperial tomb of Kuang-hsü.

These funereal enclosures, made for those youthful progeny of Yung-chèng who played no part in politics, are not kept up and are falling into ruin.

The Chia-ch'ing Group :

The CH'ANG-LING is reached by the same triumphal route which leads to the T'ai-ling and the T'ai-tung-ling. It is the burial-place of *Jên-tsung* Jui-huang-ti, whose reigning title was Chia-ch'ing (1796-1820).

The empress *Hsiao-shu* Jui-huang-hou, mother of the Emperor Tao-kuang, is buried in the same grave.

The **Ch'ang-fei-ling** is the burial-place reserved for the wives of the emperor Chia-ch'ing; 17 tombs, arranged in four rows, had been built, but only 14 are occupied. The roofs and ornaments are of green tiles instead of yellow, because none of the princesses buried in the mausoleum bore the title of Empress.

The leading spirit of this temple is *Huo-yü* Huang-kuei-fei. In the cemetery, the nearest tomb to this princess is that of *Kung-shun* Huang-kuei-fei.

The **Chang-hsi-ling** is the tomb of *Hsia-ho* Jui-huang-heou, Empress of the East, *K'ang-tzû* Huang-t'ai-hou, wife of Chia-ch'ing, and mother of Tao-kuang.

The cylindrical tomb is built of grey brick, but its roof is of yellow tiles. It is based on white marble raised in two terraces.

Included in this group is the *Pei Kung-chu ling*, built outside the wall in honour of two little princesses, daughters of Chia-ch'ing.

The Tao-kuang Group :

It will sometimes be found necessary to insist on the guide taking you to the **Mu-ling**, 2 miles 5 distant from the pavilion allotted to travellers. The Chinese prefer to linger over the most insignificant details of the tombs near the *Ya Mén*.

The **MU-LING**, somewhat different from the two other Imperial monuments, is the burial-place of *Hsüan-tsung* Ch'êng-huang-ti of the nien-hao *Tao-huang* (1820-1850). Near this sovereign have been laid the empresses *Hsiao-ch'üan*, mother of the Emperor Hsien-fêng, *Hsiao-shên* and *Hsiao-mu*.

The "Road of the Spirit" is not here bordered with statues; it is a fine avenue through a wood and ends, near a marble bridge with five arches, at the *Lung-fêng Mén* portico.

Beyond, is the kiosk with a stela on which is engraved the posthumous and reigning names of the deceased emperor.

On the r. is the *Shêng-t'ing* "Palace of Raw Flesh" for the preparation of sacrifices.

A triple bridge of marble crosses a canal beyond which is the fore-court of the building with its keeper's lodges.

Three great doors, painted red, admit to the court of the temple on whose wall stands out the inscription « Palace of Distinguished Benefits ».

On the other side of a little canal, we enter a court, planted with trees where is the altar bearing its five ritual articles, then passing under a « p'ai-lou »; the enclosed grave is reached.

The tomb, circular in shape, is set up on very high terraces and to this fact is owing the ease with which it can be distinguished from a distance as one approaches the Mu-ling. This particular shaped tomb, backing on to a wooded hillside, gives the mausoleum a more picturesque appearance than the other Imperial monuments.

The *Mu-tung-ling* contains the tombs of the 17 wives of Tao-kuang.

Leaving the *Shêng-t'ing* on the r., we cross a marble bridge flanked by two foot-bridges of grey stone.

On the paved road, guard-houses. A triple gate, painted red, opens on to the temple court. This building, reached by a terrace, is dedicated to the spirits of the empresses and Imperial concubines, over whom hovers the shades of *Hsiao-ching Ch'êng-huang-hou*; her tablet is in the central recess. This empress has also a tomb separated from the common cemetery; it is reached by the central door at the back of the temple.

By the door on the r., we enter the burial-place of the concubines, but a more spacious tomb standing out before us is that of *Chuang-shun Huang-huei-fei*, grandmother of the emperor Kuang-hsü.

The *Tung-kung-chu ling*, in the S. E. and two miles from the Mu-ling, is a small tomb in the midst of a wood, raised in honour of the young princess *Tuan-shun Ku-Jun Kung-chu*, daughter of the emperor Tao-kuang and the empress *Hsiao-shên Ch'êng-huang-hou*.

Kuang-hsü :

The CHIN-HSING-PAO-KAI, built to the E. of the Pei-k'ou-tzù Mên gate and to the N. of the road leading to Liang-ko-chuang, is the burial-place of the emperor Kuang-hsü, who died at Peking on the 14th Nov. 1908 and was buried at the beginning of May 1909. This sovereign received the temple name (niao-hao) "Te-tsung" and the posthumous name "Ching-huang-ti"; he is therefore to be styled *Tê-tsung Ching-huang-ti*.

The site of the tomb had been chosen in the 13th year of the T'ung-chih reign (1874) to be the final resting-place of his successor.

The imperial tablet is placed in the Lung-an temple, built in 1909.

12. Ting Chou to Wu-t'ai Shan

Five stages : Ch'ü-*yang* Hsien ; Wa-li ; Fu-p'ing Hsien ; Lung-ch'üan Kuan (to the Great Wall) ; T'ai-hua Chên (Central terrace of the Wu-t'ai Shan), 100 miles.

The road follows a N. W. direction, and at the 7th mile it passes through the hamlet of *Chao* and leaves the territory of the Chou of Ting for that of the Hsien of Ch'ü-*yang*.

Kao-mên-t'un, 9 miles. The hills soon come into view.

18 m., the city of Ch'ü-*yang* Hsien, a district city of the Chih-li-chou of Ting Chou.

The city wall is more than 5 *li* long, has five gates and was built anew on older foundations during the Chêng-tê period (1506 to 1520). In 1651, this enclosure was covered with brick and a moat was dug.

Originally, the Yi of Ch'ü-*yang*, in the Chao state, of the " Civil Wars " time. The Han dynasty established there the Shang-ch'ü-*yang* Hsien, dependent on the Chün of Chung-shan. The district was suppressed and re-established by the Later Wei. The Northern Ch'i changed its name to Ch'ü-*yang* and the Sui to Shih-yi, and later on to Hêng-*yang*. The T'ang connected it with Ting Chou and gave it again the designation of Ch'ü-*yang*, which it has preserved ever since (820). The Chin Tartars made the Ch'ü-*yang* Hsien dependent on the Fu of Chung-shan. The Mongols created there the Hêng Chou and established in it a high military commandership or Yüan-shuai-fou, and afterwards made it again the Hsien of Ch'ü-*yang*, in the dependency of the Chung-shan Fu and later on in that of the Lu of Pao-ting. At the beginning of the Ming family, it went back to the Ting Chou. The Manchu dynasty made it dependent first on the Fu of Chêng-ting and later (1724), on the Ting Chou again.

At *Chang-ho Chên* (21 m.) we cross the hills to reach the bed of the Sha Ho.

Near *Chang-chêng Chên* (30 m.) we rejoin the Pao-ting Fu road (1 1/2 days), through Wan Hsien and T'ang Hsien.

Wa-li " Pottery Hamlet ".

Wang-k'uai Chên (37 m.), a small town of the Hsien of Fu-p'ing, in a small plain, at a height of 500 ft.

Loess hills are met with, sometimes on limestone, sometimes on sandstone.

Wang-liu-kou.

Fu-p'ing Hsien (53 m.), chief town of a district in the prefecture of Chêng-ting Fu.

Was originally a territory of the two districts Ling-shou and Nan-ising t'ang, of the Han period. The Sung dynasty diverted there from the Pei-

chai, or " Northern fortified village ", which the Chin Tartars made into the Pei-chou or " Northern Town ", to establish thereafterwards the Hsien of Fu-p'ing, dependent on the Fu of Chêng-ting. The present dynasty suppressed this district in 1659, incorporating it in the Hsien of Ch'ü-yang and Hsing-yang, and reestablished it, in 1683, in the dependency of the Chêng-ting Fu.

Fa-hua-ts'un (56 m.).

We leave the Sha Ho to go up the valley along a mountain stream to Wan-nien-chiao (1,500 ft. high) 63 m.

Lung-ch'üan Kuan (7¼ miles), 2,450 ft. high, at the foot of the Pass of Chang-chêng Ling (4,000 ft. high) whose rapid descent, 20 *li* in length, is studded with little Chinese chapels dedicated to the spirits of the place.

We near the Northern spurs of the T'ai-hang Shan, and cross the Great Wall which here serves as boundary between the provinces of Chih-li and Shan-hsi. We soon arrive in the sacred territories of Wu-t'ai-Shan.

The Temple of *Lo-han-ch'üan Szü* " of the Arhats Fountain ", built during the Wan-li period (1573-1620) of the Ming, and staffed by La-ma from Mongolia.

The descent is gradual and leads to the *T'ai-lu Szü*, a temple inhabited by Chinese and Mongol monks.

The village of *Shih-tsui* (85 miles), at an elevation of 3,600 ft., is at the junction of the T'ai-shan Ho and Ch'ing-shui Ho.

In the neighbourhood, barley is cultivated and is threshed in primitive style with the flail.

The road re-ascends the valley of the T'ai-shan Ho. The temples *Po-yün Szü* " Temple of the White Clouds " (95 miles), *Wu-an Szü*, etc.

We approach the *Nan-t'ai* " Southern Terrace " and its temples, and finally arrive at the small town of **T'ai-huai Chên**, preceding the *Chung-t'ai* " Central Terrace " of the **Wu-t'ai Shan** " Mountain with five Terraces ", a celebrated place of pilgrimage for Buddhism, chiefly resorted to by Mongols. A tall white stupa stands out in bold relief, the *T'a-yüan*; it is situated at an altitude of 5,627 ft. at 39° lat. N. and 113° 36' long, E. of Greenwich (See SHAN-HSI R. 5).

Of the three great pilgrimages of modern China : that of Manjuri to Wu-t'ai Shan, that of Samantabhadra to Mount O-mei, that of Avalokitesvara to the Isle of P'u-t'o, the former seems to have been anciently the most requested. We are told that there stood the stupa of Asanga, brother of Vasubandhu; the Korean Kings of Hsin-lê and Kao-li sent embassies

there and the monk Buddhapalita, of Brahmaic origin, ascended it in 676 ; the reputation of the sacred mountain was so widespread that the panorama of this favourite haunt of Manjusri was raised in order to be drawn, about the year 900, thinks M. Pelliot, in one of the Sanctuaries of the Ch'ien-fou-tung « Grottos of the Thousand Buddhas » at Tun-huang (Kan-su).

The bodhisattva **Manjusri** (in Chinese Man-chu-shê-li), which personifies Supreme Wisdom, Transcendant Science, is the divine protector of the Wu-t'ai Shan. He appears on each of the 5 " Terraces " under designs of different colour (red, white, blue, green and yellow) and is flanked by two lotus, one of which carries a sword and the other holds unfolded the treatises Prajnaparâmitâ. In iconography, the skin of the bodhisattva is saffron colour, the under-garment is red, the shawl is green ; the conventional seat is a white lion with green mane (or in Thibet, golden yellow), a tail and tufts of hair at the knees.

The principal Buddhist divinities of the Mânushibuddha and Dhyâni-buddha groups or Bodhisattva and Sakti (feminine faculties of the Tantric deities), etc., are represented in the numerous temples served by a clergy whose members are the servants of this Pantheon and the visible representatives of the Saints.

A primitive temple was built under the Han during the Yung-p'ing period (58-75), but its site is not known with certainty. The arrival of the Buddhist images in China dates from 67 A. D. (Emperor Ming-ti).

The 13th Dalai lama, the spiritual chief of the Thibetan neo-buddhism, stayed at Wu-t'ai Shan in the summer of 1908 ; he was stripped of his temporary power by the Chinese in 1910, after his flight to India.

The valley, narrowed down, is dominated by the peaks of the *Pei-t'ai* " Northern Terrace ", 10,042 ft. ; *Chung-t'ai* " Central Terrace ", 9,501 ft. ; *Tung-t'ai* " Eastern Terrace " 9,182 ft., and *Hsi-t'ai* " Western Terrace " 9,123 ft., whose astronomical co-ordinates were taken in 1905 by the American scientific expedition sent by the Carnegie Institution.

13. Tien-chin (or T'ien-tsin) to Chi-nan Fu.

Work was begun on this on line the 30th January 1908 and the inauguration of the service on the 1st April 1910 over a stretch of 140 miles between Tê Chou (Shan-tung) and Chen-tang Chuang, 5 miles below T'ien-chin (Concession station), where wharves have been constructed on the banks of the Hai Ho, the lower course of the Pei Ho.

T'ien-chin. — The track lies alongside the native city, *Hsiao-peï-ying-mên*.

The railway along the bank of the Yün Ho and the vast sheet of water called Ha-ma-wa « Pool of Croaking Frogs ».

Yang-liu-ch'ing, a fairly large town in the district of T'ien-chin Hsien, on both banks of the Yün Ho.

The railway enters the territory of the Ching-hai Hsien and keeps to the E. of and more or less parallel with the Imperial Canal called Yün Ho or Yü Ho, whose course continues beyond the Blue River to Hang-chou Fu and Ning-po (Chê-chiang).

Liang-wang Chuang, where a branch line, 17 miles long, runs via *Kuo-chia-ts'un* and *Fu-chia-ts'un* (S. of the concessions of T'ien-chin) to **Chen-tang Chuang** its terminus, 5 miles S. E. of T'ien-chin, on the Hai Ho.

Tu-liu-chen, town on the l. bank of the canal and near San-chia-tien, « Tricorned Marsh ».

Ching-hai Hsien, chief town of a district in the prefecture of T'ien-chin, on the E. bank of the Yün Ho.

A wall 6 *li* in circumference encloses the city ; it has 3 gates and a moat 28 ft wide.

Under the Han, territory of the two districts of Chang-wu and Tung-p'ing. Was under the Sung, the Wo-k'ou-chai, dependent on the Ching Chou. The Chin Tartars established the Ching-hai Hsien in the same dependency. The Mongol, after a short suppression of the districts re-constituted it and re-attached it to the Ho-chien Fu (1374). The Man-chu nastly placed it in the sphere of the Chou of T'ien-chin (1725) which, became a Fu in 1731.

Shuang-tang.

Chen-kuan-t'un.

T'ang-kuan-t'un, in a bend of the grand canal.

Cross the T'ien Ho, or Ta-ku Ho, the " Canal through the Marsh " which is 25 miles long and joins up the Yün Ho to the lower Hai Ho.

Ma-chang, large walled town in the Ch'ing Hsien district.

14 miles to the W. is the town of *Ta-ch'eng Hsien*.

Ch'ing Hsien, a small town situated to the W. of the Grand Canal, is the chief town of a district in the prefecture of T'ien-chin. The walls, erected under the Sung (960 to 1279), are 5 *li* in extent and entered by three gates ; moat 20 ft. wide. On the E. side, an important riverside extension.

The Han emperors formed the Hsien of Ts'an-hu within the jurisdiction of the Chün of Pu-hai and this district was suppressed by the later Han and incorporated with the Hsien of Chang-wu. Its territory was divided, under the Sui, between the two districts of Ch'ang-lu and Lu-ch'eng. The T'ang formed it into a military district (Chün) of Ch'ien-ning. The Liao Tartars conquered it in 936, and converted it into Ning Chou which resumed the name of Ch'ien-ning Chün under the Chou (959) and had, at its chief town, a Yung-an Hsien. Suppressed by the Sung, the military district was reconstituted, in 982, with a Hsien called Ch'ien-ning. In 1108, the Chün was promoted to the rank of Ch'ing Chou, then to be a civil Chün of Ch'ien-ning, with a district of the last name. The Chin Tartars re-established the Ch'ing Chou, then changed the district into Hui-ch'uan Hsien. The Mongol emperor Ogotai, in 1231, made the Chou into Ch'ing-ning Fu which resumed the status of Ch'ing Chou in 1236. The founder of the Ming dynasty suppressed the district and Chou

which he replaced, in 1374, by the present Ch'ing Hsien, first attached to the Ho-chien Fu, then, in 1725, to the Chou and, in 1731, to the Fu of T'ien-chin.

Hsing-chi, town on the Yün Ho.

Kao-kuan-t'un, in the district of Ts'ang Chou.

95 m. **Ts'ang Chou** a department a city dependent on the T'ien-chin Fu, situated on the E. bank of the Yün-ho.

The town is surrounded by a rampart 8 *li* in length, pierced with 7 gates, and has a moat 40 ft. wide whose construction dates back to the year 1461.

Under the Ch'in, territory of the Chün of Shang-ku. The Emperor Kao-ti of the Han established there, in 202 B. C., the Hsien of Fu-yang, chief town of the Chün of Pu-hai, dependent on the Chi-Chou. The Later Han removed the administration of the Chün, and Fu-yang Hsien became (487 A. D.) the chief town of a Chün of Fu-yang; a Jao-an Hsien was separated and became chief town of the Ch'ang Chou. The latter, after being suppressed, re-established by the T'ang (618) with Ch'in-ch'ih Hsien as its chief town. After many vicissitudes, the name of Ch'ang Chou re-appeared under the Chin Tartars. A dependency of the Ho-chien Fu in the Mongol period, the centre Ch'ing-ch'ih was suppressed by the Ming in 1368. In 1629, Manchu dynasty made the Ts'ang Chou into a Chi-li-chou or autonom the department having dependent on it the four Hsien of Nan-p'i, Yen-shan Ch'ing-yüan and Fung-kuang. Two years later, it was placed within the Fu of T'ien-chin.

In the interior of the « old town » of Ts'ang Chou stands the *K'ai-yüan Ssü* « Buddhist monastery of the Beginning of the world ». This temple contains an iron statue of a lion 17 ft. high and 16 ft. long; it is related that it was founded, in the time of the Emperor Shih-tsung (954-959) of the Chou dynasty, by a man who had a misdemeanour to wipe out and whose redemption was this work. The monastery is now abandoned and the lion has been very badly damaged.

IN THE NEIGHBOURHOOD: 3 *li* N. of the wall of Ts'ang Chou is the *Shui-yueh Ssü* « Buddhist monastery of the moon reflected in water ». It was founded in the Kuang-shun years (951-953) of the Northern Chou, or perhaps, as is claimed by others, in the Mongol period. In 1445, under the Ming, a « Pavilion of a Thousand Buddhas », *Ch'ien Fo ko*, was built there, and during the years Chia-ching (1522-1566), three great statues of Buddha were founded and placed within this building.

At the time of the Kingdom of Yen, there were, in the neighbourhood of Ts'ang Chou, an administrative city called *Chang-lü*, and 17 *li* N. E., a town called *Yen-liu* « Place where (the Prince of) Yen had stopped. »

45 miles to the W., the prefecture of *Ho-chien Fu*.

Chuan-ho, on the W. bank of the canal.

Feng-chia-k'ou, in the district of Nan-p'i Hsien.

Hsüeh-chia-wu.

Po-t'ou, a large town on the banks of the Yün Ho, station for Nan-p'i Hsien 5 miles. S. E.

In the W., *Chiao-ho Hsien* 18 miles, and *Hsien Hsien* 28 miles.

The Nan-p'i Hsien, a little district city in the prefecture of T'ien-chin, is enclosed by a wall 23,000 Chinese feet in length; its emplacement was altered under the Ming in 1614. It has four gates.

Nan-p'i is the birth-place of the celebrated statesman and scholar Chang Chih-tung (1835-1910).

The Nan-p'i Hsien was a creation of the Ch'in. The Han attached it to the Pu-hai Chün whose administration was transferred to it under the later Han. The Later Wei changed the name of the Chün to Ts'ang-shui, then adopted the old name again. The seat of the prefecture passed, under the Eastern Wei, to Tung-kuang. The Sui once more made the Nan-p'i Hsien a dependency of the Pu-hai Chün and the T'ang (621) turned it over first to the Kuan Chou, then to the Ts'ang Chou and Ching Chou. The Chou, Sung, Chin, Mongols and Ming kept it a dependency of the Ts'ang Chou. The Manchu dynasty attached it first to the Fu of Ho-chien, then in 1729 to the Ts'ang Chou and finally (1731) to the Fu of T'ien-chin.

Nan-hsia K'ou, in the district of Tung-kuang.

Tung-kuang Hsien, chief town of a district in the prefecture of Ho-chien Fu, situated a mile from the E. bank of the Yün Ho. Its river port is Ma-t'ou. The ancient earthen rampart of Tung-kuang Hsien had a perimeter of more than 3 *li*. A brick wall 6 *li* in circumference was substituted for it in 1638; it has four gates and is surrounded by a moat 30 ft wide. Birth-place of Chang Pang-ch'ang, a statesman under the Chin Tartars, died about A. D. 1130.

The Han established the Tung-kuang Hsien as a dependency of the Chün of Pu-hai, whose seat was afterwards transferred to it by the Eastern Wei. The Sui suppressed the Chün, then created a Kuan Chou in the same administrative centre (589). After several administrative changes, Tung-kuang Hsien became, at the end of the T'ang dynasty (908), the seat of the Ching Chou which was suppressed and then reestablished by the Chin Tartars, who returned soon afterwards to the name of Kuan Chou. The Mongols substituted for this the former style of Ching Chou, then (1265) removed the Chou. The district of Tung-kuang, attached by the Ming to the Ching Chou, was placed by the Manchu dynasty within the sphere of the Ho-chien Fu, then in that of the Ts'ang Chou (1729) and again, in 1731, in the Fu of Ho-chien.

Lien-chen, a large town on the canal, dependent on the Wu-ch'iao Hsien.

20 m. N. W., *Tu-ch'eng Hsien*.

An-ling, last station in the province of Chih-li, serves the little town of Ching Chou which is situated 7 miles S. to the W.

129 m., *Sang-yuan* « Town of mulberry gardens », is a large walled agglomeration of the department of Tè Chou in the

province of Shan-tung; it is the ancient district of An-ling, which was dependent on Ching Chou.

6 m. 50, to the E., the town of *Wu-ch'iao Hsien* (province of Chih-li). This district city has a wall more than 4 *li* in length with four gates. An earlier wall was restored in 1437; one of brick was substituted in 1638.

A Chen, or town, of *Wu-ch'iao* existed in the dependency of the district of *Ts'iang-ling* at the time of the Chin domination. This Tartar dynasty raised it to the status of *Hsien*, with the same name, and attached it to *Ching Chou*. This state of affairs was not modified by the Mongols or Ming, but the Manchu dynasty attached *Wu-ch'iao Hsien* to the prefecture of *Ho-chien*.

141 m., **Tê Chou** an important town half a mile from the *Yün Ho*, is the chief centre of a district in the prefecture of *Chi-nan Fu* (Shan-tung). Two walls surround the city: the inner one, built during the *Hung-wu* years (1368 to 1398), more than 10 *li* in extent, with five gates and a moat 50 ft. wide, the outer one, erected in 1511, more than 20 *li* in circumference.

At the period of the « *Tribute of Yü* », the region of the *Yen Chou*, the ancient country of *Ko*, or of the *Ko* people. The Han dynasty founded there *Ko Hsien* as a dependency of the *Chün* of *P'ing-yüan*; then, under the Later *Wei*, of the *Pu-hai Chün* and *An-tê Chün*. The district, suppressed by the Northern *Ch'i*, was re-placed by that of *Kuang-ch'uan*, under the *Sui* (586), which then took the name of *Ch'ang-ho* and was, under the *T'ang*, dependent on the neighbouring *Tê Chou*. The *Ch'ang-ho Hsien* was, at the « *Five Dynasty* » period, suppressed and incorporated with *Ch'ang-ho Hsien*, then became under the *Sung* the seat of the latter district. The *Chin* Tartars re-placed it in the sphere of the *Ching Chou* and the *Mongol* emperor *Mangu*, in 1253, raised it to the rank of *Ling Chou*, in the *Lu* of *Ho-chien*. The first *Ming* emperor reduced it to a district dependent on the *Fu* of *Chi-nan*. In 1409, the town of *Ling Hsien* took the name of *Tê Chou* and the former *Tê Chou* became *Ling Hsien*; this exchange of names still holds good.

A very curious *neecrological monument* is pointed out 2 *li* N. of *Tê Chou*. It is the tomb of a *King of Sulu*, in *Malaysia*, who died on his way to pay a visit to the Court of the *Ming* emperor *Yüng-lê*, in 1417, and was buried there. Envoys from the *Malay States* having come to *Peking* in the XVIII th. c., reparations were made to the tomb at their request, by order of the emperor *Yung-chêng*.

10 miles S. W., *Ku-ch'êng Hsien* (*Chih-li*), on the Northern bank of the *Nan-yün-ho*.

Huang-ho-yen. -- *Li-chia-Miao*, on the r. bank of the *Ma-chia Ho*, serving the town of *Ling Hsien* some 12 miles to the W.

P'ing-yüan Hsien is a sub-prefecture of *Chi-nan Fu* and is situated 4 miles 50 E. of the river *Ma-chia Ho*. The city is enclosed by a wall more than 5 *li* in extent, with four gates, and surrounded by a moat 20 ft. wide. The wall, which existed under the *Mongol*, was faced with brick in the *Wan-li* reign (1572-1620).

Birth-place of *Tung-lan* So (born 160 B. C.), a taoist; Ni

Hông (A. D. 11th c.), a magistrate ; Liu Hsü (died A. D. 518), a buddhist ; Liu Hsün (died A. D. 521), a historian.

A territory shared, at the « Civil War » period, by the principalities of Ch'i and Chao, P'ing-yüan Yi became, under the Han, P'ing-yüan Hsien, seat of a P'ing-yüan Chün, dependent on Ch'ing Chou, then on Chi Chou. The two districts were suppressed by the later Wei. The district re-established in 497, was placed by the Sui in the sphere of a new Chün of P'ing-yüan and, by the T'ang, in that of Tê Chou, where it remained until the advent of the Manchu dynasty. The latter has attached it to the Fu of Chi-nan.

IN THE NEIGHBOURHOOD :

9 m. W., *En Hsien*, in the prefecture of Tung-ch'ang Fu.

6 m., S. W., a ford formerly called Chang-kung-tu « Passage of the Lord Chang ». It was here that Han Hsin defeated Tien Tau. More recently, Shih-huang-ti, when visiting the Northern part of his dominions, crossed the Ma-chia Ho at this spot and fell ill ; he died shortly after on the 22nd July 210 B. C.

Leaving the hills of Ping-yüan Ling, the line enters the territory of the district of Yu-ch'eng Hsien.

Chang-chuang. — Passage of the T'u-hai Ho.

Yü-ch'eng Hsien, important town, administrative centre of the prefecture of Chi-nan Fu, half-a-mile from the Southern bank of the T'u-hai Ho. An ancient earth rampart more than 9 *li* in length, with four gates and a moat, was replaced in 1766 by a brick wall.

At the time of the « Ch'un-ch'iu » or « Spring and Autumn » period, territory of the two Yi of Ch'i-kaio and T'ang-yüan. The Han established the two Hsien of Kao-t'ang and Yüan, dependent on the Chün of P'ing-yüan, which were successively suppressed by the Later Wei and the Chin Tartars. The T'ang transferred the Chu-a Hsien to the seat of the present district and made it a dependency of the Ch'i Chou, then gave it the name of Yü-ch'eng (742). This district was dependent on the Ts'ao Chou under the Mongols and has been since 1387 a part of the Fu of Chi-nan.

24 m., W., *Kao-t'ang Hsien*, in the prefecture of Tung-ch'ang Fu.

Yen-ch'eng, in the district of Ch'i-ho Hsien.

10 m., S., the city of *Ch'i-ho Hsien*, on the l. bank of the Yellow River, *San-tzū-tuen*.

Chiao-shan, near the N. dykes which protect the country from the flooding of the Huang Ho.

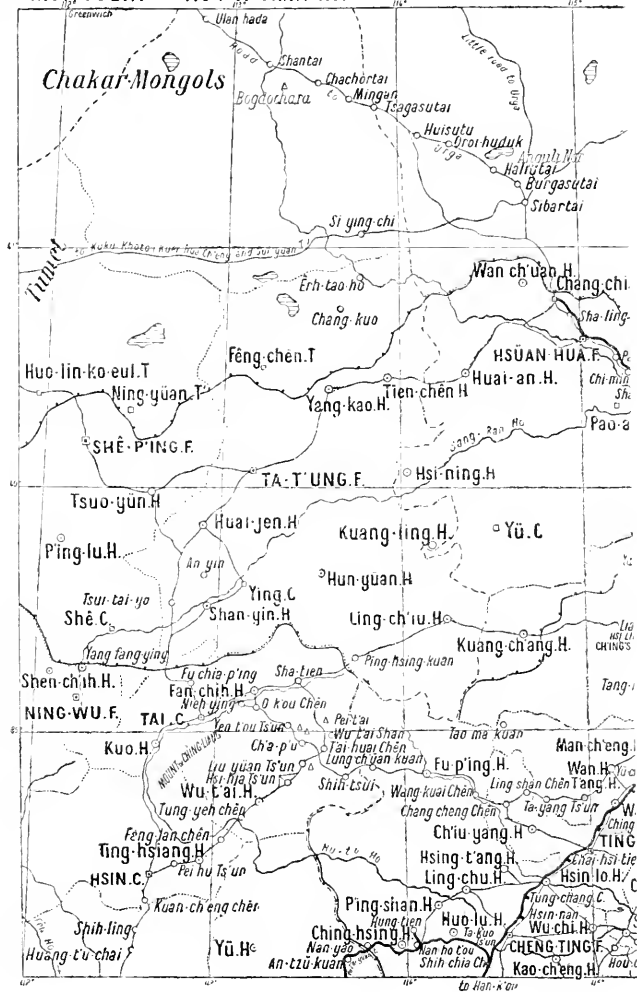
Cross the Yellow River by a handsome iron bridge.

Lo-k'ou, river port of Chi-nan Fu, on the S. bank of the Huang ho.

Chi-nan Fu, capital of the province of Shan-tung (See SHAN-TUNG R. 4). The line continues to the S. for P'u-k'ou (Nanking) ; branch to the S. E. for Ch'ing-tao. (Ts'ing-tao).

PEKING

MONGOLIA Prov. of SHAN-HSI Prov. of CHIH -



Mountain = *kuai*

Capital of Province
 Temples and Tombs
 Mountain

Fu
 T'ing
 T'ing Chou
 Chou

T T'ing
 T. Chou } sub prefecture
 H Hsien

PROVINCE OF (

SHAN-TUNG

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Shan-tung « Mountainous East », is the most Easterly part of the Empire.

Its boundaries are : N., the gulf and province of Chih-li ; W., the Honan ; S., the Chiang-nan ; E., the Yellow Sea.

Area : 93,500 sq. miles.

Population : 33,100,000 inhabitants, 138 per sq. mile.

Budget : The receipts are 11,311,699 Hk. Taëls as against 10,525,928 Hk. Taëls expenditure (1909).

Administrative Divisions : The province comprises 4 *tao* whose seats are at Lai-chou Fu, Chi-nan Fu, Tê-chou and Yen-chou Fu. There are 10 *Fu* (prefectures), 3 *Chih-li-chou* (autonomous departments), and 104 departments or districts (7 Chou and 97 Hsien).

Capital : Chi-nan Fu.

Open Ports : Chih-fou, Chou-ts'un, Wei Hsien, Chi-nan Fu. — Ch'ing-tao and Wei-hai-wei.

Geography : A mountain range, surrounded by plains of alluvial soil, has as its principal peak the sacred mountain of T'ai-shan. The rock is composed of gneiss with carboniferous limestone ; seams of basalt.

The Yellow River bounds the plain to the N., whilst on the E. a series of lakes is indicative of an ancient maritime depression which made Shau-tung an island after it was separated from Manchuria.

The crops principally grown are, wheat, barley, millet, rice, maize, sorghum, peas, cotton, hemp, poppies ; apples, peaches, pears, apricots, plums, grapes.

It is famous for both cultivated and wild silk.

The population is most dense in the fertile plains.

The natives of the Chi-nan Fu region have the same characteristics as those in the neighbourhood of T'ien-chin. The average measurements which Mr. Madrolle made in 1908 on 30 subjects, gave : cephalic index, 82.15 (sub-brachycephal), nasal index 71.9 (mesorhinian weak).

1. Wei-hai-wei. Chih-fou.

Seen from the sea, the coasts of Shan-tung are sandy and bare ; the wretched looking country appears deserted and yet the interior is very thickly populated, especially in the cultivated plain.

Leaving, on the horizon, a German port, Ch'ing-tao (*See R. 2*), dominated on the N. by the heights of Lao-shan, we approach the Bay of Jung-ch'êng and the promontory of Shan-tung, on which stands a light-house built in 1883. This light, with two-minute eclipses, is visible in normal weather at a distance of 16 miles.

At the foot of this light-house the German gun-boat *Illis* was lost with the greater part of her crew on the 23rd July 1896. The typhoon swallowed up 77 men out of 88. In July 1900, the Japanese torpedo boat *Niji* sank not far from here.

Quite near the light-house, the bodies of 25 sailors from the *Illis* were recovered and buried in a cemetery laid out expressly. It is enclosed with granite walls ; its gate is of wrought-iron, made at Berlin, and surmounted by the Imperial German Eagle. In the centre of the cemetery stands a porphyry column 21 ft. high.

Jung-ch'êng Hsien, chief town of a district in the prefecture of Têng-chou Fu, is built on a narrow bank of sand joined to the mainland by a peninsula called Wei-tung Shan, at the Northern extremity of which is the light-house of Cape Ch'êng-shan-t'ou.

It was in the Bay of Jung-ch'êng that the Japanese landed (January 1895) to attack Wei-hai-wei, then occupied by the Chinese.

Wei-hai-wei is a harbour on the N. coast of Shan-tung, protected by the islet of Liu-kung-tao. It is a free port, situated 37°30' lat. N. and 122°10' long. E. of Greenwich.

Hotels : *King's H.* — *Clark's Island H.*, and *Clark's Mainland H.*

Places of Worship : *St Joseph's*, church of the French Franciscan Mission. — *St John's* a Protestant church.

The Chinese, at a great expense, had made Wei-hai-wei a military port. During the war of 1894-5, the 3rd Japanese brigade under Marshall Oyama having landed in the E. at Jung-Ch'êng Hsien, had soon reached Wei-hai-wei by land. The combined attack by the Japanese army and fleet began on the 29th January and concluded on the 15th February by the capitulation of the Chinese city and fleet. Admiral Ting, who was in command of the military forces, would not survive this ill-starred campaign and committed suicide. Japan retained possession of this town until the completion

of payment of the Chinese war indemnity (1898), and then handed the pace over to the English, who had just obtained its concession from the Chinese Government. This concession took place officially on the 24th May 1898.

The territory conceded comprises 10 miles round the bay ; it contains 330 hamlets and 123,750 inhabitants.

The most important anchorage is *Port Edward*. The English commissioner lives in the Isle of Liu-kung Tao ; his assistant resides on the mainland at Ma-t'ou.

The receipts of the territory in 1907 amounted to 80,331 dols. as against an expenditure of 173,340 dols.

In the neighbourhood, are numerous hot springs to the S. of the English territory : *Ch'ih-li-t'ang*, less than 3 miles S. of Wên-têng Hsien ; its temperature is very high. *Sung-hua-t'ang*, 12 miles E. of Ning-hai Chou. *Wei-hai*. *Sung-tsung*, in the bed of a stream, etc.

Steamboats coast off these shores and keep close to the Island of K'ung-t'ung. The N. E. of this island is crowned by a light-house, raised in 1687 ; its S. W. part is called the « French Island ». France occupied it from 1860 to 1874 ; its flag still flies there, France being responsible for the upkeep of a cemetery.

On the mainland opposite, at the E. extremity of the beach of Chih-fou, is a fort in which is a Chinese school installed by and for the Ministry of War.

War vessels must come to anchor at Chih-fou-tao, 3 miles from the port ; trailing vessels keep to the roadstead near the headland of Yen-t'ai.

CHIH-FOU

Hotels : *Astor House H.* — *Beach H.*, with terrace on the beach, from 4 dols., tiffin 1 dol. — *Sea View H.*, facing the sea.

San-pan : 10 cents each person as far as the roadstead.

Post Offices : English ; French ; German (cable to Ch'ing-tao ; telephone) ; Russian ; Chinese (telegraph) and Japanese (cable to Dairen).

Consulates : Great Britain ; Austria ; Belgium ; France ; Germany ; Japan ; Russian ; Sweden.

Banks : *Yokohama Specie B.* — Russo-Asiatic (Smith's).

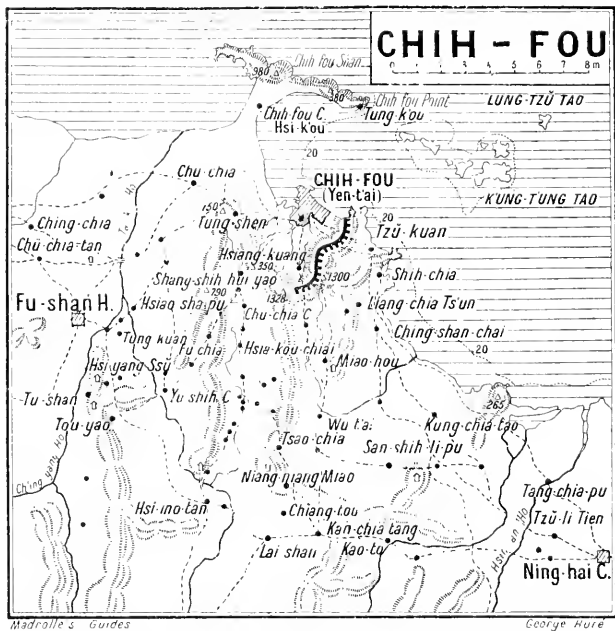
Places of Worship : Catholic, St Mary's, the cathedral (Mass on Sunday at 7 A. M. and 9.30). — Protestant, on the front.

School : St-Louis (St. Lewis).

Hospital : *H. Général* (30 beds).

Chih-fou, or Chih-fu, is, strictly speaking, the name of the peninsula situated to the N. of the Chinese City and of the foreign establishments grouped around the hill of *Yen-t'ai* " Smoking Terrace ", surmounted by a former kiosk or observatory now a lighthouse.

Chih-fou is a pleasant watering-place, with a European quarter, extending along a fine sandy beach. The port was opened to foreign commerce in March 1863, under the provisions of the English and French treaties of T'ien-chin made in 1858. Its trade amounts to 31,000,000 Hk. Taëls (1910).



The French fleet made Chih-fou its base during the campaign of 1860, whilst the English operated in the Bay of Ta-lien-wan.

In 1895, the Chinese and Japanese signed, in this town, the armistice which was soon followed by the Treaty of Shimonoseki.

Chih-fou is situated $27^{\circ}33''$ lat. N. and $121^{\circ}25''$ long. E. of Greenwich; its population is 64,157 (42,809 men, 21,357 women) of whom 400 are Europeans (1910).

The European quarter is not self-governing as in other open ports; it is grouped around the high headland which overlooks the anchorage. On this height is the semaphore of the Chinese

Customs, around which are a few consulates. Chih-fou is the seat of the « Vicariat of Eastern Shan-tung » carried on by French Franciscans.

This mission numbers : a bishop, 25 European priests 5 Chinese preachers and 9,031 native converts (1909).

On the hills in the interior grows a dwarf oak on the leaves of which are fed the silk-worms which produce the *pongee*, or *shantung* silk of world-wide fame. On the higher ground are situated pines, willows, etc.

On the promontory of Chih-fou rise a hill of the same name and Mount Ch'eng. These are two celebrated peaks on which sacrifices to the Mountains were offered, as well as to the Great Rivers and the Eight Deities. The emperor Shih-huang-ti, who travelled along the coast of P'o-hai (Gulf of Chih-li), visited these heights, in 219 B. C., and came back to Chih-fou the following year (218).

Fu-shan Hsien, district of the T'eng-chou Fu, is situated 12 miles S. W. of Chih-fou.

The walls of the city have a length of 2 li. Three gates give access through them. The moat is 8 feet large. Repairing of the walls is first mentioned in 1371.

The Han dynasty created the Mou-p'ing Hsien in the dependency of the Chün of Tung-lai. This district was suppressed at the commencement of the Chin dynasty, then reestablished by the same family and preserved by the Sung emperors of the Liu house. It became, under the Later Wei, the head place of the Tung-mou Chün, which was suppressed by the Northern Ch'i. Under the Sui dynasty, the Hsien depended again on the Tung-lai Chün. In A. D. 621, the T'ang emperors established the Mou-chou, having its seat in this city, and suppressed it in 625. The district itself disappeared at the beginning of the Chên-kuan period (627 to 649) and was united to the territory of the Hsien of P'eng-lai. During the second year T'ien-hui (1124) of the Chin Tartars, Liu Yü detached from it the Fu-shan Hsien, dependent on the T'eng Chou, which became, under the Ming house, the T'eng-chou Fu. This is still maintained.

2. Ch'ing-tao (Ts'ing-tao) (Chiao Chou)

The *Bay of Chiao-chou* (the German Kiau-tschau), was occupied on the 14th November 1897 by the Far-East German naval division, following upon the massacre of two German missionaries in the province of Shan-tung. China was forced, by the agreement of the 6th March 1898, to accept the foreign occupation. The concession, nominally for a term of 99 years, comprises 313 sq. miles of territory, protected by a neutral zone of 30 miles radius. Germany has since extended her sphere of political and economic influence over the whole Shan-tung province, save the region neighbouring the English territory of Wei-hai-wei.

The Bay of Chiao-chou is large and well sheltered, but part of the sea of its coast is ice-bound in the depth of winter, from December to March. The entrance is distinguished from the open sea by the light-house on the Island of Cha-lien-tao ; soon there comes into view, on the larboard, the ramifications of the famous heights of Lang-yeh, a favourite resort of the Ch'in emperor Shih-huang-ti (11th c. B. C.), whilst to starboard stand out the foot-hills of the Lao Shan (3,700 ft.), Wu Shan or Kaiserstul (1,250 ft.) and Fu Shan or Prinz Heinrich Berge (1,100 ft.).

W. of the entrance, some 14 miles, Ta-mo Shan (2,200 ft.). The hills curve in towards the mouth of the harbour and form the promontory of Tang-tao, which is terminated by Cape Jäschke and has its highest point 800 ft.,

Entering the bay, after leaving on the port-side the Island of Huang-tao, the steamer passes before Ch'ing-tao, the town and port being on the inner bay beyond the light-house.

Hôtels : *H. Prinz Heinrich*, Wilhelm Strasse ; 40 rooms, from 7 to 8 dols. per day. — *H. Strand* (Kurhaus), near the beach, 30 rooms, from 8 to 12 dols. per day ; closed during the winter. — *H. Central*, 30 beds, from 5 to 6 dols. per day. — *H. zur Eiche*, Tirpitz Strasse, 4 dols. per day. — *Familien Pension Luther*, Hohenlohe Strasse, 6 dols. per day. — *H. Kiautschau*, Friederich Strasse.

Restaurants : *F. Voigt*, Friederich Strasse. — *Haasse*, same street. — *Zum deutschen Hause*, Shan-tung Strasse. — *Lehmann*, same street. — Bahn-restaurant, at the station.

Vehicles : 1 dol. the 1st hour, and an additional payment of 60 cents for each consecutive hour ; 6 dols. per day on week-days, 8 dols. on Sundays.

Rickshaws : The are two classes of sedan-chairs, drawn by coolies.

Post, Telegram, Telephone and Cablegram Office : Albert Strasse. Letter to Germany, 4 cents ; abroad, 10 cents. Telegram to Germany, 2 dols. 25 a word. Cables to Shang-hai and Chih-fou.

Banks : *Deutsch-Asiatische B.*, Wilhelm Strasse, open from 9 a. m. to noon and from 2 p. m. to 4 p. m. ; Saturdays from 9 a. m. to 1 p. m. — *Hongkong Shanghai B. C.* (correspondant : Arnhold-Karberg).

Coinage : There is no gold coin ; business is done by means of Mexican dollars, silver coins whose value differs from day to day. The *Deutsch-Asiatische B.* issues 1, 5, 10, 20 and 50 dollar bank-notes.

Consulate : United States.

Booksellers : *J. G. Walther*, Friederich Strasse. — *E. Rose*, same street — *V. Röhr* (also publisher), same street.

Newspaper : *Tsingtauers Neueste Nachrichten*, Irene Strasse.

Railway : From Ch'ing-tao to Chi-nan Fu, through which runs the line from Nanking to T'ien-chin.

Navigation : A regular service to Shang-hai. — To T'ien-chin every 5 days.

Ch'ing-tao (in *German*, Ts'ing-tau) is the capital of the German concession on the Bay of Chiao-chou, situated 36°04' lat. N. 120°18' long. E. of Greenwich.

It is a new town (1898) with well planned streets, lighted by electricity, divided into business, working-class and Chinese quarters, and provided with a long and deep trading port ; its beach is frequented in summer by the foreign colony from T'ien-chin and Shang-hai.

Ch'ing-tao has a Chinese Custom-house, set up on the 1st July 1899, for the collection of duties on goods entering Chinese territory. The amount of business, every year increasing, was in 1910, 42,580,624 Hai-kuan Taëls.

The population of the city is 35,441 (1907), of whom 31,509 Chinese, 2,178 soldiers, 1,412 Germans (civilians) and 72 other Europeans, 261 Japanese, 9 Hindoos.

The income of colony was, in 1898, 3,621,000 marks; expenditure was estimated for 1909 at 8,545,000 marks, a falling off from former years. In 1907, the total trade, estimated in marks was 87,977,000 (55,380,000 imports and 32,597,000 exports).

German Garrison. School and University. Observatory. Hospital.

EXCURSIONS

A. — To the light-house of *T'uan-tao*, situated at the mouth of the bay to the S. E. of the town (2 miles).

B. — To the *Strand Hotel* (1 miles 7 from the jetty) on Augusta Victoria Bay, the sea-bathing station.

Keep along the beach; on the l., *Taoist* temple recalling that of Tai-ch'ing-kuang, at the Lao Shan, and probably built of the end of the XVIIIth. c. A Buddhist altar stands there in honour at Kuan-yin. Further on, the ancient *ya-men*, residence of the Chinese commander at the military camp; the first German governors, Rosendahl and Jäschke also occupied it. Here, a road branches off to the barracks on Bismarck Hill, whilst the main road winds along the beach to the *Strand Hotel*, neighbouring which are some pretty villas. — Beyond, the *Exercise Grounds* of the troops, and barracks of Mount Itis (1,000 ft.), where a very extensive view may be obtained, 2 miles 5 from Ch'ing-tao.

C. — To the *Signal of Diederichs Berg* (little more than half-a-mile) by Bismarck Strasse. Leave on the l. the *Military Hospital* and its acacia park. On Mount Diederich is engraved, in the rock bearing the arms of the German Empire, an inscription in Chinese characters commemorating the taking of the bay on the 14th. November 1897. From the summit (330 ft.), very extensive view.

D. — To the *Lao Shan*, May be made either by railway to *Ts'ang-k'ou* (9 miles) and thence to *Li-ts'un* by road, or leaving *Ch'ing-tao* for *Li-ts'un* (9 miles) by a good carriage-road passing through Tai-tung-chên.

Li-ts'un « Village of the (family) Li », is the seat of a delegate of the administration; chapel, school.

Re-ascend the valley via *Ch'ing-t'un* and *Nan-lung-k'ou*, cross the Ch'ang-s'un Ho and reach the Chu-wu Ho at *Hun-ho* (19 miles); here we are in the valley which leads to the Lao Shan via *Mecklenburg Haus* (25 miles), in a beautiful setting, at a height of 1350 ft., a convalescent home which is also used by tourists as a hotel (bed, 1 dol.; breakfast, 75 cents; lunch, 1 dol. 50; dinner, 1 dol. 75; rickshaw as far as Li-ts'un 1 dol. 50, there and back 2 dol.; telephone).

It is from Mecklenburg Haus that the start is made for the climb up the Lao-ting, a granitic peak of the Lao Shan situated in Chinese territory (3,400 ft.). It is reached by the little valley of the Pei-sha Ho, the *Irene Baude*, built at a height of 2,250 ft., near the Chinese frontier and the mountain of the « Five Fingers ».

Mecklenburg Haus is also the centre of several other excursions into the mountains, as well as to the temples of *Pei-yün-tung*, *Hua-yen-an* (2 days), *T'ai-ch'ing-kung*, etc.

3. Ch'ing-tao to Chi-nan Fu

246 m. — Railway built between 1899 and 1904 and worked by the «Shan-tung Eisenbahn Gesellschaft» of Berlin. — Express and ordinary trains divided into four classes of compartments. It is linked-up, at Chi-nan Fu, to the T'ien-chin Nanking line.

In 1908, the number of passengers carried was 823,735, of whom 94,059 entered at Chi-nan Fu, 84,055 at Wei Hsien, and 83,855 at Ch'ing-tao. The total receipts of the German lines of Shan-tung were 4,704,741 marks.

Ch'ing-tao Station. The central station, *Kieler Strasse*, is at an altitude of 25 ft.

2 m., *Grosser Hafen* stop at port.

5 m., *Hsi-fang*; dépôt, work-shops.

The rail-road, after following the Bay of Chiao Chou, crosses the Li-ts'un Ho.

11 m., *Ts'ang-k'ou*.

Cross the Pai-sha Ho; Chinese territory begins on the r. bank of the river.

15 m., *Chao-ts'un Nü-ku-k'ou*, named after the small Chinese port on the Pai-sha Ho. The station is in a vast plain which stretches in a N. E. direction towards Chi-mo Hsien.

EXCURSION through the valley of the Pei-sha Ho, whose upper course is dominated by mountains: 9 m., *Hua-yüan*, and its portico. 2 miles and beyond *Yang-chia* on the l. bank, a stüpa built on a granite hill. 1 mile, near *Lan-chia*, the Tomb of Wang with triumphal avenue and sculptures.

19 m. *Chên-g-yang*.

The city of Chi-mo Hsien, a district city dependent on the Chou of Chiao, is 11 miles N. E. of the station. — Journey, 1 hr. on bicycle or 3 hrs. donkey (60 cents).

The containing wall of Chi-mo Hsien has a perimeter of 4 *li*. It is traversed by three gates and its moat is 20 ft. wide. Repaired in 1507, it was rebuilt of bricks in 1600.

At the time of the «Civil Wars», a territory of the Yi of Chi-mo, in the Ch'i state. The Han dynasty established there the Hsien of Pu-ch'i dependent on the Lang-yeh Chün and afterwards on the Tung-lai Chün. The Chin family located in it the Chün of Ch'ang-kuang, in A. D. 276, and the Sung house the Tung-ch'ing Chou, in 468. The Northern Ch'i suppressed the Pu-ch'i district and the Sui emperors founded the Chi-mo Hsien (596) in the dependency of the Chün of Tung-lai. The T'ang dynasty connected it to the Li Chou and this state of things was maintained till the time of Gengiz



Guides Madrolle

CHING-TAO (Chiao)

Khan who, in 1227, placed the district in the sphere of the Chiao Chou. Suppressed in 1265, and incorporated in the territories of the two districts Yeh Hsien and Chiao-shui, it was reinstated a short time after. At the beginning of the Ming dynasty, it was made dependent on the Ch'ing-chou Fu and later on (1369) on the Chiao Chou. The Manchu dynasty connected it directly to the Fu of Lai-chou.

Cross the Shih-chiao Ho, then the Hung-sha Ho.

30 m., *Nan-chuang*.

The railway leaves the low-lying country and makes a curve whose central point is at :

34 m., *Lan-ts'un*.

36 m., *Li-ko-chuang*.

Cross the Ta-ku Ho, below its confluence with the Yün-liang Ho, by a bridge with six 100 ft. spans.

Leave the plain for an undulating country.

41 m., *Ta-huang*.

46 m., **Chiao Chou** (*Kiao-tschau Germ.*,) a department on which are dependent Kao-mi Hsien and Chi-mo Hsien. The Germans occupied this town from 1900 to 1906.

Chiao Chou is surrounded by a wall 4 *li* in circumference, traversed by three gates and supplied with a moat 25 ft. wide. This rampart was raised at the outset of the Ming dynasty and clad with bricks in 1375 ; it was repaired and increased during the Wan-li era (1573 to 1619).

During the « Spring and Autumn » period, Chieh Kingdom and, during the « Civil Wars », a dependency of that of Ch'i. The Han dynasty created there the Hsien of Ch'ien-tsou, dependent on the Lang-yeh Chün. Under the Later Han, marquise of Ch'ien-tsou, in the sphere of the Tung-lai Chün. Was dependent, under the Chin family, first on the Ch'êng-yang Chün, then on the Kao-mi Chün. The Northern Ch'i established there the Chün of P'ing-ch'ang, suppressed by the Sui house and afterwards replaced (A.D. 596) by a Hsien of Chiao-hsi. This was suppressed by the T'ang emperors, in 623, and incorporated in Kao-mi. The Sung dynasty reestablished the Chiao-hsi Hsien (1088), which was dependent on the Mi Chou. The same state of affairs was maintained under the Chin Tartars ; but, in Mongol times, Gengiz Khan founded the Chiao Chou at the seat of the district and connected it to the Lu of Yih-tu. The Ming family suppressed the Hsien of Chiao-hsi, incorporating it in the Chou, in the Ch'ing-chou Fu sphere, and later on, in the Lai-chou Fu (1376). This connection has not been modified since then.

50 m., *Ta-hang*.

53 m., *Chi-lan-tien*.

To the N. of the railway, four groups of earth-works.

57 m., *Yao-ku-chuang*.

Cross the Chiao Ho by a bridge 310 ft. long ; two spans of 93 ft. and two of 62 ft.

62 m., **Kao-mi Hsien** (Kau-mi, *Germ.*), chief town of a district in the department of Chiao Chou, situated in the neutral zone of 30 miles round the colony of Ch'ing-tao ; it was occupied from 1900 to 1906 by German troops. Birth-place of Chên Hsüan (A. D. 127-200), a commentator of the Classics.

The walls of Kao-mi Hsien are more than 3 *li* long ; they are traversed by four gates and surrounded by a moat 20 ft. wide. They were already in existence under the Mongol sway and were repaired at the time of the Ming emperors, in 1523, and several times since.

At the outset of the Han dynasty, there was founded the Hsien of Kao-mi, dependent on the Ch'i Kingdom. In the 16th year of Wên-ti (164 B. C.), a Kingdom of Chiao-hsi was severed from it, which made room later on for a Chün of the same name. In 73 B. C., it became anew the head place of the Kao-mi Kingdom, having in its resort the Hsien of Yih-an. The After Han, in the year 37 of the Christian era, made the two districts dependent on the Pei-hai Chün. At the beginning of the Chin family, these two Hsien, connected first to the Chün of Ch'êng-yang, were later on made over again to a « Kingdom » of Kao-mi. Incorporated, under the Sung house, in the Pei-hai, they became, under the After Wei, one the head place of the Kao-mi Chün and the other Yih-an Hsien. The Northern Ch'i move the former elsewhere and suppress the latter. Under the Sui emperors, depended on the Kao-mi Chün and, under the T'ang, on the Mi Chou. The latter transferred the chief place of the district into the walled city of Yih-an (623). The Mongols make this fresh Kao-mi Hsien dependent on the Chiao Chou. The Ming house assigned it first to the Ch'ing-chou Fu and afterwards to the Chiao Chou (1376), which itself was part of the Fu of Lai-chou. The Manchu dynasty connected it directly to that prefecture.

The railway crosses a vast plain where the construction of the line has necessitated important embankment and drainage work. Cotton is cultivated.

71 m., *Tsai-chia-chuang*.

76 m., *Ta-êrh-pu*. To the S. of the station lies a hill crowned by a pagoda. 80 m., *Chang-ling*.

85 m., *Tai-pao-chuang*, level 179 ft.

90 m., *Tso-shan*. The line passes round an eminence of the same name, on which rises a pagoda.

Cross the Wei Ho.

92 m., *Huang-chi-pu*, at a height of 102 ft.

Cross the Wen Ho, or Yün Ho, a tributary of the Wei Ho, by a long bridge with eight spans, 99 ft. each.

95 m., *Nan-liu*. — We here enter the hilly country ; on the r., Tai-kung Shan and Chang-ling-kung Shan on which stand temples.

101 m., *Ha-ma-t'un*. — The line rises slightly to reach a level of 287 ft.

107 m., *Chang-lo-yüan* with a branch about 2 miles to *Fang-tzû*, a very important mining centre situated to the S. of the line.

The German Mining Co. of Shan-tung, formed on the 10th. October 1899, with a capital of 12,000,000 marks, retro-ceded its mines at Mao Shan to China in December 1900 for 340,000 Hk. Taëls, but it works a very extensive coal-bed at *Fang-tzû*.

These mines contain pockets of inflammable and explosive gas (fire-damp) which have caused very serious accidents, particularly in August 1907. The first despatch of coal to *Ch'ing-tao* was made by rail in October 1902 and amounted to 150 tons.

The yield was 38,262 tons in 1904, 163,223 tons in 1906, 145,000 in 1907, 250,000 in 1909. The staff consists of 100 Germans and 6,700 Chinese miners who work the seams by means of pits ; the first has a depth of 740 ft., the second of 1160 ft.

The rail runs down to the river *Pai-lang Ho*.

110 m., *Erh-shih-li-pu*, walled hamlet. — *Nan-t'un*, also walled. Cross the *Pai-lang Ho* by a bridge of three 99 ft. spans.

115 m., **Wei Hsien** ; station near the Southern suburb. The city comprises two large fortified quarters, separated by the *Pai-lang Ho* ; 80,000 inhabitants ; it is the residence of a *Chih Hsien* subordinate to the prefecture of the *Lai-chou Fu*. Catholic and Protestant (Presbyterian and Baptist) Missions. College. Important military barracks.

The town was opened in 1906 to foreign trade, in conformity with the provisions of the Chino-German treaty of 1904. Trade with *Chang-i Hsien* in silk ; exports silk stuffs and straw plait, imports matches, spun goods from Japan, petrol, English and American cotton goods.

An important collection of antiquities has been got together by the *Chang* family and is deserving of a visit by serious students of China.

The wall surrounding *Wei Hsien* is more than 9 *li* long. It has four gates and is supplied with a moat 20 ft. wide. It was increased and repaired in 1639, under the *Ming* dynasty.

The *Han* emperors created a *Hsien* of *P'ing-shou* in the *Pei-hai Chün* influence. The Later *Wei* made it the seat of the *Chün*, which the Northern *Ch'i* called *Kao-yang* and the *Sui* sovereigns suppressed, to replace it by a *Hsien* of *Hsia-mi* ; they moreover established, in 596, the *Wei Chou* at the head place of the district. This was suppressed shortly after and the *Hsien* took the name of *Pei-hai*. The *Chou*, reinstated by the *T'ang* house (619), disappeared six years later to be reconstituted by the *Sung* family, in 965, and later on suppressed by the founder of the *Ming* dynasty (1376) and replaced by the *Wei Hsien*. This has lasted till our days, in the dependency of the *Lai-chou Fu*.

A railway is planned to *Chih-fou*, 141 miles, viâ Chang-i Hsien and La chou Fu, whose sea-port is at *Tiger Head*.

About 6 miles N. of Chang-i Hsien is the somewhat straggling town of *Liu-f'ang* which is, nevertheless, one of the principal centres of the manufacture of pongees and cotton goods. Among the silk-producers of China is the caterpillar of a moth and Family Bombycides order, *Attacus Pernyi*, which yields the so-called *pongee*; it is a silk-worm which feeds on the Chinese oak found throughout Manchuria and especially in the province of Shan-tung. Pongee, also known in Europe under the name of « Shan-tung », is a fabric remarkable for its solidity and cheapness; it is highly esteemed by the Celestials, as well as by foreigners, who utilise it in the making of summer clothing; its drawbacks are: an unpleasant smell until it has been washed several times and its resistance to dye other than black or grey.

121 m., *Ta-yü-ho*, near the river of the same name.

The railway skirts to the N. the important mountain chain of the Ta-ku Shan.

125 m., *Tchu-lu-tien*.

130 m., *Ch'ang-lê Hsien*, a small walled city, seat of a district in the Ch'ing-chou Fu.

Ch'ang-lê is encircled by a wall 4 *li* in circumference, traversed by four gates and supplied with a ditch 10 feet broad. This rampart was built of earth at the outset of the Ming dynasty, rebuilt in 466 and faced with brick in 1596.

In olden times, territory of Ying-ch'iu. The Han house established there the Hsien of Ying-ling, chief place of the Pei-hai Chün and afterwards of the Kingdom of Pei-hai, under the name of Chi Hsien. It was, under the Chin emperors, dependent on the Tung-kuan Chün, and afterwards on the Kao-mi Chün. The After Wei connected it to the Chün of P'ing-ch'ang. The district, suppressed under the Northern Ch'i, was reinstated by the Sui family, in 596, and called Ying-ch'iu; then, it again disappears in 612, to be re-established by the Tang dynasty and suppressed once more. The Sung house replaces it (965) by the An-jên district, which soon after assumes the name of Ch'ang-lê Hsien, cancelled by the Mongols (1266) and adopted afresh by the Ming dynasty. The district has remained ever since in the administration of the Fu of Ch'ing-chou.

Cross the Tan Ho.

134 m., *Yao-kou* « Grand Canal » is a large town defended by an earthen rampart.

139 m., *Tan-chia-fang*.

Cross the Ni Ho.

143 m., *Yang-chia-chuang*.

In these extensive plains, the railway track is hidden for half the year by the growth of the crops, wheat, sorghum, millet, beans, etc., and, as far as the eye can reach, nothing can be seen

but cultivated fields dotted here and there by groups of human habitations.

150 m., **Ch'ing-chou Fu**, at a height of nearly 300 ft., an ancient walled city, but in a state of decay, seat of a prefecture divided into eleven divisions; residence of the Chih-hsien of the *Yih-tu Hsien*. An American Presbyterian mission with school, hospital and museum. The town is extensive and has a population of 45,000 including a military colony of Manchus.

Between the station and the city proper (about 2 miles), remains of ancient earth-works, numerous villages and a walled town, *Pei-ch'êng*.

The Ch'ing-chou Fu walls are more than 12 *li* long, and are supplied with four gates and a moat 35 ft. wide. Built originally of earth, they were faced with brick in 1370 and several times increased under the Ming dynasty.

At the time of the Great Yü, a region of the Ch'ing Chou. Under the Chou emperors, Kingdom of Ch'i, where Ch'iu Shih-huang-ti established, in 221 B. C., the Ch'i Chün, which became a kingdom of the same name at the beginning of the Han dynasty. The Ch'i Chün was again substituted (for it in the year 110 before the Christian era and became, four years later, the Ch'ing Chou. Styled again as a kingdom in A. D. 37, and up to the Chin period, it was conquered by the Shih family and became again Ch'ing Chou and Ch'i Chün in 405. The After Chou had there a *Tsung-kuan-fu*, which the Sui suppressed (594). Under the T'ang family, the names Pei-hai Chün and Ch'ing Chou are used alternately. The Sung emperors have the Ch'ing Chou and the Chün of Pei-hai and the Chin Tartars the Fu of Yih-tu, which becomes, under the Mongol sway, the Lu of the same name, dependent on the Metropolitan Administration or Chung-shu-shêng. The Ming family re-established the Fu of Ch'ing-chou (1368) and settled thereat the government of the new Shan-tung province; but, eight years later, the head place of the province was moved to Chi-nan Fu and Ch'ing-chou Fu has been ever since a mere prefecture.

The city of Ch'ing-chou Fu contains also within its walls the seat of the district Yih-tu Hsien, whose name dates from the time of the Northern Ch'i. 3 m. from Ching-chou Fu, the temple Ching-lung Ssü charmingly situated.

154 m., *Pu-t'ung*.

159 m., *Chi-ho-tien*. — S., a famous pagoda at the Fu-tzŭ Shan, and another near the Kang Shan.

Cross the Tzŭ Ho by a bridge more than 1,400 ft. long.

163 m., *Chang-hsia*, serving *Hsin-tien* and several walled towns

Liu-tzŭ Hsien is about 5 miles N. E. and near the bed of the Tzŭ Ho. It is a very ancient town and a district of the Ch'ing-chou Fu.

The city is surrounded by a wall 4 *li* long, entered by four gates and protected by a moat 20 ft. wide. This enclosure, built at the end of the Mongol domination, was covered with brick by the district magistrate Chiang Fêng, during the Ch'êng-hua period (465 to 1487).

Originally, Ying-ch'iu territory. Under the Chou dynasty, Hsien-kung's fief in the Ch'i principality and a capital under the name of Lin-tzû. It was the residence of the royal family Lü and afterwards, in 391 B. C., that of the Ch'i house, whose princes were offsprings of the T'ien family. In 284 B. C., King Min of Ch'i was deprived of the greater part of his dominions by the Yen, Ch'in and Ch'u states, and only recovered his capital in 271. In 221, King Chien surrendered with his army to Shih-huang-ti, who exiled him to Kung (now Hui Hsien, in Ho-nan) and added this kingdom to his empire.

The Han dynasty made it the Lin-tzû Hsien, chief town of the Ch'i Chün and, later on, of the Ch'ing Chou. Under the Sung and Wei houses, headquarters of the Ch'i Chün, which the Northern Wei transferred to Yih-tu, while suppressing the Lin-tzû district. This was reinstated by the Sui emperors (596) in the dependency of the Chün of Pei-hai. It depended, under the T'ang and Sung dynasties, on the Ch'ing Chou; under the Chin Tartars, on the Fu of Yih-tu. Suppressed by the Mongols (1343), then reconstituted by them in the Lu of Yih-tu (1355), it has been, since the Ming family, dependent on the Ch'ing-chou Fu.

170 m., *Chin-ling Chên*.

Some 6 m., to the S., a famous pagoda at the Chin Shan (1250 ft.).

The mountain situated to the N. of the line contains a vein of copper (64 %).

173 m., *Hu-t'ien*.

178 m., *Chang-t'ien*, walled town. — Branch 25 miles to the coal-mines of Po-shan (*See, R. 5*).

180 m., *Ma-shang*, near the walled town.

Cross the Hsiao-fu Ho, 130 ft. altitude.

184 m., *Ya-chuang*.

191 m., *Chou-ts'un*, at an altitude of 200 ft., divided into two unequal portions by the course of the An-ku Ho, forms part of the district of Ch'ang-shan Hsien and is situated 7 miles to the N. Important centre for production of raw silk.

Chou-ts'un, in spite of its commercial importance, is from the official point of view only a « Chên » or guarded town administered by a « Hsien-ch'êng » or assistant district magistrate.

It has been open to foreign trade since 1896 and a trading zone 3 *li* in length and 2 in breadth has been fixed outside the wall and to the N. of the railway.

4 miles 5 N of Chou-ts'un is *Ch'ang-shan Hsien*, a little walled-town situated at the confluence of the An-ku Ho and Hsiao-fu Ho, chief town of a district in the prefecture of Chi-nan Fu.

The city is enclosed by a wall 4 *li* long and supplied with four gates and a moat 27 ft. wide. It dates back from the Sung epoch when it was rebuilt in 1608.

In the old Ch'i principality, the Yih of Yü-ling, which the Han dynasty converted into a Hsien of the same name, dependent on the Chün of Chi-nan. The Chin emperors suppressed the district. Under the Sung house, was Wu-ch'iang Hsien and Kuang-ch'uan Chün : the latter was suppressed under the Sui dynasty, who called the district Ch'ang-shan Hsien. This name has been preserved till the present time. The Ch'ang-shan Hsien has been dependent on the Fu of Chi-nan since 1379.

10 miles N. W. of Chou-ts'un and at the foot of the Mo-ling range, little walled town of *Ch'u-p'ing Hsien*, chief town of a district in the prefecture of Chi-nan Fu, residence of a Protestant Mission of English Baptists.

The train passes between the An-ching-kung (1,090 ft.) on the S. and the Pei-yün Shan (2,460 ft.) on the N.

197 m., *Ta-ling-chih*.

201 m., *Wang-ts'un*, walled town, the highest point touched by the line (480 ft.).

206 m., *Pu-chi*, town surrounded by an earthwork, as are most of the important towns in this part of the country.

212 m., *Ming-shui*, walled village in the midst of rice fields.

215 m., cross the Pa-lang Ho at an altitude of 240 ft. with the Ho-nan Shan (540 ft.) to the N.

219 m., *Tsao-yüan-chuang*.

At about 221 miles, and less than a mile to the N. of the line, remains of the ramparts of the ancient *P'ing-ling-ch'êng*.

Cross several torrents running from the S.

223 m., *Lung Shan*, market 10 miles from Chang-ch'iu Hsien, centre of a coal district 11 miles S. and above Pu-ts'un.

Chang-ch'iu Hsien, a city on the l. bank of the Pa-lang Ho and chief town of a district in the prefecture of Chi-nan Fu.

In the neighbourhood, lake Po-yün « White Clouds », renowned for its fish.

An earthen wall surrounds Chang-ch'in. It was built originally to a length of 6 *li*, with four gates and a moat 20 feet wide, and was covered with stone in 1578, under the Ming dynasty.

The Han emperors established the Yang-ch'iu Hsien and the Kuan Hsien in the dependency of the Chün of Chi-nan. The former of these two districts was suppressed by the After Han and the latter by the Chin. The Northern Ch'i transferred the Kao-t'ang Hsien to the seat of the present Hsien and the Sui house gave it the name of Chang-ch'iu (596). It was, at the time of the Mongols, dependent on the Lu of Chi-nan, which has become the Chi-nan Fu since the Ming family.

226 m., *Shih-li-pu*.

230 m., *Kuo-tien*, 190 ft. high.

235 m., *Wang-shih-yen-chuang*, 130 ft. high, overlooked to the S. by the foot-hills of the Li Shan, whilst to the N. stretch plains inundated by the Huang Ho.

237 m., *Pa-chien-pu*, altitude 110 ft.

241 m., *Chi-nan Fu East* serves the N. E. suburb of the town of Chi-nan Fu. Branch 2 1/2 miles to *Huang-t'ai*, a riparian port the canalised Hsiao-ch'ing Ho.

243 m., *Chi-nan Fu North-West*, near the N. wall of the capital (altitude 96 ft.). Branch of the line from T'ien-chin. (Tien-tsin).

245 m., *Chi-nan-Fu West* (alt. 115 ft.). Terminus of the German line and station of the Chinese railway from T'ien-chin to P'u-k'ou (Nanking). Near the station is the « Market Ground », delimited in 1906, when the city of Chi-nan Fu was officially opened to foreigners in conformity with the Chino-German treaty of 1904. Here reside the consuls and merchants.

4. Chi-nan Fu

Chi-nan Fu « Prefecture to the South of (the river) Chi (now the Huang Ho) », is situated 3 miles from the r. bank of the Yellow River, 36°40" N. lat. and 117°1" E. long. of Greenwich. It is the capital of the province of Shan-tung and the residence of a governor, of the *tao-t'ai* of Chi-tung, of the *chih-fu* of the Chi-nan Fu, of the *chih-hsien* of the *Li-ch'êng Hsien*. 300,000 inhabitants. Seat of the vicariate apostolic of « Northern Shan-tung ».

The mission numbers a bishop, 27 European preachers, 21 Chinese priests and 28,672 native christians (1910).

Hotel : *Chi-nan Fu H.* (Frendel), (20 beds), in Railway Street, 12 min from the W. Station, and 5 min. from the Chinese City. — English, French and German spoken ; r. and meals 6 dols. per day ; tea between 4 and o'clock, 40 cents ; breakfast from 8 to 10, 75 cents ; lunch from 1 to 2, 1 dol 25 ; diner from 7.30 to 9, meals 45 dols. per month ; board 115 to 130 dols.

Rickshaws : 50 cents within the town limits ; 70 to 80 cents outside.

Consulates : Great Britain, Germany.

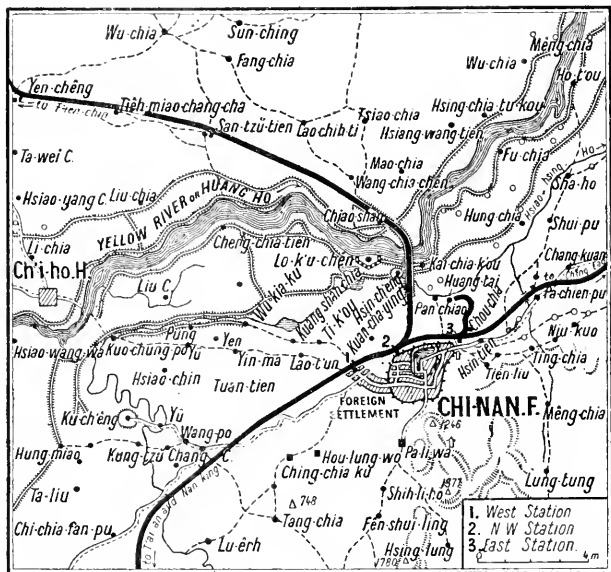
Banks : *Deutsche Asiatische*.

Places of Wo ship : Catholic cathedral served by Italian Franciscan friars

The city was opened to foreigners by the Chino-German convention of 1904 and a « Commercial Territory » was specially assigned to them, in 1906, near the Western Station. This conces-

sion, crossed by fine streets, is 1 miles 5 long and 1 mile wide ; it is joined to the station and the W. gate of the Chinese city by a broad avenue.

The city walls, originally built of earth, have a length of more than 12 *li*, four gates, a moat 50 ft. wide, and were clad with stone



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George Huré.

and bricks in 1371. Above « the Northern gate stands a pavilion called Hui-po Lou, » of assembled waves », which the emperor Ch'ien-lung ascended, in 1748, in the course of a journey to his Eastern domains, and which he made the subject of one of his poems.

At the time of the « Tribute of Yü », region of the Ch'ing Chou and under the Chou dynasty, a territory of the Ch'i principality. A dependency of the Ch'i Chün, under the Ch'in sway. At the outset of the Han family, Chün of Chi-nan, which became, in 164 B. C., the « Kingdom » of Chi-nan, replaced by a fresh Chün in 155, and re-established later on, to become Chün

again under the Chin house. This was suppressed by the Sui emperors, who make it afterwards the Ch'i Chün, which the T'ang dynasty turned into the Ch'i Chou (A. D. 618) and, later on, into the Lin-tzū Chün (742) to make room for a new Ch'i Chün (746) and a new Ch'i Chou (758). A military district, called Hsing-té Chün, under the Sung house, it subsequently became (1116) the Chi-nan Fu. The Mongols had there the Lu of the same name, which became a Fu again at the beginning of the Ming dynasty, and has been the capital of Shan-tung province since 1376.

The city of Chi-nan Fu has within its walls the seat of the Li-ch'êng district, whose name dates back built of the Han epoch.

Chi-nan Fu is an important commercial centre and the nature of the trade done there is favourably influenced by the diversity of the productions of the country around, namely, rice, spun silk, taffetas, white and flowered crape. Little shops may be seen in which cotton is carded, but what the town's people are most proud of — apart from the natural advantages of the site, its springs and woods — is the handsome shops where are displayed silk goods or jewellery which call for the admiration of the passer-by by the glitter of their imitation stones.

The traffic causes great congestion in some of the streets of scanty width, whilst solitude seems to reign in the quarters more distant from the official buildings, occupied by estates with large, well-watered and timbered parks. In the neighbourhood is to be seen lake *Ta-ming Hu* and its numerous bubbling springs celebrated in Chinese literature and, to the S., the mountain of the « Thousand Buddhas » with statues and inscriptions dating from the Sui dynasty (589-620).

The sub-soil is well-watered ; springs rise on all sides, Three of them are especially strong ; they well-up together in the S. W. suburb and are a classical attraction of the capital. An old pagoda stands near by ; a market is held before its doors and in its courtyard, where the populace swarms. On the fine stone balustrade which shuts off the clear basin, the idlers of the city come to loll, attracted by the sight, so rare in China, of a living spring of clear water.

« Not far from there, a pretty lake collects all these scattered waters and makes a corner of cool greenery in the city. It is a distraction and pleasant relaxation for the traders, officials and literary men of the capital. Pleasure parties glide slowly over the smooth surface of the lake, in handsome carved and painted boats, amidst islets of reeds and giant lotus. Small wooded islands half conceal graceful buildings with quaintly gabled roofs : tea-houses, theatres and terraces for the mere sight-seer are planned to afford the Chinese the recreation which they most favour. A few temples have been built there to the memory of great men of whom the province and indeed the whole of China is justly proud. Li Hung-chang was thus honoured a few months ago.

« But these waters are not retained within the city. Clear streams flow beyond the walls and spread out in fertilising rivulets over the surrounding country. The most abundant have been joined up and led into a neighbour-

ing river, the Hsiao-ch'ing Ho and thus largely contribute to the formation of a navigable water-way from the capital to the sea (Fernand PILA 1903)»

EXCURSIONS :

To the Huang Ho. A good road, 12 *li* long, leads to the river and brings us to the little port of *Lo-k'ou* which nestles at the base of a strong embankment which protects it against the sudden and irregular rise of the « Yellow River. »

The water is impregnated with earthy matter of a yellowish brown colour its rapid flow and its variable depth are conducive to the formation of under-currents and whirlpools ; besides, the navigation of its lower part is rendered more difficult by the changes of bed and the numerous mud banks which impede its course. The authorities, as a partial remedy for this drawback, have dug a canal which links the river to the Hsiao-ch'ing Ho whose junction with the sea is at *Yang-chia-k'ou*.

A 2 days' excursion, in a S. W. direction, to the hill of **Hsiao-t'ang Shan**, near the village of *Hsiao-li-p'u* in the Hsien of *Fei-ch'êng*. Tomb said to be that of *Kuo Ch'ü* (See R. 12). Bas-reliefs adorn the inner walls of a mortuary chamber of the Han period.

2 days to **T'ai-an Fu** ; the distance is the same if the start be made from *Hsiao-t'ang Shan*. Near the route, the famous temple *Ling-yen Ssü* with the pine blessed by the Buddhist pilgrim *Hsüan-tsang* and inscriptions of the Mongol period. — At *T'ai-an Fu*, the *T'ai-yueh Miao*, followed by the ascent of the holy mountain *T'ai Shan*.

5. Ch'ang-t'ien to Po-shan Hsien

25 m., Railway constructed and worked, since 1904, by the « Shan-tung Eisenbahn Gesellschaft » of Berlin.

Ch'ang-t'ien, at 150 ft. level, branch of the line from *Ch'ing-tao* to *Chi-nan Fu*.

5 m. 5, *Nan-ting*., 3 miles E., the village of *Fêng-shui-chuang*, with enclosing mud-walls.

11 m., *Tzù-ch'uan*, chief town of a district in the prefecture of *Chi-nan Fu*, situated on the r. bank of the *Hsiao-fu Ho*.

3 mile branch to mines.

The city of *Tzù-ch'uan Hsien* is surrounded by a wall 5 *li* long, traversed by four gates and supplied with a moat 15 ft. in width. This wall was covered with brick in 1636, under the Ming dynasty.

The Han emperors established the Hsien of *Pan-yang* in the dependency of the *Chi-nan Chün*. It afterwards depended on the *Ch'i Kingdom* and, under the *Chiu* family, on that of *Lo-an*, whereafter it was suppressed, towards the end of the third century of the Christian era. The first *Sung* emperors founded the *Ch'ing-ho Chün* and, later on, the *Pei-ch'iu Hsien*, which they connected to it. The *Sui* house (596) established, at *Pei-ch'iu*, the *Tzù Chou*, then changed the name of the district to *Tzù-ch'uan Hsien* (598). This nomenclature has not been altered since. The Ming dynasty placed in this city the seat of the *Pan-yang Fu*, which became, in 1376, the *Chou* of *Tzù-ch'uan*, dependent on the *Chi-nan Fu*. The standing of this centre was further lowered in 1379 and since then it has been a mere district town.

The railway crosses the Hsiao-fu Ho and goes on to Po-shan on the l. bank of the river.

18 m., *Ta-k'un-lun*.

25 m., **Po-shan**, altitude 590 ft., chief town of a district in the prefecture of Ch'ing-chou Fu, on the r. bank of the Hsiao-fu Ho which separates it from the walled town of *Yin-ch'êng*.

Po-shan is an important centre of a glass-making industry of great antiquity, situated in a mining region ; the Hung Shan coal is sent as far as the port of Ch'ing-tao ; the output, in 1910, reached 223,400 tons.

The town of Po-shan has a wall 3 *li* in circumference, with four gates. It is the old enclosure of the Chên, or market-town, of Yen-shên, which was rebuilt in 1734.

Originally, the territory of Yen-shên Chên, dependent on the Hsien of Tzû-ch'uan ; afterwards, under the Han dynasty, territory of the Lai-wu Hsien ; since the Northern Wei, a dependency of the Pei-ch'iu Hsien. At the outset of the Mongol sway, there was founded the Hsing-tzû-ch'uan Hsien, suppressed in 1265. The city was then placed under the administration of the Hsien of Yih-tu and the Ming family, in 1536, caused a *t'ung-p'an*, or assistant sub-prefect, to reside on the spot. Under the Manchu dynasty, in 1734, a new district, called Po-shan, was formed out of territory severed from the neighbouring districts of Yih-tu, Tzû-ch'uan and Lai-wu, and was placed in the administrative resort of Ch'ing-chou Fu.

10 m. S. E., *Pa-tu-chuang*, small industrial town of 10,000 souls, lying between four heights which, save on the W., are separated by narrow passes. To the S., Mount Ai Shan whose sides are tunnelled for coal which is of good quality. N., Mount Hei Shan, crowned by a celebrated temple to which pilgrims resort, especially in spring.

Pa-tu is famous for its china clay which is made into vases of all sorts, fired in the local furnaces ; glass is manufactured by smelting a sort of calcareous sulphur with saltpetre, and the powder which enters into the composition of the enamels called « Po-shan Cloisonnés » also produced here.

6. Chi-nan Fu to T'ai-an Fu

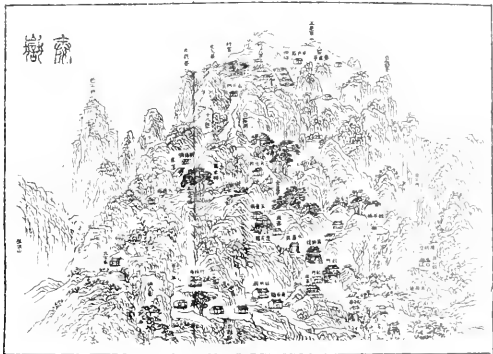
To go from Chi-nan Fu to T'ai an Fu, there is a choice of two roads ; the one described is the more westerly. The distance is 180 *li* and it can be covered in 2 days. — A railway, connects the two prefectures.

Following this, the western road, we shall pass the first night at *Chang-hsia-chieh*.

The next day, ascending the valley of the Pu-chi Ho, we reach, after 3 hours' walking, *Ch'ing-yang-tien*, where we notice the *Temple of the T'ai-shan* : its W. front, which faces the road on the traveller's l., is of glazed brick on which various objects of Taoist mythology are represented.

泰山





THE TAI SHAN

A quarter of an hour later, the road crosses the village of *T'u-mên-chieh*, on leaving which we notice a sacred tree (acacia) completely draped with red streamers which are ex-voto.

20 minutes after, we reach the village of *Chin-ch'uang*. 40 minutes later cross Kuang-chi-ch'iao Bridge, a singlespan structure of stone which was built in 1580. The river, at the point where the bridge crosses it, hollows its way through the rock conglomeration which has a very picturesque appearance.

20 minutes' walk further on, the *Tiêh-chiêh* bridge which leads to the village of *Hsiao-wan-to*.

Here we can, if we have a day to spare, pay a visit to the famous Buddhist temple **Ling-yen Szû** which is 15 li E. in the mountain. Asses may be hired in the village; the climb, which is quite easy, lasts about 2 hours.

Ling-yen Szû signifies « Temple of Supernatural Rocks ». It is indeed related that when a Hindoo monk passed this way, in the IVth c., preaching the Holy Law, the very rocks were stirred and bowed their heads the better to hear him. The temple was founded in 520 under the Northern Wei dynasty; it is built at the foot of a sheer drop in the midst of a thuya forest bearing the name of *Shih-li-sung* « the Thuyas which stretch over an area of 10 li ». From the bosom of this dark greenery rises the white pagoda called « Pagoda of the Pratyeka Buddha », though no one knows the origin or justification of this title.

In the court-yard of the temple, a thuya several centuries old is surrounded by a little square esplanade which calls attention to it; it is the famous *Mo-ting-sung* or « Thuya whose top was carressed. » According to the legend, the before mentioned pilgrim Hsüan-tsang, at the moment of starting (in 629) for his long pilgrimage in Central Asia and India, passed by this temple; he remarked a very young thuya whose top he caressed, saying: « So long as I go Westward, turn thyself to the West; when I return Eastward, turn thyself to the East. » The docile tree turned its branches Westward and when, at a given moment, it brought them back towards the East, the disciples of Hsüan-tsang who had remained in China understood by this sign that their master had turned his steps homeward.

A few paces outside the temple precincts, on the W. side, is a cemetery for the monks which should be visited; in it will be seen a large number of stone stûpa and inscriptions, several of which go back to the Mongol period.

Resuming our journey to Hsiao-wan-to, in a quarter of an hour we reach *Wan-to-chieh*.

An hour and a half later we strike the paved road which continues for about four hours' journey to **T'ai-an Fu**, which we enter by the S. gate after crossing the little streams P'an and Nai, tributaries of the river Wên. All this section of the route is very fatiguing, if made by waggon, on account of the incessant jolting of the vehicle on the stones.

7. T'ai-an Fu.

This town owes its existence to the worship of the T'ai Shan, the sacred mountain of the East, to the S. of which it is situated. T'ai-an Fu is about a mile from the l. bank of the little river P'an, a tributary of the Wên Ho ; it is the residence of a *chih-fu* in command of seven districts, and that of the district magistrate of *T'ai-an Hsien*.

Visit in the N. W. of the town, the *Tai Miao* or temple of the god of T'ai-shan. — Beyond and to the S. W., the *Hao-li Shan*.

Excursion, to the *T'ai-shan*, a celebrated centre for pilgrimages, situated to the N. of the town (See R. 8).

The fortified enclosure has a perimeter of more than 7 *li* ; is traversed by four gates and supplied with a moat 30 ft. wide. It was built in 1523, under the Ming dynasty.

At the epoch of the " Tribute of Yü ", the Northern part of the territory belonging to this prefecture was included in the Ch'ing Chou and the Southern part in the Hsü Chou. In the " Spring and Autumn " times, it formed the Po-yih, in Ch'i state. Under the Ch'in emperors, it belonged to the Ch'i Chün and, under the Han family, to the Chi-pei Kuo, wherein was created the Po-yang Chün, afterwards changed to Chün of T'ai-shan. In the year 110 B. C., a Hsien of Fêng-kao was detached from that of Po and made the chief place of the Chün. This state of things was maintained down to the Northern Ch'i who gave the Chün the name of Tung-p'ing. This was suppressed at the outset of the Sui dynasty, and the Hsien was connected to the Lu Chün. Under the T'ang family, the names Po-ch'êng, Tung-t'ai Chou and Ch'ien-fêng Hsien are used in succession and the Sung house, in 1008, supersedes them with that of Fêng-fu. The Chin Tartars establish the military district, or Chün, of T'ai-an, then the Chou of the same denomination, which is connected, under the Mongols, to the Tung-p'ing Lu and afterwards to the Metropolitan province. The Ming emperors locate it in the resort of the Fu of Chi-nan and incorporate to the Chou the Hsien of Fêng-fu, thus suppressed. In 1724, under the Manchu dynasty, the Chou became independent and, in 1735, it is transformed into a Fu, or prefecture.

In the T'ai-an Fu city stands the seat of the T'ai-an district, which was founded in 1735, when the Chou was turned into a Fu.

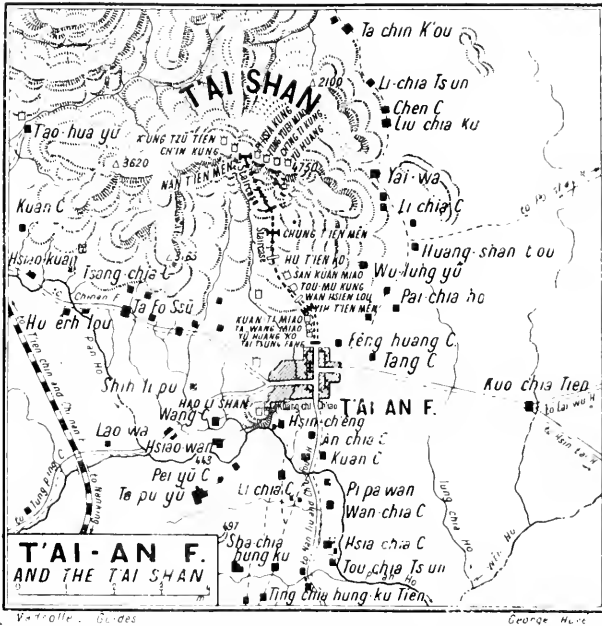
The *Tai Miao* is the temple of the God of the T'ai Shan ; it occupies a quarter of the area of the town in the N. W.

The wide paved-street, which begins at the S. gate of T'ai-an Fu, leads to it. We first come to a square basin into which a dragon-headed gargoyle pours water during the rainy season ; then we enter a building which was originally a monumental porch giving access to the temple. but which has now become an enclosed hall for the worship of the « Goddess of Coloured Clouds. »

Crossing this sanctuary, we pass through a little pavilion followed by two crescent shaped pools. Before us now stands a fine triumphal arch of stone, immediately in front of the wall enclosing the *TAI MIAO* proper. This wall has three gates on its S. side, but the one on the E. is alone open to visitors.

Of the three buildings which occupy the first court-yard, the central one is simply a porch ; those on the E. and W. are consecrated to the secondary divinities associated with the worship of the T'ai Shan. The second court-yard, planted with beautiful thuja between which stand numerous stelæ, has, in the centre, a rectangular emplacement on which are arranged masses of rock of strange and contorted shapes.

On the side of the terrace, which rises at the back of the court-yard, are arranged two circular iron basins dating from 1101 and a large quadrangular one dedicated in 1573 to the « Goddess of Coloured Clouds ».



The terrace gives access to the large double-roofed hall in which sits enthroned the God of the T'ai Shan. Leaving this hall by the door at rear, we find ourselves in a little court, at the end of which is the *Ch'ün-kung* or private apartments of the god who is represented with his spouse.

We further notice at the sides of the temple enclosure on the E. of the first court-yard, the thuvas of the Han to which corresponds, on the W. of the same court, the acacia of the T'ang.

Outside the town, the sanctuaries of Hao-li Shan. Leave the town by the S. gate, to turn to the W., and after leaving the

suburb, cross the little river Nai by a bridge called *Kuang-chi Ch'iao*. A few hundred yards further on we pass the entrance of the great temple *Ling-ying Kung*, where are some fine bronze statues of the end of the XVth c. representing the « Goddess of Coloured Clouds » and two empresses in the guise of Bodhisattva.

A little further on is the wall of the *Hao-li Shan*. The *Hao-li Shan* is a hill under which a tradition, traces of which may be found as early as 200 B. C., places the abode of the dead. This belief is still strongly held, as is witnessed to by the innumerable stelæ erected by village communities to assure the repose of their ancestors to three generations back.

The principal building in the enclosure of the *Hao-li Shan* is the *Shên-lo-tien*, in which stands an enormous statue of the God of the T'ai Shan-shown in his dreadful character as Judge of the Dead. Along the containing wall of the court are the seventy-five Courts of Justice of Hell with varied and appropriate tortures.

The two other temples contained in this enclosure, namely the *Yen-lo-tien* and the *Shih-wang-tien*, are also consecrated to infernal deities.

Beside the hill *Hao-li*, and comprised in the same enclosure, is the hill *Shê-shou* on which was accomplished the sacrifice « Shan » to the Earth, in 666, 725 and 1008, that is to say at the very dates when, on the summit of the T'ai Shan, the sacrifice « fêng » was being offered to Heaven.

8. The T'ai Shan.

ED. CHAVANNES.

Like all the mountains of China, the T'ai Shan is a nature-god whose principal function is to distribute rain over the surrounding country ; the clouds which collect at the summit of a mountain do indeed seem to be produced by it and that is why the latter is invoked when drought endangers the harvests or too much water threatens to rot them. Besides this primordial function, a mountain, when it is of considerable bulk, furthermore assures, by its enormous weight, the stability of its surroundings ; every time, therefore, that a shock of earthquake or the overflow of a river suggests that earth has lost its equilibrium, prayer will go up to the mountain.

From a very remote antiquity the Chinese have attributed a special importance to the five mountains which correspond respectively to the four cardinal points and to the centre. The T'ai Shan is the Peak which presides in the E. and is the one, of the five, which appears to have been most anciently venerated, for it is already mentioned in the chapter *Shun-tiën* of tche « Shu-ching. »

This mountain is therefore the mysterious power which governs the Eastern part of the empire to distribute rain in due season and to maintain the solidity of the earth's crust. It is in respect of these powers that the T'ai Shan is still reckoned among the principal divinities in the state ritual of our own day.

The maintenance of these temples is entrusted to Taoist monks, for Taoism is principally the religion of nature-worship.

Besides the official faith, popular beliefs have sprung up which must be also taken into account. In the first century of our era the T'ai Shan was thought of as the place to which the souls of the dead returned ; this conception may be explained if we consider that the T'ai Shan presides in the E., that is to

say, the origin of all beings ; since the souls of men must issue thence when they are called into existence, it is but natural that they return thither when they have accomplished their destiny. The T'ai Shan is thus the gloomy realm of shades. The God of the T'ai Shan presides at birth and death ; he it is who gives his lictors charge to go forth upon the earth and seize those men who have come to the term of their natural life. It is to him that, in cases of grave illness, prayers are addressed to obtain prolongation of life.

Under the influence of the moral teaching of Buddhism, the God of the T'ai Shan, who formerly confined himself to the supervision of the purely physical activities of life and death, has been gradually transformed ; this Lord of the Kingdom of Life and Death has become the Judge of Hell and this explains why in the majority of the temples consecrated to the T'ai Shan are seen a series of seventy-five little chapels in which are represented the various tribunals of Hades with their respective implements of torture.

The God of the T'ai Shan is not alone adored in the temples consecrated to the sacred mountain ; a feminine divinity, the *Pi-hsia-yüan-ch'ün* or « Princess of Coloured Clouds », shares with him the homage of the faithful. This goddess is of comparatively recent origin ; a statue, discovered in 1008 at the summit of the T'ai Shan, was the physiological basis of the new religion which, in the Ming period, acquired a considerable vogue. The *Pi-hsia-yüan-ch'ün* is properly a goddess of dawn, as it is in the E. that the tinged clouds appear which herald the rising of the day-star ; she is considered the daughter of the God of the T'ai Shan. But gradually she has become the feminine goddess par excellence, and is for Northern China the equivalent of what Kuan-yin is for Southern China ; accompanied by her two acolytes, — the Goddess of Family Increases (*Sung-tzū nai-nai*) and the Goddess of Good Sight (*Yen-ch'ing nai-nai*), — it is she who draws to her sanctuary all those wives who long for motherhood and all those mothers who dread ophthalmia for their new-born child ; she is the women's goddess, and the fervour of the supplications which rise to her have given her an importance in popular worship greater than that of T'ai Shan himself. To her especially do those pilgrims pray, who flock to the holy mountain from the beginning of the year to the eighteenth day of the fourth month.

Outside its special attributions, the T'ai Shan at various times has further played an important part in Chinese religion ; it was on this mountain that the sacrifice « *fêng* » was celebrated by the emperor Wu in 110 B. C., by the emperor Kuang-wu in 56 A. D., by the Emperor K'ao-tung in 666, by the emperor Hsüan-tsung in 725 and finally by the Emperor Chên-tsung in 1008. The ceremony *fêng* was propitiatory to Heaven ; it consisted in enclosing in a stone coffin a text written on strips of jade to announce to Heaven the highest pitch of a dynasty ; its correlative was the *shan* ceremony which comprised a similar address to the Earth. The ceremony « *fêng* » was carried out at the summit of T'ai Shan, because it was there that one was nearest to Heaven. The ceremony « *shan* » took place at the foot of T'ai-shan, on a little hill called *Shê-shou* which was the point of convergence of the surrounding plain. According to tradition, these rites go back to the most remote antiquity and seventy-two sovereigns are mentioned who had practiced them in prehistoric times. In point of fact, however, the above mentioned sacrifice of the emperor Wu in 110 B. C., is the first which seems to be incontestable. After the emperor Wu, the « *fêng* » ceremony on T'ai Shan was only continued four times. If this rite, so rarely celebrated and at so long intervals, has none the less left an indelible trace on the pages of history, it is because it was, as it were, the highest expression of the most solemn and magnificent conception of which China was capable ; the monumental inscriptions of 726 and of 1008, one at the top of the mountain, the other to the S. of the town of T'ai-an Fu, are testimonies which set anew before our eyes the costly splendour of the homage that the Son of Heaven came to bring to the Supreme Deity

The T'ai Shan has an height of about 4,400 ft. above sea-level. To climb this mountain it is necessary to hire porters who, by means of a primitive chair, undertake to get the traveller up the giddy paths and stairs which lead to its summit. The cost of a chair with its bearer is 4 dollars.

By starting from T'ai-an Fu at 5.30 a. m. one can, even with various stop-pages en route, reach the summit before noon. As for the descent, that will take 3 hours.

In winter the excursion is not without danger on account of the sheets of ice which form on the steps of the mountain stairs. It is unwise to halt on the ascent at all the various sanctuaries to the right and left of the track. Better confine oneself to those halts required by the bearers themselves.

In descending, when one knows exactly how much time one has at one's disposal, one is free to visit the temples which are worthy of attention. Still, for given climbs, the route will be described but once and that from base to summit, the objects of interest being pointed out in the order in which they are encountered on the upward journey.

Leave (5.30 a. m.) the town of T'ai-an Fu by the North Gate and, in about 5 minutes, we reach the foot of the mountain as indicated by a little triumphal arch, the *Tai-tsung-fang*, re-built in 1730. Beyond this portico, to the W. of the route, is the Taoist temple of *Yü-huang-ko* « Sovereign of Jade. »

Enter by the gate on which are inscribed the words *Pai-ho-ch'üan* « Spring of White Storks » ; turn to the r. and in a court-yard will be seen, on the r., the *Hsien-jên-tung* « Grotto of the Blessed », If the door be opened, in a glass recess can be seen the mummified body of a monk dressed in a red robe : his face is hidden by a gilded mask, but his hands and legs are visible ; this holy personage is a Taoist who lived from 1610 to 1703.

N. of the court-yard, we reach by a staircase the principal building of the *Yü-huang-ko* ; on the upper storey, worship of the Emperor of Jade, a favorite divinity of Taoism ; under the dome on the ground-floor are to be seen statues of the *San-kuan* « Three magistrates » which are those of Heaven, Earth, and Water. In the enclosure of the *Yü-huang-ko*, the *Hsing-kung* or « Palace of Travel » in which the emperor Ch'ien-lung stayed in 1770.

Leaving the enclosure of the *Yü-huang-ko* and resuming our way to the T'ai Shan, in a few minutes we notice, on the W. side, the *Ta-wang Miao* « Temple of the Great King. » Adoration is here performed to a certain Hsieh Hsü who, in 1270, proved his loyalty by drowning himself in despair when the Mongols invaded the town of Hang-chou, the capital of the Sung.

We next reach a hamlet (in 6 hrs. 5 min.) above which, on the W. side, is a temple of *Kuan-ti*. The worship of these deified heroes is one of the most popular in modern China ; the Emperor or rather the God Kuan, is none other than Kuan Yü who died in 219 A. D. after showing unshaken devotion to his sovereign ; he was a native of Shan-hsi and that is why his temple, as similarly

they may be seen in many other places, has become a meeting-place for the people of Shan-hsi (Shan-hsi hui-kuan).

Soon after, the triumphal arch *Yih-t'ien Mên* of the « First Gate of Heaven » denotes the beginning of the climb (6 hrs. 15 min.).

Further on will be found a « Second Gate of Heaven », *Erh-t'ien Mên* half-way up, and when the « Heavenly Gate of the South », *Nan-t'ien Mên*, is reached, we have attained the plateau which crowns the T'ai Shan. These three triumphal arches will thus be considered as marking three stages of the march which seems as though it must lead to Heaven.

Immediately after the « First Gate of Heaven », a second triumphal arch bears the inscription « Kung-tzŭ têng lin ch'ü » : which alludes to a passage of Mencius where it is stated that Confucius, having climbed a mountain, thought the country of Lu small. According to this same text of Mencius, when Confucius had climbed the T'ai Shan, he gathered the same idea of the whole Empire ; a stela to be seen at the summit of the T'ai Shan records the second occasion ; but here, at the very beginning of the climb, is the spot whence the principality of Lu seemed small to Confucius, and this it is that is commemorated by the triumphal arch under which we have just passed.

12 minutes later (6 hrs. 27 min.), the route passes under the domed arch of a storied building called *Wan-hsien-lou* « Tower of the Immortals ». This edifice was erected in 1620 ; on the first floor, the Princess of Coloured Clouds and her two acolytes : on the second floor, a number of frescoes representing the eight immortals, the gods of happiness, of public functions and of longevity, etc.

After a quarter of an hour's climb (6 hrs. 50 min.), the *Tou-mu-kung* « Temple of the Goddess of the Great Bear », on the E. of the road. This temple, within whose walls are to be found a singular mixture of Taoist and Buddhist divinities, was inhabited up to 1906 by Taoist nuns.

— Cross the *Kao-lao Ch'iao* bridge, thus named after a certain Taoist, Kao, whose personality is, however, veiled in obscurity. Pass in front of a little « Sanctuary of the Three Functionaries » (Heaven, Earth, Water), *San-kuan Miao*, to arrive at the *Ch'u-shui-liu* bridge, where a good view may be obtained of a stretch of mountain torrent which has worn itself a passage amidst magnificent rocks. Then come in order : the *Têng-hsien Ch'iao* « Bridge by which one rises to the Immortals » ; the *Hu-t'ien Ko*

(7 hrs. 10 min.), a monumental porch built in 1747 ; a little stone triumphal arch, painted red and bearing the words « *Hui-ma-ling* » « Mountain where one sends back the Horses », this being the highest point which can be reached on horseback.

At 8.7 we reach, by means of a flight of steps, the *Chung-t'ien Mén* « Heavenly Gate of the Centre » ; stop here to drink a cup of tea on a terrace from which a very fine view is to be obtained : the traveller sees at his feet the city of T'ai-an Fu which, with the numerous trees growing about its temples, seems like a forest in the midst of cultivated fields ; more to the S., a gleam of light shows where the river Wen flows along the foot of the mountains which shut in the horizon.

After half-an hour's halt, set off again ; the road, for about a mile, ceases to rise : these are the « 3 fair li » *K'uai-ho-san-li* ; walk this distance in order to stave off the irresistible somnolence caused by the rhythmic movement of the chair ; not only that, but one can more freely enjoy, when on foot, the surrounding scenery which is so worthy of admiration.

The climb recommences (9 hrs. 10 min.) when we reach the succession of small bridges whose names are poetical indications of the appearance of the little torrents they span : *K'ua-hung Ch'iao* « Bridge which crosses the Rainbow », *Hui-lung Ch'iao* « Bridge of the Sinuous Dragon », *Hsüeh-hua Ch'iao* « Bridge of Snow-flowers ».

The triumphal arch (9 hrs. 15 min.) which bears the words *Wu-ta-fu-sung*, recalls the tradition according to which, in 219 B. C., the famous emperor Ch'in Shih-huang-ti conferred the title *Wu-ta-fu* « Grand Officer of the 5th Degree » on a « pine », *sung*, which had sheltered him at a time when, descending the T'ai-shan, he was surprised by a storm.

A quarter of an hour further on, the ascent becomes very steep, and it is by a staircase of stone steps that we finally reach (10 hrs. 45 min.) the « Heavenly Gate of the South » *Nan-t'ien Mén*, and stand upon the plateau which forms the summit of the T'ai Shan : here are grouped the principal places of worship.

The most important of these temples is that of the « Goddess of Coloured Clouds », the *Pi-hsia-kung*, which the route crosses from E. to W.

In the inner court-yard, a quadrangular pavilion, *Chin-ch'üeh* « The Golden Door », contains a statue of the Goddess ; pilgrims prostrate themselves

before it and, when they have given their offering, a Taoist monk strikes a blow on an iron basin to announce that the gift has been received.

More to the rear, the inner building, covered with bronze tiles, is occupied by the Goddess accompanied by her two acolytes: the lady patroness of maternity, and the lady who ensures good sight. The side buildings, covered with iron tiles, are respectively consecrated to these two secondary divinities. These temples, which were restored in 1907, originally were the sanctuary which was built round the « Pond of the Woman of Jade » following upon the discovery here, in 1008, of a stone statue of a female.

Outside of the temple and towards the N., the *Tung-yueh Miao*, the « Temple (of the God) of the Eastern Peak. » This sanctuary is much less important than the preceding and thus shows that the worship of the Goddess has eclipsed that of the God.

We must not fail to go and see the colossal *inscription* engraved on the rock behind the building in which stands the statue of the God of the T'ai-shan.

This inscription measures 27 ft. high by 5 ft. wide; it was composed and written by the emperor Hsüan-tsung of the T'ang dynasty when, in the year 726, he celebrated the sacrifice « fêng » at the summit of the mountain; it commemorates this solemn ceremony. The characters are inscribed in a checker-pattern, each square of which is 8 inches high by 10 inches wide; they were originally gilt.

A little further on stands the *Ch'ing-ti Kung* « The Temple of the Green Emperor ». This divinity is the one who presides over the East, for green corresponds to the E. in the theory of the five elements.

Finally, the culminating point of the mountain is reached, where we enter the temple consecrated to the supreme divinity of Taoism the « Sovereign of Jade », *Yü-huang*.

In the court of the temple, an octagonal barrier surrounds the rocks which are considered the highest point of the T'ai Shan. At the foot of the terrace, by which the *Yü-huang-ting* or « Summit of the Sovereign of Jade » is reached, an enormous quadrangular block of stone, nearly 16 ft. high, has often been considered the stela on which Ch'in Shih-huang-ti engraved, in 219 B. C., an inscription whose text has been preserved by the historian Szü-ma Ch'ien; the researches of Chinese epigraphists have proved that this monolith has never borne any inscription and must have been hoisted to the summit of the T'ai Shan by order of the emperor Wu of the Han dynasty, in 110 B. C.

After visiting the « Temple of the Sovereign of Jade », we go to view, on the W. side, the little building called *Ch'in-kung* « The Queen's Bed-chamber ». In it is a recumbent statue of the « Goddess of Coloured Clouds, » laid in a bed. This sanctuary is the object of special veneration on the part of pilgrims.

A little further on, the *K'ung-tzü Tien*. This little temple, dedicated to Confucius, has this peculiarity that Confucius and his

four assistants are represented by statues, whereas in the majority of similar buildings the statues are replaced by simple tablets.

Some distance to the E. of the « Temple of the Sovereign of Jade », is a containing wall, partly washed away, whose stone gates, on the W. and S., have been preserved ; in the centre, an esplanade bears a stela on which are engraved verses composed by the emperor Ch'ien-lung, in 1757 and 1762 ; there was on this site, in the xvth c., a temple, now entirely destroyed.

A little more to the N., we reach a peak whence the view ranges over the low valley which opens to the N. E. of the T'ai Shan ; this peak is called Jih-kuan-fêng « Peak whence to Gaze upon the (rising) Sun ». This point was formerly considered the true summit of T'ai Shan, and it was here that the emperor Chên-tsung, of the Sung dynasty, celebrated the " fêng " sacrifice in 1008.

Keeping along the ridge of the mountain and proceeding in an Easterly direction, we reach the Eastern extremity of the plateau ; the precipices, which border it, have for many ages exercised a terrible attraction for mankind : a regular epidemic of suicides has sent numberless unfortunates into this abyss ; the Chinese authorities were stirred to take action, and a stone wall, on which are inscribed the words : « It is forbidden to commit suicide », makes access to this fateful promontory by no means easy.

Return there from to the Grand Temple of the Goddess and make our way down.

9. T'ai-an Fu to Ch'ü-fou Hsien.

The distance is 140 *li*. There is no carriage road ; it is therefore necessary to go either on horseback or, if none are to be obtained for hire at T'ai-an Fu, by wheelbarrow, a slow and inconvenient mode of travelling.

The journey as made by wheelbarrow is as follows : leave T'ai-an Fu (R. 7) by the S. gate, at 6 a. m. ; at 8 o'clock, Western extremity of the village of *Tou-chia-ts'un* ; the road enters stony hills which are very tiring for the barrow-men ; at a quarter past 11, stop for a meal at the village of *Nan-liu*.

Set out from there at half past one. At a quarter past 3, village of *P'êng-hsü-tien*, where is a temple dedicated to the God Ping-ling, one of the secondary divinities attached to the worship of the T'ai Shan.

At 4 o'clock, village of *Ts'ao-hsiao-chuang*, at the entrance to which is a temple of the « Sovereign of Jade ».

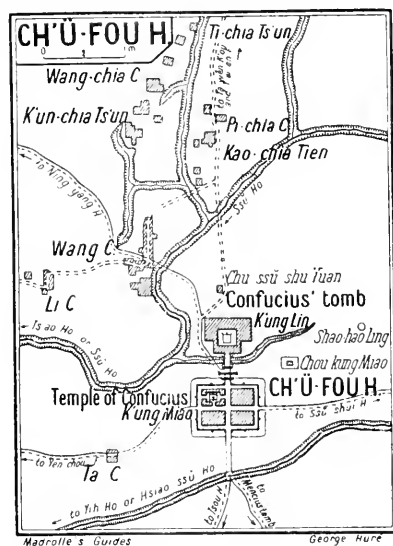
At 4.25, 60 *li* S. of T'ai-an Fu, pass through the town of Tawên-k'ou, situated between the confluence of the two streams which form the river Wên. The latter is crossed by a stone bridge simply formed of a paved roadway which cuts transversally the very wide bed of the river.

At half past 6, stop for the night in the village of *T'ai-p'ing-chên*. The inn affords most wretched accommodation, and if the traveller has not taken the precaution of providing himself with

a portable bed, he must lie on the beaten earth covered with a filthy mat.

The next day, start at 4.30 a. m. At 6 o'clock, the village of *Nan-yih-ts'un*. At a quarter to 9, hamlet of *Tung-hsien-pa*. At a quarter past 9, before entering the village of *Yih-t'ien-shê*, temple consecrated to the « Goddess of Coloured Clouds. » At noon, stop for a meal at the village of *Ti-chia-tien*.

Re-start at half-past one. At 5 o'clock, ford the river Szû which,



previous to the rainy season, is hardly more than a foot to 18 inches deep ; crab fishery.

A quarter of an hour further on, to the r. of the road, is the old school of Chu-ssü-shu-yüan « College [of the rivers] Chu and Szü », whose name reminds us that we are now in the region comprised between those two rivers, and where Confucius often-conversed with his disciples.

Keep along the W. wall of the burial-place of Confucius, the *K'ung-lin* ; then enter the town of Ch'ü-fou Hsien by the N. gate.

10. Ch'ü-fou Hsien.

Temple and Tomb of Confucius.

Ed. CHAYANNES.

Ch'ü-fou (or *Oh'ü-fu*), chief town of a district in the prefecture of Yen-chou Fu, is situated near the l. bank of the Ts'ao Ho whose waters feed the Imperial Canal. This town is specially celebrated as the residence of CONFUCIUS (K'ung-tzû, 551 to 479 B. C.) where now stands a temple in his name.

Places to visit in the town : *K'ung Miao* « Temple of Confucius » ; *Yen Miao* « Temple of Yen-tzû ».

Outside : *K'ung-lin* « Burial-place of Confucius. » — *Chou-kung Miao* « Temple of the Duke of Chou », 3 li N. E. of the city, and 5 li further on, the curious stone pyramid called *Shao-hao-ling* « Tomb of Shao-hao. »

(1) In the songs of the principality of Lu quoted by Confucius in the *Shih-ching*, one poem thus celebrates the joys of the country of the Great Sage :

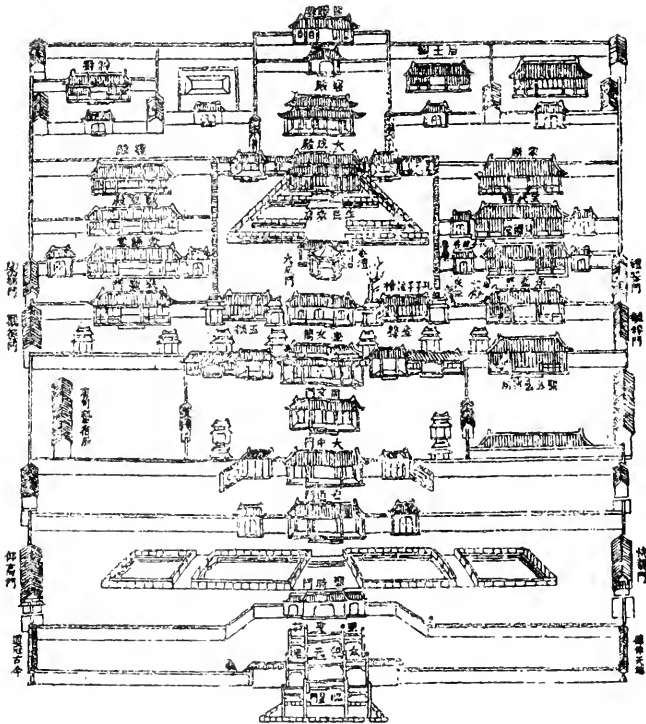
« The T'ai Shan is very high ; the principality of Lu gazes up to it. The latter has already Mount Kui and Mount Mêng ; soon it will stretch to the Furthest-East even into the lands that border the sea. The barbarians [of the river] Huai will come to make alliance with us ; all the nations shall be subject to us, and unto the Prince of Lu shall be the merit.

« The principality of Lu has and keeps Mount Fu and Mount Yih ; soon it shall have the Hsü territory and shall stretch to the countries which border the sea. The inhabitants of the banks of the Huai, the Man, the Mo and others of the South shall all come and make their submission to it ; no nation will dare to refuse. They will obey the Prince of Lu.

« The Prince shall receive from Heaven unalloyed happiness ; he shall live long and keep the principality of Lu. He shall regain the districts of Shang and Hsü and possess the whole of the territory that was held by Chou-kung. The Prince of Lu shall be happy and contented, as well as his virtuous spouse, his old mother, the great mandarins his friends and all his other officers. He shall preserve the principality and, loaded with all kinds of wealth, he shall have white and yellow (whitening) hair and new teeth as white as those of a child.

« The firs of Mount Ts'u-hü and the cypresses of Mount Hsin-fu have been cut down, then measured with an 8 ft. cord or by the foot. The fir timber is thick ; among the buildings situated behind the temples of ancestors (and destined to contain the ceremonial garments), the principal is vast. The temple halls are magnificent ; they are the work of the architect Hsi Szü. They extend over a great length, are vast and please everyone » (translated into French by S. COUVREUR).

The city of Ch'ü-fou is enclosed in a wall 10 *li* long, supplied with four gates and a ditch 10 feet wide. This *enceinte* was moved 10 *li* to the east of its former site, in 1442, under the Ming dynasty and several times repaired since.



PLAN OF THE TEMPLE OF CONFUCIUS, AT CHÜ-FOU

The name of Ch'ü-fou existed at the beginning of the Chou dynasty, in the Lu Kingdom. The Ch'in emperors made it the Hsieh Chün. The Han family created the Lu Hsien as the chief place of the Lu Kingdom. The Chin made it the headquarters of the Lu Chün, with the Northern Ch'i altered to Jên-ch'êng Chün, suppressed by the Sui house. The district was then (584), given the name of Wê-yang, and later on (596) assumed again that of Chü-fou. After being suppressed for a short time, during the T'ang

dynasty, the Ch'ü-fou Hsien was reinstated in the dependency of the Yen-chou (634). Under the Sung house, it was called Hsien-yüan Hsien, from the year 1012; but the Chin Tartars restored it its original denomination. The district has been dependent on the Yen-chou Fu since the Ming family.

The **K'ung Miao** « Temple of Confucius » occupies nearly a quarter of the total area of the town of Ch'ü-fou.

To the European traveller, the plan of the temple is not easily understood at first and the reason is that it is entered, not from the front but from the side. As a matter of fact, in the Temple of Confucius, the principal door is reserved for the entry of the Emperor; others are therefore obliged to enter by a side door, namely, that built into the middle of the E. wall. This passage faces a corresponding door in the W. wall, and the transversal avenue, which leads from the one to the other, is really a thoroughfare very much passed by citizens of Ch'ü-fou, to whom it saves the trouble of going nearly half-way round the enclosure. The E. gate is only closed on the approach of a foreigner being announced; this precaution is taken so that the trouble of re-opening it for him may be remunerated.

The above mentioned transversal avenue divides the temple into two parts, N. and S. The Southern contains a series of buildings forming so many successive vestibules through which passes the principal road S. to N.; the Northern part contains the main building and its annexes. Mention will only be made of this Northern part which is the most interesting.

The chief door which gives access to the principal court is called *Ta-ch'êng Mên*; it is not opened for visitors who must enter by a little door situated more to the W. Within the *Ta-ch'êng Mên* gate stand the twenty-four halberds to which Confucius is entitled in virtue of an Imperial decree of 1110.

In the centre of the court-yard, which is planted with numerous trees, is a pavilion called *Hsing-t'an*. This name is derived from a passage in the « *Chuang-tzû* » which shows us Confucius conferring with his disciples on the *Hsing-t'an*, or « Altar of the Apricot Tree. »

The back of the court-yard is occupied by a large building, the *Ta-ch'êng-tien*, which stands, with its double roof covered with yellow tiles, on a terrace bordered by a stone balustrade. The outer portion of the roof forms a porch upheld by ten white marble columns around which climb heavily carved dragons; these columns date from about the year 1500.

If we enter the building, we find ourselves in a very lofty hall whose roof is supported by twelve columns of *Nan-mu* « laurel » wood painted red.

In the centre sits Confucius, represented with the royal attributes which were formerly conferred upon him. He wears the twelve-fringed hat, is draped in a robe with twelve emblems and holds in his hand the tablet called « *chen-kui* » on which are represented the four mountains of the four cardinal points, a sign of the settling power of his doctrines.

In front of this statue are arranged the articles intended for sacrifice; some (forming a series of five: in the centre, a vase on which the God of Thunder is four times depicted) are believed to date from the year 85 of our era; others (perfume-burners between two candelsticks and two flower vases) are of enamelled metal and date from the year 1732, whilst others form a series of ten antique vases which were given by the emperor Ch'ien-lung in 1771, but these are not usually displayed; their respective places are merely indicated on a table by the sign of their denary cycle.

In the *Ta-ch'êng Tien* hall may still be seen the statues of the *four assistants* and the *twelve sages*. The four assistants are arranged two by two: on the E., *Yen-tzû*, the favourite disciple of Confucius, and *Tzû-szû*, grandson of Confucius and author of the *Chung-yung*. On the W., *Tsêng-tzû* and

Mêng-tzū better known by his Latinised name Mencius. As for the twelve sages, they are disposed six by six; the last one on the W. row is the famous philosopher *Chu Hsi* (1130 to 1200 A. D.).

Behind the *Ta-ch'êng Tien* is a smaller building, the *Ch'in-tien* or « Hall of the Private Apartments ». It is dedicated to the wife of Confucius but there is no statue; a simple tablet taking its place.

Further still to the rear stands the last of the buildings situated on the principal axis North to South. It is a very large hall with five bays and is called *Shêng-chi Tien* « Hall of the Vestiges of the Saint » because everything concerning Confucius has been collected here. Straight in front of the entrance, and hiding like a screen all that is behind them, are four large flagstones each bearing a character and so arranged as to form the phrase *Wan-shih-shih-piao* « The master and guide of ten thousand generations », which is the eulogy of Confucius produced by the emperor K'ang-hsi in 1687, and the engraving exactly reproduces the formation of these words as they were written by the Imperial brush.

In this same hall are to be seen the remarkable series of stones which form the *Shêng-chi-t'u*, that is to say the life of Confucius in pictures; they were engraved in 1592 and are for the major part badly damaged by the taking of rubbings. Other stelæ are engravings of celebrated painters; such is the stela of 1118 which portrays, after *Wu Tao-tzū*, Confucius followed by *Yen-tzū*; the stela of 1095 shows him with ten disciples; that of about 1500 depicts him in his official robe as Minister of Justice, etc.

Having explored the buildings of the Western half of the temple, which are in the principal North-South axis, let us now study those buildings which stand on both sides of this way. We will first examine the W. side.

The door which leads to it from the main East-West passage, bears the name of *Ch'i-shêng Mên*, that is to say « The door of him who announces the Holy One ». It really admits the visitor to that portion of the temple consecrated to the father of Confucius, who received, in 1330, the title of « King who announces the Holy One. »

The first building on entering by the *Ch'i-shêng Mên* door is, however not the temple of the father of Confucius; it is the hall of musical instruments, *Chin ssü-t'ang*. It contains drums, luths, peals of bells, a tiger whose back bristles with wooden slips which are sharply scraped to denote the end of a symphony; this orchestra is intended to accompany the pantomimes played twice a year by dancers who carry a pheasant's feather in the right hand and a flute in the left.

In the rear is the *Ch'i-shêng-tien* « The hall which announces the Holy One ». The father of Confucius is here represented by a statue wearing a hat with nine fringes and draped in a robe with nine emblems. The sanctuary is more luxurious than could be expected seeing that it is only dedicated to a personage of second rank. In front of the temple, to support the porch, stand two columns of white marble with carved dragons; they are similar to the ten before the temple of Confucius.

Then comes the hall consecrated to the wife of Confucius; nothing is to be seen there but a simple tablet.

Let us now examine the Eastern portion, that is to say the part which, to the N. of the main East-West thoroughfare, is E. of the North-South passage. In this section of the enclosure formerly stood the house inhabited by Confucius, the situation of which was the determinative cause of all the temple buildings being grouped round about it.

The door leading visitors to it from the East-West transversal avenue is called *Ch'êng-shêng Mên*. It is not usually opened for foreigners; but let us, however, for greater clearness, suppose that we do enter by it.

In the little court-yard, on which the door opens, is to be seen on the l. a strange-shaped stone set up by order of the emperor K'ang-hsi, and a sophora which according to tradition dates back to the time of the T'ang.

The hall which closes this court-yard to the N. is the *Shih-li-t'ang* « Hall of Verse and Rites » ; it is indeed there, it is said, that on two occasions Confucius recommended, to his son, Po-yü, the study of poetry and of sacred rites.

Beyond is a little court-yard, where Confucius's well is still to be seen surrounded by a stone wall ; close by, on the N. W. side, is the spot where, whilst demolishing the Sage's house between 154 and 127 B. C., were found some classical texts in antique characters which gave a new impulse to the study of the ancient literature .

At the end of the said court-yard is the building called *Ch'ung-shên-tz'ü* in which stand the statues of the five ancestors of Confucius. Further back still, the *Chia Miao* « Family Temple » in which are preserved the memorial tablets of all the members of the K'ung family who were in any way distinguished.

The *Yen Miao*, or « Temple of Yen-tzũ », also claims the attention of the traveller, not only by the importance of the structures, but also on account of the long esplanade, bordered by a very elegant balustrade of white marble, of the year 1507, which extends along its principal façade.

This temple is that of the favourite disciple of Confucius, Yen-tzũ. Yen Hui, also called Tzũ-yüan, was thirty years younger than his master ; he, however, died before him at the age of thirty-two ; Confucius felt, at this premature loss, a deep grief which is a testimony to the high moral worth of Yen-tzũ.

If we read the « Lun-yü », an account of the conversations of Confucius with his disciples, we should find there various passages concerning Yen-tzũ and it is reminiscences of these classical texts which re-appear in the names given to the doors and buildings of the temple ; for instance, the three doors which lead from the first court to the second are respectively called *Kui-jên Mên*, *K'o-chi Mên* and *Fu-li Mên* ; now in the « Lun-yü » we read : « Yen Yüan having asked what is goodness, Confucius answered " Self government (k'o-chi) and conformity to the sacred rites (fu-li) constitute goodness ; if a man can for one day subdue himself (k'o-chi) and return to propriety (fu-li), all under heaven will ascribe perfect virtue to him (kui-jên) ».

The arrangement of the Temple of Yen-tzũ is similar to that of the Temple of Confucius. In the part situated on the North-South axis, the principal building is consecrated to Yen-tzũ himself and contains a statue of him. In front of this building, on the E. side, a withered trunk, surrounded by a stone balustrade, has the reputation of being planted by Yen-tzũ. Behind the hall of Yen-tzũ is that dedicated to his wife.

The buildings situated to the W. of the South-North axis, are those of Yen-tzũ's father and mother. The edifices on the E. of this same axis, occupy the site of the ancient dwelling of Yen-tzũ ; a fine silver larch grows there.

The *burial-place of Confucius* is 2 li N. of the town of Ch'ü-fou. It bears the name of **K'ung-lin** « The forest (or woods) of K'ung [-tzũ] » ; the word *lin* « forest » is, indeed, often used to denote a mausoleum on account of the tall trees which grow there ; never, for that matter, was this name more appropriate or better deserved, for the tomb of Confucius is in an immense and densely shaded park.

Tradition has it that these trees were planted by the master's immediate disciples, each of them bringing varieties peculiar to his native country. Besides the tall timber trees there are also various plants, among which must be mentioned the *Shih-ts'ao*, a kind of achillea, whose stalks are used for divinations; the scholars who visit the tomb of Confucius never fail to bear away, as a souvenir, a packet of « *Shih-ts'ao* » stalks which they buy of the guardians of the place.

In the very axis of the N. gate of Ch'ü-fou Hsien begins the avenue which leads to the mausoleum. Passing under a first triumphal arch followed by a stone bridge, the road leads to a handsome stone gateway with five spans bearing the inscription *Wan-ku-ch'ang-ch'un* « The perpetual spring of ten thousand Antiquities »; these words designate Confucius whose glory remains fresh and flourishing throughout the ages.

The two pavilions which flank this triumphal arch contain monumental stelæ of the years 1594 and 1595.

The avenue is now bordered by cypress trees over a century old. It leads to the entrance of the park to which access is made by the *Chih-shêng-lin Mên* « Gate of the Mausoleum of the Perfect Saint. »

The avenue continues between two walls painted red until another gate is reached; the second gate is surrounded by a belvedere, *Kuan-lou*. Here turn to the l. along the shady banks of the little river Chu, shortly crossed by a stone bridge preceded by a triumphal arch also of stone. We then reach a large red gate which is the entrance proper of the burial-place of the K'ung family.

Between this gate and the building called *Hsiang-tien* « Hall of Offerings », the way is bordered by low walls; it passes successively between two octagonal pillars, *hua-piao*, about 18 ft. high, then two tigers, *hu*, or leopards, *mên-pao*, then two fantastic animals called *lin* and finally between two stone men, *wêng-chung*, some 14 ft. high.

Immediately after passing the *Hsiang-tien* we notice, on the r., a brick esplanade about 6 ft. high from which rises a dried-up trunk which is prevented from dropping to pieces by iron bands: this is the famous tree *chiêh* reputed to have been planted by *Tzû-kung*, a disciple of Confucius.

On the l. of the road, a stela, before which stand the tall figures of two stone men, marks the position of the *Tomb of Tzû-ssü*, grandson of Confucius. *Tzû-ssü* is believed to be the author of the canonic treatise entitled « *Chung-yung* »; he received the patrician title of « Duke of the Kingdom of Yih », and this title is engraved on the stela.

A little further on, the road brings us to another tomb, that of *Po-yü*, son of Confucius. It is indicated by a stela bearing the words *Ssü-shui-hou* « Marquis of the river Ssü », the patrician title of *Po-yü*.

Finally, a few steps further to the l., we reach the **Tomb of Confucius** itself. Like those of *Tzû-ssü* and *Po-yü*, it is simply denoted by a stela in front of which is a stone altar and a perfume-burner. On the stela we read the words *Ta-ch'êng Chih-shêng Wên-hsüan Wang-mu* « Tomb of the king highly perfect, absolutely holy, civilising and exercising a universal influence. » This title is the one conferred on Confucius in 1307.

To the W. of the Tomb of Confucius, a small building denotes the spot where the faithful disciple *Tzû-kung* stayed for six years in a hut near the grave of his master.

11. Ch'ü-fou Hsien to Tsou Hsien.

Ed. CHAVANNES.

From Ch'ü-fou Hsien to Tsou Hsien is a distance of 60 *li*.

The journey is generally broken by a halt at the village of *Fu-ts'un*, to the E. of which is the *Burial-place of the Mother of Mencius* (Mêng-tzû).

5 miles to the E. stands the *Tomb of Mencius*, at the foot of the hill *Ssü chi*, near a place called *Shan-tu*.

The villages passed after *Fu-ts'un* are, in the order of route, *Hsien-jên-jên-ts'un* and *Kuan-chia*.

Shortly before reaching Tsou Hsien, we cross a chain of hills of singular appearance; rounded at the base, they terminate in shaggy masses of rock at the summit.

Tsou Hsien, chief town of a district in the prefecture of Yen-chou Fu, is not at all interesting in itself, and if we visit it, it is for the sake of the Temple of Mencius (372 to 289 B. C.) which is a few hundred yards S. of the Southern gate.

The city of Tsou-hien is surrounded by a wall more than 4 *li* long, pierced by four gates and supplied with a moat. The rampart, originally of earth, was faced with brick in 1577.

At the « Spring and Autumn » period, the Chu principality. The Han dynasty created there the Tsou-hsien, dependent on the Lu Kingdom. The T'ang family placed it in the resort of the Yen Chou. The Sung house cancelled its rank as a district, made the place a market town (*Chên*) in 1072, and afterwards re-established the Tsou Hsien (1084). This was, under the Chin Tartars and the Mongols, part of the Têng Chou. It has been in the resort of the Yen-chou Fu ever since the end of the fourteenth century.

The Mêng Miao « Temple of Mencius ». On leaving the town to go to this temple, we notice on the l. a triumphal arch of wood, not very imposing for that matter, which bears the words *San-ch'ien-ku-chih* « Ancient site of the third change of residence. »

There is a well-known anecdote according to which the mother of Mencius at first lived near this cemetery, but remarking that her infant son amused himself by imitating the funeral ceremonies, she moved elsewhere; here she found herself near the market-place, and then young Mencius found fresh amusement in mimicking the discussions of the buyers and sellers. His mother again changed her quarters and settled down near a school; Mencius henceforth had only good examples before his eyes and, in his games, accustomed himself to copy the etiquette of good behaviour. The mother recognised that she had at last found a spot favourable to her son's education. This is the spot notified by the wooden arch just mentioned.

After keeping for some distance along the red painted wall which encloses on the W. the park in which stand the various buildings comprising the Tomb of Mencius, we reach a door in the wall. It is by this way, the W., that the visitor enters the precincts; as in the Temple of Confucius at Ch'ü-fou Hsien, admission is by a side door and not by the principal one which is in the middle of the S. wall.

We shall, however, for the sake of greater clearness, assume entry by the S. gate, *Ling-hsing Mên*: this gate opens on to a fore-court overgrown by tall grass; to the N., a triple stone portico, bearing the words *Ya-shêng Miao* « Temple of the Saint of the second Rank », leads into a vast court-yard where tall trees form regular colonnades arranged five on the E. and four on the N. This shady plantation would be a delicious spot if the bodies of dead crows which strew the ground did not emit an unbearable stench.

From this court-yard we enter another crossed by the principal avenue running from E. to W., by which the visitor was first admitted.

N. of this avenue is the principal court-yard in which rises the *Ya-shêng Tien* « Hall of the Saint of the second Rank ». Mencius is here represented by a statue about 9 ft. high; on his left is the statue of his most celebrated disciple *Yo-chêng K'o*.

Outside this hall, the porch is supported by octagonal columns; those on the facade are of beautiful black marble.

The building on the sides of the principal court-yard contain the memorial tablets of Mencius disciples.

Behind the Hall of Mencius opens another court-yard at the bottom of which is the Hall dedicated to his wife.

The building in the side courts W. of the principal one, presents no feature of interest; those in the courts on the E. side are respectively dedicated to the father and mother of Mencius. However celebrated the latter may have been, she here only occupies a second rank as wife of his father. The latter has the title of *Ch'ü-shêng Tsou-kuo-kung* « Duke of the Kingdom of Tsou, he is the Fore-runner of the Saint. » Left of this statue is a much smaller one representing Mencius in the position of inferiority which he ought to occupy in the presence of his father.

12. Chi-nan Fu to Hsü-chou Fu

(via Nanking)

The line will be opened by the end of 1912; 212 m.; trunk of the « Chin Chên » system. In the N. it is connected with the T'ien-chin Chi-nan Fu line (*Chih-li*, R. 12), in the S. with that from Hsü-chou Fu to Nanking (*An-hui*, R. 1). At Chi-nan Fu it makes a junction with the Ch'ing-tao line (*Shan-tung*, R. 3).

Chi-nan Fu, capital of the province of Shan-tung.

The line runs along the foot of the mountain, then ascends through the valley of the Pei-sha Ho or Pu-chi Ho, leaving on the W. the sub-prefecture of *Ch'ang-ching Hsien*, a dependency of the prefecture of Chi-nan Fu.

Liu-chia Chuang. — *Chang-chia Chiên*. — *Ch'ing-yang Tien* and its Temple of T'ai-shan; in the neighbourhood, T'u-mên with its sacred tree.

Wan-tê. 4 m. N. E., the Buddhist temple *Ling-yen Ssü* (R. 6). 9 m. 5 W., *Fei-ch'êng Hsien*.

Fei-ch'êng Hsien is the chief-town of a district in the prefecture of T'ai-an Fu. The city has a wall 6 *li* in circuit with two gates and a moat 10 ft wide. The wall was built in 1469 and faced with brick in 1594.

The Han established a Hsien of Fei-ch'êng as a dependency of the T'ai-shan Chün. This district suppressed under the later Han, was re-established by the Chin. The Northern Chou made it a Chün of the same name, which the Sui suppressed. The Mongol reconstituted a Fei-ch'êng Hsien which the Ming attached to the Fu of Chi-nan. In 1735, the Manchu dynasty annexed it to the T'ai-an Fu.

In the N. E. of this prefecture and a few miles from the railway, the little village of *Hsiao-li P'u* overlooked by the *Hsia-t'ang Shan* hill. At the summit of the latter stands a little Taoist temple containing a mortuary chamber which is claimed to be that of Kuo Ch'ü, a personage celebrated for his filial piety. The inner walls of the vault are covered with carvings of the Han period; the flagstones round the tomb have remained intact in their original position; three of the inscribed flagstones were taken to the University of Tôkyô in 1908.

The journey from *Hsiao-t'ang Shan* to the *Ling-yen Ssü* temple via *Hsiao-wan-to* may be made in the day.

Pass from the prefecture of Chi-nan Fu into that of T'ai-an Fu.

T'ai-an Fu, chief-town of the prefecture in the province of Shan-tung (R. 7), at the foot of the sacred mountain T'ai Shan (R. 8). Temple of Tai-miao and ascent of the T'ai Shan.

The line crosses the Ta-wên Ho which bounds the prefectures of T'ai-an Fu and Yen-chou Fu.

Ning-yang Hsien, administrative centre of a district in the prefecture of Yen-chou Fu, 15 m. N. E. of **Ch'ü-fou Hsien** (R. 10). In the latter city, the temple and tomb of Confucius.

Yen-chou Fu is the chief-town of a prefecture divided into ten districts, and the residence of a *tao-t'ai* and a *chih-fu*. It is also the seat of the district of *Tzû-yang*, which from the Han period was called Hsin-Ch'iu Hsien and whose present name dates from the Sung period (1110), with a change in the spelling of the word Tzû, introduced in 1471. Seat of the German vicariate of « Southern Shan-tung » numbering 62 European preachers and 58,000 native converts.

The city is situated on the r. bank of the Hsi Ho, a tributary of the Imperial Canal. Its wall of circumvallation, more than 14 *li* in extent, was built in 1385 under the first Ming emperor; it has four gates and five outer gates; the moat is 30 ft. wide.

At the time of the « Tribute of Yü », the Eastern part of this territory belonged to Hsin Chou, including the present centre, whilst the N. and W. portions belonged to Yen Chou. Under the Chou dynasty, it was the Kingdom of Lu. During the « Fighting Kingdom » period, a dependency of that of Chou. The Ch'in created the Hsiêh Chün, from which the Han re-constituted the Kingdom of Lu and Chün of Shan-yang. At the time of the « Three Kingdoms », the district was included in the Wei country. The Chin formed, out of the Shan-yang, the Kingdom of Kao-p'ing which the Sung of the Liu family transformed into Yen Chou (453 A.D.). The Sui suppressed the Chou and established a *ta-tu-fu* (605), then a Lu Chou (606), then a Lu Chün in the following year. The T'ang returned, in 622, to the name of Yen Chou which, after several vicissitudes, was resumed by the Sung (960) and abandoned for that of the military district (Chün) of T'ai-ning, then for that of Fu of Hsi-ch'ing. Under the Chin Tartars and the Mongols, Yen Chou, not without several changes. The first Ming emperor adopted, in his turn, the denomination of Yen Chou; he first made the Chou a dependency of Chi-nan Fu, then raised it to the rank of Fu of Yen-chou (1385). This status has since remained unchanged.

A. **Ch'ü-fou Hsien** is 14 m. N. E. of Yen-chou Fu.

B. From Yen-chou Fu to *Chi-ning Chou* (23 m.); then to *Chia-hsiang Hsien* (14 miles); journey across a plain.

Chi-ning Chou is an autonomous department comprising four districts. The walled-city is situated to the N. of a bend in the Imperial Canal which is bordered on both banks by its suburbs.

The *Tzū-yün* temple with the T'ien-wang Tien pavilion.

At the *Wên Miao* are preserved some important stelæ of the Han-period, notably the stone representing the visit of Confucius to Lao-tzū and the inscription called *Chu-chün-chang*, on the reverse of which a fragment of bas-relief is still visible.

After following the canal bank for more than a third of the distance, we cross a plain dominated by the neighbouring hills of Chia-hsing Hsien, to the E. of Chi-ning Chou (half-day's march).

Chí-hsiang Hsien is the chief-town of a district in the Chih-li-chou of Chi-ning Chou.

In the neighbourhood are :

On *Mêng Shan* hill, a sanctuary of Tzū-yu, disciple of Confucius.

At the village of *Ch'iao-ch'êng Ts'un*, three bas-reliefs of the Han period.

At *Liu-chia Ts'un*, a bas-relief of the same period is preserved.

To the S. of the village of *Hu-p'ou Shan*, the celebrated bas-reliefs of the Wu family, studied and described by M. Chavannes.

21 m. S. of Chia-hsiang Hsien, the sub-prefecture of *Chin-hsiang Hsien*, another dependency of the Chih-li-chou of Chi-ning Chou. 4 li W. of the city, a mortuary chamber of the Han period, preserved in its original form,

Tsou Hsien (or *Chou Hsien*), in the prefecture of Yen-chou Fu is the birth-place of the philosopher Mencius, the « second saint » of Chinese scholars (*See R. 11*).

T'êng Hsien, centre of a district in the prefecture of Yen-chou Fu, at the foot of a mountain system.

The town is encircled by a wall more than 5 *li* in circumference with four gates and a moat 35 ft. wide, to which have been brought the waters of the Liang-ch'i. The wall was faced with brick and stone in 1369.

In the time of the Chou, territory comprised in the three principalities of T'êng, Hsiêh and Hsiao-chu, which was afterwards part of that of Ch'i, then of Hsiêh Hsien formed by the Ch'in. The Han established the Fansien, a dependent of the Kingdom of Lu, then of Lu-chün and P'êng-ch'êng Chün. The Sui changed the name of the prefecture to that of T'êng Hsien (596) which became T'êng Chou under the Chin Tartars. The first Ming emperor, in 1369, suppressed the Chou and attached the T'êng Hsien to the Fu of Chi-ning, then to that of Yen-chou in 1385. This administrative arrangement has since remained unchanged.

The line keeps near the heights, whilst towards the W. extend plains which adjoin the marshy lands about the Imperial Canal.

I Hsien, chief-town in the prefecture of Yen-chou Fu, is situated on the Shan Ho, a tributary of the Yun Ho.

In the N. E., the coal mines of *Ts'ai Chuang* whose output is taken by rail to *T'ai-êrh Chuang*, a big market town on the Grand Canal, on the frontier of *Chiang-su*.

Han-chuang, a station on the N. bank of the Yun Ho, 78 *li* from Ch'ing-chiang P'u and 478 *li* from Chên-chiang Fu by the Imperial Canal.

Li-kuo, first station in the province of Chiang-su.

Hsü-chu Fu, Northern prefecture of the province of Chiang-su (See AN-HUI, R 1).

The line goes on to *P'u-k'ou* (Nanking), a port on the Blue River.

SHAN-HSI

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Shan-hsi « Mountainous West » (in distinction from Chih-li), is a hilly country crossed by chains and ridges of *loess*.

Its boundaries are, on the N., Mongolia ; W., Ordos and Shen-hsi ; S Ho-nan ; E., Chih-li.

Area : 234,600 sq. miles.

Population : 9,900,000 inhabitants, about 41 per sq. mile.

Budget : The receipts in 1909 amounted to 5,871,806 Hk. Taels as against 6,140,252 Hk. Taels expenditure.

Capital : T'ai-yüan Fu, on the r. bank of the Fên Ho.

Administrative Divisions : The province comprises 4 *tao* whose respective seats are at Sui-yüan Ch'êng, Tai Chou, T'ai-yüan Fu and Yün-ch'êng.

The *Fu* (prefectures) number 9, the *Chih-li-chou* (independent departments) 10 and the other divisions 95, of which 4 are *t'ing*, 4 *chou*, and 87 *hsien*.

Geography : A hilly region, dominated by calcareous upheavals under which are important coal measures ; chains of granite and schist hills, numerous eminences of yellow earth (*loess*).

An important river the Fên Ho, runs through the country of the province.

The crops grown comprise : cereals, tobacco, cotton, a little rice, grapes, etc.

Numerous seams of coal ; a salt lake, Lu-t's'un.

The Chinese are the majority ; the Mongols inhabit the Northern part of the province.

1. Shih-chia-chuang to T'ai-yüan Fu

152 m. The journey by express train occupies 8 hrs., by ordinary train, 12 hrs. Fares : 14 dols. 60 ; 7.80 ; 3.90 (Peking to Shih-chia Chuang, 173 miles. Fares : 10 dols. 20, 6.80 and 3.40 by ordinary train ; 15.30, 10.20, and 5.10 by express).

The first Chinese railway built in the mountain to serve the capital of Shan-hsi and the mining regions of the plain of Chih-li. Its official name is

« Chêng-T'ai » The line 1 mètre gauge begins at level 71, reaches level 1075 and comes out on the plain of T'ai-yüan Fu at level 798 mét. The country traversed is varied and picturesque. The line was laid by the « Société française de construction et d'exploitation de chemins de fer en Chine » French Railway Construction and Working Co. of China).

Shih-chia-chuang, on the line called Ching-Han, 173 miles from Peking, is the administrative head-quarters of the Cheng-T'ai line (*Cheng-ting T'ai-yüan*) ; altitude 234 ft

5 m., *Ta-kuo-ts'un*.

10 m., **Huo-lu Hsien**, a district in the prefecture of Chêng-ting Fu. The station is level 400 ft., about $\frac{3}{4}$ miles S. of the city.

The town is surrounded by a wall more than 3 *li* in length, supplied with three gates, which was rebuilt, in 1480, on the site of a previous earthen wall. Outside is a moat 15 feet wide.

Originally, the Shih-yih of the Chung-shan Kingdom, at the time of the « Civil Wars ». Was afterwards a dependency of the Chao State. The Han dynasty established the Hsien of Shih-yih, in the resort of the Chün of Ch'ang-shan. It was suppressed by the After Han and reinstated by the Chin house. The Northern Ch'i, having suppressed Ching-hsing, gave its name to the Shih-yih Hsien, which assumed its former designation again under the Sui dynasty, in 584, and became, later on, the administrative centre of the Chün of Hêng-shan, until 621. In 594, another Hsien was detached out of the Shih-yih territory and constituted under the name of Lu-ch'üan, which became, under the T'ang emperors, the Huo-lu Hsien (756) and absorbed, under the Sung dynasty, the Shih-yih Hsien (973). The Chin Tartars raised this to the rank of a Chou of Chên-ning ; the Mongols made it first the Hsi-ning Chou, then again, under the reign of Ogotai, in 1236, the Hsien of Huo-lu dependent on the Lu of Chêng-ting. It has been, since the Ming, in the dependency of the Fu of the same name.

14 m., *T'ou-ch'üan*.

The rail crosses the river Huo Ho over a bridge 138 ft. long, and climbs the first rises of the T'ai-hang Shan by a gradient of 17 as for as Po-wang-chuang.

19 m., *Po-wang-chuang* « White King's Farm » ; halt at level 718 ft.

Terraced cultures in a yellow soil yielding light crops of corn. Village succeeds village of stone houses, some with flat roofs.

Tunnel 516 ft. long at the 21 st. mile.

21 m. 5, *Wu-li-p'u* « Shop for 5 *li* », halt at level 900 ft.

The train first reaches a down gradient with a score of bends of about 328 ft. radius, then, at the 25th mile, crosses the river Chin Ho, a tributary of the Chih Ho, on an iron bridge 330 ft. long with two spans.

25 m. 5, *Wei-shuu*.

Enter the Chih Ho valley, which follow to the 47th mile ; the Chih Ho flows into the Hu-t'o Ho at P'ing-shan Hsien.

28 m., *Nan-ho-t'ou*. A light railway, serving the coal-mine at Hung-tien, carries the coal extracted by the German-Chinese Co.

Bridge 212 ft. over the Hsi-ho-t'ou from Lo-p'ing Hsien.

30 m., *Nan-hung-k'ou*, manufactories of pottery-ware, level 760 ft.

32 m., *Nan-chang-ts'un*, at level 825 ft. ; lime kilns.

The train rises to the pass of Ching-hsing (level 993 ft.) to avoid crossing and the windings of the river.

35 m., **Ching-hsing Hsien** ; the town is on the l. bank, 770 yds. from the station.

Ruins of a stone bridge of which only five arches remain.

The town is enclosed by a wall more than 3 *li* in circumference, pierced with five gates, re-built in 1569 on a former foundation ; it scales the mountain side and runs along its crest to the N. of the town.

Manufactory of coarse pottery. Three shafts are worked at a coal-mine in the neighbourhood.

This town was formerly a point of strategic importance, commanding the pass of T'u-mên Kuan or *Ching-hsing K'ou*, on which depended the security of part of Chih-li. The pass is the most convenient of nine which give access to Shan-hsi ; its possession was the refore hotly disputed at the commencement of the Han domination. In 210 B. C. the funeral procession of the emperor Shih-huang-ti passed through on its way to Hsien-yang (in Shen-hsi), which was at that time the capital of the Ch'in Empire.

The Hsien of Ching-hsing was established, under the Han dynasty, in the dependency of the Chün of Ch'ang-shan. The Northern Ch'i suppressed it and gave its name to the Hsien of Shih-yih ; the Sui emperors reinstated it in 586, on its previous site and, in 596, they founded there the Ching Chou, soon after suppressed. The district afterwards became the head-place of the Chün of Ching-hsing, which the T'ang emperors made into a Ching Chou again (618) ; this was suppressed in 643. Under the Sung family, it depended on the Fu of Chêng-ting and was later on suppressed, being incorporated with the Hsien of Huo-lu and P'ing-shan and ultimately reconstituted (1075). The Chin Tartars made the district the seat of the Wei Chou, a short time after known as Chün of Ching-hsing and subsequently transferred by the Mongol emperor Mangu to Ming-shui (1252). The Hsien of Ching-hsing has been, since the beginning of the Ming dynasty, dependent on the Fu of Chêng-ting.

At about the 37th mile, the line, which is frowned upon by giant crags from 200 to 270 ft. high, and here seems to cling to the mountain side for protection, runs between rocks of blue jurassic limestone. It then enters, near the village of Fa-liu-ling,

a curving tunnel 546 ft. long and, on issuing thence, crosses the Chih Ho by an iron bridge 246 ft.

39 m., *Pei-yao*, halt.

The railway follows an up gradient to the line of watershed.

43 m., *Nan-yao*.

Opposite *K'u-hsi*, the frontier of Chih-li and Shan-hsi is marked by a continuous line of wall up and along the mountains.

Cross the Chih Ho by a bridge 688 ft. long, 3 arches of 164 ft. and 6 of 33 ft. — At the foot of the first pier is a spring.

46 m., *An-tzŭ-kuan*, first station in Shan-hsi, situated at an altitude of 1,375 ft., at the foot of a peak from 650 to 725 ft. higher, in a charming situation.

The village of *An-tzŭ-kuan* is built on a rock overlooking a gorge 165 ft. deep, cut in the hard limestone.

Higher up, the two streams which, flowing in to circumvent the valley of *Mo-t'an*, form the upper course of the Chih Ho, bear the names *Pei Ho* and *Mien-shui*; the series of tunnels, through which the line had to be taken were cut in the blue limestone cliffs which from the gorges of this Southern arm of the river.

Black and white sheep are bred in the surrounding country.

Anthracite commences at the 47th mile.

51 m., *Ch'êng-chia-lung-ti*, at level 1410 ft.

Three tunnels 483, 366 and 990 ft. Cross the *Mien-shui* by a 246 ft. bridge. Tunnel 957 ft.

57 m., *Hsia-p'an-shih* halt at level 1604 ft.

Tunnel 213 ft. at the 60th mile; another 405 ft. at the 61st mile.

61 m., *Yen-hui* halt at level 1761 ft.

Viaducts; three tunnels, the longest of which is 633 ft.

68 m., *Luan-liu*, station at level 1929 ft., opposite the confluent of the little valley of the *Po-shuang Ho* running from *P'ing-ting Chou*.

72 m., *Po-yang-shu* « the farm of white sheep », station at level 2028 ft.; potteries; limekilns in the neighbourhood.

Iron has been discovered to the N.

Tunnel, then cross the *Mien-shui*, at the 73rd mile, over a bridge 213 ft. long.

75 m., *Yang-ch'üan* « The Source of Life », at level 2181 ft. Mining centre. — Station serving *P'ing-ting Chou* situated 4 miles to the S. E.; this canton is famous for its boilers and coal mines.

The town of P'ing-ting Chou contains two walled enclosures, one higher the "Shang-ch'êng," and a lower one, the "Hsia-ch'êng," having together more than 9 *li* in circumference and four gates, with a moat. This defence system was set up during the T'ai-p'ing-hsing-kuo period (from 976 to 983), under the Sung dynasty. The Low town wall was repaired at the beginning of the reign of the Mongols, and that of the High town during the time of the Ming, in the Ch'êng-hua period (from 1465 to 1487); both were furthermore repaired in 1451 and several times again during the Manchu dynasty.

In olden times, a region in the Ping Chou. During the « Spring and Autumn » period, a territory in the Chin state and, at the time of the « Civil Wars », a dependency of the Chao principality. The Han dynasty established there the Hsien of Shang-ai, dependent on the Chün of T'ai-yüan and afterwards on the Kingdom of Ch'ang-shan. The district was suppressed, and later on re-established, under the After Wei, and took the name of Shih-ai Hsien, in the resort of the Lo-p'ing Chün. Placed by the T'ang emperors under the dependency of the Liao Chou, afterwards of the Shou Chou, of the Ching Chou and of the Fu of T'ai-yüan, it received, in 742, the name of Hsien of Kuang-yang. The Sung family made it the Hsien of P'ing-ting, head-quarters of the military district, or Chün, of the same name (979), in the Lu of Ho-tung. The Chin Tartars had there the P'ing-ting Chou, with a Hsien similarly named. The Mongols connected the Chou to the Lu of Chi-ning and suppressed the district (1265), which has ceased to exist ever since. The P'ing-ting Chou was, under the Ming house, dependent on the Fu of T'ai-yüan and became autonomous (a *Chih-li-chou*), in 1724.

15 m., S. of P'ing-ting Chou, is *Lo-p'ing*. The ancient town of Hsi-yang or Yang-ch'êng stood to the E. of this place; it had been the capital of the Kingdom of Fu, a state of the barbarous White Ti. Hsi-yang belonged to the Ch'i when the Chao occupied it in 283 B. C.

Coal measures have been noted in the mountains of the Chou of P'ing-ting, especially in the N. of Yang-ch'üan where coal is often worked concurrently with iron ore. These measures yield a bituminous coal of excellent quality in regular and horizontal layers, thus differing from that situated further down stream in the Ching-hsing Hsien, where the coal is of inferior quality and irregular formation.

The railway runs alongside anthracite between the 62 nd and 82 nd mile and the line is laid on coal seams from the 76 th to the 81st mile.

In the cutting, outcrops of anthracite near the 79th mile.

79 m., *Sai-yü*, halt at level 2389 ft.

Sportsmen will find hares, pheasants, partridges and wild ducks in this neighbourhood.

The line leaves the limestone and enters the red sandstone formations.

83 m., *P'o-t'ou*, level 2631 ft., at the foot of a cliff towering from 1200 to 1500 ft. high.

87 m., *Ch'ih-shih-yih*, level 2858 ft.

A stone bridge with five arches and 348 ft. long, at the 90th mile. — A fine cutting in the sandstone at the 92nd mile.

94 m., *Chin-ch'üan*, at level 3.353 ft.

The railway continues its rise to the pass which is reached at the 97th mile at an altitude of 3528 ft. above sea-level.

We here leave the basin of the Hu-t'ò Ho for that of the Fên Ho. The line runs through loess to Shou-yang Hsien.

101 m., Shou-yang Hsien, at level 3.435 ft., on a loess plateau. The station is a mile S. E. of the town and near the Shou-shui valley which the line follows from this point.

The city is enclosed by a wall $\frac{1}{2}$ li long, traversed by three gates and supplied with a ditch 30 ft. wide. This wall, originally made of earth, was lined with bricks during the Chia-ching period (1522 to 1566) and three demi-lunes were added to it during the Lung-ch'ing years (1567 to 1572).

Was, at « Spring and Autumn » times the Ma-shou Yih in the Chin State. Under the Han dynasty, formed the Eastern territory of the Hsien of Yü-tz'ü. The Chin emperors founded the Hsien of Shou-yang, dependent on the Chün of Lo-p'ing and later on suppressed it. Re-established by the Sui family (the name differently written), it was made, under the T'ang house (with a return to the original orthography) a dependency of the Shou Chou, the seat of which was transferred to it. Later on suppressed. At the end of T'ang sway, under the « Five Dynasties » and the Sung, was a dependency of the Fu of T'ai-yüan ; under the Chin Tartars, of the Chou of P'ing-ting ; under the Mongols, of the Lu of Chi-ning ; under the Ming and the Manchu dynasties, till 1724, of the T'ai-yüan Fu. It has been, since that date, dependent on the P'ing-ting Chou again.

Three 66 ft. spans cross a small stream and the Shou-shui.

104 m., *Kuo-ts'un*, halt at level 3.356 ft.

The valley of the Shou-shui becomes narrower, shut in by red schistous sandstones which stretch to the 125th mile.

110 m., *Shang-hu*, at level 3.212 ft., with its houses built in an amphitheatre.

A bridge 165 ft. long, at the 112th mile, crosses the Shou-shui, a tributary of the Tung-wu-shui.

Apricots and vineyards at the 113th mile.

115 m., *Lu-chia-chuang*, level 2.940 ft.

Arch 165 ft. long at the 115th mile, and one 248 ft. long at the 118th mile, over the Mien-shui. Tunnels, one of which is 427 ft.

119 m., *Tuan-t'ing*, level 2.760 ft.

The valley broadens, covered with a yellowish white mud of limestone and clay which geologists call *loess*.

126 m., *Tung-chao-ts'un*, level 2661 ft.

On the l. bank, the Tung-wu-shui receives the Ta-tu-ho running from Pa-fu-ling.

131 m., *Pei-ho-liu*, level 2631 ft.

Here we enter a plain of loess, from T'ai-yüan Fu, which is slightly undulating.

About the 134th mile, the profusion of springs allow of the culture of rice, which is a rare product along this Shan-hsi line.

175 m., Yü-tz'ü Hsien, situated at level 2.617 ft., some 550 yds. S. of the station. Cotton goods and petrol from the Southern plain of Ta-yüan Fu pass through here. A road to *Hsü-k'ou Hsien* and *T'ai-ku Hsien*, the towns where the banking system of Shan-hsi originated.

The city of Yü-tz'ü Hsien is surrounded by a rampart 5 *li* in development, supplied with three gates and a moat 30 feet wide. This wall, raised at the outset of the K'ai-huang period (581 to 600), Sui dynasty, was covered with stone during the Ch'êng-hua years (1465 to 1487) of the Ming family.

At the « Spring and Autumn » period, the Yih of Wei-yü, in the Chin state ; during the " Civil wars ", a dependency of the Chao State, under the name of Yü-tz'ü. The Han emperors established there the Hsien of Yü-tz'ü, dependent on the Chün of T'ai-yüan. The Later Wei suppressed and, later on, reinstated it. The Northern Ch'i altered its name to Ch'ung-tu-Hsien ; but the Sui house restored its appellation of Yü-tz'ü Hsien, which has been changed no more. The district was connected, under the T'ang dynasty, to the Fu of T'ai-yüan, of which it became the head-place, under the Sung sway, but for three years only ending in 987. It was dependent, under the Mongols, on the Lu of Chi-ning and has been, since Ming times, a part of the T'ai-yüan Fu.

Cross the ditch of the Huang Ho, generally dry.

139 m., *Ming-li*, halt.

144 m., *Pei-ying*, halt.

151 m., T'ai-yüan Fu, capital of Shan-hsi, is situated in a vast plain of loess 70 miles long and 25 miles wide, having a N. E.-S. W. direction and an area of about 2,000 sq. miles. The station is some 330 yds. outside the South Gate, near the S. E. angle of the wall, at level 799.

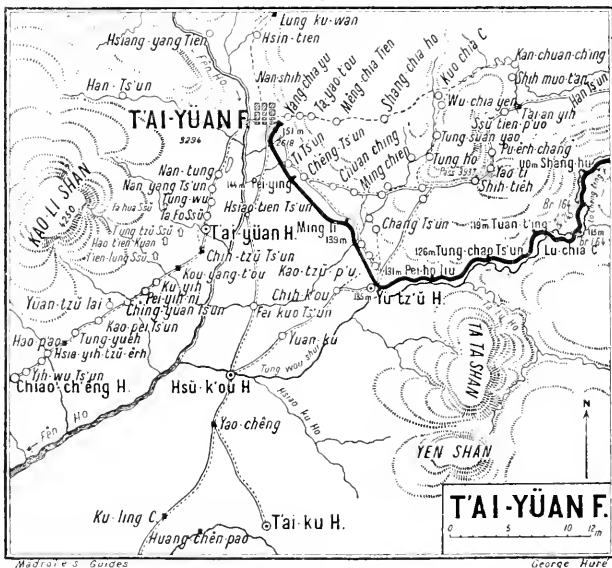
2. T'ai-yüan Fu.

The capital of the province of Shan-hsi, stands on the l. bank of the San-k'ou-shui above its junction with the Fen Ho, in a vast plain of fine, adhesive yellow mud called *loess*.

T'ai-yüan Fu is 325 miles from Peking by rail ; its latitude taken at the North Gate (the top of which is at an altitude of 2702 ft.) is 37°52' 03" ; its population is estimated at 60,000 inhabitants.

Hotel : *Grand Hotel.*

The city is surrounded by a wall 24 li in extent, with eight gates (two of which are closed) and provided with a moat 30 ft. wide, constructed at the beginning of the Sung dynasty ; then re-built of stone and faced with brick in the reign of the first Ming emperor-



or. This enclosure is in the form of a square, each side of which measures 2 miles. Two broad streets, leading from the two N. gates to the two S. gates, cut by transversal roads which lead to the W. and E. gates, divide the city into rectangles. To the N. and S. extend fortified suburbs.

In 1649, a citadel was built by the Ch'ing, in the S. W. angle of the town, to serve as barracks for the « Eight Banners » troops ; this is the *Manchu quarter*.

T'ai-yüan Fu is the residence of a *fu-t'ai*, governor of the province of Shan-hsi ; of a *nieh-t'ai*, judge of the high court ; of a

jan-t'ai, treasurer-general ; of a *t'i-tu*, commander in chief ; a *tao-t'ai*, commissioner for the Chi-ning tao circuit ; of a *chih-fu*, prefect of the T'ai-yüan Fu and of a *chih-hsien*, district magistrate of the Yang-ch'ü Hsien.

History of T'ai-yüan Fu :

At the epoch of the « Tribute of Yü », a region in the Chi Chou and under the Chou dynasty, in the Ping Chou (first, Kingdom of T'ang and after Kingdom of Chin). In of the « Civil Wars » times, a dependency of the Chao State. The Ch'in family established there the Chün of T'ai-yüan, which, under the Han emperors, became the Kingdom of Han, then of T'ai, then of T'ai-yüan, this last one to be replaced (114 B. C.) by the Chün of the same name, which was made the chief place of the Ping Chou. The Chin house had there again a T'ai-yüan « Kingdom », which assumed the rank of a Chün anew under the Posterior Wei. The Northern Ch'i established a government and had a palace in the place. Under the Chou sovereigns, it reverted to its former rank to be a Ping Chou and a Chün of T'ai-yüan, which the Sui suppressed and re-established by turns. The T'ang dynasty make fresh use of the appellation of Ping Chou (618) and call the city their « Northern Capital » (Pei-tu) in 690 ; only to be suppressed in 705 and reinstated in 722. The Ping Chou is then replaced by a Fu of T'ai-yüan, which assumes (742) the title of « Northern Court » (Pei-ching), suppressed in 760, and later on that of Pei-tu again (762), as the seat of the Chieh-tn of Ho-tung. The After Liang re-establish the Ping Chou, which the After T'ang convert into their « Western Court » (Hsi-ching) in 923 and into their « Northern » one in 925. At the time of the Chou family, it is the residence of the Northern Han. Under the Sung house, since 979, Ping Chou ; altered to Fu of T'ai-yüan in 1059. Gengiz Khan established there, in 1216, the Tsung-kuan of the Lu of T'ai-yüan, changed (1305) into the Lu of Chi-ning. The Ming dynasty re-establish the Fu of T'ai-yüan, which has been ever since the capital of the Shan-hsi province.

A history of the *Yang-ch'ü Hsien*, the district having its seat within the walls of T'ai-yüan Fu :

According to certain authors, this place was the ancient capital of the Hsia dynasty and the first residence of the Chin house, but the assertion is not justified by evidence.

Under the Han emperors, the territory of the three Hsiens of Chin-yang Fên-yang and Lang-mêng. The seat of the Yang-ch'ü Hsien was transferred thereat towards the end of the same dynasty and was dependent on the Chün of T'ai-yüan. The Sui family gave it the name of Yang-chih Hsien (586) and, later on, Fên-yang Hsien (596). The T'ang house restored its name of Yang-ch'ü to the district (624) and had it dependent on the Ping Chou, afterwards on the T'ai-yüan Fu. The Sung made it the head place of the Ping Chou, and later on of the Fu of T'ai-yüan. The Chin Tartars, the Mongols, and the Ming and Manchu dynasties have preserved the same arrangement.

T'ai-yüan Fu has fine streets which, especially in the Southern quarters, are very animated ; some are bordered with century-old trees. Several interesting objects are to be seen.

A *permanent exhibition*, opened in 1907, of the produce of the country, cotton goods, camel-hair carpets, furs, carved wood furniture, goldsmith's work, pottery, antiques, and various ores.

A *University*, a *School of Modern Science* on the site of the ancient *Kung-yüan* or Examination Court.

A Catholic *cathedral*, in the Northern quarter, is officiated at by Franciscan monks.

The « Northern Shan-hsi » missions comprise a bishop, 20 European preachers, 13 Chinese priests, and 20,126 native converts (1909).

In 1900, the preachers of this mission, as well as the Protestant missionaries residing at T'ai-yüan Fu, were massacred by order of the governor of the province.

The *Temple of Confucius* is still annexed to the *Fu-hsüeh* or « College of the Prefecture ». It is said of the latter at T'ai-yüan Fu :

The « College of the Prefecture of T'ai-yüan » is on the N. W. of the seat (*Ya-mên*) of the prefecture. It was built during the T'ien-hui period (1123 to 1137) of the Chin Tartars and several times restored since the accession of the present dynasty.

The *ya-mên* of the provincial *governor* was, in 1900, the temporary residence of the Imperial family in its flight from Peking, which was occupied by the allied troops.

The Northern Ch'i, the Later T'ang, and the Northern Han also had their Imperial Court here.

ENVIRONS :

On the sky line, 2 stüpa stand about 80 ft. above the level of the plain. One of them, like the Tower of Pisa, slightly inclines its slender length. 80 *li* N. E. stood the ancient town of *Yü* and, W. of that, the „ Stag Gate », one of the passes of the Ta-ling.

3. T'ai-yüan Fu to Fên-chou Fu

Three stages : T'ai-yüan Fu to Ch'in-tz'ü-ts'un 45 *li* ; — to Ching-yüan-ts'un 36 *li* ; — to Chiao-ch'êng Hsien 45 *li* ; — to Wên-shui Hsien 42 *li* ; — to Fên-chou Fu 60 *li* (Itinerary compiled from notes kindly supplied by Captain de Fleurelle).

On leaving T'ai-yüan Fu by the W. Gate we reach, 2 *li* distant, the river San-k'ou which is fordable. The road follows a general Southern direction, having on the E. the great *loess* plain and, on the W., the foot-hills of the Kao-li Shan.

13 *li*, cross the Fên Ho, tributary of the Huang Ho and the principal river of the province of Shan-hsi.

In the hills, the road runs alongside the banks of a lake 4 miles long by 1 1/2 wide.

Village of *Nan-tung*, 300 ft. — *Nan-yang*, 200 ft. — *Tung-wu*, 100 ft. — *Tu-fo Szü*, 200 ft.

Cross the river Chin, tributary on the r. bank of the Fên Ho ; further down stream, the walled city of T'ai-yüan Hsien.

T'ai-yüan Hsien is enclosed in a wall 7 *li* in extent, traversed by four gates and surrounded by a moat. This rampart was raised at the beginning of the Ching-t'ai period (1450 to 1457) and covered with bricks in the middle of the Chêng-tê years (1506 to 1521).

According to an un-supported tradition this town was the residence of the emperor Yao, also called Prince of T'ang. It was bestowed as a fief by the emperor Ch'êng-wang (1115-1079 B. C.), of the Chou dynasty, on his brother Shu-yü (1106) ; it was Hsieh, the son of the latter, who changed the ancient name of the principality to Chin.

In 501 B. C., Chao-yang was besieged in this town by Duke Ting of Chin. In 497, Prince Chao, threatened by this same duke, shut himself up here. The place again served as a city of refuge, in 454, to Hsiang-tzû, Prince of Chao, besieged by the armies of Han, Wei and Chih. After a year of strife, the besiegers diverted the river to overflow the ramparts, but Hsiang-tzû was clever enough to open negotiations with the allies, embroil the Chih with the Han and Wei and so raise the siege.

In olden times, territory of the T'ang Kingdom. Was, during the « Spring and Autumn » period, the Chin-yang Yih. The Ch'in dynasty established there the Hsien of Chin-yang, as the seat of the Chün of T'ai-yüan. Under the Later Han, it became at the same time the head place of the Ping Chou.

The Northern Ch'i detached from it the Hsien of Lung-shan. The Sui emperors caused Lung-shan to become Chin-yang and the former Chin-yang the district of T'ai-yüan. These formed, under the « Five Dynasties », the Chün of Pei-han, and were suppressed by the Sung family, who replaced them by the Hsien of P'ing-chin, itself suppressed and later on reinstated by the Chin Tartars. The P'ing-chin Hsien was, under the Mongols, dependent on their Lu of Chi-ning. The Ming house reverted to the name of Hsien of T'ai-yüan (1375), which it has preserved ever since, in the sphere of the T'ai-yüan Fu.

N. of T'ai-yüan Hsien, the *Palace of Chin-yang*.

In the *Wei-shu* « History of the Wei », the chapter which treats of the configuration of the country says that, at the beginning of the years Wuting (543-549), Prince Hsien-wu-wang of the Ch'i built the Palace of Chin-yang. According to the *Yüan-ho-chih*, this Chin-yang-kung was inside the walled town of Ping Chou. The geographical section of the *T'ang-shu* states that it was situated N. W. of the Northern Capital and that the walled enclosure of the palace had a perimeter of 2520 *pu* or paces.

It will be noticed that the references in the *Wei-shu* and *T'ang-shu* show that the town of Ping Chou of the T'ang period stood E. of the town of the same name in the time of the Later Wei. The fact is that the district city of T'ai-yüan was originally to the E. of the Chou, the T'ang built the Eastern town (Tung-ch'êng) and the central town (Chung-ch'êng) to join them, and that, consequently, the T'ai-yüan Hsien and the Chin-yang Hsien each constituted a district *intra-muros* of the same city.

S. W. of the city, the *Ch'ang-ch'un Kuan*, a Taoist temple « of Long Spring », was built in the first year Yen-yu of the Sung (? 1086). In it is a stela with an inscription by the learned Ch'en Yen.

IN THE NEIGHBOURHOOD of T'ai-yüan Hsien :

15 li N. W., the *Fa-hua Ssü* « Monastery of the Flourishing of the Law. » It was built in the third year T'ien-pao of the Northern Ch'i (552). An Imperial tablet was given it bearing the inscription *K'ai-hua Ssü* « Monastery of the Extension of Conversions. » An inscription on stone is to be seen there, composed by Lu Yü-kui and Wang Hao-ku of the " Five dynasty " period (907 to 959).

10 li W., the *T'ung-tzū Ssü* « Monastery of the Child », on Mount Sung Shan, was built in the seventh year T'ien-pao of the Northern Ch'i (556).

15 li W., the *Hao-t'ien kuan*, a Taoist temple « of the Summer Sky », is also on Mount Lung Shan. It was built in the first year Yüan-chên of the Mongol dynasty (1295). Inside are eight niches or chambers hewn out of the rock. During the Hung-wo period (1368 to 1398), the temple of the « North Pole » or Pei-chi Kuan was incorporated with this edifice.

30 li S. W., the *T'ien-lung Ssü* « Monastery of the Celestial Dragon », dates from the first year Huang-chiên (560) of the Northern Ch'i. In the interior are twenty-four niches or mountain caves and four stone statues of Buddha. At the time of the Ming, in the twenty-fifth year Chia-ching (1546), three other niches or grottoes were dug out of the side of the mountain to serve as refuges from invaders.

There remains to be mentioned the *Pi-shu Kung* « Palace where to avoid the Heat ». According to tradition, it was here that the emperor Shên-wu-ti of the Northern Ch'i, sought refuge from the heat.

* *Chin-tzū-ts'un*. 1000 families.

A fine pagoda, near a beautiful spring of clear water, in a large park ; bronze statues of the Sung period ; tall stelæ of the T'ang.

Kou-yang-t'ou, 500 f. — *Ku-yih*, 700 f. — *Pei-yih-ni*, 300 f.

Ching-yüan-ts'un, 80 f.

Yüan-tzū-lai. Christian settlement near the route.

Kao-peï-ts'un, 40 f. — *Tung-yueh*, 50 f. — *Hao-p'ao*, 600 f.

Cross a little tributary of the Fên Ho.

Hsia-yih-tzū-êrh, 30 f.

To the W. and about 770 yds. from the route, *Ta-ên-êrh*, 100 f.

Yih-wu-ts'un, 50 f.

Chiao-ch'êng Hsien, 800 f., chief town of a district in the prefecture of T'ai-yüan Fu.

The city is supplied with a wall 5 li long with four gates. The moat is thirty feet wide. Built under the T'ang dynasty, in 690, the wall was covered with stone in the middle of the Ch'ung-chên period (1628-1644).

In Han times, it formed the Western part of the Chin-yang Hsien territory. The Sui emperors established there (596) the Hsien of Chiao-ch'êng, dependent on the Ping Chou. The T'ang family made it depend on the T'ai-yüan Fu. The Sung house (979) created, at the seat of the district, the Chien (inspectorate) of Ta-t'ung, which was suppressed by the Chin Tartars. The Mongols connected the Chiao-ch'êng Hsien to their Lu of Chi-ning. It has, since the Ming dynasty, depended on the Fu of T'ai-yüan.

20 *li* N. W., the *Yung-ming-Szū* « Monastery of Eternal Repose », a Buddhist pagoda founded by the Chin in the year 265, subsequent upon the fall of the Wei.

Cross a tributary of the Fèn Ho. — *Hung-hsiang*, 500 f. — *Kuang-hsing-chên*, 500 f. — *Hai-cha-chên*, 400 f.

Cross the Wèn-yü-shui, a considerable affluent on the r. bank of the Fèn Ho.

Pei-hsü Ts'un, 200f. — The road follows the path of the mountain for a short distance. — *Chung-shih*, inn. — *Lang-shu Ts'un*, 200 f.

330 yds. to the l., *Lung-chuang*, 100 f.

Wèn-shui Hsien, 8,000 f., chief town of a district in the prefecture of T'ai-yüan Fu.

The town is enclosed by a wall more than 9 *li* in extent, pierced by four gates and supplied with a moat 40 feet broad, built under the Sung dynasty, at the outset of the Yüan-fu period (1098 to 1100), and faced with stone under the Ming emperors, during the Wan-li years (1573 to 1619).

At the time of the « Civil Wars », territory of Ta-ling, in the Chao State. The Han dynasty established there the Hsien of Ta-ling, dependent on the Chin of T'ai-yüan. The Posterior Wei replaced it by the Shou-yang Hsien, to which the Sui family gave the name of Wèn-shui (590). The T'ang house caused the district to depend on the Fèn-chou and afterwards called it Wu hsing (690), to restore it later on its name of Wèn-shui (705), which it has retained ever since. The district was, under Mongol sway, a dependency of the Lu of Chi-ning ; it has been connected, since the Ming dynasty, to the Fu of T'ai-yüan.

Hsiao-yih Ts'un, 800 f. — *Ma-ts'un*. — *Shang-hsien*, 100 f.

Pagoda *Fan-an Ssū*. A fine tower 80 ft. high, of the T'ang period.

A little more than half a mile to the r., the village of *Tsü Ts'un* 800 f. ; on the r., several handsome tombs.

Yung-an Ts'un, 1000 f., nearly half-a-mile on the l., in a plain which extends as far as the eye can reach.

Chin-shang, 550 yds to l., 3,000 f.

Ta-hsiang Ts'un, 330 yds. to r., 400 f.

83 miles (133 *li*), *Lo-ch'êng-p'u*, 1000 f. The road to Yung-ning Chou branches off here.

Cross an important tributary of the Fèn Ho.

90 miles (133 *li*), Fèn-chou Fu, prefecture, residence of the chih-hsien of Fên-yang Hsien, famous for the commercial ability of its inhabitants. In the neighbourhood, coal and salt workings.

The City of Fên-chou Fu is surrounded by a wall 9 *li* and 13 *pu* long, 46 feet high, with four gates. This fortified enclosure was rebuilt on older foundations during the Chih-chêng period (1341 to 1368), of the Mongol dynasty, and covered with brick pending the Lung-ch'ing years (1567 to 1572), of the Ming family. Externally there are four fortified suburbs. The moat is several tens of feet broad.

Historical account of the Fên-chou Fu prefecture :

At the time of the « Tribute of Yu », a region in the Chi Chou and, under the Chou dynasty, a territory in the Ping Chou. It was, during the « Spring and Autumn » period, a dependency of the Chin State and, pending the « Civil Wars », of the Chao principality. Under the Ch'in and Han families, territory of the Chün of T'ai-yüan. The Wei sovereigns established there the Chün of Hsi-ho, which became a « Kingdom » of the same name under the Chin house and was suppressed later on to become again, under the Posterior Wei, the Hsi-ho Chün. The seat of the Fên-chou was thereto transferred. The Northern Ch'i made it the Nan-shuo Chou, the Chou house the Chieh-chou, the T'ang dynasty the Hao-chou and subsequently the Fên-chou. It was, during Sung sway, the Fên-chou Hsi-ho Chün, dependent on the Lu of Ho-tung. The Chin Tartars created there the Chieh-tu of the Chün (military district) of Fêng-yang. The Mongols fell back on the name of Fên-chou, placing this department within the resort of their Lu of Chi-ning. Under the Ming, Fên-chou and, later on, Fu of Fên-chou, a status which has been preserved since the year 1595.

An historical account of the Fên-yang Hsien, the district having its seat inside the city of Fên-chou Fu :

The Han dynasty established there the Tzû-shih Hsien, dependent on the Chün of T'ai-yüan. The Wei house created on the spot the Chün of Hsi-ho and the Chin emperors changed the name of the district to Hsi-ch'êng Hsien, the seat of the Hsi-ho Kingdom. The After Wei made the Hsien into a Shih-hsing Chün (military district) and later on, re-established the Hsi-ch'êng Hsien. This became, under the Northern Ch'i, the head place of the Nan-shuo Chou; under the Posterior Chou dynasty, of the Chieh Chou; under that of Sui, of the Hsi-ho Chün and, under that of T'ang, of the Fên Chou. This last house changed the name of the district to Hsi-ho Hsien (674), an appellation which was maintained till its suppression by the first Ming emperor. The district was reinstated then as Fên-yang Hsien (1595) and has remained the head of the Fu of Fên-chou.

4. T'ai-yüan Fu to Wu-t'ai Shan

110 miles, 5 $\frac{1}{2}$ hrs. journey; 6 stages recommended: Huang-t'u-chai, Hsin Chou at level 821 mètr., Tung-yeh-chên, Chih-chia-ts'un, Hsi-wa-ch'uang, Wu-t'ai-shan (Central Terrace). — Itinerary compiled by M. ED. CHAVANNES.

1st day: Start at 9 o'clock from *T'ai-yüan Fu*. Stop at noon in the village of Yang-ch'ü-chên. At 5 o'clock arrival at *Huang-t'u-chai* also called Huang-chai-tu.

2nd day: Start at 6 from Huang-t'u-chai; at noon, stop at *Kuan-ch'êng-chên*, after going over the pass of Shih-ling.

At 4.30, arrival in the town of **Hsin Chou** whose white walls show up distinctly at a considerable distance over the plain.

This walled enclosure, more than 9 *li* long, is supplied with four gates and a moat ; it was built in brick and stone on the site of a previous earthen rampart, during the Wan-li years (1573 to 1620), of the Ming dynasty.

Hsin Chou, a department city on which two districts are dependent, is situated at an altitude of 2,693 ft. by 38°24' lat. N. and 112°46' long. E. of Greenwich.

In remote antiquity, a region of the Ping Chou. At the epoch of « Spring and Autumn », a territory in the Chin principality and, during the « Civil Wars », a dependency of that of Chao. Under the Ch'in dynasty, a part of the Chün of T'ai-yüan and, under the Han family, of the Hsien of Yang-ch'ü. The Chün of Hsin-hsing was established there at the end of the After Han and was maintained by the Wei and the Chin, who later on altered it to Chün-ch'ang Chün. The After Wei had there the Szü Chou, which became a Chün again under the name of Yung-an. The Sui emperors fell back upon the appellation of Chün of Hsin-hsing, suppressed soon after, then replaced (598) by that of Hsin Chou, assumed again, under T'ang sway, after a temporary disappearance. This department was, under the Mongols, dependent on the Lu of Chi-ning ; under the Ming family, on the Fu of T'ai-yüan. It has been raised, under the Manchu dynasty (1724), to the rank of an independent department, in direct connection with the provincial government of Shan-hsi.

3rd day : From Hsin Chou we leave the high-road leading from T'ai-yüan Fu to Tai Chou and it becomes necessary to complete the journey on horse-back.

On arriving at Hsin Chou, fix up fresh party so as to be ready to make a start next day early.

Leave Hsin Chou at 6 o'clock. Make your way through a plain covered with tombs and memorial stela columns.

8 o'clock, village of *Pei-hu-ts'un* ; 8.50, village of *Yung-an-pao*.

10.30, stop in the town of **Ting-hsiang Hsien**, chief town of a district in the department of Hsin Chou.

A wall 4 *li* long encircles the city ; it was built of brick, on older foundations, during the Wan-li years (1573 to 1620), of the Ming dynasty, and three gates afford access through it.

The Han emperors established there the Hsien of Yang-ch'ü, in the dependency of the T'ai-yüan Chün. Towards the end of the Chien-an period (195 to 220), this district took the name of Ting-hsiang Hsien and was connected to the Chün of Hsin-hsing. Under the Posterior Wei, it became the chief place of the Yung-an Chün, later on suppressed by the Northern Ch'i, who gave the Hsien the appellation of P'ing-k'ou. This, after being incorporated by the Sui emperors with the Sui-jung district, was detached there from by the T'ang house (621) and assumed the name of Ting-hsiang Hsien anew,

which it has preserved since, save a temporary suppression during the Sung epoch. Re-established in the year 1086, it has been dependent since that time on the Hsin Chou.

Leave Ting-hsiang Hsien at 2 o'clock ; at 5 p. m., arrive at the village of *Fang-lan-chên*, where the only inn is very small.

4th day: Start at 6 a. m. At 8.35, ford the river Hu-t'ò; ford wide and current fairly strong. After crossing, we find ourselves in a veritable kitchen-garden which forms a striking contrast with the sterility of the plain which preceded it.

8.50, big village of *Tung-yeh-chên* ; this is where we ought by rights to have stayed the previous night.

On leaving this little town we commence the almost endless climb of the pass of Ku-hsü which terminates at Wu-t'ai Hsien, where we arrive at 12.30.

Wu-t'ai Hsien, chief town of a district, is situated 3,474 ft. above sea-level ; its geographical coordinates are 38° 43' lat. N. and 112° 16' 31" long E. of Greenwich.

The city is surrounded by a wall more than 3 *li* in development, pierced by three gates. It is bordered, on the S. E. side, by the river Lu-szũ-shui and is protected by a moat on the opposite side. The rampart of earth, of the Later Wei epoch, was covered with brick during the Wan-li period (1573 to 1620), of the Ming family.

The Han emperors established there the Hsien of Lu-ssü, dependant on the Chün of T'ai-yüan. This district, suppressed by the Chin house, was reinstated by the Posterior Wei under the name of Lu-yih and depended first on the Chün of Yung-an and afterwards on that of Yen-mên. The Sui dynasty adopted the name of Wu-t'ai (ie. Five Terraces). Connected to the T'ai Chou under the T'ang and down to the accession of the Sung family, the district was raised by the Chin Tartars to the rank of a T'ai-Chou, which was first placed in the resort of the Fu of T'ai-yüan and afterwards (Mongol period) attached to of the Chi-ning Lu. The first Ming emperor, in 1369, suppressed the Chou and re-established the Wu-t'ai Hsien in the dependency of the Tai Chou (1375), wherein it has been retained ever since.

Start from Wu-t'ai Hsien at 2 o'clock and at a quarter past 3 the climb is accomplished ; at this point is a gate bearing the inscription « Gate of the Territory of Ch'ing-liang » ; Mount Ch'ing-liang is no other than the Wu-t'ai Shan group.

A fairly rapid descent brings us to the village of *Nan-t'ai-hsin*. We have 15 *li* further to do yet, in a mountainous country, to reach *Chih-chia-ts'un* about a quarter past 7.

5th day : Start at 6 a. m. The roads, after rain, are very slippery and only slow progress can be made. At 8.15 reach the summit of the Hsi-yao-ling pass. The rapid descent is very pictu-

resque ; it overlooks a valley called Lung-wan on account of the curve, like a sinuous dragon, described by a little stream, a sub-tributary of the river Hu-t'o. At 8.35, the base is reached at the village of *Hsi-hsia-ts'un*. Follow the course of the river up to the village of *Liu-yüan-ts'un*, where we arrive about noon.

Start at 2. About 4.15, stop at the village of *Hsi-wa-chuang* where there is only one wretched inn.

6th day: Start at 6 d.m. At a quarter to 7, reach the *Ch'ing-liang-shih Ssü*, one of the temples of the Wu-t'ai Shan group ; its name signifies « Temple of the Ch'ing-liang Rock ». In the courtyard is indeed visible a large rock formed of two superposed blocks which are apparently immovable ; but if a small pebble be inserted between the two blocks, the monk who acts as guardian has only to raise the upper block with his shoulders to slightly move it and release the pebble which thus falls to the ground.

Beside this marvellous stone is a little pagoda of gilded bronze of the year 1606.

Leave at 7.30 ; the path gradually ascends a grassy slope where edelweiss is to be found growing plentifully in mid-november. The summit is reached in 20 minutes and we cross the plateau on which stands the *Chin-ko Ssü* temple ; this building, very delapidated, contains a colossal wooden statue of Avalokitesvara standing and having three heads and forty-two arms ; this statue dates from the year 1558.

After a series, of ascents and descents, we reach the *Ch'ê-kou* temple which was, in the time of the T'ang, the residence of two famous monks ; it has now no interest whatever and, furthermore, the traveller will do well to be on his guard against attack from the exceedingly vicious dogs which defend the entrance.

At a quarter to 12, arrive at the town of *T'ai-huai-chên* which precedes the « Central Terrace », the principal group of temples of the Wu-t'ai Shan.

5. Wu-t'ai Shan.

ED. CHAVANNES

The name of *Wu-t'ai Shan* « Mountain with five Terraces » is given to a very extensive mountain range in which are to be found five principal groups of Buddhist temples, mostly dedicated to the worship of the Bodhisattva Manjusri.

We shall speak but briefly of this region which can only be visited by travellers with some experience of China.

The principal group of temples consists of the CENTRAL TERRACE. This group of buildings is distinguished from a distance by the enormous but ungraceful mass of a white painted stupa which stands in the temple situated at the foot of all the others, the *Ta-yüan* « Great Stûpa ».

It is here that the traveller will take up his quarters ; he will have the opportunity of making a close study of the devotional rites of the Mongols, both the performance of the ritual circumambulation of the great stupa, turning as they go the prayer-mills at the four corners, and, the hour of service having arrived, the almost endless prostrations on a sort of spring-board provided for the purpose.

In the hall, behind the great stûpa, is a revolving book-case which is very remarkable ; octagonal in shape and wider at the top than the bottom, it occupies the whole height of the building. Descending by a trap-door in the floor, the book-case is made to revolve by means of two levers fixed in the base of the pivot. At the present time it does not contain a single book ; when it contained the complete collection of sacred texts, it was the work of four men to set it in motion.

In a side court, on the E., is seen the little stûpa which enshrines as relic a hair of Manjusri.

The richest temple of the group is, however, not that of the « Great Stûpa » : it is the *Hsien-t'ung-Ssü*, situated immediately above. There stand a whole series of well kept up buildings inside which gilded statues of divinities cast a bright gleam among the innumerable offerings of the pilgrims.

Behind the latter of these halls, dedicated to Ti-tsang P'u-sa (Ksitigarbha bodhisattva), rises a terrace on which five little stûpa of gilded bronze symbolise, it is said, the five terraces ; one of these stûpæ dates from the year 1630 and the four others are apparently of the same period.

Above the terrace, a chapel of gilded bronze, of the year 1630, entirely covered with exquisite ornaments.

Higher up the mountain, the *Ta-yüan-chao Ssü* temple ; then that called *Wên-shu-kuang-tsung-shan Ssü* whose principal hall is covered with bronze tiles.

Finally, we reach the summit of the hill by a flight of 108 steps. On it stands the temple *Chên-jung-yüan*, before the entrance to which rise two high masts and a little stûpa of white stone picked out with bronze.

The four other groups of temples, *Hsi-t'ai* (on the Tai Chou road), *Nan-t'ai* (T'ai-yüan Fu road), *Pei-t'ai* (road to Hua-yen-ling), *Tung-t'ai* (road to Fu-p'ing, Chih-li), stand at intervals along the roads which converge on the "Central Terrace".

Tai-chou Route

ED. CHAVANNES.

1st day. — Start from the temple of the « Great Stûpa » at 6 o'clock. Again pass through the town of *T'ai-huai-chên*, and go down by the Wu-t'ai Hsien road as far as a brick pagoda preceded by a little stupa of stone. Shortly afterwards, turn off to the W. in a valley where can be seen, in the distance, the white pagoda of the *Chu-lin Ssü*; this is reached at 8.30.

Then begins a long and difficult climb which lasts till 10.30. At noon, stop at the wretched hamlet of *Ch'a-p'u*.

Set out again at 2. At 10 to 4 the road leaves, on the right, the « Temple of Kuantî. » Follow the valley of the little river *Pai-ho*, a tributary of the *Hu-t'o-ho*. At 5 o'clock halt at village of *Lo-chia-chuang*.

2nd day. — Start at 6 a. m. At 7.20, village of *Yen-t'ou-t's'un*. At a quarter to 12, reach two temples still forming part of the Wu-t'ai Shan; they are the *Po-yün ku-cha* « Ancieut Temple of the White Clouds », and the *Wên-shu Ssü* « Temple of Manjusri. » In the latter will be seen a pair of enormous sandals which are quite 16 inches long and seem to be made of bark; these, so it is said, are the slippers of Manjusri.

Immediately after these two temples we come upon the populous town of *E-k'ou-chên*, where we make a halt.

Leave at 2 o'clock. At 3.15, town of *Nich-ying-chên*. At 4, cross the river *Hu-t'o*. Good road along the valley takes us to **Tai Chou** by 7 o'clock.

T'ai Chou is a department city comprising three districts near to and on the r. bank of the *Hu-t'o Ho*.

The city is protected by a rampart more than 8 *li* long, traversed by four gates and supplied with a ditch more than 20 feet deep. This walled enclosure, raised in earth at the After Wei epoch, was faced with brick in the middle of the Hung-wu years (1368 to 1398), of the Ming dynasty.

At the « Tribute of Yü » epoch, a region in the Chi Chou. During the « Spring and Autumn » period, a dependency of the Chin principality. Pending the « Civil Wars », a part of the Chao State, which founded there the Chün of Yen-mên, preserved under Ch'in and Han sway. Under the After Wei, depended on the Ssü Chou. The Sui emperors suppressed the Chün and, in 585, replaced it by the Tai Chou, governed by a *Tsung-kuan-fu* and itself replaced by a fresh Chün of Yen-mên, and afterwards locate there (883) the *Chieh-tu-shih* of Tai-pei. Under the Sung emperors, Tai Chou, preserved by the Chin Tartars and the Mongols. From 1370 to 1375, under the Ming house, it is but a district: Tai Hsien. It became a Chou, in the resort of the Fu of T'ai-yüan and is now, since 1724, an independent department.

From Tai Chou we may either take the **T'ai-yüan Fu** road or keep on in a Northerly direction, reaching in 4 days **Ta-t'ung Fu** (grottoes of the Northern Wei dynasty, 30 *li* to the W. at a place called **Yün-kang**, where sculptured Buddhist statues of a very remarkable character were executed in the Vth c. of our era).

T'ai-yüan Fu Route

The temples of Nan-t'ai are noticed in the R. 4 « T'ai-yüan Fu to the Wu-t'ai-shan » (SHAN-HSI).

Hua-yen-ling Route

This is the Northern route to Ta-ying by the road from Tai Chou to Ling-ch'iu Hsien and Chih-li.

In the winding climb of the Hua-yên-ling we pass near the temples of the *Pei-t'ai* « Northern Terrace ». The « Great stüpa » of the Chung-t'ai is visible the whole time.

The monotonous appearance of the height of Wu-t'ai Shan is due, according to the Bailey Willis mission, to a plication in the Primary with oblique stratification, the area of an earlier erosion further worn by a renewal during a more recent age, and representing a tertiary peneplane which is supposed to have extended over the greater part of Central Asia. This deepening has not been continued, and along the bottom of the valleys, deep and narrow gorges are to be noticed, indication of a still more recent erosion.

At the summit of the pass, between the peaks of Pei-t'ai (10,042 ft.) and Chung-t'ai (9,501 ft.), the sky-line is broken by *Hêng Shan*, or « Mountain of the North » which is higher than the Wu-t'ai Shan. At the foot of this chain, which in the Vth c. B.C. was called Ch'ang Shan, stretches the ancient country of Tai. The tableland which forms its summit has earned it the name Hua-yang-t'ai ; the Chinese authorities keep up an ancient custom, having to offer sacrifices there every year.

On the Northern slope of the Hua-yen-ling, the village of *Tung-shan-tê* 60 *li* from Wu-t'ai.

The second day, arrive in the morning at *Ta-ying*, in the upper valley of the Hu-t'o Ho.

Fu-p'ing Hsien Route

See this itinerary in : CHIH-LI, R. 12 « Ting Chou Wu-t'ai Shan. »

6. Ta-t'ung Fu. The Grottoes of Yün-kang.

Ta-t'ung Fu is 3 days march from T'ai-yüan Fu (Capital of Shan-hsi), and 6 days from Hsiian-hua Fu (station on the Peking to Kalgau line).

Ta-t'ung Fu (or *Tai-t'ung Fu*, an archaic pronunciation still used) is the chief town of a prefecture in the province of Shan-hsi ; nine districts are dependent on it ; it is the residence of the Chih-hsien of *Ta-t'ung Hsien* and the ancient capital (386, 398 to 494) of the Northern Wei.

The town is situated in a long plain, at an altitude of about 4,000 ft., in which are to be seen several groups of rocky heights of volcanic origin.

A wall, 13 *li* in length, traversed by four gates and supplied with a moat, encircles the city. This brick rampart was built

during the Hung-wu years (1368 to 1398), on the foundations of a previous earthen wall. Fortified suburbs exist also on the Eastern, Southern and Northern sides ; their ramparts are supplied with three gates and were raised between the years 1450 and 1464.

At the « Tribute of Yü » epoch, the Ta-t'ung Fu country was comprised in the Chi Chou region. It was, under the Chou dynasty, the Ping Chou territory ; during the « Civil Wars », a dependency of the Chao State. Under Ch'in's sway, a part of the Chün of Yen-mên, where the Han family established a Tu-yü for the Oriental division, or Tung-pu, which the last Han emperors suppressed.

Under the Chin, the Toba Tartars, issue of a people of the Hsien-pi race in Manchuria, took possession of the country, and, in 313 of our era, occupied the town of *P'ing-ch'êng*, 5 li E. of Ta-t'ung ; its chief bore, since 310, the title of « Duke of Tai », conferred on him by the emperor Huai-ti. In 338, the princely residence was at Yün-chung (Hsien of Huai-jên), 50 li S. W. of T'ai-t'ung. The Duke of Tai, who became Emperor in 386, founded the dynasty of the Northern Wei, or Yüan-Wei, and fixed his capital first at *Shêng-lo* (N. W. of the prefecture), then at *P'ing-ch'êng*, in 398. Seven Wei emperors, T'ai-tsu (386-409), T'ai-tsung (409-423), Shih-tsu (424-452), An-nan (452), Kao-tsung (452-465), Hsien-tsu (466-471), Kao-tsu (471-499), resided at *P'ing-ch'êng* during about a century (389-494) and created the splendid sculptured grottoes near Ta-t'ung Fu, whose embellishment was not completed till long after the Wei were installed at Lo-yang (Ho-nan Fu) the ancient capital of the Western Han.

The Northern Wei had there the Ssü-chou Tai-chün and, later on, when they transferred their capital to Lo-yang, the Hêng-chou Tai-chün. Under the Sui dynasty, it became territory of the Chün of Ma-yih ; under the T'ang family (623), the Pei-hêng Chou, suppressed in the following year ; in 640 the Yün Chou, suppressed and afterwards reinstated.

The name Ta-t'ung appears in 843 and is attached successively, by the T'ang emperors, to various military circumscriptions, which make room for a Chieh-tu-shih-ssü of Yen-mên, the head-place of which is transferred to T'ai Chou. The Later T'ang re-established this at Ta-t'ung, to which the country is subsequently annexed by the Liao (or Ch'i-tan) Tartars, who set up their « Western Capital » in the Fu of Ta-t'ung. This goes back to the Sung house, in 1123, and becomes the Fu of Yün-chung, soon after conquered by the Chin (or Ju-chên) Tartars, who make it the Lu of Hsi-ching (Western Capital) and the Ta-t'ung Fu. The Mongols (1288) convert this capital into the Ta-t'ung Lu, which the first Ming emperor (1372) replaces by the military government of Shan-hsi and, afterwards, by the Fu of Ta-t'ung (1374). This administrative *status* is still maintained.

Grottoes of Yün-kang

30 li to the W. of Ta-t'ung Fu, at a place called *Yün-kang*, are the celebrated * **grottoes** in which the Northern Wei had executed, in the Vth c. of our era, some very remarkable Buddhist sculptures, some of which are more gigantic than those of *Lung-mên*, near Ho-nan Fu.

These excavations are known by the name of « Grottoes of P'ing-ch'êng » formerly the name of the ancient capital (398-494) of the Wei, and also as the « Grotto Temples in the Rock » ; they are situated in the Wu-chou Shan mountain and there were ten temples. The work of embodiment was begun under the emperor T'ai-tsung in the Shên-jui period (414-415) and terminated

under the emperor Su-tsung (516-528) during the Chêng-kuang period (520-525), thus taking more than a century for the completion. The Buddhist sculptures cover large portions of the inner walls ; they were carved in rather soft stone and the ravages of time has wrought great changes in some of them.

The principal temple was the *Ling-yen Ssü* ; it was excavated by the monk T'an-hsiao during the Ho-p'ing period (460-465).

« To thoroughly appreciate the fineness and elegance of the art of the Northern Wei, we shall best study those statues which are life size ; we shall see in them a gentleness of expression and a gracefulness of pose which other periods have not been able to render so successfully. Several of these statues are sitting in a seat holding their feet crossed in front of each other ; this posture is no longer seen in the Buddhist carvings executed under the T'ang dynasty ; it seems to me characteristic of the art of the Northern Wei ; as, besides, it has been noticed in the statuettes of the Gandhâra, of which at least one has been carried to Turfan, we here have a proof that the artistic inspiration of the Northern Wei was derived from that of the Gandhâra, that is to say, the art which sprang to birth in the region of Peshawar, N. of the Indus, and which had been transmitted through Central Asia as far as Turfan, where the Northern Wei might have acquired it, since their military success brought them into relation with the peoples of E. Turkestan.

« A niche, in which is seated a Buddha, is surmounted by a garniture in imitation of an acorn-pointed fringe ; beneath this fringe, a raised curtain is fastened by five knots. Here we have a stone reproduction of an ancient niche, presumably of wood, in front of which a curtain can be lowered down to veil the divine image. In other niches, the upper portion of the framework is formed by a sort of dragon with a raised head at each extremity ; above the dragon are arranged the seven Buddhas who have already made their appearance in the world.

« However greatly the size of the statues, the finish of the exterior or the outside ornamentation of the niches may vary, the subject of the sculptures always remains the same ; it is the Buddha teaching or meditating, and nothing else is represented.

« I ought, however, to make an exception of the two grottoes which contain very different sculptures from those which are reproduced ad infinitum in the others. One of these grottoes shows us a series of eleven panels figuring episodes of the legendary life of Sâkyamuni. Such, for instance, as the bas-relief which depicts the future Buddha at the moment when he left the royal palace of his father, and the city of Kapilavastu, represented here by a single house, to begin his solitary life of ascetism in the forest ; he is flying in secret for fear that he be detained and favourable gods are present to uphold with their hands the hoofs of the good steed Kanthaka, less the noise of his steps awaken the people in the palace.

« In the other of the two grottoes which we have separately considered, we notice sculptures vastly different from any of those which are to be seen elsewhere ; the figures show a flabby and heavy touch which contrasts with the delicate carving and nervous finish of the Buddhas in the other grottoes. And it is not only the quality of the art which is different here, but the personages are quite new too and their appearance reserves for us quite unlooked for surprises. Just look at that one which wears in its cap the very wings of Mercury. Is not that the trident of Neptune in its left hand and that shapeless object borne on its shoulders can surely be no other than the thyrsus of Bacchus ? Is not this one of those Pantheia (Πανθεῖα) which unite in themselves the attributes of several gods ? Such as it is, this enigmatic figure would seem to have been conceived only by a sculptor having some acquaintance with those Græco-Roman works of art which in the first centuries of our era spread through Asia and exercised a real and deep influence on the art of the Gandhâra » (ED. CHAVANNES, *Toung-pao*. 1908).

HO-NAN

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Ho-nan « South of the (Yellow) River ». The province is as matter of fact for the greater part on the S. side of the Huang Ho.

Its boundaries are : N., Chih-li and Shan-hsi ; W., Shen-hsi ; S., Hu-pei ; E., An-hui, Chiang-su and Shan-tung.

Area : 105,435 sq. miles.

Population : 20,100,000 inhabitants, or 183 to the sq. mile.

Budget : Revenue 6,885,117 Hk. Taels, expenditure 6,609,014 (1909).

Administrative Divisions : 5 *tao* whose seats are at K'ai-fêng Fu (2), Wu-chih Hsien, Hsing-yang Chou and Shên Chou. There are 9 *Fu*, 1 *t'ing*, 5 *chih-li-chou*, 2 dependent *chou* and 99 *hsien*.

Capital : K'ai-fêng Fu.

Geography : A country of yellow soil, dominated on the N. by the T'ai-hang Shan and on the S. of the Huang Ho, by the Fu-niu mountains. This great chain of granite, schist and gneiss is crowned by clumps of oaks whose eaves feed the native silk-worm. Coal, iron, tin, and lead rich in silver. Silk industry.

The Huang Ho on the N., the Pei Ho and the T'ang Ho in the S. W., the Huai Ho S. E., are the principal rivers in the province.

1. Tao-k'ou to Ch'ing-hua

Huai-ch'ing Fu. Tsê-chou Fu.

The « Tao-Ch'ing » line was laid by the Anglo-Italian « Peking Syndicate », redeemed by China in 1908. This line is intended for the transport of coal, raised from the mines of Ch'ing-hua-chên, to Tao-k'ou, a little port on the Wei Ho ; 93 miles or 150 kil.

Tao-k'ou, river-port on the navigable Wei Ho, situated in the Hsien of Hua, where the revolutionary movement originated, in 1813, which spread over Chih-li and saw the Imperial Palace itself threatened by the rebels.

Important manufacturing place, river transit of corn from the Fu of Huai-ch'ing and of mineral production of Southern Shan-hsi.

The railway keeps to the r. bank of the Wei Ho, which runs to the Ta-ming Fu (Chih-li) and to the Grand Canal.

30 m. **Wei-hui Fu**, also served by the Peking Han-k'ou line (See CHIH-LI, R. 10), a prefecture on which nine districts are dependent, one of them being the Hsien *intra-muros* of Chi.

45 m., **Hsin-hsiaug Hsien**, branch of the main « Pei-Han » line ; a district of the Wei-hui Fu.

55 m., **Huo-chia Hsien**, chief town of a district in the Wei-hui Fu.

The city is surrounded by a wall more than 3 *li* long, traversed by four gates and supplied with a moat 20 feet broad ; this rampart was rebuilt under the Ming dynasty, in 1370, covered with bricks in 1684 and several times repaired since.

In olden times, Ning Yih. At the « Spring and Autumn » epoch, territory of Nan-yang, in the Chin State. The Ch'in dynasty created there the Hsien of Hsiu-wu which was, under the Han family, made dependent on the Chün of Ho-nei and, under the Chün house, on the Chi Chün. It thereupon became the Nan-hsiu-wu and later the Hsiu-wu Chün, suppressed by the Sui emperors, who founded the Hsien of Huo-chia, dependent on the Wei Chou, and afterwards replaced it by the Yin Chou, soon to be suppressed. The T'ang house, in 621, re-established the Yin Chou, suppressed six years later, while the Huo-chia Hsien is connected with the Huai Chou and later on, with the Wei Chou. Under the Mongols, it was dependent on the Lu of Wei-hui ; the Ming family suppressed the district (1377) and afterwards re-instated it (1380) as dependency of the Fu of Wei-hui, wherein it has remained located till the present time.

Cross the Hsiao-tan Ho, upper course of the Wei Ho.

70 m., **Hsiu-wu Hsien**, chief town of a district in the prefecture of Huai-ch'ing Fu, on the l. bank of the river Tan, navigable during part of the year. Barges loaded with coal, extracted from the T'ai-hang Shan mountains, come down via the Wei Ho and Grand Canal to T'ien-chin.

The town is surrounded by a wall 4 *li* in extent, traversed by four gates and supplied with a moat 20 feet wide ; this enclosure was increased at the beginning of the Ching-t'ai period (1450 to 1457), under the Ming dynasty.

At the time of « Spring and Autumn », territory of Nan-yang, in the Chin state. The Han emperors established there the Hsien of Shan-yang, dependent on the Chün of Ho-nei. During the « Three Kingdoms » period, the Wei house made it the Kingdom of Shan-yang, which became a Hsien again under the Chin family, and later on the Shan-yang Chün and the Pei-hsiu-wu Hsien. Under Sui sway, Hsien of Hsiu-wu, dependent on the Chün of Ho-nei. Suppressed by the Sung rulers, in 1073, and lowered to the rank of a Chên, or market-town, the Hsien of Hsiu-wu was re-established in 1086, the dependency of the Huai Chou ; it passes, during the reign of the Mongols, under the jurisdiction of the Lu of Huai-ch'ing and,

since the Ming dynasty, has been attached to the Fu of the same name.

The chain of T'ai-hang Shan dominates the plain and flings its line of high summits for 1200 *li* right up to Huo-lu Hsien in Chih-li. At the foot of these mountains, among the low foot-hills on the S., lie the well-known coal workings called « T'ai-hang-shan Mines » which extend for more than 150 *li* between Hsiu-wu Hsien and Ch'i-yüan Hsien.

93 m., Ch'ing-hua-chên, at an altitude of 280 ft., important mining centre ; anthracite and iron workings in the ramifications of the T'ai-hang Shan. Agricultural implements manufactured.

The coal of this locality is a good anthracite, clean, durable and bright, almost equal to that of Tsê-chou Fu in the province of Shan-hsi. A branch line of a mile and a half in length connects up the coal seams.

The Peking Syndicate, acquired, by Imperial edict dated the 27th June 1898, the exclusive right, for 60 years, of working the coal, iron and petroleum in the W. region of the province of Ho-nan.

The coal is of two kinds : bituminous in the W., anthracite in the E. Samples from Hsiu-wu yielded : carbon 88.00 ; sulphur 0.37 ; ash 8.82 ; water 2.81 ; those of the Lu-wu-ho, respectively : 89.14 ; 0.44 ; 7.68 ; 2.74. This analysis shows the coal of Ho-nan to be an industrial article of good quality, great heating power, smokeless and fit for marine and locomotive use. The anthracite is of superior quality and sells at 14 dollars per ton at T'ien-chin. In the year 1909, about 180,000 tons were extracted from the various mines.

Samples of iron analysed proved to be very fusible and yielded a pig composed of 92.16 iron, 3.50 graphite, 2.50 silica, 0.96 phosphorus, 0.03 sulphur, 0.60 manganese, 0.25 traces various.

The line to the S. W. is planned as far as Huai-ch'ing Fu, situated at 460 ft. altitude on the other side of the Ching Ho, a tributary of the l. bank of the Yellow River. It is a prefecture whose territory, divided into eight districts, comprises the Hsien of Honei and has its seat in the city of Huai-ch'ing itself.

The city is surrounded by a wall more than 9 *li* in length, supplied with four gates and a moat 50 feet wide. Originally raised during the Chih-chêng period (1341 to 1368), under the Mongol sway, this enclosure was rebuilt at the outset of the first Ming emperor's reign and several times repaired under the Manchu dynasty.

An historical account of the prefecture :

At the epoch of the « Tribute of Yü », a region in the Chi Chou and T'an-huai. Under the Shang and Chou dynasties, territory of Chi-wei. During the « Spring and Autumn » period, territory of Chin and Nan-yang ; during that of the « Civil Wars », a dependency of the State of Wei. Under

the Ch'in house, territory of the Chün of San-ch'uan ; at the beginning of the Han emperors, a dependency of the Yin Kingdom, where the Chün of Ho-nei was afterwards created, dependent on the Ssü-li Pu and the head place of which was Huai Hsien. At the time of the « Three Kingdoms », it formed part of that of Wei. Under the After Wei, the foundation of the Huai Chou took place, and under the Sui family its suppression was followed by the reinstatement of the Ho-nei Chün. The T'ang family re-establish the Huai Chou, with a Tsung-kuan-fu, suppressed in 627. Under Sung sway : Hnai-Chou Ho-nan Chün, dependent on the Western Lu of Ho-pei ; under the Chin Tartars : Nan-huai Chou ; under the Mongols : Huai Chou and, later on, Lu of Huai-ch'ing (1319) ; since the Ming dynasty : Fu of the same name.

An historic account of *Ho-nei Hsien*, the district *intra muros* :

At the « Spring and Autumn » time, Yeh-wang Yih in the Chin Kingdom. The Han dynasty established there the Hsien of Yeh-wang, dependent on the Chün of Ho-nei. Under the Posterior Wei, chief place of the Huai chou ; under the Chin Tartars, of the Ch'in-nan Chün, in Nan-huai Chou ; under the Yüan Mongols, of the Lu of Huai-ch'ing and, since the Ming, of the Fu of the same name.

Geology :

To the N. of Huai-ch'ing, the plain is terminated by a cliff from 2600 to 3900 ft. or more high, sheer as a wall and with irregular broken peaks. It is the T'ai-hang Shan « Great Chain », a calcareous formation with coal in horizontal seams.

About a hundred yards from this high plateau rises a second cliff leading to another platform about 5600 ft. high. The formation here is later than the carboniferous, consisting of sandstone and conglomerations of vivid yellow, red, green, brown, blue and lilac shadings, which give a most strange and varied appearance to the surroundings.

Viâ *Ch'ing-hua-chên*, a railway extension is planned from Pa Shan to Tsê-chou Fu through the valley of the Tan Ho.

Tsê-chou Fu is a Southern prefecture of the province of Shan-hsi ; five districts are comprised within it, including Fêng-t'ai Hsien, a sub-prefecture *intra-muros*.

The city is surrounded by a wall more than 9 *li* in circumference pierced by three gates and provided with a moat. Raised of earth at the beginning of the Chên-kuan period (627 to 649), the rampart was faced with brick during the reign of the first Ming Emperor (1368-1398).

All round lie well-known mine workings yielding excellent anthracite which is exported to T'ien-chin, spathic iron, smelted and run into thin sheets on the spot. These activities give to the locality a character of its own and considerable commercial importance. A motley crowd of drivers, carts, asses, mules, wait at the mouth of the galleries and shafts for the miners and speculators to conclude the bargaining and enable them to carry off the ore in the long convoys which wind along the roads.

An historical account of the prefecture :

At the time of the « Tribute of Yü », a region in the Chi Chou ; at the epoch of « Spring and Autumn », a dependency of the Chin State ; at the outset of the « Civil Wars », a part of the Han State and also, later on, of the Chao and Wei States. Under the Ch'in house, territory of the Chün of Shang-tang and, under the Han emperors, of the two Hsien of Kao-tu and Yang-a, in the Shang-tang Chün. Under Chin sway, the Chün of Chien-hsing was established there. The After Wei changed this into the Chien Chou, near to which was created the Chün of Kao-tu with Kao-tu Hsien as chief place. The Posterior Chou altered the name of the Chün to Kao-p'ing, which disappeared under the Sui dynasty. The Chou then assumed the appellation of Tsê Chou and, later on, the Chün that of Ch'ang-p'ing. The T'ang emperors, in 618, made these the Kai Chou and the Chien Chou the latter of which was suppressed 623). The Tsê Chou was transferred to its present site, in the dependency of the Tao of Ho-tung. The Chin Tartars converted it into the Nan-tsê Chou, which became again a mere Tsê Chou and was, later on, raised to the rank of Chieh-tu of the Chung-ch'ang Chün. Under the Mongols, Tsê Chou was dependent on the Lu of Chi-ning ; under the Ming dynasty, on the independent government of Shan-hsi. It became, in 1728, the Fu of Tsê-chou.

A history of *Fêng-t'ai Hsien*, district *intra muros* of Tsê-chou Fu :

The Han emperors established the Hsien of Kao-tu, dependent on the Chün of Shang-tang. The After Wei made it the administrative centre of the Chün of Kao-tu ; the After Chou that of the Chün of Kao-p'ing. The Sui house changed the name of the district to Tan-ch'uan, which formed the seat of the Tsê Chou and, later on, of the Ch'ang-p'ing Chün. The T'ang family established there (620) the Chien Chou and afterwards suppressed the Tan-ch'uan Hsien. Since the « Five Dynasties », under the Sung, Chin and Mongol sway, the district kept its name of Chin-yang Hsien, inaugurated under the T'ang house. It was suppressed at the outset of the reign of the Ming emperors, but was reinstated, under the Manchu dynasty, in 1728, with the new denomination of Fêng-t'ai Hsien, as the head quarters of the Fu of Tsê-chou.

Geology :

Shan-hsi is one of the most remarkable mining territories of China ; there are thousands of square miles of coal, and iron mines are numerous. The beds extend, numerous and deep, as far as Yung-ch'êng Hsien. In the N. W. beyond the pass of Wu-ling, the ground, falling in sharp slopes, brings to light further seams of coal and even the underlying sandstone ; the sides of the gorges are riddled with shafts and form the coal region of Yih-ch'êng Hsien and Fou-shan Hsien. It is only in the broad valley of P'ing-yüan Fu further along, that the *loess* re-appears, covering the hill-side and lowlands.

In the S. E. of the province, there are also very deep wells sunk for the raising of salt water. At the present time, the evaporation is done by the sun, whereas, several centuries ago, this function was discharged by natural gases filtering through the bowels of the earth.

2. Chêng Chou to K'ai-fêng Fu

41 miles, constructed in 1935 by the Belgian « General Railway and Tramway Co. of China ». 2 hrs. 30 min. journey by mixed train.

Chêng Chou, correspondance with the Ho-nan Fu and « Pei-Han » lines to Peking and Han-k'ou.

The line runs through a flat country.

22 m., **Chung-mou Hsien**, chief town of a district in the prefecture of K'ai-fêng Fu, at an altitude of 220 ft.

The city is enclosed within a wall 6 *li* long, traversed by four gates and supplied with a moat 12 feet wide. This rampart, modified and afterwards faced with brick (1634), under the Ming dynasty, has been several times repaired since.

At the « Spring and Autumn » epoch, territory of the Chêng State. The Han emperors established there the Hsien of Chung-mou, dependent on the Chün of Ho-nan. The Chin family placed it in the resort of the Jung-yang Chün. The Eastern Wei created therein the Chün of Kuang-wu, suppressed by the Sui family, who gave the district the name of Nei-mou and, later on, that of Kuo-t'ien. The T'ang dynasty (620) restored the appellation of Chung-mou and founded the Mou Chou which was, suppressed in the following year. The Liang house connected the district to the Fu of K'ai-fêng and the T'ang dynasty transferred it to the Chêng Chou. After the Posterior Chin placed it again in the resort of the K'ai-fêng Fu and, since that time, this state of affairs has remained constant, the district being dependent on the last-named prefecture.

Cross the Chia-lu Ho, sub-tributary of the river Huai.

41 m., **K'ai-fêng Fu**, at 210 ft. altitude, to the S. of a bend in the Yellow River. It is an ancient Imperial residence, capital of the province of Ho-nan since the XVth c., chief town of a prefecture comprising twelve districts, residence of two tao-t'ai and of the Chih-hsien of *Hsiang-fu Hsien*. A Jewish colony still exists here.

Railways planned to the E. for *Hsü-chou Fu* (Chiang-su N.) and *Yen-chou Fu* (Shan-tung), stations on the T'ien-chin Nanking line.

The city of K'ai-fêng is surrounded by a wall more than 20 *li* long, traversed by five gates and supplied with a ditch 50 feet wide. This rampart, originally raised under the T'ang dynasty, in 781, was rebuilt in brick and stone at the outset of the first Ming emperor's reign, say about 1370, and afterwards either rebuilt or repaired several times under the Manchu dynasty.

A history of the Prefecture :

At the time of the « Tribute of Yü », a region in the Yü Chou. Under the Chou dynasty, territory of the two Chêng and Ch'i Kingdoms and, at the epoch of the « Civil Wars », Wei Kingdom with Ta-liang as its capital. Under the Ch'in emperors, territory of the Chün of San-ch'uan. During the Han sway (A. D. 122), the Ch'ên-lui Chün was constituted out of this, as a dependency of the Yen Chou. The Chin family altered this Chün to a « Kingdom » of Ch'ên-liu, which became a Chün of the same name again under the Sung sovereigns of the Liu house. This was suppressed and, later on, reinstated by the Posterior Wei. The Eastern Wei created on the spot the Liang Chou, which the Posterior Chou changed into Pien Chou. The Sui dynasty successively suppressed the Chün and the Chou and the coun-

try became part of the Jung-yang Chiün ; the Pien Chou was thereupon reconstituted. The T'ang emperors had there a Tsung-kuan fu (621) and, subsequently (624) a Tu-tu-fu ; they later on fell back on the appellations of Ch'ên-liu Chiün and Pien Chou ; lastly the Chieh-tu of the Hsüan-wu Chiün was transferred to the head-place thereof. During the « Five dynasties » period, the Liang made it their Eastern Capital and raised it to the rank of Fu of K'ai-fêng ; the Posterior T'ang called into existence again the name of Hsüan-wu Chiün of Pien Chou, but the Chin, the Han and the Chou sovereigns made it anew their Eastern Capital and the Fu of K'ai-fêng. So was it under the Sung family. The Chin Tartars had there one of their Capitals, first called Pien-ching and, later on, Nan-ching. The Mongols made it the Lu of Nan-ching (Southern Capital) and afterwards that of Plen-liang (1288), the chief place of their province of Ho-nan Kiang-pei (« South of the Yellow Kiver and North of the Youagtzü »). The founder of the Ming dynasty established there (1368) his Northern Capital, Pei-ching, which was suppressed in the following year, to be henceforth no more than the Fu of K'ai-fêng—the chief place of the Pu-chêng-ssü of Ho-nan. It has been, since the accession of the Manchu dynasty, the Capital of the Ho-nan province.

A history of the *Hsiang-fu Hsien*, the district having its seat within the walls of K'ai-fêng Fu :

During the « Civil Wars », Ta-liang in the Wei State. The Han emperors established there the Hsien of Hsün-yih, dependent on the Chiün of Ch'ên-liu ; then, under the Chin house, on the Kingdom of the same name, afterwards suppressed and re-established as chief place of the Ch'ên-liu Chiün and, later on, as that of the Liang Chou. The Posterior Chou made it the head place of the Pien Chou. After being, under the Sui sway, incorporated with the Chiün of Jung-yang, it became again, under the T'ang emperors, the head quarters of the Pien Chou. In 712, the city was divided into two districts : K'ai-fêng Hsien and Hsün-yih Hsien. It was the Chief place of the K'ai-fêng Fu under the « Five Dynasties » and the Sung family who, in 1010, (third year Ta-chung hsiang-fu) changed the name Hsün-yih into Hsiang-fu. This state of things was preserved by the Chin Tartars, and the Mongols made the town the head of the Lu of Pien-liang. At the outset of the reign of the Ming dynasty, the Hsien of K'ai-fêng was suppressed and incorporated into that of Hsiang-fu, which has since then remained the one district *intra muros* of K'ai-fêng Fu.

Among the principal facts in the history of the city, during the period of the Chin sway, may be mentioned :

Liu Yü, raised to the throne of Ch'i (1130) by the Chin, held his court at Pien-liang from 1132 to 1137.

The Chin made this town their Southern capital in 1153 ; to strengthen their power, they established in the neighbourhood (1140) colonies of natives of their own countries Ju-chên and Ch'i-tan, to whom they assigned land under the feudal obligation to take up arms whenever required to do so.

Establishment of a Jewish colony, *Shu-hu*, in 1163.

An epigraphical monument, mentioned as having been erected to the right of the Temple of *Kuan-wang Miao* in the little town of *Yen-t'ai-ho*, situated 7 li from Ts'ao Mên, the N. E. gate of K'ai-fêng. M. Devéria (1883) was able to identify the text as Ju-chên characters ; the inscription perpetuates the name of the graduates from the capital (Pien-liang) of the Chin, laureates of the examinations. The stela is now preserved in the *Wen Miao* « Temple of Literature » of the official city.

Finally, mention must now be made of the siege of 1252 during which the Chin employed grenades against the Mongols. The use of explosive powder in China (XIIIth c.) is quoted for the first time in Chinese works. « There

were at that time fire *p'ao* which were called « Heaven-shaking thunders » ; they consisted of iron pots filled with powder ; one set fire to them ; the *p'ao* detonated and an explosion took place ; the noise resembled that of thunder and could be heard to a distance of more than 100 *li* ; the *p'ao* covered more than half a *mu* around with its fragments ; there was no breast-plate which these burning shards could not pierce ».

Arab travellers of the 11th c. mention the presence of Jews in the Hang-chou region (Chê-chiang). The Shu-hu, as the Chinese call them, arrive at K'ai-fêng under the Chin dynasty and comprised, in the XVth c., seventy families according to an inscription on a stela of 1489 ; in 1904, according to M. Berthelot, there were only six families numbering 72 with descendants.

This colony, now very impoverished, could count in the XIVth and XVth c. a thousand members ; it no longer meets for worship ; its religious rites and customs are forgotten ; no one knows the sacred Hebrew language.

The spot vaguely indicated as the site of the ancient *synagogue* is now used as a public lavatory, its centre being occupied by a pool. There is a stela with inscriptions dating from 1489 and 1512 interpreted by P. Tobar, and one almost illegible dating from 1679 entitled « Lapidatory inscription containing the history of the Hall of ancestors. »

It is said that the Zionist association of Shang-hai has recently employed itself in the re-habilitation of the Jewish community of Ho-nan.

3. Chêng Chou to Ho-nan Fu

Line 77 miles, constructed in 1905-1909 by the Belgian « Chinese Railway Tramway Co. »

Chêng Chou, junction with the line from Peking to Han-k'ou (See CHIH-LI, Route 10 and HOU-PEI, Route 2).

The line passes through a *loess* region.

16 m., **Jung-yang Hsien**, at 423 ft. altitude, district city of the K'ai-fêng Fu. The ancient city was a little to the N. of the present Hsien.

The city is surrounded by a wall 5 *li* in length, traversed by five gates and supplied with a moat 20 feet wide. This rampart was raised under the Later Wei and built at the beginning of the Ming dynasty (about 1370).

During the « Spring and Autumn » period, it was the Ching-yih (the Capital city, of the Chêng State. The Han emperors established there the Ching Hsien, dependent on the Chün of Ho-nan. The Chin family caused it to depend on the Chün of Jung-yang and the After Wei made it the administrative centre of the Chün and the Hsien of Jung-yang. The Northern Ch'i altered the name of the Chün to Ch'êng-kaio, suppressed by the Sui house. The T'ang emperors (691) called the district Wu-t'ai Hsien, a name which was finally abandoned towards the year 707. The Sung dynasty suppressed the Jung-yang Hsien (1072) and later on reconstituted it (1086). It was then placed under the dependency of the Chêng Chou and so remained till the accession of the Manchu family, who connected it first to the Fu of K'ai-fêng, afterwards (1724) to the independent department of Chêng Chou and lastly restored it to the K'ai-fêng Fu.

Celebrated places in the neighbourhood :

40 *li* E. of Jung-yang, the ancient capital of *Li* was taken in 574 B. C. by the troops of Wu (Chiang-su).

30 *li* S. E. the Prince of Chêng in 554 B. C. fortified the city of *Ching*.

15 *li* N. W., *Wang-kung-ch'êng*, where Wên-kung (635-628 B. C.), King of Chin, in the « Civil War » times, assembled his princes in the palace Chien-t'u. This building had been erected by Wên-kung, in 632, after his victory at Ch'êng-pu over the army of Ch'u. It is claimed that traces of this building may still be discovered (?) at the N. E. angle of the royal city.

26 m., *Ssü-shui-ho*, serves the city of *Ssü-shui Hsien*, chief town of a district in the prefecture of K'ai-fung Fu, at an altitude of 342 ft.

The town is enclosed within a wall 5 *li* in length, supplied with five gates and a moat 20 feet wide. This enclosure was raised under the Ming dynasty, at the beginning of the Hung-wu period. In the year 1643, the administrative centre was transferred to the N. W. and a new walled city was built on the site of the ancient town of Ch'êng-kao ; but the previous spot was returned to again, during the Manchu dynasty, in 1645, and its wall was repaired in 1762.

At the « Spring and Autumn » epoch, Hu-lao Yih in the Chêng state and, during the « Civil Wars », Ch'êng-kao Yih in that of Han. The Ch'in house established there the Hsien of Ch'êng-kao, which the Han emperors made dependent on the Chün of Ho-nan. The Chin family replaced it by the Ssü Chou, changed into Yü Chou, afterwards suppressed to make room for a Tung-chung Fu. The Sui (598) altered the name of the district to Ssü-shui Hsien, to which the T'ang house substituted for a while (688 to 705) that of Kuang-wu. The Sung house caused the Ssü-shui Hsien to depend on the Fu of Ho-nan and afterwards suppressed and re-established it. The Chin Tartars connected it to the Chêng Chou and this arrangement was adhered to during the Mongol and Ming sway. The Manchu dynasty made it dependent first on the Fu of K'ai-fêng, secondly on the independent department of Chêng Chou (1724) and ultimately on the K'ai-fêng Fu again (1734).

Cross the little brook *Ssü Ho* which separates the two prefectures of K'ai-fêng Fu and Ho-nan Fu.

38 miles, *Kung-hsien-ho*, near *Kung-Hsien*, chief town of a district in the prefecture of Ho-nan Fu, at an altitude of 410 ft.

The city is surrounded by a wall more than 7 *li* long, traversed by four gates and supplied with a moat 15 feet wide. This was rebuilt during the Ch'êng-hua period (1465 to 1487), in Ming times. It has been repaired several times during the Manchu dynasty.

N. E. of *Kung Hsien* are grottoes carved in the rock giving rise to the name of the temple *Shih-k'u Ssü* ; sculptures of the VIth and VIIth c. are to be seen in them.

At the « Spring and Autumn » epoch, it was the Kung-po Yih, « Town of Earl Kung » of Chou and, during the « Civil Wars », the place of residence of the Eastern Chou. The Ch'in dynasty established there the Kung Hsien, which the Han emperors made dependent on the Chün of Ho-nan. This district, suppressed by the Northern Ch'i, was re-established by the Sui rulers, in 596, and was a dependency of the Ho-nan Fu under the T'ang, the « Five Dynasties » and the Sung. The Chin Tartars connected it to the Chin-ch'ang Fu and the Mongols to the Lu of Ho-nan. It has been dependent on the Fu of the same name since the Ming dynasty.

Ancient burial-places :

The construction of the railway, in 1907, brought to light several ancient burial-places. These tombs, which popular tradition dates back to the Han period, are made of artificial paving-stones of burnt clay, or large bricks adorned with geometrical designs. Pottery and terra-cotta figures have been discovered in these tombs. M. Chavannes brought back some of these paving-slabs or bricks ; they measure from 40 to 70 in. long, 18 in. high and from 3 to 4 in. thick. Two of these placed edgewise and end to end formed the front of the tomb ; two others constituted the rear wall, one of them being enough to close in each of the two sides ; others of the same length, but narrower, formed the floor and roof.

Sung Tombs :

To the S. of Kung Hsien, the burial-places of two sovereigns of the Sung dynasty :

The tomb of the Emperor of the miao-hao *Jên-tsung* (1023 to 1063), a raised tomb, reached by a fine avenue bordered with stone statues representing animals and human beings.

The tomb of *Hui-tsung* (reigned from 1101 to 1125, died 1135).

47 m., *Hsi-hei-chih-kuan*, at an altitude of 366 ft.

Cross the river Lo, whose sources are in Shan-hsi ; its course lies in Ho-nan, crossing the territory of Lu-shih Hsien, flows S. of the city of Ho-nan Fu and falls into the Yellow River below Kung Hsien.

57 m., **Yen-shih Hsien**, chief town of a district in the prefecture of Ho-nan Fu, at an altitude of 375 ft.

The city is surrounded by a wall more than 6 *li* in extent, supplied with four gates and a moat 15 feet broad. This wall is such as it was increased during the Hung-wu reign (1368 to 1398), of the Ming dynasty.

Under the Yin family, it was the territory of Hsi-po. At the « Spring and Autumn » period, Shih-shih Yih of Chou. The Han emperors established there the Hsien of Yen-shih, dependent on the Chün of Ho-nan. The Chin house suppressed the district, which was reinstated by the Sui family (596). The T'ang dynasty located it within the resort of the Fu of Ho-nan. It was suppressed by that of Sung in 1042 and reconstituted in 1044 ; then suppressed anew from 1072 to 1075. The Chin Tartars connected it to the Fu of Chin-ch'ang, and the Mongols to the Lu of Ho-nan ; it depends, since the Ming emperors, on the Fu of this last name.

Historic Sites :

The ancient town of *Po* was situated 14 *li* to the W. of Yen-shih. The Emperor P'an-k'eng (1401 to 1374), of the Shang dynasty, made his resi-

dence at this city of the Yin and gave to his dynasty the name of this possession. Later on, in 562 B. C., the Count of Chêng concluded a treaty with the confederate princes at this place.

From *Yen-shih Hsien* to *Têng-fêng Hsien*, 90 *li*.

After being ferried over the river Lo to the S. of *Yen-shih Hsien*, we cross in 3/4 hr. a long plain; then rise by a road, deeply shut in by loess, to a vast plateau at the verge of which stand out two large *tumuli*. Making our way towards the more Easterly of these tombs, which is that of a prince of the Imperial family of the T'ang who died in 675, we also find a monumental stela of the year 699, erected in honour of a prince of the house of Chou who is said to have become an immortal (*Shêng-hsien-t'ai-tzû*.)

In the neighbourhood (37 *li* S. E. of Ho-nan Fu) was the tomb *Hsien-chieh* of the emperor Hsiao-ming-ti (58-75 A. D.), second sovereign of the Later Han. It was adorned with a portrait of Buddha and measured 300 paces in length and 80 ft. high. In the IIIrd c., may have been seen a bamboo stake on which were two lines of writing in *K'o-tou* « [tadpole-shape] characters. »

After passing through the village of *Fu-tien*, we cross the *Hao-ling* Pass; going down on the other side of this collar we leave on our r. the Buddhist temple *Shao-lin Ssû* made famous in the beginning of the VIth c. by the Hindoo monk Boddhidharma; the monks of this temple have for many centuries cultivated a method of boxing which has won them a special reputation.

Towards the end of the descent, 3 *li* before arriving at the village of *Hsing-chia-p'u*, we may go and see, in a field on the r. of the road, two *pillars* of Han period called the pillars of *Shao-shih Shan*.

(This height, to the W. of the Sung-*kao* Shan, is, in the official cult, considered as one of the two « assistants » of the « Sacred Central Peak »). The two pairs of stone pillars, of the year 123 (Han period), are the remains of two ritual temples raised to *Ch'i*, son of Yü, the founder of the Hsia dynasty, and to the goddess *A-yi*, or *Shao-yi*; they bear witness to the great antiquity of the forms of worship revived here, in 688, by the empress *Wu Tsê-t'ien*.

Têng-fêng Hsien, district city of Ho-nan Fu, is situated to the S. the mountain of *Sung-*kao**.

The city, which was formerly called *Sung-yang*, received its present name in 695. Its signification is the « *Fêng* sacrifice at the summit of the mountain ».

The *Sung Shan*, 8 *li* N. of the city of *Têng-fêng*, is the Central Peak in the enumeration of the five sacred mountains; its highest point is the *T'ai-shih Shan* (about 4000 ft. high), and its two « assistant summits » are: to the W., the *Niu-chi Shan*, 90 *li* W. of Yi-yang Hsien and nearer, the *Shao-shih Shan* 10 *li* W. of *Têng-fêng Hsien*. The Central Peak is tutelary president over soil, mountains, water-courses, gorges and valleys.

In 695, the empress Wu, in conformity with the ceremonial of the Ch'ien-fêng period (666-667), revived on the *Sung Shan* the ritual of the *fêng* sacrifice and, three days later, on the *Shao-shih Shan*, that of the *shan* sacrifice.

At the foot of the sacred peak *Sung (-kao) Shan* the two pillars called *T'ai-shih*, dating from the year 118 of our era, are the remains of an important group of monuments of the Han period.

Pai-ma Ssü (Po-ma Ssü) " Temple of the White Horse " (to the E. of the Ho-nan Fu of our day but to the W. of the ancient Lo-yang), stands upon the site of the first Buddhist pagoda erected in China, under the reign of Ming-ti, for two Hindoo monks ; the building was consecrated in the year 71.

The *Po-ma Ssü* is the old *Hung-lu Ssü*, lodging for foreign ambassadors. This edifice was 3 *li* W. of the Yung (afterwards the Hsi-yang) gate of the Imperial city.

According to historical legend, the Hung-lu Ssü was diverted in the *Yung-p'ing* reign (Eastern Han) after the Emperor's dream (61 or 64) on behalf of the *sramana* Kâsyapa, Mâtanga and Chu Fa-lan brought, we are told, from Hsi-yü by the envoy Chang Ch'ien (or ? Ts'ai Yin). These apostles, we still quote the legend, brought to Lo-yang (in 64 or 67) on a « White Horse » the « Sûtra in 42 Articles » and a portrait of Sâkyâ painted by King Udayana, then they established a monastery ; this was the introduction at the same time of Buddha, the Dharma and the Saugha : as the *Han fa nei chuan* says « it was the beginning of the Three Jewels in this land of China ». — At the death of the *sramana*, their corpses did not decompose and as they were preserved in the (Hung-lu) Ssü, a Buddhist establishment was founded there ; such is the origin of the name Ssü applied to the monasteries. (H. MASPERO).

The Buddhist church was soon in a flourishing condition at Lo-yang, where, at the Hsü-ch'ang Ssü, teaching was given by the masters Chih Ch'an, Chih Liang, Chih Yüeh, one of the great translators of the Wu dynasty, An Shih-kao, and others.

78 m., **Ho-nan Fu**, formerly capital of the Empire, seat of a prefecture whose territory comprises ten districts, and residence of the district magistrate of *Lo-yang Hsien*. (A railway is being laid to *T'ung-kuan* and an extension to *Hsi-an Fu*, capital of Shen-hsi, is in contemplation).

The town is situated at an altitude of 450 ft., on the l. bank of the river Lo and near to it. It is encircled by a wall more than 8 *li* in circumference, pierced with four gates and provided with a moat 30 ft. wide, constructed under the Ming in 1368.

Birth-place of Su Ch'in (died 317 B. C.), a statesman ; Tu Mu (A. D. 803-852), a scholar ; Yin Shun (1071-1142), a statesman.

A historic city, surrounded by famous places and celebrated mountains, through which leads the well-known pass of *Lung Mên* bordered with Buddhist temples, sculptures and inscriptions, while more to the E. stands the sacred mountain of *Sung (-kao) Shan*.

At the epoch of the « Tribute of Yü », a region in the Yü Chou. At the beginning of the Chou dynasty, it was the Lo Yih, built by King Ch'êng-wang as his Eastern capital. P'ing-wang transferred thither his capital and from that time date the Oriental Chou. The Ch'in house established there, in the year B. C. 249, the Chün of San-ch'uan, which the Han emperors changed into a Chün of Ho-nan. The After Han made it their capital in A. D. 25 and the Ho-nan Yin in A. D. 39. During the « Three Kingdoms » period, the Wei sovereigns created there the Ssü Chou. The Posterior Wei made it the Lo Chou, which soon after again became the Ho-nan Yin of the Ssü Chou, and, later on, Lo Chou and the Chün of Lo-yang. The Posterior Chou held it as Eastern Capital. The Sui dynasty suppressed the Chün (581) and had in its place the centre of the province of the Eastern Capital and afterwards of the Ho-nan Tao. Subsequently, the appellation of Yü Chou was substituted for that of Lo Chou and afterwards replaced by that of Chün of Ho-nan. The T'ang family revived the name of Lo Chou (621) and established the Shan-tung Tao. The place became again (657) Tung-tu, or « Oriental Capital », and the title of Shen-tu, or « Divine Capital », was bestowed upon it in 684. Lo Chou became, in 713, Fu of Ho-nan and ceased to be a Capital (761), only to be made Tung-tu (Oriental Capital) in the following year. The house of Liang make it their Western residence, Hsi-tu, and the Posterior T'ang their Eastern residence, Tung-tu. The town was again a Western Capital, or Hsi-ching, under the Chin, Han and Chou Sovereigns of the « Five dynasties » period. The Sung emperors made it the site of their Western Capital, the Fu of Ho-nan and the Chün of Lo-yang ; the Chin Tartars the Ho-nan Fu and the Tê-ch'ang Chün and, later on, their Middle Capital, Chung-tu. The Mongols transformed these into the Lu of Ho-nan, which became, on the accession of the Ming, the Fu of the same name.

4. The Buddhist Grottoes of Lung-mên.

ED. CHAVANNES.

The Buddhist sculptures of Lung-mên are 30 *li* S. of Ho-nan Fu. To reach them it is necessary, after leaving the city and crossing the southern suburb, to take a boat across the river Lo.

After 4 hours' walk, the funeral temple of *Kuan-ti*, **Kuan-lin Miao**, is reached ; it fully deserves a visit.

If instead of entering the side door on the E., as the traveller must do, we suppose ourselves to gain access to the temple by the S. door, we cross a broad court by a paved walk bordered by a stone balustrade each of whose pillars is surmounted by a small lion ; at the end of this path, outside the balustrade, stand two columns to r. and l. serving as supports to a fantastic animal.

Crossing a vestibule we reach a second court (the one which the visitor first enters) in which are two lions, rather strange looking creatures, of cast-iron, made in 1597.

The building at the bottom of this court contains an enormous statue of *Kuan-ti* depicted in his pacific aspect ; further on, the building which encloses the next court shows *Kuan-ti* in his war-like form, and finally in a third building, *Kuan-ti* appears three times : in the centre, he is in his chair ; on the W., he reads a classical book, the *Ch'un-ch'iu* ; on the E., he is shown lying down.

Following this hall, two triumphal arches, then, behind a stone altar, an octagonal pavilion protecting a stela ; lastly an octagonal wall, painted red, enclosing the tumulus in which lies Kuan-ti..., unless he be 15 *li* to the W. of Tang-yang Hsien, in Hu-pei, where his tomb is also shown.

Kuan-ti is a deified historical personage ; he is no other than Kuan Yü (died in 219 of our era) who made himself famous by his devotion to the founder of the Han dynasty of the Shu country ; he is held in the highest esteem, as the incarnation of military valour and loyalty, and the Manchu dynasty has greatly honoured his worship.

2 hours 30 min. after leaving the burial-place of Kuan-ti, we reach the village of *Lung-mên-chieh*, coming, soon after, upon the banks of the river Yi, a tributary of the Lo.

The valley here narrows so as to form a pass, about half-a-mile in length, known in literature by the name of *Yih-ch'üeh* « the Gate of Yi », but commonly called *Lung Mên* « the Dragon Gate ».

The mountains forming the western wall of the defile are all pierced with grottoes, hollowed out by human hands to serve as sanctuaries for Buddhist worship. The sculptures which adorn these grottoes are dated by the inscriptions which accompany them ; they go back to a period which extends from about the year 500 of our era to the VIIIth c. ; they form, collectively, a very important study for the history of religious art in the Far East.

A detailed visit of the grottoes would take longer time than the ordinary traveller has at his disposal ; for this reason, only the essentials will be noticed here.

At the entrance to the pass, on the l. hand side, stands the *Ch'ien-ch'i* temple, which is still inhabited by monks. In the temple court are three large grottoes, called *Pin-yang*, because, turned towards the E., they receive the sun at its rising.

The central grotto contains a colossal Buddha accompanied by two monks, Ananda and Kâsyapa, and two Bodhisattva.

It is the formation which is reproduced in the greater part of the other grottoes and, here, it offers nothing remarkable, unless it be the great dimension of the statues ; but if we examine the angles of the wall on both sides of the entrance, we shall see some very curious bas-reliefs ; on one side is a procession of men with tall square caps and draped in flowing robes which, wide open at the breast, reach to the ground ; in front is the principal personage, sheltered by menials with a dais and two large feather screens ; he wears a head-dress which closely resembles a modern mortarboard, from which hang broad ribbons.

The frieze on the other side, which is companion to this one, represents a cortege of women whose costume is no less curious to behold ; the person nearest to the entrance is especially noticeable : the bodice fitting tightly to the figure, the sleeves adorned with fringes, the bonnet with a veil which covers the back of the neck, take us to a period when Chinese costume was very different from what it is to-day. These bas-reliefs date from the year 642 A.D.

On leaving the Ch'ien-ch'i temple, we take, for about a quarter of an hour, the road which skirts the W. wall of the pass, when we arrive at the foot of a rocky esplanade on which stands a group of the most colossal statues of all this vast collection.

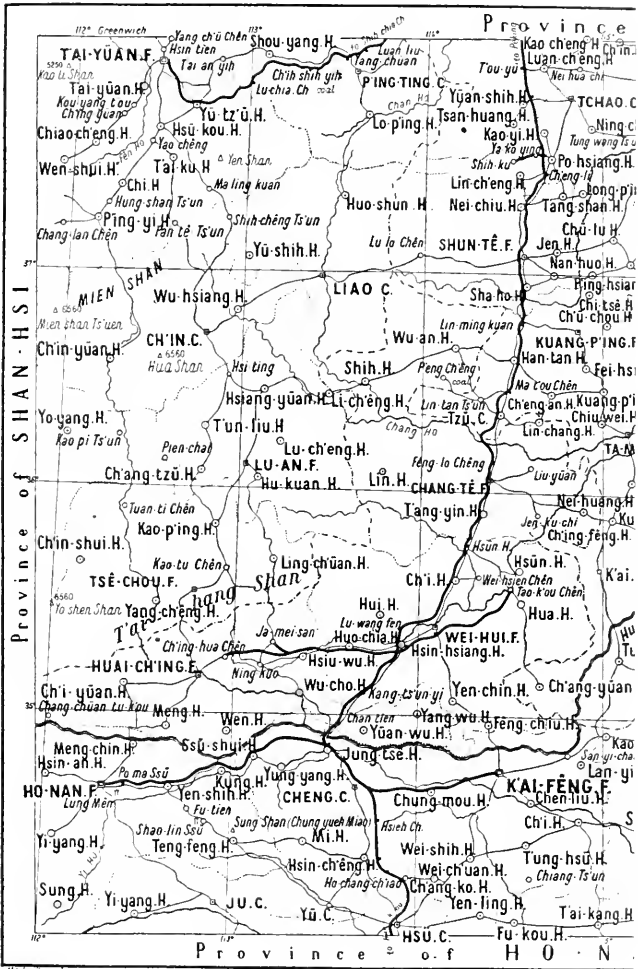
The great seated Buddha, in the centre, measures, with his halo and seat 85 ft. and dates from the T'ang period ; on his r. and l., the monks Kâsyapa and Ananda are 50 ft. high ; the two Bodhisattva measure 70 ft. and lastly, the four guardians of the four cardinal points which complete this group are of the same height as the two monks. The statues were executed between 672 and 675 to the order of the empress Wu of the T'ang dynasty.

Going down from the plateau, continue a few steps along the road, then take a little rock-bound path which leads to a grotto whose entrance is partly closed by a wall of masonry. This grotto is commonly called by the name of **Lao-chiün Tung**, although it has nothing in common with Lao-chün or Lao-tzũ. The sculptures which decorate it date from the beginning of the VIth c. ; they are a perfect specimen of the art of the Northern Wei which was perhaps the earliest and finest epoch of Buddhist art in China.

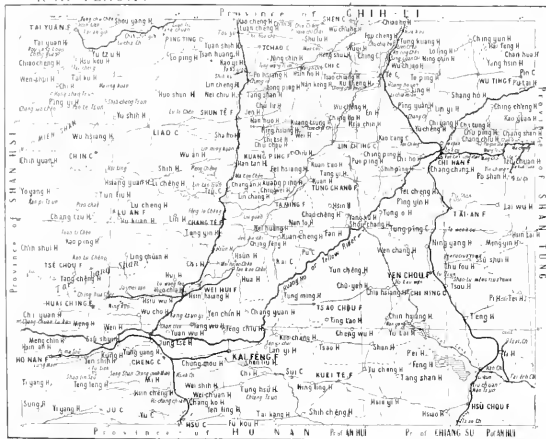
5. Chang-tê Fu to Hsin-yang Chou.

This portion of the railway from Peking to Han-k'ou, crossing the province of Ho-nan, is described : 1° from *Chang-tê Fu* to *Chêng Chou* by the *Yellow River* in R. 10 of the province of CHIH-LI ; 2° from *Chêng Chou* to *Hsin-yang Chou* in R. 2 of the province of HU-PEI.

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HO-NAN AND SHAN-TUNG

MANCHURIA

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Manchuria, the land of the Manchus (Man-chou), is also called *Tung-san-shêng* « Three Eastern Provinces ».

Its boundaries are : to the N., Siberia ; to the W., Mongolia and Chih-li ; to the S., the Gulf of Chih-li and to the E., Korea and the Siberian maritime province.

Area : 583,650 sq. m.

Population : 5,530,000 or rather more than 9 per sq. m.

This vast region is divided into three parts, each having a government at its head ; the viceroy resides at Mukden :

Shêng-ching is the most Southern of these parts ; its capital is Mukden (Fêng-t'ien).

Budget : The receipts were 15,807,273 Hk. Taels, as against 5,355,657 Hk. Taels expenditure (1909).

Open Ports : An-tung, Ta-tung-k'ou, Mukden, Ying-k'ou (Niu-chuang), Dairen (Dalny), T'ieh-ling, Tung-chiang-tzū, Fa-k'u-mên, Hsin-ming Fu, Fêng-huang T'ing, Liao-yang.

Province of **Kirin** (Chi-lin), with town of the same name :

Budget : receipts, 4,858,702 Hk. Taels ; expenditure, 5,355,657 Hk. Taels.

Open Ports : Sui-fên-ho, Ch'ang-ch'un, Chi-lin, Hun-ch'un, San-hsing, Ninguta, Lung-ching Ts'un.

Hei-lung-chiang is bounded on the N. by the river Amur ; its capital is Ch'i-ch'i-ha-êrh (Ts'i-tsi-kar).

Budget receipts, 933-256 Hk. Taels ; expenditure 4,893,145 Hk. Taels.

Open Ports : Man-chou-li, Harbin, Ch'i-ch'i-ha-êrh (Pu-k'uei), Hai-la êrh, Ai-hun. (Aigun).

Geography : In the plains, wheat, sorghum, maize, millet, tobacco, soya, beans, potatoes, flax, indigo, sesame, the oriental poppy and hemp are cultivated.

The soya is a leguminous plant whose seed called « oily peas » contains but little starch and a large proportion of nitrogenous and fatty matter. From this point of view, it is a first rate article of food for diabetic patients.

The residue of the beans, when the oil has been extracted, is made into cakes used for manure.

Ginseng is a medicinal plant much sought after.

Manchuria produces, annually, about 4 1/2 million silk cocoons, half of which go to the spinning mills of Chi-fou and thence to Europe ; the remainder is retained for local requirements.

The wild silk is produced by a grub which feeds on oak leaves.

This industry is chiefly carried on in the S. of Manchuria, just as rice and cotton are chiefly cultivated there.

In the vast meadows, herds of cattle and horses and flocks of sheep and goats are met with ; swine are also numerous.

Manchuria, with its continuation the Gobi deserts, its Siberian *taiga*, its agricultural plain in the S., presents landscapes as varied as its flora, its fauna and its inhabitants ; the birch grows near the paddy fields, the tiger roams the regions neighbouring the habitation of the bear and zhibeline ; the White man rubs shoulders in the streets of Harbin with the Chinese, the Tungus, the Korean, the Jap and even the hairy Ainu. This variety of species makes the country very picturesque and interesting. Among the native types may be mentioned :

« The *Ghiliak*, a fisherman feeding only on fish, curiously dressed in salmon or seal skin, lives in summer in a hut on piles. The *Tungus*, a hunter, eats the flesh of the strangest animals, fits supple peltry to his body and transports with ease his little conical tent, which is covered in winter with skin and in summer with birch bark. The *Mongol*, pastoral, lives chiefly by dairying, milk and its derivatives, even fermented, butter, cheese, koumis and airek, to which he sometimes adds the flesh of his sheep ; his loose fitting clothes, high-boots and the whip in his hand, betoken the horseman ; his collapsible yourta, whose flaps are kept down by camel-hair ropes and cover a firm trellis-work, is the typical habitation in the steppes when winter is severe. The *Chinese*, by his ill-chosen dietary but careful cooking, his costume elaborate by the multiplicity of garments, his house religiously planned and decorated, with its solid framework and its carved wood-work, its glazed tiles, paper window panes and khan heating apparatus, brings us face to face with a very rich domesticated life where all the material inventions of an ancient sedentary people have accumulated.

« The employment of the different races shows still greater difference. Minimum of tools : chiefly weapons for the Tungus life in the woods ; pile barriers, selection of hooks, large nets for the great season of the salmon running, these are the equipment of the Ghiliak, always on the move, by boat in fine weather, by sleigh in the winter on the frozen river. Around the Mongol tent, a beginning of industry with wool, felt and skins, while a great transport service is carried on by caravan, but it is chiefly in the Chinese fields so care-

fully cultivated, around the farms dotted in every corner where agriculture is possible, and the towns with their industrial quarters, their commercial activity, their stores and superabundance of pawnshops, that a great commercial animation reigns, its outward and visible sign being the strings of carts on the bad roads, files of junks on the canals, and the markets with their picturesque symbolical signboards...

« Boat and pile building has made of the Ghiliak a remarkable wood-worker ; wood carving is his special art. Too heavy for dancing, he is only occasionally led to indulge in it by the Tungus who revel in it, whilst the Mongol, a horseman, disdainful of pedestrians, has no sport but the fiery gallop of his steed in the race ; a few paintings or sacred objects are from time to time brought him by lama from China and Thibet ; a thin and melancholy music is the accompaniment of his pastoral dreams or patriarchal feasts. Among the Chinese, ritual and care for outward personal dignity have relegated dancing to the profession of a despised class of entertainers.

« The supernatural world which is but the double of the visible, is for the Ghiliak a natural trinity in which a great god occasionally manifests himself in the forms of, chiefly, a sea-god and sometimes of the forest or of the mountain ; round the cabins prowls a devil to whom women alone pray ; the spirits of the departed come at night in the firelight glow to point out to the sleepers the best places for fishing. The mystery and change of the forest have multiplied the Tungus Pantheon : all the forces of the *taiga* have been deified ; their adventures are sketched in mythological pantomime ; their action is continuous, especially through the invocation or magical dance of the shaaman. If the simplicity of desert phenomena is scarcely favourable to this polytheistic development, it easily gives rise to strong convictions : the Mongol has retained his old shaaman superstitions but, in contact with the missionaries of neighbouring peoples, he has overlaid them with a rigorously observed Iamanism and in certain parts, an Islamism whose fervour has carried the mosque, minaret and, turban into the very heart of Manchuria. It is, however, in the conscience of the Chinaman that the richest religious complexity is revealed : survivals of shaamanism side by side or mingled with Confucian ethics, worship of the dead, Taoist philosophy and Buddhist ritual obscurely coordinated ». (Louis MARIN. *La Géographie*, 1904).

In conclusion, we must not forget to mention the *Hung-hu-tzu* « Red Beards », dreaded brigands who, leagued together, live by pillage.

I. Shan-hai-kuan to Mukden

Chinese State Railway forming part of the « Ching-Fêng » (Peking to Mukden) system, administered by the North China Railway. From Shan-hai-kuan to Mukden, 259 miles (417 kil.); 11 hours' journey. — Fares from Peking to Mukden : 31 dols 65 and 10.85. — Each week, one or more beautifully mounted trains run from Peking to Mukden in connection with the Manchurian expresses ; sleeping-cars and restaurant-cars. For this journey the supplementary extras are : 1 st. cl., 2 dols., plus 5 for the bedstead and linen ; 2 nd. cl., 1 dol., plus 2.50 for the bedstead (sheets, counterpanes and pillows not included).

Shan-hai-kuan, 262 miles 2 from Peking and 147 miles from T'ang-ku (See CHIH-LI. R. 9).

Leaving *Lin-yü Hsien* on the l., the line crosses the great China Wall by a pass called *Shan-hai Kuan*. This earthen wall extends over the plain from the sea and stretches away towards the N., scaling the neighbouring heights. The line enters Manchuria by the province of *Shêng-ching*.

The mountains remain visible on the horizon for some time, whilst to the E. can be seen the waters of the *Liao-tung* Golf.

A river, then *Chung-ch'ien-so-ch'êng*, a walled town (12 miles from *Shan-hai Kuan*) ; it was an important military station under the Ming.

The line passes over a bridge laid on masonry piles.

Ch'ien-wei was formerly an important garrison town ; a part of the effective was composed of the agricultural population organised as militia.

39 m., *Sui-chung Hsien*, a district city of the *Chin-chou Fu*, is the ancient *Chung-hou-so*, in a populous plain.

The bridge flung over the *Lu-ku Ho* comprises 20 openings of 100 ft. and is constructed of riveted beams laid on piles 30 ft. high, principally founded on caissons sunk to an average depth of 40 ft.

58 m., *Sha-ho-so-ch'êng* ; the town is to the E. of the railway, its walls are falling to decay ; at a short distance, thermal springs.

The line approaches the coast ; the Island of *T'ao-hua* « Peach flowers » ; to the S., the Islet of *Chü-hua* « Chrysanthemums ».

69 m., *Ning-yüan Chou*, a department of *Chin-chou Fu*. Near by may be seen remains of an ancient town of the same name.

The present city has a wall more than 5 *li* in perimeter, traversed by four gates, which was built in 1428. An outer wall, more than 9 *li* long, dates back also from the Ming epoch.

Under the Han dynasty, territory of the *T'u-ho Hsien* ; under the Sui family, of the *Liu-ch'êng Hsien* ; under the T'ang house, of the *Ying Chou* and the *Jui Chou*. The *Liao* Tartars established there the *Hsing-ch'êng Hsien* and the *Lai Chou* ; the *Mongols*, the *Chin Chou* and the *Jui Chou*. Under the Ming emperors, military circumscriptions of the *Kuang-ning* and later on, the *Ning-yüan Wei*. In 1663, there was constituted, following on certain territorial changes, the *Ning-yüan Chou*, which was placed soon after under the dependency of the *Fu* of *Chin-chou* (1665).

On eminences, ancient watch towers.

Lien-shan-yih, in the midst of a large plain. 7 miles 5 to the E., site of a new winter port proposed to be opened at the extremity of the peninsula of *Hu-lu Tao*, to serve the commerce of this

portion of the Chinese Manchurian line.— Salt marshes adjoin the little bay of Chin-chou.

The *Hu-lu Tao* promontory, consisting of a series of small hills (the highest about 600 feet) running E. and W., projects into the sea for a distance of 6 *li* (2 miles). The proposed harbour will be on the south side of the promontory, which affords complete protection from all Northerly gales, while a breakwater is to be erected to protect the anchorage on the S. There will at first be constructed a breakwater of 5,400 feet in length, with a possible extension later on of another 6,000 feet.

In the N. W., the peak of Ta-hung-lo Shan (2,800 ft.) dominates the country as far as Hsiao-ling Ho.

Kao-ch'iao, the « High Bridge », native soya factories (oil and manure cakes).

To the E., a rising [showing an outcrop of igneous rocks.

Cross the Hsiao-ling-ho « River with the little icicles ».

Hu Chia (Xth c.), in his narrative of the « Thirteen Mountains », makes mention of Chin-chou. These heights are of volcanic origin ; the most distant is cleft from top to bottom, it is said to enclose a small lake.

103 m., *Chin-chou Fu*, 287 miles from T'ien-chin ; prefecture of the province of Sheng-ching, in Manchuria, divided into four districts, one of which, *Chin Hsien*, is contained within this city.

A railway is planned from Chin-chou to *Ch'i-ch'i-ha-érh*, on the Russian line from Kharbin to the Transsiberian.

The length of the city wall exceeds 5 *li* ; four gates give access through it, and they were built during the Hung-wu years (1368 to 1398). There was further raised, during the Hung-chih period (1488 to 1505), a wall around the Eastern suburb, or Tung-kuan, with a length of more than 2 *li*. Its shape has gained for it the popular appellation of P'an-ch'êng or « Plate-town ».

A history of the prefecture :

In remote antiquity, a region in the Chi Chou, and, later on, in the Yu Chou. Under the Ch'in and Han dynasties, territory of the two Chün of Liao-hsi and Liao-tung ; under the Chin house, Hsi-lo Hsien and, under the Wei sway, Eastern part of the Ying Chou, then bordering on Korea. The Liao Tartars established there the Lin-hai Chün of the Chin Chou. Under the Mongols, Chin Chou in the resort of the Ta-ning Lu. Under the Ming family, military circumscriptions of Kuang-ning. The Manchu house established there the Kuang-ning Fu (1664) and, later on, the Chin-chou Fu (1665).

A history of the Chin Hsien, district having its seat within the walls of the prefectural city :

Under the Han emperors, territory of the T'u-ho Hsien, dependent on the Chün of Liao-hsi ; under the Chin house, Hsi-to Hsien. The Liao Tartars established there the Hsien of Yung-lê, as the chief place of the Chin Chou. The Yüan Mongols suppressed the district, which the Chin Tartars had maintained. The first Ming emperors placed in it two military stations. The Man-

chu dynasty (1644) created the Chin Hsien in the resort of the Kuang-ning Fu and, during the following year, established within its walls the Chin-chou Fu, of which the district is naturally a dependency.

This region, situated to the W. of the gulf, was formerly called Liao-hsi.

After a halt, *Ta-ling Ho* (128 miles) ; cross the « River of large ice floes » and sandy banks, by a fine thirty span bridge, 1970 ft. long. — The country we now reach is more sterile.

Shih-shan Chan « A stay of the rocky mountain ».

153 m., **Kou-pang-tzū**, at 415 m. 8 from Peking ; railway dépôt, the line from *Ying-k'ou* (Niu-chuang, 59 miles) forks off here (*See*, R. 2). Warehouse for soya etc., from the Western country of the Liao Ho.

Kou-shan-tzū, serves **Kuang-ning Hsien**, a district city of the Chin-chou Fu.

In the distance, the mountain chain of the *Yih-wu-lu Shan* (height about 3,300 ft.) dominates the Hsien of Kuang-ning.

It is mentioned in the classics (the « Chou-li ») as the protecting mountain of the Yu country, one of the nine provinces of the Chou Empire, at the time of their power.

The burial-place of the Ch'i-tan emperor, Wu-yü (Shih-tsung, 947 to 951) of the Liao dynasty, was 7 *li* from the town, but the Chin Tartars (xith c.) destroyed it.

Ta-hu-shan.

Li-chiao-wu-p'u, in the neighbourhood of the district city of **Chên-an Hsien**, attached to the Fu of Hsin-min.

Yao-yang. — *Pai-chi-p'u*.

222 m., **Hsin-min Fu**, until recently a T'ing or sub-prefecture, dependent on Fêng-t'ien Fu (Mukden), is now a prefecture on which depend the two districts Chên-an Hsien and Chang-wu-Hsien.

A city opened to foreign trade on the 10th October 1906, in pursuance of the Chino-Japanese convention of December 22nd 1905.

Railway contemplated from *Hsin-min Fu* to *Fa-k'u-mên* (town open to foreigners since the 10th September, 1906).

259 m., *Chü-lou-ho Ch'eng*, the « City of the water with a strong current ».

Cross the river Liao.

Beyond is the country called, under the Ming, *Lao-pien* « Ancient frontier », whose name has now been adopted by a village on the road to Mukden.

259 m., *Mukden*, branch of the railway line from Kharbin (Rusian) to Dairen (Dalny) and Port Arthur (Japanese).

Mukden, the capital of the Manchu province of Shêng-ching, at 521 2 from Peking. (See, R. 4).

2. Kou-pang-tzu to Ying-k'ou

(*Niu-chuang*).

Line 59 miles in length ; duration of journey, 3 hrs. and 3 hrs. 30. — Ying-k'ou is 469 miles from Peking.

The railway branches off from the Peking-Mukden line at Kou-pang-tzū.

The train winds away to the S. E., crossing immense plains on which browse numerous flocks of sheep and herds of horses, asses, mules and cattle.

After a halt, we reach P'an-shan T'ing (*Shuang-t ai-tzū*) ; immediately afterwards cross the Tung-sha Ho, with its little junks at anchor.

Tien-chuang-t'ai, on the banks of the Liao Ho ; this town does considerable trade by means of Chinese junks.

Ying-k'ou. On the opposite bank of the Liao, the port of Ying-tzū, better known under the name of *Niu-chuang* « Ox hamlet », a cognomen really belonging to a neighbouring town.

A boat service is run between the station on the r. bank and the town on the l.

In winter the river is ice-bound from December to mid-March and all communication with the sea is stopped.

Ying-k'ou (*Niu-chuang*)

Hotels : *Astor House H.* — *Asahi H.*

Club : *Newchwang C.*

Banks : *Russo-Asiatic B.* — *Yokohama Specie B.* — *Chinese Treasury B.*

Cosulates : Great Britain, United States of America, Austria, Germany, Holland, Japan, Russia, Sweden.

Navigation : By the *Nippon Yusen Kaisha* (Japanese line) : to Ta-ku (270 miles), Chih-fou, Chei-mul-pho, Nagasaki, Moji and Kôbe, monthly from March to November. — To Chih-fou, Moji and Kôbe, every 11 days (winter months excepted).

China Merchants' line : to Ta-ku, Chih-fou and Shang-hai, weekly.

Ying-k'ou « Mouth or outlet of the Camp » or, as it is still called, Ying-tzū « the Camp », is situated on the I. bank of the Liao Ho, 13 miles from its mouth.

Its position is 40° 43' lat. N. and 119° 54' long. E. of Paris. This town of 35,000 souls (of which 248 are Japanese), was, until the opening of Dairen (Dalny) to international traffic, the principal port of Manchuria ; it was opened to foreign commerce in May 1864, in conformity with the Anglo-Chinese treaty of T'ien-chin of the 26 June 1858. Its trade amounts to about 53,000,000 Taëls. (1910).

Every year, after the thaw, thousands of immigrants from Shan-tung land here and hire themselves out as day labourers for the soya harvest and subsequent manufacture of manure cakes.

Ying-k'ou T'ing is the chief town of a subprefecture in the prefecture of Fêng-t'ien (Mukden) and residence of a Tao-t'ai who is superintendent of Customs. The Chinese regained the administration of this district on the 6th December 1906, after 6 1/2 years of foreign occupation (Russian or Japanese).

The Japanese station is half a mile to the N. of the Chinese Custom-house, whilst the station of the Peking railway is 3 miles S. and on the r. bank of the river.

3. Dairen (Dalny). Port-Arthur

During the war of 1860, the English installed themselves in Victoria Bay, one of the openings of this vast roadstead, and made it one of their bases of operation. Later on, the Chinese fleet utilised it as one of the principal anchorages and a few small forts — which the Japanese carried by a combined attack of land and sea forces on the 7th November 1894 — were constructed on the neighbouring heights. In the following year, Japan restored Kuan-tung to China, on payment of a heavy indemnity, which allowed Russia to obtain the cession, in 1898, of this territory, which it kept till the Russo-Japanese war. Dalny re-passed into Japanese hands on the 30th May 1904.

The *Climate* is generally pleasant and healthy, very dry in winter, on account of the land breezes which are always blowing, but exceedingly damp in summer, because, at this time, sea breezes from the S. are prevalent. The changes of the monsoon, which take place in spring and autumn, are almost always accompanied by great storms. In 1902, the minimum winter temperature was — 1° 4, whilst the maximum summer temperature had been, in the month of July, + 91° 9 ; summer is rendered quite endurable by the proximity of the sea and by the cool sea-breezes.

Sometimes, in winter, the Gulf of Ta-lien-wan is covered, near the banks, by a thin coating of ice which holds for a fortnight, but is easily broken by large vessels ; by the beginning of February, the bay is generally ice free.

Hotels : *Yamato H.*, 5 min. from the station ; room 2 to 15 yen ; service, 3 meals, heating, 8 to 18 yen ; breakf. (7 to 10), 1 y. ; lunch (12 to 2), 1 y. 50 ; din. to 9), 1 y. 75. Pension for European servants, 5 y. ; for Asiatics, 2 y. The

new Hotel, with 126 apartments and bath-rooms, will be opened in 1911, at the Central Circle.

Ryoto H. Yoshino mashi. — *Iwaki H.*

Banks : *Yokohama Specie B., Kambu Dori.* — *Chinese Treasury B.*

Port : 2 miles from *Nippon Bridge.*

Vehicles : *Chinese,* with 2 horses, 50 sen per hour; 2 yen 70 for the whole day; — *hotel,* with 1 horse, 1 y 50 per hour or 6 y. for the whole day; with 2 horses, 2 y. per hour or 10 y. for the whole day.

Club : Dairen C.

Tramways : Electric.

Hospital.



Guides Madrolle

Georges Hurd.

Railway : Three specials per week to K'uan-ch'êng-tzû, duration of journey 14 hrs. 30, fares 34 y. 18 and 13 y. 75 (23 h. by ordinary train, fares 26 y. 45 and 11 y. 75), run in conjunction with the Transsiberian expresses. From Dairen to Kharbin 44 y. 55 (or 36 y. 55 and 18 y.) to Peking 41.90 and 23.50.

Navigation : To SHANG HAI, by the *South Manchuria Railway Co.*, 2 special services per week, leaving on Wednesdays and Sundays after noon

Park : *Electric Park*, situated on a slight elevation. Tramway.

Newspaper : *Nanshu Nichinichi Shimbun* (Jap.).

Telegraph : A subterranean cable between Dairen and Chih-fou.

In the neighbourhood of Dairen are *Hoshigara* (Star Beach), about 5 m. by electric tramway, the finest seaside and health resort. *Ro-ko-tun* (*Lao-hsü-tan*), 4 miles S.-E. of this city, a much frequented summer resort, and *Ko-ku-seki sho*, 6 miles S.W. ; sea-bathing ; residence of the governor ; villas — *Nan-sha-hê-kou* (hotel), summer resort.

Dairen (called by the Russians *Dalny* « the Distant »), the principal port of Manchuria, was founded by the Russians at the time of their occupation of Kuan-tung. The town, built on a gradual slope, is situated 38° 55'44" lat. N. and 121° 37' 7" long. E. of Greenwich. It is a free port in the Bay of Ta-lien (Dai-ren, in Japanese) and has a Chinese Custom-house for the examination of goods in transit to Manchurian territory.

The commercial turnover of the port, which seems likely to assume still greater importance, was, in 1910, 50,940,000 Hk. Taels (28,367,000 of this sum being exports). The number of steamers entering or leaving the port was 3.706 (2.865 Jap.), with a tonnage of 3.275.000.

From April 1909 to March 1910, this port had shipped 1,011,348 tons of goods. In these figures, 531.943 tons represented exports of « soya » beans, chiefly destined for Europe, and 220.008 tons manure cakes for Japan.

Plans are contemplated for the establishment of industrial concerns to handle soya and export the bye-product.

The population comprises 58,159 persons (1909), including 41,240 Chinese, 16,914 Japanese (22,512 in 1910), 16 Russians (as against 3,113 in 1903), 10 English and 15 of various nationalities. The city is divided into three zones : that occupied by commercial establishments, banks and consulates ; the outskirts or villadom and, finally, the Chinese quarter, *Shao-kang-tzû*, principally inhabited by people from the Province of Shan-tung ; 9,592 Chinese and 522 Japanese.

KWAN-TO

The Japanese province of Kwan-to (Kuan-tung) has an area of 3.846 sq. km.; the population is about 250.000.

Dairen to Port Arthur

37 m. furlong ; journey in 1 h. 30 min. ; fares 2 y. 25 by slow train.

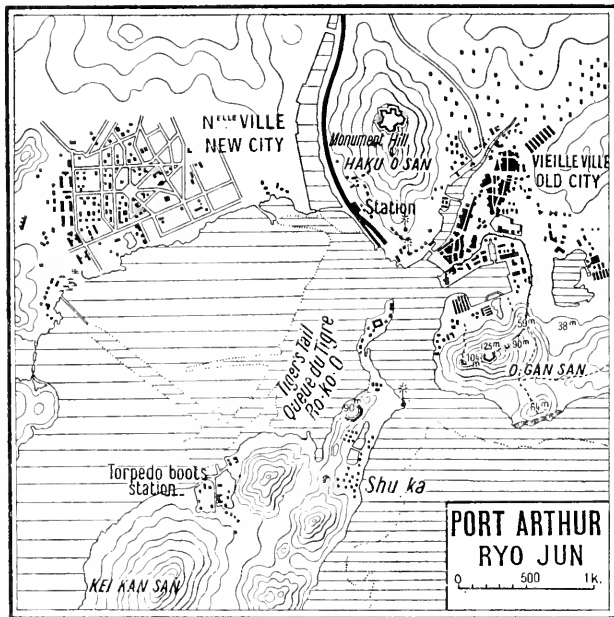
Dairen (Dalny).

5 m. 5, *Shu-shui-tzû*. We leave the main line from Mukden.

13 m. 1, *Hsia-chia-ho-tzū*, on the Northern shore of the peninsula of Kuantung.

19 m. 6, *Ying-ch'êng-tzū*. — 31 m. *Lung-lou*.

37 m., 1 **Port Arthur**. *Ryojun* is the Japanese translation of the Chinese characters *Lü-shun*.



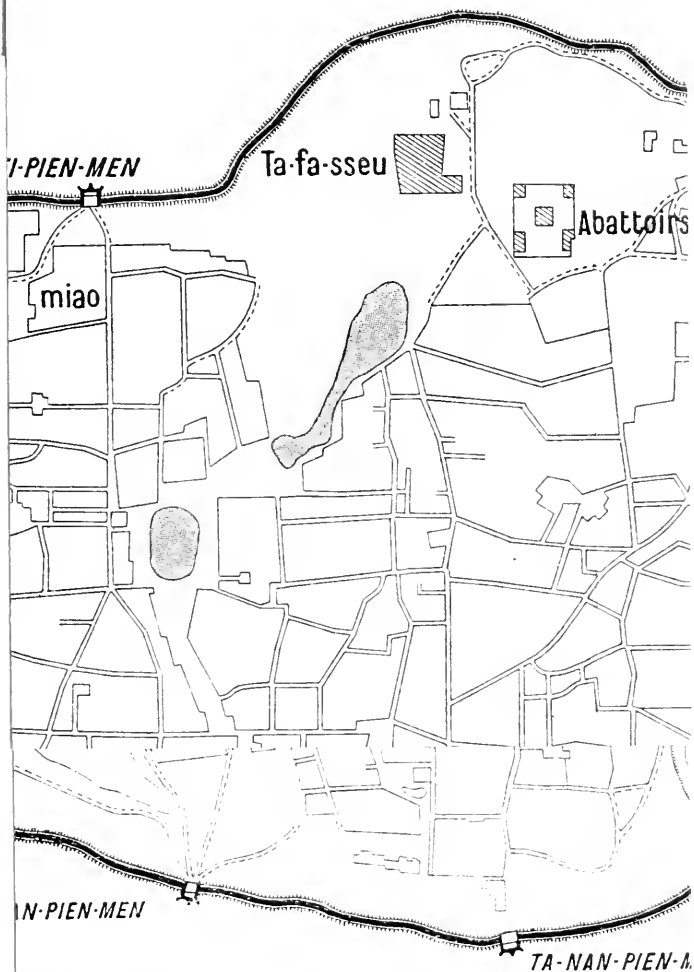
Guides Madrolle.

Georges Hurd.

PORT-ARTHUR

From the sea, Port Arthur and the inner bay are hidden by the heights which overlook the coast and command the Tiger's Neck. To the E., the O-gan-san; to the S. W., the heights of the Tiger's tail and those belonging to the Lao-ti Shan system (Ro-te-tsu-san).

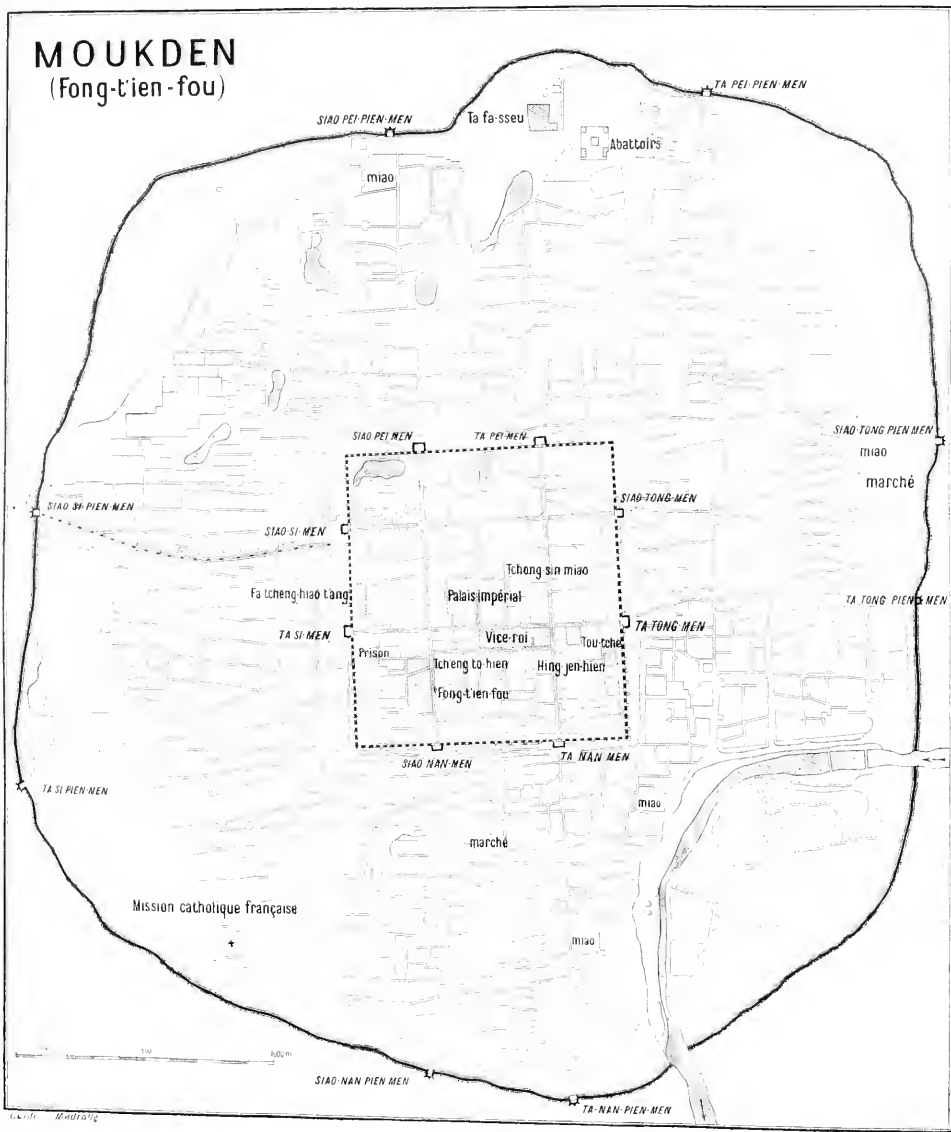
Hotel : *Yamato H.*, 15 minutes drive from the station and 20 minutes the port, is situated in the new town. Cost of rooms including meals : from 7 yen 25 to y. 50. Single b.-r., 2. 50 to 3 y.; double b.-r., 3.50. Meals : tea, 25 sen per cup ; breakf. 1 y., from 7 to 9 a. m.; lunch 1.50, from 12 to 2 ; din 1. 50, from 6 to 8. The Hotel is equipped with Bar, Billiard-Room and Barber-Shop and can accommodate 35 visitors at a time. Porters in uniform



MUKDEN (Fêng-t'ien Fu)

MOUKDEN (Fong-t'ien-fou)

The Railway Station



MUKDEN (Fong-t'ien-fou)

Reynolds 1912

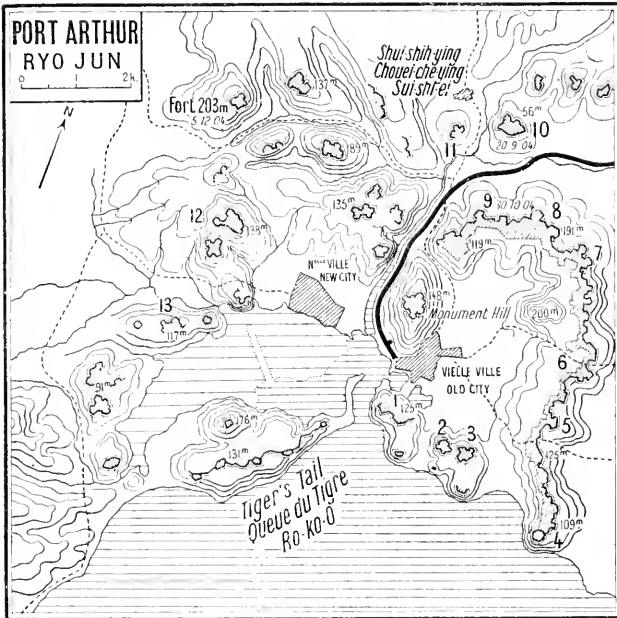
meet incoming trains. The Hotel keeps a staff of competent guides to show visitors over the battle-fields.

Vehicles : 50 sen per hour ; 5 yen for a whole day.

Station : situated between the two towns, at the foot of *Monument Hill* and half a mile from the old town.

Bank : *Yokohama Specie B.* — *Ta-ch'ing B.*

Museum : The museum, retrospective of the siege, is open from 8 a. m. to 5 p. m., Mondays excepted.



Guides Madrolle

Georges Huré

Curiosities : 1° The old town. The retrospective museum. Monument Hill. — 2° The new town. The hill of 203 mètres. The defences from the lines : Ha-ku-gin-san, Ro-ta-san, Bo-tai (photographing forbidden). — Tourists are not allowed to approach the coast batteries : O-gan-san, Ro-ko-ho, Ro-te-tsu-san, etc., nor the hill of 203 mètres when the artillery is practising.

Port Arthur is situated towards the extremity and to the S. of the peninsula of Kuan-tung, 38° 47' lat. N. and 118° 55' long.

E. of Paris. It is a city of 18,000 souls, of which 7,834 are Japanese (1910). It is the residence of the governor-general of the conceded territory of Kwan-to (Kuan-tung) and head-quarters of the admiral commanding the 5th Japanese military port (Ryojun Naval Station) Harbour works, dock-yards, mobile defence, hospitals and commissariat.

The military port is defended by an unbroken line of fortifications with a series of detached forts and batteries.

For the enlargement of the *commercial port*, the dredging of 200 acres on the W. side and the cutting of a new channel were begun in 1910. These works will take 6 years to complete and involve an expenditure of 50,000,000 yen ; vessels of from 5 to 6,00 tons will be thus enabled to lie at the wharves.

The Chinese had taken advantage of the strong position of the Bay of Lü-shun-k'ou to establish an arsenal there. On the outbreak of the Sino-Japanese war (1894-95), the Japanese took possession of the place, but by the Peking convention (8th Nov. 1895), it was restored, with the rest of the peninsula, in consideration of a large indemnity.

The Russians obtained the cession of the town (15th March 1898), after the occupation of Chiao Chou by the Germans, and immediately converted it into an entrenched camp and connected it with Siberia by a railway across Manchuria.

Port Arthur is celebrated for the memorable siege, lasting 329 days (from the 8th Feb. 1904 to the 2nd Jan. 1905), which was sustained by the Russian army against the land and sea forces under the respective command of General Nogi and Admiral Togo. The Russians lost 2 admirals, a general and 19,000 men killed or dying of sickness, as well as 26,000 prisoners (a large number of whom were wounded), taken to Japan upon the surrender of the place by General Stœssel ; their fleet was destroyed. The strenuous effort made by Japan to capture this strategic point at any price, cost that country 44,085 killed and wounded (1,628 offic.). A monument 40 ft. high, erected at Port Arthur, commemorates this heroic contest.

The *Old city* is separated from the New by the steep cliff called « Monument Hill ». It comprises the *Admiralty* (formerly the residence of the Russian Admiral Alexiev), the *Public Works Dept.* (General Stœssel's house), the retrospective *Museum* and all the army and navy buildings.

In the *New Town*, the residence of the « Governor-general of Kwan-to, » and the offices of the civil administration of the conceded territory ; these buildings date from the Russian occupation.—The public gardens of Kôrakuyen may be compared to an oasis in the desert.

The *mobile Defence* is to the S. of the peninsula called « Tiger's tail »

Monument Hill (408 ft. high) with its mausoleum 208 ft. high, erected in honour of the 22,719 Japanese soldiers and sailors who lost their lives in the siege. An iron staircase leads to the platform at the summit. There is a fine view over the bay.

The *Russian monument* is N. N. E. of the New town.

4. Mukden (Fêng-t'ien)

Hotels : *Refreshment Room*, at the station. — *Yamato H.*, between the station and the suburb. — *Astor House H.*, in the Chinese City. — *Manchuria House H.* — *Kinjo H.*

Banks : *Yokohama Specie B.* — *Chinese Treasury B.*

Consulates : Great Britain, United States, France, Germany, Japan (consulate gen.), Russia.

Vehicles : Russian, with seating accommodation for 2 persons, 1 yen per hour.

Museum of native and foreign commercial products.

Curiosities : Imperial Palace. Commercial Museum. Imperial Tombs.

Mukden, in Chinese Fêng-t'ien, is the capital of Manchuria and of the province of Shêng-ching. The city stands in a vast plain, on the r. bank of the river Hun but 3 miles away from it, 41°51' lat. N. and 123°26' long. E. of Greenwich.

The first Manchu sovereigns made it their capital in 1625, and when the Emperor of the nien-hao Shun-chih transferred it to Peking in 1644, Mukden still retained metropolitan rank, which has belonged to it ever since. The prefecture of Fêng-t'ien was created in 1658.

The city has a population of 100,000 inhabitants, which includes 2,093 Japanese (1910) ; it was opened to foreign commerce on the 1st June 1906, in virtue of the stipulations of the Chinese-American treaty of 1903.

The wall of Mukden measures 9 *li* and 332 *pu* in extent. The outer circumference is 32 *li* and 48 *pu* round. Eight gates give access through the city wall, which originally was that of the previous Wei of the Ming time, increased in 1631. The outer enclosure dates back from 1680.

In July 1900, the Boxers destroyed the barracks which the Russians had evacuated, the unoccupied dwellings of the Protestant missionaries, and then cannonaded the Catholic cathedral in which Monseigneur Guillon, some European sisters and 200, native christians, who had taken refuge there, were killed.

The Catholic mission of « Southern Manchuria » numbers a bishop, 34 European preachers, 14 native preachers and 25,354 native converts (1910).

The Russian troops re-occupied the town until the battle of Mukden (19th Feb. — 14th March 1905) ; the Japanese have a police force at the station and along the railway.

History of the Shêng-ching province :

The present Mukden province was, at the time of king Yao (2350 B. C.), a part of the Ch'ing Chou region. His successor, Shun, severed it therefrom to form the Ying Chou. Under the two Han dynasties, it was a dependency of the Chün of Liao-tung ; under the T'ang family, of the Tu-hu of An-tung. The Liao and Chin Tartars established their Eastern capital at Liao-yang and the Chao-tê Chün of Shen Chou at Mukden. The Yüan Mongols made it the Lu and the Ming emperors the Wei of Shen-yang.

History of the prefecture :

Mukden in the residence of the viceroy of the three Manchu provinces (called « Oriental provinces », Tung San Shêng), who is, at the same time, charged with the functions of Tartar general of the stated provinces. Each of these has now also a special governor or Hsün-fu.

The city has had for a short time two districts *intra muros*: *Ch'êng-tê Hsien*, of ancient origin, and *Fu-shun Hsien*.

The territory of the Hsien of Ch'êng-tê was, before the Ch'in dynasty, occupied by the Su-shên tribe. It was, under the Han, Chin and T'ang emperors, a dependency of the Yih-lou kingdom ; under the last named house, it became the possession of the independent state of Pu-hai, which established in it the Shên Chou, in the resort of the Fu of Ting-li. The Liao created there the Chün, or military district, of Hsing-liao, and later on, of Chao-tê, to which was added the Hsien of San-ho, which afterwards assumed the name of Lo-chiao Hsien. It was, at the time of the Chin Tartars, the head place of the Shên Chou ; under the Mongols, first the Tsung-kuan « to pacify the Koreans », and later on the Lu of Shên-yang. The first Ming emperor established in it the Central Wei of Shên-yang, dependent on the Tu-chih-hui-shih-sü of the Liao-tung. The Manchu dynasty, which has made Mukden a capital and who established in it (1657) the Fêng-t'ien prefecture, created its Hsien of Ch'êng-tê in 1664.

In the centre of the city stands the *Imperial Palace*, restored in 1908 ; it was, from 1625 to 1643, the residence of the Hou Chin over reigns (Ch'ing).

The buildings which comprise it are variously occupied : the *Chan-lan* palace is the residence of the Vice-roy of Manchuria.

The *Chung-chên*, which faces the entrance, is the ancient Imperial residence.

To the r., is the *Ching-ming*, palace of the emperor T'ai-tsung ; it is surmounted by a belvedere from which a fine view may be obtained.

On the l., the *Wên-shê Ko* with its libraries, in which the Manchu rulers have gathered together a rich collection of printed and manuscript works, more than 7,000 in number.

This *Wên-shê Ko* obtained, in the xviiith c., a copy of the « Ssü-k'u Ch'üan Shu », a collection of the most important texts taken from the old books collected, in 1773, in the reign of Ch'ien-lung. It contained in addition some very rare works, encyclopedias, manuscripts, a copy of the Imperial genealogy, one of the three legal copies of the annals compiled on the death of each emperor of the present dynasty and dealing with the events of the reign just ended, bundles of Manchu documents from the beginning of the xviith c., souvenirs of the first Manchu emperors, portraits, albums of battle pictures, etc. It has been claimed that the library also contained manuscripts brought from Europe at the time of the Mongol invasion of Russia and Hungary in the xiiith c., but this seems only to have existence in the imagination of certain romancers (PELLIOT).

In the gardens, two kiosks contain the « Imperial Treasury » (a permit must be obtained through one's consul before admission can be gained). The cases

contain some fine specimens of goldsmith's work, diamonds and pearl necklaces. A collection of old porcelains and several Imperial costumes in old shades of silk, still very handsome.

The Imperial Tombs.

When T'ai-tsu Kao-huang-ti commenced his reign T'ien-ming (1616-1622), he resided at Hsing-ching, then removed to Mukden (1625) which remained the capital of the Hou Chin, afterwards Ch'ing (1636), until 1644. Two Emperors dwelt in this city and both received the honour of burial, with much pomp and ceremony, in this Manchu soil which they had made their own, whilst the four ancestors of the first sovereign rest in the **Yung-ling** « Mountain sepulchre for Eternity », near *Hsing-ching* (Inden). (See that town).

Among the various Ch'ing burial-places, those of Mukden are distinguished as the *Pei-ling* « Imperial Northern Tombs ».

The **FU-LING**, 20 *li* N. E. of Mukden, is the burial-place of *T'ai-tsu* Kao-huang-ti, of the *Nien-hao T'ien-ming* proclaimed Emperor in 1616 by the assembly of dignitaries and regarded as first sovereign of the Manchu dynasty of Ch'ing. He died in the 9th moon of 1626, at the age of 68, and was interred in this sumptuous mausoleum in 1629, whence it received the name of *Tien-chu Shan* in 1651.

Beside the tomb of the empress *Hsiao-tz'ü* Kao-huang-hou, stands that of a concubine.

The building is enclosed by walls, inside which a triumphal way, bordered with statues, leads to the temple and the mound planted with cedars and pines.

The **CHAO LING**, 19 *li* N. W. of the capital, was built to receive the body of *T'ai-tsung* Wên-huang-ti of the *nien-hao T'ien-ch'ung* (1627 to 1643). This Ch'ing emperor died in the 8th moon of 1643, at the age of 52 ; he was buried, in 1664, at a spot named, in 1651, **Lung-yeh Shan**

The mound is surrounded by three enclosures. In the first is a fine park with trees several centuries old ; in the second live the servitors attached to the temple. A grand avenue, the « Route of the Spirit », leads to the temple in which is an Imperial tablet ; on each side and bordering this road stand twelve tall statues of animals : two lions, four seated Ch'i-lin, two horses standing, two seated camels and two elephants standing.

An innermost crenellated wall, more than 200 yards long, surrounds the tumulus whose circumference is about 335 ft.

Beside the tomb which contains the remains of the Emperor, is that of the empress *Hsiao-tuan* Wên-huang-hou, flanked by that of a concubine.

The emperors who had taken up their residence at Peking used, at the beginning of the Ch'ing dynasty, to make frequent

journeys into Manchuria to visit the tombs of their ancestors : Shun-chih, Ch'ien-lung and Chia-ch'ing made ritual sacrifices there.

5. Dairen (Dalny) to K'uan-ch'êng-tzu

Southern part of the former Russian system, ceded to Japan by the treaty of Portsmouth (1905). The line is worked by the Japanese *South Manchuria Railway Co.*, with a capital of 300 million yen ; 46,000 Japanese are already settled along this line (1910).

436 miles 3 furlongs (718 kil.), laid with the normal gauge of 4'8"5" (1 mètr. 435). Four expresses weekly. Duration of journey, 14 hrs. 30. Fares : 34 y. 45, and 13 y. 75. Daily service of ordinary passenger trains ; 21 hrs' journey. Fares : 26 y. 55 and 11 y. 80.

To Mukden, 246 miles 9 ; by ordinary train, 12 hrs. journey. Fares : 14 y. 95 and 6 y. 65. By express, about 7 hrs. 50.

A supplementary fee of 2 yen is collected from passengers travelling by express train for a distance not exceeding 200 miles, and one of 3 yen for longer distance. The cost of a couchette is 5 y. ; that of a coupé (2 beds, 1 arm-chair, and a private toilet room) 25 y. in addition to the 1st. class fare.

Children travel free up to 4 years of age ; from 4 to 12 years, half-price.

Dairen (*Dalny* of the Russians). *See*, R. 2.

5 m., 5, *Chou-shui-tzū*. Branch line 31 m. 6 long to Port Arthur (Ryojun, in Japanese ; Lü-shun, in Chinese).

9 m. 6, *Nan-kuan-ling*.

17 m. 2, *Ta-fang-shên*, in the Northern inlet of the Bay of Ta-lien-wan. Branch-line of 3 miles 6 to *Liu-shun-t'un*.

The rail passes through the narrowest part of the isthmus, about 2 miles 5 wide, then climbs slopes strewn with large rocks, and crosses several gorges.

20 m. 1, **Chin Chou**, 2 miles from the town situated on a bay of the same name ; the plain is dominated by the Lao-hu Shan (2,210 ft.). The population in 1910 included 1,033 Japanese.

Before its annexation to the territory of Russian Kuan-tung, and then to the Japanese Kwan-to, this city formed a T'ing of recent creation attached to the Fu of Fêng-t'ien (Mukden) ; the city was then administered by a Hai-fang T'ung-chih, a mandarin responsible for the coastal defences.

On the 26-27 May 1904, the Japanese, landing Nogi's army corps, gained an advantage over the Russians, cutting their line of communication with Port-Arthur. The Russians lost 78 guns, 30 officers and 800 men killed and wounded ; the Japanese had 764 killed including 51 officers, and 3,560 wounded of which 100 were officers.

On the 1., the heights of Pao-tzù Shan, whose summit attains an altitude of 1190 ft.

28 m. 6, *Erh-shih-li-t'ai*.

The line here reaches its highest point in crossing the Tai-tzù Shan.

34 m. 6, *San-shih-li-pu*, serves the plain of Ma-tien-tzù in the W.

41 m., *Shih-ho*, in the little plain of the same name.

The line approaches and follows the coast of the inlet of Port Adams, an inner bay of Society Gulf.

47 m. 9 *P'u-lan T'ien* « Inn of the wide fence », back of Port Adams inlet ; last station on the ceded territory of Japanese Kwan-to.

58 m. 4, *T'ien-chia*.

65 m. 1, *Wa-fang T'ien*. Refreshment.

Coal is mined in the neighbourhood. A census of the region shows 1,405 Japanese (1910).

This station serves the department city of **Fu Chou**, situated 19 miles to the W. The city is surrounded by a wall 4 li in length with three gates and dating from 1382, when it was built upon the site of still older walls.

Under the Chou and Ch'in dynasties, was part of the territory of Korea and, under the Han emperors, was dependent on the Chün of Hsüan-tu ; under the Wei house, on the P'ing Chou. Since the Chin till the Sui family, it belonged to the Korean Kingdom of Kao-chü-li. The Liao Tartars established there the Fu Chou. It was, under the Yüan Mongols, a dependency of the Kai Chou. The Ming emperors formed it into a Fu-chou Wei, which was suppressed under the Manchu dynasty. In 1727, a T'ung-p'an, or assistant sub-prefect, of Fu-chou was created, having jurisdiction over this city and over Chin Chou and, in 1727, Fu-chou was promoted to the rank of a Chou dependent on the Fêng-t'ien (Mukden) prefecture.

69 m. 9, *Wang-chia*.

77 m., *T'i-li-ssü*.

Scene of a Russian success on the 30th May 1904, when a Japanese squadron was cut up by Cossacks, and of a victory gained by the Japanese general Oku, on the 14-15 June following, over the Russian troops of General Stackelberg. The latter lost 13 guns, had 18 officers and 754 men killed, 85 officers and 2150 men wounded, 10 officers and 754 men unaccounted for ; the Japanese 7 officers and 210 men killed, 43 officers and 903 men wounded.

81 m., *Sung-shu* « Conifer Plantations ».

90 m. 7, *Wan-chia-ling*. Itsü-chia-t'un.

104 m. 2, *Chiu-chai* « Nine entrenchments ».

The rail nears the Gulf of Liao-tung.

110 m. 5, *Hsiung-yüeh Ch'êng* « City of the Sacred Mountain of the Bears ».

A hot spring rises in the river.

116 m. 7, *Lü-chia-t'un* « Hamlet of the Lu family ».

123 m. 4, *Sha-kang*.

130 m., **K'ai-p'ing Hsien**, is on the confines and partly outside the neutralised zone of Japanese Kwan-to. General Oku occupied this city on the 9th July 1904, after a slight engagement.

The city is surrounded by a fortified wall more than 7 li in extent, rebuilt under the Ming dynasty, during the Hung-wu years (1368 to 1398). Three gates.

It was a dependency of Korea (Ch'ao-hsien), during the Chou dynasty. Under the Ca'in house, a statesman of the Yen principality, called Wei Man, took possession of it. A part of the Chün of Hsüan-t'u under the Han emperors, and of the P'ing Chou under the Wei house. It belonged, with the name of Kai-mou Ch'êng, to the Korean state of Kao-chü-li, from the Chin time till after the Sui family. The T'ang dynasty conquered it, when waging war against Korea, and established in it the Kai Chou, and, later on, the Ch'ên Chou. It passed under the sway of the Liao and Chin Tartars and became the Kai-chou Lu of the Mongols and afterwards the Liao-yang Lu. The founder of the Ming dynasty substituted for it the Wei of Kai-chou, in the Liao-tung resort (1376). Under the emperor K'ang-hsi, it became (1664) the Hsien of K'ai-p'ing, in the dependency of the Fu of Fêng-t'ien (Mukden).

The cultivation of the oleaginous *soya* bean has assumed considerable importance in Manchuria since 1908. These seeds are treated for the extraction of oils and for soap making; the residues are made into cakes and exported as nitrogenous manures. In other parts of the Yellow Country, as for instance Japan, certain kinds of fish are used as manures in conjunction with nightsoil and farmyard manures, of all kinds, in order to return to the soil the nitrogen taken from it by the crops.

The railway leaves the mouth of the Gulf of Liao-tung to penetrate into Manchuria.

141 m. 6. *Tai-p'ing-shan*.

148 m. 6, **Ta-shih Ch'iao**, *Refreshment Room*. The Japanese here number 1,496 (1910).

Branch line to *Ying-k'ou*, the port of **Nin-chuang**, 16 miles, fares 95 and 45 sen, 45 minutes' journey (See R. 2).

In 1904, the Japanese, who were already masters of the mountains situated to the E., occupied Ta-shih Ch'iao on the 14th July; their losses were 12 officers and 136 men killed, and 47 officers and 848 men wounded; those of the Russians, 4 officers and 141 men killed, 30 officers and 646 men wounded, and 107 unaccounted for.

153 m. 3, *Fên-shui* « Parting of the waters »,

158 m. 2, *T'a-shan*.

168 m. 5, **Hai-ch'êng Hsien**, a district city of Sheng-ching, on the Kai-chu Ho.

Under the Chou and Ch'in dynasties, belonged to Korea. Under the Han emperors, was a dependency of the Hsüan-t'u Chün and, later on, of the Lo-lang Tu-wei. From the Chin to the Sui time, it belonged to the Korean state of Kao-chü-li. The T'ang emperors connected it to the Kai Chou. Under the Liao Tartars: Hai Chou; under the Chin Tartars: Ch'êng Chou; under

the Ming family : Hai-chou Wei. It became, in 1653, the Hai-ch'êng Hsien, dependent first on the Liao-yang Fu and afterwards on the Fêng-t'ien Fu (1658).

174 m. 2, *Nan-t'ai* " Southern Terrace ".

180 m. 6, *Tang-kang-tzŭ*. Hot spring.

Hotel : *Gold Spring H.*

10 m. to the E., the *monastery* of the « Thousand Mountains » group, **Ch'ien Shan** in which the river Sha Ho rises. It is situated 60 *li* S. of Liao-yang Chou, the chief town of the department in which it is contained.

The spot is celebrated for the presence of the five temples of Tsu-yŭeh, Lung-ch'üan, Hsiang-yen, Chung-hui and Ta-an, as well as for the natural beauty presented by a graded succession of peaks and limestone cliffs, whose position and principal curiosities have been celebrated and pointed out by past generations : T'ai-tsung (627-649), second Emperor of the T'ang dynasty, paid a visit to this locality at the time (645) of his campaign against the Korean Kingdom of Kao-kou-li. The emperor K'ang-hsi (1662-1722) visited the « Thousand Mountains » in the course of a journey into Manchuria and composed a piece of poetry about them ; they were immortalised in other poems at various times by the emperor Ch'ien-lung (1736-1799).

Special mention is made of the following points of interest : a spring, on the top of a mountain, which has given its name to the « monastery of the Dragon Spring » (Lung-ch'üan Ssü), the « Fir covered rock screen » (Sung-shih-p'ing) and the « Terrace of the Immortals » (Hsien-jên-t'ai) at the Hsiang-yen Ssü temple. Superiors were allocated to these monasteries, in 1640, by an ancestor of the Manchu dynasty and from him received gifts of clothing and cereals.

187 m. 5, *An-shan-chan*.

193 m. 9, *Li Shan*.

199 m. 6, *Ma-i-t'un*.

206 m. 2, **Liao-yang Chou**, a city opened to foreign trade on the 28th June 1907 in virtue of the stipulations of the Sino-Japanese treaty of December 1905 ; chief-town of a department on the T'ai-tzŭ Ho, distinguishable at a considerable distance by the height of its old and curious stŭpa ; 15,000 inhabitants, including 2,808 Japanese (1910). Birth-place of Kao Ch'i-p'ei (xvii-xviiith c.), a magistrate and painter.

Buffet : *Refreshment Room*, at the station.

Bank : *Yokohama Specie B.*

The fortified *enceinte*, raised under the Ming dynasty in 1372 and traversed by six gates, has more than 16 *li* in length. In 1383, there was built the wall of the Eastern suburb, one *li* long, while an additional earthen wall was raised on the North side. This was increased in 1416 and supplied with three gates. The perimeter of the city was thus made to measure 24 *li* and the gates to number 9.

The Ch'in dynasty established there the Chün of Liao-tung, to which the Hsiao emperors added, as its chief place, the Hsien of Hsiang-p'ing. It became, under the Chün house, the capital of the Kingdom of Liao-tung and, later on, passed

into the possession of Korea. The T'ang family took forcibly, in 645, and constituted the Liao Chou out of the territory belonging to the city of Liao-tung. The Liao Tartar dynasty created there the Chün of Tung-p'ing and, later on, raised it to the rank of a capital, first as « Southern » (Nan-ching) and afterwards « Eastern » (Tung-ching), doubled with the Fu of Liao-yang, having the Hsien of the same name at its head place. This state of things was maintained by the Ju-chên or Chin emperors. The Mongols had a Tsung-kuan-fu of Tung-ching and, later on, the province of Liao-yang and other places (1287) and, the following year, the Lu and the Hsien of Liao-yang. The Ming family formed four Wei bearing the name of Ling-liao, whereas the first Manchu emperor, in 1653, created the Fu of Liao-yang, only to be suppressed in 1658. The Hsien of Liao-yang subsisted and became (1665) a Chou, dependent on the F'êng-t'ien Fu (Mukden).

During the war of 1904, a battle was fought near here, from the 26th August to the 4th September, which ended in the victory of the Japanese. Russian losses : 87 officers and 2027 men killed, 419 officers and 12,486 men wounded, 10 officers and 1,461 men unaccounted for. On the Japanese side : 23,714 men killed or wounded.

In damp situations the Chinese cultivate a malvia known to commerce as China jute, whose fibre is called China hemp. The plant is steeped in water, and this operation gives off an unpleasant smell very familiar to travellers who frequent this part of the country and the neighbourhood of Sha-ling.

214 m. 2, *Shuang-t'ai-tzû*.

220 m. 1, *Yen-t'ai* « Smoky terrace ».

Branch-line of 9 miles 8 to *Tai-kang* and the *coal mines* worked by the South Manchuria Railway Co.

In the N. W., *San-tê-pu* ; victory of the Japanese over the Russians, 24-28 January 1905, preceding the battle of Mukden. The Russians had 10,000 killed and wounded ; the Japanese 7,000.

230 m. 7, *Sha-ho* « Sandy River ».

On the banks of the Sha-ho, from the 10th to the 18th October 1904, a series of indecisive engagements took place. The Russians had 187 officers and 969 men killed, 354 officers and 31,002 men wounded, 33 officers and 6,641 men unaccounted for ; the Japanese, 15,879 officers and men put out of action and lost 11 guns.

236 m. 5, *Su-chia-t'un*.

Branch-line 30 m. 8 long to *Chien-chin-chai* and the coal mines of *Fu-shun*, the property of the South Manchuria Railway Co. The yield for 1909 was 437,084 tons, of which the company reserved 259,478 tons for its own use ; 3,069 Japanese are domiciled in the neighbourhood (1910). — Stations : 7 m. *Fu-an*. — 9 m. 3 *Ku-chia-tzû*. — 18 m. 6 *Shen-ching-tzû*. — 23 m. 2 *Li-shih-chai*. — 30 m. 8 *Chien-chin-chai*. Journey in 1 h. 33 ; fares : 1 y. 90 and 85 sen.

240 m. 9, *Hun-ho* (Houen-ho), cross the river by a bridge 2,200 ft. long. Branch of the An-tung line (180 m.) and of the Trans-korean terminating at the port of Pu-sân (Fu-san).

243 m. *Fêng-tien*, Japanese station.

In 1905, the Russian and Japanese armies were in touch from the 19th February to the 14th March. The Russians were obliged to retire to the N. with a loss of 32 guns and 90,000 men (1,985 officers put out of action, 15,000

menkilled, 55,000 wounded, and 20,000 taken prisoners). The Japanese losses were 16,406 men killed and 53,653 wounded. The battle of Mukden was the last in the Russo-Japanese war.

246 m. 2, Fêng-t'ien (MUKDEN). *Buffet*. Chinese station. Situated on the N. of the Ilun Ho, a tributary of the Liao Ho (See, R. 4).

Terminus : 1° « Ching-Shêng » to Peking ; 521 m. 2 (838 kil.) ; fares, 31 dollars (Mexican) 65 cents, and 19 dol. 85 : 23 hours' 40 min. journey, by the « train de luxe » in connection with the Manchurian expresses (See R. 1).

2° *An-tung Hsien* and Korea (Se-ul and the port of Pu-sân), worked by the Japanese South Manchuria Railway Co.

Bureau de Change in the station for the exchange of Russian, Japanese and Chinese money ; passengers travelling from Peking to Kharbin must procure notes having circulation in these three respective countries.

Tariffs : From Mukden to K'uan-ch'eng-tzû, 189 m. 4 ; fares by slow train, 11 y. 60 and 5 y. 65 ; 10 hours' 30 min. journey. — From Mukden to Dairen (Dalny), 246 m. 9 ; fares by slow train, 14 y. 60 and 6 y. 65 ; duration of journey, 2 hours 53 min. — From Mukden to Ying-k'ou (Niu-chuang), 111 m. 7 ; fares by slow train, 6 y. 75 and 3 y.

The line follows Western wall of Mukden ; the first object to come into view as we approach the city is a Buddhist tower (stûpa).

5 m. N. of the town, the *Chao-ling*, and 10 miles N. E., the *Fu-ling*, vast walled burial-places of the ancestors of the present Ch'ing dynasty, T'ai-tsung, deceased 1643, and T'ai-tsu, deceased 1626.

254 m. 4, *Wên-kuan-t'un*.

259 m., *Hu-shih-t'ai* « Terrace of the tiger stone ».

In the surrounding country, numerous herds of oxen, horses and black swine.

266 m. *Hsin-ch'eng-tzû*. — 274 m. 1, *Hsin-t'ai-tzû*.

284 m. 8, *To-shên-t'ai*.

290 m. 7, T'ieh-ling Hsien, a district city near the Liao Ho, which river is navigable as far as here, for sampans ; 15,000 inhabitants, including 1,484 Japanese (1910).

The town was called Fu Chou at the time of the Kingdom of Pu-hai (VIIIth and IXth c.) and later, Yin Chou. The Russians occupied it from 1900 to 1905, but they having evacuated it, the Japanese entered on the 16th March 1905. The town has been open to foreign trade since the 10th September 1906.

Banks : *Yokohama Specie B.* — *Russo-Asiatic B.*

City wall more than 4 *li* long, traversed by four gates. It is the fortified old town called Yin Chou under the Liao and Chin Tar-

tars. In 1388, the Ming dynasty established a Wei, or military station, to the S. E. of the present district-city and, later on (1393) transferred it to the present site.

At the time of Yao and Shun, country of the Hsi-shên tribe ; under the Chou and Ch'in dynasties, country of the Su-shên. Under the Han and Chin families, a dependency of the Yih-loukingdom ; under the Sui house, of Yüeh-hsi. During the T'ang dynasty : Fu Chou, dependent on the Huai-yüan Fu. Under the Liao Tartars : Yin-chou Fu-kuo Chün. The first emperor of the Ming family made it the T'ie-ling Wei, afterwards converted into the Hsien of T'ie-ling (1664), in the resort of the Fêng-t'ien Fu (Mukden).

297 m. 4, *P'ing-ting-pu*. — 304 m. *Chung-ku*.

311 m. 5, *K'ai-yüan Hsien*, chief-town of a district at the confluence of the Ch'ing Ho and Tan Ho. Occupied in 1905 by the Russians, then evacuated in 1905, it was entered by a Japanese army-corps on the 19th March 1905.

The city is surrounded by a wall reconstructed, in 1389, on older foundations. This enclosure, pierced by four gates, has a development of more than 13 li.

More than twenty centuries before the Christian era, under the virtuous emperors Yao and Shun, this country was occupied by the Hsi-shên tribe and, during the Shang, Chou and Ch'in dynasties, by that of the Su-shên. It was a part of the Fu-yü territory under the Han house and till the T'ang epoch. These last emperors created there the Tu-tu-fu of Hei-shui Chou. When the Pu-hai state conquered the Fu-yü territory, it converted it into a Fu-yü Fu which became, soon after, the Lung-ch'üan Fu. Under the sway of the Liao Tartars, it was dependent on the Lung Chou and, under that of the Chin, on the Fu of Hui-ning. The Mongols inaugurated the name of K'ai-yüan, first borne by a Wan-hu-fu and, later on, by a Lu. The Ming sovereigns, altered the orthography of this designation, though not its pronunciation, and afterwards replaced the Lu by a Wei called San-wan, to which were added the two Chou of An-lê and Tzū-tsai in the city itself, dependent, as did the Wei, on the Tu-chih-hui-shih-ssü of Liao-tung. The Hsien of K'ai-yüan was substituted for them, in 1664, and is a dependency of the Fêng-t'ien Fu (Mukden).

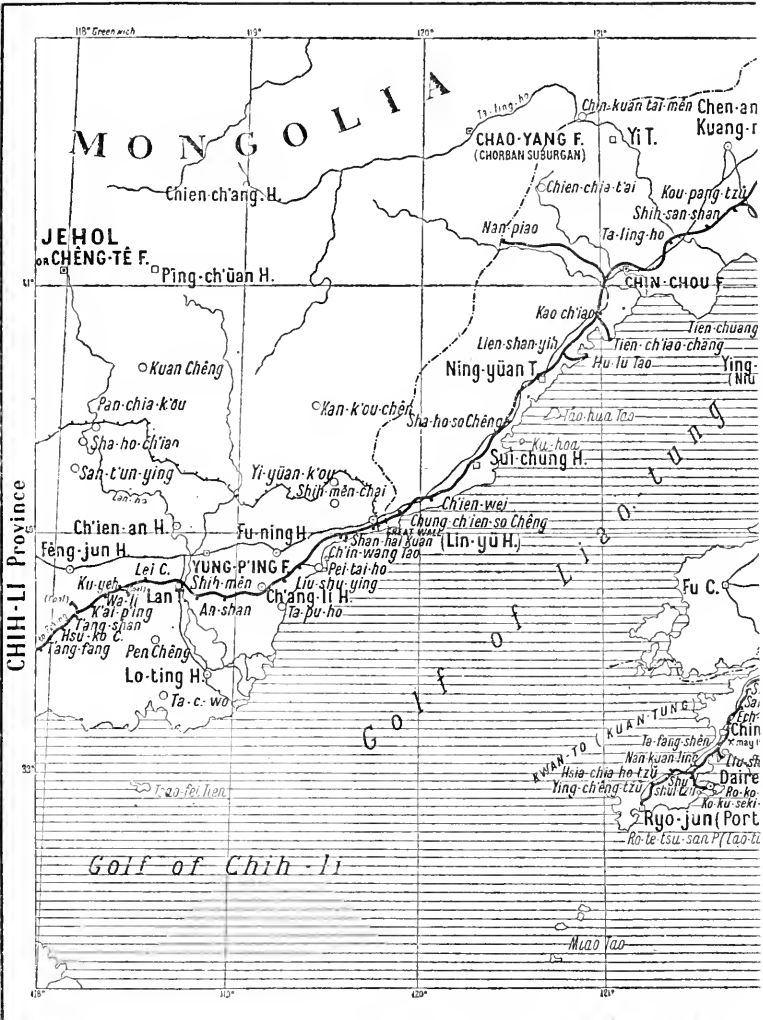
In the immediate neighbourhood of the town must be sought the site of the ancient city of Fu-yü Fu. When King A-pao-chi conquered the kingdom of Pu-hai, he returned to Fu-yü Fu and died there in 925 ; a yellow dragon thereupon appeared, from which phenomenon arose the name of Huang-lung Fu given to the place. In 1020, the city was transferred to a site nearly N.-E. — In the time of the Ch'i-tan supremacy, Huang-lung Fu was the Eastern prefecture.

On leaving K'ai-yüan Hsien, the line leaves the mandarin road which leads to Kirin ; half-way is Yih-t'ung Chou, a district in the province of Ki-lin.

317 m., *Chin-kou-tzū*. — 324 m. 6, *Ma-chung Ho*.

Approaching the ancient enclosure of stakes, the track follows it at a respectful distance as far as the banks of the Kirin-ula (upper Sungari).

MUKDEN



Madrolle's Guides

- Capital of Province
- ⌘ Temples and Tombs
- △ Mountain

SOUTHERN MANCHURIA

330 miles S, *Ch'ang-t'u Fu*. *Refreshment-room*.

Till lately a T'ing, or subprefecture, the town of Ch'ang-t'u, situated outside the Palisade, a short distance from the Eastern Liao river and in the North of Mukden, has become since a few years a Fu, having under its administration the three districts Hui-tê Hsien, Fêng-hua Hsien and K'ang-p'ing Hsien and the Chou of Liao-yüan, in the vicinity of the Mongol territory and the province of Kirin.

335 m. 4, *Man-ching* « Well of abundance ». — 340 m. *Chüan-t'ou*. — 346 m. 4, *Shuang-miao-tzû*. — 351 m. *Huan-kou-tzû*. — 359 m. *Mêng-niu-shao*. — 363 m. 9, *Ssü-p'ing-chiêh*. — 380 m. 3, *Kuo-chia Tien* « Inn of the Kuo family ». — 386 m. *Ts'ai-chia*. — 392 m. 4, *Ta-yü-shu*. — 397 m. 2, *Kung-chu-ling*. *Refreshment-room*.

After the battle of Mukden (March 1905), the Russian troops, 500,000 strong, re-formed along the Tung-liao Ho under the command of General Linievitch. Kung-chu-ling was the head-quarters when the treaty of Portsmouth was concluded in 1905, ceding to Japan the Southern part of the Manchurian railway as far as K'uan-ch'eng-tzû.

We pass from the basin of the Liao Ho into that of the Sungari, a tributary of the Amur ; leave the province of Shêng-ching for that of Kirin.

404 m., *Liu-fang-tzû*. — 410 m., *Fan-chia-t'un*. — 420 m., *Ta-t'un*.

430 m., *Mêng-chia-t'un*.

435 m. 7, *Ch'ang-ch'ün Fu* « Long Spring », 70,000 inhabitants, a prefecture in the Manchu province of Kirin, situated on the W. bank of the Yih-t'ung Ho, a tributary of the Sungari, and also to the W. of the Stake Barrier.

Last station on the system of the Japanese South Manchuria Railway Co.

Branch of the railway, *Kirin*, 79 m. (See R. 8).

Hotel : *Yamato H.*

Banks : *Russo-Asiatic B.* — *Yokohama Specie B.* — *Chinese treasury B.*

Consulates : *Russia.* — *Japan.*

Railway (Japanese) : Fares by slow train : to *Dairen* (Dalny), 436 m., 26 yen 45 and 11 y. 75. — To *Mukden*, 180 miles, 11 y. and 5 y. — To *Ying-k'ou* (Niu-ch'uang), 303 m., 18 y. 50 and 8 y. 20.

The popular name of the city is *K'uan-ch'êng-tzû* « Large walled-town ». It is the most important commercial centre in the province of Ki-lin. The town was opened to foreign trade on the 14th January 1907, in virtue of a proviso of the Chino-Japanese agreement of December 1905 ; 40,000 inhabitants, of whom 1,645 are Japanese (1910).

At first chief-town of a T'ing, or sub prefecture, the city of Ch'ang-ch'un has recently been constituted a Fu, embracing the district of Nung-an to the N. W.

436 m. 3, **Kuan-ch'êng-tzū** at an altitude of 680 ft., station of the Russian East China Railway Co, 5 *versts* from the walled-town of Ch'ang-ch'un Fu, in a fertile plain; bean-growing centre.

Kharbin time rules on the Russian railway of « East China »; it is 23 minutes in advance of that employed on the Japanese system in Manchuria. The journey from Ch'ang-ch'un Fu to London and Paris is accomplished in less than eleven days 9 hrs. (1912); to Kharbin in 8 hrs.

6. Mukden to An-tung Hsien (and Korea)

This line whose gauge is being altered to the normal of 4'8"5" (1 met. 435) will when finished, be 170 m. 1 in length. The work, terminated in 1911, has cost over 23 million yen. The journey will take 6 hrs. 40 by express and 8 hrs. 30 by ordinary train. Fares: 0 y. 35 and about 4 y. 90. — From Mukden to Se-ul, journey in 18 hrs. 20 by the express; fares, 26 y. 48 in first class.

On the railroad numerous constructions of high engineering skill, including 24 tunnels, among which are those of Fu-chin-ling, 4,884 ft.; Chi-kuan-shan 3,254 ft.; Fên-shui-ling, 1,914 ft.; Ku-sung-tzū, 1,881 ft.; Liu-chia, 1,782 ft.; Ta-fang-shan, 1,505 ft.; Wu-tao-k'ou, 1,452 ft.; Lien-shan-kuan, 1,175 ft.; Tao-cha-tzū, 1,056 ft.; Wan-fang-tien, 990 ft.; Ta-ling, 924 ft.; Pei-yin-ting, 792 ft., etc. The permanent bridges number 212, with a total length of 22,522 feet.

Along the line, 7,000 Japanese colonists have settled, the principal centres being Pên-ch'i Hsien, Chi-kuan Shan, An-tung Hsien and Fêng-huang T'ing.

Mukden (Fêng-t'ien).

The trains for the first few miles use the track of the main line from Mukden to Dairen, cross the great bridge of the Hun Ho, which enters the Liao-ho on the L, and thence, branching off, the line bisects the Fu-shun colliery railway at:

8 m., *Fu-an* station.

For the next 25 miles it runs over a level plain.

18 m., *Ch'ên-hsiang-t'un*.

25 m., *Yao-ch'ien-hu-t'un*.

33 m., *Shih-chiao-tzū*.

The mountainous region of the Ta-ling was the scene of many skirmishes between the Russians and Japanese during the war of 1904.

42 m., *Huo-lien-chai*.

46 m., *Pen-ch'i Hsien*, town of 3,000 souls, situated on the r. bank of the T'ai-tzù Ho, a tributary of the Hun Ho. Coal mines in the neighbourhood, worked by a Chino-Japanese company with a capital of 2 million yen.

In 1904, in the course of a movement to turn the flank of the Japanese army under General Kuroki, the Russians occupied Pen-ch'i for 3 days (8-10 Oct.)

Leaving Pen-ch'i, the train passes over the magnificent high level bridge of 1,900 feet which spans the T'ai-tzù River, which during the greater part of the year is a stream of no great size, but which at other times is a wide roaring torrent. Thence, for two or three miles, it creeps along high embankments whence one gazes upon flourishing villages and fine farmlands, with an amphitheatre of beautiful hills. Now comes a climb over a well-graded track, through numerous cuttings the Ta-ling or Great Pass.

Emerging from the Ta-ling Tunnel (990 feet), the line follows, more or less, the course of the Hsi River.

The geological formation of this section is most fascinating, owing to the variety of volcanic sandstones, gritstones, limestone slates alternating with igneous rocks, torn and twisted into fantastic shapes, with the strata often capsized in wild confusion.

50 m., *Fu-chin*.

56 m., *Chiao-tou*.

The most picturesque part of the railway is the stretch of about 16 m. lying between Chiao-t'ou and Lien-shan Kuan as the line crosses the Lang-tzù Shan chain.

66 m., *Nan-fên*.

76 m., *Hsia-ma-t'ang*.

80 m., *Lien-shan Kuan*, near the pass of Mo-tien Ling, defended by the Russians in 1904.

90 m., *Ts'ao-ho-k'ou*.

Inn : *Nisshin*, modest accommodation.

95 m., *Tung-yüan-pu*.

102 m., *Lin-chia-t'ai*.

110 m., *Ch'iu-mu Chuang*.

The railway track here lies in a valley shut in by steep rocks as far as Chi-kuan Shan.

120 m. 3, *Chi-kuan Shan*.

127 m., *Ssü-t'ai-tzù*.

134 m., *Fêng-huang T'ing* « the City of the Phoenix », a sub-prefecture, opened to international commerce on the 28th June 1907, in accordance with the Chino-Japanese treaty of December 1905.

The town, of 8,000 inhabitants derives its name from the *Fêng-huang Shan* « Mountain of the Phoenix ». The Japanese occupied it on the 8th May 1904, on the departure of the Russians.

The wall is 3 *li* and 80 *pu* long and was built under the Ming dynasty, after a Korean envoy, returning to his country, had been plundered when passing through the neighbouring mountain, called Phoenix Mountain (*Fêng-huang Shan*), in 1481. The administrative importance of this small town, which nowadays has under its dependency one Chou and two Hsien, is further marked by the fact that it has become the residence of a *Tao-t'ai*, or Intendant of Circuit, of the Eastern frontier (*Fêng-t'ien Tung-pien Tao*).

In Chou times, territory of Hui-mo. Under the Ch'in dynasty, was a dependency of Korea; under the Han emperors, of the Chün of Hsüan-t'u; under the Chin house, of the P'ing Chou and, under the Sui family, of Korea. After the expedition sent by the T'ang emperors against that kingdom, it was placed within the resort of the Tu-hu of An-tung. It was, later on, conquered by the Pu-hai Kingdom, which made it its Eastern capital and the Fu of Lung-yüan. The Liao Tartars first suppressed the latter and afterwards converted it into a Fu of K'ai-fêng, a military district of K'ai-yüan (1014), and again a military district of Chên-kuo, in the K'ai Chou, dependent on their Eastern Capital. Under Chin sway, territory of the Hsien of Shih-ch'êng and, under the Mongol dynasty, of the Lu of Tung-ning. The Ming emperors made it the military outpost (Pao) of Fêng-huang Ch'êng. The first Manchu rulers transferred thither, in 1638, the garrison which they had previously established at T'ung-yüan Pao. A Hsün-chien, civil functionary, was stationed there in 1776. The city of Fêng-huang has been raised to the rank of an independent T'ing for some fifteen years.

140 m., *Kao-li-mên* « the Gate of Korea », near one of the ancient passes of the Stake Barrier.

148 m., *Tang-shan-ch'êng*.

154 m., *Wu-lung-pei*. Hot spring. — 159 m., *Ha-ma-tang*.

167 m., *Sha-ho-chên* serves the Chinese city of An-tung a mile and a half away.

170 m. 1, *An-tung Hsien*, a district city, founded about 1896, within the Chih-li-t'ing of Fêng-huang. The administrative centre is on the Korean frontier, near the city of Eui-chu (Gi-shu), on the r. bank of the Ya-lu, 25 m. from the mouth of this river; 21,490 inhabitants including 1,081 Japanese (1910).

The station exit is in the Japanese concession (5,264 inhabitants in 1910). The Japanese call the town *Antoken* (See KOREA R. 6).

Hotels : *Kikuya H.* — *Gempo H.*

Banks : *Yokohama Specie B.* — *First B.*

Consulates : Great Britain, United States, Japan.

Chamber of Commerce : Japanese.

Navigation : Services to Dairen (Dalny) and Chih-fou.

In 1904, the Japanese having concentrated their forces near the Ya-lu, crossed the river with General Kuroki, in spite of the resistance offered by the Russians, carried the positions at Chia-lin-tzū and occupied An-tung on the 1st May. This was the first land battle of the belligerents.

The city of An-tung was opened to foreign trade by the Chino-American agreement of the 8th October 1903 ; the Custom-house was set up the 14th March 1907. The town comprises the Chinese *City*, with its naive shops, the Imperial Custom-house, the Yamen and the agencies of foreign firms. In rear of the town, on the hills, the residences of the European colony.

The *Japanese Concession* (6,000 inhab.), lighted by electricity, is 2 m. further down stream ; it extends along the river and has an area of 2,800 *mou*.

The bridge, linking up the Chinese and Korean railway systems via *Sin-gi-shu* or *New Eui-chu*, is in the W. of this quarter ; its dimensions are as follows : length 3,182 ft., width 30 ft., height above water 26 ft. ; cost to build 2 1/2 million yen.

Thanks to the agricultural wealth of this region, An-tung exports oil beans (soya), the cakes made from them (and used either as manure or food-stuffs for cattle), oils, native silks, cocoons and timber from the upper Ya-lu, the principal factor in the local commerce.

The volume of trade amounted in 1910 to 8,965,078 Hk. Taëls, 2,608,264 of this being exports.

The « Yalu Timber Co » is operating a long belt of forests on the upper Ya-lu between the Ya-lu Chiang and the mountain. This timber belt has a depth of about 22 miles and an area of 65 million sq. ft. Lumber camps have been pitched at Ch'ang-pai Fu, Tsung-hun and Lin-chiang Hsien.

The lumber-jacks go up the river in September and work during the winter. In May, timber rafts are formed and come down with the rise to An-tung, covering 360 miles of river and negotiating rapids and cataracts on their way.

In 1909, the Company's outlay amounted to 318,000 yen as against an income of 569,000 yen.

After crossing the Ya-lu Chiang, we come to *Sin-gi-shu* on Korean territory (*Iwata II.*). The railway continues to Se-ul and Fu-san.

From An-tung to Se-ul, fare 10 yen 08 in first class ; journey in 10 hrs. 50 by the express (Sleeping, Dining, and first Class cars. For Express Extra Fees, Sleeping Car Supplements).

The Chosen (Korean) Time is altered to Japan Time (135 or 9^o hrs) since 1912.

Ta-tung-kou

Fluvial port situated in the Southern part of the Manchurian province of Shêng-ching, on the r. bank of the Ta-yang Ho and not far from the mouth of this river.

The city, open to foreign commerce on the 14th March 1907 in accordance with the proviso of the Chino-Japanese convention of 1903, is situated 39° 54' lat N. and 124° 06' long. E. of Greenwich. The volume of trade done by the port amounts to 266.000 Hk. T. (1910).

7. Mukden to Chi-an Hsien

The journey to the monuments of the ancient Korean kingdom of Kao-kou-li (Kokurye, in *Korean*), in the Hsien of Chi-an, on the r. bank of the Ya-lu Chiang (Am-nok kang or Pul-ryn in *Korean*), can be made by either of two routes :

1^o By rail from Mukden to An-tung or to Eui-chu, thence up the valley of the Ya-lu ; 9 days' journey.

2^o By road from Mukden to Hsing-ching Fu (3rd day) and T'ung-hua Hsien (6th day) easy ; is done on horseback or by cart, but beyond this point as far as Chi-an Hsien (10th day), by the Lao-ling pass, carts must be left behind and the remainder done on horseback. It is the latter route with which we are here concerned. — At Chi-an Hsien, go down the river as far as An-tung Hsien.

Apropos of the monuments of T'ung-kou or Chi-an Hsien, vide *Stèle chinoise du royaume de Kou-kou-rye* par M. COURANT, in the *Journal asiatique*. Paris, 1898, — *The Monuments de l'ancien royaume coréen de Kao-kou-li*, par M. CHAVANNES, in the T'oung-pao. Leyde 1908.

The road leaves Mukden by the Eastern Gate and ascends the valley of the Hun Ho « turbid river. »

At *Fu-shun Ch'êng*, we enter the prefecture of Hsing-ching Fu.

At *Sarhu*, a great inscription commemorates the victory of the Manchu over the troops of the Ming.

The railway soon enters the valley of the Su-tzü Ho.

Hsing-ching Fu is situated 250 *li* E. of Mukden.

The town was encircled by a wall 5 *li* in perimeter, traversed by one gate to the South, two to the East and one to the North. An outer *enceinte* 9 *li* long was moreover raised, and supplied with three gates to the South, three to the North, two to the East and one to the West. These constructions date back to the year 1603, for the former wall, and to 1605 for the Outer enclosure respectively.

A new prefecture, the Hsing-ching Fu, but lately a T'ing, has within its resort the four Hsiens of T'ung-hua, Huai-yen, Liu-chiang and Chi-an. The place is famous as the cradle of Manchu power and the first capital of

that dynasty. The Han family had established there the Chün of Hsüan-t'u, which was maintained until the accession of the Chin. The territory of this prefecture was, later on, part of the Korean Kingdom of Kao-kou-li. The T'ang emperors created in it the Yen Chou, in the resort of the Tu-hu of An-tung. Conquered by the independent kingdom of Pu-hai, it belonged to its Ting-li Fu. Under the Liao and Chin, it depended on the Shên Chou. The Ming sovereigns had there the Wei of Chien-chou. The first ancestor, acknowledged as such by history, of the Manchu dynasty, who received later on the Imperial title of Chao-tsu Yüan-huang-ti, had his dwelling at the place called Ho-t'u-a-la, in the South of the present Hsing-ching city. His three immediate successors did the same. The fourth, T'ai-tsu Kao-huang-ti (or T'ien-ming, from the style of his reign years), a conqueror of other Tartar tribes, transferred his residence (1587) to a new town in the Hulan-ha-ta mountains. He came back after to Ho-t'u-a-la (1603), which he surrounded with a fortified wall. Proclaimed emperor by an assembly of *Beilê* and *grandees*, in 1616, he made Hsing-ching his capital, to which this name « Initial Capital » was bestowed by his successor, T'ai-tsung Wên-huang-ti (T'ien-ts'ung period), in 1634. Mukden had meanwhile also become a capital under the title of Shêng-ching « Prosperous Capital », 1625.

The Tombs Yung-ling.

10 *li* (about 3 m., or 5 kilomètres), to the N. W. of the walled-town is Ch'i-yün Shan, the burial-place of the four ancestors of the Manchu dynasty who received post-mortem elevation to the rank of Emperor, namely *Chao-tsu* Yüan-huang-ti, *Hsing-tsu* Chih-huang-ti, *Ching-tsu* Yih-huang-ti and *Hsien-tsu* Hsüan-huang-ti, who governed this region previous to the year 1615, before Mukden had been chosen as capital of a Manchu state. This burial-place is called *Yung-ling* « Mountain-tomb of Eternity ». It is surrounded by a « precious wall », *pao-ch'êng*, 154 ft. long, in front of which stands a hall of offerings, dedicated to the four posthumous emperors, and various secondary buildings, kiosks containing stelæ, etc. Sacrifices are offered annually and officials are appointed as keepers of the building.

The princes were buried strictly in accordance to Manchu custom, strips of white paper, fastened to a stick, call attention to the four little mounds of earth which cover the bodies.

To the E. of Hsing-ch'ing Fu, we pass through the ancient Barrier of Stakes by the *Wang-ch'ing Mên* gate and, after three days journey, arrive at **T'ung-hua Hsien**, chief-town of a district in the prefecture of Hsing-ching Fu on the river Hun Ho.

So far, the route has been easy to follow ; to reach the Ya-lu Chiang basin, however, the path has, beyond *Shih-yih-tao-kou*, to climb the watershed (1 hour) by the pass of *Lao-ling* (2,950 ft.) and horses alone can be employed for portage.

The slopes of the mountains on the upper Ya-lu are well wooded.

« The scene is very animated on account of the lumbering which is carried on extensively ; a Chinese company has systematically cut over the mountains of this valley and, in two or three years, will have cleared away every tree which has a commercial value ; at this moment, the river, whose course we are following, resounds with the calls and shouts of the men engaged floating the heavy beams which have been hewn on the banks ; these huge logs, brought down by the current, are most unpleasant for the traveller obliged to cross the river five or six times a day, for if his mount were struck by one of them he would be in danger of taking a bath not altogether without its perils » (CHAYANNES). »

After crossing the pass of Lao-ling, we reach, successively, the villages of *Shuang-cha-t'ou*, *Ts'o-ts'ao-ti* and *Ta-huang-kou*, then the col of *Tu-k'ou*. There we see the semi-circular plain of Tung-kou open out into an amphitheatre only limited on the E. by the Ya-lu.

In descending, we leave on the l. the pyramid known by the name of the « Marshal's Tomb », then arrive at the little hamlet of *Tung-kang*, where stands the famous stela of the Kingdom of Kao-kou-li. Eight *li* further on, we reach T'ung-kou, the ancient Chol-pon, now **Chi-an Hsien**, a district city created in 1902, surrounded by an earthen wall and opened to international commerce on the 10th September 1906 under the name of Tung-chiang-tzû.

« This plain was the cradle of the ancient Kingdom of Kao-kou-li which flourished in the first five or six centuries of our era, and from whose name originated that of Korea which we use to-day. The princes of the Kingdom of Kao-kou-li were very powerful ; they carried on victorious campaigns in Korea and more than once came into conflict with the Japanese ; at the beginning of the Vth c., they related their exploits on a quadrangular block of stone, serpentine or ophite, whose enormous mass is visible for several miles across the plain ; they wrote in Chinese, having no written language of their own ; this text, which has been translated into French by M. Maurice Courant, forms a very important page in the history of the Far-East. Witness to the power of these rulers of Kao-kou-li is still borne by their tombs, quadrangular pyramids of pink granite of an entirely different appearance from Chinese burial-places ; one alone, that known by the name of the « Marshal's Tomb », is still in a good state of preservation ; it affords material for the mental re-construction of the other pyramids of which scarcely anything remains but a heap of ruins ». CHAYANNES.

W. of the town of T'ung-kou, formerly Hu-pên (Chol-pon) in *Korean*), and beyond a little water-course are numerous *tumuli*, one of which, being open, allows the traveller to penetrate into the mortuary-chamber whose walls still show traces of mural paintings.

On a rocky promontory, Si-cho (*Kor*), founder of the Kingdom of Kao-kou-li (Kokurye, *Kor.*), built a stone rampart and established his residence there.

8 *li* to the N. E. of T'ung-kou, at the upper end of the village of Tung-kang, stands an enormous stela, 20 ft. high, inscribed on all four sides with the history of great feats performed by the rulers of the country (ivth and vth centuries).

5 *li* further on, a group of tombs including that of the *Marshal* (Chiang-chün-fèn), a sort of truncated quadrangular pyramid, more than 30 ft. high, doubtlessly erected to serve as a royal burial-place. An inner gallery leads to the mortuary-chamber.

A second group of tombs is to be seen at a short distance from the stela, and stretches away at the foot of the mountain for a distance of one-and-a-half miles, among these erections may be noticed a very delapidated tomb near which thin bricks have been found bearing the following inscription: « We wish that the burial-place of the *august king* may remain firm as the mountain, solid as its peak ».

8. Ch'ang-ch'un to Kirin

A line 79 m. 16 long which is to be continued to *Heü-ryeng* (*Kor.*) or *Hui-ning* (*Chin.*) and there linked up to the Northern Korea system. From Tou-tao-kou to Kirin, fares 4 y. 85 and 2 y. 15; journey in 5 and 7 hrs.

Tou-tao-kou Ch'ang-ch'un, station on the Kharbin to Dairen (Dalny) line (*See R. 5*).

2 m. 67, **Ch'ang-ch'un** prefectoral centre of the province of Kirin; walled-town, open to foreign commerce.

An-lun-ch'un. — 15 m. 55 *Ka-lun*. — 26 m. 91 *Yen-ma-ho*. — 36 m. 57 *Ying-chin-tzü*. — 40 m. 25 *Ma-an-shan*. — 57 m. 10 *Hua-pi-chan*. — 70 m. 35 *Kou-tsan*.

79 m. 16, **Kirin**. The station is near the Northern gate of the city; the line continues to the W. bank of the Sungari.

Bank: *Chinese Treasury B.*

Kirin is situated 43°48' lat. N. and 126°33' long E. of Greenwich. It was opened to foreign commerce on the 14th January 1907; 75,483 inhabitants (51,687 males, 23,796 females). Capital of the province of the same name, residence of a prefect (there is no district city *intra-muros*). Seat of the Vicariat Apostolic of « Northern Manchuria ».

The Catholic mission comprises a bishop, 22 European preachers, 11 Chinese preachers and 19,350 converts (1910).

The city of Chi-lin originally bore the name of Ch'uan-ch'ang, i. e. « Ship yard ». During the eighteenth century, it contained an enclosure palisaded towards the North, the East and the West, by means of timber 8 feet high ; the Northern side was 289 *pu*, or Chinese paces, long ; each of the two others, 250. The river Sungari, or Hun-t'ung Chiang, closed it towards the South. Five gates gave access through it. Externally, an earthen wall, also limited by the river on the eastern and western sides, and more than 7 *li* long, had been raised in 1673.

In olden times, Su-shên Kingdom and, later on, during the Han and Chin periods, Kingdom of Yih-lou, and then that of Wu-chi under the Later Wei, the region of Chi-lin became, under the T'angsway, the Yen Chou and subsequently, the Fu of Hei-shui, dependent on the Chün of Pu-hai. The Kingdom of that name had there its « Upper Capital », Shang-ching, and the Fu of Lung-ch'üan. The Liao Tartars established in it the Pien Chou and the Ning-chiang Chou. The Nü-chih tribe or Ju-chên people were living in the North-eastern part; the Manchu dynasty considered them as the ancestors of its race, who founded in the North of China the Empire of the Chiu or « Golden » dynasty. One of the capitals of this Empire was situated in the present Chi-lin province, at Hui-ning Fu (Shang-ching, « Upper Capital »). The Mongol Yüan family made it the Northern part of its Lu of K'ai-yüan and established therein the Fu of Hai-lan and five wan-hu-fu, or military prefectures, on both banks of the Sungari. The Ming emperors sent there a Tu-ssü in command of 184 so or Outposts ; whereafter the region became the independent domain of the ancestors of the Manchu dynasty. Its chief place was first Ninguta, where a general (Chiang-chün) was stationed in 1662. The residence of this general was transferred to Chi-lin in 1676 ; later on, the town became (1726) the Chou of Yung-chi, suppressed in 1747. A T'ung-chih of Chi-lin, controlled by the Chi-lin general, then replaced the Chih-chou, which depended on Mukden. It was about that date (1754) that Emperor Ch'ien-lung travelled to Chi-lin and celebrated his journey in verse. The provincial metropolis has, within the last few years, become a Fu or prefecture.

Kiren to Chheng-chin (Korea)

The line runs through a region of hill and dale, in which numerous deposits of gold, silver, copper and coal have been located. 314 m. (536 kil.). — A railway is planned as far as the Korean frontier to connect with the Japanese line which is being worked between Heü-ryeng and the Korean port of Chheng-chin.

From Kirin to *Lung-ching Ch'un*, on the Ha-lan Ho, 230 miles. The latter town, situated near the Korean frontier, has been open to foreigners since November 1909. Its trade, in 1910, was 131,000 Hk. Taëls. Japanese consulate.

From *Lung-ching Ch'un* to *Yen-chi Fu*, 15 m. ; this prefecture was created in 1908. By following the valley of the Ha-tung Ho and T'u-men Chiang, *Hun-ch'un Ting* (80 m.) may be reached. This town, the seat of a subprefecture and open to foreigners since the 1st January 1910, is situated in a great plain, at a distance of 30 *li* from the river and the Siberian frontier ; its astronomical position 42°53' lat. N. and 131°18' long. E. of Greenwich Hun-ch'un is connected with the Russian port of *Possiet*. The volume of its commerce, in 1910, reached 292,000 Hk. Taëls.

From Lung-ching Ch'un, the road takes a S. E. direction to reach the Korean frontier at the river T'u-men (Tu-mán, in Korean) and *Hei-ryeng* (Hui-ning, in Chinese), 45 m., a Korean town on the r. bank of the river and Japanese railway terminus serving the port of **Chheng-chin** (SEI-SIN, in Japanese) situated on the Sea of Japan.

9. Manchuria to Vladivostock

viâ Kharbin

Russian line 1604 versts in extent, worked by the *East chinese Co.* Duration of journey : 2 days 5 h. by express, 3 days by mail-train

Manchuria (Man-chu-li), 6511 versts from Moscow, 1759 v. from Dairen (Dalny) and 1604 from Vladivostock, is a custom-station at an altitude of 2,160 ft., 18 versts from the Russian frontier, in the Chino-Manchurian province of Hei-lung-chiang « Black dragon river ». This city is the chief-town of the prefecture *Lu-pin Fu*, recently constituted ; it was opened to foreign commerce on the 14th January 1907, in accordance with the proviso of the Chino-Japanese convention of the 22nd December 1905. Its trade, in 1910, amounted to 10,466,000 Hk. T. Its geographical position is 49°30' lat. N. 117°28' long. E. of Greenwich.

3 verstes from this town is a coal mine worked by a Russian company, (The East China Railway Co. has, by the terms of the Russo-Chinese treaty, the right to work mines within a belt 31 *li* or about 15 versts along the line).

Custom-house (Russian) : Luggage forwarded from Manchuria is inspected in the van or at the station, according to whether the train is an express or ordinary ; hand-luggage is examined in the carriages under the supervision of a Custom-house officer.

Telegraph (Russian), at the station. Siberian tariff.

Time : Kharbin time rules on the Manchurian systems ; it is 6 hours 24 min. in advance of that of St-Petersbourg which is the standard time of the Russian Empire.

Coinage : The rouble has only a circulation in those parts of Manchuria which are under Russian control. Travellers going South will exchange their money at Ch'ang-ch'un against Japanese notes, and at Mukden and Niu-chuang for coins of Chinese currency. The rate of exchange in Manchuria is therefore subject to the political economy of three influences. Since money-changing in the Far-East entails a loss to the traveller, he will do well to carefully calculate the amount of current money necessary to meet his immediate requirements.

Meals : Passengers about to make the journey across Siberia, often provide, themselves at Moscow, or elsewhere Far-East, with delicacies, light refreshments such as tea, which they can easily prepare, etc. It is useless, however, to burden oneself with cumbersome provisions, as practically every requisite may be purchased in the restaurant car.

On leaving Siberia, the tariff of eatables is reduced on the Russian *train de luxe* whilst passing through Manchuria. If meals are taken à la carte

the cost of living may be as much as 3 or 4 roubles a day, but expenses, may be minimised if advantage is taken of the table d'hôte dinner (1 rouble) served from 2 to 6 p. m., which comprises soup, meat, two vegetables, sweets, tea or coffee.

In the *Wagon-lits* (Sleeping-cars), breakfast, 50 kopeks ; lunch at noon, 1 r. (3 courses) and 1.50 (5 courses) ; dinner at 6 p. m., 1.25 (5 courses) and 2.25 (7 courses).

29 v., *Dalai-nor* (Cha-lai-no-êrh).

The track crosses the Argun, a tributary of the Amur, which, a few versts lower down, forms the frontier between Russia and China, as fixed by the treaty of Nertchinsk (1689).

The Dalai Nor (Gu-lun Nor) is a depression, the remains of a vast salt-water basin, serving as out-fall both for the waters of the Kerulen and Buir Nor as well as for the surplus of the Argun, when the river rises above the level of the lake.

The river Kerulen rises in the Urga region, S. of the two monasteries at *Kerulen-urgo* and the Undurnut mountains, whence the Mongols obtained rock crystal ; it enters Manchuria above the gorge formed by the Mergen-Khamar mountains and empties into the Dalai Nor.

It was on the Kerulen river (Lung-chü) that the Mongol chiefs offered the throne to Yisun-temur (T'ai-ting, 1323), after the conspirators had assassinated the emperor Gueguen kagan (Ying-tsung).

More than 30 v. from the present banks of the Dalai Nor are to be seen former banks consisting of sandy eminences covered with *Caragana*. The water of this depression has a brackish and disagreeable taste. Lignite ; a little alluvial gold.

The climate of this region is of the continental type. At sunrise, the soil is often covered with hoar frost. At 7 o'clock the thermometer goes up to 8° and 10° centigrade, then attains 20 to 25° in the shade, whilst at noon, the ground temperature may rise as high as 50 or 50°, whilst at night it almost falls to zero. The month of July is the period of greatest moisture.

57 v., *Tsa-kang*.

The railway rises to the edge of a sandy and waterless plain which it follows to Elmin-gol, near Khai-lar.

86 v., *Kharkhonte* (Ho-lei-hung-tê) at an altitude of 2,090 ft.

116 v., *Wan-kong*. — 148 v., *Ku-ku-nor* (Wu-ku Nao-êrh).

176 v., **Khai-lar**, important dépôt for material of the East China Railway Co, open to foreign trade since the 28th June 1907. — Distance from station to Mongol city, 3 versts ; two monasteries.

It is the ancient Hu-lun Pei-êrh, and situated at an altitude of 2,000 ft. on the river Ha-la-êrh (Khai-lar), E. N. E. of the two great lakes Gu-lun Nor and Buir Nor, whose name it has assumed. It has been, since 1909, officially styled *Hu-lun T'ing* with the rank of a sub prefecture.

202 v., *Ha-k'o*.

228 v., *Tsa-romte* (Cha-lei-mu-tê) at an altitude of 2,100 feet.

The railway leaves the valley of the Khai-lar (Ha-la-êrh) for that of one of its tributaries, proceeding in cuttings towards the foothills of the Hsing-an (Khing-an) mountains.

253 v., *Ya-k'o-shih*.

Extensive and undulating tableland.

283 v., *Mendukhe* (Mien-tu-ho).

312 v. 56, *U-nur* (Wu-no-êrh).

339 v., *Irekte* (I-li-k'o-tu) (alt. 2,885 ft.) Buffet ; Manchu centre in the plain of Hsing-an.

349 v., *Hsing-an*, at the summit of the great Hsing-an (Khing-an) chain.

At the 352nd verste, the track crosses at an altitude of 3,497 ft., the highest spur of the chain and, by means of a tunnel 1,450 sa-genes (9,500 ft.) long, passes from the valley of the Argun into that of the Sungari, both tributaries of the Amur. These two valleys, followed in opposite directions, are dominated by peaks from 1,200 to 1,300 ft. high.

Heights covered with pine and larch ; fields starred in summer with many-hued flowers ; picturesque alpine landscape, covered in winter with a white mantle of snow.

The centre of this alpine crossing is characterized by porphyrites, the remainder by granites, basalts and metamorphic schists ; the general lie of the upheaval is in bands to the N. N. E., with a schistous continuation branching to the N. W.

The track makes a wide bend before reaching *Soltanovo* (356 v.), in the little valley of the Yal, a tributary of the Nonni.

372 v., **Bukhedu** (Po-ho-to) at an altitude of 2,208 ft. ; important dépôt of the Railway Co.

401 v., *Ya-lu*.

430 v., *Barim* (Pa-li-mu) (1380 ft.), from the name of the pass situated to the E.

460 v., *Ha-la-su*.

488 v., *Cha-lan-t'un*, at an altitude of 975 ft. Buffet.

517 v., *Chinghiz khan* (Ch'eng-chi-ssü-han).

The valley narrows and forms a defile 7 verstes in length.

545 v., *Nien-tzÿ-shan*, from the name of the defile just mentioned.

The line diverges from the Ya-lu and enters the basin of the Khur-khura.

574 v., *Turtchekha* (Chu-chia-k'an).

603 v., *Khur-khura* (K'u-ko-lei). The line enters the vast alluvial plain of the Nonni.

611 v., *Fulardi*.

624 v., *Tsitsikar*, c r *Lung-chiang Fu* on the Nonna or Nonni, which is crossed by a four span iron bridge nearly 2,000 ft. long. *Buffet*.

A branch line runs from the Russian station to the town which is situated 16 verstes further N. — A railway is planned to *Ai-gun* or *Ai-hun T'ing* (on the r. bank of the Amur) and to *Chin-chou Fu* (Mukden-Peking line).

Tsitsikar (Ch'i-ch'i-ha-êrh), or *Pu-k'uei*, is a town with a population of 30,000 souls, opened to foreign commerce on the 14th January 1907. It is the capital of the province of *Hei-lung-chiang* in Manchuria. Buddhist temples, monasteries of la-ma. An important annual fair (Sept.-Oct.) visited by thousands of Mongols who bring their cattle for sale.

Consulates : Russia, Japan.

Bank : Russo-Asiatic B.

In antiquity, country of the Su-chên tribe ; under the Han and Chin dynasties, territory of the Yih-lou kingdom. Under the Wei house : *Hei-shui Fu*, one of the seven tribes of the Wu-chi kingdom. Under the T'ang emperors : *Hei-shui*, divided into sixteen tribes ; and, later on, *Hei-shui Chou* and *Hei-shui Fu*. Under the Chin Tartars : *P'u-yü Lu* and *Chao Chou*. Under the Yüan Mongols, a dependency of the *K'ai-yüan Lu*. The Russian incursions on the territories occupied by the two *So-lun* and *Ta-ku-li* tribes, moved the emperor *K'ang-hsi* to establish, in 1683, a *Chiang-chün*, or Tartar general, and a *Fu-tu-t'ung*, or Deputy lieutenant-general, resident on the Amur river, and to build there a walled city (*Hei-lung-chiang Ch'êng*). The General was transferred, in 1690, to *Mo-êrh-kên* (*Merghen*) and thence to *Ch'i-ch'i-ha-êrh* in 1699.

In 1909, the vast territory of *Hei-lung-chiang* was organised as a province, on the model of those of China proper and to the benefit of civil institutions. The « *Hei-lung-chiang province* » has thence forth been under the high administration of a Viceroy of the « *Three Eastern provinces* » (*i. c.* Manchuria), whose seat is at *Mukden* — one Governor, two *Tao-t'ai* (of *Aigun* and of *Hsing-tung* « the East of the Inner Hsing-an Mountains »), seven prefectures (*Mo-ho Fu*, *Lu-pin Fu*, *Lung-chiang Fu*, *Nên-chiang Fu*, *Sui-hua Fu*, *Hu-lan Fu* and *Hai-lung Fu*), against two only in 1907, three independent T'ing (*Aigun*, *Hu-lun* and *Shih-wei*), three dependent T'ing (*Ta-lai*, *Chao-chou* and *An-ta*), one *Chou* (*Pa-yen*) and six districts (*Lin-tien Hsien*, *Yu-ch'ing Hsien*, *Lan-hsi Hsien*, *Mu-lan Hsien*, *Ch'ing-kang Hsien* and *Pai-ch'üan Hsien*).

ROUTE from *Tsitsikar* to *Aigun*, a river port on the Amur, reached via *Merghen* ; a line is under construction.

654 v., *Yen-t'ung-t'un*.

678 v., *Hsiao-ho-tzŭ*, in a swampy plain which contains a lake of about 45 verstes, the *Khuiur*, without apparent issue ; altitude 470 ft.

The track enters a corner of Mongolia.

708 v., *La-ma-tien-tzŭ*.

The line crosses a flat, dry country separating the basins of the Nonni and Sungari.

728 v., *Sa-lei-tū*.

758 v., **An-ta T'ing**. *Buffet*.

788 v., *Sung*. — 818 v., *Mongol* (Man-ku).

848 v., *Tui-ch'ing Shên*, serves, as well as Kharbin, the administrative city of **Hu-lan Fu**, situated about 15 verstes away on the l. bank of the river Hu-lan Ho, a Northern tributary of the Sungari ; 30,000 inhabitants. Numerous soya oil and cake factories and alcohol distilleries.

The city of Hu-lan, one of the most important centres of Northern Manchuria, has developed from the status of a T'ing to that of a prefecture constituted in 1909. Pa-yen Chou and the two Hsien of Lan-hsi and Mu-lan have been attached to it.

Cross the Sungari by a fine bridge 445 sageses (2875 ft.) in length. The Chinese call it the Sung-hua Chiang « River of pine apples » ; it is navigable after the thaw as far as Kirin ; a few small steamers run on it and ply as far as Khabarovsk (Siberia), a terminus point of the Vladivostock line through the valley of the Ussuri.

Leave the province of Hei-lung-chiang for that of Chi-lin (Kirin).

876 v., **Kharbin** or **Pin-chiang T'ing**. *Buffet*. Lines branch off here to Vladivostock, 730 v. ; Dairen (Dalny), 881 v., and Moscow, 7387 v., (viâ Manchuria, 876 v. ; Irkutsk, 2306 v., etc.). Altitude 500 ft.

It is quite a modern Russian town having been founded in 1899 as a centre for the administration of the East China Railway and the civil and military control of Manchuria. The Celestials call it *Ha-êrh-pin*. The city was officially opened to international trade on the 14th January 1907, in accordance with the terms of the Chino-Japanese treaty of the 22nd December 1905. The population in 1909 consisted of 100,000 Chinese, Tartars and Mongols, with 19,600 Russians, 800 Czechs, 17 Americans, 8 English, 6 Italians and 4 Swedes. — At the station, the statue of Prince Itô, a Japanese statesman, murdered by a Korean in October 1909.

Hotels : *H. d'Orient*. — *H. du Commerce*. — *Grand H.*, in Sungarisk y Prospekt St.

Bank : *Russo-Asiatic B.*

Consulates : Great Britain, United States, France, Germany, Russia.

Wagons-lits (Sleeping Car Co.) : Office under the Grand Hotel.

Railway : FARES : Include Express Extra fees and Sleeping Berth fees by the Russian carriages, from Kharbin to *St-Petersburg* (viâ Viatka) 280 r. 95 in first Class et 183 r. 30 in second Class ; — to *Moscow* 273.85 and 178 r. 65 ; — to *London* 378.80 and 248.95 ; — to *Paris* 373.65 and 245.45 ; — to *Brussels* 462.20 and 237.35 ; to *Berlin* 328.30 and 214.50 ; — by the carriages of the *C^e des Wagons-lits* : to *Moscow* 279.25 and 182.30. — **FARES :** By « Express » : To *St. Petersburg*, 1st. class, 250 r. 60, 2 nd. class, 166.70, inclusive, by the Russian carriages ; 260.95 and 174.05 by the carriages of the *Cie des Wagons-lits*. To *Moscow*, 236.60 and 156.80, or 243.60 and 162.05.

To *Alexandrov*, 268.20 and 178.20, or 283.50 and 189.30. — To *Varsavia*, 263.15 and 174.75, or 278.35 and 185.85. — To *Wirballen*, 270.65 and 180.45, or 286.20 and 161.30. — To *Odessa*, 264.60 and 174.80, or 277.45 and 184.05.

To *Samara*, 205.30 and 135.75, or 212.30 and 141.

To *Manchuria*, 54 and 33.75 by « express » ; 36 and 22.50 by mail-train. — *Tsitskar*, 16.50 and 10.35 ; 11 and 6.90. — *Pogranitchnaia*, 31.50 and 19.25 ; 21 and 14.15.

Navigation : On the Sungari, to *San-hsing* or *Yih-lan Fu*, and *Khabarovsk* in 6 days ; returning in 12 days. — To *Kirin* in 8 days, returning in 4 days.

Kharbin is divided into three parts, the *official city*, situated on the plateau and containing the administration offices, banks and hotels ; the *suburb*, or industrial quarter, which lies below to the E. of the railway, and the river *port* with its yards, wharves and docks where steamers berth alongside the warehouses. The Chinese suburb, *Fu-chia Tien*, was terribly ravaged by the plague of 1911 (January to March). On the opposite bank, *Ma-chia-kuan-k'ou*, an important Chinese town ; sugar refinery.

Corn, rye and soya beans are exported viâ Vladivostock.

885 v., *Old Kharbin*.

905 v., *Sh'eng*.

915 v., *A shih ho* or *A-ch'eng Hsien*, 25,000 inhab., near the town of *Altchuku* (*A-lê-ch'û-k'û*), named after the neighbouring river. Altitude 400 ft.

The Ju-chên Tartars originally inhabited the E. bank of the river An-ch'û Ho ; the name has passed down to our day under the slightly altered form of *Altchuku* ; the Ju-chên rulers, having become powerful, destroyed the empire of the Ch'i-tan Liao and affirmed their dominion in Northern China, established themselves at Peking and are known by the dynastic name of « Chin » which, in Chinese, is the translation of the Ju-chên word « An-ch'û » meaning « Gold ». The site of the first habitation of the Chin is still traceable on the E. bank of the *Altchuku* ; it was the *Pei-ch'ing* « Northern City » of the XIIth c.

934 v., *Erh-ts'eng-tien-tzû*, in a plain growing corn and maize, serves the prefecture of *Pin chou Fu* situated 22 v., to the N. E.

Pin-chou is now a *Fu*, that is to say a prefecture directly dependent on the provincial government of Chi lin. Its name is a very ancient one and under the Tartar dynasties of the Liao and Chin, from the XIth to the XIIth c., applied to the region of *Kirin*, *Altchuku* and *San-hsing* (now *Yih-lan Fu*).

950 v., *Hsiao-ling-tzŭ*.

970 v., *Mao-êrh-shun*. *Buffet*. — 48 v., to the S. W., the prefecture of *Wu-ch'ang Fu*.

994 v., *Novi*. — 1000 v., *Wu-chi-mi*.

1028 v., *Yih-mien-p'o*, at an altitude of 710 ft. *Buffet*.

The railway re-ascends the valley of the Mai Ho, ar. bank tributary of the Sungari. — 1056 v., *Wei-sha-ho*.

1086 v., *Shih-t'ou-ho-tzŭ*. — 1096 v., *Li-to-ha-sa*. — 1109 v., *Kao-ling-tzŭ*, at an altitude of 2,085 ft.

The line winds round the Lao-yeh Ling and crosses the Chang-kuan-tsai Ling chain. — 1131 v., *Hêng-tao-ho-tzŭ*, at the summit of the pass.

1140 v., *Chao-lin-tzŭ*, 10,000 inhab., is situated at an altitude of 1,370 ft. *Buffet*.

1151 v., *Shan-shih*. — 1169 v., *Shih-kaio*. — 1189 v., *Hai-ling*.

1203 v., *Mu-tan Chiang* « Pacony River », on the l. bank of the river of that name, formerly called *Hu-êrh-ha*, and *Hurka*, a tributary of the Sungari.

28 v. up-stream S., the town of **Ninguta** (Ning-ku-t'a) or *Ning-an Fu* opened to foreign commerce on the 28th June 1907.

To the S. of the city are considerable earth-works, supposed to be the site of *Hu-han Ch'êng*, or *Lung-ch'üan*, the national capital of the Kingdom of Puhai. This state was flourishing when the power of the Korean kingdoms was cast down in the middle of the VIIth c.; it was itself absorbed in 926 by the Ju-chên king A-pao-chi, whose dynasty occupied the throne of China under the name of *Chün*.

A bridge 990 ft. long spans the *Hurka*, or *Mu-lan Chiang*.

Leaving the marshy valley, the line enters a tunnel.

1229 v., *Mo-tao-shih*, at an altitude of 1,050 ft. — The train climbs several slopes and enters three tunnels in its passage of the *Chan-lin*.

1254 v., *Tai-ma-k'ou*, at 2105 ft. alt., in the valley of the Muren.

1264 v., *Pei-lin-ho*. — 1278 v., *Mu-lin*, 1115 ft. alt. *Buffet*.

1308 v., *Ma-chiao-ho*. — 1330 v., *Tai-p'ing-ling*. — 1345 v., *Hsi-ling-ho*. — 1365 v., *Hsiao-sui-fên*.

1388 v., **Progranitchnaia** (*Chiao-chih* « Frontier »), called *Sui-fên-ho* and *Sui-fên T'ing* by the Chinese, (1540 ft.), is situated in the Manchu province of Kirin, 8 v. 95 from the Russian frontier; its coordinates are 44°30' lat. N. and 131° long. E. of Greenwich. *Buffet*. Russian and Chinese Custom-houses. The town was opened to foreign commerce on the 5th

February 1908 and the value of its trade in 1910 was 19,430,000 Hk. T. It exports viâ Vladivostock the products of Northern Manchuria and particularly soya beans (4,230,000 piculs in 1910) and cattle and manure cakes made of this oily seed.

The line passes through six tunnels. — 1403 v., *Sosnovaïa*.

1412 v., *Grodekovo* (Lo-tieh-k'o-wo). Siberian station of the maritime province, situated at an altitude of 530 ft. in a wide plain rimmed with bare hills.

1427 v., *Talovi*. — 1440 v., *Khorvatovo*. — 1456 v., *Lipovzi*.

1469 v., *Golenki* (575 ft.). — 1486 v., *Vosdovijenski*.

1503 v., **Ketrizevo** (75 ft.). *Buffet*. The station is 3 v. from the town of *Mikolsk-Ussuriski*, the Shuang-ch'êng-tzû of the Chinese; 25,000 inhabitants (See MARITIME PROVINCE).

Izvorstchik, 50 kopecks per day; 1 rouble night.

The line of the East China Co branches off at Ketrizevo on to that of the Ussuri-Khabarovsk line, 615 v. in 14 hrs. 45 min.

In the neighbourhood, Korean villages.

The line passes through the valley of the Sui-fên Ho.

1523 v., *Baranovski*. — 1539 v., *Rasdolnoïe*. *Buffet*. — 1550 v., *Kiparisovo*.

1563 v., *Nadijdinskaïa* (68 ft.). *Buffet*.

1583 v., *Okeanskaïa*. — The railway enters the peninsula of Muraviev-Amurski and follows the bay of the Amur. — 1588 v., *Sedanskaïa*. — 1599 v., *Perçaiia Retchka*.

1604 v., **Vladivostock** (*Hai-shen-wei* in Chinese) 8116 v., from Moscow. *Buffet*. The station is situated in the Western part of the Gold Horn (See, MARITIME PROVINCE, R. 1).

10. Kharbin to K'uan-ch'eng-tzu

Line 221 verstes 94 long (152 m.); journey in 8 hrs. 40 by mail-train; fares, 9 roubles 60 and 5.95).

The Russian trains run as far as Ch'ang-ch'un, first station on the Japanese system of the *South Manchuria Railway*.

Russian specials fitted with every modern comfort run in connection with the Siberian express trains as well as those of the Japanese and Chinese systems in Manchuria.

Kharbin. — 30 v. 40, *Wu-chia*.

47 v. 53, **Shuang-ch'eng Fu**, a prefecture, in the province of Chilin. This administrative centre, of recent creation, which bears

the name of « Walled double-town », is situated a short distance N. W. of the ancient town of La-lin, near the line and at the cross-roads leading to Kharbin, Bodune, Nung-an Hsien, La-lin and Altchuku.

Cross the river *La-lin*. This name must be a modified transcription from the ancient Ju-chên name which authors of the Sung period spelt Lai-lou.

78 v. 60, *Ts'ai-chia-k'ou*, an important dépôt of fire-wood for the locomotives of the East China Railway Co.

95 v. 62, *Shih-t'ou-ch'eng-tzŭ*. — 114 v. 61, *Tao-lai-chao*, 15 v. from the town of Wu-chia on the **Bodune** road.

Po-tu-no is an approximate transcription of the local name Bodune; its official appellation, at the present time, is **Hsin-ch'êng Fu**. It is a prefecture dependent on the province of Chi-lin (Kirin); 30,000 inhabitants.

The city is situated on the r. bank of the Sungari, about 19 m. from its confluence with the Nonni. Manufacture of textiles, cordages and oil; leather factories.

At the beginning of the XVIIIth century, there already was a « New city », or Hsin-ch'êng, of Bodune, 525 *li* to the N.-W. of Chi-lin. Its ancient name, says a Chinese book, is Na-êrh-hun. The building of the walls began in 1693; the next year, the residence of the Fu-tu-t'ung, or Deputy Lieutenant-General, of Kirin was transferred thereto. On its territory is situated the Old town of Bodune, 25 *li* to the E. of the present city; its wall, which is in a delapidated condition, more than one *li* in circumference. There is no information about the epoch of its construction.

Bodune had, a few years ago, been constituted as a T'ing, or sub-prefecture, of Hsin-ch'êng (the « New city »). It is now (Since 1906) a Fu, or prefecture, of the same name. The latter has not any *intra muros* district yet, but the Hsien of Yü-shu, S-E. of it, has been created within the sphere of its administration.

Cross the upper Sungari by a bridge 300 sagues (2.280 ft.) in spans.

This river, also called the Sung-hua Chiang, issues from the Ch'ang-po Shan « Long white mountain ». At the thaw (1st May) and the spring-tide period, the swollen stream becomes navigable as far as Kirin.

126 v., *Lao-sha-k'ou* or *Pi-chia-tien*, staple of timbers of the upper Sungari.

In the Xth and XIth centuries, the frontier between the Ch'i-tan and Ju-chên ran near the site of the railway line. At the height of the power of the Ch'i-tan Liao, the latter, having taken prisoners people of various countries, deported them and distributed them about this region between the Sungari and the K'ai-yüan Hsien country. These colonists were, in the N., *T'ieh-li*,

formerly under the sway of the Pu-hai, and *T'u-hun*, or *T'u-yü-hun*, of the Hsien-pi race ; in the N. E., people from *Wu-shih* ; to the E. some *Ju-chên* and barbarous *Shih-wei* ; in the S.-E., natives of *Kao-li* and some *Mo-ho*, whose territory lay N. of Korea ; in the S., people from *Pu-hai* ; S. W., some *Hsi* from Jehol ; N. W., some *Ch'i tan*, *Hui-ho* or Ouigurs, and some *Tang-hsiang* Thibetians from Kan-su. Settlements of these deported colonists might perhaps be re-discovered in Manchuria to-day.

142 v., *Yih-ma-ho*. — 151 v. 55, *Yao-mên*. Buffet.

The rail crosses the Yih-ma Ho which rises to the S. W. of Kirin.

168 v. 77, *Wu-hai*, in the hillocks of the Hulan-shata.

196 v. 38, *Mu-sha-tzŭ*.

221 v. 94, *K'uan-ch'êng-tzŭ* last station of the Russian East China Co, at an altitude of 675 ft. (*See R. 5*).

Kharbin time 23 min. in advance on the « China Coast Time » (120° or 8 hrs.) used in Southern Manchuria.

The Russian Maritime Province

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By the treaty of Aigun (16th May 1858) the Chinese ceded to Russia the l. bank of the river Amur right to the sea. This treaty was soon followed by the convention of 1860 which incorporated the r. bank of the Ussuri with Siberia. Out of these new territories was formed the « Maritime Province » *Primorskia* whose area is 1.179.810 sq. m. with about 400.000 inhabitants.

The country has two commercial ports, Vladivostock and Nikolaïevsk, a navigation line on the Amur, and a railway from Khabarovsk to Vladivostock, viâ the valley of the Ussuri, where a junction is made with the Manchuria system.

The winters are dry and without snow-fall ; the summers are wet and rainy. Crows vary considerably in yield ; if, by exception, the summer is not rainy, the harvests are good. Oats and wheat are the principal agricultural products, but rye, barley, millet, beans, maize, peas, hemp, flax and potatoes are also cultivated.

The hunting of fur-bearing animals furnishes occupation for large numbers of professional trappers, etc. The *sable*, found in the forest country, yields from 40 to 50 thousand skins yearly ; the price ranging from 16 to 20 roubles on the spot and from 50 to 60 r. in the market. *Squirrels* furnish from 50 to 60 thousand skins annually, worth from 15 to 20 kopecks each on the spot. *Foxes*, black and dark red, are rare ; the grey are disappearing ; yellow are the most numerous, from 5 to 800 being caught and the skins fetching from 4 to 5 roubles each on the spot. The *wolves* are of the grey variety. The *bears* are tawny and partial to fish. *Otters* (to the number of about 50) come from the Okhotsk district. *Stag* hunts yield from 1.500 to 2.000 head.

Salmon and garboucha are exported chiefly to Japan.

Vladivostock

The Russians have called their Pacific port, « the Queen of the Orient ». Its population is 90,100 inhab. (1909) ; in its streets one rubs shoulders with Chinese (50,000), Japanese (5,000) and Koreans ; a large Russian garrison mans its defences.

It is the residence of the admiral commanding the Russian naval forces in the Pacific Ocean, and of the governor, who has the rank of general.

Time : The local time is 6 hrs. 46 min. in advance of that of St. Petersburg and 20 min. fast compared with Kharbin time.

Hotels : These establishments are second-rate, but it is wise to book rooms in advance for they are always full. Take meals outside at the restaurants.

Grand H., opposite the station ; elect. light, 25 rooms from 4 to 6 roubles without board. — *Corne d'Or* (Golden Horn), 45 Aleutskaïa ; r. from 2 to 4 r., meals, from 12 to 4 p. m., 1 r. — *H. Central*, in Svietlanskaïa, 3 min. from the station ; r. from 3 r., breakf. 75 kop., din. 1 r. (4 courses). — *Moscow H.* (Moskovskoe Podvorié « of the Court of Moscow »), pension, r. and three meals, 5 r.). — *Sibirskoïe Podvorié* ; r. from 1 to 5 r., meals, 1 r. — *H. d'Allemagne*. — *H. de Versailles*.

Inn (Japanese).

Restaurants : *Buffet*, at the station. — *Zolotoi Rog* ; *Restaurant Moderne American Bar*, all in Svietlanskaïa.

Cafés : *Iegorov*, Svietlanskaïa. — *Conrad*.

Vehicles : *Izvochtchik*, 25 kop. from the station to the town (luggage 20 kop). — Fares : *By the course*, to any destination within the town limits, 25 kop. ; outside, 50 kop. — *By the hour*, day-time, 80 kop. At night (12 to 7 a. m.) the tariffs are doubled.

Agency : *Wagons-lits* (Sleeping Car Co.) 19, Aleutskaïa St.

Banks : *Russo-Asiatic B.*, in Aleutskaïa, open from 9.30 a. m. to 2 p. m. — *B. de Commerce de Sibérie* (Commercial B. of Siberia). — *Kunst, Albers*, in Svietlanskaïa, agents for the « Hongkong Shanghai B. »

Consulates : Great Britain, United States, Austria, France, Germany, Japan.

Entertainments : The *Opera*, at the Golden Horn. — Three Russian and three Chinese theatres. — A naval *band* plays three times a week in the Public Gardens during the summer months.

Places of Worship : PROTESTANT : German Lutheran Temple. — CATHOLIC : Church in Puchkinskaïa. — RUSSIAN : *Uspenki* Church in Svietlanskaïa.

Museum : Open from 10 a. m. to 4 p. m.

Railway : The station is near the landing-stage where the vessels from Japan berth. The conveyance of luggage is undertaken by commissionnaires, but the traveller should supervise. — Trains : 1° To *Manchuria* (branch from Kharbin to Ch'ang-ch'un, Dairen (Dalny), Peking or Korea) and *Russia* ; 2° To *Khabarovsk*, where, on the quay, will be found the packet-boat which plies the river Amur. — Fares : From Vladivostock to *Moscow*, include Express Extra fees and Sleeping Berth fees, 328 r. 50 and 213 r. 82, by the carriages of the *C^o des Wagons-lits*. — The Transiberian International Train to Europe, viâ Moscow, leaving Vladivostock on Wednesday, et the Russian State Trains, viâ Petersburg on Friday, et viâ Moscow on Sunday.

Navigation : To TSURUGA (Japan) : 1° By the « *Russian Volunteer Fleet* » fares, 37 roubles inclusive ; departures every Saturday and Thursdays, arriving at Tsuruga on the following Monday and Saturday respectively at 5 a. m. (Hotel : *Tsuruga H.*, from 4 to 7 yen board inclusive), in connection with the 7.27 a. m. train viâ Maïbara (branch-line to Kôbe) which reaches Yokohama at 9 p. m. — 2° By *Ôsaka Shosen Kaisha*, every Tuesday at noon arriving at Tsuruga the following Thursday at 6 p. m.

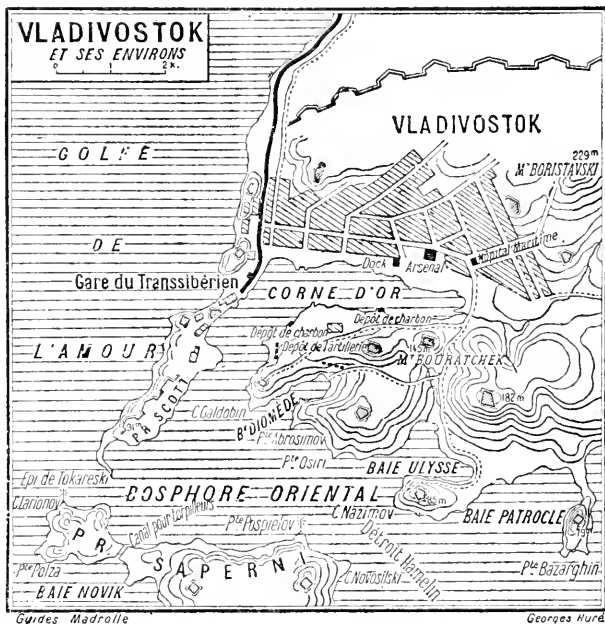
To SHANG-HAI, by the *Russian Volunteer Fleet*, departure every Saturday at 4 p. m., putting in at Nagasaki (Monday from 5 p. m. to 10 p. m.) ; arrival at Shang-hai, 7 a. m. Wed.

To KOBE, along the E. coast of Korea, by the *Nippon Yusen Kaisha* (Japan Mail Steamship Co), every 21 days, calling at Seng-chin (JO-SIN), Uen-sân (GEN-SAN), Pu-sân (FU-SAN), Nagasaki, Moji and Kôbe.

To NIKOLAIJEVSK and the ports on the Siberian coast, Pivelvo, Alexandrovsky, Castries Bay, etc ; boat service every fortnight from the 1 st May.

To ODESSA, the ports on the Southern coast of Asia, and those in the Mediterranean Sea, monthly service.

Vladivostock is situated $43^{\circ} 6' 55$ lat. N and $130^{\circ} 34'$ long. E. of Greenwich, on the grassy slopes of the wide and pretty bay of the *Golden Horn*. The roadstead, well sheltered, is inside this bay



which opens into the Straits of the Eastern Bosphorus and is protected by the island of Kazakevitch. On the E. and W. are the Gulfs of the Amur and of the Ussuri.

It is an important naval and commercial port, but in winter is partly ice-locked for more than three months ; a narrow waterway is kept open by an ice-breaking vessel. The soya beans of Northern Manchuria and cattle from Mongolia are exported from here.

In 1910, the commercial movement of the port was 588 vessels, 228 of which were Russian, with a tonnage of 915,589. The value of its trade amounted to 54,082,820 roubles imports and 26,077,432 roubles exports.

The port is 14.950 ft. from E. to W. and 2.800 ft. from N. to S. ; it is from 60 to 70 ft. deep, and 60 steamers of 5.000 tons could lie safely in it. The anchorage is divided into four zones : for Russian war-vessels and steam-boats, for war-vessels and liners and for coasting vessels. It comprises a floating dock, 625 ft. long by 120 ft. wide and 30 ft. deep, which can take a 3.000 tons vessels.

There are two other docks in this naval station.

The town was founded in 1860, and its port remained free from 1865 to 1909.

The principal street is the *Svietlanskaïa* ; facing on the « Golden Horn », it contains the greater part of the most imposing buildings of the city. On the S. lie the *Public Gardens*, overlooked by the Bazaar, Naval Club and Admiralty. The *Museum* contains botanical and zoological collections and a library.

In the E. the *Uspenski* cathedral, a Lutheran church, the Post and Telegraph Office, station, barracks and Town Hall.

In Hospitalnaïa : the *Oriental Institute*, opened in 1899 for the study of Oriental languages. Catholic chapel. The pyramidal monument to *Admiral Nevelsky*, raised in 1897, inscribed with the words of Nicholas I : « The Russian flag must not be hauled down from any position where it has been unfurled ».

The Czarowitz, now Nicholas II, came in June 1891 to lie the first stone of the Transsiberian ; the town is 9.590 verstes (some 3.500 ft. or approximately $\frac{2}{3}$ of a mile) from Alexandrovo (Russian frontier), 8.136 v. from Moscow and 9.766 v. from St-Petersburg viâ Vologda and Viatka.

50 v. S.-W., *Askold* island, where goldsmnei are worked.

MONGOLIA

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Mongolia, or Méng-ku (whence Mongu and Mongol), is bounded on the N., by Siberia, on the E. by Manchuria, on the S. by Chih-li, Shan-hsi, Shen-hsi and Kan-su and on the E. by Hsin-chiang.

Area : 1,742,205 sq. m.

Population : 1,850,000 or rather more than 1 per sq. m.

Geography : Mongolia is a vast plateau with rounded edges ; its centre forms a long depression the *Great Gobi* ('Ko-pi) or *Sha-mo* « Sandy Desert ». Its outer slopes consist of the Hsing-an mountains to the S. E., the Yin Shan and A-la Shan (Ho-lan Shan) on the S., and the lofty chain of the T'ien Shan « Celestial Mountains » with their high passes on the E. and N. E.

Among the rivers are : the Kobdo-gol, which empties itself into the Kara-ussu lake (« Nor ») at a height of 3,800 ft.; the Tes-gol, which flows into the Ubsa-nor, the Yenissei, the Selenga and its tributary the Orkhon which feeds lake Baikal, the Kerulen and the Onon which form the upper course of the Amur.

The *flora* varies in different parts of the country ; in the Gobi there are few trees and scanty pasturage ; on the other hand, among the mountains, forests of pine, larch, aspens, cedars and birch are met with.

Among the *fauna* are wolves, foxes, reindeer, antelopes, monkeys, bears, wild boars and reptiles ; horses, sheep, goats, camels and yak.

History. The *Juan-juan* (*Jui-jui*, or *Jou-jan* whence the Gougen of the Jesuits), made their appearance in Mongolia about 275 A. D., but were almost annihilated in 552.

Some historians identify them as the Avars whilst others claim to have discovered these conquerors of the Slavs in the Epthalides, or rather in the Yüeh-pan whose habitation was N. W. of Tarbagatai and Ili. The Avars played a great part in the VIth and VIIth centuries, penetrating as far as central Europe ; it took a Charlemagne to humble their pride in 796.

The Mongolian Juan-juan were divided in 520 into two principalities ; one under the Kagan A-na-kuei, comprising the Urga country, and the other, under his cousin P'o-lo-mên, the neighbouring country of the A-na Shan.

The latter prince was taken prisoner by the Chinese. A-na-kuei, having refused T'u-mên, a T'u-chüeh chieftain and his vassal, the hand of a Juan-juan

princess, was attacked by a coalition of T'u-chüeh and Chinese under the rule of the Northern Wei (a Tungus dynasty of the Western Toba of Hsi-an Fu). The Juan-juan were defeated in 552 and Mongolia passed into the dominion of the T'u-chüeh.

The T'u-chüeh tribes (Eastern Turks) established themselves during the VIth c. in the Issyl-ku, whilst other bodies of this same race took up their abode more to the E. in the valley of the Orkhon. Their power reached its height at the beginning of the T'ang dynasty (618). T'u-chüeh armies even appeared before the gates of Ch'ang-an (Hsi-an Fu) in 624 and 626, but a decisive victory of the Chinese, in 630, subdued the Eastern Turks of Mongolia for fifty years.

The T'u-chüeh, however, recovered some of their prestige under the kagan Kutluk (Ku-tu-lu, 682-691) and his brother Kapagan (Mo-ch'ö, 691-716), but in 744 a coalition of the Ouigur, Karluk and Basmal finally destroyed their power.

The Ouigur settled at Kara-balgasun in the valley of the Orkhon, and the Karluk occupied the ancient territory of the Tu-lu and Nu-shih-pi in the W.

Later on, the Kalkha overran Mongolia and the neighbouring countries, and, under Genghis Khan (1206-1227), undertook the conquest of the Asiatic continent. Their capital was then at Karakorum. They founded the dynasty of the Yüan (1280-1368) which established the seat of government at Peking, but the Chinese drove them out, followed them up into Mongolia itself and reduced them to submission.

Ethnography and Language. The population of Mongolia is very sparse and is divided into three principal groups : Chinese, Turks and Mongols (with the Chakar, Kalkha, Kalmuk, Buriat, etc.).

The *Chinese* form several colonies resulting from the emigration of Celestials from the Northern provinces ; their number is still comparatively small.

The *Turks*, whose modern representatives are the *Kirghiz*, occupied the N. W. of Mongolia and the valley of the Orkhon ; there, the T'u-chüeh, the most ancient known section, have left numerous traces of their occupation. On those of their stelæ which have been deciphered were found the greater part of the words used by other tribes of Eastern Turkish dialect, the Ouigur (Hui-ho), Altai, Djagatai and Osmanli.

The stiff and angular outline of the *Tu-chüeh* script at first led scholars to believe that these letters must have some connection with the « runes » of Europe, but M. Thomsen discards all idea of resemblance and common origin with the Scandinavian runes ; he links the ancient Turkish alphabet to the Aramaic or semetic system, a grouping confirmed by many specific resemblances in shape and value of the letters, as well as the right to left direction of the script.

The alphabet, borrowed by the Turks from the country beyond the Oxus, about 550, had by the following year made its way to the shores of Lake Balkash where its progress was arrested, whilst the alphabet in the runic style reached further N. to become the graven characters of the Eastern Turks of the Altai and Karakorum.

The *Mongols* comprise a large number of tribes which are separated into two groups, Eastern and Western. Among the former : the Southern dialects Chakhar, Ordus, Tu-met, etc. ; those of the N. W. : Khortchin, Ongnigut, Utzumchit, Keshikten, Khorlo, Durbet, etc ; the Khalkha dialect (the mother tongue of the four Khanat spoken from the Altai to the grand Hsing-an),

sub-divided into Selengui-Buriat, a sort of transition between Khalkha and Bargu-Buriat, into Dagur (Manchuria) Khotogoit, etc.

Among the Western : the Buddhist Kalmuk of the steppes of the lower Volga, the Oelot of Zungaria, A-la Shan and the Ku-ku Nor, the Bargu-Solon of Manchuria and the Bargu-Buriat of Siberia, the Darkhat-Soyot of Khoso-gol, the Oirat-Torgut of Ili, Durbut of Koldo, Damsok of the environs of Lha-sa, etc.

The increasing influence of lamaism, the importance attached to the study of Thibetan so wide-spread to-day among scholars and monks, and finally the introduction of foreign words, brought about profound modifications in the Mongol language as it existed at the time of the adoption of the alphabet for instance ; hence the written language in many cases no longer corresponds to the spoken language of to-day.

According to tradition, the Thibetan lama Sa-skya pandita (1181-1252) was called to the Mongol court, in 1214, and entrusted with the task of inventing a written character for the Mongols. He adapted part of the Ouigur alphabet to the writing of the Khalka language. Later on, Khubilai (1260-1294) called upon the celebrated Phag's-pa la-ma, nephew of the pandita Sa-skya, to revise this alphabet ; he carried out the monarch's wish by inventing, from a Thibetan model, a square character arranged in columns and, like Ouigur, from left to right ; it was officially adopted in 1269. This alphabet of 41 letters is known by the name of its inventor, or by that of K'or-yig, and Europeans residing at Peking will have seen the very beautiful reproduction of 1345 below the Kuo-chieh T'a gate at Chü-yung Kuan (between Nan-k'ou and the Great Wall). After 40 years' use, this script was made a subject of criticism, and it was then that, under the emperor Eul-jitu (Hai-shan Khan, 1308-1311), about the year 1310-11 the la-ma Tchos-kyi odzer (in Mongol : Nomun ghèrèl) submitted a Mongol alphabet derived from the Ouigur which, coming into use later on, is still employed. It comprises 30 letters (7 vowels, 6 diphthongs and 17 consonants).

Mongol is written from left to right in vertical columns ; it possesses a literature of considerable extent, composed of religious books chiefly translated from Thibetan, popular stories, chronicles, etc.

The Mongols are open, but rough in manner ; they live in tents (Yurt), are hospitable, but apathetic and lazy.

« The ultra primitive furniture of the tent consists of simply an iron brasier placed in the middle of the space and a lamp suspended over the door and which the inexperienced traveller infallibly knocks over in drawing himself to his full height after crossing the threshold. These lamps, full of melted mutton fat, disseminate a most nauseous stench which clings to ones clothing. The sleeping arrangements of the inhabitants of this dwelling are simple. From a heap of rags, thrown pell-mell in a corner, is drawn a sheep-skin or an old cloak lined with cotton wool ; on this, spread on the floor, a repose is obtained, if not enjoyed, which suffices for people who have done nothing all day long.

« Their laziness is grotesque in the extent to which it is carried. They never do any useful work. They confine themselves to riding horseback when the Emperor's service requires it and even this is done with a very ill grace. The women plait ropes of camel-hair, make tea and collect the argol (dried yakdung) which forms the only fuel for the brasier. A man would consider himself dishonoured if he stooped to such menial tasks, being no longer a child and not yet an old man.

« These desert tribes, having so great difficulty in procuring food for themselves, treat the aged and infirm with the greatest possible harshness. The filthiness of their people is utterly indescribable. They never wash, and that for two reasons : firstly, that they consider frequent contact of water with the skin as unwholesome, and secondly that water can only be obtained with

difficulty as it must be drawn from a far-off district and brought back in leather bottles.

« Some pass their lives in front of the tent, striking flints against each other and gazing vacantly over the immensity of the desert which stretches away before them and whose uniformity and boundlessness has perhaps succeeded in touching their imagination, weak as this faculty is with them. Others seem the victims of more disgusting forms of mental alienation which they do not trouble to hide from the indifferent gaze of those about them.

« The immorality of the Gobi tribes would seem to exceed anything that can be imagined. They are infinitely more shameless than those of Central and Western Mongolia even, and yet the latter are by no means models of virtue. Every form of vice is held in repute among these wretched creatures, whose bestial glances express only the lowest instincts.

« The women are the common property of the men of the tribe... The chiefs alone are married and marriage moreover has only the object of legitimizing the children, property and titles being transmitted by right of primogeniture de LESDAIN).

Religion. The Mongol population belongs almost wholly to the *Buddhist* religion ; a small number have retained *Shamanism* (nature and spirit worship) Hindoo Buddhism was taught in Mongolia by Tibetan monks (la-ma). The Tantric school, with the red-robed la-ma, was the first to penetrate the « Land of Herbs » and even made converts at the Mongol Court (XIIIth c.), but with the support of Altan, kagan of the Tu-met in the XVIth c., the church, reformed in the XIVth c. by the monk styled bTson-k'a-pa, soon assured its footing in Mongolia. This new school, called Ge-lugs-pa « Virtuous Sect », which is distinguished by the yellow robe, is now ubiquitous ; finally, since 1602, a « Living Buddha » has been installed here as representative of the Dalai la-ma of Po-ta-la, near Lha-sa, and his incarnations succeed each other under the Mongol name Maidari Khutuktu ; he resides at Urga, whither his seat was transferred from Ku-ku kho-to (1602-1664).

1. Ku-ku kho-to

Kuei hua (h'êng and Sui-yüan Ch'êng

From Peking to *Kalgan* by rail, 170 miles ; 10 hrs' journey. — From *Kalgan* to *Ku-ku kho-to*, about 192 miles : 12 hrs' journey. — From *Ku-ku kho-to* to its port, *Ho-k'ou*, on the Yellow River, 50 m.

From *Ho-k'ou* to the Tomb of Genghis Khan, *Eljen-koro* in the Ordos, 95 miles ; to *Pao-l'ou*, up river, 73 m.; to *T'ung-kuan* (Ho-nan), down-stream, 422 m.

Ku-ku kho-to, « the Blue Town », is situated N. E. of the Eastern bend of the Yellow River, in the vast and level plain of the Tu-met, dominated on the N. by the richly coloured mountains of *Hu-pa*.

It is a sub prefecture or « t'ing » dependent on the prefecture of *Sho-p'ing Fu* ; it is the residence of a *Fu-tu-t'ung*. Banner general in command of the surrounding Mongol districts, but subordinate to the Chinese *Tao-t'ai* of the « *Kuei-Sui ping-peï tao* » of the province of *Shan-hsi*.

The settlement comprises two cities : *Sui-yuan Ch'êng*, (or *T'ing*), the Chino-Tartar town which is fortified, and *Kuei-hua Ch'êng*, the Mongol city where the la-ma reside, 5 *li* (1 1/2 m.) W. of the prefecture ; they are called the *Old* and *New* town, the *Military* and *Commercial* town respectively. The former, founded under K'ang-hsi, is intersected with broad streets ; it is the residence of the Tartar marshal commanding the Manchu troops of the Ch'ing dynasty ; the second, with its delapidated wall and having narrow, winding streets each devoted to some particular trade, swarms with people, children and dogs ; the town contains the ya-mên of the Fu-tu-t'ung and the monastery of a « Living Buddha » ; the Mongols call it *Ku-ku kho-to*.

« Like all those to whom it has been given to gaze upon this town from the surrounding heights, the Mongols have been struck by the veil of bluish haze which perpetually envelops it like a dream-cloak, and have with the simple poetry of their imagination conferred upon it an appropriate name ». (Comte de LESDAIN). — It is quite conceivable that the word « Blue » is here used to indicate one of the cardinal points (East).

Three large convents exist in the old « Blue Town », two of which are particularly noticeable : a temple to the N. W., and the « Monastery with five towers », *Wu-t'a-ssü*, in the S. E. part, under the direction of a *Khubilghan*, an incarnation of local saints ; it was formerly the residence of the *Khu-tuk-tu* or incarnation of Bodhisattva, primate of Mongolia.

Some Thibetan la-ma, taken prisoner in 1566, by Altan, Kagan of the Tu-met, were the apostles of Thibetan neo-Buddhism in this part of Mongolia. A grandson of Altan Kagan even became Dalai la-ma, in 1587, under the name of Yon-tan rgya-mts'o. In 1602, this spiritual head of the Yellow church nominated a special representative for Mongolia, an incarnation of the rJebtsun (saint) Byams-pa (Maitreya), the *Mai-da-ri Khu-tuk-tu* of the Mongols, who took up his residence at *Ku-ku kho to*.

The Emperor K'ang-hsi (1661-1722), conducting a campaign against the Kalmuk-Oelöt, passed through the « Blue Town » and visited the *Wu-t'ai Ssü*. The *ghèghen* « Living Buddha » received the Emperor but without rising ; indignant at this lack of respect, a military mandarin ventured to draw his sword and kill the holy representative of the bodhisattva Maitreya (1664). The la-ma and the populace immediately rose in insurrection ; the Emperor managed to make good his escape, but a part of his suite were massacred.

The re-incarnation of the *ghèghen*, primate of Mongolia, reappeared at *Urga*, among the *Khaikha*, where he has since resided ; a *khubilghan* « avatar », however, still resides at *Ku-ku kho-to* ; he is attached to the *Bogdo kuré* of *Urga*.

« The Blue Town is of considerable commercial importance. This, however, has only been acquired through the lamaseries, whose renown attracts Mongols from the most distant countries ; therefore the trade done there is all almost exclusively Tartar. The Mongols bring oxen, horses, sheep and camels in large herds ; cart-loads of skins, mushrooms and salt, the only products of the desert of Tartary, are brought in. The exchange is with brick tea,

cloth, saddles, scented wafers to burn before their idols, oatmeal, millet and kitchen utensils. The Blue Town is especially famous for its great trade in camels. A large main-place, to which the principal streets of the town lead, is filled with the camels which are for sale. They are lined up side by side. The noise and confusion of these markets is almost indescribable. To the shouts of the buyers and sellers, who quarrel and vociferate as though a popular rising were in progress, is added the long moaning cry of the camels being pulled by the nose to persuade them to kneel and rise, their skill in which action is a measure of their value.

« The inhabitants of Western Tu-met have completely lost their original Mongol character. They have a more or less advanced Chinese way and some of them may be met with who do not know a word of Mongol. There are some even who go so far as to show a certain contempt for their brothers of the desert who have not yet taken to a settled life of husbandry ; they consider it ridiculous of them to continue to lead a wandering life and lodge in wretched tents, whereas it would be so easy for them to build houses and obtain wealth and pleasure from the land they occupy. For that matter, they are not altogether wrong in preferring the plough to the shepherd's crook, for they inhabit magnificent plains, very well-watered, of great fertility, and favourable to the culture of every kind of cereal. The whole of Tu-met shows signs of prosperity ; nowhere on the road does one meet, as in China, dilapidated houses in a ruined condition. Neither are seen here, as elsewhere, poor wretches famished and in rags ; all the peasants are well and fully clothed. But their easy circumstances are especially reflected in the magnificent trees which surround the villages and border the roads. Other Tartar districts, cultivated by Chinese, never have this appearance ; trees would never have a chance to reach a great age ; no one even tries to plant any, for it is certain that they would be uprooted on the morrow by poor creatures in search of fire-wood. » (Abbé HUC).

Here, is not a single inch of ground left uncultivated : flax, sorghum and opium alternate with oats and buckwheat, with fields of water-melons and sweet potatoes. The people are active and hard-working and the soil is obviously well worked and yields in abundance.

Ku-ku kho-tu to Pao-f'ou.

In 4 stages as far as Sartshi (*Saratshi*), a 5th to *Pao-f'ou*.

On the r., a chain of eminences rise from 900 to 1200 ft. above the level of the plain ; coal-measures are worked by the natives.

Before reaching *Pin-chu-hai*, towards the N., an important lamasery is seen half-way up a hill. — Cross a tributary of the Hei-ho. — *Pi-chih-chi*. — *Ku-yen*.

Chagan kuren « White Within », a city built about a century ago ; broad and well-kept streets. The Huang Ho flows about 20 *li* to the S.

Saratshi (*Sa-la-chi*), *Shui-tung Hsien* of the Chinese, is in the Ourato country at the base of a steep mountain, on the foot-hill of which rises the building of a lamasery.

Pao-f'ou, 20,000 inhabitants, is the last town in the Northern bend of the Huang-ho.

Ho-k'ou to the Tomb of Genghis Khan.

The journey is accomplished in 7 stages from Ho-k'ou on the Blue River.

2nd stage, the residence of the Mongol prince of the Jungar country.

3rd stage, *Baga-etjen-koro* « Little Queen Palace » is the burial-place of Genghis Khan's second wife ; it consists of a wooden case preserved in a tent offelt.

6th stage, the great lamasery of Barung-jao.

7th stage, crossing the two arms of the Ulan-muren, we pass near Lake

Chagan-nor, the « White Lake », and arrive at the Tomb of Genghis Khan called *Yeke-tjen-koro* « Palace of the Great King ». This tomb consists of two tents of felt joined together, the second of which shelters the metal sheathed coffer containing the Mongol emperor's ashes. Around it are placed the great conqueror's weapons, but these must be reproductions since the originals were hidden or stolen during the Mussulman rebellion.

Prjevalsky in speaking of this monument declared that he did not know where it was. Potanin reached the tent but was not allowed to enter. In July 1896, M. Bonin, more fortunate than his predecessors, was enabled to visit the tomb (See his article in the 15th Feb. 1898 issue of the *Revue de Paris*).

Genghis Khan took up his abode in the Liu-p'an mountains, in the 6th month of the year 1227, to avoid the summer heat, and died shortly afterwards whilst crossing the plains of the Urdo. The scene of his death is called by the Chinese, the Ha-lao-t'ou-chih Urdo (Karatuski ?) in the Sa-li (gol) valley.

2. Peking to Shang-tu

The most direct route goes through the pass of Nan-k'ou (alight at *Kang-chuang* station after leaving *Ch'ing-lung Ch'iao*) ; it is about 750 *li*. Near *Ch'a-tao*, the line diverges to *Yen-ch'ing Chou*, chief-town of a department in the prefecture of Hsüan-hua Fu. — *Hu-ch'êng*, formerly Hei-ku-so « Post in the Black Valley ». — *Ch'ih-ch'êng Hsien*, chief-town of district, whose E. gate is the *Lung-mên*. — *Tu-shih-k'ou T'ing*, founded under the Ming, commands one of the passes of the Great Wall. — *Tzū-lun balgasun* (*Shih-t'u Ch'êng*), doubtless the ancient *Pai-t'a-êrh* (White Tower) of the Yüan period. — *Chang-t'ai-ho*, where a road forks to *Kalgan* (*Chang-chia-k'ou*).

The *Chagan nor* « White Lake », three days' journey from Shang-tu ; ruins of *Ulan-hoto*.

Follow the valley of the Shang-tu gol, or upper waters of the Luan-ho.

Kurtu balgasun, the ancient *Huan Chou* of the Yüan dynasty, was a day's journey from Shang-tu.

A second route, more to the W., leaves *Kalgan*.

Follow the Urga road to a short distance from lake Anguli Inor, going via *Kara balgasun*, then proceed in a N. E. direction and come out on to the road through the Pass of Tu-shih-k'ou at *Chagan nor*.

Chagan-nor is the « Cyagannor » of Marco Polo, where there is, so he says « a grand palace belonging to the Grand Khan, for he prefers to reside in this palace for the sake of the lakes and rivers. And there are also many kinds of birds ».

The ruins of *Shang-tu* « the Upper Capital », are 80 *li* N. W. of Do lon Nor (La-ma Miao) ; this place is the ancient summer

residence of the emperor Khubilai ; it is the *Ciandu* of Marco Polo and the *Chao-naïma-sumeh* « 108 Temples » of the Mongols.

In 1255, Khubilai received from his brother, Mangu kagan, the order to settle on the borders of Chinese territory, and in the following year founded the city of K'ai-p'ing Fu.

Thus it was that in 1258 he convoked a great religious conference, at which more than 300 *ho-shang*, Buddhist monks, and over 200 *hsien-shêng*, Taoist priests, were present ; 200 scholars were appointed arbiters. Among the Buddhists were Fu-yü, superior of the Sha-lin Ssü temple, and the famous Phag's-pa la-ma (1239-1280) who, although only 19 years old, played the principal and deciding part in the discussion.

The controversy bore on the *Hua Hu Ching* « Holy book of the conversion of the Hu. » The Taoists were ignominiously defeated and 17 of them were, according to agreement, submitted to the Tonsure.

When the emperor Mangu died (7th month of 1259) during the siege of Ho Chou, in Ssü-ch'üan, Khubilai returned hurriedly from Kuang-hsi, where he was campaigning, to K'ai-p'ing Fu. There it was that he was proclaimed Kagan of the Mongols in 1260. In 1264 he conferred upon this Mongolian residence the honorary title of *Shang-tu*.

« Three days' journey brings one to a city which is called Ciandu, which the Grand Khan, who lives and reigns and who is named Cublai Khan, had made. And in this city built Cublai Khan a very grand palace of marble and stone (MARCO POLO). »

In the neighbourhood, several ponds frequented by woodfowl, ducks and swans. The emperor K'ang-hsi, in 1691, killed four stags here with arrows. — Hots springs are spoken of in this region.

3. Kalgan to Urga

The postal route between these two towns makes a detour towards the W to skirt the water and postures required by the teams and the caravans generally. The length of this route is about 1100 verstes ; the Chinese reckon 2,989 *li* and have established 48 relays. The time taken on the journey is about 15 days, but horsemen are mentioned who have done it in 11 days (M. Spingaerd), and even in 8 (Comte de Lesdain). The official couriers take 12. Strictly speaking there are no made roads through Mongolia, but tracks which the Kalkha, Kalmuk and Chakhar follow Indian file.

Another and more direct route lies to the E., marked off by the telegraph posts ; it was this route that the motorist chose in the « Peking-Paris » race of 1907, because it crosses fewer sand-hills, ravines and subterranean rivers.

The steppe seems never ending and travelling difficult at the start. « One goes on from day-break to sunset, sometimes even later, without even troubling whether the horse which chance has given you is easy paced or not, gaily accepting one's lot... ; and in the evening for lodging, the Tartar house, easy of transport according to the season and whose interior varies according as grass is abundant or scanty, made of interlaced rods, which converge at the top so as to form a chimney, and covered with white felt ». (RUBROUCK).

Take provisions, water, a tent, a sheep skin bag to serve as sleeping-sack when the icy cold winds blow off the desert. One of the vehicles is intended for luggage ; put a goodly number of cushions in your own to lessen the violence of the shocks caused by bumping over the stones when at a gallop ; provide yourself with blankets ; have passports in order and your way-bill handed you by the Chinese authorities, written in Chinese and Mongol.

This itinerary leads to the Chakar country whose capital is Kalgan, and to the land of the Kalkha, whose holy city is Urga.

The road rises on leaving Kalgan and passes through the gate in the *Great Wall* which is closed at sunset.

The last houses to be passed, outside Kalgan, are those which the Russian tea buyers had built in Mongol territory at the termination of the disturbance of 1900.

80 *li*, *Chagan tologuai*. Near the *ya-mèn*, an official inn where foreigners may receive hospitality.

On the r. and near *Borotichih*, the « Lower Road » to Urga.

Not far away, **Kara balgasun** « the Black City », dating probably from the period to the Liao dynasty (Xth to XIth c.), which successively took the name of Fu Chou, under the Chin Tartars, Lung-hsing Fu, in 1262, under the Yüan Mongols, and later Hsing-ho Lu.

The Chin had a residence there and Khubilai, Kagan of the Mongols, built an Imperial palace there in 1263. Earthen walls, covered with vegetation, and moats still remain. A fair is annually held about July, and attracts numbers of the inhabitants of the Gobi districts.

The name of *Hsing-ho Ch'êng* is now that of a Christian settlement, formed in 1880 by Belgian missionaries, 36 *li* from Kara balgasun.

Father de Brabender, a missionary in Mongolia, discovered, in 1890, in the neighbourhood, a Christian cemetery dating doubtlessly from the Mongol period. The tombstones are all cruciform and are met with over a space of more than an acre.

Chagan balgasun the « White City », 28 *li* N. of the « Black City », has a ruined wall less extensive than that of the latter. A few Chinese families occupy a small part of its area, the remainder of which is in a state of neglect.

It is the ancient Ch'ang Chou, built by the Chin in the XIth c.

Cross a plateau at an altitude of from 3,500 to 4,000 ft., the hollow centre of which is occupied by the waters of the Anguli Nor.

40 *li*, *Burgasutai*. A few farms, the cultivation of which is carried on by Chinese colonists ; herds of oxen.

60 *li*, *Haliutai*. — On the r., the Anguli Nor.

Its name is apparently derived from the Manchu word « *Angir* » (wild duck) given to this place by the Liao and Chin dynasties ; the Chinese make out of it An-chi-li and An-ku-li.

40 *li*, *Oroi-huduk*, at an alt. of 4,953 ft. — Cross a narrow stream, the Tatchel. — 60 *li*, *Huisutu*. — To the r., a shallow depression, the Chagan Nor.

50 *li*, *Dsagasutai* ; rounded hillock ; stream flows.

40 *li*, *Mingan*, hamlet of 20 houses.

60 *li*, *Chachortai*, last settlement of the Chakar. — On the l., the heights of Bogdo-chara. — 80 *li*, *Chin-tai*.

100 *li*, *Ulan hada*, in a more broken country whose shallow depressions, with clay bottoms, contain pools of water.

80 *li*, *Bumba-tu*, amid undulating country.

50 *li*, the *Ulan irguil*, a small stream.

70 *li* *Kara hada*. The grass lands end here. The Mongol chief

of this place is the commander of the little posts on the road to Kalgan. — The region into which we now enter is more arid.

60 li, *Boltai*. — 40 li, *Ulan uduk*, at an alt. of 3,953 ft. Poultry is rarely obtainable beyond this place.

50 li, *Kara uduk*, a more important station.

40 li, *Kara muren*, at an alt. of 3,773 ft. Soil impregnated with saltpetre. — 90 li, *Ulan koruk*. A bare plateau

60 li, *Kara mutchor* or Zischengor. Important station at the junction of the caravan track from Ku-shu Ch'êng, on gravel soil.

Beyond this point, Chinese is less and less understood ; Mongol dialects must be used.

60 li, *Harban oyé* or Hor-chin. Grass is but scanty. — 90 li, *Bulun*.

60 li, *Sutshi*, at an alt. of 3,707 ft., in one of the long E. to W. depressions of the Gobi. Three small trees were discovered here in 1900.

50 li, *Toli-bulik*. Stony ground.

60 li, *Tugurik*, the last station dependent on the tu-t'ung of Kalgan. The province of *Inner Mongolia* « Nei Mêng-ku » here terminates and we cross over into that of *Outer Mongolia* « Wai Mêng-ku ».

Mongolia in its shrinkage has felt the influence of the *disjunctive dislocations* which have brought into existence long narrow depressions without any outlet, and these cavities have been filled by great lakes of fresh water, which evaporation has little by little dried up. The « Dried up sea », *Han-hai* of the Chinese, is not the bed of an ancient sea as was thought. The salt and gypsum which are met with therefore are the results of the local evaporation of fresh water, as is proved by the fossilized remains extracted, particularly the jaw-bone of a rhinoceros obtained by Obrouchev in the Eastern Gobi.

90 li, *Kashun*, a few tents, in a spot without grass or water. It depends on Sair ussu.

120 li, *Hognitshi*. Lamasery (obtain invitation to visit « the Gomba »).

100 li, *Naran*. Some brushwood. — Contour more varied.

80 li, *Harban naima*, or *Har-chip chih*. — The depression in the plateau is not so deep.

60 li, *Kialatu*. Lamasery. — 60 li, *Djuburu*. — 60 li, *Boroba*.

70 li, *Kutul*. Pass between hills. Small Lamasery.

60 li, *Sair ussu*. Important station at the main point of several caravan tracks ; 3,537 ft. alt. Residence of a Chinese mandarin and Mongol chiefs.

50 *li*, *Sutshi*, large station. — 60 *li*, *Sologoi*, small station. — 50 *li*, *Bain Peleki*, small station. — 60 *li*, *Bain Kcho*, small station with a well.

60 *li*, *Pulengri*. Undulating country covered with short grass.

60 *li*, *Borotago*. — 60 *li*, *Toirum*. Several pools of brackish water. Few tents. — 80 *li*, *Modon*. — 80 *li*, *Naran*, at an alt. of 3,819 ft. — 80 *li*, *Tala-buluk*.

60 *li*, *Ondur-dobo*.

60 *li*, *Djirgalantu*, at an alt. of 4,754 ft., in a hilly country.

60 *li*, *Dolon*, at an alt. of 4,593 ft.

30 *li*, *Bukuk*. — 40 *li*, *Hartshipshi*. — Grassy slopes. — We near the Tula (Tug-ula), or Tao-la Ho of the Chinese, a tributary of the Orkhon, 2 m. 5, from Urga ; facilities for crossing the river are provided by the la-ma in the form of ferries.

It was on the l bank that the Imperial army of K'ang-hsi, on the 4th August 1698, defeated the Kalmuk-Oelöt troops fighting against the Kalkha.

The road rises a little to cross the Bogdo Ula chain, bare on the Gobi side but covered with cedars on the Northern slopes. The mountain is sacred and felling its timber is prohibited.

30 *li*, **Urga**, capital of the Kalkha country.

4. Urga (K'u-lun)

Urga is the Russian form of the Mongol name Orgo, « Princely Palace » ; the Chinese call it **K'u-lun** (Kuren).

It is the residence of a « Living Buddha », of an « amba », Chinese or Manchu Imperial delegate and of a Kalkha Mongol chief in charge of the commercial and frontier relations with Siberia, as well as the maintenance of order. The sacred (enclosure) city « Bogdo-kuren » of the Gobi, Urga is the residence of 10,000 la-ma and of 20,000 Mongols and Chinese. It stands upon a hill at an alt. of 3,773 ft. and is frowned upon from the N. by a chain of bare mountains and overlooked on the S. by the isolated group of the « Sacred Mountain », an extinct crater said to have been the birth-place (?) of Genghis Khan.

Urga, situated 48°20' lat. N., near the r. bank of the Fug-ula, comprises four quarters : Monacal, Mongol, Russian and Chinese. The *kuren* (enclosure) or *bogdo kure*, the holy city, is reserved for the principal sanctuaries and as residence of the « Living Buddha », the *Khu tuk tu* « venerable saint » of the Mongols. The *Gondan*

or « City of the Lama ». — The Mongol town is about half-a-mile to the E. and the Chinese city 4 m. 5 further on.

The *Mai-mai Ch'êng* was founded in 1763 by command of Ch'ien-lung, to allow Celestials to establish themselves in the country with their families, and in order to satisfy the complaints of the la-ma at the presence of foreign women in the religious city. This commercial town of 5,000 inhabitants, 1,200 of whom are Chinese, is 10 *li* from the *kuren*. It is the great market-place of the country, at which tea, cattle, horses, camels and textile goods are exchanged between Mongols, Chinese and Russians.

Between these Chinese and Mongol towns, the Russians have established themselves on a slight eminence and form a little colony of from 50 to 100 families grouped round their Consulate. Lower down is the *ya-mên* of the Chinese resident.

Urga is the most popular centre in the Mongolian plateau, but its appearance is less that of a city than of an immense encampment, for three-fourths of the habitations are merely *yourt*.

To the S. of the monastery is the Tolgoit or sacred hill where the Mongols lay their dead, for they are not accustomed to bury the bodies. This charnel, haunted by numerous dogs and countless birds of prey, gives off an unbearable stench.

The *Bogdo-kure* « Sacred City » has, since the K'ang-hsi period (1661-1722), been the residence of the *ghêghen*, Primate of Mongolia, whose seat was previously at Ku-ku kho-to. The 13th Dalai-la-ma, *Nag-dban bLo-bran T'ubldan rgya-mts'o*, flying from Lhasa, occupied by the English, resided in this monastery or in that of Sait-Van from the 27th November 1904 till the summer of 1909.

It was a son of the kagan Altan of the Khalkha, a divine avatar, who built the grand convent of Urga. In 1688, a kagan of the Kalmuk-Eléut destroyed it, but it was re-built soon after.

The Thibetan name of the convent is *Ri-bo-dge-rgyas-glin*; the title of Primate *rJe-btsun-dam-pa*, is a reminder that the Thibet historian Tāranātha was incarnated here.

In 1602, the 3rd Dalai la-ma created for Mongolia a special representative of the Yellow Church, *rGyal-t's'ab* « Crown Prince », an incarnation of *rJe-btsun Byams-pa rgya-mts'o*, whose present « Living Buddha » (1900) is the 8th Don-kor Khu tuk tu (Manjusri Khutuktu). But the appointment of the hierarch of Mongolia was the cause of frequent strife between the Khalkha and the Kalmuk-Oelöt; the Emperor of China by arrangement with the Court of Potala, decreed, in order to put an end to the struggle, that the *rJe-btsun dam-pa* should henceforth be re-incarnated in Thibet exclusively. Since then, the *ghêghen* of Urga and several of the superiors have been drawn from Thibetan monasteries.

One of the most deeply venerated of the representatives of Buddhism here, is the sakti of the Bodhisattva Avalokitesvara (the feminine pendant of the idea of Buddha) the Goddess Tārā, called in Mongol *Dara êkê*. « Dara the mother » or « Liberatrix ». Her feast, celebrated on the 19th of the 6th moon (in July), attracts from 30,000 to 40,000 pilgrims to Urga.

5. Urga to the Valleys of the Orkhon and the Selenga

The road to the Orkhon also leads to *Wu-li-ya-su-t'ai* and *Kobdo*. We shall mention the most interesting points of the valleys of the Tug-ula and the Orkhon :

The ruins called Chaghan-baisin « the White House », are situated near the l. bank of the river Tug-ula (Tula) ; this spot was primitively a residence of Mongol princes transformed by one of them into a religious establishment.

M. Radlov, visiting this site in 1891, discovered a granite stela on which are engraved a Thibetan inscription and another in Mongol which, studied by M. Huth, were seen to relate to the erection of the buildings.

In 1601, *Cin Bisireltu* Sain Mati Taighal Khatun, widow of Kosigori Taiji, erected at this place six temples, the principal of which, placed in the centre, was called Setkisi Ugei (in Thibetan : bSam-yas) Cintamani « the Unimaginable Jewel ». His son, Tsok-tu, Khung Taiji, who played an important part in the political and religious history of the Mongol and Thibetan people, was also associated with this principal foundation which was only finished in 1617.

The Buddhistic canon was deposited there, and the temples adorned with statues ; in the centre were to be seen the « Buddhas of the three periods » surrounded by the eight Bodhisattva ; on the r., Maitreya ; on the l., Avalokitesvara.

Tsok-tu Taiji, an ardent supporter of the « Magic Literature » (Tantra) and opponent of the « Yellow » teaching, had handed over these buildings to the sect of U-rgyan (Padmasambhava), one of the most ancient in Thibet and the most important of those who wore the « red mitre ».

Driven out of his Khalka country, Tsok-tu Taiji persuaded Legs-Idan Khutuktu, King of the Mongol tribe of the Chakhar, to take the field against Thibet to extirpate the tenets of the dGe-lugs-pa « Sect of Virtue », whose yellow head-dress was coming to be met with among the Tu-met, and to re-establish the ancient « Red » doctrine taught at the monastery of Sa-skya. In spite of his alliance with the King of Thibet, the kagan of Chakhar was defeated by the dharmaraja 'Jam-dpal bka-odod and perished in the battle (1633). Part of Eastern Mongolia then sought the aid of the Manchus, and thus it was that the Ch'ing became masters of the Chakhar country some ten years before they reached Peking.

Kara-korum is the ancient Mongol capital, built in 1235 by Djagatai, son of Genghis Khan (1206-1227), and destroyed by Khubilai. It was partly re-built about the xivth c., but never regained the splendour of the Mongol period. Its ruins are situated near the river Orkhon, 30 miles S. W. of Lake Ughei Nor ; their geographical position is 47°47'23" lat. N. and 103°05' long. E. of Greenwich.

On its site stands a monastery, *Erden-dzu* (Erdeni-chao), not an imposing elevation but held in great veneration by the inhabitants of the « Land of Herbs ». This convent was one of the

first Buddhist establishments erected in Mongolia where the la-ma spread their gospel.

In the courts will be noticed several stelæ with Thibetan inscription and two stone lions which, with the granite tortoise brought to light by M. de Lacoste in 1909, may prove to be the last vestiges of the brilliant residence of the grand Mongol kagans (khans).

Half-a-day's journey S. of Kara-korum was the *Sira-ordo* « [Imperial] Yellow Residence ».

The Franciscan Jean du Plan de Carpin, sent by Pope Innocent IV to the court of the Mongol kagans, arrived in 1246 at *Sira-ordo*, where Ku-yuk Kagan (1246-1248) (Kuei-yu-han) had just been raised to the throne.

St-Louis, King of France, also established relations with the Mongols, and sent successively, the Dominicans André de Lonjumeil, Jean de Carcassonne and Guillaume, who were received by the Empress-Regent Hai-mi-shih, mother of the deceased Kagan, then the two Franciscans Guillaume de Rubruck and Barthélemy de Crémone. The grand Mangu Kagan (Mang-ko; Hsien-tsung, 1251-1259) received these latter in solemn audience on the 4th January 1254, and conducted them to Kara-korum where they made a stay of five months.

There, they met an Armenian monk, a Russian deacon and some Nestorian priests (Arkaun of the Mongols, Yeh-li-k'o-wên of the Chinese) having a church built there at the extremity of the city.

The day before Whitsunday, 30th May 1254, Guillaume de Rubruck took part in a great religious debate which was held, in the Mongol capital, under the presidency of three arbiters delegated by the Kagan; one was Christian, the second Mohametan and the third a Buddhist. Rubruck made common cause with the Nestorians and Mussulman in the assembly, proved the existence of God and reduced his opponent to silence. The « Hsien-chêng » Taoist monks, had not taken part in this meeting, but nevertheless continued, more actively than before, their struggle against the « Ho-shang », Buddhist monks.

In 1255, another tournament of rhetoric took place at Kara-korum within the precincts of the Imperial Palace, near the Wan-an pavilion.

In 1256, on the 6th of the 7th month, the most important of the Buddhist monks met at the *Sira-ordo*, but the Taoists again failed to appear and their absence was construed to be a confession of weakness. It was reserved to Prince Khubilai Kagan (miao-hao *Shih-tsu*, 1260-1294) to settle these questions in dispute by the Buddhists and the Taoists, which he did in 1258.

Going down the valley of the Orkhon, the track running Northward leads to Kara-balgasum, whose fortress, capital of the Ouigur (xiiith-ixth c.), still stands though now in a ruined condition; its rectangular ramparts of sun-dried brick occupy in the bare plain a space of half-a-mile in length and a quarter of a mile wide.

A few hundred yards S. of the enclosure, lying in tall grass and weeds, are 25 fragments of a stela, dating from 784, bearing a trilingual inscription in Chinese, Ouigur and Oriental Turkish.

The Oriental Turkish is spread over 45 lines, the Ouigur text over about 100 lines. The Chinese inscription contains 40 fragments which have been collated.

The stela was erected to celebrate the prowess of several Ouigur Kagans and particularly of *Tun Moku* who was « Tarkhan » about 784.

The Khanat of the T'u-chüeh had been destroyed in 745 by the Ouigur.

The paleoturkish script had therefore survived the fall of the T'u-chüeh power; it is also probable that we have before us, in this inscription, the most ancient specimen of Ouigur writing.

The Turkish tribes have left many traces of their sojourn in the valley of the Orkhon, among which may be mentioned inscriptions, 12 of which have been recovered by M. Klementz, and tombs in which stone images with human likeness, well-known by the Russian name of « baby », have been found.

At Kara-balgasun, another trilingual stela of the first half of the IXth c. has been brought to light. The inscription states that an Ouigur Kagan of the second half of the VIIIth c. had the religion of the *Mo-ni* (identical with Manicheanism and described in the text as the « True Religion ») preached in his states by four disciples of Mu-shih.

Kosho Tsaidam, on a barren steppe, is the ancient capital of the T'u-chüeh (VIth-VIIIth c.). Numerous statues, all decapitated, and two great stelæ of the XVIIth c. are to be found here.

One, S. of the lake, bears an inscription dating from 735; the other, on the N., two years previous. Further yet beyond this latter stone, two tombs have been discovered, each composed of four vertical flagstones placed to form a square and carved with phœnix.

The stela of 735, overthrown and broken into four pieces, bears a Chinese text and 77 lines of T'u-chüeh writing. It was erected to the memory of the T'u-chüeh Kagan Mekilien, or *Bilga* (Pi-chia) Kagan (716-733).

The stela of 733 was erected by the emperor Hsüan-tsung (712, abdicated in 754) of the T'ang dynasty, in honour of *Kol Teghin* (the « Prince Ch'üeh » of the Chinese inscription). The T'u-chüeh text occupies 71 lines.

According to M. de Lacoste, this stela was encased in 1907 in a little building; the Chinese characters remain legible, but the paleoturkish inscription is completely hidden by a brick wall.

These various stelæ were recognised by M. Yadrintzov in 1889, the inscriptions examined in 1891 by M. W. Radlov, and the Oriental Turkish text deciphered by M. Wilh. Thomsen of Copenhagen.

Near the monastery of *Sait Fan*, which stands at an altitude of 6,135 ft. and is inhabited by numerous la-ma, an inscription was discovered in 1909 by M. Grano, on the banks of the Khoitu Ta-mir, a tributary of the Orkhon.

In the Selenga valley, **Arkol-khane-balgassun**. All that now remains of this ancient city are the ramparts, some plough shares and glazed tiles.

In the neighbourhood is said to be a phallic stone 8 1/2 ft. high, adorned with carvings but without inscription.

In the valleys of the Orkhon, Selenga and Yenissi, *kurgan* are encountered with their heap of granite blocks called « kirghizeh-ur » or *kirghiz nests*. The tumuli contain stone images in

human shape and monoliths often adorned with carvings of stags ; they correspond to what Chinese historians tell us of the necroscopical customs of the T'u-chüch in the vith and viith c. and recall the *miryek* to be met with in Korea. — About forty inscriptions in Oriental Turkish have been discovered on the Upper Yenissi, without taking into consideration a very large number of marks carved either on isolated stones or on rock faces. These signs, more often than not representations of animals, are generally in lines and grouped, so that M. Ramstedt is inclined to recognise in this a sort of primitive hieroglyphic.

Mention must be made of a long commemorative inscription, engraved on a broken stone, comprising 5,000 characters and found on the banks of the Chine-ussu by the second Finnish expedition (1909).

6. Urga to Kiachta

The distance from Urga to Kiachta, about 190 m., may be covered in from 3 to 5 days by a route whose varying gradients present several very stiff climbs. On entering upon the 3rd stage of the journey, the Mongol landscape disappears and the road winds away through pretty Siberian scenery and amidst fir woods.

Kiachta comprises three towns : *Mai-mai Ch'êng* (Chinese), *Kiachta* and *Troitskosavsk* (Russian). The first, with its narrow streets whose cleansing is left to dogs, is one of the most important storehouses for Russo-Chinese trade ; silks, pelts, furs, and especially teas from China for European consumption, are collected here. — There is a Chinese theatre.

The bed, often dry, of a mere stream separates Mai-mai Ch'êng from Siberian territory on which stands, opposite, the Russian town of *Kiachta*.

Further on is *Troitskosavsk*, a little white town surrounded by fir woods. The houses are comfortable and have gardens. — Russian churches. A *museum*, founded by M. Talko Hrynzewicz, contains a fine archeological and anthropological collection.

Kiachta is within the sphere of Verkné-Udinsk, in the province of Transbaikalia. It is situated at the bottom of a narrow valley formed by the little river Kiachta, a right-bank tributary of the Selenga. Its port is near *Ust-Kiachtinskaia*, where a paddle steamer plies regularly to *Verkne-Udinsk* on the swift flowing Selenga.

From Kiachta to Verkne-Udinsk, 185 verstes (*See* the TRANSIBERIAN).



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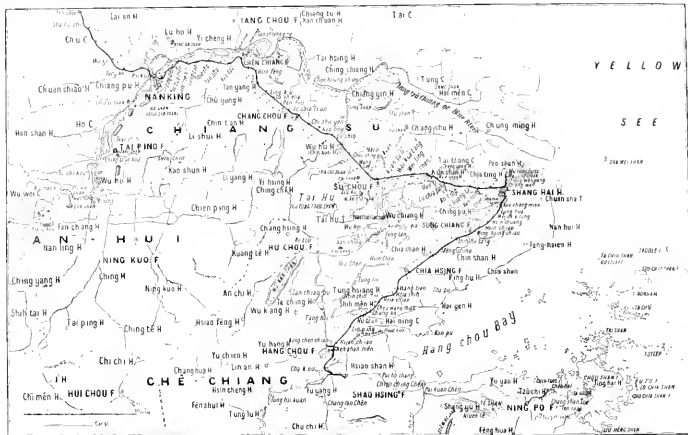
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BLUE RIVER (Lower course of the)

CHIANG-SU

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The term *Chiang-su* is compounded of the names of two of the principal cities in the province : *Chiang-ning* (Nanking) and *Su-chou*.

Its boundaries are : on the N., Shan-tung ; W., Ho-nan and An-hui ; S., Chê-chiang ; in the E., the Yellow Sea.

Area : 62,042 sq. m.

Population : 18,300,000 inhabitants, nearly 230 to the sq. m.

Revenue : 47,826,422 Hk. Taëls, against 48,169,751 expenditure (1909).

Administrative Divisions : The province comprises 7 *tao*, the seats of which are : Shang-hai Hsien, Nanking (2), Chên-chiang Fu, Ch'ang-chou Fu, Huai-an Fu and Hsü-chou Fu. There are 8 *Fu* (prefectures), 3 *Chih-li-chou* autonomous departments), *Chih-li-t'ing* (sub prefectures) and 68 districts (3 *chou*, 3 *t'ing* and 62 *hsien*).

Capital : Su-chou Fu (The vice-regal capital of the two Chiang is Nanking, or Chiang-ning).

Open Ports : Shang-hai, Su-chou Fu, Chên-chiang Fu, Nanking.

Geography : The greater part of the province consists of vast plains covered with alluvial deposits from the great rivers Huang-ho and Yang-tzû ; some *loess* formations. S. of the Yang-tzû, bare hills of sandstone, quartzite and conglomerates ; some igneous formations round Nanking.

Large lakes well-stocked with fish and numerous canals providing the population at once with easily obtained food and the means of irrigating the land.

In the country S. of the Yang-tzû is comparatively rich, that on the N. is poor and subject to inundations. Rice, cotton and the mulberry are cultivated. — Round Nanking, iron and coal are worked ; a very wiry strain of asses is bred as well as buffaloes and humped oxen.

The population is very dense in the plains, along the canals and especially in the neighbourhood of recent alluvions (Isle of Ch'ung-ming).

In the N., the type is related to the people of Shan-tung ; the eyes are non-Mongolian, the cheek-bones not very prominent and the character of the people is energetic ; Mandarin is the language spoken.

S. of the river is a peculiar race speaking a special language (which we shall call « Shang-hai dialect ») and extending through almost all Chê-chiang and part of S.-E. An-hui. Its anthropometric characteristics are (average taken by M. Madrolle, in 1908, from 32 individuals in the neighbourhood of Shang-hai, Su-chou Fu and Sung-chiang Fu) : cephalic indication, 82.6 (subbrachycephalic), nasal index, 76.4 (medium mesorhinien).

THE APPROACH TO SHANG-HAI.

Boats coming from the S. by the Formosa channel, leave 30 m. on the W. the *Chou-shan* archipelago whose Southern islets rise to the S. of lat. 30°.

These reefs of primary mainland rock are the continuation of the mountainous upheaval which borders Fu-chien on the N. and crosses the province of Chê-chiang from S. W. to N. E.

The approaches and principal channels of this group are provided with light-houses which dot the route to Shang-hai.

The *Lo-chia Shan* light, with a range of 15 m., was erected in 1890. It stands to the S. E. of Pu-t'ò island, celebrated for its Buddhist temples where the Bodhisattva Avalokitesvara is enthroned. Excursions are arranged at Shang-hai during the July pilgrimage.

Hsiao-kuei Shan light (Steep Island), with a range of 22 m., is in the Fisherian group and W. of the *Four-Sister* and *Two-Brother* rocks ; it was first lit in 1883.

Pei-chich Shan light, built the same year and of the same power, is S. of the Parker islands ; half-minute flashes, red and white alternately.

Ma-an Shan light (North Saddle), which flashes with an interval of on minute duration, is on the N. E. extremity of North Saddle island (700 ft) ; its position is 30° 51'41" lat. N. and 122° 40'16" long. E. of Greenwich.

This light, erected in 1870, is 252 ft. above sea-level ; it has a radiating capacity of 24 miles. The keepers reply to the fog signals of the passing ships by group-gun fire signals.

From Shang-hai, excursions are made in summer to the *Saddles* by the comfortable steamers of the Yang-tzù service. The nearest island is North Saddle and the steamers anchor in North Bay, or South Bay according to the weather. There are several other anchorages. During the Southern soon, anchor is east between East Saddle and South Saddle ; during the S.W. monsoon, they keep N. W. of the group ; during the Northern monsoon, the best anchorage is under East Saddle Island.

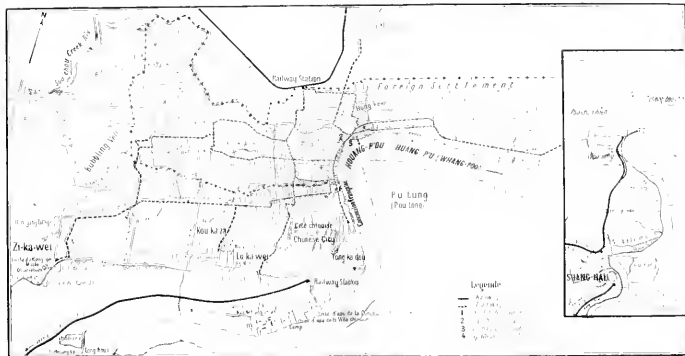
Gutzlaff light (Fa-ch'ih), a fixed white beacon, built in 1869, stands at a height of 245 ft. and is visible for 23 m. Fog signals Telegraph station ; six cables to thence. Its coordinates are 30°48'37" lat. N. and 122°10'13" long. E. of Greenwich.

The muddy waters of the Yang-tzù colour the sea and the deposit forms mud-banks which are marked by buoys and light-ships ; to the W., a last light-house, the *Sha-wei Shan*,

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SHANG-HAI and environs

CHANG HAI et environs



Yellow Sea

FROM SHANG-HAI TO YELLOW SEA

built in 1871, stands at an altitude of 240 ft. on a little island 17 miles N. W. of the Amherst rocks ; fixed white light, visible for 22 miles radius.

1. Wu-sung to Shang-hai

by the Huang-p'u

Ocean steamers enter the mouth of the Blue River (Yang-tzû Chiang) leaving the low green slopes of the Ch'ung-ming island apart. In the middle of the river, some banks and islands in formation, several of which are cultivated and inhabited. Mail steamers stop at the mouth of the river Huang-p'u at a place called *Wu-sung*, in conformity with the sanitary and Custom-house regulations.

Ships of very heavy tonnage cannot go as far as Shang-hai ; the new channel, opened in September 1910, only allows vessels with a draught of less than 23 ft. to reach Huang-p'u at half-tide, but steam-launches run up the river in an hour and a half ; it is quicker to take the railway.

The new channel is 18 ft. deep and from 640 to 800 ft wide at low water.

Wu-sung, an ancient city at the mouth of the Blue River, now submerged within the estuary. The name was retained to designate the anchorage and has been extended to a town which has recently sprung up near the mouth of the Huang-p'u in the Hsien of Pao-shan, whose walls and tower can be seen in the W.

On the W. bank, the town of *Wu-sung* (10 min. from the anchorage), then the wharf, railway and *Woosung Hotel* (15 min.) ; anchorage of Chinese gun-boats (20 min.). In 55 min., the first spinning-mills are reached, then, on the E. bank, boat-building and repairing yards. A panoramic view is afforded of the town of Shang-hai : Hung-k'ou, the Bund with its fine buildings and lastly the French Concession, before reaching the docks and Chinese town.

For the arrival and information, Hotels and Custom-house : See *Shang-hai*.

« It may not be out of place to mention here that, for the Chinese, the main stream is what we call the Su-chou Creek, they the *Wu-sung-chiang* which, coming from the Su-chou region, receives as a *tributary* at Shang-hai the Huang-p'u or P'u-chiang and enters the sea (Yang-tzû estuary) near the town of *Wu-sung*. It is only recently that the Huang-p'u, which Europeans took for the main-stream with the Su-chou Creek as a tributary, acquired the great volume and majestic breadth which belongs to it to-day and which

far exceeds those of the parent stream. The latter, of but little depth, loses itself in the Huang-p'u at Hung-k'ou Bridge, Shang-hai. The Huang-p'u continues its course to Wu-sung and the delta of the Yang-tzû (*A. Vissière*).

By Rail

Line forming part of the Shang-hai Nanking system. Eight trains per day in each direction ; 30 minutes journey. Fares : 1st. cl., 80 cents ; 2nd. cl., 50 c. ; 3 rd. cl., 25 c.

Woo-sung Forts (Wu-sung). The station, near some Chinese batteries which sweep the roadstead of Wu-sung, is close to the shore on which a landing-stage has been built ; it serves the district city Pao-shan Hsien in the N., and the *Japanese Concession* in the S.

Woo-sung Creek, whence a canal leads to Nan-chiang-chên.

Chiang-wah-pang.

Chiang-wan « River Bay ».

Shang-hai. The station is in the territory of the districts Cha-pei and Pao-shan and on the confines of the *Foreign Settlement*, the « International Concession » of Shang-hai.

A *Tramway* crosses the Central District by Foo-kien Street and continues, via the French Concession, to St. Catherine's Bridge.

2. Shang-hai

The pronunciation « Shang-ai » is often heard but this is incorrect. The medial *h* should be strongly aspirated : Shang-cr'h(a)i.

The hotels send their omnibuses to meet the trains. The Custom-house officials make a cursory examination of personal luggage, but cases are detained for closer inspection.

Stations : There are two stations ; one on the Nanking or Wu-sung line, beyond Hung-k'ou, is served by a system of tramways. The other, at Lo-ka-pang, S. of the Chinese city, is on the Hang-chou line ; take the tram as far as the boundary of the French Concession then a rickshaw.

Hotels. — French Concession :

H. des Colonies (100 beds), Rue Montauban, 5 min. from the landing-stage. English, French, German, etc. spoken. Single-b. r. with meals, from 5 dols. (Mexican) ; double-b. r., from 8 dols. ; apartments 12 dols. Meals : breakf, 75 cents ; lunch, 1.25, from 12 to 2 ; din. 1.50, from 7 to 9 p. m.

International Concession :

Astor House H., Hangpoo Road, Hung-k'ou, at the corner of the Broadway. Modern Hotel, rooms with bath-room adjacent Lounge, reading-room, dining room on the first floor.

Palace H., (150 beds) on the Bund, near the landing-stage and 10 min. from the station (for Nanking). English, French, German, etc. spoken. Fitted with every modern comfort, radiators, lift, elect. light, teleph. Bed and breakf.

from 8 dols. Single-b. r., from 6 dols. ; double b. r., 10 dols. ; apartments, 15 dols. Meals : breakf, 75 cents, from 7 to 10 a. m. ; lunch, 1.25, from 12 to 2 ; din., 1.50, from 7 to 9 p. m.

Kalee H. (Private ; 100 beds), 25 Kiangsee Road, 10 min. from the quay and 15 min. from the station. English, French and German spoken. Single-b. r. with meal, from 5 to 8 dols ; double-b. r., from 10 to 12 dols (service and light inclusive). Meals : breakf, 1 dol. ; lunch, 1.50 ; din., 2 dols. ; tea, 25 cents ; fire, 60 c. per day. Board and residence from 100 to 150 dols. per month.

Grand H. Continental (90 beds), 90 Szechuen Road, 10 min. from the station and 2 min. from the port. Single-b. r., 2 dols ; double-b. r., 3 dols., fuel, 50 c. per day. Meals : breakf., 60 c., from 7 to 8.30 a. m. ; lunch, 1 dol., from 12 to 1 ; tea, 40 c., from 4. 30 to 5.30 p. m. ; din., 1 dol., from 7 to 8 p. m. Board and residence, 75 dols. per month ; meals, 50 dols.

Savoy H. (50 rooms), 21 The Broadway, 10 min. from the station and 5 min. from the port. Bed, 2 dols. ; a single meal, 1 dol. Breakf., from 7 to 9 a. m. ; lunch, from 12 to 2., tea 50 c., din., from 7 to 9. p. m.

Burlington H. Direct free motor service for the use of Guests and Visitors to the hotel ; 16 leave of the Bund.

Bickerton's H. (Private ; 60 beds), 102 Bubbling Well Road, 15 min. from the station and 7 min. from the quay. Single-b. r., 3 dols ; double-b. r., 4 dols. Meals : breakf., 50 c. ; lunch, 1 dol., at 12.30 p. m. ; din., 1 dol., at 7.30 p. m. Board and residence, 65 dols. per month ; meals only, 55 dols.

Globe H., 366 Nankin Road, opposite the Race Course.

New Traveller's H., 2 Fearon Road. Bed, from 2 dols ; board 30 dols. per month (tiffin or lunch, 12 to 1 p. m. ; din. 7 to 8 p. m.) ; board and residence, 35 dols.

Eagle H., 1 Boone Road (K'ung-k'ou).

Takarati's H., 42 North Szechuen Road. Tiffin and din., 25 dols. per month. Board and residence, 33 dols.

Tøllefsen's Private H.

Restaurants : *Café Riche*, Rue Montauban, F. C. ; tiffin 1 dol. ; din. 1.50.

Mouret, Rue du Consulat, at the corner of the Rue de Tourane.

Neumann (German cookery), Ecke Astor Road, facing the Broadway ; breakf. 1 dol., lunch, 1.25 ; din. 1.25.

The Oyster Grill Room, 120 Szechuen Road. I. C.

OUTSKIRST :

St Georges Farm and H., 205 Bubbling Well Road.

Sunlight H. and Farm, 82 Bubbling Well Road.

Band : In the Public Garden of the Bund, 4 times a week ; In the Hung-k'ou. Recreation Ground, 3 times a week at 5 p. m.

Theatres : Theatrical performances and concerts are often given at the *Lyceum Theatre*, in the festival room of the *Town Hall* and in that of the *Municipalité Française*.

Chinese : *Hsin-wu-tai*, on the Chinese Bund (near the Eastern market which designates the boundary of the French Concession on the river side), principally devoted to dramas of a realistic character based upon Chinese life ; the *mise en scène* is admirable and quite modern ; patronised by the foreign colony (boxes). — *Ta-wu-tai*, in Hangkood Road. — *Hsing-chih-tsang* has accommodation for 2,000 spectators. — **Garden** : *Chang-su-ho*.

Time : Clocks are regulated on the 120 meridian of Greenwich, which is

the horal standard for the coast of China, and are therefore 5 min. 57 seconds slow compared with the local time. Shang-hai is 8 hours in advance of London.

Police : Chinese police are on duty at the railway stations ; the service of the station on the *Nanking line* is under the control of the district magistrate of *Pao-shan Hsien* ; that of the station on the *Hang-chou line* is superintended by the *Chang-hai Hsien*.

In the event of an important claim, or complaint against the police, notification should be made in writing and a duplicate deposited at the consular offices of the complainants consulate ; the Chinese station-masters and chief superintendents of the police understand English.

Passengers leaving the boat at any of the landing-stages of the concessions will find foreign police awaiting the arrival of the mails. In the *Foreign Settlement* they form a body of 2,100 men (sept. 1911 : 254 Europeans, 500 Hindoos, 1,045 Chinese and 202 others), whose duty it is to ensure public protection and regulate the traffic ; all enquiries and applications should be addressed to the Central Police Office in Foochow Road. — In the *French Concession*, a force numbering 400 men serves to maintain order in the streets and the « Routes extérieures » ; the « Poste central », or Headquarters, is behind the Hôtel de la Municipalité, Rue de l'Administration.

Foreigners must abide by the police regulations which govern the two concessions ; they are amenable to their consul.

Vehicles keep to the left ; pedestrians follow the right-hand pavement in busy thoroughfares.

Addresses : Consult the *Hong-kong Directory* or the *Shang-hai Directory* ; they are reliable and meet most requirements.

Concerts : *Roof Garden*, at the Palace Hotel.

Entertainments, Music Halls : *Mountrie's Hall*. — *Folies-Bergères*. — *Hippodrome* (gallery 50 cents ; stalls 1 dol. ; orchestra stalls 1.50 and 2 dols. ; boxes (6 chairs) 15 dols.). — *Wintergarten Maxim*. — *Apollo theatre*, 51-56 North Szechuen Road.

Cinematographs : *Arcade* ; *Astor House Garden* ; *Colonist* ; *Parisien*.

Jin-rikisha « Hand-vehicle for travellers » (Rickshaw). Tariff for conveyances with india-rubber tyres : 10 cents per mile or fraction ; 50 cents per hour, irrespective of distance, with a supplementary charge of 40 cents for each consecutive hour. The cost of hire for ordinary rickshaws is half the above mentioned rate.

Automobiles : Cars for hire stands : *Whampoo Road*, opposite the Astor House Hotel ; — on the *Bund* : opposite the Palace Hotel, the Sanghai Club, and near the wooden bridge ; — in *Bubbling Well* : opposite the Grand Hotel. — In French Concession : on the *Quai de France*, etc. — Cars may be hired of the *Universal Supply*, 21 Nanking Road ; 4 dols. per hour.

Tramways : The Company which serves the « Foreign Settlement » and that of the « French Concession » have by mutual agreement organised through services which enable passengers to proceed to destinations on either system without changing from one line to another.

1° From *Nanking Station* to the *Pont* (Bridge) *Ste-Catherine* (near the railway station of Lo-ka-pang on the *Hang-chou line*).

2° From *Nanking Station* to the *Eastern Gate* of the Chinese City via the Bund and the Quai de France.

3° From *Broadway* to the *Eastern Gate*, serving Hung-k'ou, the Bund and the quai de France.

Services of the « Foreign Settlement » Co. : From the *Bund* to *Nanking Station*. From the *Bund* to the *Pointe*. — From the *Bund* to the *Rifle Range*. — From the *Bund* to *Bubbling Well*.

Services of the « French Concession » Co : From the *Eastern Gate* (of the Chinese City) to *Zi-ka-wei*, via the Quai de France and the Avenue Paul Brunat.

From the *Eastern Gate* to *Lo-ka-wei*, via the Avenue Dubail, with transfer from the *Avenue Paul Brunat* to the end of the *Avenue Say-Zoong*.

From *Pont Ste-Catherine* to the *Yang-king-pang* via Rue Hué.

Fares : 1st. cl., 5 cents for a distance of 1 k. 5 (about a mile) ; 10 cents for 3 k. (2 miles) ; 15 cents from 2 to 3. miles ; 20 cents beyond 3 miles. In 2nd. cl., the above tariff is reduced by half.

Tourist's Agencies : *Thos. Cook and Son*, 2-3 Foochow Road ; — *Racine and Ackermann Sleeping Car Co.*, The Transsiberian Railway and South Manchuria Railway ; — *Agency Russian Volunteer Fleet*, 53 Szechuen Road.

Banks : *Hong-kong and Shang-hai B. C.*, 12 The Bund and 5 Broadway (Office Hours, 10 a. m. to 3 p. m.) ; — *International B. C.* 1 a Kiukiang Road ; — *Chartered B. of India, Australia and China*, 18 The Bund ; — *Yokohama Specie B.*, 31 The Bund ; — *Imperial B. of China*, 6 The Bund ; — *B. de l'Indo-Chine*, Fr. Concess., Quai de France at the angle of the Yang-king-pang Quay. ; — *Russo-Asiatic*, 15 The Bund ; — *Crédit foncier d'Extrême-Orient*, 20 The Bund ; — *B. Sino-Belge*, 20 The Bund ; — *Deutsch Asiatische B.*, 14 The Bund ; — *Nederlandsche Handel Maatschappij*, 7 Nanking Road ; — *Ta-ch'ing B.*, 3 Hankow Road ; — *B. of Taiwan*, 1 a Kiukiang Road ; — *The Cathay Trust*, 10 Canton Road ; — *Société franco-chinoise de Crédit*, 6 a The Bund.

Post Offices : English, 7 Peking Rd. ; — *American* 36, Whangpoo Rd. ; — *French*, 61 Rue Montauban ; — *German*, Foochow Rd. ; — *Japanese*, 2 North Yangtse Rd. (Hung-k'ou) ; — *Russian*, Boone Rd.

Telephone : Messages may be exchanged within the telephonic area which comprises the two concessions, the Chinese City, Zi-ka-wei and extends as far as P'u-tung on the l. bank of the river and to Pao-shan Hsien near the mouth.

Telegraph (Chinese). — **Cables**. 7 The Bund ; cablegrams are received for transmission at the offices of the various English, Danish and American companies.

Custom-House (Chinese) : On the Bund ; cosmopolitan staff of officials.

Consulates : *Great Britain*, on the Bund ; — *United States*, 36 Whangpoo Road ; — *Austria-Hungary*, 2° Kiukiang Road ; — *Belgium*, 101 Bubbling Well Road ; *Brazil*, Love Lane ; — *Cuba (Republic of)*, 121 Bubbling Well Road ; — *Denmark* ; *France*, Rue du Consulat ; — *Germany*, 9 and 10 Whangpoo Road ; — *Holland* ; — *Italy*, 112 Bubbling Well Road ; — *Japan*, 1 North Yangtze Road ; — *Norway*, 6 Jin-kee Road ; — *Portugal*, 15 Ford Lane ; — *Spain*, 100 Bubbling Well Road ; — *Sweden*, 502 Avenue Paul Brunat ; — *Russia*, Whangpoo Road.

Booksellers : *Kelly and Walsh* (English and French books), 11 the Bund ; — *Noessler* (English and German books), 38 Nanking Road ; — *Brewer*, 31 Nanking Road ; — *Ginn* (American books), 30 North Szechuen Road ; *Imprimerie française* (French books), 55 Quai de Yang-king-pang.

Clubs : *Shanghai C.*, 3 The Bund. Foreigners making a short stay are admitted for a period of 5 days on the introduction of two members. — *Concordia C.* (German), 22 The Bund, at the corner of Jin-kee Road ; — *Customs C.*, 89 Chapoo Road ; — *Race C.* ; — *Shang-hai Yacht C.* ; — *Shang-hai Horticultural Society* ; — Japanese, Portuguese clubs, etc. — *Steeple-chase Meeting* (Febr.) on the Kiangwan Race Course.

Hospitals : *H. Général*, Tiendong Road. Special room, 6 taels per day ; second-class (6 beds in each ward) 3 taels. — *H. Ste-Marie*, 97 Avenue Père Robert. — *Chinese Hospital*, Shantung Road.

Places of Worship. — **PROTESTANT** : *Moiy Trinity*, an English cathedral, Han-k'ou Road. *Union Church*, 25 Yuen-Ming-yuen Road. — *St. Anarée's C.*, in the Broadway (American Episcopalian M.). — Church of the American Methodist Episcopal M., in Yunnan Road.

CATHOLIC : The provinces of Chiang-su and An-hui form the Vicariate apostolic of Chiang-nan, under the direction of the Jesuits of the province of Paris ; the episcopal residence is at Zi-ka-wei : *St-Joseph*, in the French Concession, Rue Montauban ; Mass on Sunday at 6, 7 and 8 a. m. ; High-Mass at 10 ; alternate sermons in French and English. — *Sacré Cœur de Jésus*, 21 Nanking Road, Hung-k'ou. — *Immaculée-Conception*, in the Chinese city. — *St. François-Xavier*, at Tungkadu, in the fluvial suburb. — At Zi-ka-wei, a chapel.

ISRAELITE : *Beth El*, 16 Peking Road.

MUSSULMAN : Mosque, 1 Schechiang Road.

Colleges : *Université l'Aurore*, « Chên-tan Hsio-yüan » ; section philosophy, languages, science ; under the direction of Jesuit Fathers, Avenue Du bail. — *German School*, 1^a Astor Road. — *Imperial Polytechnic College*, 18 Sicawei Road. — *Anglo-Chinese College*. — *Shanghai Public School*, Bonne Road. — *St Francis Xavier's School* (directed by the Frères Maristes or Brothers of the Marist order), 23 Nanking Road. — *Ecoie française*, in the French Concession. — *Nan-yang College*. — *St-John's College*.

Newspapers : Five daily papers : *North China Daily News* ; — *Shanghai Times* ; — *Echo de Chine* (morning). — *Shanghai Mercury*, *China Gazette* (evening). — Five weekly : *North China Herald* ; — *Celestial Empire* ; — *Union* ; — *Echo de Chine* ; — *Ostasiatische Lloyd*.

Procuracy : of the *Missions étrangères* from Paris, Avenue du Père Robert ; of the *Missions belges*, 395 Avenue Paul Brunat ; of the *Lazarites*, Rue Du-bail ; of the *Augustiniens*, 10 Yantszepoo Road.

Protestant Missions installed at Shanghai : *Missionary Home and Agency*, 38 Quinsan Road. — *American Baptist Missionary Union*. — *American Bible Society*. — *American Protestant Episcopal Church Mission*. — *American Southern Baptist Mission*. — *British and Foreign Bible Society*. — *Canadian Presbyterian Mission*. — *China Inland Mission*. — *China Medical Missionary Association*. — *Chinese Tract Society*. — *Church Missionary Society*. — *Educational Association of China*. — *Foreign Christian Missionary Society*. — *London Missionary Society*. — *Methodist Episcopal Church*

South, U. S. A. — *Seventh Day Baptist Mission*. — *Women's Union Mission*. — *Young Men's Christian Association of China and Corea*, 12 Szechuen Road. — *Young Men's Christian Association of Shang-hai*.

Navigation : The tariffs and time-tables are subject to frequent alteration. For latest particulars consult the sailing bills to be found in the Post Offices, see announcements in the daily papers, or apply to the various companies direct :

To the ENVIRONS of Shang-hai :

On the inland canals are plied on by the steam-launches of several Chinese and foreign companies ; daily services.

The principal lines are : *Shang-hai* to *Su-chow Fu*, to *Hang-chou Fu*, to *Hu-chou Fu*.

On the Blue River :

Several commodious and well fitted packet-boats leave Shang-hai daily for Han-k'ou, calling at the « Open ports » and the intermediate « putting-in ports » en route which have been authorised by treaties to be visited by foreign steam navigation. These ports are : *Shang-hai*, *Chên-chiang*, *Nanking*, *Wu-hu*, *An-ch'ing*, *Ta-t'ung*, *Hu-k'ou*, *Chiu-chiang*, *Wu-hsüeh*, *Han-k'ou*. The duration of the journey to Han-k'ou is about 60 hours (2 1/2 days). The boats weigh anchor about mid-night.

The *Compagnie Asiatique de Navigation* run a service of boats every 4 or 5 days ; — *Norddeutscher Lloyd*, every 3 or 4 days. — Tickets issued by either of these two companies are also available on the returning packet-boat of the other. Fares : 1st cl., single, 40 dols. ; return, 60 dols. ; meals included.

China Navigation S. S. Co., Wednesdays and Saturdays (departures from Han-k'ou, Tuesdays and Fridays).

Indo-China S. N. Co., departures Wednesdays and Fridays (boats leave Han-k'ou for the return journey on Mondays and Thursdays).

China Merchants' S. N. Co., two or three departures per week.

Return tickets issued by the English and Chinese companies are available for the others. Single : 40 dols. ; there and back, 60 dols.

Tariff of the *China Merchants' S. N. Co.* (without catering) : From Shang-hai to T'ung-chou, 5 dols. ; to Chiang-yin, 7 ; to Chên-chiang, 10 ; to Nanking, 15 ; to Wu-hu, 18 ; to Ta-t'ung, 20 ; to An-ch'ing, 22 ; to Chiu-chiang, 25 ; to Wu-hsüeh, 26 ; to Wung-shih-kung, 7 ; to Huang-chou, 29 ; to Han-k'ou, 30.

Nisshin Kisen Kaisha, 5 departures per week : Mondays, Tuesdays, Wednesdays, Fridays, Saturdays. Fares : single, 37 dols. 50.

South Coast

To Ning-po.

Several departures take place daily about 3.30 and 4 p. m. ; arrival at Ning-po the next day at 6 a. m. ; fares : 1st. cl. 10 dols. single, 15 dols. return.

Regular services by the *Compagnie Asiatique de Navigation* and by the *China Merchants' S. N. Co.* ; alternate days by the *Ninpo Shaoshing S. N. Co.* and by the *China Navigation S. S. Co.* (Mondays, Wednesdays, Fridays).

To Wên-chou, every 10 days, by Chinese steamers ; fares, direct 25 dols. there and back 40 dols. ; via Ning-po, single 34 dols.

To Fu-chou, once or twice fortnightly, by Chinese companies ; fares

direct 30 dols, there and back 50. — Haven for the Norddeutscher Lloyd packet-boats during the tea industry season (summer).

To Hong-kong, frequent sailings, almost daily. Rapid and regular services by the great mail-boats passing via Suez or via Australia. Fares : 50 to 60 dols (Mexican) according to the companies ; 60 and 35 yen by *Nippon Yusen Kaisha*.

To Manila by *Great Northern S. S. Co*, by *Pacific Mail S. Co* or by *Toyo Kisen Kaisha*, every 8 days.

North Coast

To Ch'ing-tao (Ts'ing-tao).

By *Hamburg-Amerika Line* leaving Wednesdays at noon (starting from Ch'ing-tao for the return journey on Saturdays) and Sundays ; — by *Chinese Engineering and Mining Co*, irregular, about every 10 days ; fares, 35 dols. single, 55 dols return ; — by *Indo-China S. N. Co*, departure Saturdays (sailings from Ch'ing-tao, Tuesdays).

To T'ien-chin (T'ien-tsin) (partly suspended services in winter from the end of November to the end of February, or extended to Ch'iu-wang-tao), Thursdays and Saturdays, by the *China Navigation S. S. Co*, calling at Wei-hai-wei and Chih-fou ; fares 60 dols. single, 95 dols. return.

By *Indo-China S. N. Co*, two departures per week, calling at Chih-fou ;

By *China Merchants' S. N. Co*, frequent sailings ; some packet-boats extend their passage to Niu-chuang (Ying-k'ou, 40 dols. single, 60 dols. return).

By *Hamburg-Amerika Linie*, leaving Sundays at noon, putting-in at Ch'ing-tao and Chih-fou and arriving at T'ien-chin the following Thursday.

By *Chinese Engineering and Mining Co.*, irregular ; also direct to Ch'in-wang-tao (50 dols. single, 75 dols. return).

Via the Transsiberian

To Dairen (Dalny).

By *South Manchuria R. Co*, Thursdays and Saturdays (or Sundays), fares : 40 yen and 25 y. (return tickets 64 y. and 40 y.). Arrival at Dai-ren Saturdays and Mondays (or Tuesdays) in connection with the 1 p. m. Transsiberian express running to Moscow, on Sundays (Russian State) and Tuesdays (Cie des Wagons-lits), and to St-Petersbourg on Fridays (Russian State).

Dai-ren to K'uan-ch'êng-tzŭ, 436 miles 3, 14 hrs. 30 journey by express ; fares : 34 yen 45 and 13 y. 75 with a supplementary charge of 7 y. for bedding ; K'uan-ch'êng to Moscow, 11 days journey by express ; fares : 282 roubles 40 and 184 r. 30 (with couchette). From Kharbin to London, £ 45.5.8 ; to Berlin, 955 frs. 60 ; to Paris, 1108 frs. 55. From *Shang-hai* to London (viâ Dairen), about £ 54.10.0 ; to Paris about 1380 frs. inclusive.

To Vladivostock, by the *Russian Volunteer Fleet* (81 roubles), leaving Fridays, putting-in and stopping at Nagasaki (59 r.) on Tuesdays from 10 a. m. to 6 p. m., and arriving at Vladivostock on Thursdays at 9 a. m. in connection with the Russian transsiberian express running to St. Petersburg on Fridays. Fares : from *Shang-hai* (viâ Vladivostock) to Moscow, 1 st. cl., 411 roubles 11 ; 2 nd. cl., 296 r. 44 inclusive, by the Cie. des Wagons-lits (maximum weight for the free conveyance of personal luggage on the Transsiberian : 60 Russian lbs. or 24 kilos 5) ; to Berlin, 1 st. cl., 1309 frs 90 inclusive, available 3 months, (1 st. cl., 847 marks 95 ; 2 nd. cl. 599 m. 70, with additional charges for supplements ; maximum weight for luggage allowed

free 120 Russian lbs. or 49 kil.) ; to *Paris*, 1st. cl., 1.460 fr. 70 inclusive, wagons-lits ; to *London*, 1st. cl., about £ 59. 0.0, (1480 frs. 50), wagons-lits (or from Shang-hai to Vladivostock, 82 roubles 61, and thence to London via Ostend, £ 50.9.1 inclusive).

Viâ Japan, departures daily by steamers of average tonnage ; several times a week by the English, French, German, American, Canadian and Japanese Royal Mails.

By *Nippon Yusen Kaisha*, to *Kôbe*, leaving Wednesdays and Saturdays (arriving Sundays and Wednesdays) ; 4 days' journey, calling at Nagasaki and Moji. Fares : to *Moji* or *Skimonoseki*, 40 yen and 24 y. ; to *Kôbe*, 52 y and 31 y. ; to *Yokohama*, 65 y. and 39 y.

To America 1

By *Pacific Mail J. Co.*, or by *Toyo Kisen Kaisha* every 8 days, to San Francisco, via Japan (*Nagasaki*, *Kôbe*, *Yokohama*) and Honolulu. Fares : to Honolulu, 1 st. cl. £ 35 (special reduced rate, £26) ; to San Francisco, £ 45 (L. 34) ; for the other towns, consult the price-list of the Canadian Pacific Railway Co.

By *Nippon Yusen Kaisha*, every 14 days to *Seattle*, viâ Japan (*Moji*, *Kôn*) *Yokohama*). Fares : to *Seattle*, 1 st. cl. £ 39 (special rate, £ 29.10.0) ; to *New Orleans*, £ 50 (£ 40.10.0) ; to *New York*, £ 52 (£ 42.10.0) ; to *London* or *Hamburg*, via *New-York*, £ 59.10.0 (£ 55.10.0).

By *Canadian Railway Pacific Co.*, every 14 days to Vancouver, viâ Japan (*Kôbe*, *Yokohama*). Fares : to *Vancouver*, 1 st. cl. £ 45 (special tariff, £ 34, to *Chicago*, £ 56.10.0 (£ 45.10.0) ; to *New York*, £ 60 (£ 49) ; to *Paris*, £ 7 ; (£ 65) or via *London* £ 74.10.0 (£ 66.10.0) ; to *London*, £ 71.10.0 (£ 63.10.03

By *Great Northern S. S. Co.* See fares above.

To Europe

By *Peninsular and Oriental S. N. Co.*, to *London* £ 65 and £ 50, or £ 76.11.11 via *Marseilles*, or £ 70.10.2 via *Brindisi* (Wagon-lits included) ; to *Marseilles*. (*Malta* or *Gibraltar*), £ 61 and £ 42 ; to *Singapore*, £ 12.10.0 and £ 8.0.0 to *Colombo*, £ 28.0.0 and £ 18.0.0 ; to *Port Said*, £ 57.0.0 and £ 40.0.0.

By *Messageries Maritimes*, to *Marseilles*, £ 67.4.0 and £ 46.4.0 ; to *London*, via *Marseilles*, £ 71.10.0 and £ 48.8.0 ; to *Saigon*, £ 13.4.0 and £ 8.16.0 ; to *Singapore*, £ 13.15.0 and £ 8. 16.0 ; to *Batavia*, £ 20.16.0 and £ 15.8.0 ; to *Colombo*, £ 30.16.0 and £ 19.16.0 ; to *Aden* or *Djibouti*, £ 45. 2.0 and £ 30.16.0 ; to *Port Said*, £ 62.16.0 and £ 44.0.0.

By *Norddeutscher Lloyd*, to *Genoa* (*Naples*, *Algiers*, *Gibraltar*), £ 67.2.0 to *Singapore*, £ 13.15.0 and £ 8.16.0 ; to *Penang*, £ 16.10.0 and £ 11.0.0 ; to *Colombo*, £ 30.16.0 and £ 9.16.0 ; to *Aden*, £ 45.2.0 and £ 30.16.0 ; to *Port Said*, £ 62.14.0 and £ 44.0.0.

By *Nippon Yusen Kaisha*, to *Marseilles*, 1 st. cl. 520 yen or 470 y. (according to packet-boat), 2 nd. cl. 315 y. ; to *London* and *Antwerp*, 570 y. or 520 y. and 385 y. or 350 y. ; to *Hong-kong*, 60 y. and 35 y. ; to *Singapore*, 110 y. and 83 y. ; to *Colombo*, 190 y. and 140 y. ; to *Port Said*, 460 y. and 315 y.

By *Austrian Lloyd S. N. Co.*, to *Trieste* and *Venice*, £ 46.4.0 ; to *Singapore*, £ 8.16.0 ; to *Colombo*, £ 19.16.0 ; to *Port Said*, £ 44.0.0.

Navigation Companies ; principal lines :

Peninsular and Oriental S. N. Co., 24 The Bund. Packet boats to Europe.

Messageries Maritimes, Quai de France. Services to Indo-China and Europe.

Norddeutscher Lloyd, at Melchers, 83, Quai de France. Lines to Europe, the Philippine Islands and Australia.

Hamburg-Amerika Linie, 2a Kiukiang Road. Services to Ch'ing-tao and Europe.

Nippon Yusen Kaisha, 3 North Yangtzu Road. To Seattle (United States North) fortnightly service ; to Europe.

Canadian Pacific Railway Co, Peking Road. Line to Vancouver and Hong-kong.

Occidental and Oriental S. S. Co ; *Toyo Kisen Kaisha* ; *Pacific Mail S. S. Co*, offices at the Palace Hotel. Services to Honolulu and San Francisco in one direction, to Hong-kong and Manila in another.

Local lines :

China Navigation Co (Butterworth and Swire), lines to the Chinese ports of the littoral and of the Blue River.

Chinese Merchants' S. N. Co, 1 Foochow Road ; services to the Chinese ports on the coast.

Compagnie Asiatique de Navigation (Racine et Ackermann), 4, Quai du Yang-king-pang. Services on the Blue River and to Ning-po.

Indo-China S. N. Co (Jardine, Matheson), on the Bund. Lines to the various Chinese ports.

Nisshin Kissan Kaisha, 5 The Bund. Services on the Blue River.

Places of Interest : The *Concessions*. — *The Chinese City* (explore it to get an idea of native towns). — Cotton, silk and wool manufacturies, docks, arsenal, water-works.

The visit to Shang-hai is generally combined with that of *Zi-ka-wei*, a settlement of the Chiang-nan mission (visitors are allowed in the afternoon on presentation of their card) ; get there about 2 p. m. via the « French Concession » and return about 4 p. m. through the « Foreign Settlement » ; route by tram : Bund, Quai de France, Avenue Brunat, Zi-ka-wei ; Rue Prosper Paris, Avenue Brunat, Rue Say-Zoong, Bubbling Well, Race Course, Nan-king Road and the Bund.

Excursions : The large towns, monuments and hills abundant with game near Chên-chiang, spots with religious and historical associations, easily reached by rail on the Nanking and Hang-chou Fu lines, afford every opportunity to the Shang-hai residents to become better acquainted with the country and its inhabitants.

Navigation companies organize sea trips : to the *Saddles*, to the *Chou-shan* and to *P'u-t'o* island, for the fête of the protecting goddess (about July), etc. These trips are recommended.

In summer, the Shanghaians go to the hill-stations of Chiu-chiang (see CHIANG-HSI), *Mo-kan-shan* to the N. W. of Hang-chou Fu (see CHE-CHIANG), to the seaside, *Ch'ing-tao* or *Chih-fou* (see SHAN-TUNG, or visit JAPAN).

To get to *Hai-ning Chou*, in the estuary of the Ch'ien-t'ang (where the tidal bore is in evidence in September), take train on the Chê-chiang line, alight at Hsia-shih. p. (Yeh-zah) or Ch'ang-an and hire a boat which reaches the bar in an hour.

Shang-hai, situated 31°14'7" lat. N. and 121°29' long. E., stretches nearly 10 miles along the l. bank of the Huang-p'u, on the opposite bank of which stands the suburb of *P'u-tung*. The conglomeration is divided into three parts : the *Foreign Settlement*, « International Concession », formed of the early English and American establishments ceded in November 1843 and October 1848 and greatly extended in 1899 ; the *French Concession* granted in January 1847 — both these quarters have been extended beyond their official boundaries by means of « Outer roads » ; the Chinese walled town *Shang-hai Hsien* and its suburbs, *Tung-ka-du* (l) ; *Lo-ka-pang* (l.), etc.

Shang-hai, the principal port in China, was declared open to foreign commerce by the Anglo-Chinese treaty of Nanking on the 29th August 1842, but the Imperial Maritime Custom Offices were not installed until the 12th July 1854. The value of trade in 1910 amounted to the sum of 172.923.000 Hai-kuan Taëls. The real estate value in 1910 exceeded 200 million taëls.

The municipal authorities have established an active fire brigade with an excellent equipment. A large police force keeps order in the concessions. The foreign residents, however, raised in 1853 a volunteer force which, in case of a native rising, could be rapidly mobilised. This force, grouped by nationality, comprises : 1° in the *Foreign Settlement*, six corps of foot and one of mounted infantry, an artillery battery and an ambulance (46 officers and 624 men) ; 2° in the *French Concession*, one company (150 men) with two quick-firers.

History

The territory of the present district of Shang-hai was distributed, under the Han, between the two Hsiens of Hai-yen and Lou and, from the Liang dynasty, between those of Hai-yen and K'un-shan. Under the T'ang and Sung, it was confined within the Hua-t'ing Hsien. The locality faced over the sea called « Sea of Hua-t'ing », whence the name of the city, made up of *Shang* « Climbing, above » and *Hai* « sea ».

In the time of the Sung, a *Shih-po t'i-chü-szû* or administration of mercantile marine was established here, together with a *Chio-huo-ch'ang* or toll-house for goods. The place was constituted a *Shang-hai Chên*, which indicated that the port had acquired, between the Xth and XIIIth centuries, some importance as a trading station. Under the Mongols, in 1292, was created, in the same place, the district or Hsien of *Shang-hai* ; placed within the sphere of the *Fu* of *Sung-chiang*, it was withdrawn in 1326 and attached to the *Lu* of *Chia-hsing*, then re-placed, two years later, in the *Sung-chiang Fu*, a condition maintained by the Ming and the Manchu dynasty.

During the « Opium War », the English fleet, commanded by Vice-admiral Sir William Parker and having on board 4.000 soldiers under General Sir Hugh Gough, attacked the forts of Wu-sung from the 16th to the 19th June 1842. On the latter date, the advance took place to Shanghai, defended by 400 guns of various makes. The town was taken and after four days' occupation was returned to the Imperialists on payment of an indemnity of 300.000 dollars.

Shang-hai became open to foreigners by the treaty of Nanking (1842). English, French and American Consuls came to reside in this place and claimed for their respective countries special locations where their compatriots could settle. Concessions were then granted to the English and French government.

Later on, the Japanese, by the treaty of Shimonoseki (1895), also obtained the right to have a concession, but they marked it out near Wu-sung.

Half-way through the XIXth c., the T'ai-p'ing rebels from Kuang-hsi and Hu-nan, having overrun the Blue River country, appeared before Shang-hai. The arrival of these insurgents brought about a mild intervention of the French in favour of the established government; and in one of the engagements which took place, part of the Eastern suburb having been burnt down, the French Concession was extended along the river-bank.

The rebels also advanced to the out-posts of the English and American settlements. The foreign residents, reinforced by the crews of their war and commercial fleets, made a sortie, on the 4th April 1854, popularly known as the *Battle of Muddy Flat* (from the nickname given to the muddy plain which then extended to the W. of the English Concession).

In the following year, on the 6th January 1855, the French vessels *Colbert* and *Jeanne d'Arc* bombarded the Chinese City which was occupied by the rebels. Later on, during the campaign of 1860, Shang-hai was, previous to Dai-ren and Chih-fou, the base of operation of the Anglo-French troops in their march on Peking.

The situation was a strange one. The allies were at that time making war both on the Court and the T'ai-p'ing rebels, whilst anarchy continued to reign in the Yang-tzū basin.

It was about this time that an American named Ward came on the scene of action. He got together a regular corps of Chinese and Foreign adventurers, attached them to the service of the Imperial government, and by his exploits broke the back of the insurrection. He drove the T'ai-p'ing from the environs of Shang-hai, but after seven months of campaigning and twenty-five glorious combats, which earned for the valiant Chino-American troop the name of « The Ever Victorious Army », he was killed by a stray shot at Tz'ū-ch'i Hsien (Chê-chiang).

The Chinese still do homage to his memory in the Wu-êrh Miao at Sung-chiang Fu.

Aided by the allied forces, the mandarins, in 1862, recovered Chia-ting, Ning-po, Ch'ing-p'u, Nan-ch'iao (where the French Admiral Protet was killed), then, in 1863, Shao-hsing (besieged by de Moidrey) and in 1864 Hang-chou, occupied by d'Aiguebelle on the 31st March.

An Englishman of great renown served the Imperial cause in the Northern part of Chiang-su and created the solid nucleus of a Chinese army which finally stifled the insurrection. This was the hero Gordon, who died at Khar-toum in 1882, and whose name has won universal admiration. With him, strategy took the place of adventure; the T'ai-p'ing were defeated at Su-chou Fu and Nanking soon fell into the hands of Li Hung-chang, governor of Chiang-su. Peace was then established in the lower valley of the Blue River.

Foreigners, who found their way in ever increasing numbers to Shang-hai, opened banks, started factories and work-shops, erected important buildings, inaugurated shipping services and interested the native element in their undertakings. Commercial activity increased, the Chinese City progressed, the two concessions were soon seen to be too small and, in the economic interest of the country, the foreign locations were increased in 1899: The *International Settlement* measures 37,100 mou (at 26.73 sq. ft.), the *French Concession* 2,135 mou.

During the stirring events which began in 1900, detachments of English, French, German and American troops garrisoned Shanghai until the end of 1902.

Since then, the progress of this cosmopolitan city has been uninterrupted, imposing buildings have been erected, gas, electricity, telephone and tramways (about 35 miles of line) have penetrated the suburbs; the limits of the International Settlement are already considered too narrow and in April 1909 the British Minister demanded a further extension.

Population

The population of Shanghai, in October 1910, was 791,439, of whom 15,062 were foreigners, 655,283 Chinese forming the settled population and 121,094 natives in P'u-tung, people living on boats or others only temporarily residing in the town.

The quarters comprising the early English, American and French concessions had only 75,047 inhabitants in 1870 compared with 107,812 in 1880, 168,129 in 1890 and 295,706 in 1900, without taking into consideration the floating population which forms a very high factor. The foreigners numbered 1,900 in 1870, 2,504 in 1880, 4,265 in 1890 and 6,177 in 1900.

In 1910 the population was thus distributed :

	Foreignn	Chinese	Total	Settled native population	
				1910	1900
<i>Foreign Settlement</i>					
1. Central District	1,356	133,661	135,117	122,997	119,541
2. Northern D.	6,538	139,808	146,346	132,502	95,017
3. Eastern D.	2,120	111,071	113,083	88,270	71,572
4. Western D.	2,037	103,465	105,502	69,544	54,372
5. Outlying D.	1,260	5,000	6,260	4,500	"
<i>French Settlement</i>					
6. Town	751	100,070	100,821	89,686	72,000
7. Outlying D.	725	14,400	15,125	12,284	"
8. Native City	50	60,000	160,050	140,000	90,000
9. P'u-tung	125	10,000	10,125	8,000	"

In the foreign locations it was calculated that there were : 4,779 English, 3,466 Japanese, 1,510 Portuguese, 959 Germans, 944 Americans, 821 Hindoos, 766 French, 324 Russians, 207 Tonkinese, 142 Spaniards, 136 Italians, 129 Dutch, 114 Austrians, 100 Norwegians, 83 Turks, 76 Swedes, 71 Danes, 68 Eurasians, 57 Parsees, 43 Belgians, 38 Greeks, etc.

Climate. — According to the wind prevalent, three seasons are recognised at Shanghai :

The winter monsoon, comprising the 6 months from September to February ; middle monsoon, of 1 1/2 months' duration, from March to mid-April.

summer monsoon, lasting 4 1/2 months, from the middle of April to the end of August.

March is a month of variable winds, but with a marked prevalence of S. E. In April, the summer monsoon sets in. In May, it begins to blow from the S. E. and continues until August.

At the beginning of September the wind, changes abruptly ; the new monsoon, with its N. E., N. and N. W. winds, lasts till spring but lacks the stability of that of the summer season.

The mean monthly temperature (in ° Fahrenheit) and the number of wet days with quantity of rainfall, calculated over a period of 34 years, is as follows :

January : 37°.42 and 10 wet days (2.36 inches rain) ; *February* : 39.04 and 12 d. (2.32) ; *March* : 46.24 and 13 d. (3.06) ; *April* : 56.05 and 14 d. (3.49) ; *May* : 66.15 and 12 d. (3.57) ; *June* : 72.85 and 14 d. (6.43) ; *July* : 80.22 and 11 d. (5.61) ; *August* : 79.56 and 11 d. (5.89) ; *September* : 72.34 and 12 d. (4.69) ; *October* : 63.19 and 10 d. (3.36) ; *November* : 52.01 and 7. d. (1.75) ; *December* : 41.66 and 7 d. (1.18).

Tides. — On the 1st. and 10th of the last moon the tide rises at 9 and falls at 3 ; other times may be arrived at by adding 50 minutes a day.

It may also be stated that the tide rises about 3 hours before and falls about 3 hours after the passage of the moon.

Foreign Settlement

The location granted to England and that claimed by the United States were the nucleus of the « International Settlement » whose extent, increased in 1899, is 5,362 acres. Its population was 333,945 inhabitants in 1900, and 501,416 in 1910 of which 13,411 were foreigners and 413,313 permanent Chinese residents.

The settled native population, in 1910, was made up of people who came from the following provinces : Chiang-su, 180,331 ; Chê-chiang, 168,761 ; Kuang-tung, 39,336 ; An-hui, 5,263 ; Chih-li, 4,623 ; Hu-pei, 3,353 ; Shan-tung, 2,134, etc.

The Foreign Settlement is divided in to quarters :

Central District (formerly the « English Concession ») occupied by 122,997 permanent Chinese residents and 1,356 foreigners (including 627 English, 143 Japanese, 118 Germans, 93 Americans, 67 French, etc.).

Northern District (Hung-k'ou ; formerly the « American Concession ») inhabited by 132,502 Chinese and 6,538 foreigners (including 2,396 Japanese, 1,467 English, 443 Americans, 263 Germans, 171 French).

Eastern District with 88,270 Chinese and 2,120 foreigners (including 743 English, 407 Japanese, 110 Germans, 98 Americans, 87 French).

Western District, peopled by 69,544 natives and 2,037 foreigners (including 1,123 English, 201 Germans, 164 Americans, 104 Japanese, 34 French).

In 1909, the number of dwelling-houses was 54,894 (12,304 of which were in the Central District), bringing in a sum of 8,623,244 Mexican Dols. (4,241,577 for the Central District). The House rental assessment give 227,341 d. to the municipality.

Sir Henry Pottinger had chosen a Concession or « Settlement » for his fellow subjects, on the banks of the Huang-p'u, between Su-chou Creek and the Yang-ching-pang. On the 17th November 1843, by a proclamation of the consul, Mr G. Balfour, the port of the *English Concession* was opened to foreign trade.

The *American Concession* dates from 1848 ; about this time, the Protestant bishop Boone founded an establishment on the l. bank of Su-chou Creek, which came to be called the Hung-k'ou « Mouth of the Rainbow », but the site commonly called the American Concession was not defined till June 1863, when it was about to be joined to the British Settlement to form the *International Concession* or *Foreign Settlement*.

The municipal revenue amounted to 1,209,175 taëls in 1902, and to 2,500,000 in 1910.

The *Bund* is the most select part of the Foreign Settlement ; it begins at Su-chou Creek, follows the river and goes on towards the French Concession. It is a favourite promenade, bordered by large houses, more than one of which has some architectural pretensions, belonging chiefly to the administrations, banks, clubs, hotels and offices of the principal Shipping Companies.

Near Su-chou Creek, the *British Consulate*, with its well-kept lawns, faces the *Public Garden* where the municipal band gives concerts in summer. Some memorials have been erected along the Bund : *Margary*, killed at Yun-nan in 1873 ; *Sir Harry Parkes*, a former British minister at Peking, erected in 1890. The broken mast of bronze recalls the disaster, by a cyclone off the coast of Shan-tung, of the German gun-boat *Illis*. The pyramid of the *Ever Victorious Army* (commanded by Ward) on which are inscribed the names of those foreigners who fell in 1862 victims of T'ai-p'ing bullets.

Among the buildings may be mentioned : the *Masonic Hall* ; *Yokohama Specie Bank*. The German club *Concordia*, in German Renaissance style, first stone laid by Prince Aldalbert of Prussia on the 23nd. October 1904. *Palace Hotel* with its hanging garden ; Offices of the *Eastern Extension* and the *Great Northern Telegraph Co. Chartered Bank*. The *Russo-Asiatique Bank* whose massive structure dates from 1901. *Custom House*, at the corner

of Hankow Road, where the administration of Chinese Customs is centralised, a red brick building erected in 1893 in Tudor style, is dominated by a massive square tower, 110 ft. high, with a large clock of heavy chime; *Hong-kong Shanghai Bank*; *Shanghai Club*, founded in 1861 and housed in new premises, replaces the building of 1864.

Behind the majestic façade of the Bund, stretches the European and Chinese quarters. The principal street of the Celestial quarter is *Foochow Road*, with its large restaurants and tea-houses crowded with natives.

In the European part, *Nanking Road*, formerly Park Lane, bisects the old concession; it is the fashionable shopping centre, lined with shops and stores.

In this Central District, is the *Town Hall*, finished in 1899, with its principal façade 156 ft. long overlooking Nanking Road; Its Banqueting Hall, is often utilised for concerts, balls and charity functions.

The *Lyceum Theatre*, built in 1873, in Museum Road, has seating accommodation for 700 spectators. The Protestant cathedral *Holy Trinity*, in Kiangse Road, was built of red brick (1866-9) in XIIIth c. Gothic style. Its dimensions are: length 160 ft., width 59, height 54.

At the extremity of the Central District is the *Race Course* whose stretch of over a mile with a breadth of 770 yds. is used by the numerous sports clubs of the country.

The continuation of Nanking Road is called the *Ma-lu* « horse road » or Bubbling Well Street, leading to a boiling spring impregnated with carburetted hydrogen; it is further prolonged by the « Outer Roads », Jessfield Road, Siccaway Road, etc.

Bubbling Well Street, with its fine houses on each side, is thronged by smart turn-outs, riders, and motor-cars whizz past taking elegant Chinese ladies, rouged and flower-decked, to the *tea-gardens* in the neighbourhood.

Beyond Su chou Creek, the **Hung-kew** quarter, N. E. of which is the *station* of the Wu-sung and Nanking lines. On the river-banks, German and Japanese Consulates and, near the bridge, the *Astor House Hotel*, in English Renaissance style. Enter the *Broadway*, a long street parallel with the Huang-p'u serving

the wharves belonging to the shipping companies, cotton, silk spinning-mills and other works.

French Concession

The French Concession dates from the 20th. January 1847 ; it was granted by the tenacity and clear-sightedness of the then French Consul, M. de Montigny. Enlarged in 1899, it has an area of 356 acres. The population in 1890 numbered 41,122 natives and 400 foreigners, in 1910 it was 114,470 natives and 1,476 foreigners.

The settled native population comprised 101,970 individuals to which must be added 5,500 people living on boats and 7,000 temporary residents.

Among the foreign element were : 436 French, 314 English, 207 Tonkinese, 148 Germans, 105 Japanese, 68 Eurasians, 44 Americans, etc. — Of this total 688 males and 419 females were over 15 years of age.

History :

In July 1854, the acting French Consul Edan, approved the *New Land Regulations* proposed by the English Consul, but the French government delayed its expression of opinion on this arrangement which would have suppressed the special rights of France in its concession. The attacks of the T'ai-p'ing, the landing of the French forces at Shang-hai, the China war of 1860, caused these plans to fall through, though in a modified form they led to the constitution of the present Foreign Settlement in 1863.

The T'ai-p'ing entered Shang-hai in 1853 and brought about the intervention of Admiral Laguerre. In one of these attacks, part of the N. E. suburb of the town was burnt, then cleared by sailors ; this quarter was then added to the French Concession.

On the 3rd May 1874 and the 16th July 1898, disturbances broke out among the Chinese about the mortuary attached to the Circle or Hui-kuan (the locals pronounce it Weh-kueh) of the Ning-po people. In 1899, the extent of the concession was doubled during the consulship of M. de Bezaure, and the « Outer Roads » laid out under that of M. Ratard (1900-1909).

The municipal revenue amounted to 345,000 taëls in 1904 and to 579,458 T. in 1911, the surplus of the preceding financial year not included (40,320 T.).

The debt which in 1904 was 950,000 Taëls was increased in 1910 by 403,000 Taëls bearing interest at 4 1/2 %.

The canal called Yang-king-pang, which it is proposed to fill in to make a wide thoroughfare, separates the French Concession from the Foreign Settlement.

On the river-bank stands the *Meteorological Bureau*, a tower of reinforced concrete 150 ft. high, an annexe of the Zi-ka-wei Observatory.

Charts give practical information based on meteorological reports sent from the various countries of the Far-East. Multicolored flags announce to departing vessels the prevalence of good or bad weather, signalling typhoons before they approach the coast of China. A signal connected with the Observatory by an electric wire, indicates the exact moment of the sun passing the meridian and this permits the daily regulation of clocks and watches.

The *Quai de France* bounds the French Concession on the river side. Fine buildings line this street which at night is lighted by electricity ; among them, those occupied by the *Indo-China Bank*, the *Melchers Steam-ship Co*, the *Messageries Maritimes* ; the residence of the French Consul-General, erected in 1894. Further along the Huang-p'u, the *China Navigation Co's* docks at which the company's mail-boats lie at anchor ; the Police Station (East office) ; beyond, the embankment is continued by the *Bund* of the Chinese suburb of Tung-ka-du.

Parallel with the embankment is the *Rue Montauban* in which stands a *French Post Office*, the *Hôtel des Colonies*, and St. Joseph's Church built in 1862.

The principal thoroughfare is *Rue du Consulat*, starting from the quay and passing through the concession between its furthest points. On this street stands the *Hôtel de la Municipalité*, built on the site of an old cemetery for Fu-chien people. In its garden is a *statue* of Rear-admiral Protet (by Thiébault) who was killed on the 17 th May 1862 before Nan-ch'iao, then occupied by the T'ai-p'ing.

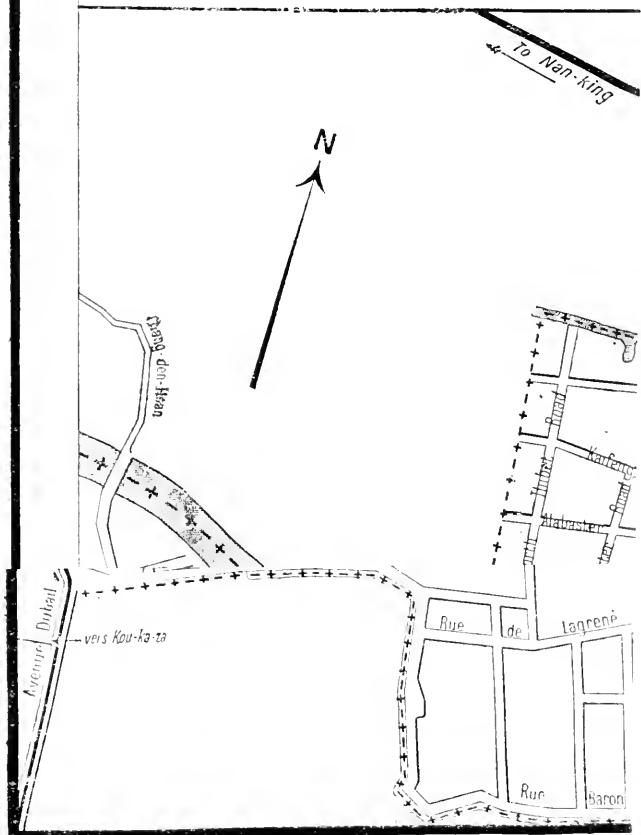
Behind is the *Poste central de Police* (Central Police Station).

The *Boulevard de Montigny*, laid out on the bed of a former canal, marked, until 1899, the Western limit of the French Concession. The new Extension is reached via the *Avenue Brunat* with its tram service and border of pretty villas. *Poste de Police de l'Ouest* (Western Police Station).

The *French Cemetery*, with several fine tombs and the mausoleum of 1855 in memory of the officers and men of the French fleet killed during the bombardment of the Chinese city (the 6th. January), which was occupied by the T'ai-p'ing rebels.

Beyond the official limits of the concession are the Outer Roads (*Routes extérieures*), the property of the French municipality, the *International Institute*, *Public garden*, *Camp of Ku-ka-za*, *prison*, *electric generating station* (*Avenue Dubail*),

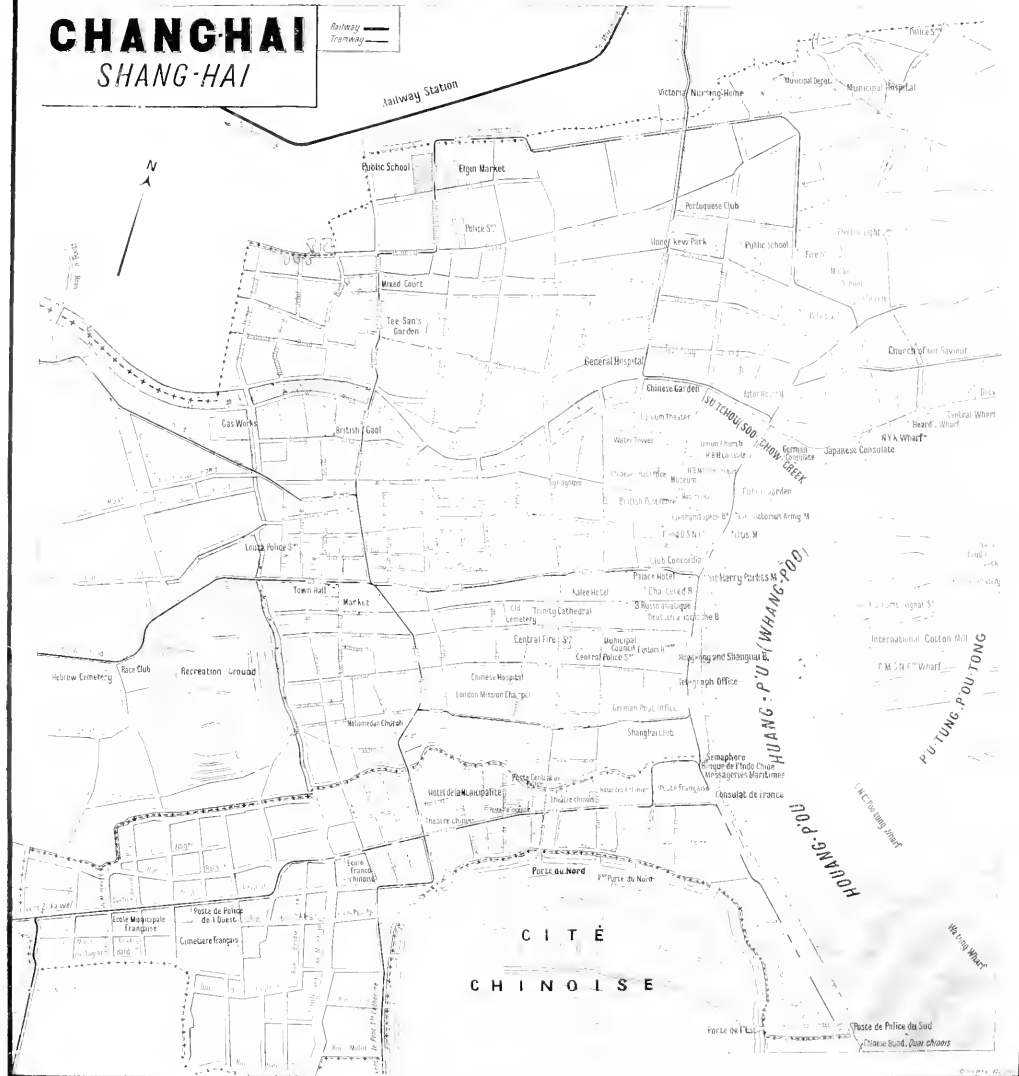
CHANG-HA SHANG-HAI



CHANGHAI

SHANG-HAI

Railway
Tramway



SHANGHAI — The Settlements — The Chinese City.

shooting ground, *St Mary's Hospital* and the *Aurora University* (Université Aurore).

Chinese City

Shang-hai Hsien is surrounded by a wall threatened with destruction by the highway authorities. Entered by six gates, it was erected under the Ming dynasty, during the years Chia-ching (1522-1566), and measures more than 9 *li* in circumference. The city is the official residence of a *Tao-t'ai*, superintendent of customs, and of a *Chih-hsien* subordinate to the prefect of Sung-chiang Fu.

The native city, with its narrow and slippery streets lined with low houses, is nowise different from other Chinese towns; it has nothing interesting to show the tourist, unless he cares to examine the curio shops and take a cup of tea in the *tea-gardens*.

Near the Northern Gate is the entrance to the *Ts'ai shên Miao* « Temple of the God of Riches », where the faithful come to prostrate themselves and burn incense sticks.

Near the Western Gate, the *Wen Miao* « Temple of Literature », where periodical sacrifices are made in honour of *Confucius* « the master of guide of ten thousand generations », here represented not by a statue but by a simple tablet.

A very important suburb, *Tung-ka-du* (l) (*Tung-chia-tu p.*), is shut in between the Eastern walls of the city and the river. A Catholic cathedral noticeable by its steeple. An embankment constructed in 1901, runs the whole length of the business quarter; it is continued by the Bezaure Avenue, where the *reservoirs* and filter-beds for the water supply of the French Concession and those for the Chinese city have been constructed. At rear, the *railway station* of Hang-chou.

In the distance Chiang-nan arsenal, *Kao-ch'ang Miao*, part of which is devoted to the execution of private orders.

From 2,000 to 5,000 rifles can be turned out annually, a hundred quick-firing guns for the land forces and about twenty naval guns as well as cupolas and turrets for fort armament. There is also a dry dock for vessels 280 ft. long and 18 ft. draught.

2 m. S. W., the *explosives factory* where various grades of powder are made as well as Mauser and other cartridges.

On the opposite bank, the *powder magazine*.

On the other side of the River Huang-p'u, facing the Concessions, lies the peninsula of *P'u-tung*, occupied by ship-yards and docks.

In the neighbourhood : Nan-yang and St-John's *colleges*.

Zi-ka-wei (l) Hsü-chia-hui (p.). « Village of the Zi (Hsü) family, 5 miles W. of Shang-hai, is the seat of a large establishment of French Jesuits, around which are grouped 2.635 native converts (1910).

The Chinese name of this locality is derived from the burial-place of Hsü Kuang-ch'i (1562-1623), situated to the r. of this settlement and composed of five small conical mounds of earth rising from a platform. This Hsü, *ko-lao* (Chung-t'ang, « Chief Secretary of State »), a minister of the Emperor of the Wan-li-reign (1572-1619) of the Ming, was canonised as Duke Wên-ting. The statesman and author of scientific works was a friend of Father Ricci (1552-1610) who converted him to the Roman Catholic faith in 1603. The village lands belonged to this celebrated mandarin Hsü (Zi, l.), but his family, having become Christians, were despoiled of their property, as were the missionaries themselves, on the outbreak of a persecution of an anti-foreign character. The Jesuits were re-installed in possession of their property by the treaty of Nanking, but the descendants of the minister, even those who abjured Christianity, could not be indemnified. Some members of this family, formerly rich and powerful, have remained in the neighbourhood and some of them have become prosperous farmers. The Chiang-nan mission commemorated in 1903 the tercentenary of the baptism of Hsü Kuang-ch'i. In the middle of the XIXth c. the T'ai-p'ing, masters of a third of China and in particular of Chiang-su, pursued their career of ravage right up to the suburbs of Shang-hai. A small French garrison was then brought to Zi-ka-wei, which was protected by earth-works.

The missionaries settled at Zi-ka-wei in 1847 ; the chapter dates from 1851. The establishment is the residence of a Vica, apostolic of the Chiang-nan mission. Library of 30,000 vols. including some valuable Chinese works.

This mission, carried on by French Jesuits from the Province of Paris, numbers 129 European preachers and 65 native teachers for 184,364 Chines, Catholics and 110,758 catechumens (1909), grouped into 1227 Christiane communities with a church or chapel (1907).

Shang-hai and outskirts has 6 churches and 9,724 native converts of catholic faith.

St Ignatius College, founded in 1849, gives native students a Chinese and religious education ; a *day-school* for the children of the Christian settlement is connected with it. A small *seminary* prepares the future members of the native clergy.

To the S., the *cathedral*, built from 1907 to 1910 in the gothic style of architecture, with a seating capacity of 1200.

The edifice, in mediæval French style, is built of brick with pillars and flags of granite. Eleven little chapels are arranged along the sides and five in the transept. The exterior length is 251 ft. ; the width of the nave 90 ft. of the transept 140 ft. ; height of towers 160 ft.

The meteorological *Observatory*, founded in 1871, was re-built in 1900 by Father Froc ; its astronomical situation is 31°11' lat. N. and 120° long. E. of Greenwich. The station is kept in communication by means of signals with the astronomical observatories of Zo-seh (Shè-shan, *p.*) and magnetic observatory of Lo-ka-pang.

On the ground-floor, a horological hall, a hall for seismographic apparatus, map gallery and library. From the tower is seen, in the distance, the steeple of the church in the riverside suburb of Tung-ka-du, the principal buildings in the concessions, and, in clear weather, the « Hills ».

The meteorological station works at calculation of temperature, atmospheric pressure, solar radiation etc. It is the centre of a system of meteorological observations which include the whole of China and the neighbouring countries, and is in electric connection with the signal tower on the Quai de France, to which it communicates its bulletins.

The *Natural History Museum*, begun in 1863 by Father Heude where a special study is made of the zoology of the Far-East.

A little further on, the *T'u-shek-weh* (t.) (T'u-shan-wan, *p.*) *Orphanage* (for boys).

It was founded at *Tsa-ka-weh* (t.), in 1847, but, destroyed in 1860 by the T'ai-p'ing, it was re-established here in 1864. Hundreds of children are received and learn handicrafts.

Ateliers for sculpture and painting. The printing works, started in 1873, possesses collections of European types and Chinese mobile types. It is from this establishment that the remarkable collection of *Variétés sinologiques* was issued.

On the other side of a little canal, the Carmelite's Establishment whose slender spire is visible from here, then the Shêng-mu-yeh (t) *Convent* of the « Lady Helpers of Souls in Purgatory ». « The Precincts of the Holy Mother » contain a day nursery, girls' school, embroidery factory, and shelter 625 persons.

To the N., the temple of Li Hung-chang, where ritual ceremonies take place in September.

To the S., a three storey portico, with double roof and supported by dragons, is half-way to the Li-chuang-t'a *stûpa* at *Lung-hua*.

This tower has seven storeys. From the last terrace a fine view may be obtained over the alluvial plain furrowed by a thousand creeks. The temple comprises seven buildings.

3. Shang-hai to Hang-chou Fu.

352 *li* by rail ; line finished in 1910. The journey is still over five hours by express train. At *Ken-shan-mun* (Kên-shan-mên) station, a branch line leads to the *Settlement* in 13 minutes.

Fares : from Shanghai : to Hang-chou (Chinese town) 1st cl. 3 dols 98 cents 1 2nd cl. 2 dols 75 ; and its *Settlement* 4 dols. 11 and 2 dols 84 ; to *Zah-k'ou* (Cha-k'ou) where the impetuous flood tide is in evidence, 4 dols. 19 and 2 dols. 90 ; *Ka-shing Fu* (Chia-hsing Fu) 2 dols. 34 and 1 dol. 62 ; *Sung-chiang Fu* 91 c. and 63 c. 53 minutes journey by express and 1 h. 5 m. in by ordinary train. From Shang-hai to Hang-chou, 4 h. 55 m. in by express and 6 hrs. by slow train. On this line, 3 *li* are equivalent to an English mile.

The names of the stations figure with the local dialect, of Peking (*p.*) Shang-hai (*sh.*) or Hang-chou (*ha*).

Shanghai. The station is S. of the Chinese city, near the *Lao-chia-pang* quarter.

The line passes N. of the *Chiang-nan* arsenal.

2 *li* 6, *Kao-ch'ang-miao* (Kao-tsaung-miao, *sh.* ; Kao-tsan-miao, *ha*). The line branches off to the high-level wharves on the river.

Cross a canal connected with that of *Ch'ing-p'u Hsien*.

8 *li*, *Lung-hua* (Long-huo, *sh.* ; Long-shoa, *ha*), from the name of a tall stûpa « (tower) Adorned Dragon » — See chapter : *Zi-ka-wei*. — The line branches off to the station *Chen-ju* (line from Shang-hai to Nan-king).

20 *li* 7, *Mei-chia-lung*, in the *Hsien* of Shang-hai.

30 *li*, *Hsin-chuang* (Hsin-tsoang, *sh.* ; Shing-tsan, *ha*), a town at the beginning of the territory of the *Hsien* of *Hua-t'ing* (*Sung-chiang*).

Cross the six arroyos.

43 *li* 6, *Hsin-ch'iao* (Hsin-ghiao, *sh.* ; Hsing-ch'iao, *ha*) « New Bridge ».

Cross several canals.

59 *li* 7, *Ming-hsing-ch'iao* (Ming-hsing-ghiao, *sh.*) « Bridge of the Ming period », linked to the Eastern suburb of *Sung-chiang Fu*.

65 *li*, **Sung-chiang Fu** (*Sung-kiang*), *Sung-kaong Fu* (*sh.*) *Sung-kian Fu* (*ha*), noticeable from a distance by two stûpa, is a prefecture of *Chiang-su* (See R. 4).

84 *li* 8, *Shih-hu-tang* (*Zah-wu-tang*, *sh.* ; *Su-hu-tan*, *ha*). Station on *Lou Hsien* (*Sung-chiang*) territory.

Cross the canal which joins the Huang-p'u-chiang to Lake Hsi-t'ai-hu.

« The men work hard in the fields, the women are diligent at weaving. The inhabitants derive large profits from fishing and from the salt produced in the department (*Sung-chiang Fu chih*). »

111 *li* 1, *Fêng-ching*, an enclave dependent on Ch'ing-p'u Hsien, last station in Chiang-su.

130 *li* 6, *Ka-shai* (Chia-shan Hsien, *p.* ; Ka-zeh-yeh, *sh.* ; Kia shun-yeh, *ha*). « Praise the Good » ; chief town of a district dependent on the prefecture of Chia-hsing Fu, in the province of Chê-chiang. — A proposed line from Ka-shan to Cha-pu.

The city is enclosed by a wall more than 6 *li* in extent, built in 1544. It has four gates, to which must be added four others giving access to the town from the water-way.

The creation of this district city dates from the year 1430. Its territory, which had formed, under the Han, part of the Hsien of Yu-chüan, then of that of Chia-hsing, was then detached and has since become dependent on the Fu of Chia-hsing, with the title of Chia-shan Hsien.

167 *li* 7, *Ka-shing* (Chia-hsing Fu, *p.* ; Kia-shing Fu, *ha*), chief town of a prefecture comprising seven districts, is the residence of a prefect and of the district magistrates of *Chia-hsing Hsien* and *Hsiu-shui Hsien*. — A steam-launch to Su-chou Fu station.

The city, approached from the E., through a suburb which stretches along the Imperial Canal, is enclosed by walls more than 9 *li* in circumference, with four gates.

If the suburbs appear overcrowded and present a spectacle of commercial prosperity, the official city, on the contrary, seems empty and desolate.

Its *prefecture*, with its fortified enclosure which remains unfinished, is the ancient palace which one of the rebel princes, or T'ien-wang « Heavenly Kings », had built at the time of the T'ai-p'ing rebellion.

History of the prefecture :

At the time of the « Tribute of Yü », region dependent on Yang Chou and, under the Chou, on the States of Wu, Yüeh and Ch'u. Was part of the Chün of Kuei-chi, in the time of the Ch'in, as the districts of Yuch'üan and Hai-yen. Was detached from it in 129 A. D., to be rejoined to the Wu Chün. Was, under the Sui, a dependency of the same prefecture and that of Yü-hang ; under the T'ang, of Su Chou and, under the Liang, of Hang-chou, Was called Hsiu Chou about the same time ; then, under the Sung, Chia-ho

Chün (1117) and Chia-hsing Fu (1195). By the year 242 A. D., the town was already called Chia-hsing as Hsien or district. The Mongols made a Lu of it and the Ming attached the Fu of Chia-hsing first to the province of Southern Chih-li (that of Nanking), then to Ché-chiang (1381), of which it has since continued to form part.

History of Chia-hsing Hsien and Hsiu-shui Hsien, *intra-muros* districts of Chia-hsing Fu :

In the Ch'un-ch'iu period, territory of Tsui-li, depending on the State of Wu. The Ch'in established the Hsien of Yu-ch'üan within the Chün of Kuei-chi. The later Han attached it to the Wu Chün. In the time of the « Three Kingdoms », that of Wu made out of it the districts of Huo-hsing and Chih-wu, very soon changed into Chih-hsing Hsien. This district was retained until the advent of the Sui. Suppressed in the latter dynasty, it was re-constituted in 624 by the T'ang, again suppressed in the following year and re-established in 634 as a dependency of the Su Chou. Under the « Five Dynasties », it was attached to the Hang Chou, then became the seat of the Hsiu Chou. The Sung made it the administrative centre of the Fu of Chia-hsing, the Mongols of the Lu of the same name, whilst since the Ming it has again reverted to a Fu.

The district of Hsiu-shui was separated from the Chia-hsing Hsien under the Ming, in 1429, and is administrated from the same city of Chia-hsing.

ENVIRONS I

About 40 li S., the town of *Tsui-li-ch'êng*. In 509 B. C., Ho-lü, King of Wu, defeated the troops of Yüeh and took the city. Later on, in 494 (5th moon) this same king was mortally wounded there and died at Ching, a village 7 li away.

201 li 9, *Wang-tien* (Waong-tie, *sh.* ; Wan-dien. *ha.*) « Royal Inn ».

221 li 9, *Yeh-zah* (Hsia-shih, *p.* ; Ha-zan, *sh.* ; Ha-shoe, *l.*). « Hia's Stone », from whence **Tung-hsiang Hsien** may be reached ; the latter is the chief town of a district in the prefecture Chia-hsing Fu.

The wall of the town, erected under the Ming in 1553, is 5 li in circumference. It has four land gates and four water gates ; the moat is 60 ft. wide.

The district of Tung-hsiang is of recent creation, for it was constituted under the Ming in 1430, as a dependency of the Fu of Chia-hsing. Its territory had formed part of the Hsien of Yu-ch'üan under the Han, of the Chia-hsing Hsien at the « Three Kingdom » period (Wu State), then of the Tung-tê Hsien during the « Five Dynasties ».

Navigation : from *Yeh-zah* to *Shang-hai*, daily launch service leaving at 1 a. m. ; returning from Shanghai at 4 a. m. and arriving at *Yeh-zah* the following day at noon.

From *Yeh-zah* to *Hai-ning Chou* (where the flood-tide is in evidence in September), by launch or boat which reaches the estuary of the Ch'ien-t'ang Chiang via the inland canals.

248 li 4, *Hsia-ch'iao* (Hsieh-k'iao, *ha*), on a canal connected with the water-ways of Shih-mên Hsien and of Hai-ning Chou in the Bay of Hang-chou

261 li 1, *Chou-wang-miao* (Tzŭ-wan-miao, *ha*). « The Temple of King Chou ».

273 li 7, *Ch'ang-an* (Tsan-ain, *ha*), an hour's sail from *Hai-ning Chou*, a port in the estuary of the Ch'ien-t'ang.

This station serves **Shih-mên Hsien**, on the Southern bank of the Grand Canal, chief town of a district in the prefecture of Chia-hsing Fu.

The town is surrounded by a wall, built in 1555 under the Ming, whose circumference is more than 7 li. It is entered by five land gates and five water gates ; the moat is more than 30 ft. wide.

In the time of the Ch'un-ch'iu, territory of Ch'ung-tê, belonging to the State of Yüeh and, under the Han, attached to the Hsien of Yu-ch'üan. At the « Three Kingdom » period, the Kingdom of Wu attached it to the Chia-hsing Hsien. During the « Five Dynasty » reign, the State of Wu and Yüeh constituted it, in 938, the Hsien of Ch'ung-tê and made it a dependency of the Hsü Chou. The Sung attached it to the Fu of Chia-hsing and the Mongols raised it to the rank of Chou of Ch'ung-tê (1295). It became a Hsien again under the Ming (1369) and, under the administration of the Manchu dynasty, changed its name to Shih-mên Hsien (1662), within the sphere of the Chia-hsing Fu.

290 li 6, *Hu-ts'un*, *p.* (Shu-tsen, *ha*).

304 li 3, *Lin-p'ing*.

330 li 4, *Hsien-ch'iao*, *p.* (Tsien-k'iao, *ha*). « Invisible Bridge ».

344 li, **Kên-shan-muu** (Kên-shan-mên, *p.* ; Ken-sain-mên, *ha*) « Gate of the Unshakable Mountain », a station near the suburb at the N. E. gate of **Hang-chou** (See **CHÈ-CHIANG**).

Lazaret mission 7 li away.

At the station, strangers may find chairs ; 30 to 40 cents. The luggage-porter is supplied by the administration at all stations ; this guarantees safe transit at a fixed rate of payment, thus avoiding the squeeze by employees.

A branch line leads to **Kon-zen Ch'iao** (Kung-ch'ên Ch'iao, *p.* ; Kon-zen K'iao, *ha*), « Bridge of the Imperial Arch, or Vaulted Palace ». **Foreign Concession (Settlement)** at Hang-chou.

Tourists going to *Mo-kan Shan* (See **CHÈ-CHIANG**, R. 3.), can alight at Kên-shan-mên and take the branch to the *Settlement* where are several Chinese hotels. For full particulars, apply to the Chinese Imperial Maritime Customs Officers.

The line follows the city walls of Hang-chou Fu, capital of the province of Chè-chiang, and diverges towards the river Ch'ien-t'ang.

351 li 7, *Ch'ing-t'ai-mên*, (*p.*), « Gate of Great Purity », outside station of *Hang-chou*.

352 li, **Hang-chou Fu Station**, built in grand style, inside the city.

The branch line running from *Kon-zen Station*, near the *Settlement*, to *Zah'ku*, on the river, is very useful for passenger and goods traffic.

359 li 4, *Nan-shêng-ch'iao* (Nain-hsing-ch'iao, *ha.*), « Bridge going South ».

365 li 3, *Zah-k'ü* (Cha-k'ou, *p.* ; Tsa-k'eu, *ha.*), « Opening of the Barrier », station on the Ch'ien-t'ang Chiang, the principal river in the province of Chê-chiang.

4. Sung-chiang Fu. Shê-shan (Zo-zeh)

Sung-chiang Fu, an important city, is the residence of a *Chih-fu* with eight districts, seat of the districts *Hua-t'ing Hsien* and *Lou Hsien*. The city was built by King Ho-lü (513-494 B. C.) S. of Fêng-huang Shan hill and then called Nan-wu Ch'êng « The Stronghold [of the country] of Southern Wu ».

On the canal banks and opposite the Roman Catholic cathedral, the *Ch'êng-huang-shên Miao*, temple of Wei-ling Kung, tutelary god of the city who is represented by a golden statue.

Near by, a temple with a nine storey stüpa, from the top of which a view may be obtained over the whole city ; there are 117 steps.

Temple of *Confucius*. Near the inner door, a *stæla*, dating from the 9th moon of 1294 (reign of Timur Khan), comprised of three columns. The first, in Mongol writing, presents a copy of an Imperial edict granting various favours to scholars ; the second is its translation in Chinese, whilst the third contains a eulogy of the Emperor by Chang Chih-han, a prefect, and Ma Yüan-chung, a learned scholar.

Worthy of a visit, too, is the old ya-men which was, in 1861, the head-quarters of one of the « Heavenly Kings » of the troublous period of the T'ai-p'ing rebellion.

Beyond the Western gate is a plain covered with tombs in the midst of which stands the *Wu-êrh Miao*, « Ward's Temple », called also *Wu-tu-tê-mu Szü* « Tomb of General Ward ».

This monument was erected in 1876 by Fêng, tao-t'ai of Shang-hai, to perpetuate the memory of this leader who had succeeded in inspiring enthusiasm into the Chinese and re-conquered two fine provinces from the T'ai-p'ing.

The American Ward, severely wounded in the attack on Tz'ü-ch'i Hsien (Chê-chiang), died on the next day (21st September 1862) ; his body was brought back to Sung-chiang, where he had raised his regiment of volunteers.

A tablet commemorates his names. A *stæla* sets forth his praises : « An illustrious man from beyond the seas, he came six thousand li to accomplish great deeds and acquire an immortal fame by shedding his noble blood [for the Imperial cause]. [Thanks to him] Yün-chien (Sung-chiang) shall

be a happy land : for a thousand autumns, this temple and statue shall witness to his generous spirit ».

The city is enclosed by a wall, more than 9 *li* in length, which was re-built and extended at the beginning of the Ming dynasty ; it is provided with four gates.

History of the prefecture :

At the time of the « Tribute of Yü », a region dependent on the Yang Chou. Under the Chou, was part of the State of Wu, then of Yüeh and Ch'u. Under the Chin Tartars, was comprised in the Chün of Kuei-ch'i and, under the Han, in the three districts of Lou, Yu-ch'üan and Hai-yen, then in the Chün of Wu. Under the Liang : Ch'ien-ching Hsien, suppressed under the Sui. The T'ang, in 751, founded the Hua-t'ing Hsien there, within the sphere of the Su Chou. As a dependency of the principality of « Wu and Yüeh », at the « Five Dynasty » period, it was attached to the Hsiu Chou ; under the Sung, to the Fu of Chia-hsing. The Mongols made the district into the Fu of Hua-t'ing (1277) which, in the following year, assumed its present name of Sung-chiang. The prefecture, suppressed for a short time (from 1326 to 1328), continued to belong, under the Mongols, to the province of Ché-chiang. The Ming attached it to the province of Nanking, or Southern Chih-li, and the Manchu dynasty incorporated it with that of Chiang-su.

History of *Hua-t'ing Hsien*, a district *intra-muros* of Sung-chiang Fu :

Under the Liang, was part of the territory of the Hsien of K'un-shan, from which was detached the Ch'ien-ching Hsien, preserved by the Ch'ên and suppressed by the Sui, who re-incorporated it with the K'un-shan Hsien. The T'ang re-constituted a new district under the name of Hua-t'ing, at the expense of Chia-hsing, Hai-yen and K'un-shan, attaching it to the Wu Chün. At the « Five Dynasty » period, it was a dependency of Hsiu Chou ; under the Sung, of the Chia-hsing Fu. The Mongols made it the seat of the Fu of Hua-t'ing (1277), then, in the following year, of the Fu of Sung-chiang. This arrangement was held to by the Ming and the Manchu dynasty, which, in 1656, created a second *intra-muros* district, the Lou Hsien.

Suê Shan (*Zo-zeh*)

From *Sung-chiang* to *Zo-zeh* (Shê-shan, *p.* ; *Zo-zeh, ch* ; *Zc-sain, ha*) « The Double Mountain », 22 *li* by winding canals ; daily service of steam-launch. A road and a railway are planned to these *Hills*, well-known to the inhabitants of Shang-hai.

The height rises about 330 ft. above the level of the sea ; it is one of the eminences which dot the plain of Sung-chiang, formerly wave-beaten islets, at the time when the alluvial deposits of the Blue River had not yet filled up this area. These heights recall, by their geological constitution, the high craig formations at the mouth of the main river, Gutzlaff, Bonham, the Saddles, comprised of primary rock : porphyrits, curites, arkoses, feldspathic and silicious rocks.

Zo-zeh contains two eminences : the Eastern one, *Tung Zo-zeh*, running N.-W. to S.-E., the crest of the other, *Hsi Zo-zeh*, W. to E. A narrow ravine separates them ; here used to stand the little temple of the Shê family who doubtless dwelt near the hills in olden times.

The Western height, occupied by the Observatory, is known at Shanghai by the name of Monastery Hill, because before the T'ai-p'ing rebellion there were temples here, one of which was dedicated to Amitábha ; they were tiered up to the summit.

These buildings formerly attracted large numbers of Buddhist pilgrims, but now-a-days nothing remains of them but ruins and a stupa standing at the foot of the hill.

In 1863, the Chiang-nan Mission built, on the Southern flank of the hill, a sort of *sanitorium* for convalescent missionaries.

Half-way up, a little chapel, whence a shorb lined path leads to the summit by a granite staircase with a double turn. The church of *Notre-Dame Auxiliatrice* fronts on a fine terrace and was built from 1871 to 1873 in fulfilment of a vow made by Father Della Corte.

The church, in Doric style, is in the shape of an equal, four armed, cross in the centre stands the high-altar. This sanctuary has become a celebrated centre of pilgrimage, being frequented every year, towards the end of May, by about ten thousand converts and by numerous pagans attracted by the religious ceremonies, the processions round the hills and the illuminations.

Further along the crest, the astronomical *Observatory*, built in 1899 from the plans of Father de Beaurepaire. Its position is $31^{\circ} 05' 48''$ lat. N. and $8^{\text{h.}} 04' 44''$ long. E. of Greenwich.

The equatorial was placed in position in 1901 ; it is a double telescope visual and photographic, which for power ranks with the best known instruments. The two objectifs have a diameter of 16 inches and a focal distance of 22 ft. The Instrument and Cupola were imported from France. — Since 1907, the magnetic apparatus has been transferred to the new observatory of Lo-ka-pang (Su-chou Fu — Shang-hai line). — The director of the Zo-zeh observatory is Father Stanislas Chevalier.

From the tower a fine wide view may be obtained, on a clear day, over the plains of Chiang-su, dotted with grey looking villages and groves of trees and furrowed by canals both navigable and for irrigation only. E. N. E., about 19 miles away, is Shang-hai and, closer in, Phœnix Hill ; N., the city of Ch'ing-p'u Hsien and Po-kan-zeh (*ha*) Hill ; W., Lake T'ie-zeh, *l.* (Tien-shan) ; S., the town of Sung-chiang Fu with its crenellated walls and high towered temples, while between lie the hills called in the local dialect Hsiao-kua-zeh, Sao-chiang-zeh, Zen-zeh.

5. Su-chou Fu. T'ai Hu

Su-chou is the capital of the province of Chiang-su and seat of a prefecture. It is situated a few miles E. of Lake T'ai Hu, $31^{\circ}25'$ lat. N. and $120^{\circ}34'$ long. E. of Greenwich, on the Grand Canal. The city of Su-chou is also the seat of three districts, namely *Wu Hsien*, *Ch'ang-chou Hsien* and *Yüan-ho Hsien*. It was opened to foreign commerce on the 28th September 1896, and has a Japanese Concession separate from the general Foreign Settlement ; the amount of trade liable to customs duty was, in 1910, 5,240,000

Hk. Taëls. It is the ancient capital of the Kingdom of Wu, and the memory of its rulers is religiously preserved, both in popular sayings and traditions, as well as in public buildings.

The present wall is 45 *li* in circumference and has five land and five small water gates ; it is surrounded by a wide moat. This wall, which was re-built on older foundations in 875, under the T'ang, was added to by the Mongols in 1351 and several times repaired under the Manchu dynasty.

On leaving the station, we enter the town by the *Lou* gate, also called Tung Mên « Eastern Gate », surmounted by a large kiosk which overlooks the surrounding country.

The others are : N. (*Wang*)-*Ch'i Mên* « Gate from which to gaze upon [the Kingdom of] Ch'i ». It was erected in 497 B. C. by King Ho-lü, in honour of his daughter-in law, a princess of Ch'i who, when feeling home-sick, could climb into a tower and cast her eyes over the beloved and regretted native land.

N. W., *Lü* gate, also called *Ch'ang Mên* « Gate of Happiness » and *P'o-Ch'u Mên* « Gate [by which they issued] to overthrow [the Kingdom of] Ch'u ».

S. W., *Hsü* gate, or rather Wu Tzû-hsü, name of a minister of King Ho-lü. S., *P'an* gate or *Shê* « Serpent » ; this reptile bespoke comparison to Yüeh, the implacable state enemy who finally subdued the land of Wu.

The city, which is very extensive, seems deserted, and the ancient dictum « On high is the temple of Heaven, here-below are Hang-chou and Su-chou » has ceased to be true ; the younger generation prefer Shang-hai ; still, the women of Su-chou, cleverly made up and richly dressed, have retained among their fellow countrywomen a reputation for beauty and elegance.

Su-chou is renowned for its silk embroideries, woven stuffs « k'è-ssü », and its beautiful lacquers (the heavier they are, the greater their age).

Northern Quarter :

The gardens, with ponds of water-lilies, pyramidal rockeries and flower baskets, are still celebrated ; visit the *Chuo-chêng Yüan* « Garden of slow administration » on the r. of the street which runs E. and W. before the perpendicular coming from Ch'i Gate ; opposite is the *Shih-tzû Lin* « Lion Forest », an ancient temple which was transformed during the K'ang-hsi period into a plesasure garden.

Further on, the *Pei-t'a Ssü* « Stûpa of the Northern Temple », a nine storey tower with a flight of 218 stairs by which to reach the summit, whence a splendid view may be obtained.

San-ch'ing Tien, the (Taoist) Temple of the Three Pure.

Hsü Gate Quarter :

Several pretoriums, among them that of the governor of the province.

Ts'ang-lang T'ing « Pavilion of 'Ts'ang-lang », which name recalls a classical allusion of Confucius.

History of the prefecture :

Comprised, at the epoch of the « Tribute of Yü », in the territory of the Yang Chou, the celebrated city of Su-chou was built by Ho-lü, King of Wu, in the first year of his reign (513 B. C.) with a view to make it his capital instead of Mei-li, the ancient royal residence. Kou-ch'ien, King of Yüeh (Ché-chiang), besieged the place in 477 B. C. and again returned to the attack in the 11th moon of 474. After two years of strife, King Fu-ch'ai of Wu committed suicide on the entry of the enemy into the city. — It had at that time a wall 24 *li* in extent with eight gates for pedestrians and eight for the passage of junks. In the centre stood the royal city, enclosed by a wall 8 *li* in circumference with three gates.

During what is called the « Fighting Kingdoms » period, it was a dependency of the State of Ch'u. The Ch'in emperor Shih-huang, in the 36th year of his reign (221 B. C.), made it the seat of the Chün of Kuei-chi. The founder of the Han dynasty replaced this prefecture by the Kingdom of Ching (201 B. C.), then by that of Wu (195 B. C.), which again became a Chün of Kuei-chi in 153 B. C. A Chün of Wu was detached from it in 129 B. C. In the « Three Kingdom » period, the country belonged to that of Wu. The Liang constituted a separate Chün of Hsü-i there, then changed the Wu Chün into Wu Chou, which gradually regained its former nomenclature. The Ch'én re-established the Wu Chou, which the Sui suppressed, to substitute for it the Su Chou, suppressing the Chun of Hsü-i and falling back upon the names of Wu Chou and Wu Chün. The T'ang (621) set up the Su-chou and a tu-tu-fu (624) as a dependency of the Eastern Tao of Chiang-nan, then returned to the Wu Chün and the Su Chou. The latter became Chung-wu Chün under the Later Liang. Under the Sung, Su-chou had at first a Wu Chün, then a Chün or military district, of P'ing-chiang, and after that a Fu of the same name dependent on the Lu of Liang-chê, then on that of Ché-chiang. The Mongols formed the Lu of P'ing-chiang (1276), depending on the province of Ché-chiang. The Ming created the Fu of Su-chou, directly dependent on their Southern capital (Nanking). The department was first dependent, under the Manchu dynasty, on the province of Chiang-nan ; then became, in 1667, the residence of the governor of the new province of Chiang-su and, in 1760, capital of the province with the same standing as the Fu of Chiang-ning (Nanking).

Three districts *intra-muros* :

The district of *Yün-ho* was constituted in 1724 by taking away part of the territory of *Ch'ang-chou*.

The latter was established by the T'ang, in 696, at the expense of the Wu Hsien and had, like the last mentioned, its seat in the city of Su-chou.

As for the *Wu Hsien*, it is the fundamental seat of Su-chou, and its name has not changed since the Ch'in established this district in the ancient capital of the Kingdom of Wu, as administrative centre of the *Chün* or prefecture of Kuei-chi.

T'ai Hu « the Great Lake »

Excursion in junk or steam-launch. From Su-chou, a good-sized motor-launch started in the summer to run between the railway station and Tung-shan and other places on the T'ai Hu.

Leaving Su-chou by the canal passing under the Hsi Mên « Western Gate », we cross a populous suburb much enlivened by the canal traffic and unloading of goods.

Reaching the *Grand Imperial Canal*, follow it for a little while ; it leads from Hang-chou (Chè-chiang) to Chên-chiang on the Blue River, and the Chinese commonly call it *Yün Ho* « transport river ».

In the W. appear a number of heights ; entering a narrower canal we arrive, after a voyage of several *li*. at the large town of *Hu-ch'iu* « Tiger Hill », built where several canals meet. This town is remarkable for the number of its *Chièh-hsiao-fang*, monuments erected to the memory of people made illustrious by their virtues and more especially to widows who had remained faithful to their late lamented.

Ho-lü, King of Wu and founder of the city of Su-chou, was buried in « Tiger Hill ». Three days after his funeral, a white tiger having appeared at the summit of the hill, the inhabitants, in commemoration of this event, gave the height its present name of « Hu-ch'iu ».

A temple stands on the summit and a road with porticoes and terraces leads up to it.

On the l. of the road, on a black rock, the *Kuan-yin Miao*, erected in honour of the sakti of the bodhisattva Avalokitesvara, whose târâ is represented by a statue.

From a steep creviced height near by, flows a spring forming a basin called *Hu-ch'iu-chien-ch'ih* « Dagger pond of Tiger Hill ».

It is related that, in the Vth c. before our era, a temple was built here for the preservation of the dagger which Prince Kuang used upon the person of his younger brother Liao (514) to seize the throne of Wu ; the author of this fratricide became King Ho-lü.

Later on, Shih-huang-ti, founder of the Ch'in dynasty, visiting the Eastern part of his empire, ordered excavations to be made for the purpose of finding this dagger, and these works, so it is said, had produced the « Hu-ch'iu chien-ch'ih » basin.

The rocky mass which extends beyond the latter is the *Ch'ien-jên-shih* « Rock of the thousand persons » where that number of visitors may be seated ; it is bordered with boulders, *Tien-t'ou-shih* « stones which bow their heads ».

According to the legend, the bonze Chu Tao (V c. of our era), driven out of Ch'ang-an (Hsi-an Fu) for having criticized a passage in the *Nirvâna Sûtra*, came to Chiang-su and stopped at « Tiger Hill ». Crossing a spot called « Ch'ien-jên-shih », he gathered round him a certain number of rocks which formed, as it were, a circle of hearers and explained to them the Buddhist script ; when he reached the passage in the *Sûtra* which he was criticising,

he set forth his own views and ended by asking the stones which he took to witness : « Is not my view in agreement with that of Buddha ? ». At these words all the rocks bowed in sign of acquiescence.

Half-way up, there formerly stood the « Burial-place of the Virtuous Wife », *Chên-niang-mu*, which Po Lo-tien (or Po Chü-i), a poet of the T'ang period, has celebrated in some graceful verses translated into French by C. Imbault-Huart and which run thus :

« The tomb of the Chaste Wife is situated on the road to Hu-ch'ü :

I did not see the Virtuous spouse look at herself in the mirror, I see only her grass-grown grave.

Like as the flowers of the peach and plum trees are destroyed by the hoar frost and the water-lilies broken off by the wind,

So the Chaste wife died while yet in the flower of her days.

A soft skin and white hand may not long endure :

Nothing in this world is so difficult as to try and preserve so precious a thing (i. e. « as a handsome wife ») ;

For nothing is so easily and quickly destroyed :

Like flowers in the North land and snow in the South ».

Although this celebrated beauty refused to re-marry out of respect for the memory of her husband, her conduct was not irreproachable and, thanks to her singing and dancing, she was classed among the most renowned courtesans of Su-chou. As she had expressed the wish, her admirers buried her body in front of the « Tiger Hill » temple, where she had so often led the gay revels.

On the r., a small Buddhist temple ; then, overtopping the summit of the last of the heights, the *stûpa* of *Hu-fu-chan Ssü*.

The T'ai-p'ing, after the capture of Su-chou by the Imperial troops under General Ch'êng, made an entrenched camp on this hill, commanded by a certain General Ma. The rebels, sustained by the savage energy of a woman worthy of ancient times, made a heroic defence, and fought to the death in the temple. The building, like others in the neighbourhood of Su-chou, still bears traces of this rebellion.

On the way back to the canal, a visit can be paid to the temple of *Chang Yü Ssü*, erected to the memory of this great mandarin under the Ming dynasty who, says an inscription placed at the top of a portico, loaded the populace of the province with benefits.

Penetrating for a few *li* into a canal which opens on the l., we reach the village of *Ts'ao-mên* where stands the little temple *Hsi-yüan-chieh-tung-ssü*.

Further on is *Lou Yüan* « Garden Lou » (give a few cash to the keeper). It is one of the most curious parks in this part of the country with its kiosks, its pavilions on rocky eminences, its galleries with a thousand windings and lily-covered lakes.

Turning our back on *Ts'ao-mên*, we regain the canal going to *Mu-to* (Mo-do).

The *Tien-p'ing Shan* « Mountain level with the sky » is near a pretty shaded water-way.

A road leaves the landing-place and winds away across country then passes between two hills covered with pine and bamboo.

Half-way up in a large park, the *Po-yün Ssü* » Temple of White Clouds », also called *Tien-p'ing Ssü*.

Its entrance hall received the name of *Kao-i Yüan* » Garden of high justice » when the Emperor of the Ch'ien-lung period went to the T'ien-p'ing Ssü in 1756.

The temple is behind. In one of its halls is the following inscription :

« The aspect of the clouds on the mountain is pleasant (to contemplate) ;
The water which spring from the mountain is naturally limpid ».

This temple was built, under the T'ang in 827 ; under the Sung, it received the name of *Kung-tê Ssü* » Temple of Virtue and Merit ». Burnt down at the end of the Yüan dynasty, it was re-built at the commencement of the Ming dynasty, during the Hung-wu period.

A steep path climbs the mountain, whence a fine panoramic view is obtainable. At the summit stood the kiosk called *Wang-hu T'ai* » terrace whence the lake can be seen », but it has disappeared. To the W., lies the sheet of water known as the Tai Hu » Great Lake ». Towards the E., Su-chou may be distinguished with its walls and stûpa and, further away, the tower of K'un-shan Hsien.

Descending by the opposite slope, we pass near the *Chung-fêng Ku-ch'a* » Ancient temple of the Central Peak », destroyed during the rebellion of 1860. The *Chih-ying Ku-ch'a*, where is to be seen a statue of the târâ Kuan-yin.

Returning by junk, we pass along the front of the large town of *Mu-tê* (*Mo-do*, l.), dominated by a stûpa built upon a hill.

After several zigzags about this canal-intersected country, we arrive at the village of *Shih-ni*. Behind it, the *Ch'iung-lung Shan* » Celestial Mountain », reached by a paved road ; at the foot of the eminence, we read on a little kiosk : *Chih-shang-yün-hsiao* » You mount straight up to the clouds ».

Half-way up, a small kiosk where, in a niche, is a statue of the celestial prince Lou.

On r. of path, debris of towers and tombs of the former abbots, *fang-chang*, of the Ch'iung-lung Ssü, some of whom were cremated.

An inscription reads : Burial-place of the venerable Ku, in religion Yüeh-shan » Mountain of the Moon », fourteenth superior of the monastery of Ch'iung-lung.

On passing under two porticoes, we enter the *Ch'iung-lung Ssü*, with its pavilions ruined during the T'ai-p'ing rebellion (1860-1863), disposed in an amphitheatre.

It was in 504 A. D. that the first temple was built here ; several times secularised, it was restored to religion, in 1641, at the end of the Ming. The Emperor of the K'ang-hsi period visited it in 1703 and left as a souvenir of his passage some manuscript inscriptions which disappeared during the rising of the Ch'ang-mao.

According to tradition, this spot was inhabited, in the 1st c. B. C., by a poor woodcutter named Chu Mai-ch'ên who, thanks to his perseverance in study, gained wealth and honours. His history has been narrated by C. Imbault-Huart.

At the summit of the mountain, a few ruins of an ancient kiosk : N. W., is the *Ta-ma-fu Shan*, masking the *Yang Shan*.

Towards the E., the *Ling-yen Shan* « Mountain of the Divine Terrace » also called *Yen-shih Shan* « Mountain to crush ink », because its stones have been used to make Chinese inkstands.

History relates that Fu-ch'a (Vth c. B. C.), King of Wu, built the *Kuan-wa Kung* there for Queen Hsi-shih who was renowned for her beauty. The emperors of the K'ang-hsi and Ch'ien-lung periods made short stays on this mountain.

Returning to the boat, we soon reach the **T'ai Hu**. According to the Chinese, this « Great Lake » measures 120 *li* from N. to S., 200 *li* from E. to W. and 500 *li* in circumference ; it contains 72 islands or islets and its waters wash two provinces, viz Chiang-su and Chê-chiang.

This vast spread of yellowish water, whose tempests are dreaded by native sailors, also bears the name of *Wu-hu* « Five lakes », because this basin is formed by the junction of five sheets of water, or because this term is an abbreviation of *Wu-pai-li-chih-hu* (lake of five hundred li).

The principal islands in the lake are : *Tung Tung-t'ing Shan* « Eastern Tung-t'ing Island », *Hsi Tung-t'ing Shan* « Western Tung-t'ing Island », and *Ma-chi Shan* in the N.

« Eastern Tung-t'ing Island », where roebuck are still found, is also called *Mo-li Shan*. « Mo-li Island » ; it is 80 *li* round and contains the city of **T'ai-hu T'ing**, sub-prefecture of recent creation situated 98 *li* S. W. of the town of Su-chou.

Of the mountains, *Mo-li Fêng* « Mo-li Peak », considered the highest, is crowned by a small temple. To the E., a chain runs N. to S. with the peaks of *Fu-jung* (Hibiscus mutabilis), *Ts'ui* « Green », whence issues the « White Dragon Spring » ; on the S., *Hsi-niu Fêng* « Rhinoceros Peak ». Under Pao Shan, legend has it, is the entrance of a cave discovered by a certain Mao Chang in the time of King Ho-lü (Vc.B.C.).

18 li N. W., « Western Tung-t'ing Island », the largest in the lake, contains a grotto.

It is also called Chia Shan, Pao Shan and Tu-ch'iao. Here it was that, in 493 B. C., Fu-ch'ai, King of Wu, defeated Kou-chien, King of Yüeh.

6. Shang-hai to Nanking

By rail

Broad gauge-rail constructed by an English Co. (1905-8), opened to traffic as for as Nanking on the 28th March 1908. Double track between Shang-hai and Suchou. Corridor trains; buffets in most of them. Its expresses are the fastest in China.

From the station to the quay on the Bund, 8 min., and the French Concession, 15 min. by tram, 25 min by jirikisha.

From Shang-hai to Nanking, 193 miles; 6 hrs' journey by « rapide », 7 hrs. 25 by express, 10 hrs. 45 by slow train; fares 10 dols. — To Chên-chiang, 149 m. 50; duration of journey, 5 hrs. 30; fares 8 dols. 50 and 3 dols. 50. — To Wu-hsi; duration of journey 2 hrs. 45 and 3 hrs. 50; fares 4 dols. 80 and 2 dols. 40. — To Su-chou; duration of journey 1 hr. 45 and 2 hrs. 30; fares 3 dols 15 and 1 dol. 60.

In 1909, 3,638,701 passengers travelled on this line; in 1908 there were 3,240,869 passengers and 1,384,127 dols., income compared with 1,731,658 passengers and 760,609 dols. in 1907. These receipts, however, failed to cover the corresponding annual outlay entailed by the enterprise and in 1909 represented a ratio of 929 dols. to the mile of line, compared with 734 in 1908.

Shang-hai. The station is a fine building to the N. of the Hung k'ou quarter, and outside the International Settlement; it comprises a large goods wharf, 1000 ft. by 150, well fitted work-shops and offices.

4 m. 68, *Chên-ju*.

Thickly populated plain, intersected by canals but monotonous in appearance on account of the uniformity of the country. Numerous hamlets and clusters of dwellings surrounded by hedges of shrub and bamboo. Houses of cob, brick or mud; tile roofs.

10 m. 70, *Nan-hsing* (Ne-ziang, l.). The town is a mile to the r. by a good road. Chairs and hand-barrows at station.

The laying of the rail in this region of alluvium cut by canals and rivers, has necessitated, between Shang-hai and Wu-hsi, the construction of 164 bridges or culverts,

S. of the line, the Hu-tu canal winds like a ribbon in its bed, dug about 446 by Prince Hsün, vice-roy of Yang-chou; Europeans know it as the Wu-sung Chiang; it is now for boats from Shang-hai to K'un-shan Hsien.

14 m. 58, *Huang-tu* (Waong-dou, l.).

20 m. *An-t'ing* (Eu-ding, l.).

26 m. 31, *Lu-chia-pang*.

The magnetic Observatory is situated 31°12'3" lat. N. and 121°2'6" long. E., of Greenwich. It was separated in 1907 from the meteorological Observatory of Zi-ka-wei, near Shang-hai, and is housed and run by the French Catholic Mission of Chiang-nan ; it is staffed by Jesuit priests.

Meteorological observations were first taken on the 1st April 1908. The bureau was installed on a hillock 300 yds. from the village and 2 miles 5 from the station ; it is near the river Wu-sung Chiang, called by foreigners Su-chou Creek, at the point where the latter is entered by the Grand Canal Hu-chia-hu, which forms a convenient route to the station ; a daily service of steam-launches is running on the Wu-sung Chiang and can be made use of.

30 m., *Hen-li*, in a silk-worm growing region ; weaving. Halt at the crossing of the Hsin-yang Chiang over which a 3 span iron suspension bridge is thrown.

Sport clubs of Shang-hai have held regattas on the canals since 1909.

31 m. 95, *K'un-shan Hsien* (K'o'en-se, *l.*) « K'un[-lun] Mountain », on which rests a stûpa which, according to Chinese notions, regulates terrestrial influences and protects the town which stretches away at its feet.

The station is about a mile from the walls of the city, which is the seat of two districts, *K'un-shan Hsien* and *Hsin-yang Hsien*, belonging to Su-chou Fu.

The town is situated at the mouth of several canals. It is surrounded by a wall more than 12 *li* in circumference, provided with six gates giving access by land and five « water-gates ». The moat is more than 60 ft. wide. An earth-wall was first built in 1357, during the Mongol period. The Ming had it faced with brick in 1359.

The Han established the Lou Hsien as a dependency of the Chün of Kuei-chi, then attached it to the Wu Chün. The Liang changed its name to Hsin-i Hsien, then detached from it a new district called K'un-shan. Both were suppressed by the Sui, who re-established that of K'un-shan in 598. Attached first to the Wu Chün, the latter was a dependency of the Su Chou under the T'ang and of the Fu of P'ing-chiang under the Sung. The Mongols made it a dependency of the Lu of P'ing-chiang, raising it to the rank of a Chou (1295). It again became a Hsien in 1369, under the Ming, and since then has remained within the sphere of the Su-chou Fu.

The district of Hsin-yang was constituted, in 1724, from territory detached from that of K'un-shan.

By canal, *T'ai-ts'ang Chou* is reached ; it is situated 12 miles N. E., is the chief-town of a department ranking as a Chih-li-chou and comprises five

districts. The city dates from the reign of Ho-lü (end of VIth c. B. C.), when this King of Wu established a granary (ts'ang).

The town is enclosed by a wall more than 10 *li* in extent provided with eight gates; three « water-gates »; a moat 80 ft. wide surrounds it. The construction of the rampart was begun under the Mongol or Yüan dynasty, in 1357.

At the time of the « Tribute of Yü », a territory of the Yang Chou. Under the Han, territory of Lou Hsien, dependent on the Chün of Kuei-chi; under the Later Han, dependency of Wu Chün; under the Sung, of the Fu of P'ing-chiang. The Mongols, having created the Chou of K'un-shan, transferred its administration to this place (1314), then took it back to its former centre (1351). The Ming established the T'ai-ts'ang Wei and Chên-hai Wei, then constituted the T'ai-ts'ang Chou, dependent on the Fu of Su-chou, in 1497. This district became independent in 1724.

The line diverges from K'un-shan to cross the Chih-huo-t'ang Canal, which connects this town with Lu-chow.

To the r., a series of lakes on which the natives fish and carry goods by means of sampans or junks, the sails of which can often be seen bellying in the wind while the water-ways are yet invisible.

39 m. 40, *Chên-i* « True equity ».

42 m. 66, *Wei-ting* (Y-ding, *l.*).

48 m. 29, *Wai-k'ua-t'ang* (Wi-hao-daong, *l.*).

50 m. 80, *Kuan-tu-li*.

The Grand Canal is parallel to the railway; the two run about a hundred yards apart.

The rail soon runs alongside the extensive walls of the large town of :

53 m. 47, **Su-chou** (Su-tzŭ, *l.*), an important station served by good roads leading from the Ch'i gate, and from the North (See R. 5).

Hotel : *Village Inn* near the station; guide, horses, donkeys rickshaw, carriages and houseboat may be hired. — *Refreshment Room*.

Rickshaw and chairs to the station.

Town opened to foreign trade on the 26th September 1896. Exports bales of silk-worm cocoons to Shang-hai in June. Japanese concession to S. of town.

Steam-launches : Services to Chia-hsing Fu and Hang-chou (Ché-chiang), and to Ch'ang-chou Fu (Chiang-su).

Steam launch services from Su-chou to Ch'ang-shu Hsien, 26 miles by Canal.

Ch'ang-shu Hsien (Zang-zôh, *l.*) is a dependency of the prefecture of Su-chou Fu and the residence of a T'ao-t'ai, overseer of the irrigation department, for rice culture etc., of the Chih-hsien of Ch'ang-shu Hsien and, since 1724, that of *Chao-wên Hsien*.

The city-wall is more than nine *li* in extent and has six land and five « water-gates ». On the N. W. side, the wall is carried over a hill; on the other three sides, it is surrounded by a wide moat. Enlarged under the Yüan, it was faced with stone in 1356.

Under the Han, territory of the two districts Wu Hsien and P'i-ling Hsien. Under the Chin, the two Hsien of Hai-yü and Man-sha were established at the expense of Wu Hsien and P'i-ling respectively. The Liang made them dependencies of the Chün of Hsin-i, then established separately the Ch'ang-shu Hsien. The Sui suppressed the Chün and incorporated its dependencies in the Hsien of Ch'ang-shu. The latter was re-attached to the Su-chou by the T'ang, and to the P'ing-chiang Lu by the Mongols, who raised it to the rank of Ch'ang-shu Chou in 1295. Returned to the condition of a simple district at the commencement of the Ming dynasty, the town has since been dependent on the Fu of Su-chou.

To the N. W. of the city rises Mount *Yü Shan*. There it was that, towards the end of the Yin dynasty (XIIIth c. B. C.), Chung-yung, brother of King T'ai-po, lived the life of a hermit previous to being called to the throne of Wu. His burial-place is in these hills, as well as that of Princess Ch'i (497 B. C.), daughter-in-law of King Ho-lü of Wu. They also contain the tomb of Fu-ch'ai, last king of the country (494-472 B. C.). According to Ssü-ma Ch'ien, Yen Yen, a disciple of Confucius, is also buried there.

Near the station are very extensive suburbs. Beyond, a stûpa rests on a small eminence called Tiger Hill.

The line crosses the Yüan-huo-t'ang, a canal going to Ch'ang-shu Hsien, dug in 808 by Han Kao, governor of Su-chou under the T'ang.

61 m. 19, *Hsü-shu-kuan*.

The heights situated to the S. and W. mask the T'ai Hu « Great Lake ».

66 m. 60, *Wang-t'ing*.

The « Imperial Canal » runs parallel with the railway. This waterway, between Su-chou and Wu-hsi, was constructed about 360 B. C. by Huang Hsieh, minister of the principality of Ch'u, better known under the name of Ch'un-shên Chün; it was deepened in 1068 A. D.

73 m. 07, *Chou-ching-hang*.

76 m. 43, *Wu-hsi Flag*.

79 m. 80, **Wu-hsi Hsien** (Wu-hsieh, *l.*), in a silk-worm breeding country; chief-town of a district in the prefecture of Ch'ang-chou Fu. The city, which is surrounded by walls, is the seat of the Chih-hsien of *Wu-hsi Hsien* and that of *Chin-kuei Hsien*; it is situated between the canal and railway. — A branch of the latter is planned to Chiang-yin Hsien, port of call in the estuary of the Blue River.

The city is of very ancient origin ; it dates from the Han. Its walls formerly measured 2 *li* 19 paces in extent ; a single gate gives access from the official city to the popular suburb which, we are assured, extended for a distance of 11 *li* in length.

Its name is explained as follows : Under the Chou dynasty, tin (*hsi*) mines were largely worked in the neighbouring mountain, but under the Han the deposit gave out, whence the present name *Wu-hsi* « Tinless ». During the short rule of the usurper Wang-mang (7-22 A. D.), the working was resumed, whence *Yu-hsi* « Which has tin ». None has since been re-discovered however, whence comes the proverb » Yu-hsi, ping ; t'ien-hsia-chêng ; Wu-hsi, ning ; t'ien-hsia-ch'ing ». « If tin be found, there will be war, war everwhere ; if tin be not found, peace will reign, universal peace » (*Tschepe*).

The Han dynasty established the Hsien of Wu-hsi within the sphere of the Chün of Kuei-chi, then re-attached it to the Wu Chün. When, at the « Three Kingdom » period, the Kingdom of Wu created the Hsiao-yü of Tien-nung, it suppressed the district and included its territory in the new administrative area. The Chin re-established it in the sphere of the P'i-ling Chün, then transferred it to the Chin-ling Chün. The Mongols raised Wu-hsi to the rank of a Chou in 1295 and made it a dependency of the Lu of Ch'ang-chou. Restored to its original condition at the beginning of the Ming dynasty, Wu-hsi Hsien has since remained a dependency of the Ch'ang-chou Fu.

A fraction of its territory was, in 1724, constituted a district of Chin-kuei, whose head-quarters are in the same city.

EXCURSIONS :

There is water communication between the Imperial Canal and the upper bend of **Lake Tai Hu** by a channel. The upper part of the lake is shut in by the Island of Ma-chi Shan.

Steam-launch service from *Wu-hsi* to *Chiang-yin Hsien*, at the mouth of the Blue River.

An 11 mile trip E. S. E. to the ancient **Mei-li**, viâ the T'ai-po-tu canal, said to have been dug by King T'ai-po.

The inhabitants of Wu, whom the Chinese of the Yin period classed with the Ching-man « Barbarians of the Brushwood [country] », had their capital at *Mei-li*.

T'ai-po, king of this country, in dread of raids by the feudatory princes of the end of the Yin dynasty (1402-1122 B. C.), put Mei-li in a state of defence and surrounded it with an earthen rampart 3 *li* 200 paces in extent.

On the site of the royal palace stands the *temple* of T'ai-po ; in a kitchen is still shown an old well yielding very good water. The Sung emperor Chih-tung had placed on the temple, in 1910, an inscription : *chih-to* « [the man of] perfect virtue ». The mandarin of Wu-hsi goes there twice a year to sacrifice to the Imperial Shades.

T'ai-po was buried in the neighbouring hill, the *Hung Shan*, formerly called Tung-huang Shan ; his mausoleum is called Wang-fên « royal sepulchre » and stands on the Wu-wang-têng « The Wu king's mound ».

It seems that Mei-li remained the capital of Wu until the accession of King Ho-lü (513 B. C.), who transferred his capital to Su-chou.

The railway crosses the canal going to Chiang-yin Hsien (Kaong-yen, *l.*), (54 m.), on the Yang-tzû, supplied with a steam-launch service.

88 m. 20, *Lo-shih*.

93 m. 32, *Hen-ling*, near some hills.

97 m. 07, *Chi-shu-yen*.

103 m. 94, **Ch'ang-chou Fu** (Zang-tzù-fu, *l.*), a prefecture with eight dependent districts. The town dates from the Chin (265-317) and was formerly called Hai-yü, from the name of the neighbouring height.

Within its walls is comprised the seat of the two districts of *Wu-chin* and *Yang-hu*. The territory of the latter was taken from that of the former in 1724. The city is considered to have been that of the ancient Yen-ling I of the Ch'un-ch'iu period. Its name, *Wu-chin*, dates from the year 280 A. D., under the Chin.

At the period of the « Tribute of Yü », a district in the Yang Chou ; during that of the Ch'un-ch'iu, a territory of the Wustate, then a dependency of Yüeh and, in the time of the « Fighting Kingdoms » or Civil Wars, of that of Ch'ü. Under the Ch'in, a territory of the Chün of Kuei-chü, where the Han founded the P'i-ling Hsien. During the period called the « Three Kingdoms », that of Wu created there the Hsiao-yü of Tien-nung, replaced, under the Chin, by the Chün of P'i-ling, later called Chin-ling. The Sui suppressed the Chün and established the Ch'ang Chou (589), then reverted to the previous name, P'i-ling Chün. A series of changes of names follow : Ch'ang-chou (620), Chin-ling Chün (742) and Ch'ang Chou (758), the latter of which was only temporarily abandoned by the Ming in favour of Ch'ang-chou Fu. The Fu of Ch'ang-chou was, under this dynasty, directly dependent on the Southern capital (Nan-king). The Manchu dynasty attached it to the province of Chiang-su.

History relates that, in 478, there was found, near the temple dedicated to Chi-cha, in the Hsien of Wu-chin, a wooden label with an inscription announcing the elevation of Hsiao-tao-chêng to the throne. This minister was to assume the Imperial title in the following year (479), after having dipped his hands in the blood of two Sung emperors ; his dynasty did not last a generation, although it comprised five sovereigns. In the Vth c., the use of paper (invented in 105 A. D.) became general, and the use of wooden labels for inscriptions, doubtless in imitation of those of the Han period, had no other justification than to supply a pretext of legitimacy to the founder of the Ch'i dynasty.

Ch'ang-chou Fu is connected with *Chiang-yin Hsien* (100 *li*) by a canal.

109 m. 45, *Lo-chia-ts'un*.

115 m. 01, *Pên-niu*.

This part of the Imperial Canal, called Chü Ho, was constructed by Ch'in Shih-huang-ti to connect Ch'ang-chou Fu and Tan-yang Hsien with Chên-chiang Fu on the Blue River.

119 m. 67, *Lü-ch'êng*.

125 m. 99, *Ling-k'ou*.

131 m. 77, **Tan-yang Hsien**, chief-town of a district in the prefecture of Chên-chiang Fu, on the Imperial Canal, is a very ancient city known to have existed from the Ch'un-ch'iu period (722-481 B. C.). Silk-worm breeding.

Tan-yang is enclosed by a rampart 9 *li* in extent, provided with six land and two « water-gates », surrounded by a moat. This wall was added to by the Ming in 1662.

At the time of the « Fighting Kingdoms » or Civil Wars, a I of Yün-yang, belonging to the State of Ch'u. Under the Ch'in, Ch'in-a, a town in which the Han established the Hsien of the same name as a dependency of the Chün of Kuei-chi. King Mang changed this name to Fêng-mei ; but it was reverted to by the Later Han, who set the district of Ch'in-a in the sphere of the Wu Chün. The State of Wu, at the « Three Kingdom » period, revived the former name of Yün-yang ; but the Chin restored the Ch'in-a Hsien, which they made a dependency of the Chün of P'i-ling, out of which the Sung formed the Chin-ling Chün. Under the Liang, the name of Lan-ling Hsien appeared as that of a dependency of the Lang-ling Chün. The Sui re-established the name of Ch'in-a Hsien. The T'ang created the Yün Chou (619) at the seat of the district, then named it Chien Chou (621), afterwards suppressing it (625) and retaining the district, which definitely received the name of Tan-yang under the Sung, in the Xth c.

Tan-yang is connected with the lakes in the Southern district by canals which intersect the country ; one of them, the Po-kang-tu, was dug under the Wu, about 246, by the mandarin Chêng Hsün with a levy of 30,000 men.

The country here changes in character ; the level plains give place to an undulating tract of land. The speech of the inhabitants also changes ; whereas in the earlier part of our journey the peasants spoke a patois allied to the Shang-hai dialect, as we near Chên-chiang, they speak in a tongue derived from the Mandarin.

136 m. 79, *Hsin-fêng*, on the r. bank of the Grand Canal.

An arm of the Imperial Canal ends in the Blue River, at *Tan-t'u*, 8 miles from Hsin-fêng. The Nan-Sung emperors came there (Vth c.) to sacrifice at the tombs of their ancestors.

The railway climbs several ascents in continuing to the 144th mile, then gradually re-descends to the town of Chên-chiang, through a very broken and uneven country.

147 m. 82, *Chên-chiang Flag*.

The station serves the junk port on the canal and the Chinese City.

The track, laid on upheavals of silicious sandstone, has to thread its way through Fort Hill.

This tunnel, 1320 ft. long, was begun on the 17th July 1906 and the first train passed through on the 27th February 1908. The underground labour was entirely carried out by Chinese ; the nature of the soil necessitated the construction of a brick shackle throughout the whole extent of the work ; the cost of the tunnel was 370,000 dollars (about £ 37,000).

149 m. 50, *Chên-chiang City* (Chên-chiang Fu), connected by a branch-line with *Chên-chiang Bund Station*, which is on the banks of the Blue River.

It is a prefecture in the province of Chiang-su, on the r. bank of the Yang-tzù Chiang, at an opening of an arm of the Grand

Canal ; its position is 32°13'5" Lat. N. and 119°25' Long. E. of Greenwich. Population, 120,000 Chinese and 100 Europeans.

Hotel :

Clubs : *Chin-kiang C.* — *Custom C.*

Theatres : Chinese.

Houseboats with 3 or 4 rooms and manned by 4 to 6 sailors, about 1 yüan (dollar) per day.

Post : Chinese, German.

Chairs : 3 or 4 hours' run, 1 dol. ; a whole day, about 1 dol. 50.

Consulate : English (looks after the interests of France, Germany and Austria).

Navigation : Blue river service. Port of call for shipping lines between Shang-hai and Han-k'ou : the *China Navigation Co.* ; the *Indo-China S. N. Co.* ; *C^o asiatique de navigation* ; *Norddeutscher Lloyd* ; *Nissin Kisen Kaisha*.

Steam-launches : to *Yang-chou Fu* and that part of the Grand Canal beyond the r. bank of the river ; to *Hsien-nü Miao* (daily) ; to *Ching-chiang-p'u* (practically daily).

Excursion : to *Chin-shan* (half-hour's journey). Shooting in the surrounding hills.

Chên-chiang is the residence of the Tao-t'ai of the Chang-Chên-T'ung-Hai region, superintendent of customs, of a prefect in charge of four districts, of the district magistrate of *Tan-t'u Hsien*, a Tartar general commanding a camp of 1,728 Manchu (1902), and a Chinese general having about 2,500 men under his orders.

The English and American Protestant Missions are established here : *China Inland Mission* ; *Methodist Episcopal M.* ; *American Presbyterian M. (South)* ; *American Southern Baptist M.* The Chiang-nan *French Catholic Mission* has also a church.

Christians seem first to have had establishments in this town under the Mongol dynasty. According to Marco Polo « the Grand Khan, in 1278, sent there one of his barons, Marsaguis (Mar Sarghiz), who was a Nestorian Christian, to be governor of this city for three years. And this is what he did. In the three years of his residence there, he had built two Christian churches. And they have remained since then, for before were none ».

This governor built the church called « Ta-hsing-huo Ssü ». The inscription which commemorates the erection bears date 1281 ; it mentions the existence of twelve churches of the Cross in the whole Empire. Mar Sarghiz alone built seven and brought the chorepiscopus Mar Ha-si-ya from the Kingdom of Fo (India) to perform the rites. The Franciscan Odoric of Pordenone, travelling in China (1322 to 1328), speaks of the existence of a convent of Minor Brothers at Chên-chiang and says « there are there several other churches of monks, but these are Nestorians ».

The port was opened to foreigners in April 1861, in conformity with the Anglo-Chinese treaty of T'ien-chin dated 26th June 1858. Its trade in 1910 amounted to 25,800,000 Hai-kuan Taëls. A Foreign Settlement has been delimited along the river and to the W. of the Chinese city.

This river-port, 170 miles from the sea, is used by six Steam-boat C³; 3 or 4 boats call in every day, either on the up or down journey.

Specialities: dishes, boxes and panels, opium services made of wood covered with fired clay, lacquered and inlaid with mother of pearl or large mussel shells; manufactured in Yang-chou Fu and Chên-chiang Fu; price from 80 cents.

Important depot for South grown sugar; this product enters the interior on Chinese barges. In the neighbourhood, rice and wheat are grown.

The climate is temperate in winter; it is rare for the thermometer to fall below 14° or 18°. In summer, sunstroke and chills are to be avoided; wear flannels; in May and June, rainy; in July and August, the thermometer is generally above 54° and often reaches 64°⁸, 66°⁶ and 68°⁴.

Chên-chiang is enclosed by a fortified wall more than 9 *li* in circumference with six gates, two of which give access by water. The Grand Canal runs alongside the city from the Southern to the Western « Water-gate ». The wall was built at the beginning of the Ming dynasty on the foundations of a previous structure.

History of the prefecture:

At the time of the « Tribute of Yü », a region dependent on the Yang Chou and, under the Chou, territory of the States of Wu and Ch'u. Was attached, under the Ch'in, to the Chün of Kuei-chi and, under the Han, to the « Kingdom » of Chiang-tu, then, to the Wu Chün. At the « Three Kingdoms » period, took the name of Ching-k'ou which has remained classical as a designation of Chên-chiang, whose changes of name have been very numerous throughout the ages; the most important were Han-hsü Chou, Tung-hai Chün and Jun Chou, which was retained until the Sung. Since 975, that of Chên-chiang has been maintained, except for a short interval of four years (1368-1372), during which the founder of the Ming dynasty substituted for it that of Chiang-huai Fu.

The Manchu entered Chên-chiang on the 5th of the fifth moon of 1645; Koxinga, ruler of Formosa, occupied it in 1659.

At the time of the « Opium War » (1839-1842), the place was taken, after two hours' fighting, on the 22nd July 1842, by the English squadron of 80 sail with a landing force of 9,000 men. Eleven years later, the T'ai-p'ing rebels occupied this town (April 1853) and retained possession of it for fifteen years.

History of Tan-t'u Hsien, district whose seat is in the very town of Chên-chiang Fu.

At the Ch'un-ts'iu period, a I of Chu-fang belonging to the State of Wu, then to that of Ch'u, which changed its name to Ku-yang. The Ch'in established there the Hsien of Tan-t'u which, under the Han, was a dependency of the Chün of Kuei-chi, then of the Wu Chün. At the « Three Kingdoms » period, the district, a dependency of the « Kingdom » of Wu, became the Wu-chin Hsien. The Ch'in made it again into a Hsien of Tan-yang, chief-town of the Chün of P'i-ling; then, having brought the T'an Hsien nearer, made the latter the seat of the Chün of Tung-nan-hai, to which Tan-t'u was later on attached. The Sui suppressed it, then made it the chief-town of the Jun Chou. The latter disappeared in 607 and its district took the name of Hsien of Yen-ling. The T'ang definitely revived the name of Tan-t'u Hsien (620), first as chief-town of the Jun Chou, become since the Sung, a Fu (under the Mongols, a Lu) of Chên-chiang.

The **environs** of Chên-chiang are hilly; one or two hours from the city, several very picturesque spots, wooded hills, temples. Wild boar hunting. Pheasants abundant.

7 *li* above the official city, the rock and the Buddhist temple of **Chin Shan** « Gold Mountain » ; half-an-hour's journey by road from the Foreign Settlement (See R. 7).

Half-an-hour's trip by boat down stream from Chên-chiang, the islet of **Chiao Shan**, commonly called **Yin Shan** « Silver Mountain », with its popular Buddhist temple (See R. 7).

The railway track keeps to the foot of the hills to avoid the low-lying lands periodically flooded by the rise of the Blue River.

159 m., *Kao-tzŭ*, village on the banks of the Yang-tzŭ.

160 m., *Tan-shu*.

165 m., *Hsia-shu*.

171 m., *Lung-t'an*. A coal mine is worked here.

The line passes through an uneven stretch of country to within a mile-and-a-half of Nanking, necessitating considerable cutting and embanking.

177 m., *Lone Tree Hill*.

The *Hsi-hsia Shan* (50 *li* N. E. of Nanking), renowned for its medicinal herbs. ; the *Yung-chi Ssŭ* (45 *li* N. E. of Nanking) with its grotto near the village of *Kuang-yin Mên*.

158 m., *Yao-hua Mên*.

At the 186th mile, the railway reaches its highest point, 90 ft. 28.

On the l., the *Tzŭ-chin Shan* « Hill of Purple and Gold », 1450 ft. high, dominates the walls and city of Nanking ; it conceals the tomb of Hung-wu, the first Ming emperor. — The *Chung Shan*, on which formerly stood more than 70 temples or pagodas.

In the broken country, veins of hard anthracite have been discovered, notably at the *Shih-êrl-tai Tung* « Twelve Grottoes », and, in spite of Chinese prejudice, shafts have been sunk (1897) in order to study the value of the odes.

A geographical peculiarity is the finding, to the N. and S. of Nanking, heights of volcanic origin, such as the *Lu-ho* (r. bank of the Blue River), *Tzŭ Shan* and *Fang Shan* « Square Mountain ».

190 m., **T'ai-p'ing Mên**, 2 miles from the gate of this name near the Manchu quarter situated in the S. E. of *Nanking*.

Follow the *Hou-hu*, a lake 40 *li* round, in the middle of which are four islets. Here we catch sight of the walls of Nanking ; the *Shên-chih Mên* gate is passed on the l.

193 m. 02, **Nanking**. The terminus of the line is on an embankment (constructed for the purpose of avoiding the low and marshy land of *Hsia-kuan*), running along the Southern bank of the Blue River and near the steamers' wharf.

On the oppoie bank, *P'u-k'ou*, terminus of the Nanking to T'ien-chin (T'ien-tsin) line *via* Chi-nan Fu. Ferry-boat service across the river between the two stations.

Connection of the line with the *railway*, 7 miles long, which crosses the city of *Nanking* from N. to S. ; an extension is planned to *W'u-hu* (An-hui province).

7. Shang-hai to Nanking

Via the Blue River

The steamers go down the Huang-p'u as far as the anchorage of Wu-sung, where they enter the *Yang-tzŭ Chiang* « River [of the province] of Yang », better known to Europeans by the name of Blue River.

On the Southern bank, the town of Pao-shan Hsien (*Bao-se* in the local dialect), overlooked by its stŭpa (Buddhist tower). It is enclosed by a wall 4 *li* in circumference with four gates. The « town » of Wu-sung was transferred there during the Chia-ching period (1522-1566).

The sub-prefecture of Pao-shan, neighbouring Shang-hai, is not, like the latter, a dependency of the Fu of Sung-chiang, but of the Chih-li-chou or independent Chou of T'ai-ts'ang. Under the Ming, it was only a fraction of the Hsien of Chia-ting, out of which was created the Pao-shan So in 1526, then, under the Manchu dynasty in 1724, the Hsien of the same name.

The English, during the « Opium War », attacked the forts of Wu-sung on the 16-19 June 1842 and seized 175 guns.

Leaving several banks and islets in course of formation at the mouth of the river, we go up the yellow stream of the great Chinese Chiang, bordered with lowlands only distinguished generally by clumps of trees.

In the N., the long island of *Ch'ung-ming* (Dzung-ming, *I.*) « Exultation of the Intellectual Faculties », the appearance of whose first banks dates from the year 620 and its first colonization from 696. It now has an area of 450 sq. miles and half a million inhabitants. The district city is **Ch'ung-ming Hsien**, a town now at short distance from the shore, confined within walls of more than 4 *li* circumference, with five gates and two water-gates. The first city was walled in 1293 but, lashed and worn by the tide, it has had to be moved three times : in 1352, 1420 and 1529. The waves now roll, says a Chinese chronicler, where yesterday flourished the mulberry tree (Cf. HAVRET, *Island of Tsung-ming*).

In 1293 was created the Chou of Ch'ung-ming as a dependency of Yang-chou. In 1369, the Hsien of Ch'ung-ming, attached in 1375 to the Fu of Su-chou and, at the end of the xvth c., to the Chih-li-chou of T'ai-ts'ang.

The first Northern coasts of the Yang-tzū belonged to the *Hai-mên T'ing*, whose lands were formed before the IInd c. of our era.

Hsien of Hai-mên in 958. The river causing erosion, the town was evacuated and rebuilt several times, in the middle of the XIVth c., twice in the XVIth c. and in 1692. It formed a T'ing in 1768.

Soon there appear hillocks on both banks : the Fu Shan on the S., and the Lang Shan « Wolf Mountain », masking the city of *T'ung Chou*, on the N. ; stopping-place for river steamers.

The *Lang Shan* is a pilgrim resort of high repute in the province of Chiang-su. A tower crowns its summit and numerous temples occupy the grottoes of this rocky group. According to a chronicle, Lang Shan was in the middle of the waters previous to the VIIth c., and the alluvial deposits were not formed to the S. of the mountain until the beginning of the Sung (960).

The river narrows and is only a mile wide off the point of Huang Shan. The banks are crowned by batteries capable of stopping a weak squadron ; this point is one of the keys of the Yang-tzū.

Hidden by these heights and by the Chün Shan, the district city of *Chiang-yin Hsieu* is connected with the river by a canal. It is a mile to the S. of the river-bank, but from the anchorage may be seen a stupa which stands within the walls. Residence of the *hsüeh-t'ai* (warden) of the province of Chiang-su. Port of call for steamers.

The city is rectangular in shape and is surrounded by a wall more than 9 *li* in length and 25 Chinese ft. high, built between the years 1506 and 1521. Four gates.

Under the Ch'in, was the Chi-yang Hsien. Under the Han, part of P'i-ling Hsien. The Chiu, in 281, separated from it the Chi-yang Hsien which they made a dependency of the P'i-ling Chün, created at the same time. The Liang (557) founded the Hsien and Chün of Chiang-yin, a name which has been handed down to the present day. The town was, under the Mongols, the seat of a Lu (1277), then of a Chou, to which the Ming gave the temporary name of Lien-yang and which they afterwards suppressed. The district of Chiang-yin was maintained by the Manchu emperors as a dependency of the prefecture of Ch'ang-chou.

It is said that all the inhabitants have the family name « Wu » and that they claim to be descendents from Chi-cha (VIth c. B. C.), king of Wu, whom they venerate in two temples in the city.

To the N. of the town, on the Southern slope of Chün Shan hill, the burial-place of Ch'un-shên, a few ruins of which remain, comprising a portico, a vaulted gallery, a mortuary chapel and a tower.

Ch'un-shên, a minister of King K'ao-lieh-wang, one of the last rulers of Ch'u, was assassinated (223 B. C.) at Ying (Chu Chou of An-hui), the last capital of this kingdom, soon afterwards absorbed by the Ch'in.

30 li W. of Chiang-yin, the little town of *Shên-chiang*, connected with the seat of its *Chih-hsien* and Ch'ang-chou Fu, its prefecture, by a canal dug, in the III^d c. B. C., by Ch'un-shên Chün.

It is the *burial-place* of Chi-cha (VIth c. B. C.), king of Wu, with a deeply venerated temple re-built in 1874. The necrological inscription in ten characters of antique formation must have been very ancient, but it was re-cut in the T'ien-pao period of the T'ang, in 748. The emperor K'ang-hsi had an inscription placed there.

The T'ai-p'ing burnt the town in 1864, but the old stæla was preserved. The text may be thus translated : » Alas ! Alas !! This is the burial-place of the King of Wu, Chi-tzû, Prince of Yen-ling ».

60 li W. of Chiang-yin and a few li from the church of *Li-tai* (Lo dai, l.) in the canton of Ch'ien-chou, the *Chi-kung Miao*, temple and burial-place of Chung Lei, son of King Ho-lü, who died in 497 B. C.

On the opposite bank and some distance inland, **Ching-chiang Hsien** (steamers stop at the mouth of the canal which leads to it, 2 miles distant). This district is a dependency of the Ch'ang-chou Fu, its Southern neighbour.

2 m. from the Northern bank, **T'ai-hsing Hsien** (steamers halt), a dependency of the sub prefecture of Hai-mên T'ing.

The alluvial deposits formed in the river the great bank of T'ai-p'ing, whose Southern arm (Sha-yang-ho) is dominated further up-stream by the stûpa on Hu Shan hill.

The Southern part of the Imperial Canal debouches at **Tan-t'u K'ou**, then continues to above Chên-chiang, where it enters the Yang-tzû.

Tan-t'u K'ou, formerly Chu-fang, was besieged in 544 B. C., by the army of the Kingdom of Ch'u which was obliged to retire before the forces of Chi-cha, King of Wu.

At a bend in the river, and E. of the walled town of Chên-chiang, the islet of **Chiao Shan** (vulgo *Yin Shan* « Silver Mountain »), whose Western side, well-wooded and 240 ft. high, is surmounted by a Buddhist temple built, in 1313, under the Mongol dynasty. Favourite place for pic-nics among the rich Chinese of the country.

The name of « Silver Mountain » was given it to correspond to that of « Gold Mountain », a rocky height to the W. of Chên-chiang. The island was formerly called *T'u Shan*, *Shu-t'u Shan*, or *Chih-t'u Shan*; it is also styled *Yün-t'ai Shan* « Mountain of the Terrace of Clouds ».

The following are noteworthy spots : at the top, *Chin-chi Ling* « Chain of the Golden Cock » ; at foot, *Tzû-yang Tung* « Cavern of

Tzŭ-yang » and, on the side, the *Chên-p'ing Shan* « Hill of the Protecting Screen ».

Chên-chiang Fu (See R. 6), one of the few picturesque cities of the Yang-tzŭ valley, partly built on rocks. It is an important town with a port opened to foreign trade since 1861 and situated on the Southern bank of the Chiang, 191 nautical miles from Shang-hai.

The Foreign Settlement, bordered by an arm of the Imperial Canal, stretches 700 ft. along the river and to the N. W. of the walled city whose suburbs extend to the waters edge.

Up-stream, rises a steep hill on which the English and American Consuls have built their residences.

Railway : *Chên-chiang Bund* station links by a branch to the *Chên-chiang City* station on the main line Shang-hai to Nanking.

7 li W. of the walled town of Chên-chiang, the CHIN-SHAN or « Gold Mountain ». This eminence, over 100 ft. high, is now joined to the land by alluvial deposit, but formerly the river cut a navigable channel for itself to the S., and it is stated that in August 1842 a portion of the English squadron was enabled to pass through it.

The name of « Gold Mountain » was given it by an emperor of the T'ang dynasty in commemoration of the discovery there, by a certain t'ou-t'o P'ei, of several ingots of gold. Previously, it had been called Ti-fu Shan, or Huo-fu and also Fu-niu Shan. The name of Lung-yu Shan « Dragon Walk Mountain » was given it, in 1016, by Chên-tsung, an emperor of the Sung dynasty, who made a journey thither.... in a dream. It had also been called Fu-yü or « Floating jade », for its isolated position. as it then was, in the middle of the river, made it « seem to fly upward when the winds blew from either side ».

The highest points of the island are called *Chin-ao-fêng*, or « Golden Tortoise Peak » (which animal, according to the fable, bears enchanted islands on its back) and *Miao-kao-fêng* or « Marvelous High Peak ». All around, spots dear to Chinese sentiment, peaks, grottoes or rocks, have their special poetical names, sometimes recalling the souvenir of the master P'ei.

The emperor K'ang-hsi came to visit the Gold Mountain in 1703, during a journey which he made to his Southern states and wrote, on a traverse tablet, the words, *Chiang-p'ien yih lan* « River and Sky, at a single glance ». He bestowed picturesque names on two other points, namely : the Jih-chao-yen he called *Sung-fêng-shih* « Rocks of pine and wind » and the Chao-hang-tung cavern, *Yün-fêng* « Peak of the Clouds ».

When the emperor Ch'ien-lung came, in his turn, in 1751, a palace was erected for him on the summit of the Gold Mountain, and the august poet composed, on this occasion, some pieces of poetry which he entitled : *First*

ascent of the Gold Mountain, Ascent to the Summit of the Pagoda of the Gold Mountain, and Notes on the Imperial stay on the Gold Mountain. He returned to the Chin Shan in 1757, 1762, 1765, 1780 and 1784, and signalised these different visits by poetical effusions on the same rhymes as before in pieces such as : *Image of the Gold Mountain reflected at night*, *To the Monastery of the Gold Mountain*, *On making Long-ching tea before the rain*, *On the Gold Mountain*, *Watching the setting sun*, etc.

The Buddhist temple of the Gold Mountain, commonly called *Chin-shan Ssü*, bears officially the name of *Chiang-t'ien Ssü*. It appears to date from the Liang dynasty (first half of the VIth c.) and was restored, in 1021, by the aid of funds supplied by the Court. The emperor K'ang-hsi, who came to visit it in 1686, dedicated a piece of verse to it and endowed it with inscriptions by his own hand. His grandson Ch'ien-lung made six stays on it, which his poetical fancy abundantly celebrated (VISSIÈRE).

The Grand Canal recedes on the l. bank. This water-way, constructed in sections, at different periods, with an object at once strategic and economic, runs, parallel with the coast, from Hang-chou (Chê-chiang) to T'ien-chin (Chih-li).

Access to the Northern artery, going to Yang-chou Fu, is made easy by several canals ; one of them, passing through *Kua-chou*, opens out 15 miles below Chên-chiang.

On the r., 2 miles from the bank, **I-chêng H-sien**, a district of the Fu of Yang-chou. Birth-place of Juan Yuan (1764-1849), a statesman, *littérateur* and mathematician.

Farther up-river and N. E. of the little port of *Ta-ho K'ou*, the stûpa on the Ning-an Shan hills commands the plain and overlooks the city of *Liu-ho Hsien* in the prefecture of Chiang-ning Fu (Nanking).

Two railways here approach the river ; on the l. bank, *P'u-k'ou* (Chi-nan Fu to T'ien-chin line), on the other other, **Nanking** (*Hsia-kuan* ; line to Shang-hai). These two termini are connected by a *ferry-boat* service which carries over passengers and luggage.

All that can be seen of Nanking (See R. 8) from the river is the riparian suburb of **Hsia-kuan** « Down-stream Customs ». The official city stretches away to the S., behind walls of considerable extent.

Hotels. Rickshaws. Horses for excursions to the tomb of the Ming.

The first eminence perceptible from the anchorage is within the city walls ; it is the *Shih-tzû Shan* « Lion Mountain », fortified with batteries of modern guns.

Further away, others emerge from the town ; that towards the S. is the *Ch'ing-liang Shan* « Height on which the air is fresh and pure » where is venerated a Hindu bonze who, it is said, occupied this retreat in the year 675 A. D.

To the E. of the latter, Pei-chi Ko « Polar Star Observatory »,

Then comes, *outside the town*, the *Yü-hua T'ai*, newly armed, and, to the E., the *Tzŭ-chin Shan* « Mountain of Empurpled Gold » which reaches a height of 1370 ft.

8. Nanking

Nanking is a spelling very much used ; *Nan-ching* is that authorised by the Wade transcription which we have adopted.

Nanking is reached either by railway from Shang-hai — the station is on the riverside at *Hsia-kuan* — by river steamer, or by ferry-boat from *P'u-k'ou*, terminus of the railway line from T'ien-chin — A tramway runs right through the city.

Hotels: *Diesing's H.*, 5 min. from *Hsia-kuan* station and the landing-stage. English, French and German spoken. Single-b. r., including meal, 7 Mexican dollars ; double-b. r., 13 dols. ; apartments 10 dols. — Breakf., from 8 to 10 a. m., 75 cents ; lunch from 12 to 2 p. m., 1.25 ; din. from 7.30 to 9 p. m., 1.50. Fire, 50 c. Bath, 50 c. — *Astor H.* — *Beach H.* — *Wonder H.*

Board and lodging for each native servant, 1 dol. per day. Tariff for drives through the Chinese City and excursions to the Ming Tomb : vehicle, 5 dols ; horse, from 2 to 3 dols.

Imperial H., near the Nan-yang Exhibition.

Horaikwan H., under Japanese management.

Tramway, leaves *Hsia-kuan* (port) and passes through the town from N. to S. At *San-pai-lo* there is a halt where passengers alight for the Nan-yang Exhibition.

Consulates : Great Britain, France, Germany, Japan.

Public Library : *T'u-shu Kuan*, containing a number of old Chinese works

The Chinese call the city, and with greater accuracy nowadays, Chiang-ning Fu. It was formerly a capital of the Empire, and since 1723 has been the residence of the Viceroy of Liang-chiang. Nanking has a population estimated at 200,000 souls, of whom 4,000 are Manchu and 20,000 Mussulman ; it is the seat of the prefecture Fu of Chiang-ning and of two *intra muros*, districts *Shang-yüan Hsien* and *Chiang-ning Hsien*. The city is situated on the r. bank of the Blue River, 32°3'41" Lat. N. and 118°45' Long. E. of Greenwich. It was not open to foreigners until the 1st May 1899, but its volume of trade, in 1908, amounted to 9,856,000 Hai-kuan Taëls. Birth-place of Pao Chih (died A. D.

514), a buddhist ; Ch'in Kuei (1090-1555) ; Shih Chung (XVth c.), an artist ; Chiao Hung (1541-1620), a scholar ; T'eng T'ing-ch'eng (1775-1846), a statesman.

The Franco-Chinese treaty of T'ien-chin, dated the 27th June 1858, had stipulated for the opening of this city to European commerce, but at that time the Ch'ang-mao rebels were in occupation of Nanking and the treaty recognised that the port could not be opened until the re-establishment of peace. The T'ai-p'ing were defeated in 1864, but not until May 1899 were foreigners authorised to install themselves for commercial enterprise in the city.

The staple of Nanking is the silk industry, which gives occupation to a considerable portion of its population. It is the port of transit for Wu-chiang Hsien cotton, salted turnips from the surrounding country, and raw hides from P'u-k'ou and Sang-po (Ho-nan).

History of the prefecture :

At the time of the « Tribute of Yü », a dependency of the Yang Chou and, under the Chou, of the States of Wu and Yüeh, then of Ch'u, which founded there the city of the Gold Mountain, Chin-ling. The Ch'in changed this name to Mo-ling, a constituent part of the Chang Chün, then, under the Han, of the Chün of Tan-yang. In 211 A. D., Sun Chüan, founder of the Wu dynasty, transferred the head-quarters of this prefecture to Mo-ling, which became, in the following year, Chien-yeh, then, in 229, the capital of the Kingdom of Wu. When the latter was destroyed by the Ch'in, the seat of the Yang Chou and Tan-yang Chün was transferred to it. The Eastern Chin again made it a capital and also the seat of the Chün of Tan-lang-yeh. This position it retained until the earlier Sung, the Ch'i, Liang and Ch'ên. When the Sui succeeded the latter, the Chün was suppressed and replaced by a Chiang Chou, then re-established (in 607) under the name of Tan-yang. The T'ang set up there, in 620, the Yang Chou, whose head-quarters were removed in 626. Nanking was, for a short time (757), the seat of a Chün of Chiang-ning, a name which has been connected with the city as a district since 281 and has always, a few lapses apart, been preserved. In 758, was designated Shêng Chou, suppressed in 760 then re-established in 887. After the fall of the T'ang, was called Ching-ling Fu, then Chiang-ning Fu, « Western Capital », from 937 onwards. The Sung, in 969, returned to the title of Shêng Chou, then, in 1018, to that of the Fu of Chiang-ning, changed, after the flight of the Emperor who was driven Southward by the Tartar invasion, to Chien-k'ang Fu (1129). The name of Chien-k'ang and the subsequent one of Ch'ich'ing belonged, under the Mongols, to a Lu of which Nanking is the seat. Finally, the founder of the national dynasty of the Ming made the city his capital and called it Ying-t'ien Fu ; but it ceased to be the Imperial residence in 1404, being supplanted by Peking, and, since 1441, has been officially designated Nanking, or « Southern Capital ». The Manchu dynasty has made it a Fu of Chiang-ning, seat of a Provincial Treasurer of Chiang-ning and of the Vice roy of the two Chiang, better known to Europeans by the title of « Vice roy of Nanking », who administrates the three provinces of Chiang-su, An-hui and Chiang-hsi.

History of the two districts *Shang-yüan Hsien* and *Chiang-ning Hsien*, having their seat in the city of Nanking :

Shang-yüan was, in the time of the « Fighting Kingdoms » or Civil Wars, the I of Chin ling, a possession of the State of Ch'u. Under the Han, a

territory of the Hsien of Mo-ling. In 211 B. C., Sun Chüan transferred to it the head-quarters of the district which assumed the name of Chien-yeh, and subsequently became the capital of the State. Under the Chin, in 313 A. D., was called Chien-k'ang and again became a capital under the Eastern Chin, the Ch'i, the Liang and their successors down to the Sui, who only had a district there, the Chiang-ning Hsien, head-quarters of the Chün of Tan-yang. The T'ang, in 620, called it Kuei-hua, then Ching-ling (625), then Po-hsia (626), then again Chiang-ning (635), then Shang-yüan (760), after the name borne by the years of the period current at the time. During the period of the « Five Dynasties », the Southern T'ang made it their Western Capital, Hsi-tu. The Sung had there the head-quarters of the Fu of Chien-k'ang, the Mongols that of the Lu of Chi-ch'ing; the Ming at first made it their capital and seat of the Fu of Ying-t'ien. The Manchu dynasty constituted it the Fu of Chiang-ning.

The *Chiang-ning* Hsien was, under the Han, the Hsien of Mo-ling, afterwards incorporated in that of Chien-yeh. The Chin detached from it a new district, firstly called, in 280 A. D., Lin-hsiang Hsien and, in the following year, Chiang-ning Hsien, a further division. in 282, giving rise to the Mo-ling Hsien, afterwards suppressed by the Sui. Under the T'ang, a territory of the Hsien of Shang-yüan; the Southern T'ang (« Five Dynasty » period) detached from it to reconstitute a Chiang-ning Hsien, dependent on their Western Capital. The latter was chief-town of the Fu of Chien-k'ang under the Sung, of the Lu of Chi-ch'ing under the Yüan, of the Fu of Ying-t'ien under the Ming and of the Fu of Chiang-ning under the Manchu dynasty.

Among the more *modern events* in the history of Nanking are the 20 days' seige, in 1657, by Chêng Ch'êng-kung (Koxinka). This great corsaire, ruler of Formosa, after having subjugated the Isle of Ch'ung-ming at the mouth of the river, entered the Yang-tzû with 800 sail and set seige to Nanking. The besieged, making a night sortie against the enemy's camp, killed 3,000 Formosans and forced the remainder to take refuge on their junks and fly down the river. It was in allusion to an episode in the fight that the Shen-ch'ih Mên took the name of Tê-shêng Mên « Gate of Victory ».

During the « Opium War », the English, having occupied Chên-chiang on the 22nd July 1842, appeared before Hsia-kuan on the 5th August 1842. Nanking opened its gates and the treaty which it gives its name to was negotiated there and signed on board the English squadron on the 29th August.

The T'ai-p'ing, advancing from Hu-pei, made themselves masters of Nanking (1853 to 1864) and established the seat of their government there.

The Court of the *T'ien-wang* « Celestial King », founder and first sovereign of the « new Chinese dynasty (restored) of the Ming », was set up in the old XIVth c. Capital.

River navigation, which for a long while had been the only practical method of communication with the lower Yang-tzû, is no longer adequate to cope with the economic activity of the region and a railway, opened in 1908, now connects Nanking with the great port of Shang-hai.

The country has now become supplied with plant and tool, and the Chinese organised at Nan-yang, from June to November 1910, an exhibition of the Products of the Empire, especially those from the three provinces in the Viceroyalty.

Nanking is contained within a solid enclosure 96 *li* in length, the *Ch'êng-kuo*, erected at the beginning of the Ming dynasty,

and whose gates, thirteen at first, were afterwards reduced to nine. In addition, the « Outer City », or Greater Nanking, is surrounded by ramparts, *l'u-ch'êng* « Earthen Wall », of the same period, having a circumference of 180 *li*; the wall begins near the river, scales the hills, crosses the plain and passes round the Tzū-chin Shan or Chung Shan (Mount St. Michael).

The area comprised offers the strongest contrasts ; on the N. is the smiling *country*, with clumps of trees, eminences covered with timber or scrub, or dotted with molehills which are really tombs over which the pasturing cattle roam, wheat, rice and millet, indigo, pea nut and soya fields, market gardens, grouped or scattered dwellings, built of grey brick or of straw and mud, with threshing floors of dried clay on which the harvest is beaten out with the flail.

To the S., the *Chinese City*, with its busy, narrow, congested streets, its stalls and shops with their wealth of quaint signs and inscriptions, its noisy bustle, caravans of asses, palanquins and porters, and its warren of dwelling houses.

On the S. E., the *Tartar City*, dismantled on its N. and W. sides, scarcely inhabited save by the Manchu Tartars in garrison at Nanking under the command of a *Chiang-chün* or Tartar general representing the Emperor of the Ch'ing dynasty.

« Seen from the centre of the Tartar City, the dimensions of the rectangular enclosure of the ancient *Tzū-chin Ch'êng* strike one with a feeling of surprise, which soon gives way to gloomy depression. This « Red Forbidden City » was formerly in the midst of the *Huang Ch'êng* (Huang-kung) « Imperial City » which enclosed the Emperor's Palace, *Kung-tien*, or Palace of the Ming, irreparably ruined in 1864. This work of ruthless vandalism hourly marches to its final completion : only a few vestiges of the former glories remain, crumbling daily to decay. Broad avenues of marble, torn from the Eastern hills, link up these ruins, forgotten and pitiful, with the various quarters of the city properly so-called. Here and there, on the banks of the canals choked up with mud, intersected by about fifty sharp-ridged bridges, stand out the turned-up roofs of pagodas with red or orange walls and tiles sometimes glazed yellow : purple in places, their warm tones harmonise perfectly with the verdure of the clumps of trees, which mask the mausoleums, the *kung-kuan* (mansions) of rich families and officials, dominated by the timber-built arches and flagstaffs of the more important *ya-mên*... A city too vast for its inhabitants, even at the height of its splendour ». (Louis GAILLARD, *Nanking*, 2 vols.).

A macadam road and a railway connect Hsia-kuan, the river-side suburb, with the Southern end of the *Chinese City* (6 m. 50).

Crossing a bridge thrown over the canal, we enter the enclosure which an area of 21 miles, by the *I-fêng Mên*, a great arched gateway a veritable tunnel, haunt of peripathetic vendors.

Inside the enclosure, for several miles, is still open country : groves, hillocks, farms and hamlets. A third of the way across and on the l., the road laid out to the site of the exhibition of 1910.

There soon comes into view, on a hill, a great red gate, remains of a former enclosure ; then the houses become more closely grouped and we reach the *Ku Lou* « Drum Tower » and the City properly so-called.

Near here is Mount *Pei-chi Ko*, on which a temple was built on the site of an observatory of the XIVth c. ; the view over Nanking from its summit is magnificent.

The road on the r. leads to the *Wên Miao* « Temple of Literature » dedicated to K'ung-tzū, *Confucius*, re-built about 1865, and the majority of whose structures are already falling in ruins.

Entrance is by an arched portico of marble and glazed brick with heavy gates. Under the porch, a *bell* of elegant corolla shape is hung in a little carved, wooden tower whose uprights rest on griffins.

Crossing a court planted with trees, we reach the *temple* by a broad flight of steps. The interior is bare, containing nothing but a giant tablet in the centre, that of Confucius « master and guide of ten thousand generations ». On the side walls, smaller tablets of the four « assistants » of the « Perfect Saint » and those of the twelve « sages » officially worshipped in China.

In rear, on a terrace, stands a little temple, behind which in turn is the mound of *Ch'ao-l'ien Kung* and the octagonal kiosk, from the summit of which a pretty view may be obtained over part of the city of Nanking.

Near by is the *Catholic Mission*, 5 miles from Hsia-kuan ; it is one of the first founded in China.

It was from Nanking itself that Mgr de Tournon, Pope-legate in China, launched, on the 22nd January 1707, on his return from Peking, his celebrated rescindment of Nanking, promulgating the Decree of Clément XI condemning the Chinese rites.

Chiang-ning Fu was formerly celebrated for its stûpa *Pao-ên Ta*, the famous « Porcelain Tower », but this monument of Buddhist origin was destroyed during the T'ai-p'ing occupation (1853 to 1864) ; the last remains of it is the bronze cupola which previously crowned it ; it lies, overthrown, forming a basin, outside the Chü-pao Mên gate.

On this site stood the *Chien-ch'u Ssü*, built in the year 247 for a Hindu sramana named K'ang Sêng-hui.

The *Pao-ên-Ssü* « Tower of the Temple of Virtue Rewarded (*liu-li*), with glazed tiles, » was built, about 1410 by the emperor *Yung-lê* of the Ming,

in honour of his mother. This stūpa also bears the names of *Ch'ang-kan T'a* and *A-yū T'a* « A Yu's (? Asoka's) Tower ».

Excursion to the Ming Tomb : HUANG LING.

From the centre of the town, a good hour-and-a-half should be allowed for the journey to the Ming tomb of the Emperor of the *Hung-wu* reign. Leave Nanking by the Ch'ao-yang Mên gate and follow the *Ma-lu* « horse road » ; crossing a canal by a brick bridge, follow the red colour-washed wall of a camp. Near by, the Tartar City and ruins of the Imperial Palace.

The enclosure of Nanking stands solid and high ; by vaulted gateways in the wall we enter a wide undulated plain where sheep and horses graze. Follow a slippery, paved road which is the high-way to Chên-chiang, then turn off to the l. along a cutting, taking as objective the *p'ai-lou*, a three arched portico which marks the route to the Imperial tomb.

Then pass by a ruined kiosk, erected to protect an inscribed stela which stands on the back of a gigantic monolith in the form of a tortoise. On the upright stone are engraved the posthumous and reigning names of the deceased emperor.

The road continues between rows of stone statues representing first animals and further on human beings, set in couples and facing inwards and opposite.

These massive monolithic sculptures recall those of the triumphal avenues of the burial-places of the T'ang and Sung ; we shall see them reproduced by the successors of the Ming dynasty, at the *Shih-san Ling* near Peking, and later on by the Ch'ing in their two vast Chinese necropoli.

Here we have animals represented alternately couchant and erect : 4 horses, 4 lions, 4 ch'i-lin (mythological creatures), 4 camels, 4 elephants ; then men, priests and legal personages, 4 « patriot-officials », 4 military mandarins.

We now reach the red wall which encloses the Imperial sepulture, **Huang Ling**, and the various ruined buildings, one of which, the Grand Temple « Palace of the Benefits of the Imperial Shades », finished in 1383, had been inaugurated by a sacrifice presided over by Prince Piao.

The last court ends at a square tower, pierced by an inclined vault with side exits. We come out on to a wooded hill, supposed to be the resting-place of the founder of the Ming dynasty, for, according to a baseless tradition, the corpse was interred at Wên Miao.

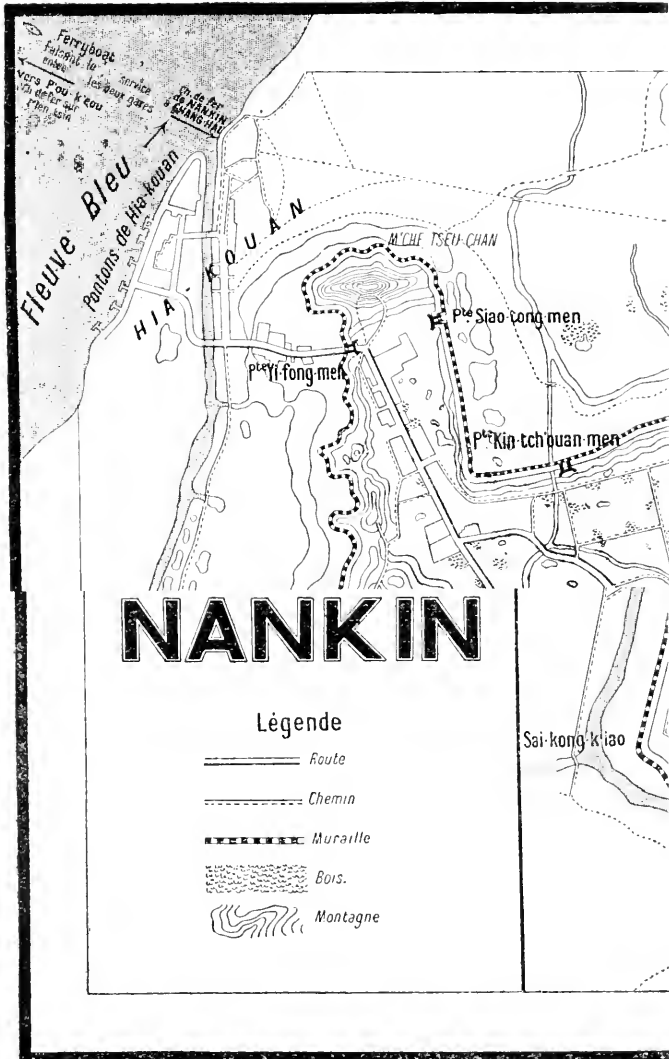
The *Huang Ling* « Imperial Mausoleum » is the official tomb of the emperor who in history bears the temple name (miao-hao) *T'ai-tsu* Kao-huang-ti and the title of whose reign period (nien-hao) was *Hung-wu* (1368-1398).

Six days after the decease, the Imperial remains were taken with great pomp to the foot of the *Tzū-chin Shan* (Mount St. Michael) and buried in the Southern side of the eminence on the spot where the monarch had chosen his last residential palace in view of Nanking, his capital.

His successors, abandoning their residence on the banks of the Blue River, built, near Peking, their new capital, the magnificent necropolis of the *Shih-san Ling*, which still commands the admiration of all foreigners.






Near the sovereign, lies the empress *Hsiao-tz'ü* Huang-hou, who died in 1382 and, in the E. of the cemetery, their eldest son, the heir presumptive, *Piao*, who died in 1392.

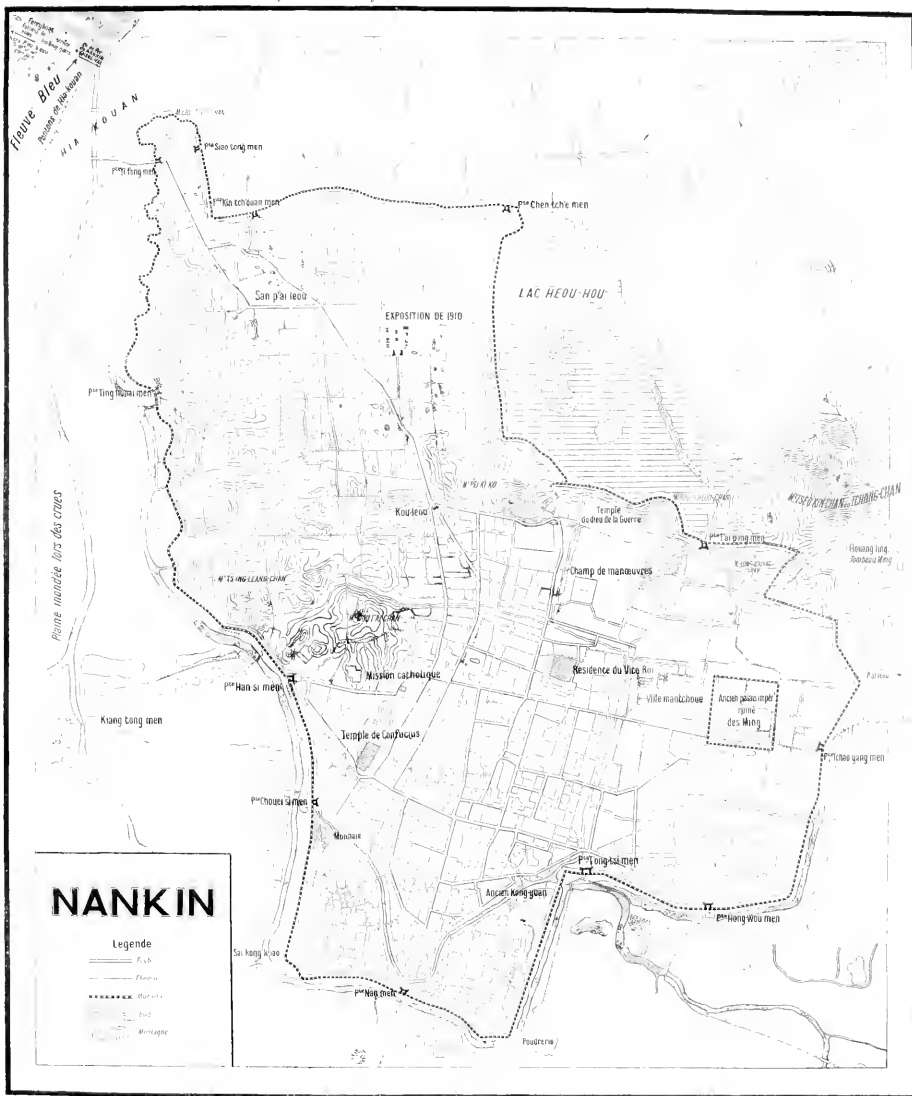
Other tombs, those of concubines, are also mentioned.



NANKIN

Légende

-  Route
-  Chemin
-  Muraille
-  Bois.
-  Montagne



AN-HUI

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The province of *An-hui* took its name from that of two of its cities : *An-ch'ing* and *Hui-chou* ; it was created by the Manchus, in 1662, when the government of *Chiang-nan* was split up into *An-hui* and *Chiang-su*.

Its boundaries are : on the N., *Chiang-su* and *Ho-nan* ; on the W., *Hu-pei* ; on the S., *Chiang-hsi* and *Chê-chiang* ; on the E., *Chiang-su*.

Area : 89,280 sq. miles.

Population : 18,500,000 inhabitants, or 206 per sq. mile.

Revenue : 6,006,729 Hk. Taëls, against 6,741,779 expenditure (1909).

Administrative Divisions : The province includes 3 *Tao*, the seats of which are *An-ch'ing F.*, *Wu-hu H.* and *Fêng-yang F.*, 8 *Fu* (prefectures), 5 *Chih-li-chou* (or autonomous departments and 55 districts (4 *Chou* and 51 *Hsien*).

Capital : *An-ch'ing Fu*, residence of a governor under the Viceroy at *Nanking*.

Open port : *Wu-ho H.* — *Ports of call* : *An-ch'ing F.* and *Ta-t'ung*.

Geography : The *Yang-tzû* and *Huai-ho* run nearly parallel through the country comprising *An-hui*, affording facilities for extensive navigation.

In the N. lies the region of great plains ; in the Centre, the *Ho Shan* mountains, a continuation of the *Huai-yang Shan* chain of *Hu-pei* ; in the S., a complex upheaval, the principal ridge of which is the *Huang Shan* ; granite, schist and limestone.

In the N., wheat, sorghum, millet and hemp are cultivated ; in the central area, rice ; in the S., tea, in the neighbourhood of *Hui-chou Fu* (*Sung-lo Shan* tea is renowned) and *Lu-an Fu*.

Coal is chiefly met with S. of the *Yang-tzû* ; in *Hui-chou Fu* there still exist forests (camphor trees, thuya, yews, etc.) the haunts of a rich fauna (stags, wild-boars, panthers, monkeys, etc.).

In the N., a vigorous population, dense in the fertile parts, speak the *Mandarin* tongue. In the S., an autochthonous race, in *Hui-chou Fu*, largely mixed with immigrants from *Hu-nan* and *Hu-pei*, is broadly related in its ethnographic characteristics to the people of *Chê-chiang* whose language, a dialect of *Shang-hai*, they speak.

1. Nanking (P'u-k'ou) to Hsü-chou Fu via T'ien-chin

Railway constructed by an English Company, between 1909 and 1912, through the territory of An-hui and Chiang-su provinces, from *P'u-k'ou* to *Li-kuo* and the frontier of Shan-tung 236 m. 50. On this route 200 bridges may be counted. — Beyond, to T'ien-chin, the Northern line was laid by the Germans (M. Biès' Itinerary).

Nanking. A ferry-boat service runs between the riverside stations of *Hsia-kuan* (Nanking) and *P'u-k'ou Wharf*, where the train is made up for *T'ien-chin* (T'ien-tsin) via Chi-nan Fu.

P'u-k'ou Wharf. Hotel.

2 m. 5. *P'u-k'ou City* (*P'u-k'ou Chên*), a large town at the foot of a chain of heights which border Northern Chiang. At the end of the reign *Hung-wu*, of the Ming, the town was partly enclosed by mud-walls.

Before the opening of the railway, the products of the neighbouring countries, chiefly ox-hides, were brought in by means of wheel-barrows or on mule-back; caravans started back for the interior laden with European and Chinese goods. The railway has still further increased the importance of this place as a port of transit.

6 m. from *P'u-k'ou*, to the S. W., the district city of **Chiang-p'u Hsien**, a dependency of the prefecture of Nanking. The town is at the foot of the Chiu-li Shan heights and 4 miles from the river.

Chiang-p'u Hsien is surrounded by a wall more than 16 *li* in extent with seven gates. The enclosure was first erected at *P'an-tzū-k'ou* in 1371, then the seat of administration was transferred to *K'uang-shan-k'ou*, which was provided with an earth-wall in 1573.

Under the Han, territory of the two Hsien of T'ang i and Ch'ün-chiao and, under the Eastern Chin, of that of Yü-shih. The Sung of the Liu family set up the Hsien of Huai-tê and the Chün of Lin-chiang, the latter being suppressed soon afterwards. The Liang created the Lin-ch'u Chün and the Ch'ên suppressed both Hsien and Chün. The district was, under the Sui and down to the Ming, a dependency of the district of Liu-ho. The first Ming emperor, in 1376, detached a part of it to form, with other added areas, the Chiang-p'u Hsien, dependent on the Fu of Ying-t'ien (Nanking), which under the Manchu dynasty became the department of Chiang-ning.

The railway passes by several hills, then enters a beautiful plain cultivated as paddy fields.

7 m. 75, *Hua-chi-ying*.

During the great rises of the river, the whole plain is under water and the land route is impracticable; the natives then go by boat to Wu-i Chên and sometimes to Ch'u Chou.

Cross a little canal running N. W. towards *Lu-ho Hsien*.

14 m. 5, *Tung-ko*, large town on the frontier of the provinces of Chiang-su and An-hui.

20 m. 25, *W'u-i* (Wu-i Chên), a very important town in the district of Ch'ü Chou ; boats can run to the port nearly all the year round.

30 m. 75, *Ch'ü Chou*, 120 *li* from P'u k'ou, a department of An-hui administrating two other districts. Prettily situated town not far from a chain of hills through which runs a torrent spanned by a stone bridge.

Wall more than 9 *li* in extent, built at the beginning of the Ming dynasty and provided with six gates, two « water-gates » and a moat which surrounds it on all sides.

If travelling by mule, lodge outside the town, either in the Southern suburb or the Northern. Enter by the S. gate.

Under the Sung dynasty, the famous writer Ou-yang Hsiu (deceased 1072) was prefect of this town ; he has written some fine pieces of literature about the country and its people (See Zottoli, vol. IV, nos 78 and 79).

At the end of the Yüan (Mongols) he who was to become the founder of the Ming dynasty (1368) was proclaimed, about 1356, Prince of Ch'ü-yang, the ancient name of Ch'ü Chou.

At the time of the « Tribute of Yü », region of the Yang Chou. During the period of the « Fighting Kingdoms », belonged to that of Ch'ü. The Ch'in included this territory in the Chün of Chiu-chiang and the Han set up the Hsien of Chien-yang there as a dependency of the same administration. Under the Later Han, part of the Ch'üan-chiao Hsien and, under the Chin, a dependency of the Huai-nan Chün. The Eastern Chin established the Hsien and Chün of Tun-ch'ü, then suppressed the Chün, for which the first Sung substituted, in 473 A. D., that of Hsin-ch'ang. The Western Wei made it the Ch'iao Chou or Nan-ch'iao Chou, changed by the Sui to Ch'ü Chou (581), then suppressed (605). The T'ang re-established the Ch'ü Chou. in 620, and this name, after being temporarily abandoned, was retained by the following dynasties. The Mongols made Ch'ü Chou a Lu (1278) and, five years later, attached it to that of Yang Chou. The Ming suppressed the districts Ch'ing-liu Hsien, established at the seat of the Chou, and connected the latter first with the Fêng-yang Fu, then with Nanking. The Manchu dynasty comprised Ch'ü-chou within An-hui ; it is now a Chih-li-chou or independent department.

39 m., *Sha-ho-chi*, a town situated on a eminence between two mountain streams.

Owing to the suddenness and volume of the rises of the river, the natives have to wait sometimes three or four days at this market before they are able to re-cross these streams.

The train runs between grassy hills or through ravines. Sparse-

ly inhabited country, only cultivated in the valleys. Pheasants and rabbits abound.

53 m., *San-chieh*, large town on rising ground at the meeting-point of three prefectures, whence its name « Frontier of the three [districts] ».

60 m. 25, *Kuan-tien*.

70 m. 75, *Ming-kuang*. Cross a little water-course coming from the district of *Ting-yüan Hsien* and flowing N. W. into Lake Hung-tsê.

81 m. 25, *Hsiao-ch'i Ho*.

87 m., *Pan-ch'iao*.

The line, which has hitherto crossed an undulating country, here enters a flat region subject to inundations.

93 m. 25, *Liu-huai Kuan*, large centre of population on both banks of the river, the most important part being on the r. It is the river-port and station for the town of *Fêng-yang Fu* situated 5 m. to the S. W.

Fêng-yang Fu, at the foot of an incline, in a fine plain from which rise a few isolated hills. Prefectural city administrating seven districts; residence of a *Chih-fu* and *T'ao-p'ai* whose jurisdiction extends over the prefectures of Fêng-yang Fu, and Ying-chou Fu, Lu-an Chou and Ssü Chou. A celebrated town, formerly inhabited by the subsequent founder of the Ming dynasty.

In 1372, the first Ming emperor had the *Huang Ch'êng* or Imperial City built, its walls being 9 *li* 30 *pu* in length with four gates. Two years afterwards, an earthen wall more than 50 *li* in circumference was erected outside the latter; it was replaced, in 1755, after its collapse, by a less pretentious structure of more than 6 *li*.

The territory of the Fu of Fêng-yang was, at the time of the « Tribute of Yü », parcelled out between the Yang Chou, Hsü Chou and Yü Chou. It was, during the « Fighting Kingdoms » period, a dependency of the State of Ch'u, after having formed the Kingdom of Chung-li. The Chin established there the Chün of Chiu-chiang, maintained by the Han. The Wei of the « Three Kingdoms » period had the Yang Chou there. Under the Chin it was first the territory of the Huai-nan Chün, then the Yü Chou, afterwards divided to constitute a Chung-hsü Chou. The first Sung had the Hsü Chou there, the Ch'i and Liang the Pei-hsi Chou and Chung-li Chün. The Eastern Wei substituted for the first of these the Ch'u Chou and the Sui suppressed the Chün in 581 A. D. Two years later, they created the Hao Chou, for which they substituted the Chün of Chung-li in 605. These two latter names recur alternatively in official use under the T'ang, and the Sung kept up both Hao Chou and Chung-li Chün. The Mongols, in 1276, created the An-fu-ssü of Hao Chou, which, in 1278, became Liu-hao Fu, then, in 1291 the Hao Chou, a dependency of the An-fêng Lu. The first Ming emperor resumed the name of Liu-hao Fu, which he afterwards made his Central Capital, *Chung-tu* (1369), then the Fu of Chung-li (1373), then that of Fêng-yang (1374), a simple dependency of Nanking. This prefecture comprised in the province

of Chiang-nan was, after the division of the latter, under the Manchu dynasty, in 1667, attached to An-hui.

Outside the city, the *Sung-ch'êng Ssü*, formerly *Huang-chio Ssü*, a Buddhist temple where he who was to drive the Mongols from the throne of China occupied, during his youth, an unimportant position.

Four large pans are shown, in which is cooked the rice for the monastery, also a fine bell of 1469 and a portrait of the emperor of the *Hung-wu* reign.

2 li W., **Fêng-yang Hsien**, a district dependent on the Fêng-yang Fu.

The YING LING, or *Huang-ling* « Imperial Sepulture » of the ancestors of the Ming emperors, is 10 li S. W. of the prefectural city. There lie the father of the founder of the dynasty, styled « Emperor Shun » (temple name *Jen-tsu*), and the five uncles, styled « Wang » or Feudatory Kings, with three of their wives, styled Queens. The mausoleum was erected in 1369. — The tombs of the three other ancestors are near Ssü Chou.

Chu Yüan-chang, at first a servant in a pagoda at Fêng-yang Fu, took part in a rising against the Mongol dynasty of the Yüan. Becoming chief of a party, he posed as liberator of the empire and, in 1335, assumed a dynastic title, styling himself « Duke of Wu ». In 1367 he was proclaimed « King of Wu » and, in the following year, under the reign-style *Hung-wu* (1368 to 1398), founded the national dynasty of the Ming (1368 to 1644).

The Emperor had had the intention of making his native city a second capital and, in 1369, had ordered the construction of very extensive defence works, but, faced by the extraordinary expense which these improvements entailed, he abandoned his earlier plans, in 1375, and Nanking remained his only Imperial residence. To this reign, however, are due the construction of a grand pagoda at Fêng-yang Fu, a Buddhist tower and a bridge with twelve arches, but these structures were destroyed by Manchu bands.

25 li to the N., the « Cemetery of the White Stûpa » contains the remains of the other members belonging to the family of the Emperor of the *Hung-wu* reign, first Ming sovereign.

Road from *Lin-kuai Kuan* to **Wu-ho Hsien**, 70 li.

The country to the N. of Huai is an immense plain. Rice is cultivated there but little, the chief products being wheat and sorghum, then hemp, cotton, indigo, peas and several species of beans.

Few villages on the road, only a small number of huts at the halting-places, where tea can be obtained.

After crossing the Huai, the road has a general direction N. E.

20 li, village of *Su-chia-k'ou*. — 40 li, *Chang-chia-k'ou*, a small town near a canal crossed by boat. — 57 li, village of *Tou-pu*. — 62 li, *Hui-tzû Chuang*, a hamlet on a slight eminence inhabited by Mussulman. — 70 li, **Wu-ho Hsien** (See R. 2).

101 m. 5, *Hsüeh-li-ying*.

Cross the river Huai at the 107th mile by a 9 span bridge.

108 m., *Pêng-pu*, a little village near the Huai and on its Northern side.

Pêng-pu to **Huai-yüan Hsien**, 25 li. On the road there is no village, but a few sheds where tea is obtainable. The city is reached by crossing the Northern suburb and the River Ko.

Huai-yüan Hsien is a district dependent on Fêng-yang Fu.

The old town, nearer the Huai, is almost abandoned on account of the floods. The new town is situated on higher ground between two hills, at the foot of which flow the Huai on the one side and the Ko on the other, both lined with boats.

The old town, girt with a wall 5 *li* 236 *pu* in circumference, was abandoned under the Ming, and during the years *wan-li* (1573 to 1619), a new town was built on the Western bank of the River Huai. It had a perimeter of more than 3 *li* with four gates but without a moat.

The Han here set up the marquissate of T'ang-t'u and that of P'ing-a, changed to a Hsien by the Later Han. The Chin substituted for it the Ma-t'ou Chün, from which the Northern Ch'i made the Hsien of the same name, then the Ching-shan Chün. The Sui suppressed the latter and gave to the district the name of T'u-shan. The T'ang, in 621 A. D., incorporated this Hsien in the Chung-li Chün. The Sung (1237) established the military territory of Huai-yüan and the Ching-shan Hsien. The Mongols suppressed the former and substituted for the latter the Huai-yüan Hsien (1291), which since the Ming has been dependent on the Fu of Fêng-yang.

Pêng-pu to **Wu-ho Hsien**, 119 *li*. Few habitations until we reach *Mo-ho-k'ou* (38 *li*), a little port near the confluence of the Eastern Fei and the Huai. — *San-pu* (at the 49th *li*), village where lodging may be obtained. — *Lan-ho* (67 *li*).

At the 75th *li*, the road reaches the river Huai and the highway from *Ltn-huai Kuan* to *Wu-ho Hsien*.

116 m. 5, *Ts'ao-lao-chi*.

125 m. 75, *Hsin-ch'iao*.

Cross the river Kuei which enters the Huai at Wu-ho. Bridge 1860 ft. long.

134 m. 25, *Ku-chen*.

143 m. 75, *Jên-ch'iao*.

153 m. 50, *Hsi-ssü-pu*.

163 m. 5, *Su Chou*, or **Nan-hsü Chou** (.), to distinguish it from the Hsü-chou Fu in Chiang-su; chief-town of a district in the prefecture of Fêng-yang Fu.

The town is surrounded by a wall more than 6 *li* in extent, begun with stone on the lower courses in 1377, then faced with large bricks. Four gates and moat.

In remote antiquity, a dependency of the State of Sung, then that of Ch'u. The Ch'in created the Chün of Ssü-shui, out of which the Han made the P'ei Chün and the Later Han the P'ei-kuo. The Liang had the Huai-yang Hsien, Sui Chou and P'ei Chün there. The latter became, under the Eastern Wei, the Sui-nan Chün. The district took the name of Chiêh-ch'êng, and, subsequently, under the Northern Ch'i, that of Fu-li. The Sui suppressed both Chün and Chou and attached the Hsien to the P'êng-ch'êng Chün. The T'ang in 809, established the Su Chou, suppressed, then re-established as a dependency of Ho-nan Tao. Under the Sung, Su Chou and Fu-li Chün; under the Chin Tartar dynasty, Su Chou and Pao-ching Chün, a military territory; under the Mongols, Su Chou, attached to the Fu of Kuei-tê. Since the Ming, the department which forms Su Chou has been attached to the Fêng-yang Fu.

Su Chou to *Po Chou*, 290 *li*. This town, situated near the frontier of Ho-nan, is the birth-place of Lao-tzū. The emperor Chên-tsung, a fervent Taoist, stopped here in 1014; two years later, he confirmed the hereditary pontificate of the Taoist family of Chang at Kuang-hsin Fu (Chiang-hsi).

172 m. 25, *Fu-li-chi*, on the Sui river.

The railway enters a rough stony country.

182 m. 5, *Chia-k'ou*.

191 m. 25, *Ts'ao-chuang*.

We here leave the province of An-hui to enter that of Chiang-su.

209 m. 5, **Hsü-chou Fu**, a Northern prefecture of the province of Chiang-su, sub-divided into eight districts. Residence of a tao-t'ai, of a prefect, and of a district magistrate of T'ung-shan Hsien.

The walls of Hsü-chou Fu were re-built on older foundations at the beginning of the Ming dynasty. They are more than 9 *li* in length, 33 ft. high, and as thick as they are high. Four gates; moat 20 ft. wide.

A railway is planned to *Kai-fêng Fu*, in Ho-nan. Another is being constructed in a S. E. direction to *Ch'ing-chiang-p'u*, an important port at the mouth of the river Huai and the Grand Canal.

In the VIth c. B. C., Hsü-chou Fu was called P'êng-ch'êng and, later, became the residence of the warrior Hsiang Yü, the principal agent in the downfall of the Ch'in dynasty. In 573 B. C., the troops of Ch'u and Chêng took possession of it; the Sung forces unsuccessfully besieged it in the same year, but in 572 it was obliged to surrender to the King of Ch'in who had surrounded it with large contingents.

At the time of the « Tribute of Yü », region of Hsü Chou; then, still in remote antiquity, Kingdom of the Ta-p'êng-shih. During the « Ch'un-ch'iu » period, a dependency of the principality of Sung, forming the P'êng-ch'êng I. At the time of the « Fighting Kingdoms », part of that of Ch'u. The Ch'in established the Hsien of P'êng-ch'êng there. At the beginning of the Han dynasty, Hsiang Yü made it the capital of his Kingdom of Western Ch'u, which became, shortly after, the P'êng-ch'êng Chün, then the « Kingdom » of P'êng-ch'êng (88 A. D.). The Wei of the « Three Kingdoms » period transferred the administrative seat of Hsü Chou to it. The two names Hsü Chou and P'êng-ch'êng are then handed down from century to century until 807, when the T'ang replaced them by the names of military divisions (Wu-ning Chün, then Kan-hua Chün, then again Wu-ning Chün). The Sung added Hsü Chou and P'êng-ch'êng Chün. The Chün attached the district to Shan-tung, then to Ho-nan; the Mongols added it to the Kuei-té Fu, to create later on (1348) the Lu of Hsü-chou, then, in 1352, the Wu-an Chou. The Ming made the Hsü-chou as a dependency first of Fêng-yang Fu, then of Nanking. The Manchu dynasty affected it to the province of Chiang-su, then (1733) raised it to the station of a Fu or prefecture.

217 m., *Nao-ts'un*. — 222 m. 75, *Liu-chuang*. — 231 m. 75, *Li-kuo* last station in Chiang-su.

The line, going towards Chi-nan Fu, enters the province of Shan-tung at the 236th mile. — Cross the Grand Canal.

Han-chuang. A branch line is planned to the coal mines of *Tsao Chuang*, already connected by railway with *I Hsien*, and also to *T'ai-êrh Chuang*, a port on the Grand Canal.

T'eng Hsien. — Tsou Hsien. Yen-chou Fu. — See the Itinerary « Chi-nan Fu to Hsü-chou Fu ».

2. Su Chou (Nan-hsü-chou) to Wu-ho Hsien

via Ssü Chou

Nan-hsü Chou to Ssü Chou, 185 *li*; Ssü Chou to Wu-ho Hsien, 75 *li*. Total 260 *li*, 27 hrs'. journey; travel by car, but at *Ju-chia-mu* (137 *li*) there are boats which ply the T'ò Ho to Ssü Chou and Wu-ho Hsien (M. Biès' itinerary).

Leave *Nan-hsü Chou* by the Eastern gate and cross its suburb.

10 *li*, *Hui-yang*, a tiny hamlet.

24 *li*, *Sanshih-li-p'u*, tea-houses.

27 *li*, *Tai-tien* (Ta-tien), very many inns; postal relay.

31 *li*, *Lou-tzû Chuang*, inns.

28 *li*, **Ling-pi Hsien**, reached by the Western gate. Chief-town of a district in the prefecture of Fêng-yang Fu.

The town of Ling-pi is surrounded by a wall 6 *li* in extent with four gates, faced with brick in 1511. Moat more than 30 ft. wide.

The Han established the Ku-yang Hsien and Hsiao Hsien as dependencies of P'ei Chün. These two districts were suppressed by the Chin who substituted for them the Chün of Yang-p'ing. The latter disappeared under the Ch'i of the Hsiao family and was re-established by the Later Wei. The Eastern Wei replaced it by a Chün of Ku-yang, which was suppressed by the Sui on the re-construction of a Hsien of the same name. This district was abolished, in its turn, in 656 by the T'ang. The Sung created the Ling-pi Hsien in 1086. The Mongols attached it to the Ssü Chou, then to the Su Chou. Since the Ming it has been a dependency of the Fu of Fêng-yang.

17 *li*, *Ju-chia-mu*, town on the T'ò Ho which is here crossed by a stone bridge; inns. Boats from Wu-ho Hsien can get as far as here. At this point we leave the sphere of Ling-ping Hsien and enter that of Ssü Chou.

16 *li*, *Chang-chih-k'ou*, village; inns.

18 *li*, *Kuang-lao-yeh-miao*.

14 *li*, **Ssü Chou**, in an extensive plain. We arrive at the Western gate after passing through the outlying part of the town and crossing the river T'ò by a stone bridge.

Department with three districts attached. The old town was situated on the banks of Lake Hung-tsê.

In 1681, the river Huai and the Hung-tsê Hu having overflowed, the city disappeared, swallowed up by the waters. In 1778, the ancient prefecture was transferred to the district city of Hung Hsien, in the N. W., which took over the name of Ssü Chou.

The River Tung, whose upper course is called Shih-liang Ho, runs outside the walls from the Western gate to the Southern to join the Huai at Fu-shan and Wu-ho Hsien. The river Pien, which passes on the E. side, is no longer navigable; it was formerly deepened to allow of easy communication with Lake Hung-tsê Hu. When it is the high water the whole of the country to the S. of the city is flooded, and Ssü Chou can only be approached by boat.

This ancient city of Hung Hsien, which has become Ssü Chou, is surrounded by a wall more than 5 *li* in extent, pierced with five gates and covered with brick in 1595. Moat 30 ft. wide.

At the « Tribute of Yü » period, a region of Hsü Chou and, under the Chou dynasty, Kingdom of Hsü. Under the Ch'in, a dependency of the Ssü-shui Chün. The Han established there the Hsia-ch'iu Hsien, Hsü Hsien and Chün of Lin-huai, which was suppressed by the Later Han, then re-established by the Ch'in in a different place, subsequently being again suppressed. The first Sung suppressed the Hsien of Hsia-ch'iu and the Liang created the K'ao-p'ing Chün. The Northern Ch'i had a Chün of Hsia-ch'iu, then the Tung Chou. The Sui suppressed the two Chün and re-constituted the Hsia-ch'iu Hsien. The T'ang founded the Ssü Chou, in 621, at Su-yü and the Jên Chou at Hsia-ch'iu Hsien. In 735, they transferred the seat of the Ssü Chou from Su-yü to Lin-huai, then, in 742, made it the Lin-huai Chün, which resumed the name of Ssü Chou five years later and has retained it down to our own time. A dependency of the Eastern Lu of Huai-nan under the Sung, of the Western Lu of Shan-tung then of Nan-ching Lu under the Chin and of the Huai-an Lu under the Mongol, this district was attached by the Ming emperors to the Fu of Fêng-yang. The Manchu dynasty made it an independent Chou, in 1725, and included it in the new province of An-hui. In 1777, the seat of the latter was transferred to the ancient Hung Hsien which was then dependent on the Fêng-yang Fu.

Environ. — 25 *li* N. of Ssü Chou extends a long chain of hills with a few isolated peaks. A number of temples and burial-places are to be found among them; including the *Tsu-ling*, tomb of the ancestors of the founder of the Ming dynasty. The grandfather, styled Emperor Yü, has the temple name of *Hsi-tsu*; the great grandfather, Emperor *Hêng* and miao-hao *I-tsu*, the great grandfather, Emperor *Yüan* and miao-hao *Tê-tsu*.

The grandfather, a native of Chü-yung Hsien, a district to the S. E. of Nanking, had come to reside in Ssü-chou. His son set up at Fêng-yang Fu, where, in 1327, there came into the world the future conqueror of the Yüan Mongols and founder of the national dynasty. The other tombs of this family are situated at Fêng-yang Fu, Nanking and to the N. of Peking.

Leave *Ssü Chou* by the Southern gate and cross a stone bridge then the neighbouring suburb.

18 *li*, *Fan-an-tzŭ*, village ; inn.

13 *li*, *Hsiao-ying-tzŭ*.

9 *li*, *Wu-chia-ch'iao*, small town ; inn.

15 *li*, *Shuang-miao*, village ; inn.

5 *li*, *Chang-chia-tan*.

Cross the T'ò by boat and then follow the banks of the Chung for a short distance.

15 *li*, **Wu-ho Hsien**, in the valley of the Huai, is the chief-town of a district in the department of Ssŭ Chou, surrounded by « Five Rivers » : on the S. E., the Huai ; on the E., the Chung ; on the N. E., the T'ung ; on the N. W., the T'ò ; on the W., the Hui.

The official city, which is almost deserted, is surrounded by a wall 4 *li* in length, collapsing in places, and a moat 36 ft. wide.

It contains the temple of Confucius, the residences of two literary mandarins and those of a few families of market gardeners.

The real town lies further to the E., on both banks of the Chung Ho, and it is there that the district magistrate and the mandarin the who collects the State tax have their residence.

The Han created the Hung Hsien, depending on the P'ei Chŭn. This district suppressed by the Sung of the Liu family, was re-established in 921 by the T'ang, then transferred to Sung Chou. The Sung, in 1271, created the Wu-ho Hsien as centre of the military district of Huai-an. The Mongols made the district a dependency of Ssŭ Chou (1280), the Ming emperor attached it to the Fu of Fêng-yang and the Manchu dynasty (1725) reunited it to the Ssŭ Chou.

3. An-ch'ing Fu

An-ch'ing Fu (130,000 inhab.), capital of the province of An-hui since 1662, was created in 1217 ; it is the residence of the governor of the province, of the *tao-t'ai* of *An-lŭ-tao*, the *chih-fu* of the prefecture exercising authority over six districts, and of the *chih-hsien* of *Huai-ning*.

Backing on to the Ta-lung Shan « Great Dragon Height », the suburbs of the town extend for several miles along the l. bank of the Yang-tzŭ ; its co-ordinates are 30°36' Lat. N. and 117°25' Long. E. of Greenwich. Since the convention of Chih-fou (1877), An-ch'ing has been an authorised port of call for river-steamer traffic.

A wall more than 9 *li* in extent encloses An-ch'ing ; its primitive building dates back to the Ching-ting years (1260-1264) of

the Sung dynasty ; it was re-built in 1645. Fortified with crenaux, these ramparts have 758 embrasures and are pierced with five gates besides being surrounded by moats into which are led the waters of the Blue River.

At the time of the « Tribute of Yü », a territory dependent on the Yang Chou. Under the Chou, King lom of Huan, then part of that of Ch'u. The Ch'in attached the district to the Chün of Chiu-chiang and the Han made it into the Huan H-ien, to which was transferred, about 220 A. D., the seat of the Lü-chiang Chün. The Ch'in changed the name of the district to Huai-ning and this appellation has come down to the present day. At the same time they formed out of the prefecture the Chiu-hsi Chün, which became in turn the Yü Chou, Chiang Chou and, under the Sui and T'ang, Hsi Chou, Tung-an Chün and Chu Chou. The Sung dynasty inaugurated the name of An-ch'ing (1147), which became that of a Fu in 1195, then of a Lu, under the Mongol, in 1277. Abandoned by the founder of the Ming dynasty for that of Ning-chiang Fu, it was resumed by him in 1373 and has been in vogue ever since. An-ch'ing Fu, at first attached to the province of Nanking under the Ming, has been the capital of that of An-hui since its formation in 1662, after the conquest of China by the Manchus.

An-ch'ing was almost entirely destroyed by the T'ai-p'ing who held it for six years. One of their kings had his palace at the Ch'in-chièh-t'ang « widows' retreat », the only remaining building of old An-ch'ing. The T'ai-p'ing had established themselves in entrenched camps a few *li* to the N. of the town. The earthworks and wide parallel trenches are still in existence. The rebels were annihilated by Generals Pao Ch'ao and Tsêng Kuo-fan : the scene of their defeat is still called Luan-shih-tui « scattered heaps of corpses ».

There is no hope of finding any antiquities in the whole of this region, which was completely ravaged by the T'ai-p'ing.

The most curious buildings are :

The *stûpa* (Buddhist tower), on the river bank, which is noticeable immediately on arrival. It was erected, under the Ming, by a governor of the province. Destroyed by the T'ai-p'ing rebels, it was restored by the governor Wu Kun-sou. At its foot are to be seen the statues of these two mandarins.

The tower is, as it were, the mast of the city, for the citizens look upon An-ch'ing as a ship anchored on the bank of the Chiang ; this fanciful conception is the reason why two enormous anchors are fixed in the walls near the *stûpa*.

Superstition forbids anyone with the name of P'êng « Sail » to be appointed prefect, or the title of that of Chiang « Oar » to become district magistrate, since, it is said, the city would be in peril, on the day of such appointment, of going down the stream !

In front of this tower, a building called *Ying-kuo-ning-kung Ssã*, recently built to commemorate Ying Kung-pao, a former governor of An-hui who distinguished himself against the T'ai-p'ing. In rear, extensive outbuildings.

The Temple of *Confucius*.

At the Western gate, the *Ch'êng-huang Miao*, in which are depicted the sufferings of those condemned to the Buddhist hell.

Ta-kuang-t'ing, built in honour of the last governor under the Ming, Tai Yü.

When at the beginning of the Manchu dynasty, the Tartars came to take possession of the city, Tai Yü, seeing himself incapable of resisting them, replied that, since he had been unable to keep for his master the territory entrusted to him, he was unworthy to live, and threw himself into a well with all his family; his tomb is preserved in this temple.

Excursions : 28 li N. N. E., near the village of *Huo-shang-ch'iao*, stands a celebrated pagoda built at the entrance to a grotto, the stalactites and stalagmites of which are accepted by the Chinese as Buddhas carved by Heaven itself.

In the neighbourhood of Kuang-ts'un, at *Chang-chia-ling* (2 days, return journey from An-ch'ing), another temple and grotto in the calcareous rocks. Immense crowds make pilgrimages there for the purpose of burning paper and incense to obtain riches or healing.

There are in the mountains, especially in the group containing the districts Ch'ien Shan, T'ai-hu and Su-sung, many delightful spots, excellent objectives for excursions. Mountains, torrents, cascades, precipices, shifting sands, all are to be found there, the smiling scene and the terrible side by side. The hillsides are clad with large patches of azaleas, rhododendrons and laburnums.

Hunting : The most pleasant season for the sportsman is from October to March. Pheasants, hares and roe-buck abound, as do wild duck and geese-wolves, foxes and, in the neighbourhood of Kuang-ts'un, only 35 li from the capital, panthers are to be found.

Mines and Forests : Coal formations are being worked at Mao-shan and Chi-hsien Kuan (18 li to the N.). In the mountains, on the E. side of the prefecture, are splendid bamboo plantations on the slopes and along the sides of the mountain torrents; magnificent camphor trees, evergreen oaks and wild araucarias, largely employed in Chinese building operations, oaks of lighter texture than those of Europe, chestnuts, etc.

An-ch'ing to the Western Mountains

Lodging may be obtained nightly, but do not forget to take provisions, for nothing can be purchased en route save eggs, pig-meat and occasionally chickens and rice. As far as *Su-sung Hsien*, the road (225 li) follows the mountain chain; thence onward, the Blue River is reached, at *Hua-yang Chêng*, by the watercourse and lake of *Wang-chiang Hsien*. Fish of excellent quality is obtainable in abundance along all these rivers and water courses.

The great plain of An-ch'ing is composed of a sandy soil that admirably suits the peanut, which is largely cultivated.

Kuang-ts'un (30 li), christian community. *Chang-chia-lü* (35 li), leaving on the r. the coal-bearing mountain Mao-shan. *Huang-ni-pu* (60 li). *San-chia-tu* (68 li).

Ch'ien-shan Hsien (105 li), chief-town of a district in the prefecture of An-ch'ing Fu (35,000 inhab.), situated below the level of the river which, its bed being raised by the sand brought down

from the granitic mountain, threatens to flood the centre of the town.

The walls of Ch'ien-shan Hsien were built in 1638. They are more than 7 *li* in circumference and are provided with four gates.

During the period of the « Ch'un-ch'iu », Kingdom of Huan, in which the Han established the Huan Hsien that became the seat of the Chün of Lü-chiang. Under the Chin, Huai-ning Hsien and Chün-hsi Chün. At the end of the Liang, chief-town of the Chin Chou ; under the Sui, of the T'ung-an Chün ; under the T'ang, of Shu Chou ; under the Sung, of An-ch'ing Fu. The Sung, in 1236, suppressed this district of Huai-ning, which the Mongols replaced by that of Ch'ien-shan (1323), attached to their Lu of An-ch'ing which, since the Ming, had become a Fu retaining the same name.

This district comprises a country of plains and hillocks on the E., S., and S. W. ; of high mountains on the N. and N. W., the principal summit of which, Wan Shan, about 50,000 ft. high and crowned by a temple, dominates the Southern slope and is the last offshoot of the Eastern extremity of the ridge which extends from Hu-peï.

Ch'ien Shan and Ho Shan are considered in the ceremony of the Chinese worship as the assistant mountains of Hêng Shan (Hu-nan province). They have been attached to the Southern peak since the emperor Wu of the Han dynasty, judging the Hêng Shan too far away, transferred to mount Ho Shan the sacrifice that he was to offer to the divinity of the South. Certain authors even say that this mountain is itself the true Southern Peak.

This mountain group is very picturesque and a week may be well spent in visiting it. The gorge of *Shui-hou-ling* leads to the valley of Ho-shan Hsien. The valley of T'ien-t'ang « Paradise » offers charming « bits ». Iron ore is found and a trade done in iron utensils and tools.

In the district are manufactured bamboo *mats* which are exported via Shang-hai. The mountains produce a *tea* that is very much appreciated and another speciality, the *ju-lin*, a mushroom which grows on the trunks of fir trees below ground-level. The Chinese estimate it highly as a corroborant ; it is powdered and taken as a thick soup. From the kernel of a fruit is extracted a very brilliant oil, used as a furniture polish, and, by making an incision in the bark of a small shrub, the famous Chinese *varnish* or lacquer is obtained.

The route from T'ai-hu Hsien (80 *li*) follows the mountainous slope at some distance from the torrential Mi-to-ssü.

Hsiao-chih I (40 *li*), a halt on the road from Canton to Peking ; trade in combs.

T'ai-hu Hsien, district city with 30,000 inhab., on the l. bank of a torrent issuing from the valley of *Tzu-chien Ho* (trade in bamboo, timber and tea) affording means of easy communication with the upper valley of *Ying-shan Hsien*.

Su-sung Hsien (25,000 inhab.), chief-town of the district, is 70 *li* away.

In this region of Su-sung Hsien, T'ai-hu Hsien and Wan-chiang Hsien, the natives employ a local patois (*t'u-hua*), but the Mandarin is also understood.

The lowlands of Su-sung and Wan-chiang produce corn and peas ; a numerous fishing population lives by the water-courses and lakes.

From *Su-sung Hsien* to *An-ch'ing Fu*, 220 *li*, via *Shih-p'ai*, where the stream discharging into the river to the W. of the capital becomes navigable for boats.

4. An-ching Fu to Fêng-yang Fu

520 *li* ; the journey is made on horse-back, in sedan chair or in a kind of Bath Chair. At T'ung-ch'êng Hsien (120 *li*) we come into the mandarin road from Chiang-hsi to Peking.

Leave *An-ch'ing* by the North gate and cross a plain to within a short distance of the Ta-lung Shan « Great Dragon Mountain » which forms the Loundary of the district of Huai-ning Hsien.

At *Chi-hsien-kuan* (18 *li*) coal mines are being worked to supply the prefecture. — *Lêng-shui-k'ou* (23 *li*).

Yüan-t'an-pu (45 *li*). To the N. of the Ta-lung Shan stretches the plain of Fung-ch'êng, 60 *li* in width and 100 *li* in length, renowned for its fertility (two crops per year) and intersected by numerous streams.

Lien-t'an (60 *li*), a large village on a water-course which empties into Lake T'ai-tzû.

Hun-shan-pu (67 *li*). — *Ya-tzû-hu* (80 *li*). — *T'ung-ho-k'ou* (90 *li*). — *Tien-lü-chuang* (105 *li*).

120 *li*, T'ung-ch'êng Hsien, chief-town of a district in the prefecture of An-ch'ing Fu, at the foot of a chain of hills ramifying from the Wan Shan group. City of 35,000 souls, inhabited by scholars and mandarins either applicants for posts or retired from the service.

This district consists in part of a mountainous region, and partly of a country of alternate plains and curious hills on whose sides grow clumps of firs, camphor trees, evergreen-oaks, oaks and araucarias. Quarries of pink granite and white marble are to be seen as well as deposits of coal.

T'ung-ch'êng Hsien to *Lu-an Chou*, 230 *li* ; a little used mountain road.

The official route from Canton to Peking, which is followed from T'ung-ch'êng Hsien, keeps a Northerly direction as far as Shu-ch'êng Hsien.

At *Pei-hsia-kuan*, we leave the territory of the prefecture of An-h'ing Fu, crossing into that of Lū-chou Fu.

Mei-hsin, postal relays.

210 *li*, *Shu-ch'êng Hsien*, chief-town of a district dependent on the Lū-chou Fu, is situated on the river Po-yang which flows into Lake Ch'ao.

Shu-ch'êng Hsien to *Lū-an Chou*, 130 *li*.

San-k'ou, postal relays.

The road runs at some distance W. of Lake Ch'ao, the intervening country being cultivated as paddy fields.

Tao Ch'êng, above San-ho, dépôt for water-borne produce and for Lū-an Chou (120 *li*).

330 *li*, Lū-chou Fu, prefectural city 38 *li* N. of Lake Ch'ao, residence of a *Chih-fu* commanding five districts, and of the *Chih-hsien* of *Ho-fei Hsien*.

The city of Lū-chou, or Ho-fei Hsien, is surrounded by a wall 25 *li* 812 *pu* in extent. It has seven gates and is crossed by the Chin-tou Ho. On the N., two locks dating back to the Han.

Birth-place of Li Hung-chang (1822-1906), a statesman.

In the *Chung Miao* temple, the Chinese preserve the tablet of *Pinel*, a Frenchman who died in the Chinese service and whose tomb is at Fêng-huang-t'ai in the S. of the Lū-an chou district.

At the time of the « Tribute of Yü », Yang Chou region ; then, viscounty of Lū and county of Ch'ao. During the « Ch'un-ch'iu » period, state of Shu ; during that of the « Fighting Kingdoms », a dependency of the state of Sn'u ; under the Ch'in, part of the Chün of Chiu-chiang. Under the Han, territory of the Huai-nan Chün, in which was established the Kingdom of Lū-Chiang, that was afterwards changed to the Chün of the same name. At the time of the « Three Kingdoms » it was a dependency of Wei. Under the Chin, a dependency of the Chün of Huai-nan and that of Lū-chiang. The Liang created the Yu Chou at Ho-fei which subsequently became Ho Chou. The Sui substituted for it the Lū Chou, which became the Lū-chiang Chün in 605. Under the T'ang, the designations Lū Chou and Lū-chiang Chün were resumed alternatively. The Sung returned to the former. The Mongol established the tsung-kuan-fu of Huai-hsi (1276), replaced in the following year by that of Lū-chou Fu. At the beginning of the Ming, it was the capital of a province called Chiang-huai, then transformed into a Fu of Lū-chou, dependent on Nanking. The Manchu dynasty comprised the latter in the province of An-hui.

Lū-chou Fu to *Lū-an Chou*, 180 *li*.

Steam service to *Wu-hu Hsien* (on the Blue River), viâ lake Ch'ao and he *Yü-ch'i Ho* passing through *Ch'ao Hsien* ; one or two days' journey.

Leaving Lū-chou Fu, cross a fine plain cultivated as rice fields.

360 *li*, *Tien-pu*, an important township at the cross-roads on the way to Ch'ao Hsien ; inn.

400 *li*, Liang-hsien, large village ; inns.

A few hills are met with here. — *Huo Ch'êng* (25 *li*), village. *Chêng-ch'iao* (35 *li*), in the district of Ting-yüan.

460 *li*, Ting-yüan Hsien, chief-town of a district in the prefecture of Fêng-yang Fu.

The route here is up hill and down dale to :

520 *li*, Tsung-p'u, a village at the junction of the road to *Lin-huai Kuan* (50 *li* ; station on the Nanking-T'ien-chin line).

565 *li*, Fêng-yang Fu, prefecture to the S. of the river Huai.

5. Nanking to Chiu-chiang Fu

By river

Going up the Blue River, we keep a S. W. direction all the way to Chiu-chiang.

On the l. bank a few *li* from Ta-chiang, the city of **Chiang-p'u Hsien**, which may also be reached by rail, alighting at *P'u-k'ou City* station on the T'ien-chin line (*See R. 1*).

At Pheasant Island, we leave the province of Chiang-su (capital Su-chou Fu) and enter that of An-hui (capital An-ch'ing Fu, on the river).

The habitations to the S. of the river are usually constructed of brick and covered with tiles, but in the part situated to the N. of the Chiang they present a quite different appearance, the houses no longer having an ounce of comfort, the walls are of dab and the roofs of thatch and, in short, the further N. one advances in the province, the more wretched do the dwellings appear.

A *stüpa*, on the l. bank 15 *li* from Hsin-ho-k'ou, guides us to the city of **Ho Chou**, Chih-li-chou or independent department wielding authority over another district (Han-shan Hsien).

ROUTE :

From *Hsin-ho-k'ou* to *Han-shan Hsien*, 75 *li*, by a canal often dried up or by road.

15 *li* from the river, the autonomous department of **Ho Chou**, to the N. of the canal, in an alluvial plain. Cotton and rice growing centre.

To the N. W., 40 *li* on the way to Ch'üan-chiao Hsien, copious hot sulphur-springs at *Hsiang-ch'üan*, the action of which, very beneficial in cases of skin disease, every year attracts large numbers of bathers.

3 *li* further on rises the *Chi-tung Shan*, a mountain whose summit is crowned by a temple. This building is reached by a steep path, broken by rocks necessitating the use of iron chains as a protecting barrier.

10 *li*, *Ma-chia Ch'iao*.

10 *li*, *Fan-ch'iao*.

10 *li*, *Yao-p'u*, village.

15 *li*, *Chang-kung Ch'iao*, village.

15 *li*, **Han-shan Hsien**, chief district-town in the department of Ho Chou, situated on the N. bank of a canal communicating with the Yang-tzu Chiang. To the N. and S. of the plain of Han Shan run chains of hills.

15 *li* N. E., on the Ch'üan-chiao Hsien road, the village of *Chao-kuan*, an historical spot where many a battle was fought, in remote antiquity (22 centuries ago), between the royal troops of Ch'u, and Wu for the possession of the important place which commands the mountain pass. — Extensive coal formations which a Chinese company began to work in 1899.

45 *li* S. W., on the Ch'ao Hsien road, the hot spring of *Pan-t'ang*, frequented by the natives.

On the opposite bank, hidden by islands, T'ai-p'ing Fu is betrayed by *stüpa*, one of which stands out on the Huang Shan to the N. of the town ; to the S. runs a stream issuing from Lake Shih-chiu.

The official city is surrounded by a wall more than 9 *li* in length and 36 Chinese ft. in height, built under the T'ang about the year 810 and altered in 1127 : six gates give admission to the city, which is the residence of a prefect whose territory is divided into three districts, of the magistrate of *Tang-t'u Hsien* and of the rector of the province (*Hsio-t'ai*).

At the time of the « Tribute of Yü », a department of the Yang Chou, and under the Chou, territory of the States of Wu, Yüeh and Ch'u. The Ch'in made it the district of Tan-yang, which remained the name of the city as a Hsien until the time of the Sui, and was then replaced (581) by that of Tang-t'u, the name by which the district that has its seat within the walls of the city is still known. The Sung, in 977, established the T'ai-p'ing Chou, which became a Lu under the Mongol (1277), then a Fu under the Ming. After having been a dependency of Nanking, under the reign of that dynasty, the T'ai-p'ing Fu was attached, by the Manchu emperors, to the province of An-hui.

The river narrows between the « Two Pillars », rocks 250 ft. high called Hsi-liang Shan and Tung-liang Shan, which have been fortified and armed with guns in barbette ; a camp of 500 men guards this passage. The Chinese have given the Chiang, which is here very deep, the poetic name of *T'ien-mên*, « Gate of Heaven ».

After the island of Ch'en-chia-chuang, the little landing-place of *Yü-ch'i-k'ou*, on the starboard 97 *li* from Han-shan Hsien.

A *stüpa* on the Chê Shan looks down from the N. upon **Wu-hu Hsien**, an open port on the r. bank, 357 nautical miles from Shang-hai.

Seen from the river, the N. part of the suburbs seems almost hidden by verdure ; bungalows of the Protestant missionaries and the English, American and German Missions ; gothic portico of the Catholic Mission Church of Chiang-nan (*See* R. 6).

On the r. bank, Hate Point and lighthouse.

The *stûpa* of Ta-wa Shan overlooks the harbour of *Chiu-hsien* ; it belongs to the city of **Fan-ch'ang Hsien**, situated further to S., chief-town of district in the prefecture of T'ai-p'ing Fu.

Some of the foothills of the Shih-li-ch'ang Shan mask **T'ung-ling Hsien**, bordered to the S. by a small stream.

The city of T'ung-ling is surrounded by a rampart nearly 4 *li* in extent and entered by four gates whose construction dates back to the Wan-li years (1573-1619).

Under the Han it formed part of the territory comprised by the two prefectures of Ling-yang and Ch'un-ku. At the close of the T'ang, the Hsien of I-an was created, only to be suppressed and replaced, during the period of the « Five Dynasties », by the T'ung-ling Hsien, and finally attached to the Ch'ih Chou in 975. This name and administrative arrangement has been retained down to the present time.

The bed of the river grows narrow between high banks dominated by hills ; this ravine, which runs almost due S., is known by the name of « Wild Boar ».

Ta-t'ung, opposite the island of Ho-yüeh, 319 miles from Shang-hai, is a riverside town where, in accordance with the Chih-fou convention of the 13th September 1876, steamers flying foreign flags have a right to call. The tide is perceptible here at the syzygies.

Ta-t'ung Chên is the port of the city of *Ch'ing-yang Hsien* in the prefecture of Ch'ih-chou Fu.

Still on the same bank and a few miles from the river-port of Ta-chiang-k'ou (wharves), **Ch'ih-chou Fu** on the banks of the Chiu-p'u lagoon. Seat of a prefect governing six districts, and of the *Chih-hsien* of *Kuei-ch'ih*. From May to October, the neighbouring plain is transformed into a little sea 50 *li* from E. to W. and 10 *li* from N. to S. The name *Ch'ih* « lagoon » given to this place is therefore fully justified.

Two *stûpa*, one on the N. and the other on the S. and outside the city.

The city walls are nearly 8 *li* in circumference ; they were built

on older foundations during the years Chêng-tê (1506-1521). Seven gates.

At the time of the « Tribute of Yü », a territory comprised in the Yang Chou and, under the Chou, in the states of Wu, then of Yüeh and Ch'u. From the Han to the Sui, it formed the district of Shih-ch'êng. That of Ch'iu-p'u succeeded it in 599. The T'ang, in 621, founded the Ch'ih Chou, to which was attached the district of Kuei-ch'ih, after the fall of this dynasty. The Mongols made Ch'ih Chou the seat of a Lu (1277) and the Ming that of a Fu, amenable to the province of Nanking. The Manchu emperors, while retaining the Fu, attached it to the province of An-hui.

Beyond the heights of Ou Shan and on the N. bank, the important town of *Ts'ung-yang*, at the confluence of a stream coming from the plains of Tung-ch'êng Hsien.

An-ch'ing Fu (*See R. 4*), port of call 365 nautical miles from Shang-hai; capital of An-hui since 1662. To the E. of the town, a remarkable stûpa.

On the r. bank, *Tung-liu Hsien*, at the approach to which stands a stela on a hill. Five gates admit to the city which is surrounded by a rampart 3 *li* and a half in length, built in 1573 and following the contour of the ground. Tung-liu Hsien, built on an eminence overlooking the river, every year in Summer sees part of its plain turned into a sea.

The territory of this district was comprised, in the time of the Han, in the Hsien of P'êng-tsê, a dependency of the Yü-chang Chün. The Liang established in it the two districts of Chin-yang and Ho-ch'êng, suppressed by the Sui. The T'ang, about 841, created Tung-liu-ch'ang on the ancient Ho-ch'êng and this town was elevated to the rank of Hsien of Tung-liu in 953. It has since retained its name and formed part of the prefecture of Ch'ih-chou.

On the l. bank, *Hua-yang Chên*, from whence issues a canal coming from *Wang-chiang Hsien*, a dependency of the prefecture of Nanking.

The banks here cease to belong to An-hui, as we are now entering the province of Chiang-hsi which is also under the vice-roy residing at Nanking.

The town of *Ma-tang*, surrounded by hillocks which stretch as far as Lake P'o-yang.

The rocky banks close in a ramification of the chain of Ching-tzû-Shan extending to the riverside and forming a steep cliff jutting out into the river and crowned with bastions. Near the opposite bank, the *Hsiao-ku Shan* or *Little Orphan* rock rises almost perpendicularly to a height of 300 ft. On its summit, a pagoda, reached by steps cut in the rock.

P'êng-tsê Hsien is comprised within the sphere of the Fu of Chiu-chiang ; its wall enclosure only measures 300 *pu* or Chinese paces and was built of brick in 1524 on earlier foundations. Four gates give access to the town.

Under the Han, territory of a district or Hsien which already bore the name of P'êng-tsê (now Hu-k'ou Hsien). Under the Chin, walled-town of Yang-ho in the Chün of Yü-chang. The Sui suppressed the district of P'êng-tsê and substituted for it, on the present site, that of Lung-ch'êng, to which they gave the name of P'êng-tsê in 598. This name has been retained down to the present time.

A stream issuing from Lake P'o-yang, commanded by batteries, enters the Yang-tzù at Hu-k'ou Hsien « Lake mouth » city, a sub-prefecture in the department of Chiu-chiang Fu.

It is a port of call on the r. bank of the river and at the mouth of the P'o-yang, situated 29°44' Lat. N. and 116°21' Long. E. of Greenwich backed on the S. E. by hills of considerable extent.

The city was enclosed by a fortified wall more than 5 *li* in length built in 1588 and provided with five gates.

The Han created there the Hsien of P'êng-tsê, dependent on the Chün of Yü-chang. The name of P'êng-tsê was then given to the neighbouring town which has retained it until now, whilst the present town of Hu-k'ou lost all administrative importance and was made a dependency of it. It was under the T'ang, in 622, that the name Hu-k'ou first appeared. This town was subsequently raised to the rank of Hsien, about 945, and has retained its name ever since. The district of Hu-k'ou belongs to the Fu of Chiu-chiang.

In the midst of the neck, the *Great Orphan* rock surmounted by a stûpa. — Beyond, the Northern ramifications of the Lu Shan, one of whose upper valleys is a Summer resort (*Ku-ling*) for the families of foreigners residing in the Blue River basin. (See CHIANG-HSI, R. 2).

Chiu-chiang Fu (See CHIANG SHI, R. 1), open port on the r. bank, 454 nautical miles from Shang-hai.

6. Wu-hu Hsien

Wu-hu (80,750 inhab.) is situated 31°19'33" Lat. N. and 118°21' Long. E. of Greenwich, a mile and-a-half from the r. bank of the Yang-tzù and in rear of the « Foreign Quarter ». Residence of a district magistrate and of the *tao-'tai* or *Hui Ning ping-pei-tao*.

Consulate : Great Britain.

Places of Worship : PROTESTANT : *American Advent Christian M.* ; *American Protestant Episcopal Church M.* ; *China Inland M.* ; *Christian and Missionary Alliance* ; *Foreign Christian Missionary M.* ; *Independant* ;

Methodist Episcopal M. — CATHOLIC : Church served by the Jesuit missionaries of Chiang-nan.

Hospital (English).

Post, Telegraph (Chinese).

Navigation .— Steamers of various companies running a river service between Shang-hai and Han-k'ou call here.

Railway in course of construction to *Kuang-tê Chou*, near the Chê-chiang frontier.

The port was opened to foreign trade on the 1st April 1877, in conformity with the English agreement of Chih-fou, dated the 13th September 1876. Volume of trade 24,670,000 Hk. Taels (1910).

The native population is chiefly composed of people coming from beyond the limits of the prefecture ; they live principally by trading and the transport of goods, the principal dépôts being in the hands of natives from Hui-chou Fu, T'ai-p'ing Hsien and Ching Hsien.

« As a native city, Wu-hu is typical of all Chinese towns : a crenellated and delapidated wall pierced with gates at the cardinal points, and all around, numerous suburbs, the streets filthy as only Chinese streets can be, open sewers broken away forming putrid and disgusting sloughs, filthy cess-pools where one only ventures with fear and trembling after rain and whence pestilential vapours rise in Summer. On either side, wooden or brick houses of one storey ; on the ground-floor, a strange medley of busy shops : drapers, chemists, restaurants, confectioners, booksellers, engravers, china dealers. Big black sign-boards with gilt inscriptions swing on their projecting arms, knocking against fantastic lanterns of paper and rush lettered in red : an, incredible bustle and jostle, shouts and calls, conversations heard through the crackling of frying dishes, the gurgle of dirty water in the drains, the growls and snarls of mangy wolf-dogs ; behind these main thoroughfares, innumerable stinking narrow streets, foul with an unmentionable slime.

« Generally, the Chinese cities and large towns are situated on rivers or canals, and from this point of view Wu-hu is admirable served, being at the mouth of a large river, which, by a first-class hydraulic system, drains the commerce of the interior ; there is therefore a congestion of vessels of all sorts and of the most picturesque appearance. An incalculable number of boats, from the big junk of the lower rivers and lakes, down to the oar-propelled sampan ; massive broad-beamed tubs with enormous tillers and strange sails all holes and stripes, steamers, bright coloured flags, triangular or square pennons, mandarins and officials' insignia, a network of masts and yards, rough structures, bare and untidy, whence rises a pungent reek of stale tobacco, sweat and opium, and through whose doorway one gets glimpses of women's or coolie's head, naked children and sailors' kits.

« The canal, or «creek» as it is called in China, is more often than not too narrow for the enormous river traffic ; the consequence, a continual requisition of pole and boat-hook, a tangle of planks, poles and sweeps ; sometimes the creek is completely choked and all that can be done is to await patiently the long process of clearance.

« On either side houses rise sheer from the water's edge, giving this quarter the appearance of a Chinese Venice, but what a Venice ! Shaky balconies supported on piles overhanging muddy water, shelving-ridged bridges over side creeks, tottering doors at the head of risky flights of steps, dangerous native landing-stages ; all sorts of native verandahs, with starting planks, giving glimpses of extraordinary things ; sometimes, white *ya-mên* roofed in grey brick with flagstaffed turrets and ruffianly soldiers in red trimmed tunics doing sentry-go in front of them ; sometimes too, the unusual elegance of a memorial arch, its three stone bays gracefully carved, always monuments erected to the glory of widows or ancestors.

« Very pretty they are, these ancestral temples, in the solemn peace of man and nature : all alike, but very beautiful and spotlessly new ; for once, Chinese decrepitude has not tarnished the gold nor degraded the polychromatic bricks ; for once, it is the Temple in all the prestige of newness and mbeauty.

« All alike for that matter ; an entrance court with a kind of balcony admitting to the temple itself, a fine lofty building with red, gilt and lacquered ornaments. Inside, the altar, with the tablet under its purple veil ; along the walls, exquisitely painted pictures.

« The first house on the E. is that of *Li Ch'êng-mou*, a famous general inveterate opponent of the T'ai-p'ing and lieutenant of Li Hung-chang. The walls of his pavilion are adorned with finely executed pictures of scenes in his life, principally curious conceptions of battles and engagements.

« The second or central temple is that of *P'êng Yü-lin*, who was Imperial High Commissioner at the time of Admiral Courbet's (Ku-pa) expeditions. He it was who sent to the Court a report, simply astounding by methods it proposed for sinking the French vessels.

« His temple is delightful ; behind the altar, on the hill-side, a little court laid-out with rockeries covered with trailing foliage plants set in massive cubes of masonry flanked by aromatic shrubs.

« The third building is that of *Yang Tsai-fu*, a celebrated admiral, and the fourth, which is also graceful in style, that of the famous poet *Li T'ai-po*.

But here, instead of the usual tablet, we have a statue of the poet and the walls are simply adorned with delicate paintings of flowers and trees ; what peace and calm in this simple and charming landscape, and what a restful dwelling for the memory of the good poet Li T'ai-po, the favourite author of the Chinese, so full of verve and joviality !

« He made his way to the T'ang court about the year 742 but, in spite of his unquestionable talent, no one dared take him in, nor present him to the Emperor, because he was almost always intoxicated. However, on his formal promise to mend his ways, he was, at last, admitted and thanks to his poetic fervour and talent for music once rose in favour. One day, as he was crossing the Yang-tzú, he noticed the moon's reflection in the water ; at the sight, his poetic enthusiasm flinging off all restraint, he leaned so far over to embrace the goddess of night that he fell overboard and disappeared beneath the water (763). He was the friend of another poet no less famous, Tu Fu, whose tomb is at Ch'êng-tu, capital of Ssü-ch'uan, and he died from the effects of a hearty dinner » (Henri MAITRE, 1903).

Wu-hu is enclosed by a wall, more than 4 *li* in extent and 30 Chinese ft. in height, pierced with five gates, dating from the years wan-li (1573 to 1619).

Wu-hu was, under the Chou, the city of Chiu-tzû in the State of Wu. The Han set up the Hsien of Wu-hu in the sphere of the Chün of Tan-yang. It then became Yü Chou and Hsiang-yüan Hsien, suppressed by the Sui. The district of Wu-hu was not re-constituted until the advent of the Southern T'ang, at the time of the « Five Dynasties », and has been uninterruptedly maintained down to the present time. It belongs to the T'ai-p'ing Fu.

7. Wu-hu Hsien to Kuang-tê Chou

310 *li* in 4 stages : Wu-hu to Wan-chih, 70 *li* ; Ning-kuo Fu, 70 *li* ; Pi-chi-chiao, 70 *li* ; Kuang-tê Chou (frontier of Chê-chiang), 100 *li*. If on the other hand the journey may be commenced from Ning-kuo Fu to Wu-hu, by starting early on foot to Wan-chih, whence boat may be taken, the whole distance can be done in a day (M. LEQUELLEC'S Itinerary).

A railway has been building since 1907.

The whole of this region was devastated in the middle of the XIXth c. by the Ch'ang-mao rebels, and the native population itself has partly disappeared. Colonists have come in from Hu-peï and Hu-nan. In addition to the dialects of these two provinces, what few natives remain speak a language which bears a close relation to that of Shang-hai,

Wu-hu Hsien. Behind the outlying suburb, cross the river, which comes down from Ning-kuo Fu, by a wooden bridge constructed in 1900, with turn-table moving twice daily to allow vessels to pass. We pass the Ya-mên of the Tao-t'ai of Wan-nan Tao, then that of the mandarin in charge of the Blue River flotilla in the Eastern part of An-hui; anchorage for several river gunboats.

The embankment is used as a road as far as Wan-chih and crosses rich country which, formed of alluvial deposits, is periodically flooded. The villagers' cottages are thatched and the walls are made of cob, yet the inhabitants themselves are comfortably off; they are active and hard-working; men, women, children, everyone works; the women wear red skirts. From the top of the dykes there is a fine view over the paddy fields, divided in squares and intersected by irrigation canals swarming with water-fowl, especially ducks.

At the 15th *li* we begin an hour's journey through rice fields, after which 2 ferries (tariff: men, 2 sapèques; beasts of burden, 4). The track cuts across fields.

Wan-chih, big market town, trade in comestibles and timber. Catholic and Protestant China Inland Missions.

The country becomes more undulating and diversified. At the 75th *li*, a colony from Chê-chiang, emigrated from Wên-chou Fu, has brought the uplands in to cultivation and grows corn, yams and tea. We pass numbers of donkey drivers whose charges are laden with cereals, wine and timber.

90 *li*, *Chên-tang-pu* (inn); then stone bridges and dykes across the marshes. Hills further ahead.

130 *li*, *Miao-pu*.

140 *li*, **Ning-kuo Fu**. Residence of a Chih-fu, of the Chih-hsien of Hsüan-ch'êng Hsien and of the Chên-t'ai, general commanding the troops in the prefectures of Ning-kuo, T'ai-p'ing, Hui-chou, Ch'ih-chou and Kuang-tê.

Ning-kuo is surrounded by a wall more than 9 *li* in circumference and 25 Chinese ft. high. The enclosure with five gates was originally built under the Chin, about the year 330, and rebuilt during the period of Mongol supremacy, about 1350.

Under the Ch'in, territory of the Chang Chün. The Han, in 109 B. C., transferred the seat of the Chün of Tan-yang to Wan-ling, whose name remained, until the Sui period, that of modern Ning-kuo as a district, when it was replaced by that of Hsüan-ch'êng Hsien (605) which is still the classic name par excellence of the city. The latter bore the same name at intervals as prefecture, as well as those of Nan-yü Chou and Hsüan Chou. The designation Ning-kuo appeared under the T'ang (892) and was resumed by the Sung. Becoming centre of a Fu in 1166, then of a Lu under the Mongol (1277), the town was again made a prefecture at the beginning of the Ming dynasty. The Manchu dynasty attached it to the province of An-hui.

The town is situated on a little river which is dry for six or seven months in the year ; since the rebellion of the Ch'ang-mao « Long Haired Rebels », Ning-kuo Fu has been slowly rising from a state of ruin. Catholic Mission. China Inland Mission (Protestant).

In the N., an important suburb with a single street 2 to 3 *li* in length, along the riverside ; dépôts for cereals and timber floated down the river from the mountains of Ning-kuo Hsien.

From **Wu-ho** to **Ning-kuo Hsien** by water. Decent boats from 3 dollars. On the way, several custom-houses ; halts where natives and traders are obliged to stop ; European travellers pass without interference.

On leaving Wu-hu, two bridges, one of which is a « fu-ch'iao » or pontoon. If the boat possesses a tam-tam it is sounded as a signal to the bridge-keeper to open the bridge to allow the passing of the boat, an operation performed with more or less alacrity according to the size of the boat, taken as an indication of the rank and importance of the traveller ; a small gratuity is customary.

Pass for some distance between boats of all shapes, according to the country they come from : Hu-nan boats with broad waist and tapering bow and stern ; Ching Hsien craft, broad, flat, square cornered ; salt boats, with covered deck-house in the stern ; canoes of all shapes, manned by peasants and ballasted with corn, each canoeist having his paddle and sculls ; coupled boats for carrying thatching-reeds ; omnibus-boats packed with fares.

Among the villages built on both banks : Huang-chih ; Hsing-ho Chuang, at the confluence of the river issuing from Lake Nan Hu.

From **Ning-kuo** to **Ching Hsien**, 90 *li* ; paved road with considerable traffic ; along it, inns every 10 to 15 *li*.

At the 15th *li*, a Catholic chapel on a hill. — 40 *li*, *Yang-liu-pu*. — 50 *li*, *Kao-ch'iao*, so-called from a stone bridge. — 60 *li*, *Ssü-ma-pu*. The road

passes between bare hills. — 65 *li*, a boundary-stone marks the limit of the districts of Hsüan-ch'êng and Ching Hsien.

75 *li*, remains of a handsome bridge, at *Chien-chi Ch'iao*. — 79 *li*, a stone statue, of a man in *naturalibus*, serves as a talisman against a female spirit considered injurious to the harvest.

90 *li*, **Ching Hsien**, a district, on the banks of a torrent which comes down at Wu-hu. Lumber, tea, paper, bags. This district suffered less at the time of the rebellion than did its neighbours. The natives, « pên-ti », still constitute the majority here, having been, thanks to their inaccessible mountains, free from the rebel invasion.

15 *li*, to the S., *Pan-tzu-ying*, Catholic Mission.

From **Ning-kuo Fu** to **Ning-kuo Hsien**, through the valley. Leave the prefecture by the E. gate. Cross very fertile plains of alluvium which yield two or three crops of corn, colza, rice and indigo in the year.

Sun-chia-pu, large village with a trade in rice, lumber and hemp. Catholic Chapel.

Hemp, pea-nut and opium plantations ; then *Chang-chia Ch'iao*, a village which seems to be nothing but inns. — A grotto, *San-tien-tung*, at the foot of a hill, is inhabited by a bonze.

The road winds over the hillside. *Shui-tang*, considerable Catholic colony ; church of *Notre-Dame-Auxiliatrice*, to which the native converts (1,400) make a pilgrimage twice a year. This church was built in fulfilment of a vow, against the persecution of 1876 which devastated all the newly formed Christian communities throughout that part of the country. The Catholic emigrants, who had come from Hu-pei to occupy the waste land after the rebellion, formed the nucleus of the colony. Speciality of jujube manufacture

Pei-shih-ling, lime-kilns. — *Wêng-chi*, ferry ; inn. — Water-mills used for the preparation of rice.

Ho-li-hsi, a large and busy place 5 *li* from the district city. Catholic Mission. Handsome stone bridge.

Ning-kuo Hsien, an unimportant district town. Cotton is cultivated ; numerous looms for making native cloth ; paper-making industry. The paper is made from bamboo.

The town is enclosed by a wall more than 3 *li* in extent, 15 ft. high and provided with nine gates. It was in existence at the time of the T'ang and was enlarged when the Sung dynasty pressed Southwards (1127) fixed the capital of their empire at Hang-chou.

Under the Han, it was part of the Hsien of Wan-ling. The Wu, at the « Three Kingdom » period, detached from it the new district of Ning-kuo which, alternately suppressed and re-established, is still in existence under the same name and is attached to the Ning-kuo Fu.

From **Ning-kuo Fu** to **Kuang-tê Chou**, 170 *li* in 2 stages.

Tung-hsi Ch'iao, fine stone bridge flung over the torrent coming down from *Shui-tang*.

Shuang Ch'iao, bridge ; large trade in rice facilitated by good waterway ; the *Shui-tang* torrent forks here.

Wang-ch'ia-shan, served by a Catholic Mission.

Hung-ling-ch'iao, small town served by the Inland Mission. — On the l., fine view over an extensive plain ; the hills begin to present a less denuded appearance, being clad in pine woods.

10 li to N. E., *Pi-chia-ch'iao*, a little port situated on a canal entering lake Nan-hu. The neighbouring hills have been reclaimed by hard-working colonists from Chê-chiang : tea, corn, bamboo, pine. *Pi-chia-ch'iao* is the residence of a military Mandarin. Church of *Saint-Francois-Xavier*. The fisheries and the trade in fish are of considerable importance.

Excursion by boat on lake Nan-hu, a fine sheet of water shut in by hills. Its periodical rise causes much apprehension.

Shih-tzū-pu, busy little town, favourite place for gamblers ; it is no rare thing there to see men and women at the same gaming-table.

Lu-ts'un. Catholic Mission. In 1876, a missionary and his household were killed there, and this was the signal for a general persecution.

Cross *Pên-chieh Shan*, a mountain from which a splendid view may be obtained. A few villages of well-built houses with carved columns and door labels.

Shên-chi-tu, on the banks of a fine mountain stream : a red wine « *Hung-shao* » is produced here. Catholic Chapel.

Hua-kou-tang. Three li before arriving at this district city Tzū-shan Miao, pagoda and much frequented centre of pilgrimage.

Tzū-shan is a black God, metamorphosed into a pig ; he it is who is venerated here. The legend has it that the wife of this divinity, having learnt by chance of this transformation, separated from her husband ; she therefore has her own temple, but every year, on their anniversary, the couple are brought together in solemn procession. The name of Tzū-shan is associated with an unsuccessful attempt to dig a canal as far as Kuang-tê.

Kuang-tê Chou, a department comprising two districts. To reach the city we pass through a long suburb. The city itself is not a great business centre owing to the lack of navigable waters, but there is a considerable movement of cereals for Chê-chiang via Ssù-an Chên, which is in communication with the rivers that intersect the plain of Shang-hai.

The wall of Kuang-tê Chou is more than 8 li in circumference and has six gates. Built at the beginning of the Ming dynasty, then having gone to ruin, it has since been re-built.

Under the Chou, a dependency of T'ung-jui, in the State of Wu. The Later Han constituted it the Hsien of Kuang-tê by splitting up the territory of the Chün of Tan-yang. The Mongols made out of it the Lu of Kuang-tê, locating it

in the province of Chê-chiang, and the Ming the Fu of Kuang-tê, which was soon degraded to the rank of a Chou (1371) and deprived of its sub-prefecture *intra-muros*. It is now a Chih-li-chou, subject only to the provincial government of An-hui.

The *Wên Miao*, or Temple of Confucius, has withstood the storm of revolutions and retained its tall wooden columns. Catholic and Protestant Missions.

In the mountains, the wild-boar, panther, monkey etc., are encountered. The native race was almost exterminated during the rebellion of the Ch'ang-mao; the immigrants have come from Hu-pei and Hu-nan; the former have settled chiefly in the mountains and the latter are established in the plains.

8. An-ch'ing Fu to Hui-chou Fu

Six stages: *Hu-tien-pu*, *Ta-keng*, *Lang-tien*, *Pei-chi*, *Hsiu-ning Hsien*, *Hui-chou Fu* (M. MIGNAN'S Itinerary).

Cross the Blue River and take the road near *Huang-p'an* (Huang-pêng, *l*) « Yellow Bowl », in a hollow; a few thatched hovels on a dyke.

60 *li*, *Hu-tien-pu* « Shop Parlour », at the foot of the mountains; good inns.

P'ai-lou « Portico ».

Shih-tzū-lu « Cross-roads », village.

125 *li*, *Ta-kêng* « Great Gorge »; inn. Cross a mountain stream by boat.

Chi-êrh-t'an, near a torrent which flows into Lake Chiu-p'u.

Ch'i-li « The Sacrifice »; inn.

T'ien-ch'iao Ho (*T'ien-ch'io-ho, l*) « Stream with celestial Bridge », village; inn.

205 *li*, *Lang-tien* « Wolves'shop », village near the frontier of *Shih-t'ai Hsien*; a settlement of native Christians.

The road rises rapidly as it climbs the Hsi-wu-ling chain. From the col, fine panorama. The descent is more gentle.

Ling-chio « Foot of the Mountain ».

270 *li*, *Pei-chi* « Northern Breakwaters »; fairly clean inns.

295 *li*, *Hung-li-t'ou*, where the *Ch'i-mên Hsien* road intersects; rather pretty country.

Road to *Ch'i-mên Hsien*, 35 *li*.

Hsin-shih-pu « Shop of the New House » (21 *li*); inn.

Ching-shih-p'ai « Marble Portico ». A local industry is the making of a paste from powdered marble which is sent by boat to *Ching-tê Chên* where it is used as an ingredient in a porcelain clay composition.

Hua-chia, on the banks of a stream which goes down into Chiang-hsi.

Ch'i-mên Hsien, reached by two stone bridges of ancient date, is the chief-town of a district in the prefecture of Hui-chou Fu, on the r. bank of the stream flowing from Fou-liang Hsien. Some fine houses, some of which are the property of two Mandarin families of great influence in the world of Chinese letters.

Red tea is prepared here, packed in cases and loaded on boats at *T'afang*, 15 *li* journey down, to be sent to Chiu-chiang.

On the road from **Ch'i-mên Hsien** to **I Hsien** (60 *li*): *Pei-chi* (36 *li*), after which climb the *Hsiêh-lin Shan* « Mountain of Rest » ; from the summit, magnificent view over the valley of I-hsien embracing the whole territory of the district ; the villages appear in close lines like a fleet in harbour. In the descent, pass through several hamlets. The majority of the men are away, engaged in business ; the women manage, and the servants work on the land, carry burdens and even chairs ; formerly they were bought and sold as slaves but of late years it has been sought to abolish this practice and those who engage in this shameful traffic render themselves liable to prosecution.

I Hsien, chief-town of the district.

325 *li*, *Yü-t'ing*, « Head of the Stream », a township in the basin of the Chê-chiang ; a stone bridge spans the torrent. Limit of navigation by boats laden with salt from Hang-chou which is transferred to the backs of men and mules for carriage to Chiang-hsi ; on the return, the boats take oil from Chien-tê Hsien.

Road to **I-hsien**, 35 *li*.

The road follows the stream, whose bed, shut in between giant rocks of black marble, passes through a very picturesque gorge. On the highest wall stands a tower.

I-hsien, a district city of Hui-chou Fu. A busy little town whose population has overflowed into the suburbs.

An-chiao « At the Foot of the Temple », halting-place for the natives making pilgrimage to the *Ch'i-yün Shan*, a temple in which are represented the Shang-ti « Sovereign Lord » of the Chinese and other divinities. Picturesque landscape. A large stone bridge spans the torrent.

Lan-tu « the Breakerwaters », at the junction of the Chiang-hsi road and the bridge.

340 *li*, **Hsiu-ning Hsien**, chief-town of the district in the prefecture of Hui-chou Fu, on the l. bank of a torrent flowing into the basin of the Ch'ien-t'ang Chiang (Chê-chiang). Indian ink and artificial flowers which are worn in ladies hair decoration are manufactured here. Numerous *p'ai-lou* « triumphal arches ». A Christian community.

Wan-an chiêh « Ten thousand rests », large manufacturing town

on the Hsiu-ning river where the T'un-chi road forks; important landing-place. Sun-dials of yew are made here.

Yen-tzŭ-chiêh, important town the houses of which extend for 4 *li* along the route. Stone bridges. Small Christian community.

Before reaching the prefecture, we leave on our l. a 7 arch bridge and then a second leading to the N. gate.

On arriving at the Western suburb of the town, we cross a fine 16 arch bridge, about 330 yds. long, which spans the river and leads to the *Hsi-mên* gate.

400 *li*, **Hui-chou Fu**, a prefecture in the province of An-hui, comprising six districts, residence of a *Chih-fu*.

The town of Hui-chou has a wall more than 10 *li* in extent and five gates. A moat protects it on three sides, E., W. and N., whilst a mountain serves as a defence on the S. and S. W. The fortified enclosure was increased under the present dynasty. *Shê Hsien*, a district annexed to Hui-chou, formed a separate town whose wall was begun under the Ming in 1554; it backs, in the S. W., on to the prefectural city; it has a perimeter of 7 *li* with eight gates.

At the time of the « Tribute of Yü », region of the Yang Chou; during the « Ch'un-ch'iu » period, a dependency of the State of Wu, then of that of Yüeh. In the time of the « Fighting Kingdoms », belonged to Ch'u. Under the Ch'in, a dependency of the Chang Chün. The Han made it the administrative centre of the Tu-yü of Tan-yang Chün, under the name of Shê-Be came, in 208, the Hsin-tu Chün of the Kingdom of Wu. Under the Chin, Hsin-an Chün; under the Liang, Hsin-ning Chün, suppressed by the Ch'en. The Sui, in 589, created the Shê Chou which, after several vicissitudes and removals, resumed its name as Tsung-kuan Fu, under the T'ang (621). Suppressed in 627, the Fu again became Hsin-an Chün in 742 and Shê Chou in 758. Under the Five petty dynasties, this constituency belonged to the State of Wu, then to the Southern T'ang. The Sung made it a dependency of their Eastern Lu of Chiang-nan, then formed the Hui Chou in 1121. The Mongols raised it to the rank of Hui-chou Lu. The Ming made it the Hsing-an Fu and Hui-chou Fu, which the Manchu dynasty subsequently located in the new province of An-hui, as the latter name denotes.

Excursions :

The *Hung Shan*, 120 *li* N. W. of the city, is renowned for its temples, fine landscape, hot springs and mineral wealth.

By road to **Chi-ch'i Hsien**, 60 *li*.

Leave Hui-chou Fu by the E. gate, then pass through the city of Hsi-hsien.

Ling-ch'i « Mountain Breakwater », port for boats bringing down the salt required in the neighbourhood and taking back rice, brought over the Hsiling mountain on mules, from Ching-tê Hsien (75 *li*).

Chi-ch'i Hsien, chief-town of a district in the prefecture of Hui-chou Fu.

9. Hui-chou Fu to Ching-tê Chen

Three routes lead to Ching-tê-chen (Chiang-hsi) :

A. By Wu-ling and Wu-yüan Hsien. — B. Over the Chih-ling chain (very picturesque). — C. Viâ Ch'i-men Hsien and its torrent which runs past Ching-tê Chen (M. MIGNAN'S Itinerary).

a. By the Wu-ling.

Leave *Hui-chou Fu* by the W. gate and for 8 *li* follow the Hsiu-ning Hsien road which passes up-stream. The road is cut in the rock and protected for 2 *li* by a handsome stone coping.

25 *li*, *Huang-t'un*, small town with about a hundred shops.

The place is celebrated for the ancient tombs of several great families of Hui-chou Fu having for *sing*: Chêng, T'ang and Wang ; they have overspread the whole prefecture, and even beyond, and attribute their fecundity to the soil where lie the ashes of their forefathers.

Chen-tsao, on the river banks. Notice a large *Tz'ü-t'ang* « Ancestral Temple » (very numerous in these parts), in front of which is a spacious esplanade.

Su-ku « Rapid River » ; the stream makes a bend round which its waters swirl and roar. Some fine houses ; a score of large warehouses for the preparation of *Ch'a-hang* or *Tz'ü-ho* tea.

T'un-ch'i « Lantern Break water », a large town 30 *li* from Hsiu-ning, on the upper waters of the Ch'ien-t'ang Chiang (Chê-chiang) at the confluence of the I Hsien and Hsiu-ning torrents. Large trade in tea, in lumber brought down from Chê-chiang, and foreign products brought by boats from Hang-chou. Three pawnshops, four important banks, and about thirty warehouses for the preparation of tea to be sent to Shang-hai.

The river-banks are pretty. In the shingle are found black winkles called *Ching-ho* « green shells », greatly appreciated by the riverside population.

From T'un-ch'i to Hang-chou Fu there is boat traffic all the year round ; these boats are long and light and easily glide through the passages left between the numerous reefs which block the upper course of the river.

Cross the stream by a stone bridge, then pass through the Southern part of the town of Ling-yang which stretches 3 *li* along the route. After 2 *li* of open country, we come upon the little town of *K'ao-yen* « Belle vue ».

38 *li*, *Mên-ku* « Stream of the Pass », Li-kin station ; lumber depot. Stone bridge in ruins.

Cross in boat over the stream which the path follows up for 2½ *li*.

65 *li*, *Lung-wan* « Dragon Turning ». Here the boats unload salt destined for Wu-yüan Hsien and which coolies carry as far as Chiang-wan, a wharf to the S. of the Wu-ling Shan.

70 *li*, *Wu-ts'un-chi'ch*, on bank of a little stream crossed by a fine stone bridge. Well-kept town, very busy, with fine houses and magnificent *Tz'ü-t'ang* « Temples of Ancestors ».

Shan-t'ou, « the Hummock », climbed by a path.

110 *li*, *Huang-mao* « Yellow Cap », a small town with four inns and a few shops.

After another climb we reach (150 *li*) *Ta-kéng*, the « Watch-tower » ; a crenellated wall, with a gate through which the road passes, is the dividing line between the two districts of Hsiu-ning and Wu-yüan.

165 *li*, *Kuang-t'ing*, village ; inns.

Here the road forks ; if it be desired to avoid climbing the two chains of the Wu-ling, take, on the r., the path to *Hsiao-ch'i*, 80 *li* longer but less fatiguing, and pick up the road again at *Tzū-kéng-ku*.

At the foot of the Southern slope of Mount Wu-ling, *Chiang-wan* (205 *li*) where the stream, flowing towards Chiang-hsi, becomes navigable.

220 *li*, *Wan-ku*.

Tz'ü-kên-ku « Stream of the Narrow Gorge » ; a portion of the town is built on the brink of the powerful stream which leads to Wu-yüan Hsien.

Higher up the stream, a splendid pine forest on the way to *Hsiao-ch'i*.

The road follows the limpid waters of this torrent for a distance of 6 *li* then, crossing by a ferry, continues along the opposite side.

235 *li*, *Ho-chien* ; inns ; a fine oak wood borders the river.

275 *li*, **Wu-yüan Hsien**, a district city attached to Hui-chou Fu, can be seen from a height to the N. of the town ; the track leads to the stream which is crossed by a wooden bridge suspended by a long iron chain.

The walled-city is not extensive, but the population overflows into suburbs ; it is situated at a bend of the river which almost encircles the walls. The anchorage for boats is at the *Hsi Mên*.

Some very fine residences and, among the principal buildings, the Wên Miao, or Temple of Confucius, behind which is a column of Buddhist origin surmounted by a pagoda overlooking the city.

The *temple* of the philosopher Chu Hsi, whose ancestors came from Wu-yüan.

The philosopher's tomb is in the province of Fu-chien at Yu-ch'i, where he was born (1150). For a long time, that branch of the Chu family which had remained in the country was engaged in litigation with those living in the province of Fu-chien, over the title of *po-shih* « Grand Doctor » conferred by the emperors. The Wu-yüan side won their case ; the *po-shih* therefore resides in the city.

The Catholic mission, destroyed in 1900, has since been rebuilt near the *Shu-yüan* or College.

Leaving *Wu-yüan Hsien* by the N. gate, we keep along the river as far as the town of *Ko-sha* « Clayey Sand » (300 li).

335 li, *Chung-wên* « Scholars of the Midlands ». Entering the town, we pass under a triumphal arch surmounted by a pretty pavilion with a literary club. All round is a well-turfed lawn and grove of firs and oaks.

Chinese umbrellas are manufactured here.

360 li, *Fên-shui* ; « the river divides » the town into two equal parts ; on the banks a dyke carries a broad paved road.

Chi-ts'un, a little way off the road.

410 li, *Huang-sha*. « Yellow Sand », a large village with a vast *ts'ü-t'ang*.

421 li, *Tung-mên*, very ancient Christian community. The Catholic mission was destroyed in 1900, but the fire spared the old habitation which had served as a chapel since the K'ang-hsi period.

At this point we again come on to the Hui-chou Fu — Ching-tê Chen road viâ the Chih-ling chain.

Yang-ts'un, large town in Chiang-hsi ; river-port.

Ching-tê Chen, important town 100,000 inhab.) in the Fu-liang Hsien, renowned for its porcelain factories ; part of its manufactures is exported viâ Chiu-chiang Fu.

CHIANG-HSI

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The province of *Chiang-hsi* « West of the Chiang (river) » is bounded on the N. by An-hui and Hu-pei, on the W. by Hu-nan, on the S. by Kuang-tung and on the E. by Fu-chien and Chê-chiang.

Area : 112,200 sq. m.

Population : 20,500,000 inhabitants, or 180 per sq. m.

Revenue : 7 969,683 Hk. Taëls against 7,895,117 expenditure (1909).

Administrative Divisions : The province comprises 4 *Tao* whose seats are at Chiu-chiang Fu, Nan-ch'ang Fu (2) and Kan-chou Fu. There are 13 *Fu* (prefectures), 1 *Chih-li-t'ing* (independent sub-prefecture) and 3 *T'ing*, 1 *Chow*, and 75 *Hsien*.

Capital : Nan-ch'ang Fu, residence of the governor under the vice-roy of Nanking.

Open ports : Chiu-chiang. — *Port of call* : Hu-k'ou.

Geography : The province includes the basin of the Kan Chiang, whose waters enter the Blue River after depositing their mud in Lake P'o-yang.

An imposing mountain group borders Chiang-hsi on the S. E., separating it from the province of Fu-chien.

Tea (in the S. W), rice, hemp and cotton are the principal cultures.

Among the mineral resources are coal and kaolin (kao-ling) which is used at Ching-tê-chen for its celebrated Chiang-hsi porcelain manufacture.

The population is generally agricultural, with a sprinkling of fishermen and boatmen; the most thickly populated parts are along the waterways and in the North.

Mandarin is the language chiefly in use; in the E., however, the natives use a derivative of the Chê-chiang speech, and towards the S. E., the Hakka dialect.

1. Chiu-chiang Fu

Consulate : English.

Missions : PROTESTANT. *Methodist Episcopal Church*; — *China Inland M.*; — *Independent*; — *Unconnected*.

CATHOLIC. The Vicariate apostolic of Northern Chiang-hsi, in charge of French *Lazarists* (18 European and 8 Chinese preachers; 20,064 native converts and 18,570 catechumens).

Navigation : Port of call for the various companies running boats on the Blue River.

Nisshin Kisen Kaisha, Monday service to *Nan-ch'ang Fu*, calling at Hu-ch'ou and Wu-ch'ang.

Railway from Chiu-chiang to Nan-ch'ang Fu the provincial capital (130 miles) ; 32 miles of line were opened on the 18th July 1910 ; *Sha-ho* station serves *Ku-ling*, a hill resort in the Lu-shan.

Kuling Estate Office supplies information to intending residents as to choice of villas to let etc., and is the agency for the sanatorium. Coolie service (See R. 2).

Chiu-chiang, 50,000 inhab., is a prefecture in the province of Chiang-hsi, situated on the S. bank of the Yang-tzŭ Chiang, 29° 41'15" Lat. N. and 116°8' Long. E. of Greenwich. Residence of the *tao-t'ai* of Kuang Jao Chiu Tao, the *chih-fu* of the prefecture, which is divided into five districts, and of the *chih-hsien* of *Tê-hua Hsien*.

Chiu-chiang fronts along the Blue River ; its busy port was opened in January 1862, in conformity with the treaty of commerce concluded with Germany at T'ien-tsin on the 2nd September 1861. Its volume of trade is 34,000,000 Hk. Taëls (1910). A Foreign « Settlement » is situated above the Chinese City.

This city is contained within a wall more than 12 *li* in circumference, originally dating from the Sui dynasty, re-built under the Ming in 1389 and completed in 1412. Five gates.

History of the prefecture :

At the time of the « Tribute of Yü », territory belonging to the Ching Chou and Yang Chou, then, under the Chou, to the two Kingdoms of Wu and Ch'u. Under the Ch'in, a dependency of the Chün of Chiu-chiang which, from 203 to 119 B. C., became the Kingdom of Huai-nan and formed the two Hsien of Ch'ai-sang and P'êng-tsé, then, under the Wu, a dependency of the Chün of Wu-ch'ang. Under the Chin : Chiang Chou and Hsün-yang Chün, names under which the present day Fu is generally referred to in history. That of Chiu-chiang re-appeared under the Sui, between the year 606, for about fifteen years, then definitely on the accession of the Ming, as the name of a prefecture in the province of Chiang-hsi.

History of *Tê-hua Hsien*, a distrit *intra-muros* of Chiu-chiang Fu.

Originally, under the Han, territory of the two Hsien of Ch'ai-sang and Hsün-yang, dependent on the Chün of Yü-chang and Lu-chiang. The Chin transferred to it the administrative centre of the latter department, then that of Chiang Chou. The Sui suppressed the district of Ch'ai-sang and substituted for it the Hsün-yang Hsien, seat of the Chiang Chou, then changed the name to P'êng-li Hsien, afterwards to P'ên-ch'êng Hsien, as centre of the Chün of Chiu-chiang. The T'ang, in 621, reverted to the former names of Hsün-yang Hsien and Chiang Chou. Under the « Five Dynasties », that of Tê-hua was adopted for the district, at the time of the Southern T'ang ; it has not been changed since and has served to designate the chief-town of the Chiang Chou under the Sung, the Lu of the same name under the Mongols, and the Fu of Chiu-chiang under the Ming and the Manchu dynasties.

2. Ku-ling

The steam ship companies strive to out-do each other in speed, comfort and civility, in order to secure and keep patronage; they issue return tickets, Shang-hai Chiu-chiang, available for six months.

Chiu-chiang is 11 hours' journey from Han-k'ou on a good tide; the Shang-hai steamers take about 2 days. — Travel by the boat arriving at Chiu-chiang at dawn, in order to avoid the heat of the sun when crossing the plain.

By rail from Chiu-chiang to Nan-ch'ang, alight at *Sha-ho* station, situated at the foot of the Lu-shan, 5 miles from Ku-ling (2 hours' climb).

By road: Chiu-chiang to Ku-ling, about 16 miles; the journey in sedan chair occupies 5 hours, exclusive of halts and passage through Ku-ling (20 minutes extra). For the ascent six and a quarter hours should be reckoned, and 5 hrs 30 min. for the descent if there be no re-distribution of loads.

The agency for chairs and coolies is installed at the *Rest House* at Chiu-chiang, situated in the first street parallel with the quay. Change money for notes of a local bank (coupons of 50 and 100 cash, or sapèques). The rate of exchange per Mexican dollar in 1904 was 830 sapèques.

The journey is divided into two stages: at Lien-hua 'ung, change teams. Tariff per man per stage: 200 sapèques, plus a tip of 10 % for the plain and 25 % in the mountain, or 400 (460) for the climb and 300 (330) for the descent.

By *Motor Car*, capable of carrying six persons at 6 dols. per journey from Chiu-chiang to Lien-hua T'ung, or vice versa. Small *Motor Car* carrying three persons at 4 dols. per journey as above. — *Carriages*: the minimum rate is 3 dols. for three people, plus 1 d. for an extra person. — *Jin-rikisha*: 80 cents per individual.

From Chiu-chiang to the *Rest House* at Lien-hua T'ung, 2 hrs. 45 min. walk. For an hour follow the P'en-ku Shui, outlet of the lake situated in Jui-ch'ang Hsien 22 miles further W.

In ten minutes we have left Chiu-chiang to cross an extensive plain cultivated as paddy fields. — 30 min., a bridge. — 35 min., Chinese restaurants. — 2 hrs. a Chinese village. — The track skirts the bed of a torrent. — 2 hrs. 40, *Rest House*, at the foot of Lien-hua T'ung, in a picturesque situation. — Change chairs and coolies.

Those persons who, through a late start from Chiu-chiang, cannot reach Ku-ling the same day will find here lodgings for the night and adequate provision for dinner.

From the *Rest House* to the entrance to *Ku-ling*, 2 hrs 15 min. climb.

The track winds up the side of Lu Shan; panoramic view over the vast plain of the Yang-tzū. — 1 hr. 10, a pass from which a

splendid backward view may be obtained over Chiu-chiang. — At the 4th halt, a bridge spans a cascade, after which the last part of the climb, consisting of 1,110 steps, is undertaken ; at the summit is the Chinese village forming the outskirts of Ku-ling.

Ku-ling, or rather *Ku-niu-ling* « Mountain of the Orphan Ox », derives its name from the principal peak in the Lu Shan (or Li Shan) chain ; its height, about 3,500 ft., makes it a favourite summer resort for Europeans living on the banks of the Blue river. Two thousand foreigners come here every year.

A brook falls in a series of small cascades into the valley, where a lake affording delightful bathing has been formed. The tennis courts higher up are largely patronised.

The creator of this resort is the Reverend E. S. Little. The Protestant missionary bought from a bonze, in 1894, a hill near the Gorge of Chiu-fêng in the Lu Shan ; the mandarin, informed of the transaction, threw the Chinese intermediaries into prison for having sold land to a foreigner. Later on, the Chinese authorities compromised the matter, and accepted the exchange of a hill, too near the plain, for the present site.

The property was then cut up, and roadways planned and made ; Europeans were enabled to buy plots, build cottages and take refuge there during the summer from the hot and steaming plains of the Yang-tzü valley.

The *Settlement* is about half-a-mile wide and 1 1/2 miles long ; it is inhabited by a cosmopolitan population in which the various Protestant sects form a large majority ; it is known by the name of *Kuling Estate* ; its constitution was drawn up in August 1899 at the time of the opening of the Land-tenants Meeting or Plenary Court of Ratepayers ; it comprises 7 Articles, rounded off by 10 Supplementary Regulations on the subject of the government and administration of the *Ku-ling Estate*.

The Settlement maintains its own roads, police and municipal staff, by means of a monopoly of transport undertakings and chair hire, issue of paper-money and banking facilities, taxes on foreigners staying there, ground rents (20 dols.) and inhabited house duties (15 dols.).

Kuling Office. Apply there for all information. Office open from 9 a. m. to noon and from 2 p. m. to 5 p. m. ; closed on Saturdays at 3 p. m. and all day Sundays.

Boarding Houses : *Fairy Glen*, Private hotel, 28 rooms ; en pension 5 to 6 Mexican dollars per days (Season, Juni 1 to September 30) ; meals : breakf. from 8 to 9 am. ; lunch to 1 p. m. ; din. to 8 p. m.

Book rooms in advance, if one is not a guest of some residential family, tenant or owner of villas in the neighbourhood.

Provision Merchants : *Weeks.* — *Whiteaway.* — *Laidlaw.* — Several Chinese store-kupers in the locality.

Places of Worship : Religious service is held the Methodist Episcopal Church of Chiu-chiang.

Coolies : Early application should be made to the *Yu Cheng Agency*, near the Gate on the Chiu-chiang road, so that coolies may be obtained in sufficient numbers to make a prompt start from the place of assembly. **TARIFF :** within the boundary of the enclosure or the immediate neighbourhood, 50 cash (sapèques) per hour ; 200 the half-day (till 1 p. m., or from 1 p. m. to twilight) ; 400 for the whole day. Chair hire, 20 cents.

Excursions at fixed tariffs for the return journey: **The Waterfalls*, 500 cash per man; outward journey, 3 hrs without a stop, return 2 hrs. 35. Favourite spot for picnics. Fine panoramic views over the hills, and of Lake P'o yang to the S. E. and the immense plain of the Yang-tzū to the N. with the windings of the river, coloured brick red in summer. It is related that the historian Ssū-ma Ch'ien (11th c. B. C.) climbed the Lu Shan and gazed out upon the region in which the learned men of his time located the nine rivers mentioned in the chapter of the *Shu-ching*, entitled «The Tribute of Yü».

Lien-hua T'ung, 450; descent in 2 hrs. 2 hrs. 15 climb without stop. — *Shih-tzū Yen* «Lion's Precipice», 600.

Po-lu Tung «White Stag Grotto» (600) is situated on the S. E. slope of the Lu Shan, in the direction of Nan-ch'ang Fu. In the XIth c., the philosopher Chu Hsi (1130 to 1200), the commentator on the works of Confucius lived here practically the life of a recluse.

The popular imagination created a legend around the solitary philosopher's retreat, his life like, his knowledge, appearing supernatural to the people round about. It also considered this spot to be the abode of a mountain spirit that, in the shape of a «White Stag», supplied the materialistic necessities of life to the celebrated author of the *T'ung-chien Kang mu*.

Chinese scholars come here every year to visit the spot where lived and died Chu Hsi (Chu-tzū), styled Yüan-hui.

The other excursions are reckoned by the hour: *Wang P'o-yang-hu Shan-ling* «Mountain Chain facing Lake P'o-yang», out 1 hr., return 50 min., easily done on foot. — Grotto of *T'ien-ch'ih T'a* «Tower of the Celestial Reservoir» and the neighbouring pagoda, 15 min. going, another easy walk. Fine view over the plain of Jui-ch'ang Hsien. — *Tui-shui*, where the water turns the wheels of mills for making *Chu-hsiang* «sticks of incense»; go via the T'ien-ch'ih T'a; 1 hrs. 30, there, and on the return an extra climb of 45 min.; 3 hrs. 45 in all. — *Nan-ch'ang Ling*, a Pass in the Mountain which overlooks the plain of Nan-ch'ang Fu is reached. — *Nü-êrh-ch'êng*. — *Chin-tzū-p'ing* «Golden Screen», or better, the Temple of the Clouds. — *Huang-lung Miao* «Temple of the Imperial Dragon», surrounded by a little wood, is the only one remaining of a large number of religious buildings which formerly stood here.

The *Lu Shan* was already a celebrated place in 381 A. D. Hui Yüan and Hui Yung, charmed by the solitude and picturesque of this mountain, each chose a retreat on these heights, and, in 386, the governor of the province, won over to their views, built a temple for them. Visitors flocked to it, as many as 3,000 having been counted. Hui Yüan, who died in 416, studied the works of Confucianism, Buddhism and Taoism; he founded here the *Po-lien Shê* «Community of the White Lotus», still called *Lu-shan Shê* «Community of the Lu Mountain», and placed it under the protection of Amittâyus «Having the life infinite», the latest avatar of Buddha. It was this sect that finally popularised in China the worship of Amittâyus, the spiritual father of the bodhisattva Avalokitesvara.

Climate. — Without losing sight of the fogs which sometimes lie in the N. E. part of the valley, it is admitted that the climate of Ku-ling is beneficial. It is recommended for the purity of the air and the mild summer temperature.

The thermometer varies, during the hot season, between 63°4 and 84°25 Fahr. (18° and 29° C.), whilst at Shang-hai and on the lower Yang-tzū the thermometric maximum sometimes exceeds 68°4 Fahr. (38° C.).

In 1902, the maximum and minimum averages were: July, 72°1 and 67°1 (24°5 and 19°5); August, 76°1 and 67°3 (24°5 and 17°5). In winter the thermometer rarely falls below 42°8 (6°).

In 1908, the maximum, minimum and mean were: June, 73°23 Fahr. (22°3 C.), 62°25 (16°8), and 67°24 (19°6); July, 76°35 (24°7), 67°19 (19°5), and 74°72 (23°7); August, 75°04 (23°9), 64°29 (17°9), and 71°16 (21°8).

In 1909: June, 69°24 (20°7), 60°08 (15°6), and 64°66 (18°1); July, 78°05 (25°6), 67°08 (19°4), and 72°56 (22°5).

The estate stretches along a valley protected from the high winds by a group of hills, the most prominent of which attains a height of about 5,000 ft.

Villas. — In 1909, 244 bungalows were inhabited and others in course of building. They are put up by Chinese contractors; the minimum cost price is from 2 to 3,000 piastres, according to the stone used and the amount of footings necessary.

These villas are generally entered from the verandah. A passage divides the residence into two, with 4 rooms opening on to it. The kitchen and scullery are independent of the main building.

The houses are usually taken for the season. — Apply, Kuling Office. Price from 300 to 600 piastres and even more for well-furnished cottages in good positions.

Tax on foreigners. A tax is levied by the manager of the Kuling Estate. It is 50 cents for a foreigner, or 1 dollar for a family passing a night in the settlement. The fee for the season is 1 dollar per person or 2 dollars for a family.

Population. — The valley is exclusively reserved for Europeans; Asiatics must live in the outskirts.

A census taken on the 4th August 1909 returned 1,247 foreigners, 842 of whom were over 16 years of age, and 405 children. The latter comprised 276 under 7 and 129 between 7 and 16. — There were 2,000 « boys », coolies, or Chinese dealers.

The foreigners grouped by nationality numbered: 538 English, 472 Americans, 48 Germans, 45 Swedes, 36 Russians, 29 Japanese, 23 Norwegians, 19 French, 12 Fin, 8 Belgians, 8 Dutch, 4 Danes, 4 Swiss, 1 Italian.

3. The P'o-yang. Nan-ch'ang Fu

Yan-ch'ang Fu is reached by steam-launch via *Hu-k'ou Hsien*. If going by road, alight at Chiu-chiang; one track follows the Western side of the P'o-yang; another, for alpinists, crosses the Lu Shan.

A railway from *Chiu-chiang* to *Nan-ch'ang Fu*, the capital of the province, will serve part of the W. bank of the lake.

The entrance to the sheet of water called *P'o-yang* (*P'o-yang Hu*) is about 2 miles below *Hu-k'ou*, and its neck has more the appearance of a river than of a lake; it is a long canal with irregular widenings (7 to 30 *li*), bounded by the heights of the Li

Shan and Lu Shan and forming a number of picturesque geographical variations, islands, peninsulas, capes, fiords, etc.

In the middle of the « neck » a granite monolith, 150 ft. high, stands like a giant crowned with verdure ; it is the « Great Orphan » ; on its summit is a temple.



CHIU-CHIANG TO KU-LING

The haven of *Ta-ku T'ang*, 8 miles S. of the mouth on the W. side, connected with Chiu-chiang by road, is an anchorage frequented by junks laden with produce from the interior.

Further S. the scene changes ; on the opposite side to the imposing Lu Shan (4,250 ft.) is quite a string of whitish sandbanks, heaped up by the wind, bearing but a few isolated and stunted shrubs and broken only here and there by a dark rock dislodged by rains.

Beyond Nan-ch'ang is a promontory on which is built the temple *Lao-yeh Miao*, where passing boatmen offer sacrifice to the divinity to appease the violence of the storms.

Owing to its vast extent, the P'o-yang is subject to frequent hurricanes; in winter, however, it is rather shallow; in April there is scarcely 6 ft. of water, except in the bed of the Kan Chiang which runs through it; the water rises between April and July to a depth of from 15 to 20 ft., and then the navigation of the lake becomes much easier.

Nan-ch'ang Fu is a prefecture in the province of Chiang-hsi, on the W. bank of the « neck » of Lake P'o-yang, 25 nautical miles from the port of call Hu-k'ou Hsien. It is the residence of a prefect wielding authority over four districts, and of the *Chih-hsien* of *Hsing-tzū Hsien*.

The walls of the town of Nan-ch'ang are 5 *li* 20 *pu* in circumference and are provided with 5 gates. A moat, 20 ft. wide, protects the N., E. and W. sides, whilst the S. borders lake P'o-yang. The earthen wall built under the Sung (Ch'un-yu period, 1241 to 1252) was faced with brick under the Ming in 1513. The little Southern gate was opened in 1652.

History of Nan-k'ang Fu and its *intra-muros* district Hsing-tzū Hsien :

At the time of the « Tribute of Yü », region of Yang Chou; at that of Ch'un-ch'iu, territory of the states of Wu and Ch'u and, at the period of the « Fighting Kingdoms », of Ch'u alone. The Ch'in made it a dependency of the Chün of Chiu-chiang. Under the Han, a dependency of the three Hsien of Ch'ai-sang, P'êng-tsé and Hai-hun, attached to the Chün of Yü-chang. At the time of the « Three Kingdoms », that of Wu set up the Ch'ai-sang Chün of the P'o-yang; then the country was attached by the Chin to the two Chün of Yü-chang and Hsün-yang. Under the Sung, Ch'i and Liang, a dependency of the Chiang Chou. The Ch'en founded the Chün of Yü-ning and the Sui the Tang-yang Fu (now the Chien-ch'ang Hsien of Hung Chou). Under the T'ang, territory of the Chiang Chou and Hung Chou. In the time of the « Five Dynasties », belonged to the state of Wu, of the Yang family, then to the Southern T'ang. The Sung established the Chün, or military district, of Nan-k'ang, in 982, within the Western Lu of Chiang-nan, then within the Eastern Lu. The Mongols raised it, in 1277, to the rank of Lu of Nan-k'ang, in their province of Chiang-huai, then in that of Chiang-hsi. The first Ming emperor made it, in 1361, the Fu of Hsi-ning, then of Nan-k'ang, in the province of Chiang-hsi.

At the time of the « Five Dynasties », the Chen of Hsing-tzū was founded in the short-lived state of Wu, of the Yang family, then attached by the Southern T'ang to the Hsien of Tê-hua. The Sung raised it to the rank of Hsien of Hsing-tzū (978), dependent on the Chiang Chou, then, in 982, made it the seat of the Chün or military circumscription of Nang-k'ang. Since the Ming, it has been the *intra-muros* district of the Fu of the same name.

HU - PEI

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Hu-pei « North of the lake [Tung-t'ing] ». The boundaries of the province are : on the N', Ho-nan and Shan-hsi ; on the W., Ssü-ch'uan ; on the S., Hu-nan and Chiang-hsi ; on the E., An-hui.

Area : 112,120 sq. miles.

Population : 28,300,000 inhabitants or about 250 to the sq. m.

Revenue : 16,545,200 Hk. Taëls against 18,521,400 expenditure (1909).

Administrative Divisions : The province comprises 6 *tao*, the seats of which are at Wu-ch'ang Fu (2), Han-k'ou, Hsiang-yang Fu, Sha-shih, and Ho-fêng T'ing. There are 9 *Fu* (prefectures), 2 *Chih-li-chou* (independent departments 6 *Chou*, 1 *T'ing* and 60 *Hsien*).

Capital : Wu-ch'ang Fu, residence of the vice-roy of the Liang Hu.

Open ports : Han-k'ou, Sha-shih and I-ch'ang Fu. — *Ports of call* : Lu-ch'i-k'ou and Wu-hsüeh.

Geography : An immense plain, following the course of the Yang-tzû and its Northern tributary the Han Ho, dominated on the N. by a distant mountain chain, the Mu Ling, with an average height of 2,900 ft., the Huai-lung Shan, etc., on the W., by a more important system containing a flora remarkably rich in sub-tropical, temperate and alpine species.

Among the crops grown may be mentioned rice, cotton, wheat, tea, and oil-producing seeds such as the soya.

Veins of iron, coal, zinc and rock crystal have been found beneath the soil.

The population, chiefly centred in the alluvial plains, is occupied either in agriculture or fishing. At the time of the T'ai-ping revolt a large emigration took place, towards the Southern part of the province of An-hui, of natives driven away by the rebellion.

The people round Han-k'ou seem to form a special ethnographic group ; they are brachycephalic (84.9) ; their nasal index is strongly leptorrhine (69.1).

Their language is that called « Mandarin », but in the valleys of the upper Han river there exist local patois, and to the S. of Wu-ch'ang Fu, towards Ta-yeh Hsien, local survivals even in numeration.

1. Chiu-chiang to Han-k'ou

By the Blue River

From Chiu-chiang to Han-k'ou, 140 nautical miles ; daily service ; up river, 16 to 18 hrs ; down stream, 11 hrs.

Chiu-chiang, dominated in the distance by the Lu Shan chain.

Below Hunter islet, a little canal leads S. through a lagoon to the vicinity of the city of Jui-ch'ang Hsien, situated to the E. of the Miao-mu Shan.

Jui-ch'ang communicates directly by water with Chiu-chiang. It is the chief-town of a district whose clustering roofs may be seen on a fine day from the top of the Lu Shan.

The enclosing wall, built of earth under the Ming in 1513, then re-built in 1672, is more than 4 *li* in circumference and is provided with four gates. The river P'ên passes round it on the East, South and West.

Originally, territory of the Hsien of Ch'ai-sang, under the Han. At the time of the « Three Kingdoms », formed the Chen of Ch'ih-niao, then that of Jui-ch'ang, belonging to the state of Wu. Under the Sui, territory of the Hsien of P'ên-ch'êng and, under the T'ang, of that of Hsün-yang. In 783, the Western part of the latter was separated from it and made into the Ch'ih-niao Ch'ang, which the Southern T'ang promoted to the rank of Hsien of Jui-ch'ang, dependent on the Chiang Chou ; the new district has since then been retained, being placed first within the sphere of the Lu of Chiang Chou under the Mongols, and then in the Fu of Chiu-chiang from the Ming onwards.

On the l. bank in a plain formed of alluvial deposits, Wu-hsüeh, port of call in the province of Hu-pei, open, since 1877, to goods and passenger traffic ; its co-ordinates are : 29°51'20" Lat. N. and 115°40' Long. E. of Greenwich. ; it is the furthest up-stream of the series of four « Yang-tzŭ stages ».

The hills here shut in the river to a narrow bed.

On the r. bank, *Fu-tzŭ K'ou*, at the mouth of the Yang-hsin Ho, issuing from the Chou of Hsing-kuo ; coal mines.

Ch'i Chou, on the opposite bank, has an enclosing wall more than 9 *li* in extent and 18 Chinese ft. high ; it was re-built on older foundations in 1369 and is entered by six gates.

The Han established there the Hsien of Ch'i-ch'un, transformed into a Chün of the same name by the Wei, at the time of the « Three Kingdoms ». Under the Chin, Ch'i-yang Hsien. The Ch'i transferred to it the seat of the Ch'i-ch'ang Chün ; the Liang made it the Ch'i-shui Hsien, the Ch'en the Chiang Chou and the Northern Chou the Ch'i Chou. The T'ang at first (621)

reverted to the latter name, then to that of Ch'i-ch'un Chün (742), only to return to the designation of Ch'i Chou (758); the latter was retained by the Sung and Mongols as Chün and, later, Lu. Became Fu at the advent of the Ming, who afterwards degraded it to the rank of simple Chou (1376) and suppressed the *intra-muros* district Chi-chou Hsien. Since then, it has been a dependency of the Huang-chou Fu.

Shih-hui-yao, landing-stage on the r. bank. Terminus of the railway to *Tiéh-ch'ang* for the coal and iron workings. Cement works in the neighbourhood.

The district of *Ta-yeh Hsien* promises to become a great industrial and mining centre, seeing how rich and various is the mineral wealth of the surrounding country.

The beds of iron ore are said to be enormous in extent, being estimated at 100 million tons. It yields in analysis 65 % of iron 4.30 silica, 0.5 phosphorus, 0.1 sulphur. In 1909, 306,000 tons of magnetic iron ore were extracted and 1,500 tons of native manganese which were sent to the Han-k'ou foundries.

Wu-ch'ang Hsien, on the S. bank, is overlooked by the Hsi Shan hills. The city is surrounded by walls more than 4 *li* in circumference with four gates, re-built about 1575.

Under the Chou, a dependency of the principality of Ch'u. The Han established there the O Hsien, attached to the Chün of Chiang-hsia. The Wu gave it the name of Wu-ch'ang, as Chün or department and as Hsien or district (220 A. D.). It was for some time, and before Nanking, the capital of their empire. The Mongols made it a Fu in 1277. Since the Ming, it has been a dependency of the Fu of Wu-ch'ang.

A little way up-stream and on the opposite side, **Huang-chou Fu**, a prefecture backing on to the hills; its fortified enclosing has a perimeter of more than 7 *li*; it is 27 Chinese ft. in height and provided with four gates; re-built at the beginning of the Ming dynasty (1368), altered and magnificently restored in 1672.

At the time of the « Tributes of Yü », region of the Ching Chou. Under the Chou, viscounty of Hsien, annexed by the state of Ch'u. Under the Ch'in, a dependency of the Nan Chün and, under the Han, of the Chiang-hsia Chün. Previous to the reign of the T'ang, it bore various names: I-yang Chün, Hsi-yang Kuo, Hsi-an Chün, Ch'i-an Chün, Pa Chou, Hêng Chou, Yung-an Chün. and Huang Chou. The latter name, bestowed in 585, has been retained down to our own times. The Mongols had the Lu and the Ming the Fu of Huang Chou. The prefecture, at first attached to the Pu-chêng-ssü of Hu-kuang, was afterwards connected with that of Hu-peï (1664), then with the province of the same name.

Tall chimneys and the masts of a numerous flotilla betoken the proximity of the three great centres of population in Hu-peï: **Wu-ch'ang** on the r. bank, **Han-yang** and **Han-k'ou** on the opposite side.

We first approach the river station of *Han-k'ou* with its em-

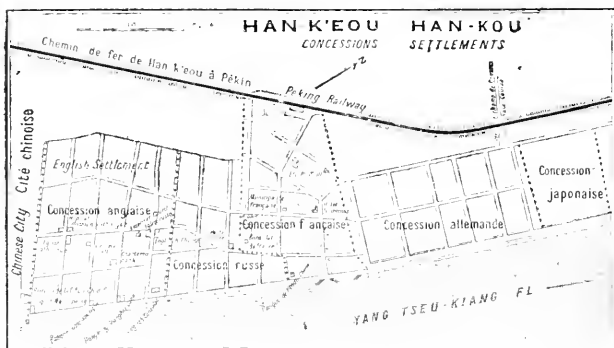
bankment of masonry, then the Belgian, Japanese, German, French (containing the Settlement station), Russian and English Concessions. Beyond are the Chinese cities.

Steamers touch at the landing-stages of the various Concessions.

2. Han-k'ou

Hôtels : *Wagons-lits Terminus H.*, 3 min. from the station and 5 min. from the landing-stage. English and French spoken. Single-b. r. with meal. from 6 to 8 dols ; double-b. r., 10 to 12 dols. Breakf. 1 dol. ; lunch 1 dol. 50, from 12.30 p. m. to 2.30 ; dinner 1 dol. 50, from 7.30 p. m. to 9. 30. Board, 50 dols a month ; board and residence, from 120 to 150 dols.

Clubs : *Han-k'ou C.* — *C. Gaulois.* — *Race C.*



Consulates : Great Britain ; United States ; Belgium ; France ; Germany ; Italy ; Japan ; Netherlands ; Russia.

Banks : *Hong-kong and Shanghai B. C.* — *B. de l'Indo-Chine.* — *B. Russo-Asiatique.* — *Deutsch Asiatische B.* — *Yokohama Specie B.* — *Imperial B. of China.*

Post : English, Chinese, French, German, Japanese, Russian.

Missions : PROTESTANT. The principal sects represented at Han-k'ou : *American Baptist Missionary Union* ; — *American Lutheran Mission* ; — *American Protestant Episcopal Church Mission* ; — *American Southern Baptist Mission* ; — *Church Inland Mission* ; — *Christian and Missionary Alliance* ; — *London Missionary Society* ; — *Norwegian Lutheran Mission* — *Weslyan Missionary Society.*

CATHOLIC : Han-k'ou and the greater part of the province of Hu-pei is the Apostolic Vicariate of the Italian Franciscans, whose episcopal residence is at Wu-ch'ang. The Foreign Settlement worship at the *Immaculée-Conception* (Church of the Immaculate Conception), built in 1910.

Navigation : To Shang-hai, calling at Chiu-chiang, Wu-hu, Nanking and Chên-chiang, at which ports the journey may be broken. Tickets are available by the two English companies or on the French and German boats :

by the *China Navigation C. S. N.* (Butterfield and Swire) ; — *Indo-China S. N. C.* (Jardine, Matheson) ; — *C. Asiatique de Navigation* (Racine, Ackermann) ; — *Norddeutscher Lloyd* (Melchers) ; — *Nisshen Kisen Kaisha*.

To I-ch'ang, calling at Yo-chou Fu and Sha-shih : by the boats of the *Nisshin Kisen Kaisha* ; — *China Navigation Co.* ; — *Indo-China S.*, every Thursday and Sunday.

To Hsing-t'an, calling at Yo-chou Fu and Ch'ang-sha Fu ; by the *China Navigation Co.* ; — *Indo-China S.* ; — *Nisshin Kisen Kaisha*, every Tuesday and Saturday.

To Ch'ang-tê Fu, every Friday, calling at Yo-chou Fu : by the *Nisshin Kisen Kaisha*.

Railway : Peking Line. The station used by Europeans is the one situated to the W. of the French Concession (See R. 4).

Sanitoria : *Ku-ling*, to the S. of Chiu-chiang, and *Chi-kung Shan*, 1 mile 75 from Hsin-tien railway station (112 miles along the line), are two hill stations to which the residents at Han-k'ou resort to summer.

Han-k'ou (250,000 inhab.) is situated on the l. bank of the Han, at its confluence with the Blue River. This city in the province of Hu-pei, is 600 miles from the sea, 586 nautical miles from Shang-hai ; its co-ordinates are 30°34'58" Lat. N. and 114°17' Long. E. of Greenwich.

The town, or *Chên*, of Han-k'ou forms, from an administrative point of view, the *T'ing* or sub-prefecture of *Hsia-k'ou*, placed under the jurisdiction of a *T'ung-chih* or official occupying a position midway between prefects (*Fu*) and department magistrate (*Chou*). It is also the residence of the *Tao-t'ai* of Han Huang Tê, that is to say of the three prefectures Han-yang Fu, Huang-chou Fu and Tê-an Fu, the latter of which is invested with the superintendency of the Customs Chiang-Han deriving its name from those of the Blue River (*Ta-chiang*) and the *Han*.

Han-k'ou was occupied by the T'ai-ping, led by Hung Hsiu-ch'üan, on the 23rd December 1852 ; in the following month, the two neighbouring towns also fell into the hands of the rebels.

The port was opened to foreigners by the arrangement of September 2nd 1861. The English delimited their concession in 1861 ; the French obtained theirs at the same time, but did not take possession of it until 1896, having shared it with the Russians previous to that time. The German and Japanese Settlements were conceded in 1895. The commercial activity of the port of Han-k'ou, which has greatly developed since the opening of the railway to Peking, attained, in 1909, an output of 125 million Hk. Taëls. Its industries include a refrigerator for meat, a distillery, water works for the supply of the Chinese city, an electric plant and generating station and, in the outskirts, a paper factory at Hang-shih-kang and the furnaces of Hang-yang.

The tea trade is still in the hands of English and Russians. The Russians even handle on the spot teas of various qualities, from the residue and ordinary tea put up in bricks and drunk in Russia by the army, Cossacks and people, to the highest quality brands known as « Caravan Tea ».

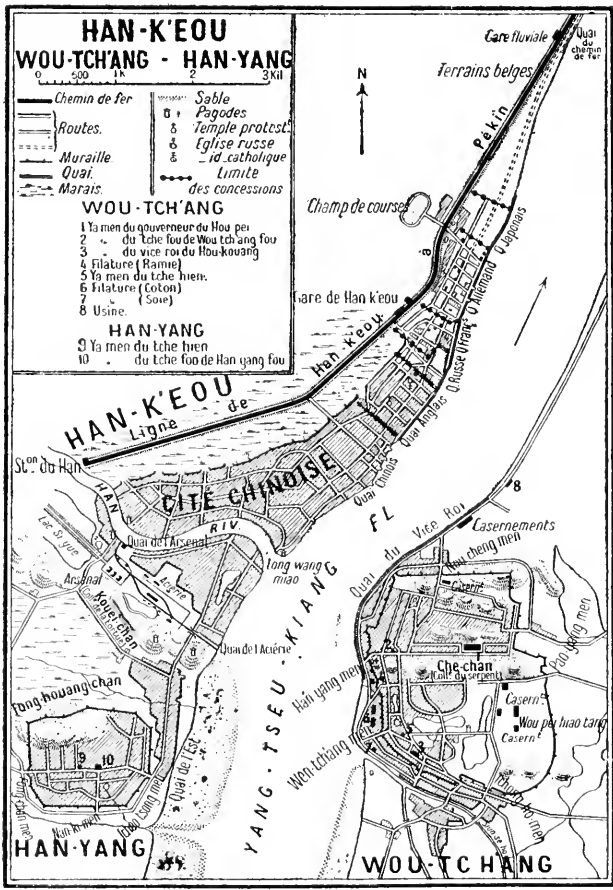
The *Bund* of the English Concession, which extends 770 yds. N. E. of the Chinese city, has been continued on the four other Foreign Concessions and forms, facing the river, a fine esplanade over 2 miles in length, lit by electricity, bordered with handsome buildings, villas, banks, hotels and business houses.

Han-k'ou and its outskirts occupy the centre of an immense plain of alluvium from which stand out here and there, like reefs in the ocean, a few rugged rocky hills. From one of these eminences, Han-yang Hill, there is a fine panoramic view of the whole city, or rather the three cities which, under different names, form in fact only one and whose respective situations resemble pretty closely those of the trio placed at the mouth of the Hudson River.

« The Chinese, very practical people, but also, as everyone knows, very expert in geomancy, attribute the prosperity of Han-k'ou, not exactly to its exceptional position in the centre of one of the most extensive and most fertile valleys in the world, but above all to the configuration of its surface whose few breaks, it appears, reproduce with wonderful fidelity the three emblems whose conjunction is considered as indispensable for a first-rate *fêng-shui*, or in other words to foretell a happy lot : the dragon personifying strength, the serpent emblem of longevity and the tortoise which symbolises stability in the possession of power. The hill of Han-yang forms the carapace of the tortoise, whose head is represented by a little rock at water-level, at the point of junction of the Han and Yang-tzû. On this rock had been built a tiny pagoda, now in a very dilapidated condition, which was to keep the precious animal from moving away. On the opposite bank, the sinuous line of hills along which run the crenelated ramparts of Wu-ch'ang, were nothing less than the sleeping dragon. As for the serpent, its head appears, perfectly recognisable to those who are in the secret, at the extremity of a steep and rocky promontory on which, in the time of the Ming, it was considered advisable to build a great four-storey pagoda whose weight should prevent the escape of the reptile. The pagoda, alas !, was completely destroyed by fire some years ago (1885). But, luckily, the horoscope was not disturbed, the serpent remained at its post. A matter of habit I suppose ». (Marcel MONNIER, *L'Empire du Milieu*).

The walled-town offers no ancient buildings, for the progress of Han-k'ou is chiefly due to the advance of the railway ; nevertheless, by its extent, by the extraordinary aspect of its labyrinth of its narrow streets and blind alleys — thronged as they are by an animated crowd — it deserves at least a short visit. On the banks of the Han, huge tea-houses, three and four storey high, are the resort of all sorts of people who, bare to the waist on the stifling summer evenings, crowd the superposed wooden balconies which overlook the river covered with a veritable forest of masts and give a distant view of the factory chimneys of Han-yang and the flagstuffs of the *Yu-mên* of the official city of Wu-ch'ang.

In November 1911, the Sino-Manchu army, victorious in an action against the republican forces, set fire to this picturesque town.



THE THREE CITIES
 Han-k'ou, Wu-ch'ang, Han-yang

3. Wu-ch'ang Fu. Han-yang Fu

Round about the confluence of the Han with the Blue River are grouped three important cities : *Wu-ch'ang* on the r. bank of the main river, *Han-yang* on the r. bank of the Han, *Han-k'ou* on the l. bank of this great waterway which forms the outlet for the products of part of Shen-hsi and Ho-nan.

Wu-ch'ang Fu (120,000 inhab.), residence of the vice-roy of the « Two Hu » (Hu-kuang), the governor of the province of Hu-pei, the prefect of Wu-ch'ang Fu, having jurisdiction over ten districts, the district magistrate of *Chiang-hsia Hsien*, and the tao-t'ai Yen-fa-tao and Tu-liang-tao. The city extends along the r. bank of the Yang-tzŭ, opposite the mouth of the Han ; a hill occupies the centre of the town.

The walls of Wu-ch'ang are more than 20 *li* in circumference and have nine gates. Originally built under the rule of the Wu, between 238 and 250 A. D., they were faced with large bricks under the T'ang and extended in 1371.

At the time of the « Tribute of Yü », region of Ching Chou. Under the Chou, a dependency of the principality of Ch'u, under the Ch'in of the Nan Chün and, under the Han, of Chiang-hsia Chün. During the period called the « Three Kingdoms », the Wu detached the Eastern part of this prefecture to form out of it the Chün of Wu-ch'ang. The earlier Sung, in 454, brought back the seat of Chiang-hsia Chün to it and created the Ying Chou. Under the Sui and T'ang : O Chou and Chiang-hsia Chün, then (825) the Chün-chieh-tu of Wu-ch'ang. Under the Later T'ang : Wu-ch'ing Chün. Since the Mongols, the name of Wu-ch'ang has never been superseded and the city has remained the capital of the province of Hu-kuang (under the Ming as a Fu) and, from 1664, also that of Hu-pei and the vice-royalty of the Two Hu.

In 1822 and 1838, two French missionaries, Father Clet and Father Perboyre, were martyred in the city square ; one was strangled, the other done to death by the sabre.

The T'ai-p'ing rebels, also called Ch'ang-mao, occupying the principal cities of Hu-nan, made themselves masters of Wu-ch'ang on the 12th January 1853. The military revolt here caused by general Li Yüan-hung, in October 1911, brought about the reform movement with its republican tendencies.

Han-yang Fu, (80,000 inhab.), is situated on the r. bank of the river Han. It is the seat of a prefecture divided into five districts and the residence of the district magistrate of *Han-yang Hsien*.

The town is enclosed by a wall more than 4 *li* in circumference which, on the N., climbs Fêng-hsi Shan hill. It dates from the beginning of the Ming dynasty and is provided with three gates.

At the time of the « Tribute of Yü », region of Ching Chou. Under the Chou, was a dependency of the principality of Ch'u and, under the Ch'in

of the Nan Chün ; under the Han, of the Chün of Chiang-hsia, the seat of which was transferred to it about the year 200 of the Christian era. The Sui established there the Han-yang Hsien and the T'ang the Mien Chou (621) and the Chiin of Han-yang (about 742). The Mongols converted it into a Fu of the same name, attached to the province of Hu-kuang. Suppressed under the Ming (1376), then re-established four years later, it has since 1664 formed part of the province of Hu-pei.

On the r. bank of the Han is the Arsenal. This important establishment, built in 1893, comprises a magazine-rifle factory, another for quick-firing guns (Gruson's) of 37 and 57 mm. calibre, and a cartridge factory.

The *iron foundries* of Hang-yang, the most important industry of the locality, have, by grouping the two workings under the same name with the style of « Han-yeh-hsing Iron and Coal Co », secured the smelting of the magnetic iron dug at Ta-yeh Hsien, using the coal from P'ing-hsiang Hsien.

The foundries produced, in 1909, 74,000 tons of pig-iron which were exported viâ Shang-hai to Japan and even to America. A new blasting-furnace, erected in 1910, will enable the production of pig-iron to be doubled. The employes are chiefly Cantonese and Ningponese.

A powder-mill, set up a few miles further N., produces smokeless powder.

4. Han-k'ou to the Yellow River (viâ Peking)

From the river Han (Han-k'ou) to Peking, the railway is 754 miles 3 in length. Constructed and worked by a Franco-Belgian Co., it was redeemed in 1908 by the Chinese government. The line, broad gauge, was opened to traffic from Han-k'ou to Kuang-shui (95 miles) in December 1901, to Hsin-yang Chou (135 1/4 miles) in August 1902, and right to Peking on the 13th November 1905.

From *Han-k'ou* « Foreign Settlement » to Peking (751 m.), 28 hrs 15 min. journey by express train (sleeping-cars) ; fares : 1st. cl. 65 dols. 40, 2nd. cl. 43 dols 60, 3rd. cl. 21 dols. 80 ; 3 days' journey by ordinary train, fares : 43.50, 29 and 14.50 ; — to *Chêng Chou* (K'ai-fêng Fu Ho-nan Fu line) 12 hrs 25 journey by express ; — to *Shih-chia-chuang* (Shan-hsi line) 24 hrs 25 journey ; — to *Ch'ang-hsi-tien* (where passengers for T'ien-chin change, unless travelling viâ Peking) in 27 hr. 40 min.

Han-k'ou. *Wu-tai Mên*, station serving the banks of the river Han, very important tributary of the Blue River or Yang-tzü Chiang.

3 m., **Han-k'ou** (Settlements) or *Ta-shih Mên*, behind the French Concession, is the station used by Europeans.

Han-k'ou (for *useful information*, See Route 2).

5 m. 5, *Riverside station* of Han-k'ou. Work-shops, goods

and timber sheds. The station, fronting on the river, has 1 mile 5 of wharves, alongside which steamers can berth.

The railway diverges from the Blue River.

At the 9th mile, a viaduct 295 ft. in length, followed by two others of 590 ft. and 790 ft. respectively.

14 m., *Nieh-k'ou*.

The country, slightly undulating, yields two crops per annum, one of rice and one of corn.

26 m., *Chi-chia-wang*, serves the Hsien of Huang-pei 7 m. 50 E. near the banks of the Wu-hu Shui.

The wall of *Huang-pei*, (or *p'o*) is more than 5 *li* in circumference and has six gates. Built on older foundations at the beginning of the years Wan-li (1573 to 1619), under the Ming, it was enlarged and repaired about 1650.

Under the Han, territory of the Hsien of Hsi-ling, dependent on the Chün of Chiang-hsia. The Northern Ch'i established there the Nan-tzū Chou, which the Ch'en made into the Ssü Chou, changed by the Later Chou to Huang Chou which they at the same time made the seat of a Hsien of Huang-pei (or *p'o*). The Sui suppressed the Chou and attached the district to the Chün of Yung-an. The T'ang, in 620, re-established the Chou of Nan-ssü, only to suppress it four years later. Huang-pei Hsien then belonged to the Huang Chou. Since 1729, it has been attached to the Fu of Han-yang.

The track passes between lake *Niu* in the W. and lake *Shih-tzū* in the E. — On the horizon, the serrated heights of the *Mulan Shan*.

Bridges 150 ft. long at the 32nd and 36th mile. The rail runs W. N. W.

48 m., *San-chia-pu*.

Bridges 100 ft. long at 40th and 45th m.

46 m., **Hsiao-kan Hsien**, in a well-cultivated plain, dotted with clumps of trees. Oxen and buffaloes are used or ploughing. The town, with a population of 10,000 inhabitants, is about 2 miles to the W.

Hsia-kan is surrounded by a wall 7 *li* in circumference, pierced with six gates and provided with a moat more than 10 ft. wide.

The wall, made of earth under the Ming in 1512, was faced with brick at the beginning of the Wan-li period (about 1575) and subsequently repaired in 1659.

To the E. of the town, an official College re-built in 1380 on ancient foundations dating from the Sung and Yüan.

Under the Han, territory of the Hsien of An-lu; the emperor Hsiao-wu Ti of the Sung divided the latter in order to form the Hsiao-ch'ang Hsien,

dependent on the Chün of Chiang-hsia. The emperor Ming Ti created the Nan-i-yang Chün. Under the Liang, during the third year T'ien-chien (504 A. D.), the Ssü Chou was established at Nan-i-yang. Shortly afterwards, this Ssü Chou was transferred to An-lu. The Western Wei created, at the present Hsien, the Yo Chou and Yo-shan Chün which were suppressed by the later Chou. Under the Sui, dependency of the Chün of Lu-an. At the time of the T'ang, in the fourth year Wu-tê (621), the Huan Chou was established in the present Hsien; suppressed in 625, it was an integral part of the An-chou. During the Pao-ying period (762), its territory was transferred to the Mien Chou. In 781, it reverted to the An Chou. In 808, suppressed and added to the Hsien of Yün-mêng. During the Hsiao-ying period (860 to 873), the department was re-established. Under the later T'ang, its name was changed to Hsien of Hsiao-kan. The Sung made it a dependency of the Tê-an Fu, and this condition of affairs remained unchanged under the Mongols. Under the Ming, in 1376, the district was suppressed, then, in 1380, re-established as a dependency of the Tê-an Fu. Under the Manchu dynasty, in 1729, it was transferred to the Fu of Han-yang.

The track, passing through the valley of the Hun Ho, takes a general Northerly direction.

55 m., *Chiu-chia-kan*, at alt. 72 ft., in the middle of a cultivated plain composed of *loess*.

Several small bridges, then one of 394 ft. at the 64th m.

67 m., *Hua-yen* « Tobacco flowers », a walled town. Sesame, wheat and barley cultures.

In the neighbourhood, a spot formerly called Yü-chang Shan. Here it was that Ling, King of Ch'u, mustered his troops in 536 B. C. to wage war against Yü-mei, King of Wu. The struggle terminated by the victory of Wu at Fêng-chung, in An-hui.

About 14 miles to the W. is the prefecture of Tê-an, seat of the Hsien of *An-lu*. In the VIth c. B. C., it was the capital of the little principality of Yün, annexed by the ancient Kingdom of Ch'u.

Bridge 790 ft. long at the 68th mile; another 100 ft. at the 71st m. — Gradual rise in gradient.

In the W., the Huan Ho leading to the district city of *Ying-shan*, N. of which, at a spot formerly called *Su-chi*, the army of the Prince of Sui was defeated in 704 B. C. by Tou Tan, the Ch'u general.

The wall surrounding the city of *Ying-shan* has a length of more than 3 *li*, four gates and a moat. Built of brick during the Chia-ching reign of the Ming, it was restored about the middle of the XVIIIth century.

Under the Han dynasty, territory of Sui Hsien. During the second year Ta-t'ung (536), of the Liang, there were founded, by division, the Hsien of Yung-yang and the Ying Chou. In 598 (eighteenth year K'ai-huang, of the Sui) the Hsien changed its name to that of *Ying-shan*, whilst, at the commencement of the Ta-yeh period (605), the Chou was suppressed and the

district re-attached to the An Chou. The five petty dynasties, called the Later Dynasties, did not change this state of affairs. Under the Sung, attached to the Tê-an Fu. During the Chia-ting period (1208 to 1224), it became a dependency of Sui Chou, an arrangement that was likewise in vogue under the Yüan. The Ming suppressed the district in 1376 and incorporated it in the Sui Hsien; four years later, in 1380, it was re-established as a dependency of Tê-an Fu, in which it still remains.

The narrowing valley is flanked, on the E., by hills on which rise watch-towers and earthworks constructed in ancient times to defend the passes of the Huai-yang Ling against armies coming from the North.

77 m., *Wan-chia-tien*, « Inn of the Wang family ».

Pine woods on sandy hills.

After crossing a bridge some 390 ft. long at the 90th mile, the track keeps along the r. bank till the 94th m., where it crosses the sandy bed of the river by means of a bridge 197 ft. long.

95 m., *Kuang-shui* « Sheet of Water », engine sheds. The station is to the S. of the walled town.

We here enter a mountainous region whose summits are besprinkled with snow for several weeks in winter. The track keeps to one side of the hill, running through a cutting. Bridge 131 ft. long at the 101st m.

103 m., *Tung-huang-tien*, last station in Hu-pei.

The gradient becomes stiffer and reaches a section of 15 mm., which it retains until its exit from the tunnel.

At the 109th m., the line reaches the *Huai-yang Ling* chain, E. of Mount *Lao Shan*, and crosses the *Mu Ling* mountain by a tunnel 1115 ft. long, at an altitude of 577 ft., near the *Wu-shêng Kuan* « Defile of soldierly qualities ». We leave the basin of the Yang-tzû for that of the Yellow River; the line drops to Hsin-yang.

This Huai-yang Ling or Huai Ling group has, in the part near the railway line, three defiles (Ch'êng-k'ou) famous in the history of the Chinese kingdoms and especially during the existence of the state of Ch'u (1122 to 223 B. C.): the *Wu-yang Kuan*, formerly called Fêng-shan Kuan, Chiu-li Kuan, and Ta-sui; the *P'ing-ching Kuan*, Hsing-chih-p'o and Mên-o; and, lastly, the *Huang-hsien Kuan*, Chih-yüan, and Po-yen Kuan, the pass of the « Hundred wild geese ».

The railway enters the province of Ho-nan, the capital of which is K'ai-fêng Fu.

112 m., *Hsin-tien* « New Inn »; on the r., a crenelated wall frowns down. About 100 yds. to the l. of the station, a very refreshing

little spring. To the E., hidden by rising ground, a small cascade and lake.

Two miles to the r. in the mountain and at an altitude of about 1980 ft., *Chi-kung Shan*, a hill station founded in 1902 by Swedish Protestant Missionaries.

The buildings were redeemed by the Chinese government, but the number of villas has increased since the European residents of Han-k'ou flock to it in preference to the more distant Ku-ling.

From Han-k'ou to *Chi-kung-shan*, 6 hrs 30 journey by passenger train as far as Hsin-tien (1 st. cl. 6 dols., 60 lbs. of luggage allowed; 2 nd. cl. 4 dols 20, with 45 lbs. luggage free; excess baggage is charged at the rate of dol. 40 per cwt.; see personally to the registration and unloading of luggage). At the station, chairs and coolies may be hired (800 cash). Short and easy climb.

113 m., *Li-chia-tsai*, with sidings, in the little valley of the Kuan-yin Ho. In the W., the wooded slopes of the Tien-ping Shan, one of whose summits is crowned by a tall watch-tower.

122 m., *Liu-lin*, charcoal emporium.

The valley widens. Bridge 197 ft. long, at the 123rd m., over the Kuan-yin Ho; a second 790 ft., at the 131st m., crosses the Shih-ho, a tributary of the Huai Ho.

135 m., **Hsin-yang Chou**. Goods yards; employees houses on the hill to r. of the line.

A branch line, 300 miles long is planned to *Chih-ho* (68 miles from P'u-k'ou opposite Nanking), viâ Kuang Chou (Ho-nan), Huo-ch'iu Hsien, Ting-yüan Hsien (An-hui).

This line is to connect at Chih-ho with another line planned to run S.-N. from P'u-k'ou to the coal-mines of Li-kuo (240 miles), but the latter scheme has just been partly nullified by the construction of the main line from T'ien-chin to Nanking.

The city, a district in the Ju-ning Fu, is about half-a-mile to the W.; it is distinguished by a stûpa within and by an enclosing wall 9 *li* in extent. This wall has four gates, and a small one on the S. side. The moat is 65 ft. wide. The enclosure was built in 1380, under the first Ming emperor, and several times repaired under the Manchu dynasty.

Hsin-yang Chou is the residence of the tao-t'ai of Nan-Ju-Kuang, that is to say having under his administration the two prefectures Nan-yang Fu and Ju-ning Fu and the department Kuang-chou.

At the time of the Ch'un-ch'iu, territory of Mîng-o, in the principality of Ch'u. The Han set up the two Hsien of Mêng and Chung-wu, both dependent on the Chün of Chiang-hsia. The Later Han suppressed Chung-wu and created the new Hsien of P'ing-ch'un. Under the Chin, was turned over to the Chün of I-yang; under the Sung, about 465, the Ssü Chou was created in the I-yang Chün. Under the Later Wei, became the Ying Chou; then, under the Liang in 536, the Pci-ssü Chou. The Sui suppressed the Chün and estab-

lished the Hsien of Í-yang, then the I Chou and the I-yang Chün. At the beginning of the T'ang reign, the name Shên Chou re-appeared as that of a department of the Huai-nan Tao. Under the Sung, in 976, it was degraded to the rank of a military Chün of I-yang ; again became Hsien (Hsin-yang). The Mongols, in 1277, made it the Hsin-yang Fu, then, the Chou of the same name in the following year. The Ming (1382) lowered the Chou to the rank of a district, then again made it a Chou, dependent on the Ju-ning Fu. in 1476, and this *status* it has retained down to the present time.

In 491 B. C., part of the population of the little principality of Ts'ai, annexed to the Kingdom of Ch'u, was transferred to the neighbourhood of Hsin-yang to colonise some villages situated in the W.

25 *li* N. E. of Hsin-yang there was, at the end of the VIth c. B. C., the fortified place *Wu-ch'êng*. In the same direction, in 505 B. C., some troops of the Kingdom of Ch'u (Hu-kuang) defeated, at *I*, the royal forces of Wu (Liang-chiang) commanded by Prince Fu-kai.

At the 149th m., a bridge, divided into 14 spans each 98 ft., crosses the Huai. This great river rises in the W. beyond T'ung-po Hsien ; it is, as yet, only navigable for bamboo rafts which ply here laden with merchandise. It flows Eastwards, emptying its waters into the Imperial Canal, then the Blue River off Chên-chiang Fu, near Nanking.

150 m., *Chang-p'ai Kuan*, near the walled town situated on the l. bank of the Huai.

In the surrounding country, herds of oxen, horses and asses.

160 m., *Ming-chiang*. The town is enclosed by brick walls. It is situated to the r. of the station in an extensive plain.

Chêng-yang Hsien is about 12 m. 5 E.-N.-E.

A bridge 297 ft. long in three spans of 99 ft. crosses the Ming, a little tributary of the Huai, at the 164th m.

The large number of buffaloes, oxen, goats, horses and asses to be seen relieve the monotony of this flat and otherwise uninteresting country.

172 m., *Hsin-an-tien*, in a plain shut in by hills ; some of them in the W. are covered with snow about the 1st moon of the year.

A bridge about 394 ft. long, at the 173rd mile, spans the river Wu-chai, a tributary of the Ju Ho.

183 m., *Chio-shan Hsien*. The station is a little more than a mile from the city, which is the residence of a district magistrate with the jurisdiction of Ju-ning Fu.

The wall of the city of Chio-shan is more than 6 *li* in circumference and has three gates. Its moat is 25 ft. wide. The erection

of the wall dates back to the Ch'êng-hua period (1465 to 1487) ; it was faced with brick during the Chêng-tê period (1506 to 1521).

Under the Chou, formed the kingdom of Tao. The Han made it into the Hsien of Lang-ling, as a dependent of the Ju-nan Chün. The Later Wei created in its place the Hsien of An-ch'ang and the Chün of Ch'u-an. The latter was suppressed by the Sui who, in 598, changed the district of An-ch'ang into a Hsien of Lang-shan depending on the Ts'ai Chou. Under the T'ang, the Chou of Pei-lang was created. Under the Sung, the name of Chio-shan Hsien appeared, as that of a dependency of the Ts'ai Chou, and was retained by the Chin Tartars. Under the Mongols, the district was attached to the Fu of Ju-ning. It was suppressed at the beginning of the Ming period of domination and incorporated in the Ju-yang, then re-established in 1381, since which time it has formed part of the prefecture of Ju-ning.

In the VIth c. B. C., a residence of the Prince of Tao was situated 20 *li* N. of Chio-shan.

Pi-yang Hsien, in the Fu of Nan-yang, is about 50 m. to the W.

At the 183rd mile, a 131 ft. bridge crosses the Shih-li Ho which, at Han-chia-chuang, becomes the Hsiao-sha Ho and is a tributary of the Ju Ho.

On the l., the walled town of Han-chuan, where is a little christian community grouped round the Italian Parma Mission, the seat of whose vicariate apostolic of Eastern Ho-nan is at Hsiang-ch'êng Hsien.

66 ft. bridge at the 191rd mile.

193 m., *Chu-ma Tien* « Stables of the waiting horse ». The station is a mile from the township of the same name and about 25 from the territory of Ju-ning Fu. Good yards. Dépôt for merchandise and the product of the surrounding country. *Hostelries*.

206 m., *Sui-p'ing Hsien*. The station is about 5 m. from the town, which is situated to the N. W. beyond the Ju Ho.

The city-wall of Sui-p'ing is 9 *li* in circumference and has four gates. The width of the moat is 15 ft. Originally built during the twelfth year Chêng-t'ung (1447), the rampart was faced with brick in 1513.

At the time of the Ch'un-ch'iu, Kingdom of Fang. The Han formed the Hsien of Wu-fang in the Chün of Ju-nan. These arrangements, retained under the Later Han and the Chiu, were not maintained by the Sung, who suppressed the district. The latter was re-established by the Later Wei, under the name of Sui-ning Hsien, as a dependency of the Chün of Hsiang-ch'êng. The same appellation was retained under the Northern Ch'i ; but the Sui revived that of Wu-fang and made the district a dependency of the Ju-nan Chün. Was suppressed under the T'ang, then re-established as part of the Yü Chou, and subsequently set up within the sphere of the Ts'ai Chou. During the twelfth year Yüan-ho (817), its name was changed to Sui-p'ing ; the territory was then attached to the T'ang Chou and afterwards to the Ts'ai Chou. No change took place under the Five small later dynasties », nor under the Sung and the Chin Tartars. The

Mongols suppressed the district and incorporated it in that of Ju-yang, then re-established it. It has been, since the Ming, dependent on the Fu of Ju-ning.

100 *li* N. W. of the city there formerly stood *Wu-fang-ch'èng*, the ancient capital of the principality of Fang, annexed in the VIth c. B. C. to the Kingdom of Ch'u. Chao-wang made it the capital of the T'ang-ehi country which he held in fief, after his revolt against his brother Ho-lu, King of Wu.

A bridge 295 ft. long, at the 207th m., is flung over the river Ju, not far from its junction with the Shan-ch'uan.

223 m., Hsi-p'ing Hsien. The town, half-a-mile from the station, is distinguished by a hexagonal 7 storey stûpa situated to the N. E. outside the walls.

The city is surrounded by a wall 5 *li* in extent with four gates, and a moat 20 ft. wide. Built under the Ming in 1519, it was repaired in 1724 and 1764.

At the Ch'un-ch'iu period, Kingdom of Po. The Han established the Hsien of Hsi-p'ing, dependent on the Chün of Ju-nan. The Later Han made it the « Kingdom » of Hsi-p'ing, which again became, a little while later, the Hsien or district of Hsi-p'ing, an arrangement preserved by the Chin and Sung. The Later Wei retained the district which they made, at the same time, the seat of the Hsiang-yang Chün ; the latter was changed by the Northern Ch'i to Wên-ch'èng Chün, suppressed by the T'ang. After vicissitudes of suppression and re-establishment, the district was preserved by the « Five little later dynasties », the Sung and the Chin Tartars, as part of the Ts'ai Chou. Since the Mongols, it has been a dependency of the Fu of Ju-ning.

A bridge 164 ft. long crosses the Hung Ho at the 225th m.

The more important towns in this region are surrounded by earthen walls ; these ramparts are a reminder that this country, as far as the bed of the Yellow River, was formerly the battlefield of the « Fighting Kingdoms » Ch'u, Chin, Wei and their allies, in their struggle for predominance in the empire. The cities, so often visited by the belligerents, had to defend their independence, or at least their neutrality, and receive the peasants scared away from their homes by the exigencies of the invaders, who did not hesitate to carry off part of the population to colonise other districts.

All around, nothing is to be seen but a uniform plain composed of light soil well-cultivated, with here and there clumps of trees masking a dwelling house, while teams of oxen, strengthened by trace-horses or asses, traverse it in all directions.

Apples, pears, plums, melons, grapes, sweet potatoes (yams), sesame and cotton are cultivated.

Crossing over from the territory of the prefecture Ju-ning Fu with its nine dependent Hsien, we enter the department of Hsü Chou, divided into five districts.

236 m., Yen-ch'êng Hsien is situated half-a-mile to the N. W. of the station, near the confluence of the Li Ho with the Sha Ho. The station is 170 ft. above sea-level.

The town of Yen-ch'êng is surrounded by an earthen and brick wall 9 *li* in extent with five gates and a moat 25 ft. wide. This wall dates from the middle of the Ch'êng-hua period (1465 to 1487) and was repaired under the Manchu dynasty.

At the time of the Ch'un-ch'iu, Shao-ling I, in the principality of Ch'u. The Chin established the Hsien of Shao-ling, which the Han made a dependency of the Chün of Ju-nan; the latter also created the Yen Hsien within the Chün of Ying-ch'uan. The Chin made the two Hsien dependencies of the latter prefecture. The Eastern Chin suppressed the Yen Hsien. The Sung transferred to Shao-ling the administrative centre of the Ying-ch'êng Chün. The Northern Ch'i changed its name to Lin-ying Hsien. Under the Sui, the Chün was suppressed and the Yen-ch'êng Hsien re-established, the Tao Chou being formed afterwards. Then followed the suppression of the latter and of the Shao-ling, incorporated with Yen-ch'êng, a dependency of the Chün of Ying-ch'uan. Under the T'ang, a new Tao Chou, afterwards suppressed, and Yen-ch'êng attached to the Yü Chou. During the twelfth year Yüan-ho (817), was created the Yin Chou in the district town. Ther followed the suppression of this Chou and the attachment of the district to the Hsü Chou, until the Sung established it within the sphere of the Fu of Ying-ch'ang. The Chin Tartars, Mongols and Ming made it subordinate to the Hsü Chou. At the beginning of the Manchu dynasty, it belonged to the Fu of K'ai-fêng, then to that of Hsü-chou, and now forms part of the Chou of the same name.

45 *li* to the E., at a place formerly called *Shao-ling*, King Huan Kung of the Ch'i, by alliance with his nobles formed a coalition in 656 B. C. against the Kingdom of Ch'u (Hu-kuang). Later on, the Ch'in took possession of the place (311 B. C.).

35 *li* S. E., the ancient city of *T'êng*, taken from Ch'u, in 312 B. C., by the Han and Wei princes.

On leaving Yen-ch'êng, cross the Sha Ho, a tributary of the river Huai, over a bridge 591 ft. long with 6 spans 98 ft. each.

The Sha-ho, which comes down from the Lu-shan Hsien region, is navigable for about 20 miles further up stream as far as the town of Sha-shui where a good quality tobacco is grown; further N., the little district city of Shib Hsien on whose territory sesame is extensively cultivated. At the market town of *Pei-wu*, the Sha Ho receives the waters of the Ju Ho, on which *Hsiang-ch'êng Hsien* stands.

Goods traffic is carried on in little boats, 35 to 40 ft. long by 10 wide, called *pang-ch'uan* and built in two parts coupled by chains; at the locks, the chains are cast off and each part passes through separately. These boats go as far as the little market town of Chu-chia K'ou, at the junction of the Chia-lu Ho and Sha Ho, where they are replaced by junks of 100 to 200 piculs.

Chu-chia K'ou is 47 m. from Yen-ch'êng and 22 from the prefecture Ch'ên-chou Fu; this large town, which extends along both banks of the

Sha Ho for a mile, is the most important commercial centre of Eastern Honan ; it is the distribution point for goods from the S., or from abroad, carried on the Grand Canal and Huai. Trade is here, as in the greater part of the towns of Ho-nan, in the hands of Mussulmans.

Further on, **Ch'ên-chou Fu**, on the river Ts'ai, a tributary of the Huai. It was from the river Ts'ai that, according to certain fables, emerged the turtle on whose carapace the mythological Emperor Fu-hsi discovered the eight trigrams.

It is one of the oldest cities in China, since the Annals assure us that Fu-hsi resided here and that Shên-nung « The Divine Ploughman » dwelt here before going to Ch'ü-fou Hsien (Shan-tung). Wu-wang, the founder of the Chou dynasty, gave this country in fief to the descendants of the emperor Shun. This was the means of the establishment of the vassal sovereignty of Ch'êng which lasted until 479 B. C., when it was abolished and the territory incorporated with the Kingdom of Ch'u.

3 *li* N. of the city, the pretended *burial-place* of the legendary first emperor Fu-hsi.

Cross the Chu Ho.

254 m., **Lin-ying Hsien**, a district city in the Chou Hsü, is situated on the l. bank of the river Chu, a tributary of the Sha Ho.

The ancient site of Lin-ying was 15 *li* to the N. W. It was there that, about 310, Chao Ku, a general of Liu Ts'ung, defeated the army of the Kingdom of Wei.

The walls of Lin-ying are 5 *li* in circumference and are pierced with five gates. The moat, 50 ft. wide, is fed by a deflection of the river Ying-shui, brought in the Wu-li Ho. The walled structure, built in 1370, has several times been restored under the Manchu dynasty.

The district of Lin-ying has never ceased to bear this name since its foundation, under the Han dynasty, when it was placed within the administrative area of the Chün of Ying-ch'uan. The T'ang attached it to the Hsü Chou, then to the Yin Chou and again to the Hsü Chou. Under the Sung, it was comprised in the Fu of Yin-ch'ang ; under the Chin Tartars, the Yüan and the Ming, in the Hsü Chou. At the beginning of the Manchu dynasty, it was a dependency of the K'ai-fêng Fu, then of the Fu of Hsü-chou and now lies once more within the sphere of the Chou of the same name.

Cross the Shih-liang Ho.

270 m., **Hsü Chou**, a district city with a tall stûpa visible at some distance from the town in the Southern part of which it stands.

Vehicles called « Peking carriages » are in evidence at the stations. In the country, barrows, or small carts, drawn by oddly matched teams of oxen and asses, carry the products of the soil to the villages.

Hsü Chou is an important town enclosed by a wall more than 9 *li* in circuit ; four gates and a moat 23 ft. wide. Outside this

wall, four suburban districts form a second enclosure 45 *li* in extent, the popular name of which is Lien-huan Ch'èng. These additional structures, built of brick, date from the Ming dynasty, Chèng-t'ung period (1436 to 1449).

Hsü was in remote antiquity the name of a barony whose capital was situated 30 *li* to the E. of the present city. In 627 B. C., this princely residence was besieged by the Chin. After it had become a dependency of Ch'u, its suzerains distrusted its loyalty and, in 533, and again in 524, they forcibly deported part of its inhabitants to other districts. The Count of Chèng took Hsü in 504, Ch'u regained it, the King of Wei afterwards seized it and then ceded it to the Chin ruler in 240 B. C.

At the time of the «Tribute of Yü», the district was comprised in the Yü Chou. Under the Chou, it formed the Kingdom of Hsü. The Ch'in created the Hsü Hsien, which was divided under the Han so as to form concurrently the Ying-yin Hsien, both dependent on the Chün of Ying-ch'uan. The same arrangements obtained under the Later Han and, during the first year Chienan (196 A. D.), the capital of the empire was transferred from Lo-yang to Hsü. At the time of the «Three Kingdoms», subject to the Wei, who changed the name of Hsü to Hsü-chang. The Chin made it the «chief place» of the Ying-ch'uan Chün, afterwards removed by the Later Wei. The Northern Chou changed the constituency into a Chou under the name of Hsü Chou, suppressed under the Sui to return to its former status of Ying-ch'uan Chün. The T'ang re-established the Hsü Chou, then made it into a Tu-tu-fu, only to be suppressed three years later. The Ying-ch'uan Chün was reconstituted, then the Hsü Chou placed in the Tao of Ho-nan, after which a Chieh-tu-fu of Chang-wu Chün was created. The Liang established in its place a K'uang-kuo Chün; but the Later T'ang reverted to the *status quo ante*. At the advent of the Sung, the name of Hsü Chou re-appeared, to be followed by the creation of the Fu of Ying-ch'ang. Under the Chin Tartars and the Yüan, Hsü Chou, which the Mongols made dependent on the Lu of Pien-liang and the Ming on the Fu of K'ai-fêng. In 1724, the prefecture became an independent Chou (Chih-li-chou), then the Fu of Hsü-chou (1733) with the Hsien *intra muros* of Shih-liang. The latter was suppressed in 1741 and Hsü-chou again became an independent Chou.

ENVIRONS :

28 *li* N. E. of Hsü, at a place formerly called *An-mên*, Hsiao-kung, King of Ch'in, defeated, in the year 338 B. C., the army of Wei and made its general Wei Ts'o prisoner. Later on, at the same spot, near the kiosk called *Hsi-wu-t'ing* or *Ch'ang-wu-t'ing*, the King of Ch'in crushed the forces of the Prince of Han, which the army of Ch'u was unable to reinforce in time (314 B. C.).

In the E., towards Fu-kou Hsien, the ancient city of *Yung-chieh*, which another army corps of Ch'u fruitlessly vested in the year 300 B. C.

In the N. E., towards Yen-ling Hsien, the ex-city of *An-ling* was given in fief to Chèng Hou by Hsiang, King of the Wei, then re-taken by this same dynasty after a seige, in 247 B. C.

27 *m.* to the S. W., **Hsiang-ch'èng Hsien**, chief-town of a district in the the department of Hsü Chou, seat of the Vicariate apostolic of Eastern Ho-nan.

This Italian mission, constituted in 1906, under the direction of the Con-

gregation of [St. Francis Xavier of Palma, numbers 11 European preachers and 3,717 native converts (1910).

The town was built by Ling Wan, King of Ch'in, and at the beginning of the *Ch'un-ch'iu* period bore the name of Hsin-ch'êng. It belonged to the state of Chêng. In 636 B. C., King Hsiang, of the Chou, took refuge there and its name was changed to Hsiang-ch'êng or « Hsiang's town ». Prince Mi-jung of Ch'i took it by storm in 300, after his victory over the Ch'u general Ching Ch'üeh, and the city then passed to the state of Ch'in. Hsiang Yü attacked the troops of this dynasty there, took the town by assault and exterminated the inhabitants in the 11th c. B. C.

On the l., an arm branches off to the stone quarries from which the ballast used in the construction of the line was drawn.

Bridge 131 ft.

283 m., *Ho-shang Ch'iao*, serves the Hsien of Ch'ang-ko, 20 *li* to the E., chief-town of a district in the department of Hsü Chou.

The town of Ch'ang-ko is surrounded by a wall 6 *li* in extent, with 4 gates and a moat 20 ft. wide, built during the Chêng-t'in gperiod (1436 to 1449) of the Ming.

At the time of the « Ch'un-ch'iu », Ch'ang-ko I, in the principality of Chêng. The Han formed the Ch'ang-shê Hsien as a dependency of the Chün of Ying-ch'uan, which was transferred to it under the Later Wei. The Sui established the Hsien of Ch'ang-ko and made it a dependency of the Hsü Chou ; it was then attached to the Yung-ch'uan Chün and, under the T'ang and the Five minor and later dynasties, to the Hsü Chou. Under the Sung, belonged to the Fu of Ying-ch'ang ; under the Chin Tartars, Mongols and Ming, to the Hsü Chou. The Manchu dynasty attached it first to the K'ai-fêng Fu, then to the Hsü-chou Fu, now become the Hsü Chou.

The line enters the territory of the prefecture of K'ai-fêng Fu.

Cross the Wei Ho, or Shuang-chi Ho, by a bridge 490 ft. long. This river, which empties itself into the Ju Ho, is here churned up by large flat-bottomed square built sampans.

295 m., Hsin-ch'êng Hsien, chief-town of a district in the prefecture of K'ai-fêng, is a very ancient town and was formerly capital of the state of Chêng (806-375 B. C.), the royal residence occupying the N. W. part of the present site of the city. At this remote period, if the *Shih-ching* is to be believed, its population was considered lax and dissolute in its morals ; (part of this collection of poems left by Confucius is composed of songs acquired in this principality).

The city has a wall 9 *li* in circuit and is provided with four gates and a moat 40 ft. long. This wall was built on older foundations, in 1426, under the Ming.

Hsin-chêng was formerly the principality of Hsiung, of which Huang Ti, a legendary ruler, was administrator before becoming Emperor. The district was later on, with Mi Hsien, the territory of the princes of K'üeh

whose power was shattered by Duke Wu (770-744 B. C.) of Chêng. In 773, the duke left his dominion, situated in the department of Hua Chou (Shan-hsi), to establish the capital of his government at Hsin-chêng (New Chêng)

The place was besieged in 635 B. C. by the princes of Chin and Ch'in, in 597 by Chuang, King of Ch'u, in 581 and 572 by the forces of Chin, in 549 by the princes of Ts'ai, Ch'ên and Hsü in alliance with the King of Ch'u, in 547 by the troops of the Ch'u country. In 375 B. C., Han destroyed Chêng and made this town his residence. In its turn, Ch'in seized the place in 230 B. C. and the territory of Chêng became the Chün of Ying-ch'uan.

The Ch'in created the Hsien of Hsin-chêng, which under the Han was a dependency of the Chün of Ho-nan. Suppressed under the Chin and re-established by the Sui as a dependency of the Kuan Chou; attached, under the T'ang, to the Chêng Chou; under the Sung, to the K'ai-fêng Fu, then, again to the Chêng Chou. The Chin Tartars and the Mongols made it a dependency of the Chün Chou, the Ming of the K'ai-fêng Fu. In 1723, it was attached to the Yü Chou, and in 1733 to the Fu of Hsü-chou. When this administrative division became a simple independent department (a Chih-li-chou) in 1741, the Hsien of Hsin-chêng was separated from it and attached to the K'ai-fêng Fu.

The line nears the ramifications of the T'ai Shan and rises to level 521 ft.

310 m., *Hsiêh-chuang*, at an altitude of 443 ft.

323 m., **Chêng Chou** (See CHIH-LI, R. 10), starting-point of trains bound Eastward to *K'ai-fêng Fu* (See HO-NAN, R. 2) and Westward to *Ho-nan Fu* (See HO-NAN, R. 3).

336 m., *Jung-tsê Hsien*, 420 m. from Peking, after which cross the Yellow River. — *Hsin-hsiang Hsien*, branch of the line from the Ch'ing-hua Chên mines to Tao-k'ou. — The « Ching-Han » line goes on to Peking through the province of Chih-li. (page 120).

5. Han-k'ou to I-ch'ang Fu

370 nautical miles; 5 hrs' journey by steamer; fares, 1st cl. 30 taëls. — Below Han-k'ou, difficulties of navigation on the fickle Yang-tzû prevent steamers from holding on their way after dark. Before nightfall they anchor near riverside township, starting off again at dawn. The rise is perceptible here from June to October and sometimes amounts to from 35 to 45 ft. beyond the January level.

Han-k'ou, Han-yang and Wu-ch'ang are soon left behind and silence reigns along the banks.

F'un-k'ou and its creek on the l. bank; then *Hsiao-chün* hill « Little Camp ».

The *Ta-chün Shan* (520 ft. high) faces a line of conical heights on the opposite bank and reached from Han-k'ou by house-boat on hunting excursions; snipe, crested lapwing, golden plover, red-legged, sandpiper, and sometimes the pheasant and roebuck,

are to be found. These heights hide from view *Chin-k'ou*, whose creek leads to the sheet of water called Shan-p'o and to the Hsien of *Hsien-ning*.

At *Mei-tao-shui*, the river makes a distinct bend of 25 miles circuit ; its two arms are only separated by a band of land less than half-a-mile in width, often flooded during the rise of the river in summer.

For six months out of the twelve (20th April to end of November), the immense valley retains this lacustrine appearance, while the waters deposit their mud, raising little by little the comparatively recent formed plain of *Hu-pei* whose site was formerly occupied by a great lake.

Chin-tung-k'ou, behind Ashby Island.

Hsiao-lien-chia. — *Hua-ch'ing-kuang* at the bend of the river.

Pao-t'a Ssü, at the mouth of a canal on the S. bank ; stopping-place for steamers.

Chia-yü Hsien, on the Southern bank, is a district city in the territory of *Wu-ch'ang Fu*. The town is contained within a wall $\frac{1}{2}$ *li* in circumference, built during the *Wan-li* years (1573 to 1619) ; access to it is obtained by four gates.

Under the Han, territory of the Hsien of *Sha-i*, from which the Chin detached the *Sha-yang Hsien*. The *Ch'i* made it the chief-town of the *Chün* of *Chiang-hsia* and the *Liang* the *Sha Chou*, soon afterwards suppressed. Had no further administrative importance until the « Five dynasty » period ; the Southern *T'ang* then made it into the Hsien of *Chia-yü*, which has been retained down to the present time as a dependency of the *Wu-ch'ang Fu*.

Lu-ch'i K'ou, on the r. bank, is a port of call serving the valley of the *Lu Chiang* and the little district city of *P'u-ch'i Hsien*. It is situated 29°27' Lat. N. and 113°44' Long. E. of Greenwich.

Shih-t'ou-k'ou, at the mouth of the outlet of *Lake Huang-kai*.

The river a little further on becomes the frontier between the provinces of *Hu-pei* and *Hu-nan* (cap. *Ch'ang-sha Fu*).

Hsin-ti, on the N. bank, is the most important centre in this trip ; several temples. Depôt for lumber trains from *Hu-nan*. Halt for steamers.

Liu-hsiang Hsien, chief-town of a district in the prefecture of *Yo-chou Fu* (*Hu-nan*), is 2 miles from the river. The town has a fortified wall 5 *li* in extent with four gates. It was built under the *Ming* in 1475.

Under the Han, territory of the Hsien of *Hsia-sui*, and from the Chin onward, of that of *Pa-ling*. During the « Five Dynasty » period, *Wang-chao Ch'ang*,

of which the Sung made the Hsien of Wang-ch'ao (994), dependent on Yo Chou. It became, two years later, the Lin-hsiang Hsien, whose name and administrative status have undergone no change.

Some heights on the Southern bank before arriving at the outlet of Lake Tung-t'ing, a vast sheet of water which receives the Hsiang, Tzū and Yüan (*See* HU-NAN).

Two stûpa mark the approach to Ch'êng-ling-chi, opposite *Ch'ing-ho-k'ou* and at the entrance to the mouth of the lake ; it is the official landing-place for the city of Yo-chou Fu although it is more than 6 miles away. Custom-house. A reservation for foreign merchants.

This port, opened to navigation in 1899, is used by steamers going from Han-k'ou to I-ch'ang and the towns of Hu-nan. In 1909, 2,640 Chinese, English, Japanese or German steamers called there, their combined tonnage amounting to 1,486,800 ; the passengers disembarked numbered 8,486, of which 51 were foreigners, while 9,101 embarked, 40 of them being foreigners.

To *Yo-chou Fu*, *See* HU-NAN, R. I.

Regular service of steamers to *Ch'ang-sha Fu* and *Hsiang-t'an Hsien* for *Ch'ang-tê Fu* (*See* HU-NAN).

The Yang-tzū, as a consequence of the summer rise in 1909, made for itself a new channel which passes close to *Hsiung-chia-chou*, 12 miles from Ch'êng-ling. The river commences its numerous zigzags across an almost level plain, partly flooded in summer. After the « Huc crossing », we notice on the l. bank (Hu-pei) the Chinese landing-stages of *Wa-tzū Yao*, *Hsün-pai K'ou* and *Tang-chia Chou*, after which both banks belong to Hu-pei. *Hsia-ch'ê Wan*, with its stûpa : *Shang-ch'ê Wan*.

On the N. bank, **Chien-li Hsien**, chief-town of a district in the prefecture of Ching-chou Fu.

In the S., the Tan-tzū Shan hills, belonging to the Hua-yüan Shan, certain peaks of which attain a height of 900, 1200 and even 1400 ft. The creeks of *Hsin-ho K'ou* and *Tiao-kuan K'ou* communicate with the N. of Lake Tung-t'ing.

At a sharp bend in the river, the little walled-town of **Shih-shou Hsien**, on the slopes of several little wooded hills, two of which are crowned by temples (430 ft. high) ; this is the « chief-place » of a district in the prefecture of Ching-chou Fu.

Under the Han, formed part of the Hsien of Hua-jung. The Chin detached from it the Shih-shou Hsien, which, suppressed by the earlier Sung, was re-established by the T'ang (621) and since the Ming dynasty has been a dependency of the **Fu** of Ching-chou.

Up-stream, the aspect of the river changes ; its course becomes less winding and its bed broadens, while its banks are broken up by creeks used for boat traffic and as irrigation canals.

At *Ho-hsüeh* the river narrows. — *Kuan-yin Ssü*.

Sha-shih stands on a narrow rise, only 2 m. 5 wide, contained by a partly ruined embankment. A stüpa, in an old temple overrun with weeds, dominates the l. bank. *Sha-shih* is a town of 70,000 inhabitants and the residence of a tao-t'ai ; from 1876 to 1896 it was « a port of call » ; the Chino-Japanese treaty of Shimoneseki (17th April 1895) opened it to foreigners from the 1st October 1896. Japanese Concession. The port, 287 nautical miles from *Han-k'ou*, serves the rich region of *Ching-chou Fu*, the administrative centre of which is 6 m. further N. ; *Sha-shih* is situated 30°17' Lat. N. and 112°17' Long. E. of Greenwich.

A flotilla of junks lies broadside to broadside ; here it is that the boats from *Ssü-ch'uan* tranship their cargoes to the junks which ply on the lower *Yang-tzü*. It is an important place of call for steamers from *Han-k'ou* to *I-ch'ang* ; in 1909, 770 Japanese, English and Chinese steamers, with a combined tonnage of 740,550, stopped here, landing 12,000 passengers and taking 16,447 on board ; the value of its trade amounted to 2,887,000 taëls in 1910.

Sha-shih is built round a former royal residence of the *Ch'u*, called *Chang-hua* or *Yü-chang-tai*, whence the name of *Chang-tai-shih* retained by an old temple flanked by a stüpa on the former site of an old tower.

Ching-chou Fu is 14 *li* from *Sha-shih* ; it is the chief-town of a prefecture sub-divided into seven districts, and is the residence of the district magistrate of *Chiang-ling Hsien*.

The wall, which is more than 18 *li* in circuit and has six gates, was built, according to tradition, under the Han dynasty. Enlarged under the Chin, it was re-built on its former foundations at the beginning of the Ming dynasty, then extended again (1582), ruined and re-built in 1646. *Ching-chou* has a Tartar garrison, or *Chu-jang*, cantoned in entrenched quarters.

It already formed part of the region of *Ching Chou* at the time of the « Tribute of Yü » (more than 2,200 years B.C.). Under the Chou, it was dependent on the principality of *Ch'u*, the site of whose capital, *Ying*, was near the present town. Under the *Ch'in* and *Han* : *Nan Chün* and *Lin-chiang Kuo*, then *Ching Chou*. Capital of the *Liang*, under the name of *Ching-ling*. The style *Ching Chou* was resumed under the *Sui* (600) and again, under the *T'ang*, in 621. It became *Chiang-ling Fu* in 760, then kingdom of *Nan-p'ing* at the time of the « Five Dynasties ». Under the *Sung* : *Chiang-ling Fu* ; under the *Mongols*, since 1329, *Lu of Chung-hsing*, depending on the province of *Ho-nan*. Since the accession of the *Ming*, it has resumed or retained the name of *Ching-chou* as a *Fu* in the province of *Hu-kuang* and, since 1644, in that of *Hu-pei*.

The temples in the city and neighbourhood are redolent of reminiscences of the Ch'u dynasty (1112 to 223 B. C.) which had two of its capitals in the vicinity.

King Wên (689 to 676 B. C.), abandoning Tan-yang, near Kuei-chou Fu, transferred his capital to *Ying*, the former Chi-nan Ch'êng, 10 *li* N. of Ching-chou Fu. K'ang-wang (560 to 545) had a fresh royal residence begun 7 *li* further S., at a place called *Yin-ch'êng*, 3 *li* N. E. of Ching-chou Fu; King P'ing (528 to 515) had it placed in a state of defence, but it was taken by the troops of the kingdom of Wu and pillaged in 506. In the following year, King Chao only made a short stay in it.

Several Kings of Ch'u were buried: *Chuang-wang*, in 591 B. C., to the W. of Ching-chou Fu; *K'ang-wang*, in 545, to the W. of *Ying-ch'êng*; *P'ing-wang*, in 516, to the E. of Ching-chou Fu, but his burial-place was violated by Wu Tzû-hsü and his bones thrown into the river.

30 *li* N. E. of Ching-chou Fu, King Ling of Ch'u had a famous tower and a royal residence built in the year 535 B. C.

On the opposite bank is the mouth of the T'ai-p'ing canal, which, from April, is navigable for junks; it leads in less than five days to the Tung-t'ing Hu.

Chiang-k'ou, which communicates by a creek with the river that runs to Tang-yang Hsien.

Sung-tzù Hsien, on the Southern bank, is enclosed by a wall 5 *li* in length, provided with four gates. Built of earth between 1506 and 1521, then of brick at the end of the Ming domination, it was, after destruction, re-built in 1667.

The Han established in it the Hsien of Kao-ch'êng and the Chün that of Sung-tzù then, in 338 A. D., the Nan-ho-tung Chün. The Chün was suppressed under the Sui, but the district has been retained down to the present day under the name of Sung-tzù and is a dependent of the Fu of Ching-chou.

Further up-stream, the land becomes undulating and hills are soon visible.

Chih-chiang Hsien, at a bend of the river, overlooked by a stûpa, has a fortified wall more than 5 *li* in circuit, built of earth in 1389 and re-built of brick in 1468. Five gates give access to the enclosure.

In remote antiquity, it formed part of the kingdom of Lo. The Han established a Hsien there, which for twenty centuries has not ceased to bear the name of Chih-chiang; the district is amenable to the Fu of Ching-chou.

20 *li* W. of Chih-chiang Hsien, at a place called *Chang-lo Hsiang*, Mu-wang (625 to 614 B. C.), King of Ch'u, was buried.

I-tu Hsien is on the r. bank of the river at its confluence with the Ch'ing-chiang which comes from the W. The wall of this district city is more than 3 *li* in length and has five gates. Built

in 1470 on the site of an older one, and destroyed at the end of the Ming, it was re-built in 1662.

The Han founded the Hsien of I-tao, a dependency of the Nan Chün. In 208 A. D., the celebrated Ts'ao Ts'ao, founder of the Wei dynasty, added to it the Chün of Lin-chiang or I-tu (210). After numerous vicissitudes, this name of I-tu passed, during the VIth c., from the Chün, which was suppressed, to the district which, after having been known for a short time (under the Sui) as the I-ch'ang Hsien, has never since ceased to bear it. Since 1735, it has remained a dependency of the Fu of I-ch'ang.

After *Hung-hua Tao*, we enter the Ching-mèn Shan ravine whose red rocks are striated with white streaks like teeth in an enormous jaw-bone ; the Chinese have given this system the sobriquet of *Hu-ya Shan* « Mountain with the Tiger's Teeth ». The country is covered with cliffs of conglomerate and sandstone, through which the river has cut itself a torrential bed between steep banks. This system extends to beyond I-ch'ang, behind which rise plateaux and mountains with an alternation of amphitheatre and narrow but well-cultivated valleys.

4 miles below I-ch'ang and 1 mile from the river, on a hill about 1200 ft. high, stands a temple.

I-ch'ang Fu (30,000 inhab.), is the most distant point available for steam navigation on the lower Yang-tzù. The town is situated 30°42' Lat. N. and 111°16' Long. E. of Greenwich, on a rise of the l. bank below the gorges. The port, 365 nautical miles from Han-k'ou and 965 from Shang-hai, was opened to foreigners in April 1877, in conformity with the provisions of the Chih-fou convention with England (13th September 1876) ; it berthed 603 steamers with a combined tonnage of 402,200, and the volume of trade totalled 13,385,000 taëls (1910). The goods, arriving by steamer and destined for Ssü-ch'uan, are trans-shipped here to junks which shoot the rapids of the upper river.

I-ch'ang Fu is the head-quarters of a prefecture with seven dependant districts, including *Tung-hu Hsien*. It is the residence of the vicariate apostolic of the Western Hu-pei mission served by Belgian Franciscans (25 European priests and 14,000 native converts). The city walls are more than 5 *li* in circumference and some 20 Chinese ft. high ; built on older foundations in 1379, they were demolished on the fall of the Ming dynasty and re-constructed in 1656.

At the time of the « Tribute of Yü », a region of the Ching Chou ; under the Chou, city of I-ling and dependency of the principality of Ch'u ; under the Han, was part of the Nan Chün, then (208 B. C.) of the Chün of Lin-chiang,

after which it was dependent on that of I-tu. The Liang established the I Chou out of which, after several changes, the T'ang made the Hsia Chou (619) and the I-ling Chiün (about 743). These later designations were retained by the Sung. The Mongols re-placed them by that of Lu of Hsia-chou (1375). The first Ming emperor made the Lu into a Fu, then changed the latter to I-ling Chou (1376) which remained a dependency of the Ching-chou Fu until 1735, at which time I-ch'ang was itself raised to the rank of a Fu.

ENVIRONS :

To the N. W. of I-ch'ang, the I-shan, ancient burial-place of the kings of Ch'u (1123 to 223 B. C.) destroyed by the Ch'in general Pei-ch'i, in 278 B. C., after the taking of I-ling (I-ch'ang).

15 li to the N., Pei-chi's cave, where the general took refuge for fear of being pursued by the spirits of the dead, whilst his troops destroyed the mausoleum of the Ch'u by fire.

25 li N. W., the I-ch'ang gorge, *Hsi-ling-kuan*; the crossing of the Yang-tzú has no reefs and it is therefore accessible to steamers to just below Huang-ling-miao. Hiring a junk, start from I-ch'ang in the afternoon, sleep near the Custom-house at P'ing-shan Pa and continue on the morrow as far as the « Column of the Sky », whence right about turn to I-ch'ang in time for dinner.

A *Railway* from I-ch'ang to Wan Hsien (Ssü-ch'uan), a distance of 250 miles, has been under construction since the 20th December 1909. The line crosses a mountainous region which has necessitated numerous engineering feats of skill, including the boring of several tunnels.

6. I-ch'ang Fu to Wan Hsien

* The Gorges of the Blue River

From I-ch'ang to *Wan Hsien* in Ssü-ch'uan, 203 nautical miles : to *Ch'ung-ch'ing Fu* (Ch'ong-k'in, l.), 395 nautical m. or 462 land m. *Ch'eng-tu Fu* (Ch'en-tu-fu l.), capital of the province of Ssü-ch'uan, is reached by taking to the road at one of these two towns, unless one prefers to continue the journey by boat via *Hsü-chou Fu* (Sui-fu, l.), 700 m., and the Min Chiang, the river which flows by the capital.

The *voyage* on the Yang-tzú is extremely picturesque, lying amid natural curiosities, splendid gorges and impressive rapids but, on the up journey, progress is slow. From I-ch'ang to *Wan Hsien* takes from 10 to 18 days and to *Ch'ung-ch'ing*, 20 to 28 days (half as long for the down journey) according to the wind and the height of the water. For several years, gunboats have plied on the upper river, and steam-launches trade as far as Ch'ung-ch'ing, braving the 13 « rapids » and 50 « races » that are variable in swiftness according to the season; by making use of these vessels the journey may be reduced to 8 or ten days, but the Chinese junk is still more largely used.

The *hire* of a boat, specially built for passenger service, depends on the season, the traffic, number of hands and the degree of comfort provided on the vessel. Inspect the boat and, after 2 or 3 days' negotiation, the bargain is struck, in the presence of a witness, for between 120 and 200 taëls (from two to three fifths for the descent). Half the amount is paid on signing of the contract, an advance is made to the skipper for the crew's pro-

visions and the balance is handed over on arrival. The passport being viséd by the local authorities, the hour and day of departure should be settled.

The river traffic is very animated; in 1909, the Port of I-ch'ang returned 10,252 junks arriving from the upper river, 3,338 of them from Ch'ung-ch'ing — and 8,020 returning there, 3,106 having Ch'ung-ch'ing for destination.

Distances: Pa-tung Hsien, 68 nautical miles; Wu-shan Hsien, 104 m.; K'uei-chou Fu, 128 m.; Yün-yang Hsien, 167 m.; Wan Hsien, 203 m.; Ch'ung-ch'ing, 395 m. from I-ch'ang.

Altitudes: I-ch'ang Fu, 135 ft.; Ch'ung-ch'ing, 600 ft.; Hsü-chou Fu (Sui-fu), 920 ft.

Although the steamers composing the lower river service do not go beyond I-ch'ang Fu, the course of the Yang-tzú is comparatively safe through the first gorges to *Nan-t'ò* (16 nautical m.) beyond T'ien-chu Shan «The Column of Heaven». An easy excursion recommended to be taken by steamer (4 hrs' there and back) or by junk. (The first rapid of any importance, the T'a-tung-t'au, is 15 m. further up stream).

On quitting I-ch'ang Fu, we leave on the starboard the islet of *Hsi-pa*, which is invisible when the river is in spate. The country is generally flat and the great distance between its hills of conglomerate and sandstone allows the Yang-tzú to widen out to the grand extent of 1,300 yds.

The little village of *San-yu Tung*, near the *Pei-ch'i* cavern.

At *Nan-chin Kuan*, the river makes a sharp bend, the banks rise sheer between hills and the bed soon narrows to about 300 yds. We reach *Hsiao-p'ing-shang Pa*, Chinese custom station, at the entrance to the imposing gorges of the *Hsi-ling Hsia* «Cliffs of Hsi-ling», so-called from the former name of the city of I-ch'ang. This breach is made in blackish grey calcareous rocks of early formation; it presents fine perspectives of sheer cliff, produced by landslips from the hills whose base has been worn away by the current. The deep water flows slowly here and the solemn silence is only disturbed by the rhythmic dipping of oars and the staccato cries of the boatmen in mutual encouragement. The refraction of the sound of the waves produces a splendidly sonorous echo.

After *Shih-pai*, the gorges become very beautiful, especially on the N. bank where the vertical sides, worn by the rains, take the shape of castle keeps and shafts of columns shattered by the hand of time; here is the *T'ien-chu Shan* «The Column of Heaven».

At *Nan-t'ò* (16 nautical m. from I-ch'ang), strong whirlpools are encountered when the river is at flood tide; near here are

the first reefs to be found in the river. Close to the Southern bank are heights of clayey schist, with peaks of conglomerate, shingle and pudding-stone which conceal a long cliff running parallel but in rear, whilst the opposite bank stands out as a succession of rounded hills with gently sloping sides, either wooded or under cultivation.

Some rocks in the neighbourhood of *Huang-ling Miao* (23 m.), a modest village on the S. bank, inhabited by ropemakers who make cables and hawsers of bamboo fibre for the hauling of boats over the first rapids which are in the immediate vicinity.

On leaving Hsi-ling Kuan, the valley as far as the Pass of Niu-kan Ma-fei is open, bordered by low, bare hills; the chief constituent of the rock formation is sandstone, but granite is to be met with. The channel, which in winter is only 220 yds. wide, in summer broadens out to a width of from 700 to 1100 yds., so too during these rises several banks of rock are deeply submerged and the difficulties of haulage over the « rapids » are reduced to a minimum.

« The shooting of a rapid is always a stirring affair. Although the operation, always practically identical, is repeated several times a day, one does not cease to follow all its phases with sustained interest. It is one of those exciting moments when the heart beats faster and one feels what it is to really live. The preparations are rather lengthy; arrangements are made, and posts allotted as on the eve of a battle or assault. The boat nears the bank and is moored under the shelter of some rock which forms a break-water. Then the hauliers take their place at carefully judged distances, uncoil a supplementary cable and make sure that the tow-ropes are in good order; the charge hand tests the solidity of the attachment, sees that the mast is well set and makes a most careful inspection of the oars and rudder.

« When all is ready for the attempt, the crew take counsel for a few moments. Is it going to be a really risky passage? In that case, in addition to taking material precautions, a short appeal to the invisible powers is made. The skipper lights two or three incense sticks, sets fire to a roll of little yellow papers and scatters them as offerings to the water spirits, good and evil alike, which haunt the dangerous points of the river. To obtain the neutrality of the latter and the support of the former, is the part of a shrewd man.

« This done, the signal is given, the action begins. The moorings cast off the junk moves away, slowly at first, leaves its momentary refuge, its prow turned towards the channel white with foam; a few yards further on and it will have doubled the projecting rock which shelters it, and find itself sternly, without warning, struggling with the waves. The moment is a solemn one. The twenty hauliers, reinforced by a team from a neighbouring village, are harnessed to the tow-ropes which are tensed to breaking point and uncoiled to a length, sometimes, of several hundred yards. Making scarce-

ly any headway, bent double, stopping stone dead from time to time, obliged to mark time, succeeding almost in maintaining their ground, on the point of being pulled over, they are carried away like fish on an angler's line. But they make a fresh start with renewed vigour, springing from block to block, now half-way up to their knees in sand, now clambering over sharp stones, timing their efforts with a chaunt intoned by the two leaders, then taken up in chorus by the whole band with alternate shouts of rage or roars of triumph. (Marcel MONNIER).

Three masses of rock, the largest being further down-stream, stretching in line along the r. bank of the river, form the *T'a-tung T'an* « Cavern Otter's Hollow ». The channel here narrows to from 90 to 110 yds. in width, and bottom is found at a depth of from 30 to 40 ft.

Hei-yen-tzŭ.

The *K'ung-ling T'an*, dominated by the little temple of Lao-kuan Miao, is near the outflow of the river from Niu-kan Ma-fei gorge. The waters are broken on the r. by an enormous rock 23 ft. high, whilst from the N. bank a large bed of pebbles projects towards mid-stream. The downward passage is only dangerous at low water. In December 1900, the German steamer « Sui-hsiang » struck on a reef and sank.

We penetrate between schistous cliffs blue-green in colour and from 50 to 60 ft. high ; this is the *Niu-kan Ma-fei* defile, which devours (?) « the liver of the ox and the lungs of the horse ». The first wall forming the Southern bank is the *K'ung-ling Hsia* cliff ; on the opposite side rises the *Huang-niu* « Red Ox » ; the Chinese see in the configuration of this height a black man leading a red ox. For 3 miles the navigation is safe, the water calm, the current weak.

Sometimes one encounters in the gorges of the *Yang-tzŭ*, a gust of wind and even whirlwinds of sand. It is prudent at such times to ground and let the tornado, which is generally of short duration, pass away.

For 3 or 4 miles, the river widens and the hills drop away, especially on the l. bank, but soon the noise of the waters is heard as we approach not so much a rapid as a veritable water fall.

At a spot formerly called *Hao-san Hsia*, landslides took place on both sides of the river under the Han and Chin, and more terrible ones still under the Ming in 1552, carrying down houses and their inhabitants and blocking up the bed of the river with an enormous mass of rock forming a barrage ; this is the *Hsin-*

t'an « New Rapid [of Kuei Chou] », one of the most dreaded on the journey with its three successive passes.

Life-boats painted red come to meet the junks, which cross these dangerous passes, to pick up the wrecked.

Before us, fresh cliffs appear and we enter the *Mi-tsang* gorge, 3 miles long, flanked by sheer rocks, Pei-k'ou Hsia and Mi-tsang Hsia on the r. bank with Ping-shu Hsia and Pao-chien Hsia opposite. Between these precipitous walls deeply hollowed at their base, the waters form noisy whirlpools due to different speeds of two sides of the current. These whirlpools are greatly dreaded by slight craft.

Now, the valley widens again ; the country is less wild ; the hills slope more gently down ; here and there a few yews are to be seen, with araucarias, ailanthus and tamarind.

Some rocks which lie across the channel are the cause of a further little « fall of roaring waters » *Ch'ih T'an*, or *Lien-hua T'an*, a rapid 3 *li* below Kuei Chou.

Above the *Shih-mên* « Stone Gate », the village of *Lao-kuei-chou* forms a harbour for junks from Kuei Chou.

Kuei Chou, a small town, « chief place » of a district in the prefecture of I-chang.

The Han established the Tzū-kuei Hsien there as a dependency of the Nan Chün. It became the Ch'ang-ming Hsien and, under the T'ang, the Kuei Chou and Pa-tung Chün, on which the re-constituted Tzū-kuei Hsien was made dependent. The Mongols formed the Lu of Kuei-chou (1277), reduced to the rank of a simple Chou two years later. This district, at first abolished by the founder of the Ming dynasty, was re-established shortly afterwards, whilst the Hsien of Tzū-kuei disappeared. The Kuei-chou was then attached to the Fu of Ching-chou and later (1728) became a Chih-li-chou, whilst, finally, in 1735, it was placed under the authorities of the prefecture of I-ch'ang Fu, which had just been created.

Navigation is easy as far as the *I-t'an* (54 miles), the next important barrage, more to be feared at low water than when the river is in spate. It is formed of a rock, which cuts the river diagonally half-way across and is covered by an immense bank of pebbles heaped up on the l. bank at the mouth of a mountain torrent. This ridge throws the mass of water on to the r. leaving only a narrow channel for the passage of the tumultuous stream. Several rapids have to be crossed, *Niu-k'ou T'an* (61 miles), *Hung-liang T'an*, above which are mountain villages with coal workings in a carboniferous limestone. This naked height is followed by others, of red sandstone, which show signs of cultivation.

At *Wu-lung-to*, on the r. bank, a stūpa.

On the Southern bank, the township of **Pa-tung Hsien** (68 miles), 4,000 inhab., chief-town of a district in the prefecture of I-ch'ang Fu. Telegraph Office.

The town has never been walled, PaShan mountain on the S. and the Blue River which it backs on the N., being considered as naturally affording it sufficient means of defence.

Under the Han, territory of the Wu Hsien, dependent on the Nan Chün. The Liang established there the Kuei-hsiang Hsien, which the Later Chou changed to Lo-hsing Hsien and the Sui to Pa-tung Hsien, a name that has remained constant ever since. From the Ming it has been a dependency of Kuei Chou, when in 1733 the prefecture of I-ch'ang was formed and Pa-tung Hsien made subordinate to it.

Two hours later we cross the *Mu-chu T'an* « Sow rapid ».

Another near *Kuan-tu-k'ou* (74 m.) and we enter the gloomy defile of *Ming-yüeh* « Moonlight », also called the « Gorge of Pa-tung ». This long cleft has been made in a mountain of schist which at *Lien-tzū Chi* presents strata at 45°. The *Ma-tzū T'an* rapid (82 m.), then that of *Fu-li-chi* immediately on issuing from the gorge. The red sandstone formations re-appear.

At *Pu-tai K'ou*, on the first wall on the Southern bank, an inscription marks the frontier of the provinces of Hu-pei and Ssü-ch'uan, whilst this line continues in a Northerly direction across the bed of a little mountain stream. The cliffs extend on both banks and form another pass, the *Wu-shan Kuan*. A torrential stream from the S. issues at *Ch'ing-shih Tung* where, away in the N., the crest of the schistous upheaval forming the Wu-shan Shih-êrh-fêng is visible. Passing the *T'iao-shih T'an* we leave the gorges.

The valley widens at the confluence of a river coming from the foot-hills of the Ta-piêh Shan chain and the district of Taning Hsien.

Half-way along the l. bank stands **Wu-shan Hsien** (104 m.), first town of Ssü-ch'uan, with better built houses and of cleaner appearance than those we have hitherto seen ; it is the chief-town of a district in the prefecture of K'uei-chou Fu. The town is enclosed by a wall more than 3 *li* in circuit with four gates, dating from the years Chêng-tê (1506 to 1521).

At the time of the « Fighting Kingdoms » or Civil Wars, formed the Chün, or prefecture, of Ch'u-wu which the Ch'in changed to a Hsien. Under the Han, it became a dependency of the Nan Chün. The Chin gave it the name of

Chien-p'ing and the Sui that of Hsien of Wu-shan. The T'ang attached this district to the K'uei Chou of which it still remains a dependent, as a Lu under the Mongols and a Fu under the Ming.

Above Wu-shan a series of rapids of no great difficulty, *Hei-ma T'an*, *Chiao T'an*, etc. The hills do not shut the river in so closely, allowing it to widen again as it passes between fields of beans, corn, sugar-cane and rice, with clumps of pine and bamboo about the villages ; here and there in the country « tallow trees », the appearance of which recalls almost the cherry and olive, produce white seeds in shape like chick-peas ; a fat for making candles is extracted from them.

The hills become more frequent and steeper as we proceed, and the country wears a sterner aspect as we reach the vertical walls of the *Fêng-hsiang Hsia*, shaded with gold and ochre tints. On issuing from this defile we see before us K'uei-chou Fu and, below, the salt wells and evaporating pans which are only worked at low water. Coal too is worked here.

K'uei-chou Fu (128 m.), called *K'ui-fu* by the inhabitants, is built on the steep l. bank of the Chiang ; 25,000 inhab. Residence of a Chih-fu whose administrative authority extends over six districts including *Fêng-chi Hsien*, a *intra-muros* district.

A wall of more than 5 *li*, built of stone in 1474, surrounds the town and is provided with five gates.

At the time of the « Tribute of Yü », territory of the Ching Chou and Liang Chou. During the reign of the Chou dynasty, kingdom of Yung, then a dependency of that of Pa. Was part of the state of Ch'u during the « Fighting Kingdom » period, then of the Pa Chün under the Ch'in and Han. In 201 A. D., the Chün of Ku-ling, which had been detached from it, received the name of Pa-tung Chün. Under the T'ang : Hsin Chou (618), K'uei Chou (619), Yün-an Chün (742) and Chên-chiang (906). The Sung resumed the name of K'uei Chou which has remained official ever since. The prefecture, degraded to the rank of Chou in 1376, was a dependency of the Fu of Ch'ung-ch'ing until 1380.

The country comprised within this **department** is mountainous and traversed by narrow valleys and ravines ; the greatest heights are met with in the Ch'êng-k'ou Hsien district, near the Ta-piêh Shan. The sub-soil yields copper, iron, cement, china clay, manganese and, to the S. of the Chiang, sulphur.

Rice, barley, wheat and sesame, from which an oil is extracted, apricots, peaches, plums, grapes and dak plums.

The climate of K'uei-fu is dryer than that of the central part of the prefecture. The extremes of temperature are : winter variations between 40° and 64°4 ; summer between 77° and 118°4.

ROUTES. By road to *Ta-ning Hsien* (Ta-ling Hsien), in two stages ; to *Ch'ung-ch'ing*, in 15 days ; to *l-ch'ang*, in 8. Porters cost from 4 to 500 cash. per day, per man.

The journey by water is less expensive. The up-river trip to *Ch'ung-ch'ing* by small boat costs 30 dols, a mandarin boat 60 and a big junk 100 dols.

As far as Yün-yang Hsien, the Yang-tzū flows in a direction nearly due E. and W. ; on its banks, a succession of villages peopled by boatmen and, on the higher ground, temples surrounded by trees and fortified enclosures, places of refuge or of defence against marauders and rebels.

Yün-yang Hsien (167 m.), a port used by large numbers of junks, is a town of 30,000 souls situated half-way up the hilly slope of the l. bank, and is the residence of a chih-hsien whose territory is a dependency of the chih-fu of K'uei-chou Fu. Its crenelated ramparts, pierced with four gates, are more than 8 *li* in extent ; they were built of stone during the years Chêng-tê (1506 to 1521).

The Han created there the Hsien of Ch'un-jun as a dependency of the Pa Chün. The Later Chou changed it to the Yün-an Hsien, which the T'ang attached to the K'uei Chou. The Mongols, in 1283, transformed it into a Chou of Yün-an ; but the Ming, in 1373, again restored it to the rank of a district a status in which it has continuously, since then, remained a dependency of the K'uei-chou Fu.

Red sandstone hills stretch Southwards along the r. bank and render it uncultivable as far as *Pan-t'o* ; houses are only rarely to be seen.

9 miles above Yün-yang and 2 miles below *Pan-t'o*, we reach a waterfall, a sort of cataract caused by a landslide forming the barrier called *Hsin T'an* « New Rapids [of Yün-yang Hsien] ».

The Yang-tzū on reaching *Pan-t'o* flows in a South-Easterly direction, encountering a long chain of steep mountains formed of a sort of sandstone in thin horizontal layers ; some of them, the harder apparently, show in clear relief and well defined parallel lines along the chain. The course is deflected N. E. and the r. bank becomes, from *Pan-t'o* onwards, the concave one. Consequently, it is this bank that the water would be expected to undermine, and one is rather surprised, at first, to notice that the river is deeper near the l. bank, whilst an immense sandbank, from which enormous rocks project, extends along the other bank. This sand is obviously only a covering beneath which lie rocks too hard for the water to have worn them away. The l. bank, on the contrary, formed of more friable sandstone, was more easily undermined and the river has made itself a deeper bed than on the other side. In winter, the water shrinks away from the right and the river bed is confined to the channel between the l. bank and the rocky sandbank. In 1906, a fissure was produced in the side of the mountain by the infiltration of water, and a landslip occurred half blocking up the river, narrowing its channel and since causing large numbers of accidents (S. CHEVALIER *Steam Navigation on the Upper Yangtzu*).

This *Hsin T'an*, at the narrow bed, has, at its furthest point up-stream a rock which points out to mid-stream, and down-

stream on the Northern bank, two dangerous promontories, the Ta-chang and Hsiao-chang.

Above *Pan-t'ò*, the temple *Hsia-yen Ssü* is built on a cliff honey-combed with grottoes at the confluence of a river coming from K'ai Hsien ; enormous Buddhas are carved in the rock. Then, overlooking the *Shih-chia Tsui* rapid, a series of entrenchments with a stronghold built on the *Shang-shan Lung*, about 1858, at the time of the T'ai-p'ing rebellion.

Beyond, the river widens and hamlets are seen at shorter intervals.

On the l. bank at the junction of the Hsi-ho, two stupa and a forest of masts of a flotilla of junks denote the town of **Wan Hsien**, chief-town of a district in the prefecture of K'uei-chou Fu, This important agglomeration includes the suburb of *Nan-chêng Kai* built on a gently rising hill and which forms the commercial quarter.

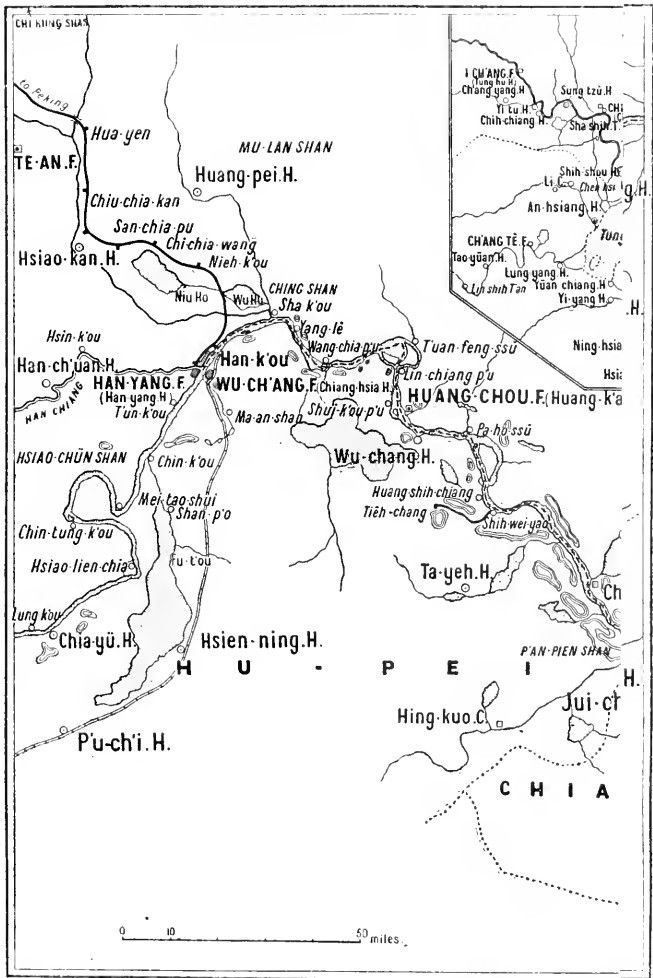
The official city is enclosed by a wall 5 *li* in circuit, pierced by three gates, built in 1486 on the site of a former earthen wall.

In the W., it backs on to the Hsi Ho, forming a deep gorge spanned by a curious single arched stone bridge which serves as means of communication between the city and its suburb.

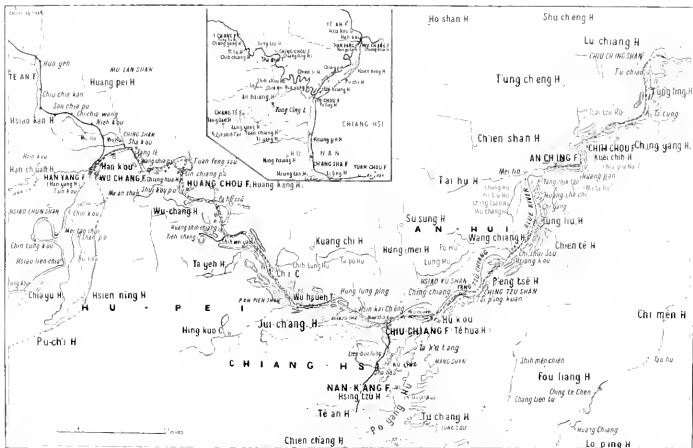
Under the Han, territory of the Ch'un-jun Hsien. The Wu established the Yang-ch'ü Hsien and the Ssü-ch'uan Han the Nan-p'u Hsien, which after several changes of name and rank became, at the advent of the T'ang, the Chou of Nan-p'u, then, the F'u Chou and, in 634, the Wan Chou. This name was resumed by the Sung and maintained under the Mongols. The Ming made the Chou into a Hsien in 1373, attaching it to the K'uei-chou Fu.

The Chiang has still some rapids not far from Wan Hsien, such as the *Ming-ching T'an* and *Hu T'an* (211 m.) the passage of which, like that of the I T'an, is difficult for steamers. — *Chung Chou* ; *Fêng-tu Hsien* ; *Fou Chou* ; *Ch'ang-shou Hsien* ; *Ch'ung-ch'ing Fu* (395 nautical miles). For this part of the river and Western China, See the province of Ssu-CH'UAN.

ROUTE. From Wan Hsien one can go to *Ch'eng-tu*, the capital of the province, without passing through Ch'ung-ch'ing. The road, somewhat broken at first, is divided into 13 stages, a gain of 10 days over the route via Ch'ung-ch'ing.



BLUE R



BLUE RIVER Middle course of the

KOREA (Chosen)

By MAURICE COURANT

The radical changes which have taken place in Korea within the last few years and are still going on, render the task of giving an up-to-date picture of the country an exceedingly difficult one ; the author of the descriptive, linguistic and historical sections and of the historical notes which are interspersed with the itineraries, begs, on behalf of the editors, to apologise in advance for any imperfection which may be discovered to be due to the before-mentioned kaleidoscopic changes. — M. C.

Pronunciation. Consonants are generally sounded as in English, but for Korean, however, the double consonants kh, th, ph and chh must be pronounced like k+h, t+h, p+h and ch+h, the h. being strongly aspirated. In Japanese, the h is aspirated and at the same time approximates to f. In Chinese, the values of the consonants are very nearly the same as in Korean; but an apostrophe is often substituted for h.

The vowels in Chinese and Japanese have practically the same sound as in Italian or in German ; in diphthongs they must be pronounced separately.

Korean vowels

o, u, i	as	in Italian.
â	»	in <i>man, palm.</i>
a	»	in <i>he sal.</i>
ε	»	e in <i>herd, i in bird.</i>
eu	»	in French <i>jeu, peu.</i>
eû	the	same, longer drawn out.
û	as	in French û, in German ü.
âi, ai'	»	ai in <i>fair.</i>
ei	»	e in <i>met, sometimes ei in eight.</i>

Geographical Sketch

The Korean peninsula, which projects between the Japan and Yellow seas to nearly 34° N., is attached to the continent by a wide territory which at its narrowest part, from the Bay of Korea to the Broughton Bay, is about 100 miles wide, whilst a little more to the S., in Hoàng-hai and Kâng-uen, the greatest width does not exceed 225 miles ; in a direction due N. and S., from the upper Ân-nok to the end of Chellâ, Korean territory measures about 516 miles. The peninsula is formed by a chain of mountains which branch off from the Châng paik sân (9,000 ft. ?), belonging to the Eastern Manchurian system, falls, then reaches what is probably its culminating point (3,300 ft.) about 39° N., becomes smoother and broader in the S. ; this chain closely follows the Eastern coast which has few ports, but presents a succession of picturesque views (some of them are among the eight classical landscapes of Korea) ; all the important valleys are therefore in the S. and W. and are narrowed by the numerous foothills of the principal chain, so much so indeed, that a missionary was enabled to write : « Almost everywhere you are imprisoned among rocks, shut in between hills, now bare, now covered with wild pines, now made difficult by thick scrub ». The plains are few and small, they are simply « places where the mountains are further apart and not so high ». The bottom of these narrow and winding valleys, through

which run swift brooks or roaring rivers, is generally cultivated, while the slopes are now denuded, save for a scanty and partial covering of conifers, oaks and other forest trees at whose foot the wild peach and azalea flower. On the W. and S. coast, the rivers run to shores scalloped into winding bays and off which lie scattered woody islets as charming to the eye as they are dangerous to navigation. The most important rivers are the Tumân in the N. E., the Ân-nok or Ya-lu in the N. W., both of which rise in the Châng paik sán; the Tâi-tong, which flows near Phyeng-yâng; the Hân, which runs S. of Se-ul, the Keum, all in the W.; and lastly the Nák-tong in the S. E.

The climate is almost as extreme as that of Northern China, it has, however, greater degree of humidity and is more variable. It lends itself to the culture of rice and other cereals such as wheat, rye and millet; cotton and tobacco do well; the orange and bamboo grow in the S.; timber of good quality is abundant in the N. Horses are plentiful, but small and vicious; the oxen, sturdy, very handsome and gentle, are employed for almost all transports. Wild beasts such as panthers, tigers, etc., were frequent a few years ago, but have almost disappeared.

Government

Until 1894, the Kingdom of Korea, under Chinese suzerainty for centuries, was organised on the model of the China of the Ming dynasty: all final reference was to the King, who took the advice of the Grand Council of State, *Eui cheng pu*. This Council was under the direction of the *Ryeng cui cheng* whose title has been translated, I don't know why, by Admirable Counsellor; by the Counsellor on the Left, *Châ cui cheng*, and the Counsellor on the Right, *U cui cheng*, the left having, as in China, precedence over the right. Under the Grand Council were:

The Privy Council, *Seung cheng uen*.

The Court of Censors, *Sa hen pu*.

The Court of Remonstrances, *Sa kân uen*.

The High Court of Justice, *Eui keum pu*.

The six ministerial departments, *Ryuk cho* (Civil officers, *Ri cho*; Census, *Ho cho*; Rites, *Ryci cho*; Military officers, *Pyeng cho*; Justice, *Hyeng cho*; Works, *Kong cho*).

The Royal Printing Office, *Kyo se koân*.

The Academies called *Hong mun koân* and *Yei mun koân*.

The College of Historiographers, *Chhun chhu koân*.

The Court of Interpreters, *Sa yek uen*, etc.

The kingdom was divided into eight provinces, *phâl to*, forming 330 districts of various classes; the governors, *koân chhâl sa* or *kâm sa*, and district magistrates united the various powers as administrators, military commanders, officiating priests, justices and tax collectors (taxes being principally levied in cereals).

The suzerainty of China was acknowledged by the annual departure of an embassy bearing the tribute: this tribute, which was of no large amount, was balanced by the presents which the Emperor made the King. Every year, the Court of Peking sent the official calendar to Se-ul; on the death of a member of the royal family, a Chinese ambassador brought the condolences and funeral gifts of the Emperor, and on the accession of a new king, an Imperial ambassador officiated at the investiture.

Apart from these marks of deference for the Grand Country, *T'ai kuk*, Korea was practically independent both for her home and foreign affairs. She had, from 1876 onward, treated on equal footing with several foreign Powers and had formed two new ministerial departments (1882):

Council for Home and Military Affairs, *Nai mu pu*.

Council for Foreign Affairs, *Thong ri á mun* or *Eü á mun*.

The Customs, *Hai koán*, established in 1883, had become a separate branch of the Chinese Imperial Maritime Customs (1885). China had only intervened when civil strife had brought about action by Japan (1882 and 1884) and when Korea had sent diplomatic representatives to foreign powers.

On the 23rd July 1894, the Palace was occupied by Japanese troops and M. Ótori, the Japanese minister, undertook the task of acclimatising, in Korea, Japanese organisation and methods, such as they were on the morrow of the Restoration of 1868. A sort of deliberative assembly was created and composed a portion of the Grand Council of State re-organised; it was called *Kun kuk keui mu chhe*; a printed Official Gazette, *koán po*, was drawn up no longer in Chinese alone, but in a mixture of Chinese and Korean. On the 7th January 1895, the King, by a solemn oath, called the deities to bear witness to his intentions; he undertook to maintain the independence of the country, to govern according to the advice of the ministers and in conformity with the law, to reform abuses, etc. From the 1st January 1896, the solar (Gregorian) calendar replaced the old lunisolar one. On the 12th October 1897, the King, by sacrificing to Heaven according to Imperial rite, assumed the title of Emperor of Korea, the official name of the country being no longer *Chosen* but *Hán*.

At the same time, national institutions were re-modelled on the Japanese system.

Kung nai pu, Department of the Imperial Palace.

Nai kák, Cabinet, comprising a Prime Minister, *Chhong ri lái sin*, and seven ministers with portfolios:

1. Home Office, *Nai mu*.
2. Foreign Affairs, *Eü mu*
3. Exchequer, *Thák chi*.
4. War, *Kun mu*.
5. Education, *Hák mu*.
6. Justice, *Pep mu*.
7. Agriculture, Commerce and Industry, *Nong sang kong*.

Chung chhu uen, Privy Council substituted for the Deliberative Assembly 23 prefectures, *pu*, divided into 337 sub-prefectures, *kun*.

23 Courts of Justice, with a few special Courts and a Supreme Court.

Complete separation of the different orders of administrative functions.

Imposed by force, with unskilful haste, and inappropriate to the social conditions of the country, these reforms were partly put aside as soon as the opportunity occurred; government became an amalgamation of the old and new systems. The Sovereign regained absolute power, accepting or rejecting at will the advice of the Grand Council, *Eü cheng pu*, which, resuming this ancient name, constituted a Cabinet including the Prime Minister, *Eü cheng*, the Minister of the Imperial Palace, the seven ministers enumerated above and the President of the Privy Council. — 13 provinces, *to*, divided

into 339 districts of different classes ; the collection of taxes again entrusted to the governors, prefects and sub-prefects.

Since the protectorate agreement of the 18th November 1905, the Japanese have suppressed some wheels of the administrative machinery and have taken a wide place for themselves. The Resident-general has the right to private and personal audiences, he has deliberative voice in the Council of Ministers and has authority over all civil and military Japanese officials ; residents advise provincial authorities and, if necessary, force them to take action ; a Japanese vice-minister is attached to each ministry and a Japanese secretary to every governor, and these officials are independent of their Korean chiefs ; 13 finance inspections and 120 1st class revenue offices have been established, both with Japanese superintendents ; the police directors and about half the force are Japanese. The law-courts, having several times been re-organised, are solely dependent upon Japan which nominates Japanese or Korean judges at will (memorandum of the 12th July 1909). The task of drawing up codes has been entrusted to a distinguished Japanese juriconsult. A chartered company has been endowed by the Japanese Government with a concession for 100 years from March 1908, for the agricultural exploitation of Korea and for allied operations, with a view to setting up Japanese or Korean colonists in the country ; the share-holders are exclusively Koreans and Japanese, the Japanese being in majority, and the company is principally directed by Japanese. The ministry of War was suppressed in August 1909 ; the ministry of Foreign Affairs, together with consular and diplomatic representatives, had disappeared as a consequence of the protectorate agreement (see p. 431).

The functionaries are divided into three classes :

(a) *Chhik-im* nominated by the King, (b) *Chu-im* nominated by the head of the ministerial department and confirmed with solemn ceremony, (c) *Phân-im* nominated and installed in a more simple fashion. These three orders are combined with the 18 ancient ranks imitated from China.

Under the old regime, with a system of examinations copied from China, as under the present regime, Korean society is above all aristocratic : the *vàng-pân* alone, that is to say those whose ancestors have always exercised official duties and have never forfeited nobility, are eligible for public office. In practice they assume the right to tyrannize over and to pillage their baser born neighbours. The clerks in ministerial departments and provincial bureaux copy them. The administration is therefore one of the most corrupt and inefficacious that it is possible to conceive.

Population

The capital, Se-ul, forms a special government apart from Kyeng-keui where it is situated. A census taken in 1866 gave the figures as 6,655,883 inhabitants for the whole kingdom.

The total native population of Korea, according to the new census taken in May 1910, amounts to 12,934,282 and the total of dwelling houses to 2,742,263 for 4,362 villages.

PROVINCES	CAPITALS	Number of districts	Population 1910
Se-ul.....			233,590
1. Kyeng-keui.....	Su-uen.....	36	1,103,803
2. Chhung-chheng North....	Chhung-chu.....	18	532,362
3. — — South....	Kong-chu.....	37	874,631
4. Chellâ North.....	Chen-chu.....	27	948,282
5. — South (including the island Quelpaert).....	Koâng-chu.....	28	1,500,609
6. Kyeng-sâng North.....	Tâi-ku.....	41	1,530,564
7. — — South.....	Chin-chu.....	27	1,365,079
8. Hoâng-hai.....	Hai-chu.....	19	958,852
9. Phyeng-ân South.....	Phyeng-yâng.....	18	884,363
10. — — North.....	Nyeng-pyen.....	19	966,742
11. Kâng-uen.....	Chhun-chhen.....	25	774,447
12. Hâm-kyeng South.....	Hâm-heung.....	13	825,815
13. — — North.....	Kyeng-seng.....	9	435,143
Total.....		317	12,934,282

Last census returned : Japanese 146,147, Chinese 9,568, Americans 493, English 159, French 96, Germans 45, Russians 18, Greeks 12, Canadians 11, Norwegians 9, Italians 7, Australians 6, Portuguese 2, Belgian 1 (Third annual Report on reforms and progress in Korea, Se-ul, December 1910),

The number of missionaries is about 450 (306 Americans, 90 English, 50 French, 3 Germans and 4 Russians).

The total area of Korea, according to The Statesman's Year Book, is 82,000 sq. miles, according to the Almanach de Gotha, 218,650 kil. carrés, or according to the « Third annual Report » 14,123 sq. *ri* (a measure equal to 5.9552 sq. miles, or 15.4235 kmq.).

Budget for 1910-1911 : Expenditure and Revenue : 23,765,594 yen.

Foreign trade : In 1910 the value of foreign trade amounted to 72,944,637 yen, of which 54,087,682 were imports and 18,856,955 exports. Japan supplied, in 1909, 60 % of the importations and took 74 % of the exportations.

Weights and Measures

The equivalents are given according to Se-ul usage, the value differing in various localities and with the nature of the object weighed or measured.

1 keun (lb.) = 16 nyâng = 608 grams.

1 nyâng (ounce) = 38 grams.

1 ton = 1/10 nyâng or 3.8 grams.

1 kil (man's height) = 10 châ = 5 m. 20, in practice a man's height.

1 pâl (fathom) = 3 châ = 1 m. 56 = 4 ft. 6 in.

1 châ (foot) varies from 18 in. to 15 or less.

1 chhi = 1/10 châ.

- 1 phun = 1/10 chhi.
 1 ri (league) = 180 kil, practically 1/4 mile.
 1 sem-chik, area of ground sown with a sem of seed.
 1 má-chik, area of ground sown with a mál of seed.
 1 sem (sack) = 20 mál (corn measure).
 1 mál (bushel) = 10 teù = about 8 litres, or approximately 2 gallons.
 1 teù (quart) = 10 hop.
 1 chàn (cup), about 1/2 pint (liquid measure).
 5 pun (cash or sapeques), bronze coin punched with a square hole.
 1 ton = 10 pun.
 1 nyáng = 10 ton.

Silver and bronze coinages (uen, Mexican dollar, and its sub-divisions) were minted a few years ago. The only currencies now in use are the paper-money and small coins coming from Japan ; reckon is made in gold yen (1 gold yen = 1 sh. 3 d.). Prices have therefore doubled ; the yen whose exchange value was 200 Korean divisionary coins, obtains only 100 Japanese sen, whilst the trifling articles which were formerly sold for 1/200 yen, now fetch 1/100 yen.

Language

All books of any importance and the greater part of the official documents were, until 1895, written in Chinese ; novels, songs and a few popular manuals alone were published in Korean. The use of the native tongue is now more general in the administration ; in imitation of the Japanese, a mixed language is written whose roots are often Chinese, whereas the terminations are Korean ; roots and terminations being written in Chinese signs and Korean characters respectively, in the same word. From the Official Journal and public documents, this style and writing have passed into use in several recent works. Nevertheless, Chinese keeps its position ; it is the written Chinese, different from the various languages spoken in China, which is used in Korea with a special pronunciation derived from ancient Chinese sounds.

Examples :

- Chinese tsa, Korean cháp = various, mixed.
 Chinese luan, Korean rân (nân) = trouble, disturbance.
 Whence cháp-rân hatá = to be in disorder, distracted.
 Chinese tsan, Korean chân = ruined, withered.
 Chinese chi, Korean chil = substance.
 Whence chân-chil i = a man without strength.

These borrowed elements apart, Korean differs greatly from Chinese. In the latter, the root, which is always monosyllabic, remains isolated and invariable ; it has the force, according to its place in the phrase, of a verb, preposition, adjective, noun adjunct to a substantive or verb. In Korean, the root undergoes a few changes to express moods of the verb ; it is very commonly increased by numerous suffixes which impose on it and themselves undergo phonetic modifications. Ex. :

Root	Gerundive	Past Participle
to do ha	having done haye	which is done or has done
to go kê	having gone kê	who has gone

} han
kân

to see	po	having seen	poâ	who has seen	}	pon
				or is seen		
to write	sseu	having written	sse	which is written	}	sseun
				or has written		
Infinitive			hata			
Present Indicative			hantâ			
Imperfect			hateni			
Perfect			hayetta			
Pluperfect			hayetteni			
Conditional			hakeitteni			
Eventual			hamyen	if I do		
Other forms			hano	do I do ?		
			hankâ	because I do		
			hanttai	when he does		
			hanteun	although having done, etc.		

These verbal forms, which are very numerous, take the place of conjunctions and of signs of punctuation, replacing our pronouns by formulæ of politeness. — The following characteristics of Korean should also be noted : the adjective is conjugated like a verb ; the substantive has terminations which recall the case endings of the Latin ; the numerative is joined to the substantive by a specific indicating the category of the object ; the phrase is inversely constructed, the verb terminating the proposition and the principal proposition always being the last.

In these respects Korean is related to Japanese, some roots being common to the two languages, but the phonetic is essentially different.

Religion

The ancient Korean worship had for its objects : the sky, earth, heavenly bodies, natural articles and phenomena. Traces of this still remain among the people : the coolie still hangs a strip of cloth on the branch of a tree and adds his stone to the heap to be found at a difficult mountain-pass.

The only two organised creeds are the official religion and Buddhism.

The former, a deliberate imitation of the official Chinese cult, consists of offerings of meats and incense before tablets on which certain Spirits are supposed to alight : the Spirits of Heaven, Earth, Mountains and Rivers, protecting Spirits of harvest or those of departed Sovereigns and great men. These rites are carried out either by the Sovereign, or by mandarins delegated for this purpose. Every head of a house similarly offers meat and incense to the tablets of his ancestors, but takes no part either in the rites of another family or in the official worship. These ceremonies existed in a simpler form in ancient Korea ; they were regularised and codified chiefly at the end of Korye.

Buddhism was brought to Kokurye in 372, to Paikchei in 384, to Silla between 417 and 458 ; already very flourishing in 551 (when a *patriarch* of the kingdom was instituted), it dominated the State under the Korye dynasty. The repressive enactments directed against it from the XVth to the XVIIIth century (1419-1776) have mostly been withdrawn by the Japanese.

Principal places of worship :

At Se-ul : Chong myo or Thâi myo (See p.442), situated in front of the Chhâng-kyeng palace, dedicated to the manes of the Kings of the reigning dynasty

and their wives. — Yeng-heui tyen (Southern quarter, *See* p. 441), worship of certain kings; the royal tombs, some of which are near Se-ul, are often in a picturesque situation and of a simple and imposing style of architecture. — Mun-sen oâng myo (p. 443), temple of Confucius, in the N. E. quarter. — Koân oâng myo (p. 443), temples of the God of War; the principal ones are those on the S. and E., outside the gates of the Capital; and the divinity is no other than the Chinese general Kwan Yü (died 219 A. D.), who appeared at these two places and repulsed the Japanese at the end of the XVIth c. — Altars (tân), places of worship open to the sky, dedicated to the gods of harvest and other natural divinities; there are some within Se-ul itself as well as in the neighbourhood (pp. 442, 444).

At Phyeng-yâng (p. 456), Sung-in tyen, consecrated to Keui-cha, Sung-nyeng tyen to the first King of Kokurye. — At Koâng-chu (p. 445), Sung-nyel tyen, dedicated to the first King of Paikchei. — At Kyeng-chu (p. 451), Sung-tek tyen, dedicated to the first King of Sillâ.

The most celebrated bonzeries are those of Keum-kâng sân (p. 460), Sek-oâng (p. 460), near Ân-pyen, and Ryong-chu (p. 453), to the S. of Su-uen.

History

1. Korea from the earliest times to 109 B. C. — The beginnings of Korean History are enshrined with legend. In 2333 B. C., say the national authors, a Spirit descended from Heaven under a santalwood tree (*dalhergia hupeana*) in the modern province of Phyeng-ân; he governed the men and gave to his state the name of Chosen, set up his capital at Phyeng-yâng, then at the Paik-âk (in the district of Mun-hoâ, Hoâng-hai to), sacrificed to Heaven on Mount Mâ-ri (island of Kâng-hoâ) and disappeared in 1286 B. C.; his tomb is shown, however, at Kâng-tong. His son, Haipuru, driven out in 1122, founded in the N. the Kingdom of Puye, whose existence is historically attested a thousand years later. The invaders of Chosen were Keui-cha (Kitzû) and his five thousand companions who established at Phyeng-yâng the second Kingdom of Chosen. Keui-cha, a relative of the last Yin emperor, in spite of the latter's vices, would not submit to Wu-wang, of the Chou, the head of the new dynasty (1122); he preferred voluntary exile and yet received from the hands of Wu-wang the rank and insignia of a marquis of Chosen (Ch'ao-hsien); his descendants, who later on usurped the title of King, reigned for more than forty generations until 194 B. C. At Phyeng-yâng the earthen walls of Keui-cha are still shown, with his tomb and the square fields he had brought into cultivation; some literati are even acquainted with his eight laws, though their versions of the text differ. But all these details are recent: in Korean history there is no question of Keui-cha before 1102 of our era, when scholars sought his tomb and instituted sacrifices in his honour. Chinese historians record Keui-cha and his exodus to Chosen; it is doubtful, however, whether the Chosen of the XIIth c. B. C. was as far distant as that of the IInd c.; some writers even locate it in the northern part of Chih-li. The Chinese, strongly of opinion that all civilisation emerges from their midst, were desirous of recognising trace of some ancient sage in Korea. The *celestialised* Koreans thenceforth adopted this fable which flattered their pride.

In the IIIrd c. B. C., the Chinese Kingdom of Yen (Chih-li), master of

the right bank of the Liao, was in touch with Chosen ; one of its generals, Ch'in K'ai, took more than 2,000 *ri* of territory from the marquis of Chosen, as far as Mân-phâ-bân (or Mân-phâ-u, near the source of the Tung-liao, to the S.W. of Kirin) ; a little later, Pi, King of Chosen, recognised the supremacy of Ch'in Shih-huang-ti (after 222) ; he left the throne to his son Sun who, driven out by Ui Mân (194), sought refuge with the Hân in the S. of Korea, took the title of King of the Hân and lived on an island ; his family afterwards became extinct. The foregoing statements still leave room for doubt, being contained in the Wei lio, a work of great value, but not written until between 264 and 429 A. D. ; later events, however, related on the one hand by Chinese with access to contemporary sources and confirmed by Korean authors working upon a base of national documents and traditions, have a marked character of authenticity.

Ui Mân (Wei Man) was a native of the land of Yen ; during the troubles which accompanied the flight of Lu Kuan, a feudatory King of Yen (195) who took refuge with the Hsiung-nu, he too was obliged to fly from the Empire and, with about a thousand men, cross the Ânkok (then known as the Phâi-su) ; he adopted the customs of the barbarians and entered into relations with the chiefs of the tribes who recognised his supremacy ; finally he declared himself King of Chosen at Oâng-hem (Phyeng-yâng) and soon after accepted the Chinese investiture which allowed him to extend his authority in peace, on the one hand as far as Rim-tun (Kâng-reung) and on the other as far as Chin-phâ (S. W. of Kirin). A propos of these events, the Shih chi, written about a hundred years later, makes no mention of King Sun.

In the IInd c.B.C., the Eastern province of the Empire was the Liao-tung ; this territory marched with the Kingdom of Chosen, which was bounded by the lower course of the Ânkok, comprising in the N. the mountainous regions to the sources of the Tung-liao, in the centre Chosen proper (Phyeng-yâng region), extending S. as far as the river Ryel (Hân kâng), and Eastward right to the sea. The Eastern tribes which had been reduced to submission, the Okche in the Hâm-kyeng province, the Yei and Maik in the Kâng-uen, were of the same race as those of Chosen ; those of the N., Chin-phâ and Puye (on the Sungari), were also related. The Eumnu (Eup-ru or Mâl-kâl), between the Usuri, the Amur and the sea, were of another stock ; the Hân or Sin, in the S. of the peninsula, showed distinct difference from their neighbours ; they were more agricultural and industrial, having already Chinese among them, whom they treated as immigrants and slaves.

II. The Chinese domination (109 B. C. to 314 A. D.). — In 109, the Imperial armies attacked Oâng-hem from N. and S. ; after an arduous campaign, the King, grandson of Ui Mân, was killed by his ministers ; the country submitted to the Chinese who organised it into four commands : Râk-râng (Phyeng-yâng), Rim-tun, Hyen-tho (Hâm-heng) and Chin-phâ. The mandarins did not administrate these new territories according to the same rules as the interior of the Empire ; masters in their towns and strategic posts, they overruled the tribe chiefs by arms, diplomacy, and money. The number, extent and names of the Chinese establishments varied in the fluctuations of Imperial power. Hyen-tho was partly lost in 80 B. C. and its name was given to a new commandery, organised near Chin-phâ, in order

that, on paper at least, the Empire should show no loss of prestige ; the new Hyen-tho remained Chinese until 302 and 315. Râk-râng, isolated from Liao-tung as early as 32 A. D., kept up communication with China by sea ; this province and that of Tai-pâng (Kai-seng), a fragment of the former, remained Chinese until 313 and 314 ; they were then united to Kokurye.

III. The Three Kingdoms (57 B. C. to 668 A. D.). — In the 1st c. B. C., the native tribes had begun to organise themselves ; their chiefs, now submissive, now in revolt, obtained Chinese titles, were considered as vassals, made war upon each other and contracted alliances among themselves. One of these tribes, which derived its name from Mount Kurye (Kou-li, prefecture of Kao-kou-li in which the Tung-liao and Hsiao-liao or Huen-ho rise), made itself independent in the upper vallies of the Teung-kâi kâng and Ânkok kâng ; its first chief, Chumong, born under mysterious circumstances in the family of the King of Puye, founded his capital at Cholpon (T'ung-kou, or Chi-an Hsien. — See MANCHURIA, Itinerary 7), in the year 37 B. C. In the year 12 of our era, hostilities began between Kokurye (Jap. Koma) and China and lasted, with intervals, for several centuries. The armies of Kokurye often crossed the Liao and sometimes advanced as far as the northern Shan-hsi of to-day ; throughout the whole of Southern Manchuria their fortresses are still shown. In the E., Kokurye rapidly extended to the sea (28 B. C.). It increased not so quickly to the S. and was driven and confined to the peninsula only by the development, on the Liao and in Northern China, of states half-Chinese half-barbarian. Kokurye took possession of part of the commandery of Râk-râng (247) and on the site of Phyeng-yâng laid the foundation of a capital where its kings resided at first occasionally, then habitually from 427 ; its period of greatest brilliancy was from the end of the IVth to the beginning of the VIth c., under the kings Koâng-kai-tho and Châng-su, when it drove back the Japanese, brought into subjection the States on the S. of Korea and carried its frontier to the upper waters of the Nâk-tong and Keum kâng.

The Southern tribes, the Hân, had escaped Chinese domination ; very soon, those on the W. (Mâ-hân) were shaken by the foundation of Kokurye. In 18 B. C., a son of the first ruler of this kingdom crossed the river Hân and assumed the chieftainship of one of these tribes, the Paikchân or Paikchei (Jap. Kudara) ; like Kokurye, the new state grew by means of war, absorbing its weak neighbours, coming into conflict with the strong ones, and for a long time retaining the N. bank of the river Hân and even part of what is now the Hoâng-hai province. Kokurye, in 475, drove back Paikchei into the middle and low valley of the Keum kâng and the valleys further S.

In the following century, the Sin-râ (Sillâ ; Jap. Siragi) comes to the front. It had been founded, among the Sin-hân (57 B. C.), by a supernatural ruler, Hyekkesei (Si-cho) ; its capital was at Kyeng-chu, E. of Kyeng-sâng. This kingdom increased slowly, absorbing the other tribes of the same race, assimilating even foreigners, organising its territories, remaining on the defensive and developing the natural riches of the country. To the W., all along the valley of the Nâk-tong, the Sillâ found the kingdoms of the Kâyâ (Jap. Amana, Mimana) formed by the Pyen-hân tribes and related to the ancient Siu-hân ; these kingdoms were also annexed, the last (the modern Kim-hai) disappearing in 532.

The political influence of the Empire had long been eliminated from Korea ; its only manifestation was in the titles of Duke of Liao-tung, or of Râk-râng, of Marshal Pacificator of the East, awarded (from 355) to the Kings of Kokurye and (from 416) to those of Paikchei ; but on the entry of Buddhism from the N. into Kokurye (372) and from the S. into Paikchei (384), Chinese writing (there was no native character), letters and culture began to penetrate these two military states.

For a long time isolated by its geographical position, Sillâ only received the new religion about the middle of the Vth c. and officially adopted it in 528 with lasting enthusiasm. At the beginning of the VIth c. exchange of ambassadors with China became frequent, the King shortly afterwards receiving the title of Duke of Râk-râng (539) ; at the same time Chinese characters and Chinese books came into general use ; little by little the Kings uniformed the army and the law, and replaced the little appanages by provinces ; inspired by China, they widened their ambitions and concentrated in their own hands the latent resources of the country. In this way Sillâ organised its fighting forces for the war in which it was to conquer the peninsula.

In this final struggle it had against it, in alliance with Paikchei, Japan, the hereditary foe. The islanders, from the beginning of the Christian era, made frequent armed incursions, and even settled in several districts of Kâyâ ; as is usual among Oriental people, they took for tribute and a mark of vassalhood the presents and embassies of Sillâ, Kâyâ and Paikchei. Korean annals make no mention either of Japanese suzerainty or personal settlement of Japanese ; the conquest of the peninsula by the empress Zingô (200 A. D.) must be claimed as a legend. But it is indisputable that the Japanese pressed heavily on the Southern States in the IVth c. ; in 396, 400 and 404, they conflicted with Kokurye who drove them out ; they kept their colonies in Kâyâ until 512 and 529. At the same time, from 397, Japan received the Princes of Paikchei, gained them over, gave them guards and enthroned them. In Korea also, between raids and intrigues, the Japanese learned to breed silk-worms, to weave, tan, carve and paint ; Koreans, voluntary immigrants or prisoners, settled in Japan and formed whole villages, were organised into special castes and some of them took rank in the nobility ; finally, from Korea, Japan received Buddhism, writing, hitherto unknown, and Chinese culture.

In 612, China re-entered the scene. Unified under the Sui in 581, it attacked Kokurye ; three campaigns (612-614) of a powerful army had little result. The following dynasty, that of the T'ang (618), allied itself with Sillâ ; the campaign of 645 won Liao-tung for China ; that of 660, led by Su Ting-fang, brought Paikchei into subjection in spite of the support given by the Japanese ; the royal family was taken away to China and the country divided into five military districts. In 668, after several years' resistance, Kokurye succumbed to the attacks of Li Shih-chi, Liu Jen-kui and Hsie Jen-kui, and was treated like Paikchei ; it formed nine military districts. Difficulties arose at first between China and Sillâ over the partition of the territories ; China soon relinquished her conquest and, in 685, King Sin-mun, peaceful master of the whole country to the S. of the T'ai-tong (then Phâi-su) and of Tek-uen, divided it into nine provinces.

IV. The Union (668 to 935). — Sillâ, having unified the peninsula, continued to maintain good relations with the T'ang ; embassies were exchange-

ed with Japan, but gave rise to frequent quarrels of precedence ; the Japanese, repulsed from the coasts of the continent, saw, on the other hand, the Koreans making descents upon Bizen (813), Tsukusi (834), Iki (835) and Tsusima (894). In the N., the Kingdom of Pal-hai (Po-hai), founded by some Mal-kál and refugees from Kokurye (end of the VIIth c.), extending from the Tái-tong to the Anur and from the Sea of Japan to the Gulf of Chih-li and to the Liao, was generally a pacific neighbour. The material prosperity of Sillá left traces which lasted at Kyeng-chu until the burning of the city by the Japanese in the XVIth c. Chinese literary culture greatly increased, as is shown by the extant works of Chheû Chhi-uen (end of the IXth c.) ; it was maintained by a large number of students who were sent to China and was facilitated by the invention of Sel Chhong who, in 697, transcribed in Chinese characters the Korean terminations ; this is the system called ri-tok (nito), employed quite recently in the yamens. With Chinese letters, Confucianism also came in ; the worship of Confucius was perhaps established in 717.

The Sillá dynasty was brought to an end by sedition which desolated the country from the IXth c. At the time of the disappearance of the T'ang from China (907), Oâng Ken, born at Song-ák (Kai-seng) of humble parentage, became the principal general of one of the rebels, Kung-yei, who had carved out a kingdom for himself in Kyeng-keui and the N. of Káng-uen. In 918, Oâng Ken (Tái-chô) succeeded his chief who was assassinated by the army. At Song-ák, which he made his capital, he assumed the title of King of Korye, allied himself with the King of Sillá, whom he dispossessed, against Chin Huen, another rebel who had made himself King of Paikchei (892), overthrew this adversary and obtained the abdication of the grateful King of Sillá in 935.

V. Korye (918 to 1392). — That was the end of ancient Korea ; with the antique and mysterious dynasty of Sillá, there also disappeared the old aristocracy and native hierarchy. The Oâng dynasty of popular Northern origin, broke with the traditions of the South, accentuated Chinese influence over institutions and customs, copying the system of examinations, hierarchy of officials and administration. The new society differed from the old by the domination of the bonzes, rivalry of civil and military officers, multiplication of slaves, the birth of a caste of administrative nobility and the formation of a class of Confucian scholars.

Buddhist fêtes were celebrated by both King and people with great display ; monasteries were built, consecrated and endowed at great expense ; the Tripitaka, received from the Chinese Court of the Sung (991), was entirely engraved under King Seng-chong before 997. A copy of this work still exists in Tôkyô. The bonzes fortified themselves in their monasteries, and entered the Capital armed ; a bonze, the royal tutor, often controlled the policy of the Court ; the bonze Sin Ton, in religion Pyen-so, was all-powerful in the reign of Kong-min (1351-1374) ; he had a son, Sin U, whom the King thought to be his and who succeeded him (1374-1388) : such at least is the official Korean version.

To these disorders subjoined strife between the civil and military parties ; in 1014 and 1015, there were recurring massacres by one or the other party ; in 1110, a strike of civil mandarins ; in 1170, the military mandarins put their enemies to death in the streets, in the yamens and in the Palace itself.

After more than twenty years of disturbance, Chheû Chhung-heu seized the reins of power in 1196, and, after exercising it with great rigour and much intelligence, bequeathed it to his descendants ; the Chheû were masters of Korea under five kings (1196-1258).

The people were crushed by exaction and distracted by anarchy ; freemen sought to obtain a living by becoming slaves of the great mandarin families ; this tendency had begun in the last years of Sillâ and strengthened in spite of the laws of Koâng-chong (956) and Seng-chong (982) ; in the XIVth c. it was declared that slaves could never become freemen ; the children of a slave woman were of the same condition as the mother ; this principle dominated legislation and was sanctioned again as recently as 1731. However, after the burning of the slave registers in 1592, the number of slaves greatly diminished, hereditary penal slavery disappearing in 1865 ; but within these last few years there were still slaves in private service and in that of the yamens. Above the condition of slavery there exist, from the Korye epoch at any rate, several low classes, basket makers, slaughtermen, postal clerks and boatmen, whose vile condition is hereditary.

The right of inheritance of social condition, the loss of consideration entailed by certain alliances and by certain modes of life have tended to create and sub-divide castes ; Confucianism has had to accommodate itself to these principles in Korea : the system of obtaining employment by examinations, borrowed from China, still exists there, but in practice the more important posts are only conferred on the members of a certain number of families (ryâng-pân or yâng-pân) who form the highest aristocracy ; subaltern employments in the yamens of the Capital and the provinces become the appanage of various castes. Korean society is thus divided into water-tight, upper and lower compartments ; in the XIth c. and perhaps in the Xth, traces may be found of this organisation which had become strengthened and more complicated under the kings of Korye and still more so under that of Chosen. The legislative Statutes published in 1469 bear witness to the existence of a new caste, that of the chung-in, descendants of the secondary wives of the yâng-pân — the son of the principal wife alone inheriting noble rank — they have the privilege of being interpreters, doctors and official astrologers. The chung-in have played an important part in the relations with China and in the extension of scientific culture. During the last half-century, however, the barriers of caste have gradually crumbled.

In spite of the encouragement of some of the early kings of Korye, Confucianism was at first relegated to a second position by the preponderance of Buddhism ; in the middle of the XIIIth c., Ân Yu, a great admirer of Chinese ethics, lamented the sight of the Temple of Confucius in ruins, the Grand School without pupils, whilst incense smoked in the bonzeries filled with monks and believers. From this time, Confucianism gained ground and received a new stimulus from the works of the Sung school, large numbers of which flocked into the country in 1313. Fifty years afterwards, two of its most celebrated representatives, Ri Saik and Cheng Mong-chu, had the ear of the Court and the nobility. Bloodstains are still shown on the bridge at Song-to where Cheng Mong-chu was assassinated in 1392. In a spirit of reaction against the power of the bonzes and military mandarins, the civil nobility began to show an attachment for Confucianist orthodoxy, the consequences of which only appeared later.

Frequent strife both at home and abroad laid waste Korea during the Korye period. The bonzes, the civil and military officials struggled for the preponderance ; grandees surrounded themselves with armed retainers ; Court intrigues ended in battles in which the person of the Sovereign himself was not respected. The kings, often greedy, prodigal or debauched, handed over their power to favourites and were incapable of reigning. An innumerable succession of such favourites, whose ambition ended in their assassination, of kings dethroned and put to death, pass before us in these four centuries marked by violence of passion, pleasure-seeking and struggle.

At the same time, the Northern barbarians were constantly attacking the frontier which Thái-cho and his immediate successors had rapidly pushed forward to the waters of the Ânkok and near to Hâm-heung. In 925, the Kingdom of Pal-hai, which would have served as a buffer to Korye against these incursions, had succumbed under the attacks of the Keui-tân (Ch'i-tau) from the W. ; the Ye-chin (Ju-chen) tribes, which occupied the valley of the Ânkok and the E. coast as far as Hâm-heung, harassed Korye by their raids. Some of these invaders were repulsed, others bought off with lands, fortresses were built to restrain yet others. But in 993, the Keui-tân, setting themselves as heirs to Kokurye, claimed Korean territory as far as the river Tâi-tong ; in successive expeditions, they laid waste the whole of the North ; in 1011, they reached and burned the Capital ; in 1033, a wall was built against them from the mouths of the Ânkok to Yeng-heung on the Japan Sea. The Empire of the Liao (Keui-tân) was already tottering to its fall ; Korye was enabled to fix its frontier at the lower Ânkok and resume relations with the Sung. The Chin (Ye-chin) Empire, founded in 1114 not far from the Sungari, was a disturbing but less terrible neighbour for Korye. To this power succeeded that of the Mongols of which Korye felt an indirect blow in 1216 ; in 1218, the Mongols appeared themselves, demanded a heavy tribute, 2,000 hostages, and, in 1231, imposed 72 residents in the principal towns. King Ko-chong (1213-1259), advised by the minister Chheû U, transferred his Capital and the coffin of Thái-cho to the isle of Kâng-hoâ (1231). The Court remained there until 1259 when it became necessary to give way and return to the mainland. King Uen-chong (1259-1274) married a Mongol princess. Henceforth, Korea was nothing but a mere province under native princes ; the latter, married to Mongol wives, sons of Mongol mothers, advised by Mongol residents, were called to Peking, exiled, or deposed at the pleasure of the Grand Khân ; they spoke the language, wore the costume of the Yüan, they had nothing Korean about them. Khân Khubilai made Korea his base of operation against Japan ; the expedition, prepared in 1268 and several times attempted, finally failed in 1281. It had cost Korea dear and revived the hostile sentiments of the Japanese : all the following century they laid waste the Korean coasts, coming by sea as far as Phyeng-yâng and burning Hân-yâng, then secondary capital.

VI. Chosen (1392 to 1910). — The kings of Korye having become Mongol, remained faithful to the Yüan ; but when the latter had been driven out of China (1368), the national feeling, so long stifled, and the Confucianist predilections of the nobility burst freely. In the 7th moon of 1392, a conspiracy of generals and soldiers, almost without opposition, deposed King Kong-yâng (1389-1392) and substituted in his place a high functionary celebrated for his military successes, Ri Seng-kyei, who came from a family dating back

to the Sillâ period and settled for several generations in the S. of the territory which is now Hâm-kyeng. This prince, whose post-mortem name is Thâi-cho, revived for his kingdom the old name of Chosen, fixed his capital at Se-ul (1394) and recognised the suzerainty of the Ming.

The development of the country continued without any serious set-back for two hundred years. The Confucianist nobility had played an important part in the change of dynasty ; among the first Kings, the greatest, Thâi-chong (1400-1418), son of the founder and who really had set his father on the throne, then Sei-chong (1418-1450), son of his predecessor, and Sei-cho (1455-1468), son of Sei-chong, understood the power of the literati noblemen and were equal to the task of keeping them within bounds without causing disaffection among them. The grand families were obliged to discharge the bands of retainers who acted as their body-guard and whose encounters had led to bloodshed in the old Capital (order of Tyeng-chong, 1398-1400). But, on the other hand, the kings re-established the examinations and rules of eligibility for office, surrounded themselves with wise men, listened to the advice of the learned, cold-shouldered Buddhism and encouraged orthodox literature. Two remarkable inventions date back to this period : by a decree of 1403, Thâi-chong ordered the founding in copper of a set of types, and printing in mobile characters has, ever since, been carried on side by side with xylography. Sei-chong, with the assistance of scholars, invented an alphabet, which gave the vowels distinct from the consonants, and had it promulgated by an official publication of 1443. A literature in the vulgar tongue (en-mun) was thus brought into existence. These great rulers did not neglect finance, military matters or relations with the Japanese.

With the following century, literati began to wield considerable influence ; grouped in official provincial schools, in temples or colleges, or around celebrated teachers, they corresponded among themselves from town to town ; the literati of the Confucius temple at Se-ul were their natural mouth-pieces ; high officials were often of their number and voiced their opinion. In the schools were formed the opinions which, by private petition and collective address, were imposed on the kings. Two of the latter, the Prince of Yen-sân (1494-1506) and the Prince of Koâng-hai (1608-1623), resisted their advice, favoured Buddhism and erected costly establishments : they were deposed and re-placed by other members of the royal family ; their memory was held in contempt, but we know nothing of them save what these self same literati chose to say. To keep on good terms with these gentlemen, it was necessary to practice a narrow puritanism which condemns any great enterprise that is not provided for in the classical teachings. The literati succeeded in imposing the rules of Chu Hsi for marriages and burials ; they proscribed all study of an unorthodox character and, little by little, crushed out Buddhism : the bonzeries of Se-ul were closed in 1512 and the bonzes forbidden to enter the Capital, the Buddhist orders or schools (chong) reduced to two were abolished, ancient statues from the Sillâ Kingdom were broken and melted down. Religious persecution, which was at its keenest under Chung-chong (1506-1544), continued in a latent or acute form down to the present time, not only against Buddhism, but against all popular belief foreign to Confucianism.

Sometimes, however, these literati became unbearable to the kings and

were exiled, persecuted in their turn, or put to death : such was the case with Kim Chhem-phil (1498) and his partisans (until 1504), so too with Cho Koâng-cho and his friends (1519-1547). When the literati were neither persecutors nor persecuted, the nobles were cutting each others throats : in 1575, over a rival claim to a certain post, the nobles divided into two hostile parties, the tong-in (Easterners) and se-in (Westerners) ; under the Prince of Koâng-hai and to support him, the peuk-in (Northerners) were formed ; these are coteries named after the quarters which they inhabit, void of all political idea, carried on from father to son and designated by the colour and cut of their clothes ; those parties obstruct public affairs as well as the most trifling matters of social life. In spite of all this, the period under review was the age in which flourished the most venerable and renowned scholars, Ri Theû-kyei, Seng U-kyei, Ri Ryul-kok, all of whom lived prior to 1592.

Then an invasion supervened. The Japanese, authorised to establish markets in three Southern ports, Pu-sân, Chei-pho and Yem-pho, had been driven out on account of their various risings (from 1510) ; they had again secured a precarious foot-hold at Pu-sân in 1543, and commercial relations which had been almost entirely suspended had resumed greater activity from 1572, but the two countries no longer exchanged regular embassies. In 1588, a letter from the Taikô Hideyosi asked for the regular dispatch of official missions ; in 1591, another Japanese envoy came to announce that the Taikô was about to attack China and claimed the support of Korean troops. King Sen-cho (1567-1608), not having consented to renounce his vassalhood, the Japanese landed at Pu-sân in May 1592 ; trained for warfare by their feudal struggles and supplied with firearms, they found in Corea a prosperous people with a weak army, having only obsolete weapons, and a divided and undisciplined aristocracy. The Japanese successes were at first crushing ; twenty days after their landing at Pu-sân, they were masters of Se-ul, and thence pressed on to Phyeng-yâng and Hâm-kyeng to ; the King had fled first to Phyeng-yâng, then to Eui-chu. From the outset, at Tong-nai, the resistance of the Koreans had been courageous ; after the first surprise, leaders of ability came to the front ; the greatest was perhaps the naval captain Ri Sun-sin who invented a « tortoise boat » whence archers could shoot under cover : he caused the Japanese considerable losses. The people rose and massacred the stragglers and isolated bodies ; the bonzes, united under the orders of Chheng-he, Song-un and others monks, also took up arms ; China, too, at length, sent armies. In 1593, the King was enabled to return to Se-ul ; the negociations began with the Japanese generals who had been repulsed in the S., were continued at Peking and in Japaa ; a second Japanese army (Feb. 1597) did not reach Se-ul. The troops were recalled in the following year on the death of Hideyosi (1598). Korea was so far from dejection that, until 1602, she refused to take part in any negotiations, in spite of the advances of the Lord of Tsusima. At last a treaty, concluded in 1609 by the good offices of two bonzes, the Korean Song-un and the Japanese Genso, imposed a closer watch upon Japanese in Korea and left them in a less favourable position than that occupied before the war. The letters of the King of Korea to the Shôgun, so far from admitting vassalility, assumed the equality of his correspondent. By this war, carried on with such savagery, Japan had gained nothing, China and Korea issued enfeebled.

At this time, on the upper Sungari, between the first cradles of the Ko-

kurye and Pal-hai, the Manchu were coming into prominence ; in 1591, they made themselves masters of the right bank of the Amnok ; in 1621, they took Shen-yang and made it their capital under the name of Mukden. In 1627, by a rapid winter campaign, they got as far as Káng-hoá where King In-cho (1623-1649) had taken refuge ; an honourable treaty was concluded. Ten years later, Korea having broken its engagements, the Manchu army besieged the King at Koáng-chu, S. of Se-ul : under stress of famine, the King was obliged to leave this shelter, accept a new treaty (February 1637), furnish hostages, among whom was the crown prince, and promise a heavy tribute. For twenty years, the Court meditated revenge ; but the Ming were crushed in 1644, the Ch'ing established themselves firmly throughout the Empire, lightened the Korean tribute (1645) and abandoned all but the annual embassy and marks of deference in conformity with the rites. Peace reigned : but neither the Court nor the literati forgot the benefits conferred by the Ming ; only a few years ago their official costume was still worn and many documents were dated from their last nyen-ho (reign-name).

The government tried to restore the country by settling the land-tax to be paid in rice, reforming the army, limiting slavery and persecuting Buddhism. The strife between the nobles re-commenced over a doctrinal question, the duration of mourning for King Hyo-chong who died in 1659 ; Song Si-ryel, premier minister and one of the most celebrated scholars, being held in great esteem even now, was opposed to He Mok ; the latter was chief of the nám-in : the partisans of Song Si-ryel were themselves divided into no-ron and so-ron ; these factions exiled and massacred each other and violated their tombs with reciprocal ferocity. Under Yeng-cho (1724-1776) these enmities died down a little ; but the factions still existed twenty years ago, each family piously retaining its traditional allegiances.

The reign of Yeng-cho and those of his two successors, Cheng-chong (1776-1800) and Sun-cho (1800-1834), were fairly prosperous. Learning was encouraged, considerable works were compiled and carefully printed, and public buildings erected.

In 1834 began a long period of reigns by minors and general relaxation of government, marked by bloody persecutions against christian missionaries and converts. Christianity had been introduced about 1784 (see p. 439) in spite of the rigorous closing of the country. Since the Japanese and Manchu invasions, official relations with China and Japan were confined to the despatch of the annual tribute and the exchange of a very few communications ; even the Chinese mandarins only entered Se-ul under escort ; trade was carried on only at Pu-sán, Eui-chu, Heû-ryeng and Kyeng-uen, being supervised by mandarins and limited as to its nature and amount.

The French expedition of 1866 and the American one of 1871 did not succeed in opening Korea. Transformed Japan sent several missions of which the form was offensive to Korea and which were, for that matter, firmly dismissed. In February 1876, the treaty of Káng-hoá was imposed and brought about the opening of the country ; several treaties with Western powers soon followed. The most important persons of the Court at that time were the Tái-uen-kun, father of the King who reigned since 1863, author of the massacre of the Christians in 1866, and Queen Min, an energetic and intelligent woman ; the Tái-uen-kun, who had been all-powerful during the minority of his son, until his death in 1898 did not cease his attempts to regain the

influence he had wielded. During his de facto regency, he had curbed down the power of the nobles ; from 1866, he was violently xenophobe ; later on he leaned now towards China, now towards Japan. China had, indeed, authorised Korea to treat with foreigners ; but Li Hung-chang claimed that his country still occupied a privileged position.

This complex situation, together with the weakness of the King, led to the risings of 1882 and 1884, the captivity of the T'ai-uen-kun at Pao-t'ing Fu, and the armed intervention of the Chinese and the Japanese. The agreement of T'ien-chin (Thien-tsin), drawn up in April 1885, established a sort of Chino-Japanese condominium. Japan, by way of issue, found, in the troubled conditions of the country, a pretext for war with China (July 1894). Victorious by land and sea (at Phyeng-yang, September 15, Hai-yang, September 17), master of Port Arthur (November 21), Wei-hai-wei and the hostile fleet (February 12 1895), dominant in Korea which it had declared independent and embodying its victory by the treaty of Simonoseki (April 17 1895), Japan might have increased its influence by a firm and moderate policy, such as that of Count Inoué. This statesman was succeeded by the minister Miura Gōrō. The Korean people were harassed with petty worries ; the Queen was assassinated on the 8th October 1895. In February 1896, the King took refuge at the Russian legation where he remained a year ; a few months after leaving it (October 1897), he thought to affirm his power and independence by declaring himself Emperor of T'ai-hân, thus reviving the name of the ancient Southern tribes.

Meanwhile Russia, virtual mistress of Manchuria, and Japan provisionally settled their claims and rights of intervention in Korea (Komura-Waerber agreement, May 1896 ; Yamagata-Lobanov, June 1896 ; Nisi-Rosen, May 1898). Condominium once more led to war, the immediate casus belli being a timber concession on the Âmnok, with yards at Yong-âm pho. The Russian fleet having been unexpectedly attacked simultaneously at Chei-mul pho and Port Arthur on the 8th and 9th February 1904, Se-ul was occupied on the 9th and the Emperor, forgetting his neutrality declared, but disarmed, signed a treaty of alliance on the 23rd : in consideration of a territorial and dynastic guarantee, he accorded the Japanese government his entire confidence, accepted in advance the counsels of reform, and authorised it to occupy all the strategic positions and to take whatever measures it thought fit on Korean territory. Korea, therefore, served as a base for the attack on Russia in Manchuria. Victorious Japan (by the treaty of Portsmouth, 4th September 1905) had Korea at her mercy and was enabled to pass, stage by stage, from alliance to direct administration :

October and November 1904, appointment of Mess^{rs} Megata and D. W. Stevens as advisers, in finance and foreign affairs respectively, on presentation of the Japanese government.

18th November 1905, protectorate agreement establishing a resident-general and local residents.

2nd March 1906, arrival of Marquis Itô, resident-general.

3rd July, palace guard handed over to Japanese police.

19th July 1907, forced abdication of the Emperor after appeal to the Hague conference ; the Crown Prince, his son, succeeds him.

25th July, a new treaty providing that all laws, decrees and appointments must be submitted to the resident-general.

December, the Crown Prince, brother of the reigning Emperor, taken to Japan to be educated.

23rd. March 1908, M. D. W. Stevens assassinated by Koreans at San Francisco.

14th June 1909, Viscount Sone succeeds Prince Itô.

12th July, memorandum giving Japan control of the administration of Justice.

The convention of November 1905 was followed by the suicide of several mandarins ; political risings immediately followed, and from that time to the present armed parties of Koreans have continually appeared at various points, attacking the Japanese and entailing upon the army of occupation an unrelaxed vigilance.

In October 1909, a Korean assassinated Prince Itô at Harbin (Kharbin) ; the prince was of all the Japanese statesmen the one who best understood the Korean character and disposition ; chastisement for this act was sure to come in some form or another.

On the 22nd of August 1910, the Emperor of Korea ceded all his Sovereign rights to the Emperor of Japan, stipulating for a suitable provision for the Korean princes and the members of their households ; a number of peerages were to be conferred on Koreans ; every protection to be granted to the persons and property of Koreans. By art. 2, the Emperor of Japan consented to the cession and annexation ; Korea has since formed the department of Chosen under a Governor-General.

Railways

Railways have been laid by Japanese with financial assistance from the Tôkyô government. Since the end of 1909, the Korean systems have been amalgamated with the Japanese State Railways.

673 miles 6 of line were working in 1910 and comprise the :

Se-ul (KEI-JŌ) to Pu-sân (FU-SAN), 274 miles 9 ;

Chei-mul pho (JIN-SEN) to Yeng-teung pho (EI-TÔ-HO), 18 m. 4 ;

Sâm-nâng-chin (SAN-NŌ-SIN) to Mâ-sân (MA-SAN), 25 m. ;

Se-ul (KEI-JŌ) to Eui-chu (GI-SHU), 311 m. 7 ;

Hoâng-chu (KŌ-SHU) to Kyem-i pho (KEN-JI HO), 8 m. 9 ;

Phyeng-yâng (HEI-JŌ) to Chin-nâm pho (CHIN-NAN HO), 34 m. 46 ;

Chheng-chin (SEI-SIN) to Heû-ryeng (KWAI-DEI) or Hui-ning in Chinese ;

Among the lines planned are :

Thâi-tyen (TAI-DEN) to Kun-sân (GUN-SAN) and Mok-pho (MOKU-HO) viâ Nâ-chu (RA-JŪ), 174 m. 5. — Se-ul (KEI-JŌ) to Uen-sân (GEN-SAN), 136 m. 3.

KOREA (Chosen)

The geographical names are given first in Korean and then, in paranthesis, in Japanese

	Pages
1. Chei-mul pho (JIN SEN)	432
2. Chei-mul pho (JIN-SEN) to Se-ul (KEI JÔ).	434
3. Se-ul (KEI-JÔ)	436
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6. Se-ul (KEI-JÔ) to Eui-chu (GI SHU)	474
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1. Chei-mul-pho (JIN-SEN)

The steamer comes to anchor 2 miles from the town, off the light-house outside the port bordered with islets and long sand-banks.

Chei-mul pho extends along the foot of a hill running parallel with the sea ; to the left, the port and station ; in the centre, the business quarter of the city with grey brick walls ; to the right, the Korean town dominated by the Catholic church.

Hotels : *Daibutsu H.* — *Steward H.*

Boats : No tariff ; from the town roadstead, the transport costs 1 yen. From the anchorage to the town, 25 min. by steam-launch.

Banks : *B. of Korea.* — *Dai Ichi Ginko, of Japan, and Customs B.* — *Dai Gōjuhachi Ginko* (58th B.). — Holme, Ringer and C^o, agents for the Hong-kong and Shanghai Banking Corporation, and for the Russo-Asiatic B. — Wolter, for the Deutsch Asiatic B.

Consulates : Great Britain, China, Japan.

Places of Worship : PROTESTANT. *American Methodist Episcopal Church Mission.* — *American Methodist Episcopal Mission (South).* — CATHOLIC. *Missions Etrangères de Paris.*

Club : *Chei-mul-pho C.*

Chamber of Commerce : Japanese.

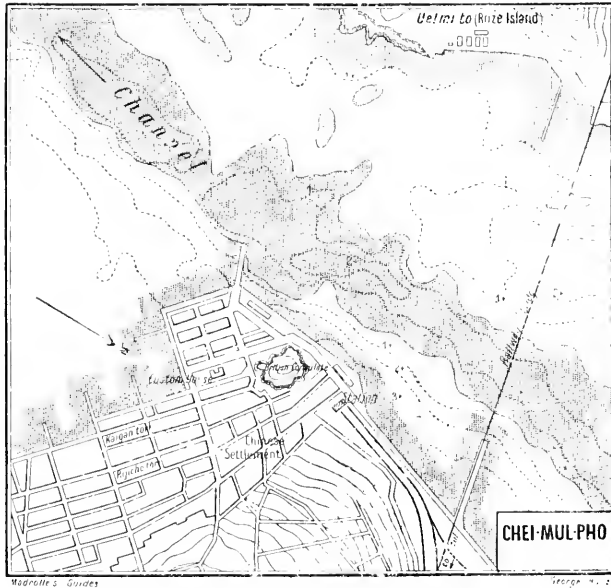
Post, Telegraph, Telephone : Service controlled by Japanese.

Navigation : By the *Nippon Yusen Kaisha* : to Kôbe, (5 days' journey), every 14 days, via Pu-sân, Nagasaki, Mōzi (Mojji) ; fare 38 yen. — To Chih-

to (280 miles), fare 15 y., Ta-ku, 28 y., and Niu-chuang, every 8 days. — To Chih-fou, Dai-ren (Dalny), 21 y., Port Arthur and Ta-ku, 36 y., every 14 days, alternating with the preceding service.

By the *Osaka Shosen Kaisha*, to Dai-ren, 30 hours' journey, fare 18 y. : Sailings every 12 days.

Railway : Chei-mul-pho to Se-ul, 24 m. 7 ; fare 1 y. 25 and 88 sen. See R. 2. — To Fu-san, 287 m. ; fares 14 y. 35 and 10.05 ; — to Mukden, 505 m. fares ; 27.10 and 22.08.



Chei-mul-pho is situated on hilly ground at the mouth of the river Salce (Salt river), Southern outlet of the river Hân ; Roze Island (Uel-mi, *Kor.*) divides the port into two-parts, of which one, the inner harbour, is narrow and sand blocked. Some ten *ri* (about a league) S. E. of Chei-mul-pho is the chief town of the district, *In-chhen* (NIN-SEN or JIN SEN) ; these names are used as well as that of Chei-mul-pho to designate the open port.

The Japanese treaty of Kâng-hoâ (Kò-kwa), concluded on the
KOREA, 3.

26th February 1876, provided for the opening of a port on the W. coast, but the Custom-house was not installed at Chei-mul-pho until the 3rd November 1883. At that time, the village only consisted of about a dozen fishermen's huts. Since then, *Chinese* and *Japanese Concessions* have been delimited and organised, each administered by the consul of the nation interested, with an *International Concession* governed by a municipal council made up of the consuls, the Kâmni or Korean superintendent of Customs, and three representatives of foreign owners. A European has long been commissioner of Customs. A Korean town has sprung up near the concessions.

The population was 47,000 inhabitants (1907), 34,440 of whom were Koreans, 11,658 Japanese. Among the foreigners were 28 English, 28 Germans, 10 Americans, 8 French and an important Chinese colony.

The value of trade in 1911 was 3,907,913 yen for exports and 16,525,966 yen for imports.

In-chhen is dominated by Mount Mun-hâk on which are shown old walls dating, it is said, from the beginning of the Christian era, when *In-chhen* was the capital of a small kingdom; however this may be, a very fine view can be obtained from the summit. This town has no historical importance, and the point at which the Chinese frequently carried out their landings is further to the S.

From Chei-mul-pho one can go by river to Mâ-pho (Ryong-sân or Yong-sân), the port of Se-ul, passing by the large island of Kâng-hoâ; the river, which is very wide, has a strong current; it is navigable up-stream to beyond the Capital. The distance by river to Se-ul is more than 160 *ri*; the distance by road, picturesque in places, is only 80 *ri*. A railway linked the port to Se-ul in September 1899.

2. Chei-mul-pho (JIN-SEN) to Se-ul (KEI-JÔ)

24 miles 7. Nine trains a day; duration of journey, 1 hr 10 min. or 1 hr. 33 min. Fares: 2 yen, 1 y. 32 and 75 sen. Railway worked by Japanese.

(JIN-SEN) **Chei-mul-pho.**

1 mile 1, (CHU-KEN) *Chhu-hyen*, station S. E. of Chei-mul-pho, behind the Catholic church which overlooks the Korean quarter.

2 miles, *So-pel*. — 7 miles 4, (FU-HEI) *Pu-phyeng*.

10 miles 8, (SO-SA) *So-sâ*.

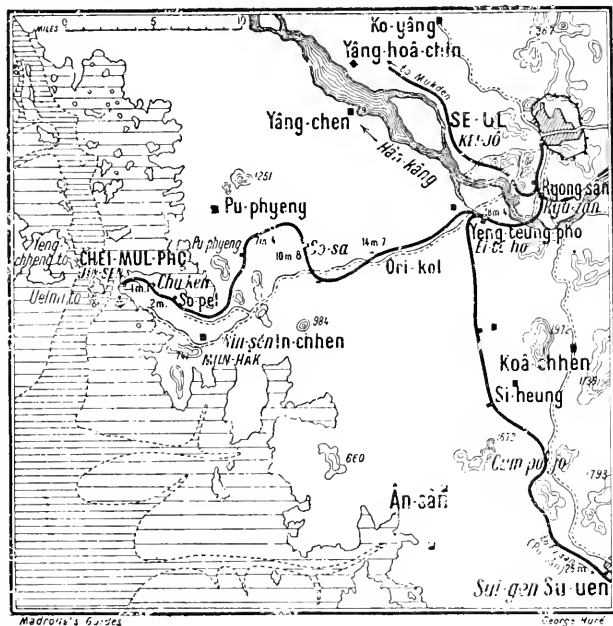
14 miles 7, *Ori-kol*.

18 miles 4, (EI-TÔ-HO) *Yeng-teung-pho*, in a well cultivated plain near the Hân-kâng. Junction with the Pu-sân (FUSAN) line.

20 miles, (RO-RYŌ-SIN; *No-tol*, on the Hân-kâng.

The rail crosses the river by an iron bridge on eleven piers or abutments.

21 miles 1, (RYU-ZAN) *Ryong-sân* important riverside town, dominated by its Catholic church (seminary). Residence of the Japanese Governor-General. Junction of the Eui-chu (GI-SHU) line. Tramway to Se-ul. 6,000 Japanese.



Habitations are more frequently encountered ; we approach the outskirts of the Capital.

24 miles 1, *Se-ul, Nâm-mun* (NAN DAI MON), in the surburban part of the Southern gate, inhabited by a strong Japanese colony. — The train is made up at this station for Eui-chu (GI-SHU) and Pu-sân (FU-SAN).

24 miles 7, **Se-ul** (KEI-JŌ, SEI-DAI MON). The station is in in the W. suburb, near the city wall. Behind the ramparts, the tower of the building which was the French Legation.

3. Se-ul (KEI-JŌ)

In Korean, Sye-ul means « the Capital » ; its official name is Hân-seng or Hân-yâng ; in Chinese, the city is called Wang-ching ; in Japanese, Wô-jô and Kêi-jô. In 1911, the value of the trade amounted to 181,769 yen (exports) and 8,515,085 (imports).

Hotels : *Astor House H.* (25 rooms), near Terminus station. Steam heating apparatus ; electric fan ; hot and cold water ; garden. Single bedroom with meal, 6, 8 or 10 y English, French, etc. spoken.

Sontag's H., Legation street, 15 min. from the station. English, French, Russian, Japanese, etc. spoken. Single bedded-room with meal, from 7 to 10 yen ; double b.-r. from 12 to 16 y. Breakfast, 1 y., from 7 a. m. to 12 ; tiffin (lunch), 1 y. 50, from 12 to 2 ; dinner, 2 y., 7 to 9. Board, 60 y. per month ; board and lodging, 150 y.

Inn : *Hajôzan.*

Club : *Se-ul C.*

Tramways : Lines, 1^o From the Western Suburb to the Tomb of the Empress, 20 min. from the E. Gate. This line crosses the Capital via the main thoroughfare. — 2^o From Chong-no to Ryong-sân.

Banks : *B. of Chosen* (formerly B. of Korea). — *Dai Ichi Ginko*, Nanzan-machi San-chome.

Consulates : Great Britain ; — United States ; — Belgium ; — China ; — France ; — Germany ; — Italy ; — Russia.

Newspapers : *Corea Daily News.* — *Seoul Press* (under Japanese direction).

Rickshaws : 10 to 15 sen from the station to the town. Cost of hire for a whole day : with 1 coolie, 1 y. 50 ; 2 coolies, 2 yen.

Guides : 3 y. per day.

Post. Telegraph.

Places of Worship : PROTESTANT. *British and Foreign Bible Society* ; — *American Methodist Episcopal Mission* ; — *American Methodist Episcopal Mission* (South) ; — *Salvation Army.* — CATHOLIC (French) ; Se-ul is the seat of a vicariate apostolic (41 European priests, 10 native priests, 50,839 native converts in 1911).

Agency : *C^{ie} des Wagons-lits* (Sleeping-Car C^o) ; tickets for the Transsiberian services. Agent : *L. Martin.*

Railways : Se-ul to Chei-mul pho (JIN-SEN), *See* R. 2 ; — Se-ul to Pu-sân (FU-SAN), *See* R. 5 ; — Se-ul to Eui-chu (GI-SHU), *See* R. 6 ; — Se-ul to Uen-sân (GEN-SAN), in construction. — Through tickets are issued at Se-ul Station for Japan (including the strait crossing) to : Tôkyô, 1 st cl., 39 yen 03 ; 2nd. cl., 24 y. 80 ; 52 1/2 hours' journey ; — Kôbe, 31.70 and 20.85 in

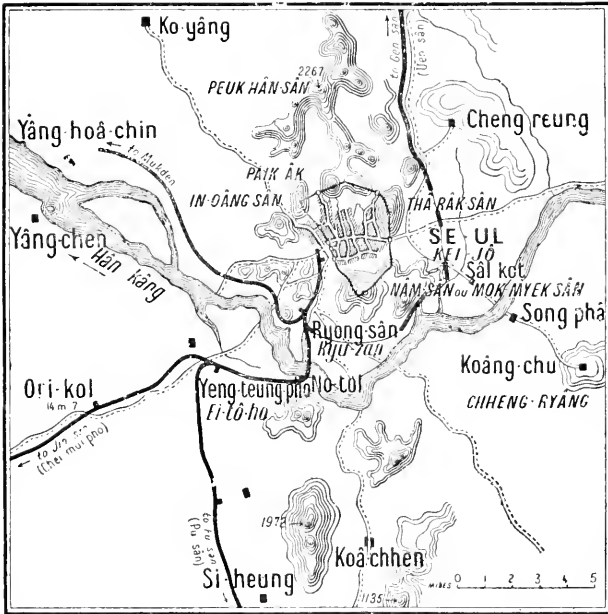
36 1/2 hrs. ; — Simonséki, 23.70 and 15.63 in 23 hrs. — A reduction of 20 % is made on return tickets.

Objects and places of interest : 2 days suffice to get a glimpse of the Capital

The Gates. Streets. Old Palace (open on Thursdays and Sundays). *Bell Pavilion. Astrological Office. Altar of the protecting Gods of Agriculture. Catholic Cathedral.*

Outside are the : Tomb of the Empress, Temples of the Gods of War. Bonzerie of Heung-thyen.

Additional time must be allowed for longer excursions such as to *Peuk-hân-sân*, 10 hours, 5 for the ascent, 1 hr, at summit, and 4 for the descent :



Madrolle's Guides.

George Huré

horseback or rickshaw to foot of mountain, thence by chair. Fine view over the country round Se-ul. Take your food. Make sure that one of the coolies knows the way and can act as interpreter.

History : At the beginning of the Christian era, Chinese dominion did not extend any further than the Ryel-su (now the Hân), its extreme limit was therefore the Se-ul region. The Mâhân tribes occupied the whole of the S. W. Among them arose the Kingdom of Paikchei (18 B. C.) which gradually swallowed them all up ; it extended to the N. of the river Hân, its capitals

being first (5 B. C. to 371 A. D.) Hân-sân-seng (now Koâng-chu.— See p.445), then Peuk-hân-seng (p. 444), one to the S., the other to the N. of the present day Se-ul. In 392, Kokurye had seized the country to the N. of the Hân ; in 475, it crossed the river and finally drove the Paikchei into the Chlung-chheng and Chellâ of to-day. The Hân country belonged for nearly two centuries to Kokurye ; about the middle of the VIth c. (555), it was conquered by Sin-râ (Sillâ) and was then visited by King Chin-heung in person. An inscription drawn up in Chinese was erected at Peuk-hân-seng to commemorate these events: the stela exists, in a very dilapidated condition, in the bonzerie of Seung-kâ.

With the union of the three Kingdoms under Sillâ (668), the valley of the Hân ceased to be an apple of discord ; it contained in Hân-chu (modern Koâng-chu) a secondary capital of Sillâ until the Xth c., and at Yâng-chu (the actual site of Se-ul) a secondary capital of Korye from 1067. Finally, in 1096, on the advice of the bonze To-sen, an expert in geoscopy, King Suk-chong had the « Southern Capital » re-built on the present site of Se-ul and came to visit it in 1099 ; his successors erected palaces there and occasionally resided there themselves, the principal Capital still remaining at Kaiseng (See p. 454).

There is scarcely any monument of this period, the only one to my knowledge which really dates from Korye is a thirteen storey pagoda of white marble, finely carved and from 16 to 19 ft. in height. Tradition has it that it was carved in China and sent to Se-ul by a Mongol emperor, father of the Queen of Korye (1313-1339).

In 1394, Thâi-chô, of the reigning dynasty, transported his capital to Se-ul and built it practically as it was till within the last few years. However three important monasteries, founded by the early kings (1397, 1401 and 1464), were razed to the ground presumably at the beginning of the XVIth c. (1512). In 1592, the King fled to Eui-chu on the Chinese frontier, the population dispersed ; the palaces and temples, a part of the city fell a prey to incendiary fires lit by Korean slaves and Japanese invaders. A year and a half afterwards (enl of 1593), the latter having been driven off towards the S., the King returned to his ruined capital. In January 1637, the Manchus advanced to the fortress of Nâm-hân where the King had taken refuge ; Se-ul was pillaged and part of the population massacred. The King was obliged to surrender and acknowledge himself a vassal. A stela, with an inscription in Manchu and Chinese, was erected at Song-phâ, on the Se-ul to Nâm-hân road, to commemorate the clemency of the conquerors.

Until these invasions, Korea was no more closed to foreigners than were the neighbouring states ; she maintained regular intercourse with the Japanese, Chinese and the Northern races ; at Se-ul, she lodged their envoys in three hotels reserved for this purpose ; that of the Chinese ambassador, the Thâi-phyeng-koân, was near the Southern gate, the Japanese hostelry, the Tong-phyeng-koân, was in the Southern quarter (now called Yei-koân-kol), that of the Northern people, Peuk-phyeng-koân, in the Eastern quarter. Destroyed by the conflagrations of 1592, these hotels were not re-built ; when, after 1637, the Manchu envoys appeared in the Capital, they were lodged at the Nâm-pyel-kung, where they were still received down to 1891. As for the Japanese, from the XVIIth century, they were only exceptionally allowed to come to Se-ul.

Yet it was in middle of the XVIIth c. that Se-ul first saw Occidentals : in July 1653, the Dutch yacht *de Sperwer*, on its way from Batavia to Formosa, was wrecked on the isle of Quelpaert, 36 men reached land, were taken prisoner and brought before the King ; in 1666, eight of them, including Hendrick Hamel van Goreum, escaped and reached Nagasaki. It is about this time that Korean histories briefly mention the fact : the Dutchmen were probably wrecked at Chin-to, the extreme point of Chellá.

In spite of the rigorous seclusion of the country, Christianity penetrated to Se-ul and all the provinces through the meeting at Peking of the members of the annual Korean embassy with some Catholic missionaries : in 1784, a little nucleus of Koreans was formed who, without priest or direction, studied the Christian religion. The little community grew, two Chinese priests were successively appointed to its charge, and the Church extended amidst bloody persecutions. It was not till January 1836 that M. Maubant, the first European priest, was able to cross the Ya-lu and settle at Se-ul, in great secrecy, disguised beneath the huge mourning hat. It was dangerous to enter the country and more so to stay in it. In 1866 however, there were at Se-ul and in the provinces twelve missionaries and more than 10,000 converts. But in 1839, Monseigneur Imbert and the two missionaries, in 1866, Mgr Berneux, Mgr Daveluy, his coadjutor, with seven missionaries were tortured and put to death by Korean magistrates : the majority were executed at Sái-nám-to, on a sandy beach or river-bank to the S. W. of the Capital.

Shortly after these latter massacres, in September and October 1866, Admiral Roze came up the Hàn-káng as far as Yáng-hoá-chín, 10 *ri* from Se-ul, and took possession of the town of Káng-hoá, retiring after a slight check experienced at the bonzerie of Chen-teung (p. 445). This demonstration had put the populace of the Capital to flight, but it did not stop the massacres.

Ten years later (26th February 1876), the treaty of Káng-hoá imposed by the Japanese opened the country to them ; it was completed in the same year by additional articles signed at Se-ul (24th August). From 1883, the Capital was visited by foreign envoys who came one after another to negotiate treaties. One with France was signed on the 4th June 1886 by M. Cogordan. The treaty with the United States had been signed at In-chhen (22nd May 1882) ; the treaty of Se-ul with Great Britain is dated 26th November 1883. The opposition of the Korean conservative party to the reformers, the rivalry of the Min family, the Queen's, with the Tái-nen-kun, the King's father, and the struggles for preponderance between Japanese and Chinese, led to, among other troubles, the risings of the 23rd July 1882 and 4th December 1884. Blood flowed for several days, part of the Palace and neighbourhood were buried. The Japanese ministers, Hanabusa Yositada, on the former occasion, and Takezoe Sin-itsirô, on the latter, had to withdraw under fire to Chei-mul-pho ; a double military and diplomatic intervention by China and Japan re-established order.

Following upon the above-mentioned events of 1884, the King left the Chhâng-tek Palace (Old Palace) and resided in the Kyeng-pok Palace further to the W. He was there taken prisoner by the Japanese troops on the 23rd July 1894 ; there too, the Queen was assassinated on the 8th October 1895 by Japanese bands, his complicity with whom has not been denied by the Japanese minister Miura Gorô. After a year's residence at the Russian Le-

gation (11 Feb. 1896 to 20 Feb. 1897), the King removed to the newly built Kyeng-nen Palace in the Legations'quarter (Cheng-tong). Japanese troops occupied the city on the 9th February 1904.

Since the admission of foreigners to the city, a great number of buildings in foreign style of architecture have sprung up. Among the first to be completed were the Russian Legation, Catholic Cathedral and the old French Legation.

Situation. Climate. Se-ul is situated 127°8' Long. E. of Greenwich and 37°36' Lat. N. Although the latitude is approximately that of Tunis, the climate is yet one of extremes, temperatures of 5° Far. in winter and of 96°8 Far. at night in summer are not uncommon ; the South of the peninsula is comparatively warmer ; the Eastern slope is noticeably colder, snow is very abundant and remains on the mountains until the beginning of May. The variable weather is less dry in winter than that of Northern China and equally damp in summer, with intermittent but very violent rains in July and August. The best seasons to visit Korea are the spring and autumn, when blue skies radiant with splendid amber light may be often enjoyed. The country round Se-ul is delightful at these times, with its mountains still covered here and there with forests, its narrow valleys watered with limpid streams and carpeted with flowers, its varied panorama of views over river and sea.

The city is built at the Southern foot of the *Sâm-kâk sân*, whose lower foot-hills, *In-oâng sân* and *Thâ-râk sân*, enclose it on the N.-W. and N.-E. ; between the two, rises the wooded cone of the *Paik-âk* ; to the S., rises the *Nâm sân* (*Mok-myek sân*) in gentler slopes, also wooded. With astonishing boldness, the city walls, in their curve, scale the verdant shoulders and bare rocks gilded and blackened by the sun ; in the W., between *In-oâng sân* and *Nâm sân*, they form the watershed. All the waters from the city, collected in a vast stream flowing W. to E. and too closely resembling a great open sewer, pass under the E. wall and empty into the *Hân kâng* whose regular curve encloses the outskirts of the town at a distance of 12 *ri* S. and W. from the walls. The *Hân kâng* is a magnificent river, broad and rapid, tidal up to Se-ul.

From the river to the walls, all the level ground is well cultivated and strown with habitations ; towards the Eastern, Southern and Western gates, the houses form populous suburbs ; the Southern quarter contains a large number of Japanese.

The wall is crenellated : according to the Koreans it is 40 ft. high and 89,610 ft. long. In the less accessible places, it is simply a stone wall more or less high ; in the E. and W., it is an embankment faced with stones on the outside and whose summit vertically overlooks the suburbs. The eight gates are all in the Chinese

system, heavy masses of stone and masonry, pierced by a vault enclosed by thick, wooden folding doors ; on the summit rise pavilions, strong columns bearing a single or double roof of tile with curved ridge ; the most imposing are the Southern gate, *Sung-ryei mun*, and the Eastern gate, *Heung-in mun* ; the Northern gate, *Suk-cheng mun*, is reserved for the use of the Sovereign.

A wide, straight, boulevard stretches from the Eastern gate to within a short distance of the Western gate ; from this main street branches off, on the N., the avenue leading to the Old Palace, *Chhâng-tek kung*, and the one to the *Kyeng-pok* palace: on either side, the ministries, at the end the monumental gate of the Palace dominated by the *Paik-ák* and having in front two stone monsters as it were mounting guard ; — on the S., the curving avenue which leads to the Southern gate. The other streets are either narrow and tortuous, or simple country roads through waste-grounds and gardens and along torrential streams. Almost all the houses are low and covered with thatch, a few are tiled ; in the basement is a stone pipe in which a fire of green wood is lit every evening right through the year, so that the hot air and smoke, in circulating, heat and dry the house.

SOUTH WEST QUARTER :

The **New Palace**, *Kyeng-uen kung*, occupied since February 1897.

The Altar of Heaven, *Uen-ku*, built on the site of the *Nâm-pyel kung*, formally inaugurated on the 12th October 1897, consists of three circular superposed terraces.

The English, American and French and several other foreign consulates. Since the Japanese Protectorate, foreign diplomatic representatives have left Se-ul one after another, the last in January 1906.

SOUTHERN QUARTER :

At the foot of *Nâm sân*, the old German, Chinese and Japanese Legations ; — the Catholic Cathedral consecrated on the 29th May 1898.

The *Yeng-heuityen*, royal hall where the portraits of former kings receive the ritual homage.

The Japanese quarter called *Chin-ko-kai*.

In the centre of the city, in the angle formed by the avenue leading to the Southern gate and the main thoroughfare E.-W.,

Chong-no (*Chong-ru*), Bell Pavilion. This bell was rung in the morning and at night, at the opening and closing of the city gates; it gave the signal for men to go indoors, women alone had the right to be outdoors at night. The bell is about 8 ft. in diameter and 10 ft. in height; according to tradition, it was cast in 1396 by order of King *Thâi-cho*; it bears, however, the date 1468. It is related that the casting could not be carried out successfully until a living infant had been thrown into the molten metal. In front of this pavilion, an inscription was erected, in 1866, forbidding the utterance of the words « treaty with foreigners »; in 1882, the stela was removed.

The *Chong-no* quarter is the Korean commercial centre; the best shops in all trades are to be found here; it is the quarter for bazaars, rectangular courts surrounded by galleries divided into stalls. A short distance to the N.-E., the marble pagoda; in the fore-court of a house, a stela erected on the back of a tortoise; the house being inhabited, it was impossible for me to approach the monument; these two structures have since then been cleared; the stela is from an ancient bonzery, *Uen-kâk sa*, and apparently dates from 1464.

NORTH EAST QUARTER AND ENVIRONS.

The **Old Palace**, *Chhâng-tek kung* and *Chhang-kyeng kung*, the out-buildings of which extend in a Northern direction to the hills and the city walls; re-built in 1616 and 1647 after the fire of 1592; abandoned in 1884. By special permission certain parts may be visited. It contains picturesque spots and fine models of Korean style; especially noticeable are the royal halls, at the head of a flight of steps, with double roofs supported by columns, and fretted gates widely opening on to the fore-court where officials used to prostrate themselves.

In front of the Old Palace, the *Thâi myo*, Temple of Ancestors.

W. of the Old Palace, the *Koân-sâng kâm*, Astrological Bureau; several inscribed stones are kept here: one, particularly interesting, is a celestial planisphere, the original of which was at *Phyeng-yâng* in the time of the Korye dynasty; in 1395, a facsimile was engraved by order of the King; the modern stone is a replica dating from the reign of *Suk-chong* (1674-1720).

In the N.-W. angle, the *Tâi-po tân*, Altar of Gratitude, where sacrifices were offered every year, in the name of grateful kings

to three emperors of the Ming dynasty : Thai-tsu (1368-1399), Shen-tsong (1572-1620), Yi-tsong (1627-1644).

N.-E. of the Old Palace, the *Kyeng-mo kung*, built in 1764 ; this temple is dedicated to King Cheng-chong (1776-1800) and his father, the Crown Prince Chàng-hen (or Sa-to) ; the latter had been put ot death by order of his own father, King Yeng-chong, in 1762.

N. of the *Kyeng-mo kung*, the Temple of Confucius, *Mun myo*, *Mun-sen oâng myo*, re-built in 1606 after the Japanese invasion : in the court may be noticed some magnificent trees (ginkô biloba) which, it is said, antedate the foundation of the temple (xivth c.).

Leaving by the N.-E. gate, *Hyei-hoá mun*, which is close by, we soon reach the bonzery of *Heung-thyen* which is less than 10 *ri* distant ; in a side room, some interesting paintings of the Buddhist Hell (*myeng pu tyen*).

A little further on, the *Cheng-reung*, tomb of the queen who was the second wife of Thâi-cho ; she died in 1396 and was buried here in 1409. This sepulchre, like all the royal tombs, is essentially composed of a high turfed mound, crowned by a hemispherical knoll in front of which stand a stone altar and some stone statues ; at the foot of the tumulus is a rectangular hall which, destined for certain religious ceremonies, has a peculiarly arranged marquee. These buildings, as well as the stelæ and *hong-sâl mun* (monumental gates of consecrated grounds) erected close by, stand always in a glade, in the middle of a wood or grove of high timber watered by a running brook. Cemeteries are usually very picturesquely situated ; being sacred ground, they escape the greater part of the damage done by the people. It is as well to remind foreigners to observe a demeanour respectful to the sacred character of the place.

The OUTSKIRTS of Se-ul are strown with royal tombs. Outside the Eastern gate may be mentioned the tomb of the Queen assassinated in 1895 (Empress' Tomb) ; — About 20 *ri* E. of the town, a valley in which are seven tombs, including that of King Thâi-cho.

A short distance beyond the E. gate, the *Tong myo* or *Tong koân-oâng myo*, Temple of the God of War, Kuan Yü, a Chinese general (died 219 A. D.). This divinity came several times with

troops to the aid of the Koreans and Chinese in 1592 and 1597 and helped them to repel the Japanese ; a first temple was erected near the S. gate (1598), the other near the E. gate dates from 1602. These two buildings, slightly different in plan but similar in style and detail, are excellent models of Korean architecture. Among the objects of interest are several stelæ, the sundial and lantern placed in the great court, and, in the side rooms of the same court, the twelve mural paintings representing scenes in the life of the god.

NORTH WEST QUARTER AND ENVIRONS.

The **Palace**, *Kyeng-pok kung*, inhabited by the King from 1884 to February 1896. On this spot, Thâi-cho built his residence in 1394 ; after the fire of 1592, the site remained empty until the present buildings were erected in 1865 ; they were abandoned by the Court in 1896. Permission to visit the Palace may be obtained.

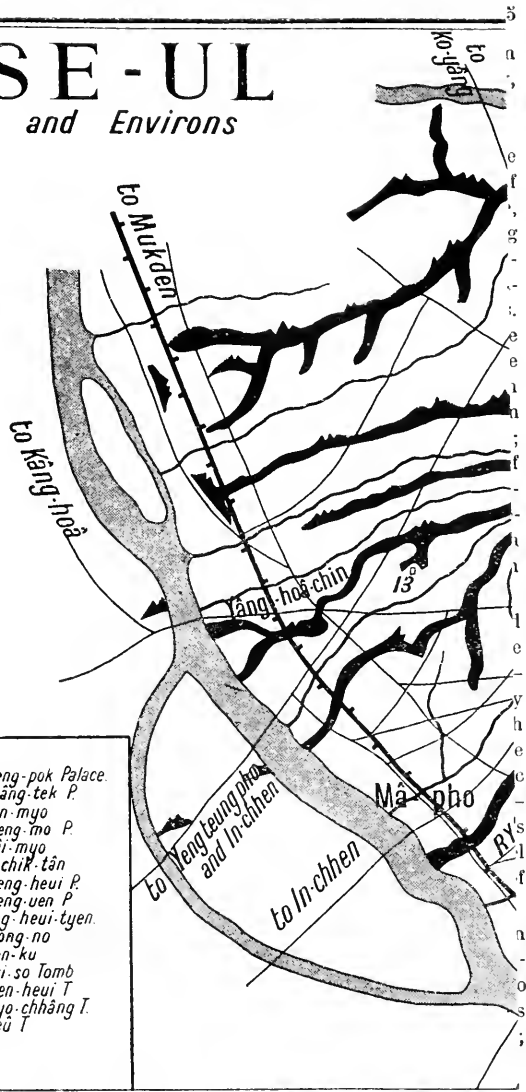
The Palace of Mulberry-trees, *Kyeng-heui kung*, N. of the Western gate, adjoining the wall, was built in 1616 and destroyed by fire in the last but one reign.

The Altar of the Protecting Gods of Agriculture, *Sâ-chik tân*, N. of the Palace of Mulberry-trees. It is easy to visit and gives a good idea of the altars or open terraces consecrated to the official worship of the forces of nature.

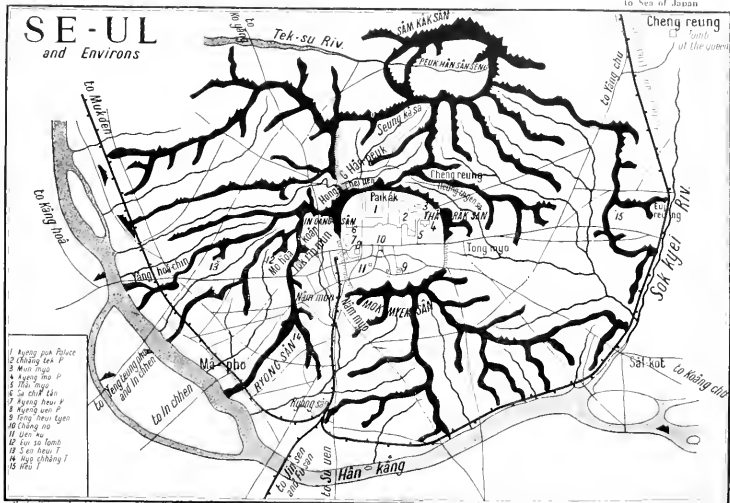
The citadel of **Peuk-hân**, *Peuk-hân sân-seng*, a very picturesque excursion, easily made on horse-back in a day (about 25 *ri* by the W. route) ; leave the city by the W. gate, soon turning N. to take the China road. — The Arch of Independence (*Tok-rip mun*), a heavy foreign built structure, replaced in November 1896 the *Yeng-eun mun* (gate to which people go to receive benefit at the hands of China), a graceful triumphal arch which was destroyed by the vandalism of the so-called reformers of 1895. On the W. of the *Yeng-eun mun*, the *Mo-hoâ koân*, a rectangular hall used for the reception of the Chinese ambassadors, has also been destroyed. — We next come to a narrow passage in the rocks, recently broadened and straightened. To the N., the *Hong-chei uen* where the Chinese envoys stopped on the eve of their entry into Se-ul. — A mountain torrent coming from the E. next crosses the path ; the upper part of the valley, fortified in 1711, forms a citadel guarded by military bonzes ; it would serve as a refuge for the King in case of danger. Several monasteries,

SE-UL

and Environs



- 1 Kyeng-pok Palace.
- 2 Chhâng-tek P.
- 3 Mun-myô
- 4 Kyeng-mo P.
- 5 Thâi-myô
- 6 Sa-chik-tân
- 7 Kyeng-heui P.
- 8 Kyeng-uen P.
- 9 Yeng-heui-tyen.
- 10 Chông-no
- 11 Uen-ku
- 12 Eui-so Tomb
- 13 S'en-heui T
- 14 Hyo-chhâng T.
- 15 Hêu T



- 1 Kyong-puk Palace
- 2 Chông tek P
- 3 Mun myo
- 4 Kyong ino P
- 5 Thái myo
- 6 Sa chit tân
- 7 Kyong heu P
- 8 Kyong uen P
- 9 Tong heu tyeon
- 10 Chông no
- 11 Uen ko
- 12 Uu sa tomb
- 13 Seo heu T
- 14 Hyeo chông T
- 15 Heu T

the principal ones being *Chung-heung* and *Thái-ko* ; some modern stela and one of 1385. — Return via the upper end of the valley, re-entering Se-ul by the N.-E. gate.

EXCURSIONS.

I. Koâng-chu or citadel of *Nàm-hân* ; this locality is one of the five fortified prefectures which surround Se-ul ; the works of defence were carried out in 1626 ; King In-cho took refuge here, in 1637, before surrendering to the Manchus. The town, consisting of about 10,000 houses, is situated on a partly wooded mountain (*Chheng-ryâng sân*) and contains nine monasteries of military bonzes, a palace for the King, some yamens and temples.

About 50 *ri* from Se-ul, which we leave by the S.-E. gate, we cross first the *Sâl-kot*, a tributary of the river *Hân*, then the river itself. On the S. bank, at *Song-phô*, is a superb stela with an inscription in Chinese and Manchu (*See* p. 429) ; it was overthrown by the so-called reformers in 1895. This excursion takes two days ; lodgings may always be obtained in a bonzery ; the hospitality of the bonzes must be recognised by handing a small sum to their superior on leaving. — In this excursion, as in others, notice, on entering and leaving some of the villages, posts surmounted by a carved and painted head (*châng seung*) which form a protection against evil spirits.

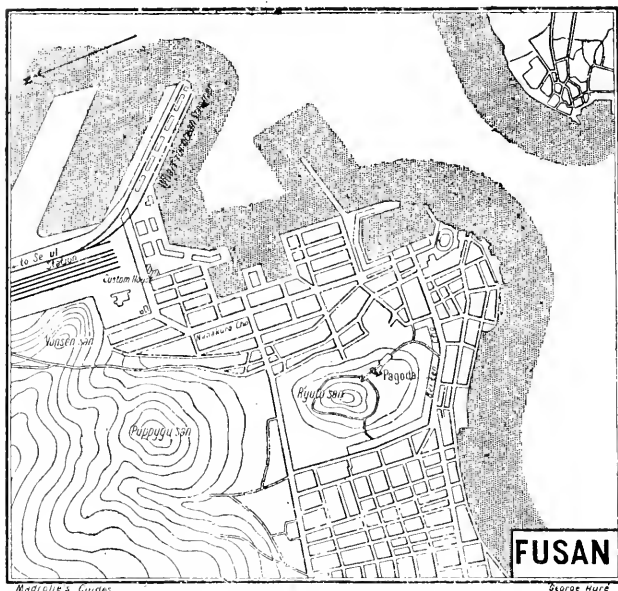
II. Kâng-hoâ, another prefecture-fortress ; the town situated to the E. of the island is about 130 *ri* from Se-ul. — Cross the *Hân kâng* at *Yâng-hoâ-chin*. Near *Kim-pho* is a royal tomb. — After leaving *Thong-chin* we come to a small and very rudely executed *miryek* : this name is given to statues, some of which are gigantic, whose origin is unknown ; in spite of their name (*miryek* = maitreya), their appearance has nothing Buddhistic about it. — Next comes the citadel of *Mun-su* on the river bank. — The landing-places on the island are fortified ; the town itself is also surrounded by walls ; 30 *ri* S.-W. of the town is the citadel of *Tyeng-chok* garrisoned by military bonzes (monastery of *Chen-teung*).

At the time of the Mongol invasion, the kings who had taken refuge at Kâng-hoâ, brought the remains of their ancestor *Thái-cho* there ; for twenty eight years (1231-1259), they refused to submit and return to the mainland. In 1627, the first treaty was concluded at Kâng-hoâ between the Koreans and the Manchus ;

in 1637, the royal family sought refuge on the island. Duplicates of the archives are deposited there.

III. Su-uen, *See* Itinerary 5.

IV. Kai-seng, *See* Itinerary 6.



4. Pu-sân (FUSAN)

Steamers lie off the Japanese Concession. To the E., the International and Chinese Concessions, the Korean village, and then the quarter round the Japanese railway station.

Pu-sân is 305 miles from Uen-sân and 121 miles from Mozi (Moji).

Hotel : *Fusan H.* (5 yen), on the side of a hill crowned by a hanger ; view over bay and town.

Inn : *Oike.*

Consulates : China, Japan, Russia.

Banks : *Dai Ichi Ginko* (1st B.) ; — *Dai Gojuhachi Ginko* (58th B.) ; — *Dai Jukachi Ginko* (18th B.) ; — *Suwoo B.*

Boats : from the shore to the anchorage, 15 sen per person.

Places of Worship : PROTESTANT. *American Presbyterian Mission* (South). — *Australian Presbyterian Mission*.

CATHOLIC. Church served by the Prêtres des Missions Etrangères de Paris.

Post, Telegraph, Cable (Japanese) to Nagasaki, immersed in 1883.

Chamber of Commerce : Japanese.

Railway to Se-ul. See Itinerary 5.

Navigation : To Japan ; two services daily to *Simo-no-seki*, departures at 11.20 a. m. and 8.30 p. m. ; arrivals at *Simo-no-seki* at 10.20 p. m. and 7.30 a. m. — Return services : departures from *Simo-no-seki* at 9.30 a. m. and 10 p. m. ; arrivals at *Pu-sân* (FU-SAN) at 8 p. m. and 8.30 a. m. Fares : 10 y., 6 y. and 3 y. 50. — These services are run in connection with the express trains of the Trans-korean and the ex-San-yô Japanese lines (*Simo-no-seki* to *Kôbe*). — *Fu-san* to *Kôbe*, fares 18 y. and 11.22 ; — to *Kyôto*, 19.53 and 11.72 ; — to *Osaka*, 18.85 and 11.45, — *Shimbashi* (Tôkyô), 25.28 and 15.17.

Simo-no-seki (San-yô Railway H.). Railway to *Kôbe*, 329 miles 3, 13 hrs' journey by express ; fares : 8 y. 70, 5.22 and 3.48. To *Moji*, by ferry-boat in 15 min., fares : 20, 15 and 10 sen.

Pu-sân (*Hu-san* or FUSAN), in the S. E. of the peninsula, facing towards the *Tsusima* Island (Korean *Tai-mâ* to), lies within a bay protected by the Island of *Chel-yeng* (Deer Island) ; on the W. outside the bay, on the other side of a promontory, is the estuary of the river *Râk-tong* (*Nâk-tong*) which flows right through the province of *Kyeng-sâng*. The Korean town is surrounded by walls, but is not of great importance ; going S., we reach, successively, the Chinese quarter, the Foreign quarter, and the Japanese Concession which is at the point nearest to the Isle of *Chel-yeng* where also the Japanese have some establishments. The Japanese Concession dates from January 1877, and is administered by the consul and a municipal council ; large Japanese police force. On the *RYU-TO-SAN*, 120 ft. high, are the public gardens. The port, open to the Japanese in 1876, has gradually become accessible to other foreigners in virtue of the signed treaties.

The port, situated 35°5'35" lat. N. and 129°1'2" long. E. of Greenwich, is in a bay, the approach to whose narrow entrance is made more difficult by the rocks which further diminish the width of the channel.

The population of the district was estimated, in 1907, at 81,801 souls, of whom 19,734 were Japanese, 61,967 Koreans, 100 Chinese, 20 Europeans.

The value of foreign trade, in 1911, amounted to 5,864,745 yen for imports and 12,457,801 yen for exports.

20 *ri* to the N. of Pu-sân stands the walled-town of *Tong-nai*, chief-town of a district.

About the beginning of the XIVth c., certainly before 1436, the Japanese had established three trading-stations : at Pu-sân, at Yem-pho further N. (Ul-sân district) and at Chei-pho further W. (Ung-chen district) ; in 1512, after a rebellion, the Korean government only left them their Chei-pho factory, suppressed in 1541 after fresh disorders. By a new agreement with the Lord of Tsusima (1543), the residence of the Japanese envoys was installed at Pu-sân and soon became the centre of a colony closely watched by the port authorities. It was there that the troops of Hideyosi landed in May 1592 and thence invaded the whole kingdom (*See HISTORY*). On the re-establishment of peace, the Pu-sân station resumed a career which was at first restricted in scope, the Japanese envoys were never again allowed to go up to the Capital ; trade and embassies were henceforth solely directed by the Lords of Tsusima ; the latter, by dint of arguments and threats, managed to extend their concession, to administer it in manner betokening permanency of occupation and to flood the peninsula with produce « which the government had no use for and for which it paid ten times its value ».

The whole commercial action of the region is centralised in the *Japanese Concession*. The concession was defined in 1876 and extended to an area of about 6 acres ; it has grown to eleven acres through harbour works and embankments which have been executed. Since the establishment of the protectorate and the opening of the railway, Japanese buildings are becoming so numerous as to shut in the Korean town on all sides.

5. Pu-sân (FU-SAN) to Se-ul (KEI-JÔ)

The line from Pu-san to Se-ul (274 miles 9, or 442 kil.) was opened on the 25th May 1905. The line, 4-6 gauge, crosses 99 bridges (4 $\frac{3}{4}$ miles or 7 kil 332), passes through 22 tunnels (about 3 miles or 4 kil. 958), and has 44 stations, of which 21 are served by a day express with restaurant-car and a night express with pulman-car (wagon-lits) ; time taken is 9 hrs. 30 min. and 10 hrs respectively. Fares : 13 y. 75, 9.63 and 5 y. 48 sen.

The principal station at Pu-sân is 1 mile from the quay where the steamers which ply every other day to Simo-uo-seki berth (12 y. ; 7 y.) ; the express is made up at the port.

The Transkorean goes from Pu-sân (FU-SAN) to Sin-eui-chu (SIN-GI-SHU) ; the journey of 582 miles is made daily by express in 23 hours 40. Fares : 1st cl. 29 y. 10 ; 2nd cl. 20 y. 40 ; 3 rd. cl. 11 y. 07. — Journey by express : to Mukden, in 28 hrs 20 ; to Ch'ang-ch'un, in 35 hrs ; to Kharbin, in 44 hrs. 30. — In 1912, the journey from Pu-sân to London and Paris is made in 12 $\frac{1}{4}$ days.

The railway is controlled by Japanese. The names of the stations are posted up in Japanese. This Japanese name will be found in the present work placed in parenthesis beside the Korean name.

(FU-SAN PORT) Pu-sân.

The rail follows the bay until clear of the suburb of Chho-ryâng (SÔ-RYÔ).

1 mile (FU-SAN CHIN) *Pu-sân-chin*.

This station is near the walled-town of *Tong-nai* (TÔ-RAI), chief-town of the Korean district (20 *ri* from Pu-sân).

pass and descends the valley of the Nâk-tong, the principal river in Southern Korea; it is a formidable torrent in the rainy season.

10 miles, (KĪ HO), *Kui-pho*, a large village on the side of a hill.

(FUKKIN) **Mul-keum**

About 15 miles away is the bonzery of *Thong-to* (in the district of Ryâng-sân (Ryô-san), an important centre 30 *ri* S. of the bonzery), in the Chhu-se mountain. It is said to be inhabited by more than 600 monks, and was re-built after the invasion of 1592; the earlier structure, of which only a stûpa and a stone lantern remain, was erected in 643.

The valley, which is very narrow, contains the road, river and railway side by side. On the rounded slopes of the hills, from 450 to 660 ft. high, carpeted with short grass, granite rocks outcrop here and there. A few patches of rice and barley lie like green and gold stripes on the bareness of the background. The interest of the landscape is enhanced by the view of native villages, curious collections of low huts of prehistoric appearance, reminding one of the cabins of the Senegalese and contrasting strangely with the neat, modern, Japanese bungalows and houses which have sprung up in the neighbourhood of the stations.

30 miles 5, (SAN-RÔ SIN) *Sâm-nâng-chin*, or *Sâm-nâng pho*, last station in the province of Kyeng-sâng South.

Branch-line to **Mâ-sân**, or *Mâ-sâm pho*, 25 miles or 40 kil. long, opened on the 6th June 1905.

Inns (Japanese) : *Iwamiya* ; *Horiye* ; *Kochizuki* ; *Taiko* ; *Yoshikawa*.

Mission : Catholic.

Mâ-sâm pho (MĀ-SAN), was made an open port on the 1st May 1899 and again closed to foreign commerce in December 1910; it is situated to the W. of Pu-sân, on a very wide bay well protected by the Isle of Ke-chei (KYOSAI) or Kargodo, and celebrated as the scene of several victories of Ri Sun-sin from 1592 to 1598.

Population (1907) : 52,261 Koreans and 5,320 Japanese. — Value of trade (1911) : exports 121,806 yen, imports 1,002,922 yen.

This port is included in the district of **Chhâng-uen** (SHÔ-GEN), whose chief-town is situated to the N.-E.

10 *ri* from Chhâng-uen, and adjoining Mâ-sân, is *Hâp-pho*, starting-point of the fleet organised by Khubilai in 1281 to attack Japan. This armada consisted of 900 junks, manned by 6,700 sailors and transporting an army of 25,000 Mongol and 8,000 Korean soldiers.

15 *ri* S. of Chhâng-uen, on Pong-nim mountain, the bonzery of the latter name containing a stela of the Sillâ period.

Chin-chu (SIN-SHU), chief-town of an interesting district and capital of Southern Kyeng-sâng, is 130 *ri* W. of Mâ-sân. About 100 *ri* distant and to the W. of Chin-chu, in the Chi-i mountain, stands the *Tân-sok sa*, a bonzery where many relics are preserved of Chheû Chhi-uen, a Korean of Sillâ, who studied in China and left several literary works.

38 miles 4, (MITSU-YÔ) *Mir-yâng* a walled-town in the pro-

vince of Northern Kyeng-sâng, on the W. bank of the Eung-chhen, a tributary on the left bank of the Nâk-tong.

(SEI-DÔ). *Chheng-to*.

The rail enters a valley, passes through a tunnel, and emerges upon the great plain of Tâi-ku. — (KEI-ZAN) *Kyeng-sân*.

77 miles 6, (TAI KYU) Tâi-ku, capital of the province of Northern Kyeng-sâng, a fairly important town with a population of 18,000 Koreans and 4,400 Japanese, girt with ruined walls and situated about 10 *ri* S. of the Keum-ho kâng, a tributary on the left bank of the Nâk-tong.

Iin (Japanese) : *Tatsujokan*.

Missions : PROTESTANT (American). — CATHOLIC (French). Orphanage. Church. Seat of a vicariate apostolic (15 European priests, 5 native priests 26,004 native catholics in 1911).

The city has no interesting links with the past and but few buildings of any importance. The Japanese principally inhabit the N. and N.-E. suburbs neighbouring the station. The Western quarter, which is the most animated, is chiefly inhabited by Koreans.

At Tâi-ku, twice a year, in spring and autumn, are held celebrated fairs at which the business done amounts each season to about 700,000 yen. Value of trade (1911) : exports..., imports 1,050,251 yen.

4 *ri* to the W. stands the *Tâl-seng*, one of the mountain refuges which are so numerous throughout the country.

Hyep-chhen (KYÔ-SËN), chief-town of a district, is 120 *ri* S.-W. of Tâi-ku and 190 *ri* N. W. of Mâ-sân. — On *Kâ-yâ* or U-tu mountain, 60 *ri* N. of Hyep-chhen and 130 *ri* W. of Tâi-ku, are several ancient bonzeries, among others the *Hai-in sa*. This temple, built in 802 by King Ai-châng in recognition of the miraculous cure of the Queen, was several times restored and enriched under succeeding dynasties ; spared by the Japanese at the end of the XVIth c., it fell a prey to fire no less than seven times in two hundred years (1695, 1696, etc., 1817, 1871) ; few remains of the older buildings are left. Legend has it that King Ai-châng had carved or deposited here numerous Buddhist works ; in one of the halls are still shown the plates, or part of the plates, engraved in the XIth c., perhaps at the end of the Xth, and which were used in printing the Korean copy of the Tripitaka which is kept at Tôkyô in the bonzery of Zô-djô.

About 150 *ri* E. of Tâi-ku, **Kyeng-chu** (KEI-SIU), the ancient capital of Sillâ, situated about 50 *ri* as the crow flies from the Tong Hai or Eastern Sea, from which it is separated by a range of mountains. Mountains tower above the town on all sides : to the W., Sen-to sân and, further on, Tân-sek sân, in which is shown the gap cut by the sword of Kim Yu-sin ; S., Keum-o sân, or Nâm sân ; E., Tho-hâm sân, or Tong âk ; N., Keum-kâng sân. Several streams, the most important of which are the Se-chhen, Peuk-chhen, and Sateung-i-chhen, celebrated as the Mun-chhen, unite to the W. of the walls, thus forming a small river, the Hyeng-kâng, or Hysng-sân-pho

which emerges through mountain gorges to the N., then towards the N. E., and after a course of about a hundred *ri*, empties itself into a little bay.

The city is enclosed by walls ; on the S.-E. formerly stood four citadels built by four kings of antiquity, namely, Keum-seng, Myeng-hoâl seng, Uel-seng and Mân-uel seng. Ancient buildings, bonzerics dating back to the VIIth c., temples and tombs of rulers yet more ancient, sacred wells which witnessed many remarkable deeds in remote antiquity, abound in and round Kyeng-chu : the soil is redolent of story and legend. In the XVIth c., many of these buildings were already in ruins ; the invasion and incendiarism of 1592 further hastened the work of time, but even the little that is to be seen to-day gives a high idea of the artistic culture of Sillâ.

Pul-kuk sa, in Tho-hâm sân, a bonzery founded in the time of Sillâ at an unknown date (ancient stone lantern). — *Pun-hoâng sa*, 5 *ri* E. from the town, founded in 634 (ruined stûpa with remarkable low-reliefs). — The Five Tombs, 5 *ri* S. of the town, are those of Si-cho, his wife and three other kings, namely Nâm-hai, Yu-ri and Phâ-sâ. — The tomb of Thâi-chong Mu-ryel oâng (654-661), to the W., with a stela of 662. — Chhem-seng-tai, the Observatory Tower, half a *ri* S.-E. of the town, was built by Queen Sen-tek (632-647). — A carved bronze bell, bearing an inscription dating from 771 and whose diameter is 7 1/2 ft., was brought from Pong-tek sa and placed, in 1459, in the Southern gate-house of the city.

The line follows a S.-E. N.-W. direction crossing the high valley of the Nâk-tong. — (SIN-TÔ) *Sin-tong*. — (WAI KWAN) *Oâ-koân*.

A handsome iron bridge crosses the river, then the line takes an up gradient to climb the principal dividing-range of the Korean peninsula. — (JA MOKU) *Yâ-mok*. — (KIN O ZAN) *Keum-o-sân*.

115 miles, (KINSEN) *Keum-chhen*.

125 miles 8, (SHU FU-REI) *Chhu-phung-nyeng*, highest point reached by the line. — (KÔ-KAN) *Hoâng-kân*.

140 miles, (EI DÔ) *Yeng-tong*, about half-way through the journey, is in the province of Southern Chhung-chheng.

147 miles, (SIN-SEN) *Sim-ch'hen* takes its name from a neighbouring water-fall, 240 ft. high. Summer resort

(I-IN) *I-uen*, long tunnel from Sim-chhen, followed by a sharp descent into the valley of the Yong-tâng passing through three or four short tunnels. — (YOKU SEN) *Ok-chhen*.

170 miles 4, (TAI-DEN) *Thâi-tyen*, machine-shops and works. The station is in the dependency of the province of Southern Chhung-chheng.

Inn (Japanese) : Nagakawa.

Starting-point of the branch-line planned to *Kun-sân* and *Mô-b-phô*.

The line passes through comparatively poor country, desert-like and devoid of vegetation, vast, bare expanses with calcareous or granite formations showing here and there on the parched and uneven surface. The whole journey after leaving Tâi-ku and climb-

ing the central chain, affords only a succession of similarly uncourting landscapes. — (SIN DAN SIN) *Sin-thân-chin*.

186 miles (FU KÔ) *Pu-kâng*.

193 miles 5 (CHÔ-CHI IN) *Tyo-chi-uen*.

The peak of FUYO ZAN hangs spear over the river Keum kâng.

The valley goes down to Kong-chu, capital of the province of Southern Chhung-chheng. Further down is *Pu-ye* (FU-YO). It is a small town, but the administrative centre of a district in Chhung-chheng, on the left bank of the Paik-mâ-kâng, about 150 *ri* above Kun-sân; it was formerly the capital of Paikchei. In 1892, was discovered a stela which the Chinese emperors had erected there in 660 to commemorate the capture of the town and the destruction of the Kingdom.

(ZEN GI) *Chen-eui*. — (SHÔ SEI RI) *So-cheng-ri*.

213 miles 9 (TEN-AN) *Thyen-ân*.

221 miles 6 (SEI KWAN) *Seng-hoân*, 8 *ri* N. of Chik-sân of which it is a dependency, is situated to the E. of Â-sân (GA-SAN) and S. E. of Nâm-yâng; the latter port is probably that one at which the Chinese armies landed in the VIIth c.

Seng-hoân stands at a river-crossing on the road from Â-sân to Se-ul; it was there that, on the 29th July 1894, General Ôsima attacked the troops of General Ye and repulsed the Chinese; this affair was the first encounter of the two armies.

The railway crosses the river AJOGAWA by a bridge 388 ft. long.

Near this spot, the Japanese captain Mitsuzaki, with 27 men, made a brilliant defence on the 27th July 1894 against a superior force of Chinese.

(HEI-TAKU) *Phyeng-thaik*. — (SAI-SEI RI) *Se-cheng-ri*. — (O-ZAN) *O-sân*. — (HEI-TEN) *Pyeng-tyem*.

248 miles 5 (SUI-GEN) **Su-uen** an ancient prefecture fortress, now capital of the province of Kyeng-keui, about 9 miles in a straight line from a bight in the bay of Kâng-hoâ.

On the road, between Koâ-chhen and Su-uen, several miryek and châng-seung.

About 30 *ri* to the S., in the midst of a forest, the splendid bonzery of Ryong-chu and the tombs of King Cheng-chong and his father Prince Châng-hen. The king had intended to abdicate and retire to Su-uen and devote the remainder of his life to the worship of his father's memory; he had the bonzery constructed and the walls (four gates), temples, and palaces of the city re-built: in spite of the mutilating hand of time, these monuments are still interesting to visit. In a hall of the bonzery is shown a small painting, very finely executed and expressive, by a bonze named Keum-ho (1882?): the subject is an ascetic in the forest.

(GUM-PO JO). *Koun-pho-châng*. — (AN-YÔ) *An-yâng*. — (SI-KÔ) *Si-heung*.

268 miles 6 (EI TÔ HO) **Yeng-teung pho**, junction with the **Chei-mul-pho** line (*See* Itinerary 2). Inn : *Eito*.

No-tol.

Cross the river Hân-kâng by a fine iron bridge 1980 ft. long.
272 miles 3, (RYU ZAN) *Ryong-sân*.

274 miles 3, (NAN-DAI MON, KEI JÔ) **Se-ul**, *Nâm-mun*, the suburb grown up about the Southern Gate, starting-point of the line to Manchuria.

274 miles 9, (KEI-JÔ SEI DAI MON) **Se-ul**, capital of Korea (*See* Itinerary 3).

6. Se-ul (KEI-JÔ) to Eui-chu (GI-SHU)

The line from Se-ul (NAN-DAI-MON) to Eui-chu (311 miles 7, or 501 kil.), constructed for strategic purposes during the Russo-Japanese war, was finished on the 5th April 1905 ; the work of adapting it to the necessities of ordinary traffic took a further three years to 1st April 1908.

Trains are made up at the Southern Gate station, *Nâm-mun*. Fares from Sin-cui-chu (SIN-GI-SHU) : 1st cl. 15 y. 70 2nd cl., 11 y. 03, 3rd. cl., 6 y. 37 ; duration of journey by express train, 10 hrs 10 min. — To Mukden, fares 26 y. 10 and 21.38 ; — to Dai-ren (Dalny), 40.36 and 35.64 ; to Ch'ang-ch'un, 37.60 and 32.88. — The express trains are composed of Pullmann Sleepers, nicely equipped Dining Cars and comfortably furnished 1st class Passenger Cars only. Applicants for the berths of the trains must purchase Express Extra Tickets (under 200 miles, 2 yen ; under 500 m., 3 y. ; over 500 m., 5 y.) and Sleeping Car Tickets (Se-ul) to An-tung, 5 y. ; to Ch'ang-ch'un, 8 y.) if they use berths, in addition to the ordinary tickets.

(KEI JÔ NAN-DAI-MON) **Se-ul**.

2 miles, (RYU ZAN) *Ryong-sân*, trains for **Chei-mul-pho** (JIN-SEN) and **Pu-sân** (FU SAN).

The line crosses a series of lowhills, and a wide expanse of uncultivated land on which the grass grows thick and green ; occasional patches of rice and barley are seen in the inhabited valleys.

The railway rises to enter a pass whence the view extends for a great distance over the surrounding country.

15 *ri* N. of *Ko-yâng*, on the E. of the route, two gigantic miryok.

(KIN-SON) *Kim-chhon*. — (BUN-ZAN) *Mun-sân*.

Descending into the valley of the Rim-chin kâng and crossing the river by an iron bridge 990 ft. long, the line again rises in cuttings to reach a hilly plateau in the bottom of whose valleys some attempts at cultivation are made.

45 miles 5 (KAI-JÔ), **Song-to** the City of Pines, also called *Kai-seng*, an important town 150 *ri* from Se-ul, centre for the

culture of the jen-sheng, a root with tonic properties widely used in Chinese pharmacopæa.

The town, situated at the foot of *Song-ák sán*, like Se-ul is at the foot of *Sâm-kâk*, is encircled by a wall with seven gates ; outside the present enclosure is still visible the far more extensive earthen wall of the ancient town.

Song-to was chosen as capital by the first King of Korye, *Thâi-cho*, in 919 ; devastated by the *Keui-tân* (Ch'i-tan) in 1011, it was re-built and remained the capital till 1394 ; since then, it has retained the rank of a prefecture-fortress ; its inhabitants were suspected of sympathy with the older dynasty and looked upon with distrust by the last reigning house.

The sites of the ancient palaces are still to be seen ; in the gate-house on the S. is a fine bronze bell with an inscription dating from 1346 ; outside the walls, the Tombs of the Kings of Korye. A visit should be paid to that of *Kong-min* (1351-1374) and his wife, a Mongol Imperial princess (*Hyen-reung* and *Cheng-reung* to the W. of the town, in the *Pong-myeng sán*) ; it is of quite stately proportions.

About 40 *ri* N., the fortress of *Tâi-heung*, garrisoned by military bonzes, in a very picturesque situation.

(DO-JÔ) *Tho-seng*. — (KEI SEI) *Kyei-cheng*. — (KIN KÔ) *Kim-kyo*. — (KAM-PO) *Hân-pho*. — (NAN-SEN) *Nâm-chhen*. — (BUTSU-KAI) *Mul-kai*.

93 miles 5 (SHIN BAKU) *Sin-mâk*.

(ZUI-KÔ) *Su-heung*. — (KÔ SUI) *Heung-su*. — (SEI-KEI) *Chheng-kyei*. — (BA TÔ) *Mâ-tong*. — (SHA RI IN) *Sâ-ri-uen*. — (SIN SON) *Sim-chhon*.

137 miles 3 (KÔ-SHU) **Hoâng-chu**. The station is a mile from this administrative town which is fortified.

An 8 mile branch-line to (KEN-JI-HO) *Kyem-i-pho* (27 minutes' journey), a port founded by the Japanese on the left bank of the *Tâi-tong kang*, 28 miles S.-E. of (CHIN-NAM-PO) *Chin-nâm pho*. These two ports are linked up by a steamer service.

Chin-nâm pho was opened to foreign trade on the 1st October 1897. The traffic of the port, in 1907, was 292,035 tons ; in 1911, the value of foreign trade amounted to 2,830,038 yen for exports and 2,257,205 yen for imports. Its population was 29,086 Koreans and 2,864 Japanese in 1907.

(KOKU-KYÔ) *Heuk-kyo*.

The railway gradually drops in crossing the schistous plains which extend as far as *Chung-hoâ*.

(CHU KWA) *Chung-hoâ*, the last district in S. *Phyeng-ân to*.

The town is situated about 50 *ri* S. of Phyeng-yâng, a short distance from a small affluent of the Tâi-tong.

About 20 *ri* W. of the town, in the Dragon mountain (Ryong sân), is shown the tomb of Tong-myeng oâng, called Chin-chu mo, True precious Tomb. According to tradition, Tong-myeng oâng was translated to heaven upon a horse and dropped his whip which was buried here ; he is the same personage as Chumong, first king of Kokurye, who probably dwelt on the upper Ânkok. The popular tradition is therefore only a legend.

(RYŎKU HO) *Ryek-pho*.

A mountain pass, whence the land drops away to the bed of the Tâi-tong which the railway crosses by a handsome iron bridge.

160 miles (11E1-jô) **Phyeng-yâng**, on the high right bank of the Tâi-tong, about 40 miles from its mouth, in a level plain intersected by old earthen walls which denote within a little the site of the ancient town. The modern city, capital of the province of Southern Phyeng-ân, is to the E. of the former site ; it is dominated on the N.-W. by a steep and wooded hill, Mutân pong or Morân pong (Mount Peony).

Ranking third among the cities of Korea, with 45,000 inhabitants, of whom 8,000 are Japanese and 200 Chinese, Phyeng-yâng was opened to foreign commerce and residence in 1899, but the port and Custom-house are at Chin-nâm pho on the river mouth. Raw silk, Korean hats of plaited horsehair, and coal obtained from the mines two miles from the town, are the principal articles of local commerce. Value of foreign trade in 1911 : 381,617 yen (exports) and 2,476,128 yen (imports).

Hotel (European), near the Tâi-tong-mun Gate, overlooking the river, 40 min. from the station ; 6 y. per day.

Inn (Japanese), near the W. Gate, 20 min. from the station.

Places of Worship : **PROTESTANT**. Residence of American Missions of different religious denomination, Methodists, Presbyterians and Sabbatarians.

CATHOLIC : Christian settlement of 600 adepts, supervised by the « Missions étrangères de Paris ». Church built of brick in Roman style, with a tower 58 ft. high, stands on « General's Hill ».

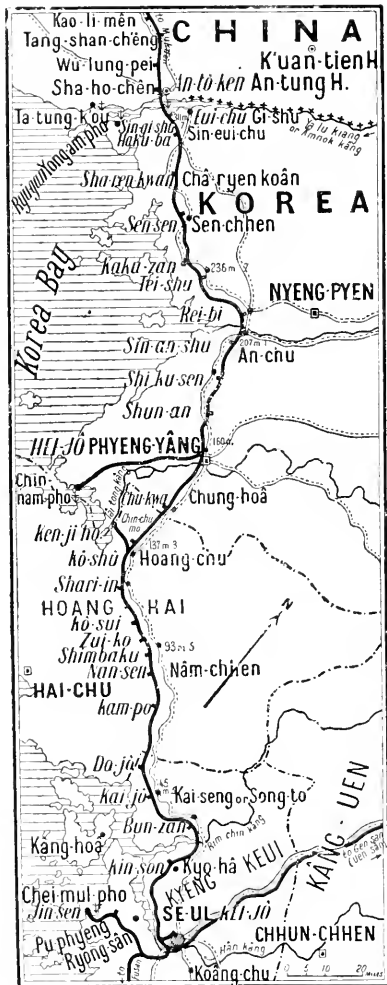
Post. Telegraph.

Railway : Branch-line to Chin-nâm pho.

Navigation : Steam-boat service to Chin-nâm pho ; 4 hrs' journey.

Objects of Interest : *Tomb of King Keui-cha*, 1 mile from the Northern gate. *Morân pong*, hill. An Imperial palace, where the Emperor of Korea, conducted by Prince Itô, took up his residence in the spring of 1909. Near the river, the Tâi-tong-mun, gate where are preserved the chains and anchors taken in 1865 from an American corvette whose crew was massacred by the Koreans.

There was formerly at Phyeng-yâng a school for dancing women. The women of this place are distinguished by a peculiar



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head-dress which hides the face under the broad brims of their hat.

On the slopes of Mount Morân is shown the tomb of Keui-cha. This wise counsellor of an unworthy Sovereign became, in 1122 B. C. (?), Lord or King of Chosen; oral report has it that he settled upon his capital in this plain and constructed the earthen walls which are still to be seen. So far, no document of any importance has been found to substantiate this legend; the tomb was only re-discovered in 1102 A. D.

According to tradition, Keui-cha taught the Koreans the art of dressing the hair in a tuft at the top of the head, and to make hats of bamboo and horsehair plaited into the shape of a truncated cone, such as are still worn.

The Chinese took possession of Phyang-yang in 109 B. C., and for several centuries it formed the centre of their domination in Korea; in later years, the town was several times made the capital; it was occupied by the Japanese in the 6th moon of 1592 and regained by the Chinese, who had been called in by the Koreans, in the 1st moon of the

following year ; a fortnight later, in their retreat on Se-ul, the Japanese massacred the whole population of Phá-chu. On the 16th September 1894, the town was occupied by the Japanese under the command of General Nodzu, after a vigorous defense by the Chinese.

The line continues to the *Âmnok kâng* (Ya-lu Chiang) through much less broken country.

(SAI-HO) *Se-pho*. — (SHUN-AN) *Sun-ân*. — (GYO HI) *E-phi*. — (SHIKU-SEN) *Suk-chhen*. — (BAN-JÔ) *Mân-seng*.

207 miles, (SIN-AN-SHU) *Sin-ân-chu*, below the town of *Ân-chu*.

Cross the river *Chheng-chhen*. — (REI-BI) *Ryeng-mi*. — (UN-DEN) *Un-thyen*. — (KO-YU) *Ko-eup*. — 236 miles 7, (TEI-SHU) *Tyeng-chu*. — (KAKU-ZAN) *Koák-sân*. — (RO-KA) *Ro-hâ*. — (SEN-SEN) *Sen-chhen*, a sub-prefecture of the province of Northern *Phyeng-ân*. — (KAN-RIN) *Kân-rim*.

(SHA-REN-KWAN) *Châ-ryen-koân*, serves the sub-prefecture of *Ryong-chhen* lying to the W. — (NAN-SI) *Nâm-si*. — (RYÔ-SAKU) *Ryâng-chhaik*. — (HAI-KEN) *Hai-hyen*. — (HAKU-BA) *Paik-má*.

311 miles 7, (SIN-GI-SHU) *Sin-eui-chu* New *Eui-chu*, terminus of the Korean line, on the left bank of the river *Âmnok* (the *Yalu Chiang* of the Chinese).

Hotel : *Iwata H.*

Ferry-boat between *Sin-eui-chu* and *An-tung Hsien*.

The new town, built by the Japanese, is about 4 miles below the ancient city of *Eui-chu* (GI-SHU) and opposite the Chinese port of *An-tung Hsien* (AN-TÔ-KEN). These three places are connected by a steam-boat service. A Custom-house was opened in July 1906 and since then, the town has practically been an open port. In 1911, the value of foreign trade (with *Ryong-âm pho*) amounted to 2,509,057 yen (1,293,749 y. exports ; 1,215,308 y. imports). The population was 49,494 Koreans and 3,185 Japanese, in 1907.

(GI-SHU) *Eui-chu* is an administrative walled city in the province of Northern *Phyeng-ân*, and a Korean port opened to foreign commerce in February 1904 ; it was occupied by the Japanese on the 6th April 1904.

Eui-chu has played an important part ever since the beginning of *Korye* ; it has been taken and re-taken by the Koreans on the one side, and by the *Keui-tân*, *Ye-chin* and *Mongols* on the other. In 1592, the King sought refuge there from the Japanese. It was via *Eui-chu* that the Chinese envoys entered *Korea* ; they were received 3 *ri* S. of the town at the *Eui-sun koân*.

At 35 *ri* to the S. are shown the remains of the ancient town of *In-chu* which was probably built upon the site of *Kung-seng naio* *Pur-i-seng*,

one of the capitals of Kokurye from the 4th year of our era to the beginning of the Vth c. ; the identification of the site has, however, been disputed.

(RYU-GAN) *Ryong-ám pho*, situated below Eui-chu, at the mouth of the river, was opened to trade at the same time as Sin-eui-chu.

The railway crosses the *Âmnok* (Ya-lu Chiang of the Chinese), by means of a fine iron bridge and goes on to **An-tung Hsieu** (Japanese AN-TÔ-KEN). Chinese and Japanese Custom-house. Trains for Mukden (*See Itinerary 6, MANCHURIA*).

Hotels : *Kikuya H.* — *Gempo H.* — **Inn** : *Genhokan.* — *Fukusumikan.*

7. Kun-sân (GUN-SAN). Mok-pho (MOKU-HO)

The railway is under construction to *Kun-sân* and *Mok-pho*, branching off from the Se-ul Pu-sân main line at *Thdi-tyen*. — The traffic is opened from Kun-sân to Kang-kyeng (1912) on 32 miles.

Kun-sân (GUN-SAN), on the left bank and near the mouth of the river Yong-tâng (also known as the Paik-mâ kâng and Keum kâng) which separates the provinces of Chhung-chheng and Chellâ. Opened to foreigners on the 1st May 1899 ; the value of foreign trade in 1911, amounted to 3,362,890 y. (1,453,376 exports ; 1,909,514 imports). It was inhabited, in 1907, by 11,822 Koreans and 4,019 Japanese.

Hotel : *Beppo H.*

Mok-pho (Moku-ho), in a wide but well-protected bay, near the S. W. extremity of the peninsula ; opened on the 1st October 1897. Town of more than 25,000 inhabitants (20,767 Koreans and 4,344 Japanese in 1907) in the province of Chellâ. In 1911, the value of foreign trade amounted to 2,612,348 y. (1,151,958 exports ; 1,460,390 imports). The culture of American cotton has been largely developed in the neighbourhood of Mok-pho ; in 1910, 1,200 *chô* were cultivated and yielded for exportation to Japan a large quantity of cotton valued at more than a million yen.

Inns (Japanese). — **Bank** : *Dai Ichi Ginko.* — **Post, Telegraph.**

Navigation : The steamboats of the *Nippon Yusen Kaisha*, *Osaka Shosen Kaisha* and *Korean Steamship Co* ply the coast of Korea and run to Japan.

8. Uen-sân (GEN-SAN)

Hotel : *Gensan H.*

Places of Worship : PROTESTANT. Methodist Episcopal Mission. — Canadian Presbyterian Mission. — CATHOLIC. Missions étrangères de Paris.

Bank. *Dai Ichi Ginko.* — **Chamber of Commerce** (Japanese).

Navigation : The *Nippon Yusen Kaisha* and *Osaka Shosen Kaisha* run a service of boats to Vladivostok and Pu-sân.

Railway : From Uen-sân to Se-ul (under construction). — From Uen-sân to Seng-chin (planned).

Uen-sân (GEN-SAN) lies on an inner bight of Broughton Bay, or the Gulf of Yeng-heung, which indents the E. coast of Korea about half-way between Pu-sân and Vladivostok ; the bay of Uen-sân and, immediately to the N., that known by the name of Port Lazarev, form two splendid and spacious harbours. The country, which is very mountainous, is watered by numerous streams and dotted with towns and villages ; the most important centre, Uen-sân, had a population in 1907 of about 28,000 inhabitants (23,173 Koreans, 4,454 Japanese). It is a dependency of *Tek-uen* (TOKU-GEN), about 15 *ri* N.-W.

Uen-sân was opened to commerce in 1880. In 1911, the value of foreign trade amounted to 4,501,548 yen (967,329 exports ; 3,534,219 imports). There is a Japanese Concession.

The whole of the surrounding country is very picturesque, covered as it is with forests and mountains right to the waters' edge ; the tiger, leopard bear, wolf, wild-boar, various kinds of deer, pheasants, bustards, etc., are still found. The natives of the various parts are plucky and skilful hunters ; for small game, they still use hawks.

The town itself is of no interest, but about 20 miles S.-W., near the town of *An-pyen* (AM-BEN), stands the celebrated monastery of *Sek-oâng*, whose reputation dates back to the end of the XIVth c. : King *Thâi-cho*, founder of the last reigning dynasty, built and endowed it to commemorate a dream in which his future greatness had been foretold to him. This bonzery is in every way worthy of a visit.

The road from the N.-E. frontier to Se-ul passes through Uen-sân ; by taking the Se-ul road and then branching off to the E., we arrive in 2 or 3 days at the Keum-kâng sân, Diamond Mountains, in the districts of Heû-yâng (KWAI-YÔ), Thong-chhen (TSÛ-SEN) and Ko-seng (KÔ-JÔ) which form part of the great mountain range running from N. to S. of Korea. Their picturesque conformation, the beautiful scenery amid their forests and streams, together with the monasteries perched on their flanks, has caused them to be regarded as the jewel of Korea.

9. Other Ports

Seng-chin (JÔ-SIN), port on the E. coast, 120 miles N. of Uen sân, opened to foreigners on the 1st May 1899. The population, in 1907, comprised 47,509 Koreans and 359 Japanese. In 1911, the value of trade was 677,750 yen (exports) and 694,222 yen (imports).

The railway planned from Kirin (Manchuria) to Heû-ryeng would touch *Seng-chin*.

Chheng-chin (SEI-SIN), on the E. coast, near 42° N. Salmon-fishing centre ; opened on the 1st April 1908. Narrow gauge line to *Heû-ryeng* (KWAI-DEI) on the Tumân. Population in 1907, 87,451 Koreans and 697 Japanese. In 1911, the value of foreign trade amounted to 1,013,576 yen (24,905 exports ; 988,671 imports).

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Nevara	7000
Nagoya	7000
Neilore	7000
Ballarad	11120
Belrana	11100
Benalla	11100
Berrina	11100
Borda	11100
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