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NOTES  
FOR TOURISTS  
IN THE  
NORTH OF CHINA.

HONGKONG:  
PRINTED BY A. SHORTREDE & CO.  
1866.



NOTES  
FOR TOURISTS  
IN THE  
NORTH OF CHINA.

BY

*Nicholas  
Field*  
N. B. DENNYS.  
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HONGKONG:  
PRINTED BY A. SHORTREDE & Co.  
1886.

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## PREFACE.

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THE following articles were originally printed in the "CHINA MAIL," and it was the intention of the writer to extend them so as to make a complete guide book for travellers in the province of *Chi-li*. Circumstances have however prevented the original plan being fully carried into effect and they are now offered to the public simply as a few notes having for their object to relieve the traveller from the embarrassment into which he naturally falls when journeying in a part of the world which is so destitute of the ordinary travelling appliances of civilized countries.

Any corrections or additions will be thankfully received by the author.

N. B. D.

HONGKONG, 28th March, 1866.



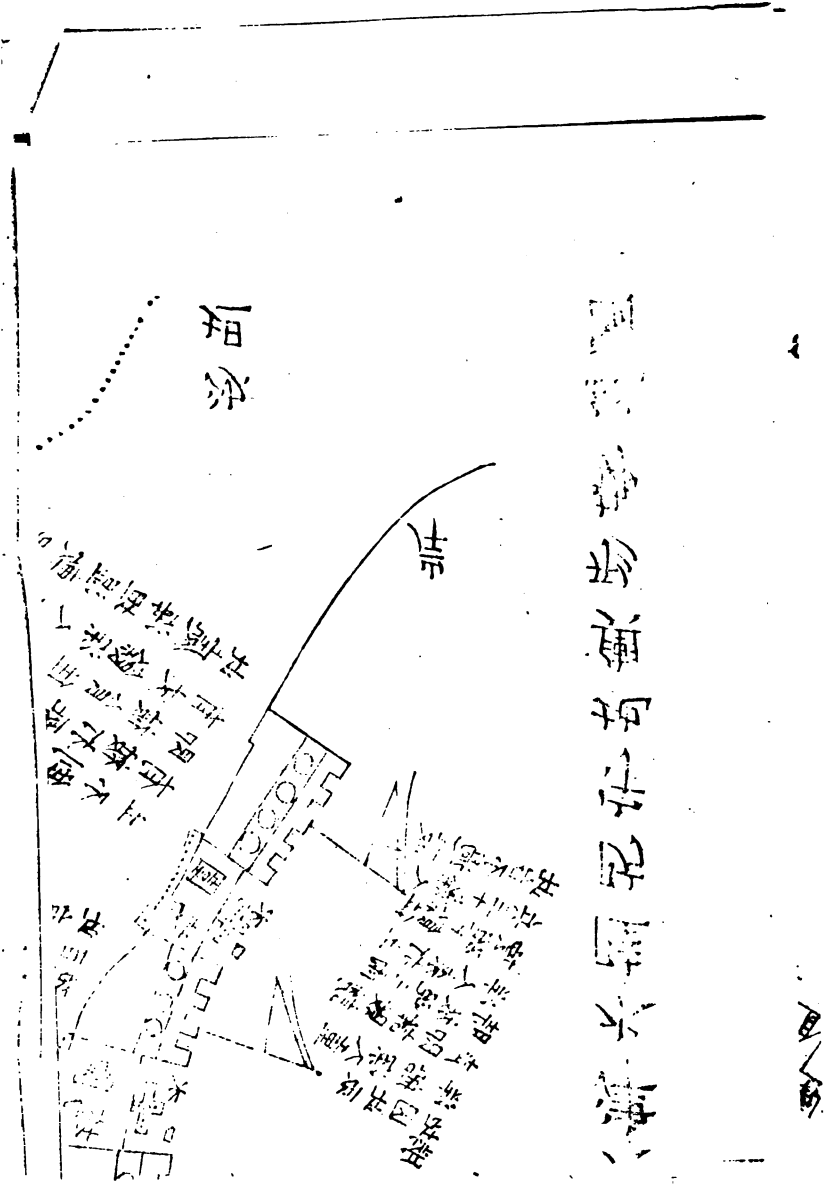


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TAKU.—The village of Taku, situated at the mouth of the Pei-ho, on the Southern side of the river, is alone interesting as having been



# NOTES FOR TOURISTS

## IN THE

# NORTH OF CHINA.

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### I

THE writer, having lately resided in the North of China, has been much struck by the general want of information which exists respecting the Capital itself and its neighbouring localities, and also as to the regulations with which foreigners who travel in the North are required to comply. Under these circumstances, it has been deemed advisable to throw together some of the information which a somewhat lengthened stay in the Province of *Pei-chi-li* has afforded an opportunity of collecting, and it is hoped that the following notes will be found useful. It must be understood that no pretence is made beyond that of describing in the plainest form the means of transport, the peculiarities of the country, and of giving such hints to the traveller with respect to the sights to be seen, or other matters, as may occur to the writer.

We will therefore suppose that having left Shanghae in one of the steamers which, during the summer months, run to Tientsin on an average of once every seven days, the traveller has arrived at Taku.

TAKU.—The village of Taku, situated at the mouth of the Pei-ho, on the Southern side of the river, is alone interesting as having been

the scene of three engagements between our Naval forces and the forts which guard the entrance. The first in May 1858, under Sir Michael Seymour; the second in June 1859, on which occasion we were unsuccessful; and the third on the 25th June 1860, when after silencing the forts and destroying the-booms placed across the river, our vessels succeeded in passing up to Tientsin. It was on the shallow flat extending in front of the South Fort that our unfortunate troops were in the second engagement shot down, whilst vainly struggling to extricate themselves from the mud in which they had sunk.

*Vice-Consulate.*—The South Fort is now held by an English Garrison while the French occupy that on the North bank.\* A Vice-Consul is stationed at Taku, who receives the papers of all British sailing vessels bound either for this port or for Tientsin, those of steamers being retained until their arrival at the latter place. The Vice-Consulate is situated up the river, almost 2 miles from the forts and about a quarter of a mile from the bank. A few pilots and an hotel keeper, are, with the exception of the troops and those belonging to the Consular establishment, the only foreign residents. Nothing whatever of interest is to be seen on shore except the forts, and they attract the attention of few save military men. There are few shops and those of the poorest kind.

*French Vice-Consulate.*—The French Vice-Consulate is within the North Fort, one of the Naval officers detached there on duty acting as Vice-Consul.

In addition to *Taku* 大沽, which gives its name to the port, there are two villages in its immediate neighbourhood of similar size, named *Tung-ku* 東沽 and *Hsi-ku* 西沽. The houses here, as indeed in most of the country parts of the province, are built of millet stalks and mud, and have a more wretched appearance externally than their interiors actually possess, Towering above its

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\* Since the above was written the forts at Taku have been evacuated.

companions rises a pagoda which, formerly a temple, is now inhabited by the Customs tide-surveyor.

*Bar—Detention.*—The water on the bar ranges from about 2 to 14 feet at the spring tides. The Chinese name of the bar is Lan-cha-sha 欄江沙. At certain states of the tide, steamers are obliged to anchor outside until there is sufficient water to cross, but they are seldom detained very long.

Towards the end of Autumn it sometimes happens that the river is so low that vessels drawing over 7 feet of water are unable to get up to Tientsin, but this is by no means a common occurrence. The river and the Northern edge of the gulf are generally frozen in about the 9th December, and few vessels attempt an entry after the last days of November.

**TAKU TO TIENSIN BY RIVER.**—The distance from Taku to Tientsin by river is roughly estimated at about 75 miles. By land the distance is only 40 miles, the difference being caused by the circuitous route followed by the river. The banks present no striking scenery, the whole country from Taku to about twelve miles North of Peking being an uninterrupted plain; but in summer time the many peach and apple orchards, each tree loaded with its delicate blossom, present a refreshing sight to the eye. Paddy and grain abound, as in all other cultivated parts of China, and several magnificent trees are to be seen on both sides of the river. About half-way up to Tientsin is situated Koh-ku 沽葛, a thriving village, off which a large number of junks are always found at anchor, much, by the bye, to the hindrance of navigation in general and that of large steamers in particular.

*Double Reach.*—The most difficult portion of the passage up is a bend known by the English as the "double reach," about 20 miles below Tientsin. Most vessels visiting the port have at one time or other stuck fast in this difficult pass, and on more than one occasion it has even been found necessary to discharge the cargo in order to



lighten a vessel sufficiently to get her off. Boats generally come down however from Tientsin as soon as it is known that a vessel is aground, so that but a few hour's detention is in most cases all that need be feared by the passengers. There are remote chances of hiring donkeys at a village in the neighbourhood, but they cannot be depended upon.

**TAKU TO TIENTSIN BY ROAD.**—Carts can be obtained and ponies may sometimes be hired to convey the traveller by road, but he is strongly advised not to attempt travelling by either of these modes of conveyance so long as the river route is open. The road lies for several miles over a low marshy plain, which in summer is generally under water; many parts also of the track, which is somewhat raised above the surrounding level, being submerged; even when the plain is dry a heavy rain of a few hour's duration will convert the road into a perfect slough, through which the springless carts are with great difficulty dragged by the, generally speaking, wretched mules attached to them. On horseback one fares little better, great care being necessary to avoid the numerous holes and deep ruts which are plentifully distributed over the surface; of course these remarks apply chiefly to the rainy season, extending generally from the middle of June to the end of September. In the dry season, horseback is decidedly preferable to cart travelling for such as are equestrian in their tastes. From the utter badness of the roads, the sensation of riding in a Chinese cart is very much as if one were being tossed in a blanket faced with deal boards. Every joint seems to threaten dislocation, and "died of contusions" seems to be the probable verdict on one's inevitable fate. Some Europeans are to be found who declare they "enjoy a ride in a cart above all things;" but the writer confesses to an angularity of body which he presumes the aforesaid persons do not possess, if, as they state, they "enjoy" so diabolical a torture.

On arrival at Koh-ku, an inn will be found, known to Europeans

as the "half way house." An inferior sort of accommodation can be obtained here for Europeans, and a good feed for the animals and cartmen, neither of whom require delicacies in the way of food. The carters generally rest here for about an hour.

The total journey to Tientsin by cart including stoppages occupies about 8 hours; on horseback it takes about  $4\frac{1}{2}$  hours, supposing of course that the road is in a pretty good condition. Should the traveller journey on horseback, he will find it necessary to engage a guide. The usual charges at Taku are \$2 for each cart employed, and about the same for pony hire per diem; but the charge for the latter, as well as the sum to be paid to a guide, is a matter of personal bargain for which no prescriptive charge exists.

**TIENTSIN.**—The foreign port of Tientsin is called Tzu-chu-lin 紫竹林 (*lit.*, red bamboo grove), and is situated about 2 miles below the walled city, on the South bank of the river. On approaching it, the vessel, at about a quarter of a mile below the limits of the British settlement, passes between two large earthen forts, one on either side of the river. Immediately within the South Fort is situated the residence of the Commissioner of Customs and his Assistants. Between their house and the British settlement is a plot of ground set apart for the occupation of subjects of the United States, which as yet is unoccupied, except by the primitive mud huts of its original inhabitants. On that side of the British settlement lying towards the town and considerably above the mooring berths of steamers, lies another plot of ground known as the French settlement, which like that of the Americans still remains in its natural state, the only French merchant in the place (who, by the bye, is not a Frenchman) not having as yet commenced to take advantage of his ownership to "improve the situation."

*British Settlement.*—The Tzu-chu lin settlement boasts one of the finest, though by no means the longest, bunds in China; a jetty

has also been constructed, at which steamers can lie and unload. A billiard room, fives court, and club house have recently been opened on the British settlement by Captain P. Laen. The staple amusement of foreigners living at Tientsin is riding, and during the winter months hunting and coursing,—foxes and hares abounding on the plain in great numbers. Races take place in May and October. The race course is situated about a mile to the back of the settlement. Two other courses have, however, in previous years been made use of, but the convenient position of the former and its exemption from most floods will, it is thought, lead to its being held as a permanency.

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## II

TIENTSIN.—The following short sketch of the town of Tientsin will, it is believed, be found sufficiently full for the traveller. The portion in brackets is derived in great part from Dr Williams' "Commercial Guide."

The city presents very few points of interest to the foreigner, it being much the same as all other Chinese towns of the same status. The few European Officials, or merchants, whose business lies in the native quarter, reside in the suburbs.

[The City of Tientsin (天津, heaven's ford,) is the Capital of the prefecture of that name, which, extending from the Peiho to the sea coast and thence in a S. E. direction as far as the Shantung promontory, comprises one *Chou* and six *Hsien* districts. It lies at the junction of the grand canal with the *Peiho*, in Lat. 39.10 N., 117.3.55, and next to Peking is the most considerable city in the province of *Pai-chi-li*. Previous to 1782 it was only a *wai*, or military station, for the protection of the river traffic; but in 1782 it was raised to its present status. Its estimated population is about 400,000 of whom rather more than one-half reside within the walls. The suburbs extend between its North wall and the canal to the

East gate in one direction, and as far as Tzu-chu-lin in the other. On the opposite side of the river exists another suburb, almost as dense as its opposite neighbour.

The level of the town appears to have been raised by the successive embankments which from time to time it has been found necessary to construct to guard against the effects of the frequent inundations from the river;] the plain on which the city stands being, as previously mentioned, often entirely submerged in the rainy season. A ditch runs round the city at the foot of the wall, and this, being used by the inhabitants as a drain, receives all the fifth of the neighbourhood. During the hot days of summer the stench arising therefrom is overpowering, and has doubtless contributed to great mortality among the natives during the prevalence of epidemics. Cholera, typhus fever and small pox each carry off a vast number of victims every year. So common is the latter in the Northern provinces, that to ask if a child has had the small pox is a recognized civility. This destructive disease seems to be but slightly checked by the practice of vaccination, which, partly by foreign, and partly by native, agency, has been introduced among the people, and is daily becoming more in vogue.

Among the many nuisances to which the nose of the foreigner is subjected, none is more disagreeable than the effluvium arising from the soap boiling works, of which a great number exist in the suburbs. The fetid smell caused by this operation is indescribably sickening, and is generally supposed by strangers to arise from the city ditch. It is not, however, it is believed, unhealthy.

*Salt Mounds.*—On the right bank of the river, going from Tzū-chu-lin to Tientsin, the eye of the traveller will be arrested by the immense mounds of salt, which, stored under mat coverings, look in the distance like a range of low hills. Salt, as is well known, is a government monopoly in China, and Tientsin is perhaps the largest storehouse of this commodity in the Empire.

*San-ko-lin-sin's Folly.*—At a radius of somewhat about two miles

from the city extends a circular rampart, known to foreigners as *San-ko-lin-sin's folly*, having been thrown up by him during the last war. One end joins the Custom-house fort before mentioned, while the other abuts on the river at some distance above the town. The removal of the earth necessary to construct this has formed a tidal ditch or moat of some eight yards in width, communicating with the river and crossed in three or four places by small bridges. The Foreign settlements, the race course, burial ground and a temple known as the "Elgin joss-house" (the treaty of 1860 having been signed within its dilapidated walls) are, with the city, all included within the circumference of the "folly." Fortunately for its projector, its defensive powers were not put to the test, as it is considered useless in a military point of view.

*Foreign Consulates.*—The French Consulate is situated on the bank of the river opposite the town, just at its junction with the grand canal. It was formerly one of the Imperial resting places, and is perhaps the most picturesque and striking looking building in the neighbourhood. One half of the original enclosure is now occupied by the Roman Catholic Mission, and Schools, &c., attached thereto.

The American, Swedish and Norwegian, Dutch and Hanseatic Consulates are at present located within the suburbs not far from the walls. The Russian Consulate is on the same side of the river as that of the French, but lies considerably nearer Tzū-chu-lin.

The British, Prussian, Danish and Portuguese Consulates are situated on the British settlements. Of the above mentioned nations the British, French, and Russian Consuls are paid Officers.

*Shops.*—There are plenty of good shops at Tientsin, at many of which curios, furs, &c., &c., can be obtained, but the traveller is strongly recommended to defer all purchases until his arrival at Peking. Most of the articles he would be likely to care about can be got more cheaply and of better quality in the capital.

*Hotel, Stores, &c.*—The "Hotel d'Europe," kept by a Frenchman (M. Coutries), is situated in a lane leading from "High Street,"

Tientsin. Most of the streets, by the bye, have English names, affixed to the corner houses, they having been so placarded during the occupation. At this establishment good accommodation and a fair table will be found.

The principal stores at Tientsin are those of—

Captain P. Laen (*Fei-lung-hong*), at the British settlement.

Tung-cheong, High Street, Tientsin.

Ta Cheong, on the French settlement, Tzū-chu-lin, a short distance from the temple occupied by the Custom-house subordinates.

CONVEYANCE TO PEKING.—There are three modes of conveyance. The first by boat to within 13 miles of Peking, the journey being finished by cart, or on horseback. The second by cart alone; and the third on horseback. This latter means is seldom made use of except by those who are travelling with a companion who knows the road. It is also difficult generally speaking for strangers to hire horses.

*Necessary Preliminary Arrangements.*—1. PASSPORT from the British Consul. This, when circumstances admit of it, should be applied for previously by letter. Four days' notice is required, application to Peking by H.M.'s Consul for permission to issue a passport being under present regulations necessary. The fee is \$1. All passports to British subjects must be *viséd* at the Legation in Peking. Passports are granted *free* to officers in the Military, Naval or Civil services of Her Majesty, and from them a previous notice of application is not required. Passports must contain the number of servants and a description of the baggage carried. Travellers are recommended to comply fully with any regulations relative to passports, as a deal of unnecessary trouble and delay is caused by non-compliance with them, the Chinese authorities being most strict in enforcing the rules laid down. Information as to delivering up passports will be found below.

SERVANTS.—Should the traveller have brought no servants up

with him from the South, it will be advisable to hire one or more, as may be required, at Tientsin. Cantonese are generally found to be less useful than Northern men, even when speaking (which seldom happens) the Peking dialect, a sort of natural antipathy seeming to exist between the natives of the North and those of the South. Under any circumstances, it is advisable to take at least one northern native either as Cook, Coolie or Boy. Men speaking sufficient English to be useful can generally be found at Tientsin. The hire for a trip of ten or twelve days is about six dollars and food—the latter being but a very trifling expense.

**FURNITURE, LUGGAGE, &c.**—Rugs, bedding, &c., are indispensable to those who travel by cart, to save one's body from the tremendous jolting which has to be endured. It is not of course necessary to take much baggage of this sort when travelling by boat during the hot weather. Further advice on this subject is given below. As the hire of conveyances at Tungchow is very uncertain, travellers by boat who have ladies with their party are recommended to have a couple of poles lashed to an ordinary bamboo chair, which thus forms a temporary palanquin. When the poles are unshipped, it can be carried on the roof of the boat without difficulty. Sedans borne by men cannot be hired at Tungchow or Peking. Knives, forks and spoons should be brought up from the South, as also a small stock of preserves, wines, &c. These articles can be brought at Tientsin, but hitherto the supply at the various stores has been uncertain, and very often much trouble and some expense is saved by being self-provided in this way. The traveller is recommended to lay in a good stock of ice, if the weather is hot. It is sold remarkably cheap.

**MONEY.**—The native currency is confined to taels, copper cash and a sort of bank note, which is however only current in the immediate neighbourhood of its issue. Dollars will pass at either

Tientsin or Peking, but on the road copper cash will be found most useful. The small cash of Tientsin are not however current in Peking, so that no more need be taken than is necessary for the actual journey. The Northern Chinese are now beginning to accept small silver coins, and a stock of ten-cent pieces, sixpences or smaller change will prove convenient.

While on the subject of cash, it will be well to warn the travellers against giving to beggars, if he wishes to protect himself from annoyance; as, should he be once seen to be a "likely" subject, he will be so thronged that he will probably carry away some interesting (live) mementoes of his charity.

**GENERAL REMARKS**—The traveller will probably be struck with the comparative mildness and suavity of the Northern Chinese, as compared with their Southern brethren. It is too often found that foreigners take advantage of this, to beat and abuse the boatmen and carters hired by them; and on several occasions, within the writer's own knowledge, boatmen, &c. have positively refused to convey a foreigner on the plea that the last person by whom they were hired had wantonly ill-treated them. There is seldom reason to deal with a northern Chinaman in this manner; despite their very natural dislike to those who owe their present position in the North to superior force (in the first instance) alone, it will generally speaking be found that the old adage "Civility begets Civility" is as true there as elsewhere. Of course, cases may occur when an exhibition of force (or at all events a threatening manner) is absolutely necessary, and the writer by no means advocates the tame reception of a deliberate insult. It is however hoped that the foregoing remarks may do something towards checking the bullying manner but too often assumed by our fellow-countrymen when dealing with the natives of the North of China.

*Firearms.*—It is scarcely requisite to add that to carry firearms is considered perfectly unnecessary. This however is a matter of in-



dividual taste. In the writer's opinion, the fact of their *possession* may sometimes tend to check a disposition to annoy or rob. Local banditti are frequently met with on the roads near Peking, but have never been known to interfere with a foreigner of any nation.

**TIENTSIN TO PEKING BY RIVER.**—The distance from Tientsin to Peking is roughly stated to be 80 miles, or 240 *li*. The most preferable mode of travelling, for those who are not pressed for time, is by boat to Tungchow, and thence by cart, or on horseback, a distance of 13 miles, to the capital. Boats can be obtained of various sizes, to accommodate any number from one to four. The average hire of each boat for the trip up is from 7 to 9 dollars, according to size, and more is sometimes demanded when the current of the river happens to be particularly strong.

We will assume that two individuals are about to make arrangements for starting. To travel with *comfort*, one boat for living in, one for cooking and servants, and possibly a small one in addition, should there not be room for all the luggage in the others, will be necessary; one individual will require two boats, unless he happens to get a very large one and does not object to cooking going on within a few feet of him, in which case one will suffice. If there are ladies in the party, it is advisable to have some common cloth fitted as curtains to the windows and doors of the boat appropriated to their use.

The River route is closed from the early part of December till the end of March. During the months of May, June, July and August, the heat is quite tropical, and of course a very sparing amount of bedding, &c., is necessary. After the first of September, the nights become very cold, and one can scarcely have too many blankets. A portable easy chair of iron or wood will be found very useful while on board a boat.

From Tientsin to Tungchow is, under ordinary circumstances, about 4 days' journey, and if time is not an object, good sport is occasionally to be met with. Wild duck and teal abound, and

quail, snipe and other waterfowl are sometimes seen, but not in great numbers.

About 20 miles above Tientsin, there exists a good-sized lake, which is said by the natives to be well stocked with wild fowl. The writer is not aware however that any of the few foreigners whom he knows to have visited it have succeeded in making a bag.

The first day's journey usually terminates near a village called *Yang-tsun*. The second at *Ho-hsi-wu*. Thence to *Tung-chow* takes about a day and-a-half, the time occupied in all cases depending on the wind, the number of trackers employed, and the strength of the current. If the coolies are kept tracking all night (which they are generally very unwilling to do), *Tung-chow* may be reached within 3 days.

On arrival at *Tung-chow* 東州, it sometimes happens that carts or other means of conveyance cannot be obtained, in which case a delay of another day or half-day will have to be encountered. Should the traveller have any friends in Peking he ought to write by courier on starting from Tientsin, and request that the conveyances he requires be sent to *Tung-chow* on the day of his expected arrival there. The usual place of accommodation for foreigners is the *Ta-wang-miao*, a temple in the suburbs, situated on the river bank just opposite the landing-place; and at this temple the carts, &c., sent to meet him should be directed to wait. Where this arrangement is not however practicable, the best plan is to send a Chinese on to Peking, with instructions to hire whatever is necessary, if conveyances cannot be obtained at the *Ta-wang-miao*.

The usual hire is :—

For one cart and one mule, \$1.	} for the day.
„ „ and two mules, \$2.	

An additional sum of one-half is charged if hired from Peking.

The hire of a pony is one dollar per day.

Mountain chairs (a sort of sedan between two mules) can occasionally be hired, but one cannot depend upon getting them.

Directions how to proceed about pass-ports, &c., on arrival at the gate of Peking, will be given in a subsequent article, after a description of the journey from Tientsin by road.

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### III.

**TIENTSIN TO PEKING BY CART.**—This mode of conveyance will probably be chosen by all travellers to whom time is of consequence, but who are unable to procure horses. Carts can under ordinary circumstances be easily hired at Tientsin by the compradores or servants of foreign establishments. It occasionally happens, however, that the Chinese government impresses every kind of wheeled conveyance into its service for the conveyance of troops to various parts of the province; even horses and boats are sometimes appropriated in the same way. Under such circumstances the only resource of the unofficial traveller is to wait in patience until the conveyances he requires make their appearance. The official traveller to Peking *may* however by chance obtain them from the Magistrate by the agency of the Consul of his nation; but this request is only made in cases of necessity, and it not unfrequently happens that they cannot even by this means be obtained. It must be understood that the carts usually seen in the streets of Tientsin are not of the class required. The carters who ply between that place and Peking are a distinct class of men, somewhat like the carriers in remote parts of England in the "good old times," before steam had rendered communication between various parts of the country so easy as we now find it. An ordinary street carter would probably lose his way before he had made one fourth of his journey, and the traveller who should engage one would find cause in a very short time to regret his bargain.

The remarks in the previous article as to the necessity of taking stores, &c., with one by boat, apply equally to the journey by cart, except that, as under ordinary circumstances it occupies only 36

hours, a smaller quantity is of course required. A larger supply of bedding is, however, absolutely necessary for the reasons given in the paragraph describing the journey from Taku to Tientsin. Should the traveller however be starting immediately after heavy rains, he must calculate on being detained nearly 3 days on the road, and at times during the wet season they have been found to be impassable.

There is a certain part of England which is so bad that it is vulgarly said to have been the first place made—every other being an improvement on it. Those who say so have never, it is evident, seen the roads and villages of Northern China. To call the wretched tracks, which in many places form the only available highway of communication, *roads*, is certainly to make use of a misnomer. The beauties of these delightful “roads” are however only to be seen to advantage during the wet weather. The ruts being occasionally two feet deep, and the whole of the surface being covered with mud and water in a uniform level, the traveller has an admirable opportunity of exercising any Mark Tapley-like propensities he may have of being “jolly” under circumstances of extreme discomfort. It will hardly be believed that in parts of the high-road between the capital and its nearest seaport there is only room for one cart to pass at a time.

The usual practice of travellers leaving Tientsin is to start at daylight from that place, having first of all fortified the inner man with a substantial breakfast. About 1 P.M., the village of *Yang-tsun* will be reached, and this is the usual luncheon place. After an hour's stay he will again take the road, arriving at *Ho-see-woo* about 7 P.M. Here he will find an inn, at which he can dine, and having concluded his meal will in all probability feel quite tired enough to go to sleep immediately, his bedding being spread out on the brick *kang* with which each room is furnished. It may be well to warn travellers that these stones are generally heated with charcoal, and cases of suffocation are of frequent occurrence amongst

the Chinese, from this custom. Foreigners accustomed to Chinese inns generally make the inn people substitute millet-stalk for charcoal, as even should there be no danger of suffocation owing to the thorough ventilation afforded by broken windows, &c., the fumes of the latter generally cause to those unaccustomed to them intense head-ache.

The carters generally leave *Ho-see-woo* about 4 A.M., in order to reach the capital before the gates close for the night. The mid-day resting place is *Chang-chia-wan*, the site of the only regular battle in which the Tartars and our own troops engaged. The bridge over the canal (not usually seen from the road taken by carts) was the scene of a struggle, which terminated in the total defeat of the Tartars sent out to stop the advance of the "Barbarians" on the capital of the empire.

It was the custom of the Chinese Emperors in former times to construct stone roads of massive blocks of granite between places which were much frequented, and more especially such as the Emperor himself was in the habit of visiting. One in a tolerable state of repair exists between Tungchow and Peking, and a small portion of the principal street of Tientsin is paved in a similar manner. Of those leading from Peking in other directions something will be said hereafter. The traveller is strongly advised to dismount whenever he finds himself approaching a pavement, as no amount of cushions will save him from the most distressing concussions. The road-ways under the gates of Peking are all paved in this manner, and owing to the enormous amount of traffic passing over them are in many places worn into holes of two feet in depth.

**TIENTSIN TO PEKING ON HORSEBACK.**—The same route is followed on horseback as that taken by cart, and the remarks in the previous paragraph as to resting places, &c., are equally applicable to those who journey in this way. It is however very difficult to procure horses (or, more correctly speaking, ponies, for the European

horse is never met with except in the hands of foreigners) *on hire* for so long a journey. For those who are unable to obtain the loan of an animal from a friend at Tientsin, but who nevertheless prefer riding to bumping, the best (and, generally speaking, only) plan is to buy a rough strong Tarter pony, which may be got for something like 20 dollars. The animal will be found extremely useful while in Peking, especially if the traveller contemplates making visits to the various places of interest of the neighbourhood of the capital.

Should this mode of conveyance be adopted, any baggage not sufficiently portable to be strapped on the saddle of the servant's or guide's pony or mule, must of course be sent on previously by cart, taking care that the carter is provided with a separate *pass*, as otherwise he will be stopped at the city gates and the baggage will in all probability be searched and the contents of the portmanteaux very likely injured. Strange to say, mules are much preferred by the Chinese to ponies for purposes of riding. The latter are left unbrushed and are comparatively uncared for, as we should think; while the former, generally well groomed and better fed, command high prices. A very ordinary looking mule is worth fifty taels, while the best specimens will fetch as much as two hundred and fifty. One advantage to the traveller is that the ponies possess an endurance which is hardly equalled by the horses of any western nation. Getting, and apparently requiring, no care, and fed only on chopped straw and bran, one of these little animals will, on a journey, tire out the stoutest average English horse, and after an hour or two's rest set to work again as if only that moment fresh from his own stable.

The ponies and mules of the northern Chinese are shod with a sort of rude imitation of the European horse-shoe, The frog is not cut away, but allowed to rest on the ground. Owing possibly to this practice, it is difficult to meet with an animal whose hoofs are perfectly sound. The farriers generally find it necessary to tie

them up in a shoeing frame to shoe them, as they kick most vigorously if their legs are free while undergoing the operation.

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#### IV.

APPROACH TO PEKING.—By far the most striking approach to the capital is that by the Tungchow paved way. A fine highway of some 100 yards in width extends for some two miles outside the City walls, its side lined with respectable-looking shops and in a state of cleanliness which contrasts favourably with most of the roads in the neighbourhood. This route leading to the *Chi-huo-men* is usually taken by those who have come up by boat. The approach from the *Chang-chia-wan* road leading to the *Sha-kuo-men* is much less agreeable, and the traveller finds himself within 500 yards of the southern wall before he has had the slightest intimation of his being in its neighbourhood, unless he should have caught a passing glimpse at a corner of the road of one of the gate pagodas of the Tartar city.

Before proceeding to give a slight historical sketch of Peking and various particulars as to its walls, public buildings, &c., it may be well to give a few hints as to the delivery up of passports and how and where to obtain accommodation; these being the points to which the mind of a tired traveller will most certainly be directed on his first arrival.

DELIVERY OF PASSPORTS.—On reaching the outer gate of the Chinese city he will, if in a cart or on horseback, be somewhat astonished as finding himself brought to a sudden stop at the order of a ragged looking object which few at first sight are willing to believe is the soldier deputed, by the small mandarin in charge of the gate, to stop and examine all new comers, take their passports and indulge in that sort of insolence which is proverbial with those who naturally of beggar's degree are dressed in "a little brief authority."

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After what to the non-Chinese-speaking traveller seems an animated exchange of abusive language with the carter, the passport is taken into the guard-house situated on the inside of the wall, and in a period varying from five minutes to half-an-hour is returned stamped with the name of the gate. It sometimes happens however that this does not release the owner of the passport from the necessity of undergoing a second stoppage and examination within a few hundred yards of the first; and in cases of suspicion, people have been stopped even three times. It is however, of no use to fight the question, and those who are least energetic in their protest against the useless annoyance often caused by the gate officials, are generally those who pass through with least trouble. It should always be borne in mind that any *real* insolence can be reported at the Legation, when the offender will be punished on proper representation made to the Chinese Authorities; but one is advised not to be needlessly particular as to the mode of address used to him by the disreputable looking scamps who form the gate guard.

Passing for some distance along the most parallel to the South wall of the Tartar city, the traveller will then enter the Hai-tê-mên or Chien-mên (as the eastern and central South gates of the Tartar city are called) should his destination lie in that direction. Under any circumstances he must within 24 hours enter it, as he is obliged to present his passport for *visé* at the British Legation. As the gates close at sunset he is recommended not to enter towards dark unless he intends to remain. Further advice on this subject is given below.

It may be well here to state that passports are to be delivered up to a constable stationed at the gate of the British Legation for the purpose of receiving them. They are generally returned in about 48 hours after delivery, the seal of the Chinese Yamên having to be affixed thereon. Fresh passports have to be taken out to proceed to any place more than 30 miles to the northward of Peking.

**EXCHANGE.**—It being of considerable importance that the vary-



ing rates of Exchange in Peking should be thoroughly understood by the traveller, the necessity for their comprehension being evident before any agreement can be made as to board or lodging, a table of the average Exchange is hereunder subjoined, with some additional remarks for the traveller's guidance.

About  $3\frac{1}{2}$  cash = 1 English halfpenny or American cent.

5	cash	1	pai		
50	„	10	„	1	tiao note.
350	„	70	„	7	„ \$1
500	„	100	„	10	„ \$1 $\frac{2}{3}$ to 1 Tael.

In actual practice, 1 cash is generally deducted in exchanging tiao into copper, *i. e.*, 49 instead of 50 cash are given. The dollar is therefore often 7 cash less than here stated.

The above table is given at par, but the dollar and tael generally fetch more:—7 tiao, 3 pai, may be taken as an average for a great portion of the year. In March and October, the exchanges are generally high; in January and February, just before the Chinese New Year, they are lowest, sometimes sinking as low as 6 tiao, 3 pai, or even lower. There are also periods in each month when the exchange rises and falls. From the 4th of the Chinese month till the 10th it is low; during the rest of the month it rises. This happens on account of the pay-day of the Tartar troops being about the 4th, 5th, or 6th, and the value of copper rising because of the larger quantity of silver put into circulation.

The above table refers *only* to the Exchange within the walls of Peking. It will now be as well to say a few words in advance as to the general shape and disposition of the city and the regulations which affect the traveller's comfort. The Plan of Peking may be roughly described as consisting of a walled square placed upon an oblong, the square portion being known as the Tartar city, or *The City*, and generally spoken of by natives as Chêng-li-t'ou, *i. e.*, "within the wall;" and the oblong being called by them "Chêng-wai," *i. e.*, "without the wall." Full particulars respecting the walls, gates, &c., will be found below, but for present information it is only

necessary that the traveller be informed that out of the 16 gates contained in the walls of the two cities those through which he is likely to pass are the Sha-huo-mên (沙窩門) (mên 門) meaning gate), the Tung-pien-mên (東便門) or the Chiang-tzŭ-mên (將慈門). These lead from the country into the Chinese portion of the town, and having entered this, he must, if he proceeds into the Tartar city, pass through one of the three gates (in the South wall), which form the only means of communication between the two divisions of the Capital. These are called the Hai-te-mên (哈大門) or Chung-wên-mên (崇文門). The Chien-mên (前門) or Chêng-yang-mên (正陽門) and the Shun-chê-mên (順治門), or Hsuan-wu-mên (宣武門). The traveller must bear in mind that the gates of the Tartar and Chinese cities are locked at sundown, so that he must remain for the night in whatever city he happens to be at the time. Should he be outside either city at sunset he will in like manner have to remain there till sunrise; and care must therefore be taken in planning excursions to avoid so disagreeable a termination to a day's pleasure.

As above stated, the Chinese generally speak of the Chinese city as "outside the wall," but it will be understood that in these notes the word "outside" is used to mean outside of both city walls.

The traveller's residence at Peking will necessarily vary with the condition of his visit. Should he be able to avail himself of the hospitality of friends, he will of course reside in the Tartar city, within which are the foreign Legations and the houses of the few other Europeans who are permanent residents at the Capital. Should he however know no one able to accommodate him or be destitute of letters of introduction, the Chinese city will offer him the best choice of inns.

Arrangements may sometimes, however, be made to hire two or more rooms in a temple situated within the Tartar city, not very far from the British Legation. The choice must of course rest with

the traveller, who is recommended as a matter of comfort to choose the latter; though the nature of his business may in some cases render it more advisable to reside in the Chinese city.

In this latter the following inns are recommended. The *Jih-sheng-tien* (日升店) The *Kao-sheng-tien* (高升店) and another called the *Pin-shêng-tien*—all situated in the *Hsi-ho-yen* (西河沿) lane; they are all fair specimens of the Northern Chinese inn.

The traveller need hardly be warned that if he expects anything beyond a couple or more of wretched rooms furnished with a matted k'ang or stove bed, a chair and table, and generally peopled with an infinity of fleas, &c., he will be awfully disappointed. But his experience on the road will have been of some service to him doubtless, and if he has taken care to provide himself with those little necessaries enumerated in a previous page, he will not have much to complain of.

In the Tartar City, the temple above mentioned will be found situated just inside the Hai te-mên (哈大門) or Chung-wen-mên (崇文門). This place has of late been much frequented by foreigners and the accommodation is superior to that obtainable at the inns; the charges also are pretty reasonable, though of course, more a matter of private bargain than of fixed charges. Information on this head can generally be obtained from some of the inmates of the Legation, who are always ready to give it when requested.

A fair charge for *accommodation alone* at one of the inns is about 2½ tiao a day. The scale of charges to natives is:—

For room alone, 1½ tiao per day.

For room and furniture, 2½ tiao per day,

The foreigner is, however, always expected to give more, and generally finds it more to his interests to submit to a slight squeeze than to fight the question.

The following is the average scale of prices of such articles as are most likely, to be required while resident at an inn.

1 catty = 1½ lb.

Beef, from 12 to 15 catties, . . . . .	per \$1.00
Mutton, 10 to 13 " . . . . .	1.00
Ducks, each, . . . . .	3 to 5 tiao.
Fowls, " . . . . .	1½ to 2 tiao.
Fish, per catty, . . . . .	6 pai to 1 tiao.
Rice, " . . . . .	about 3 pai.
Flour, " . . . . .	" 3 pai.
Bread (native), per catty, . . . . .	" 3 pai.
Oil, per catty, . . . . .	" 1 tiao.
Coal, per 100 catties, . . . . .	" 5 tiao.
Firewood, per 100 catties, . . . . .	" 3 tiao.
Apples, each, during the season, . . . . .	" 3 cash.
Pears, " " . . . . .	" 3 cash.
Peaches, " " . . . . .	" 3 cash.
Ice, 2 catties, . . . . .	1 cash.
Straw, long, per 100 catties, . . . . .	about 4 tiao 4 pai.
Bran, " . . . . .	" 2 dollars.
Corn, " . . . . .	" 2½ dollars.
Barley, " . . . . .	" 2 dollars.
Chopped straw, " . . . . .	" 4 tiao.
Cart hire, per day of 12 hours, . . . . .	6 tiao.
Pony, " " . . . . .	6 tiao.

It is far better to use *cash* in making small purchases than *silver*. The best exchange shops in the Chinese city are situated in the *Chien-men-ta-chie*, or large street leading directly south from the Central South gate of the Tartar city.

Having thus given as much general information as will suffice to give the traveller some idea of how to proceed on his arrival at the Capital, a succeeding chapter will indicate the best localities for the purchase of such articles as are generally most in request by those visiting it for pleasure.

## V.

The situation of Peking has, combined with the non-inventive character of the Northern Chinese, conduced to render it but a poor place in the way of manufactures. The preparation of articles in daily use is of course a necessity; but while the products of every other portion of the Empire find their way to the Capital, it gives little but bullion in return. This is especially true of the Tartar City,

The City as its inhabitants term it, superadded to the above causes being the fact that in original design it was simply a vast citadel, containing nothing but the palace, the residences of the various princes and nobles attached thereto, and barracks which afforded houseroom for the soldiers attached to the eight banners,—a force which, composed entirely of Manchu or Tartar soldiery has since its first enrolment been the hereditary guard of the throne.

The Chinese City contains most of the shops in which any articles of value can be bought, and is the residence of the *Min-jên* or commonalty of Peking. In its earlier days a strict line of demarcation existed between those of Tartar and those of Chinese blood. Time has greatly modified the prejudices of two hundred years ago, as might have been expected, but to the present day, the Tartar has three times the chance of the Chinaman in the race for official promotion. The characteristic physiognomy of each race is still preserved, and a shrewd guess can generally be given as to the paternity of any chance native who may address you. The fiery courage which distinguished the hordes of Genghis Khan now however no longer exists in the masses. This idea is not based upon the fact of their being unable to make a stand against the science and skill of modern European warfare, but is the natural conclusion one arrives at on witnessing the futile efforts made by the Imperial Government (when unassisted by foreign aid) to quell rebellion in whatever quarter it may have arisen.

As a slight historical and geographical sketch of the City may interest some readers, the following particulars are given, based on extracts from the *Chinese Repository*, *The Middle Kingdom*, and other works, with such necessary corrections, as a more extended knowledge of the place than that possessed by their authors at the time of publication, demands.

Peking (*i. e.* Northern capital) is situated in a sandy plain about thirteen miles s. w. of the Pei-ho, and about 110 miles w. n. w. of its mouth, in latitude 39.54.12 n., and longitude 116.27 e., or



## REFERENCE TO GENERAL SKETCH MAP OF PEKING.

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| <p>1. British Legation.<br/>           2. Prussian Do.<br/>           3. Russian Do.<br/>           4. Nan-tang.<br/>           5. Tung-tang, } Roman Catholic<br/>           6. Hsi-tang. } Churches.<br/>           7. French Legation.<br/>           8. Foreign Customs-yamên.<br/>           9. Taung-li-yamên, (Board of Foreign affairs.)<br/>           10. Tung-ho-kung, (Lama Temple.<br/>           11. Wên-miao, (Confucian Temple.<br/>           13. Mahomedan Mosque.<br/>           14. Mei-shan, (Hill of Coal.)<br/>           15. Ti-wang-miao, (Imperial Temple.)<br/>           16. Pai-ta-ssü, (Temple.)<br/>           17. Hu-po-ssü, (Temple.)<br/>           18. Kuan-hsing tai, (observatory.)<br/>           19. Kao-chang, (Examination Hall )<br/>           20. Russian Mission.<br/>           21. French Mission.<br/>           22. Temple of Heaven.</p> | <p>23. Temple of agriculture.<br/>           24. Golden fish ponds.<br/>           25. Hsi-ho-yen, (picture street.)<br/>           26. Lu-li-chang, (Book street.)<br/>           27. Lang-fang-t'ou-tiao-hu-tung, (pictures &amp;c.)<br/>           28. Ta-sha-lanrh, (Theatres in this street.)<br/>           29. Yu-ying-tang, (Foundling hospital.)<br/>           30. Yang-chí-yuan (Lock hospital)<br/>           31. Soup Kitchen, (Chou-cháng.)<br/>           32. Do., do.<br/>           33. Do., do.<br/>           34. Do., do.<br/>           35. Do., do.<br/>           36. Kung-tê-lin, (Temple.)<br/>           37. Po.yun-kuan, (Temple.)<br/>           38. Wan-jen-kêng, (place of deposit for bodies of criminals.)<br/>           39. Jih-táu, (temple.)<br/>           40. Hei-ssu. } Lama Temples.<br/>               Huang-ssu. }<br/>           41. American Legation.</p> |
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nearly on the parrallel of Naples and Philadelphia. A canal called the *Yun-liang-ho* runs from under the city walls to Tung-chow, where it communicates with the Pei-ho.

The city formerly existing on the site of the southern portion of Peking was the capital of the Kingdom of *Yan*. About 222 B. C., this Kingdom was overthrown by the *Chin* dynasty and the seat of government was removed elsewhere. Taken from the *Chins* by the *Khaitans* about 936 A.D., it was some two years afterwards made the southern capital of that people. The *Kin* dynasty subduing the *Khaitans*, in their turn took possession of the capital, calling it the "Western Residence." About A.D. 1151, the fourth sovereign of the *Kins* transferred the court thither, and named it the Central residence. In 1215, it was captured by Genghis Khan. In 1264, Kublai Khan fixed his residence there, giving it the title of *Chung-tu* or Central residence. The people at large generally calling it *Shun-tien-fu*. In 1267 A.D., the city was transferred 3 *li* (one mile) to the North of its then site, and was then called *Ta-tu*—"the Great Residence." The old portion became what is now known as the "Chinese city" and the terms "Northern" and "Southern" city, or more commonly *nei-chéng* (within the wall) and *wai-chéng* (without the wall), came into use. The native Emperors who succeeded the Mongol dynasty did not however continue to make Peking the seat of Government. The court was shortly afterwards removed to *Nanking*, which was considered the chief city of the Empire until, in 1421, Yung Lo, the 3rd Emperor of the Ming dynasty, again held his court at Peking, since which date it has remained the Capital of China. Under the Mongol dynasty the city was called *Khanpalik* (corrupted into *Cambalu*), *i.e.*, the City of the Khan. At the present day the Tartar city is universally spoken of as the *Ching-ch'êng*, the Capital city, the word *pei* or "north" being generally omitted by Chinamen in speaking of it. In Chinese maps it is marked *Ching-shih*.

The following paragraph is quoted almost verbatim from *The Middle Kingdom* of Dr Williams.



Peking was at first surrounded by a single wall pierced with nine gates, whence it is sometimes called the 'City of the Nine Gates.' A part of the Southern portion was subsequently enclosed, and the city now consist of two portions—the Northern or Tartar city, and the Southern or Chinese. The former contains about twelve square miles of ground, and in it are situated the Palace, the government buildings and barracks for the troops. The Southern city is inhabited almost exclusively by Chinese. At the time of the Manchu conquest all their officers were billeted, in what were at that time good buildings, within the inner city; but, as is the case to this day, the shrewdness of the Chinaman soon got the better of the less crafty Manchu, and nearly the whole of the houses formerly appropriated to the latter have lapsed by purchase or otherwise to their former possessors, and the northern portion of Peking is now largely tenanted by Chinese.

The walls of the Tartar city are of an average height of 50 feet, portions of the North wall being as much as 61 feet. Their average width is about 40 feet, but the wall has been built so irregularly that in some places a width of 57 feet is found, and in others a width of only 22 feet. Its outer face is perpendicular, while its inner side slopes in some places very considerably. Parapets are erected on both the inner and outer faces of the wall, that on the latter being loopholed and crenellated. At intervals of about 50 to 60 yards are large buttresses, every sixth being of much larger size than the others; the smaller ones are about 15 to 20 feet square, and all are parapetted like the rest of the wall. Part of the inner brick lining having fallen away from the north wall, the writer had an opportunity of observing its construction. Near the gates, the walls are occasionally faced with stone, but in other parts with immense bricks, which bear a strong resemblance to stone. The space between the facings is filled up, firstly by a solid foundation of concrete of some ten feet in depth; then by a layer of well-rammed earth of about the same thickness; another layer of concrete and another of earth succeed, the latter being paved with large blocks

of granite, which form the terre-plein. The earth to fill in the wall was taken from the ditch which surrounds the city. The concrete resisted all the efforts of our sappers to form a trench on the terre-plein during the last war. Each of the gates has a buttress on either side connected by a semi-circular wall, which thus forms an enceinte. That of the Central South Gate (Ch'ien-mên) is larger than any of the others, and is the only one with 3 entrances—the central gate being for the use of the Emperor, or his family, alone. The arches of the gateways are well built, and each gateway is surmounted by a long three storied pagoda built of wood, and owning an infinitude of port-holes, through which (in peace time, at all events) a lot of wooden guns—quakers—bid a very mild defiance to anybody who may take a fancy to attack one of the pagodas in question.

The wall surrounding the Chinese city, and joining the other at the eastern and western extremities of its south face, is about 30 feet in height, 25 thick at the base, and owing to the great slope inwards only about 15 feet wide on the terre-plein; like the large wall it has a parapet and buttresses, but of course on a smaller scale.

The Tartar city wall is according to the latest measurements  $14\frac{1}{2}$  miles in circumference. From east to west its total length is  $4\frac{1}{3}$  miles, and from north to south  $3\frac{2}{3}$  miles. The circumference of the wall surrounding the Chinese city, is nearly 14 miles or 10 miles from its points of junction at the east and west ends of the Tartar city wall. The total circumference of the two cities is therefore 20 miles and a few yards.

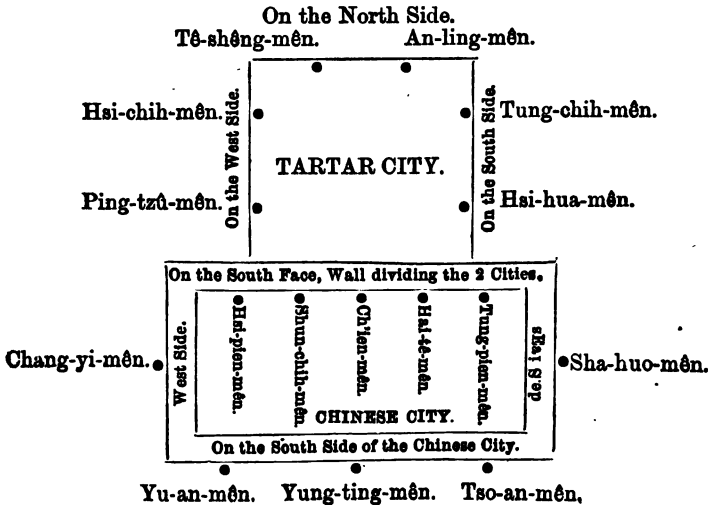
One of the first things that will strike a stranger, is the total absence of all means for defence. No guns are to be seen, the wretched specimens which they brought out from their hiding places to do duty during the war having been returned to their former locations in the basement stories of the gate pagodas. The walls are by no means a public promenade for the inhabitants, but nothing is done to hinder strangers from walking on them, though

it is well known that the Chinese authorities by no means approve of their doing so. Various descriptions of shrubs flourish here in great luxuriance, the most common being a prickly plant, which renders walking in some places very disagreeable and threatens in parts to do considerable damage by its roots spreading under the granite, and so forcing up the pavement. The faces of the wall are however almost entirely free from anything in the way of vegetation likely to do damage.

The above measurements and particulars will be found to disagree with almost every authority on the subject of Peking; they are, however, offered as the result of personal observation.

The city of Peking being situated in a sandy plain "dust storms" or rather sand storms are of frequent occurrence. Vast mounds are to be seen, piled against the walls, on the outside face, formed entirely by these disagreeable gales, and in many places their tops are only some twenty feet below the top of the wall.

The number and disposition of the gates of Peking is as follows. The city lies nearly due north and south, and it is easy to get an idea of their position from a written description.



The arrangement of the above will give the reader a fair idea of the general disposition of the Walls, the central South gate (*Yung-t'ing-mên*) lying due South with respect to the rest of the city. It will be noticed that the walls of the Chinese, project beyond those of the Tartar quarter.

We will now proceed to notice the general plan of the city. This will strike the traveller as having been conceived and partly carried out in a spirit which seems oddly at variance with the wretched buildings met with in the greater portion of the principal streets. The universal decay of all that was once beautiful or fine-looking in the way of architecture will also arrest his attention. This latter condition of affairs is explained by the circumstance of one of the early Tartar Emperors having issued an edict prohibiting any houses from being *pulled down* in Peking. Buildings might be allowed to fall into decay, but nothing was to be done to destroy them—hence the ruined appearance of so many houses and temples which would be better pulled down.

The difference existing between the original plan of laying out the city, and the way it was subsequently carried out, is of course owing to the fact that Kublai Khan, who was, so to speak, the father of its present arrangement, began his work as a conqueror with an unlimited supply of servile labour. His successors, distinguished as the Chinese race has been for its nonprogressive policy, have in no case sought to improve on the original design, while the exactions of the Government have not tended to encourage private enterprise of any description.

The general shape of the city as before mentioned might be roughly represented by a square placed on an oblong. The north-west corner of the Tartar City however is not a right angle, the western wall being somewhat shorter than the eastern one; and the north wall makes a slight curve to meet it, so that the Tartar city may be described in the words of Dr. Williams as an "irregular tetragon." The departure from the square form is how-

ever so slight that it may practically be considered a square and as such is represented in all Chinese maps.

\* "The Northern City consists of three enclosures, one within the other, each surrounded by its own wall. The innermost contains the imperial palace and its surrounding buildings; the second is occupied by the several offices appertaining to the government, and by many private residences; the outer one, for the most part, consists of dwelling-houses, with shops in the large avenues. The inner area is called *Kim-ching*, or Prohibited City, and its circumference is about two miles; the wall is nearly as solid as that around the city, faced with glazed bricks, and covered with yellow tiles, which at a distance, and in the sunshine, look brilliantly. A gate on each side of this area gives access to its buildings, and the space and rooms appertaining to them furnish lodgment to the guard which defends the approach to the Dragon's Throne; a tower at each corner, and one over each gateway, also afford accommodation to other troops. The interior of this enclosure is divided into three parts by two walls running from south to north, and the whole is occupied by a suite of court-yards and apartments, which, in their arrangement and architecture, far exceed any other specimens of the kind in China. According to the notions of a Chinese, all here is gold and silver; he will tell you of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes.

"At the sides of the gates, and also between them, are esplanades for mounting to the top; the ditch around the city is fed from the Tunghwui river" (sluices being erected to control the supply of water—it is shut off in summer), "which also supplies all the other ditches leading across or through the city. On approaching Peking to Tangchau, but little or nothing of the buildings inside the walls is seen; and were it not for the high

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\* "The Middle Kingdom."

lookout towers over the gates, it would more resemble an encampment inclosed by a massive wall than a large metropolis. No spires or towers of churches, no pillars or monuments, no domes or minarets, nor even many dwellings of superior elevation, break the dull uniformity of this or any Chinese city. In Peking the different coloured tiles, yellow, green, and dun red, upon the roofs, impart a variety of colours to the scene; but the only objects to relieve the monotony are usually large clumps of trees, and the flag staffs in pairs before every official residence. A towering pagoda is usually the only building which claims an eminence. It is no doubt, in a social point of view, far better that all the people should have decently comfortable tenements, than that the mud hovels of the wretched poor should only look the more forlorn beside the magnificent palace of the nabob; still, the mere scenery, as at Calcutta or Tabriz, is more picturesque than the Chinese cities."

*Notes.*—Somewhat extensive differences will in many places be found between particulars given in these notes, and those found in works on the subject.

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## VI.

The Chinese city, although, as before remarked, containing most of the mercantile population of the capital, does not present many features of interest to the traveller. The chief sights within its walls are:—1st, The Tien-tan (天壇) generally called by foreigners the "Temple of Heaven." It is situated in a spacious oval enclosure, of upwards of two miles in circumference, on the eastern side of the avenue leading due north from the middle south gate. The central building, which no one is allowed to enter except those who are of Royal blood or who do duty within the enclosure, is circular in form and roofed with blue tiles, surmounted with a gilt ball. Had it been kept in the commonest repair, it would be one

of the most beautiful specimens of native architecture in the North of China. Various other buildings surround this, some of which are devoted to lodging the Emperor and his retinue, when the annual visit is paid for the purpose of sacrificing on the altar which gives its name to the place. This altar is a round "or rather polygonal building,\* consisting of three terraces, each about 10 feet high and respectively 120, 90 and 60 feet in diameter, built of white marble and protected by balustrades of the same. A square wall surmounted by blue tiles surrounds this altar, and beyond it is situated the palace of abstinence, where the Emperor fasts three days, preparatory to offering the annual sacrifice." No priests live in the enclosure, a few wretched looking coolies being its only guardians and keepers.

Opposite to the Tien-tan is situated the Ti-tan (地壇) or Hsien-nung-tan, (先農壇) (*lit.*, Altar to Earth) and generally spoken of as the Temple of Agriculture. The following is Dr Williams' description of this place:—

"It is professedly dedicated to the deified monarch Shên-nung, the supposed inventor of agriculture. This altar stands in an enclosure about two miles in circumference, and is really composed of four separate altars: to the spirits of heaven, those of the earth, to the planet Jupiter and to Shên-nung. The worship at this altar is performed at the vernal equinox, at which time the ceremony of ploughing a part of the enclosure is performed by the Emperor, assisted by members of the Board of Rites. A little west of this enclosure is an artificial pool, dug in 1,771, called the *Heh Lung tan*, or Black Dragon pool, dedicated to the spirits of the waters, where his Majesty performs special supplications whenever the country suffers from drought or deluge. These three areas (those of the temple of heaven, of earth and the *Heh lung tan*) occupy a large part of the southern city, and east of the altar to heaven is an ex-

tensive space devoted to the rearing of vegetables. These chasms in the settled portions of Peking, including that part of the Imperial city occupied by the Western Park, render it improbable that the population of the Chinese metropolis much exceeds two millions, including those dwelling in the suburbs around each gate."

The *Heh-lung-tan* (黑龍潭) here spoken of must not be confounded with a temple of the same name situated some 17 miles to the Northward of Peking.

About a third of a mile from the *Tien-tan* are the *Chin-yü-chih* (金魚池) or golden fish ponds, where immense numbers of these favourites of the Chinese are reared. Outside the *Shün-chih-mén* or Western South gate of the Tartar city, the traveller who may be passing a place called the *Tsai-shih-k'ouh* (菜市口) will probably come across a number of wooden cages, containing human heads in a more or less advanced state of decomposition. He will then become aware that he is passing the execution ground,—a fact which the locality—the junction of two streets covered with booths and shops—and the ever-passing crowd of itinerant hawkers, buyers and sellers, each wrapped up in his business affairs, and apparently totally unconscious of the ghastly objects within a few feet of his eyes, would hardly have suggested to him.

The actual site on which the criminal is beheaded or put to slow and painful death by torture, is occupied on ordinary days by a pork butcher's shop. When an execution is to take place, this is removed, and the prisoner, bound and in a kneeling position, has his head struck off at a single blow. In the case of those condemned to suffer *Ling-chih*, vulgarly rendered in English "cutting into ten thousand pieces," a rude cross is erected and the unhappy object is firmly lashed thereto, his pigtail being used to draw his head into an upright position. The details of this diabolical punishment, as related to the writer by an European eye-witness, are too sickening to enter into. In either case the head of the culprit is transferred to one of the wooden cages, where it remains, frequently for



months, an object of aversion to every foreigner, and (apparently) of amusement to the natives.

Those who may wish to purchase CHINESE BOOKS will find most of the shops where they are sold in the *Lu-li Chang* (琉璃廠). No distinction exists here as to sellers of second hand books. Both old and new are sold by the same shop.

CURIOSITIES, OLD COINS, BRONZE ARTICLES and that class of goods included under the term "*Articles of Vertu*" can be best bought in the *Ta-sha-lan* or *Ta-cha-lan* (大柵欄). PICTURES done in the most approved Chinese style, and lanterns of every sort, shape and variety, at prices varying from 5 cash to 5 dollars, are sold in the *Lang-fang-t'ao-tiao-hu-tung* (廊房頭條胡同).

FURNITURE and wooden articles generally are sold in the *Tung-hsiao-shi* (東小市).

SILK AND SATINS are sold in the shops situated in the *Tung-yue-chiang* (東月牆) and *Hsi-yue-chiang* (西月牆).

FURS are sold in the *Chu-pao-shih* (珠寶市).

JADE ARTICLES can also be purchased here, though the best place is a small street known to natives as *Lou-urh-ti-hsia* (樓兒底下), on account of its situation beneath the back wall of a series of houses.

CLOTH, LINEN, &c., is sold chiefly in the following shops, situated in the *Chien-mên-ta-chie* (前門大街) 1. *Yi-cheng* (美成) 2. *Jui-lin-hsiang* (瑞林祥) and 3. *Chien-hsiang-yi* (謙祥義).

RICE PAPER AND ARTIFICIAL FLOWERS come from the *Hwah-urh-shih* (花兒市) just outside the Chien-mên.

The best market for ordinary eatables, such as meat, fish vegetables, &c., is the *Hsien-yu-kou*. Preserved fruits and sweetmeats of all kinds, such as hardbake and other objects of the school-boys' affections, are to be got in perfection at a shop called the *Chen-hsin-tao* (真信達) about half-way down the *Liu-li-chang* (琉璃廠).

Theatres abound in the Chinese city. The names of some are here subjoined, but few who have witnessed the dreary perform-

ances at a "Sing-song" as it is called in the South, will care to see much of Pekingese Theatricals. To the student of Mandarin they are however interesting, as most plays of which the plot and accessories are of modern date are performed in this dialect. Those relating to the old dynasties are usually spoken in the Hupeh dialect.

The two best theatres are those known as the *Luh-shou-tang* (祿壽堂) and *Yien-shien-t'ang* (燕善堂), both of which are situated in the street named *Tung-koh-yen* (東河沿). Besides these are the *T'ien-loh-yen* (天樂園) situated in the *Ta-sha-lan* (大柵欄). *Tung-loh-yen* (同樂園) situated in the *Ta-sha-lan* (大柵欄) and the *Kwang-teh-low* (廣德樓) situated in the *Jow-shih* (肉市).

The above-mentioned places exhaust the list of sights likely to interest the visitor, to be found in the Southern portion of Peking. The reader must not however imagine that there is nothing more which would not repay a visit; but as these are intended only to give the traveller a few hints so that he may not be entirely thrown on his own resources should he have no resident friend to whom he can apply for guidance, no pretence is made of furnishing *complete* information on any particular point. This must be borne in mind more especially with request to subsequent articles on the Tartar city and environs where the great number of "sights" to be seen will naturally preclude any very extended notice of each.

Owing to the fact of the Chinese city being exempt from the (comparatively) rigid military rule which prevails in the northern city and of its being the seat of amusements of all kinds, it is the chief resort of those who are in search of relaxation or dissipation. Its area is not much smaller than that of the Tartar city, but the large spaces taken by the Temples of Heaven and Earth, cultivated fields and waste ground for drilling troops, &c., render the actually inhabited portion very small in proportion to that enclosed within the wall.

With respect to the facilities given to visitors who wish to examine the various government buildings in Peking, it is difficult

to speak positively. When the writer first visited the north, but little difficulty was experienced in getting admittance to any of them, but he is unable to say what regulations are in force at present. Some have been closed to outsiders in consequence of real or alleged assaults on the doorkeepers, priests, &c.; while others to which admittance was even formerly only obtainable by heavy bribes have now been peremptorily forbidden to foreigners on grounds which however frivolous are in strict accordance with treaty right. It will therefore be understood that it by no means follows that every place mentioned is open to inspection, To ascertain this the advice and assistance of a resident is invaluable, and when once distinctly informed that an entry is not permitted, the traveller is strongly advised to forbear pressing the point.

To recapitulate. The traveller may well devote one entire day to visiting if possible the few places above mentioned, filling up his spare time by riding or walking through such streets as he may find present most objects of interest. Another day may be given to visiting the book, picture, and curiosity shops; though should he be an intending purchaser to any extent, the visitor will find it advisable to spread his visits over some few days, as Pekingese shopmen, like their countrymen in the South, invariably ask just double (or even more) of what they intend to take. The best plan in dealing with them is for one to name the estimated value and to make no departure whatever from the first statement; after one or two visits they understand one's mode of dealing and expedite matters considerably.

Before introducing the reader to the Tartar city, it may prove interesting to offer a few remarks on the sanitary condition of Peking. They are based on the comprehensive reports drawn up by Doctors Lockhart and Dudgeon of the working of the Mission Hospital.

The site of Peking being on a vast sandy plain, ague and dysentery are met with less often than in the South of China, where marshy

damp ground exists to a large extent. Following the usual rule that diseases of the chest are rare when ague prevails and *vice versa*, the natives of the capital suffer much from consumption. Hooping cough, croup and diphtheria prevail amongst children as in England. Scrofulous diseases are common and insanity is said to affect the natives extensively, though, owing to the rigorous confinement in which an insane person is kept, such cases are not often seen in public.

The chief danger (if danger there be) to the visitor arises however from small pox and cholera. In a previous article some remarks were made relative to the prevalence of the former at Tientsin. The native plan of inoculation in the nostril is, as Dr Lockhart observes, open to serious objection, inasmuch as the disease is thus maintained amongst the community and every case is a focus of infection. Cholera is said to prevail to some extent every summer; but in 1862 a severe visitation of the epidemic was experienced, and numbers died in the street. Several of the foreign residents and their native servants were more or less affected, but no fatal case occurred. During the two months of the visitation 15,000 people are computed to have died, and as this number comes from a Chinese official source it is probably within the mark.

During the winter months frost bites are the cause of numerous deaths and mutilations. The disease however from which inhabitants of Peking seem to suffer most severely is ophthalmia and affections of the eye generally; and the skill of the medical missionaries in treating these diseases seems to be more appreciated than any other efforts they have made for the benefit of the Chinese.

In spite of the prevalence every summer of the epidemics above mentioned, Peking cannot be considered by any means an unhealthy residence for Europeans. During the past three years, no one has died of any disease of this nature, and it may safely be asserted that, were the city properly drained and sanitary regulations strictly enforced, it would probably be the healthiest spot in Eastern Asia.

## VII.

The Tartar city appears on the map to be composed of three squares, one within the other. The innermost of these is the area containing the palace called the Nei-kung and known by foreigners as the Prohibited City, and is jealously guarded from any possibility of external intrusion.

The walls surrounding the palace grounds, which enclose a space of about a square mile, are built of red brick and are crenellated like those surrounding the Tartar city. The terraces and glacis are also of brick, while the walks within the enclosure are stone paved. The gate forming the outer barrier of the palace is the Ta-ching-mun (大清門) which fronts the Chen-men, and is situated in the South wall of the Imperial city. This gate is a low ugly building with three doors, and will strike the traveller as but a mean looking affair for the outer entrance of so renowned a residence as the Imperial Palace; it appears, however, to have been so constructed in accordance with the usual Chinese custom that none of the interior magnificence of an edifice should be visible in its external arrangements.

As under no circumstances whatever, short of a general sack and plunder of the city, is it at all probable that any of the present generation of travellers will obtain admission into the *sanctum sanctorum* of Chinese autocracy, it will be of little use to enlarge at very great length on the internal plan of the palace. The following description will therefore be sufficient to give a general idea of it.

Passing through the Ta-ching-men, a spacious courtyard is entered, on either side of which is a gate, that on the East named Tung-san-so-mên (東三坐門), and that on the West called the Hsi-san-so-mên (西三坐門). Facing and directly North of the entrance is the Tien-an-men (天安門). Beyond this lies the Toan-men (端門), and still further to the North the Wu-men (午門) or Meridian gate, which is the Southern entrance of

the Prohibited City and second from the palace itself. Before this gate on the East is a solar and on the West a lunar dial. In the tower above it, called the Têng-wên ku, is a large gong, which is stated to have been used in the time of the Ming dynasty—in the same manner as the drums to be found at the entrances of Magistrates' Ya-mêns at the present day—by would-be petitioners who, having failed to obtain justice through the ordinary channels, were permitted by striking it to draw the attention of the Emperor himself to their grievances; death, however, being the penalty of a needless or frivolous appeal. At the present day it is struck when the Emperor passes through the gate. This is the place of audience for triumphant generals who, on their return from a successful campaign, here present the captives and treasure they have obtained. The distribution of presents to foreign ambassadors and native officials also takes place on this spot.

The Wu-men leads into a courtyard, through which runs a small canal, crossed by five bridges with carved balustrades, lions &c., all in fine marble. On the left of the courtyard is the Hsi ho men (和錫門) and on the right the Yang ho men (陽和門). Within this inclosure is a building called the Tai ho tien (太和殿), which has five avenues, built of fine marble leading to it, much resembling, in general arrangement, the bridges within the Wu-men. This building has, according to Father Hyacynth, the former Russian archimandrite, a basement of 20 feet and a total height of 110 feet. The ascent is by 5 flights of 42 steps each, with balustrades, ornamented with tripods and other figures in bronze. The central avenue is very broad, and is used by the Emperor alone. Princes and officers of the highest rank use the two next avenues, while all others use those to the extreme right and left.

At the back of Tai ho tien is the gate leading to the palace proper, which consists in general terms of four large and two small buildings, called the Cheng kung (正宮) or *The* palace, the Tung kung and Hsi kung, and lastly the Chin luan tien (金鑾殿). The smaller

buildings are allotted to the Dowager Empress and suite. They are called the Ning shou kung (寧壽宮), and Chien ching kung (乾清宮), but the writer is not aware of their exact position.

According to native descriptions (which, it must be premised, are extremely untrustworthy with regard to anything relating to a place so sacred in their eyes) the palace used as the actual residence of the Emperor has its floors painted of a vermilion colour, disposed in a square pattern. The centres of the rooms are covered with native yellow velvet carpet and most of them the furniture (which in shape and make exactly resembles that in common use amongst the Chinese) is constructed of the best southern wood which takes a high polish. They assert, however, that the Emperor's own room contains sofas, &c., of which the frames consist of solid gold. Of the Chin luan tien or official reception room, however, a more certain description can be furnished. Its carpeting consists of rough velvet worked with yellow dragons, and it contains no seats or other conveniences for sitting, except the throne itself, none, however high his rank, being permitted to assume any other than a kneeling posture while in the presence of the sovereign. The throne itself is placed on an elevated dais, stated to be ninety feet high and ascended from behind by staircases. Beneath and supporting it is a large gilt copper dragon, with five claws. On either side of the hall is a sort of gallery, which on state occasions is filled by musicians, who discourse the sweet music in favour with Chinese ears at appropriate intervals, while the kneeling mandarins occupy either side of the floor according to their rank as civil or military officials.

"It was in this palace that Kanghi celebrated a singular and unique festival, in 1,722, for all the men in the Empire over sixty years, that being the sixtieth year of his reign. His grandson Kien-lung, in 1,785, in the fiftieth year of his reign, repeated the same ceremony, on which occasion the number of guests was about three thousand. This building is considered by the Chinese as the

most important of all the imperial edifices. Beyond it stands the Palace of Earth's Repose, where the Empress, or "heaven's consort," rules her miniature court in the Imperial harem, and between which and the northern wall of the Forbidden City is the Imperial Flower Garden, designed for the use of its inmates. The gardens are adorned with elegant pavilions, temples, and graves, and interspersed with canals, fountains, pools, and flower beds. Two groves, rising from the bosoms of small lakes, and another crowning the summit of an artificial mountain, add to the beauty of the scene, and afford the inmates of the palace an agreeable variety.

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

At the back of the palace is a gate separated by a courtyard from the *Shên-wu-mên* (神武門), which opens on to a narrow road, with gates at either end, running along the north boundary wall of the forbidden city, and communicating with the main area of the *Huang cheng* or Imperial city. Foreigners are forbidden to make use of this road in proceeding from East to West or *vice versa* in the

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\* Williams.



Imperial city, but the meanest Chinese beggar may avail himself of it *ad libitum*. The north wall of this road is the Southern boundary of a square walled enclosure of more than a mile-and-a-half in circuit. This contains the Ching shan (景山) or Mei shan (煤山) as it is commonly called, being an artificial mountain composed of coal brought from the mines to the northward of the province. This remarkable mound is about 150 feet high and is covered with earth, in which a number of trees and shrubs are planted, which line the paths to the summit and border the base of the hill. The top is crowned with several pavilions at different elevations, presenting a most picturesque view, "while animals and birds in great numbers occupy and enliven the whole enclosure. Its height allows the spectator to overlook the whole city, while, too, it is itself a conspicuous object from every direction. The earth and stone to erect this mountain were taken from the ditches and pools dug in and around the city, and near its base are many tanks of picturesque shape and appearance, so that altogether it forms a great ornament to the city. The western part of this inclosure is chiefly occupied by the Si Yuen, or Western Park, in and around which are found some of the most beautiful objects and spots in the metropolis. An artificial lake, more than a mile long, and averaging a furlong in breadth, occupies the centre; it is supplied by the Tung-hwui river, and its waters are adorned with the splendid lotus. A marble bridge of nine arches crosses it, and its banks are shaded by groves of trees, under which are well paved walks. On its south-eastern side is a large summer house, consisting of several edifices, partly in or over the water and inclosing a number of gardens and walks, in and around which are many artificial hills of rock-work beautifully alternating or supporting groves of trees and parterres of flowers." \*

The western division contains a great variety of edifices devoted to public and private purposes, among which may be mentioned the

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\* Williams' *Middle Kingdom*.

hall of distinguished sovereigns, statesmen, and literati, the printing-office, the Court of Controllers for the regulation of the receipts and disbursements of the court, and the Ching hwang-mian, or Guardian Temple of the city. The number of people residing within the Prohibited City cannot be stated, but it is not probably very great; most of them are Manchus.

The next enclosure which surrounds the Prohibited city is the Huang chêng\* or *Imperial city*. This wall is built of brick roofed with yellow varnished tiles, is some 25 feet in height and about 6 in thickness. It has four gates—the Southern being the Ta ching men before mentioned, while the others are named respectively the Tung hua men (E), the Hsi hau men (W) and the How men (or back-gate) to the Northward. The walls within the Imperial city are wide and well kept, and afford a favourite ride to the foreign inhabitants, except during the rainy season, when they become, like all others in Peking, almost impassable. The houses in this portion of the city are chiefly occupied by military guards and various officials connected more or less with the palace. The beautiful artificial lakes and marble bridge mentioned above appear at first sight to be rather an independent portion of the Imperial city than an attachment to the palace, but the bridge in question called the Yu-ho-chiao is the only public road for crossing the Imperial grounds when desirous of passing from one side of the city to the other. Standing on this bridge, a view is beheld which was truly described by the old Venetian traveller Marco Polo as almost without its match in any city in the world. Around the margin of the lake (some  $2\frac{1}{2}$  miles in circumference) are grouped, Pagodas and Temples whose brightly coloured roofs set off by the endless tints of the surrounding foliage, present, on the sunny day, an appearance more resembling the dreams of the oriental splendour, which those who have never left their own homes are apt to form, than a

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\* The word *chêng* stands for both "wall" and "city."

sober reality. It does not, however, always present so enchanting an appearance. When the water has receded and the trees are bare, the traveller who should visit it would, while admitting the great beauties of the *coup d'œil*, hardly endorse so highly coloured a description.

On the Eastean bank of the lake is a large white Pagoda, built in Indian style and strongly resembling an inverted pepper box. It is said to be built on the hill where the last of the Ming Emperors, with the flames of his burning palace in view, hanged himself to avoid the degradation of falling alive into the hands of his conquerors.

It must be borne in mind that no building hitherto mentioned as within the enclosures of the Imperial or Prohibited cities is open to the inspection of the traveller and that the foregoing sketch of the most noticeable localities will only serve the purpose of adding some interest to buildings visible from a distance.

Two considerable temples open to strangers are to be found within the Imperial city. The Chan-tan-su (占壇寺) and Kwang-ming-tien (光明殿). They are, though in some places sadly decayed, good specimens of Chinese temples, but possess no *distinctive* features of interest. A passing visit would repay those interested in Chinese architecture. The Peh tang (北堂) (Northern church), the seat of the French Roman Catholic Mission in Peking, is also in this neighbourhood; a more extended notice of it will be given hereafter.

The following is Dr Williams' description of two other temples within the Imperial enclosure, but walled off from the other portion of the city and invisible to the traveller.

On the right of the avenue leading from the Ta ching men to the Tso an men "is a gateway leading to the Tai mian, or Great Temple of the Imperial ancestors, a large collection of buildings inclosed by a wall 3,000 feet in circuit. Here offerings are presented before the tablets of deceased Emperors and Empresses, and worship

performed by the members of the Imperial family and clan to their departed forefathers. Across the avenue from this temple is a gateway leading to the Shie-Tsui-tan, or altar of the gods of Land and Grain, where sacrifices are offered in spring and autumn by the Emperor alone to these divinities, who are supposed to have originally been men. This altar consists of two stories, each five feet high, the upper one being fifty-eight feet square; no other altar of the kind is found in the Empire, and it would be tantamount to high treason to erect one and worship upon it. The north, east, south and west altars are respectively black, green, and white, and the top yellow; the ceremonies connected with the worship held here are among the most ancient in China."

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### VIII.

The general disposition and structure of the walls of the Tartar city having been already described, it will perhaps be well to preface a description of the most interesting localities by a slight notice of the Foreign Legations.

The British Legation is situated on the west bank of a canal which runs from the moat at the base of the South wall, in a northerly direction through the Imperial city. The canal is dry in summer and is crossed by three bridges within a short distance of each other and known as "the three Yu-ho-chiaos" (bridges of the Imperial river), and under which name the locality is generally spoken of. Another bridge of the same name has been previously described as crossing the lakes in the Imperial city.

The name by which the British Legation itself is designated by the Chinese is the *Liang-kung-fu*, it having formerly been the *Fu* or the palace of Duke Liang. It consists of a walled enclosure (entered through a by no means imposing looking gateway) of

about five acres in extent. The Eastern side is inhabited by the Minister and attachés, and the houses lining the Court-yard of the grand entrance are occupied by the Legation guard, and their families. This portion of the Legation is, externally, entirely Chinese in appearance and is moreover a very handsome specimen of Chinese official architecture. The western side is allotted to the residence of the Chinese Secretary and the other officers and students attached to the Consular department, while the remaining space is filled up by stables, garden and a circus for exercising and drilling the mounted Escort.

Divine service is held at the Legation every Sunday in a room appropriated to the purpose.

Next door to and south of the British Legation is the house occupied by the Prussian Chargé d'Affairs. It is very small and has no garden or open space attached to it. Still further to the south the second turning to the Westward brings one to the Russian Legation, which is similar in extent to our own. A magnificent *salle de reception* with other suitable accommodation has lately been built here by the Russian government. A small church surmounted by a cross was erected within the Legation by the early Russian missionaries, it having formerly been the residence of the Archimandrites, who combined diplomatic with sacred functions in the most successful way. The origin of the Russian clerical mission is curious. Some two hundred years ago a body of Russian troops were defeated by the Tartars and carried as prisoners to Peking. The then Emperor appreciated the courage of his defeated enemies and formed them into a sort of regiment under the title of E-kuo-nu-lu (俄國牛錄). In process of time they intermarried with the native Chinese, still however retaining their own religious observances. By a treaty executed shortly afterwards between the Russian and Chinese powers a certain number of priests were permitted to reside in Peking for the purpose of acting as the religious instructors of the offspring of their countrymen, it being understood that they

were not to attempt to proselytize. The chief of these known as the Archimandrite was intrusted with the task of watching Russian interests and till within a comparatively short period was the only diplomatic representative in Peking. Since the appointment of a duly accredited Minister the Mission has been removed to the N. E. Corner of the Tartar city. Its importance has necessarily diminished and its chief use at present is the hold thereby acquired over a small but united portion of the population and the facilities offered by its valuable library to students. Two of these latter are sent out at certain intervals for the purpose of studying the Chinese Tibetan and Mongolian languages.

In the same street as the Russian Legation but further to the Eastward and on the other side of the central Yu-ho-chiao is the French Legation, which in extent and the taste displayed in laying it out is superior to either of the others. Amongst other improvements a neat wire-netted enclosure, with suitable houses for the reception of such animals or birds as it may be desirable to retain in a live state, is conspicuous. A small Roman Catholic Chapel stands in the centre of the garden.

The American Legation has lately been removed to the house of Dr Williams, the present Chargé d'Affaires, but no other salaried official is attached to the mission.

The French ecclesiastical mission is situated a short distance to the southward of the Hsi-hua-men within the walls of the Imperial city. The original site was granted by Kanghsi to the Jesuit missionaries in perpetuity, but the subsequent persecution of the Christians had caused the grant to fall into abeyance until the last war, when its reoccupation by the Roman Catholic was made one of the subjects of treaty negotiation. A church with a tower was then built, together with suitable school rooms, dormitories and a residence for the purpose of the mission, but the upward building of the tower was arrested by order of the Chinese authorities who were fearful that it would overlook the palace grounds. It

was not therefore carried much higher than sixty feet. In the early part of 1864 the church and the greater portion of the surrounding buildings were destroyed by fire. A valuable museum containing specimens of the natural history and geology of *Pei-chi-li* was fortunately untouched, and its clever founder, M. David, spared the mortification of seeing the labour of years destroyed in a single hour. Since the fire a new church has been erected and some of the highest Chinese officials were present at the laying of the keystone, the government thus for the first time since the death of Kanghsi openly avowing a liberal policy with respect to Christianity. The new dormitories &c., &c., are well worth visiting and few travellers, however much they may differ from the mission in points of belief, will refuse to accord considerable admiration to the energetic and persevering men who compose it. Any information is most cheerfully given by the priests, and from one in particular—an Irishman by birth—fellow countrymen may be sure of receiving every hospitality at his disposal.

There are three other churches in connexion with the French mission called respectively, the Nan-tang, Tung-tang and Hsi-tang, according to their position in the South, East or West divisions of the city. The Nan-tang is the best of the three, and its gaudy adornments are much appreciated by the native converts. The Foreign Customs inspectorate is situated in a lane called the Kou-lan-hu-tung leading from the large street running due North from the Hai-tê-men. It is a Chinese house altered to suit European ideas, and calls for no special remark.

We will now proceed to notice the principal objects of interest to the traveller, which exist in the Tartar city, commencing with the Observatory. Supposing the traveller to have ascended one of the many *ramps* or slopes leading from the roadway within the base of the walls to the summit:—say that nearest the Chien-men—a walk of nearly one mile to the Eastward will bring him to the Hai-tê-men; from this to the Eastern extremity of the South wall is about half

a mile. Turning abruptly to the North he will perceive at some 500 yards distance a sort of square tower abutting on the inner face of the wall and some 12 feet higher, which is the much talked of observatory at Peking.

This observatory, built by Kanghsi and furnished with instruments constructed under the direction of Ricci and other Roman Catholic Missionaries,—who at that time in spite of all difficulties had managed not only to penetrate to the then hermetically sealed capital of the Middle Kingdom but also so greatly ingratiated themselves with the reigning Emperor as to have become the authorities on all points of mechanical skill and artizanship,—is a stone building of two stories, the lower one being now unused. The upper and exposed portion, which still retains the frameworks of the magnificent instruments originally placed there, is the chief point of interest to the visitor. The courtyard attached to the observatory contains two planispheres, each supported on cast bronze dragons of exquisite workmanship, inferior to nothing producible in Europe.

The instruments on the summit consist of a celestial globe, on which are laid down all the principal stars visible in the latitude of Peking; various quadrants and other instruments for determining altitudes; and lastly a species of transit instrument which appears to have been extensively made use of. The telescopes, glasses, &c., belonging to these have long since disappeared, having been appropriated one by one by those in charge. A small house on the summit gives shelter to the keeper, whose place must be the snugget of sinecures, the growth of weeds and the dilapidation caused by time being unchecked by any effort to arrest them.

Astronomical affairs in general and the care of the observatory in particular is the function of a Yamên called the *Chien-l'ien Chien*, presided over by a prince assisted by a Chien-chêng and various other officials, amounting in the aggregate to about one hundred. It is currently reported however that their united wisdom could do nothing towards making the necessary calculations in



the event of those left by the Jesuit Missionaries being lost or becoming from the lapse of time unless.

Casting one's eye from the observatory in a western direction the attention will be arrested by the *Kung-kuan* (or *Kao-chang* as it is generally called), the examination hall of the vast number of the literary candidates who resort to the annual examinations. It contains an enormous number of cells—ten thousand is the usual Chinese statement—and exactly resembles in general arrangement that at Canton which has been graphically described by Dr Williams. It is generally open to visitors.

The *Yung-ho-kung*, generally called by Europeans the Lamisary or Lama temple, is situated in the N. E. corner of the City at the extreme end of the *Ha tô mén ta chieh* and immediately under the North wall. It was founded about the year, 1725-30, by the Emperor Yung Chêng under the following circumstances. While a minor the Yung ho kung had been his residence and on his ascent to the throne on the death of Kanghsi it was necessary that in accordance with Chinese custom it should be given up to the priests of one of the principal denominations, viz., the Buddhists, Taouists or the then rapidly increasing sect of Lamas. The Power of the Grand Lama of Tibet had at that time reached an extent which made him a formidable rival; this was a good opportunity of conciliating the Tibetan priesthood, so the building was created a government Lama temple.

There are few better specimens of Chinese architecture to be found in Peking. It is however chiefly notable from its containing an immense image of Buddha some sixty feet in height, which is a particularly good specimen of a built idol; it is composed of wood and clay and has a beautifully smooth bronzed surface. At the time of the writer's stay in Peking admission to the portion of the building containing the idol was only to be obtained by a bribe. He is under the impression that it is now closed entirely to the general public.

## IX.

Opposite to the *Yung ho-kung* in the North East Corner of Peking lies the *Wén Miao* 文廟 or Confucian temple of which the following graphic account has been given by Mr Michie in his work the "Siberian Overland Route":—

"The Confucian temple was the first object of our curiosity. Here the great sage is worshipped by the Emperor once a year, without the medium of paintings or images. In the central shrine there is merely a small piece of wood, a few inches long, standing upright, with a few characters inscribed on it, the name of the sage, I believe. On the sides are a number of still smaller wooden labels, representing the disciples and commentators who have elucidated the writings of Confucius. The temple contains a number of stone tablets, on which are engraved the records of honours conferred on literary men, and to obtain a place here is the acme of the ambition of Chinese scholars. In the courtyard there are a number of pine trees, said to have been planted during the reign of the Mongol dynasty, more than 500 years ago. These trees have been stunted in their growth, however, from want of room, and considering their age, their size is disappointing. The courtyard is adorned by a variety of stone sculptures, the gifts of successive emperors and dynasties. The present dynasty has been rather jealous of its predecessors in this respect, especially of the Ming, and has replaced many fine relics of their time by new ones of its own. There are, however, several Mongol tablets to the fore in the Confucian temple. A connoisseur can at once, from the style, fix the date of any of these works of art, and when in doubt, the inscriptions are for the most part sufficiently legible to tell their own tale. In another part of the building there are some very curious old stones, drumshaped, dated from 800 years B.C. These have been carefully preserved, but the iron tooth of time has obliterated most of the writing on them. The curious old characters are still to some extent legible,

however. The building itself is, from a Chinese point of view, a noble one, and singularly enough, it is kept in perfect order, in strange contrast to Chinese temples and public buildings generally. It has a magnificent ceiling, very high, and the top of the interior walls are ornamented by wooden boards, richly painted, bearing the names of the successive emperors in raised gilt characters. On the accession of an emperor he at once adds his name to the long list.

“The hall erected by the learned Emperor Kienloong, although modern (he reigned from 1736 to 1796), is a magnificent pavilion, not very large, but beautifully finished, and in perfect good taste. The pavilion is roofed with the imperial yellow tiles. Round it is a promenade paved with white marble with balustrades of the same. At a little distance from the pavilion stands a triumphal arch, massive and elegant. The pavilion is intended to be viewed through the arch, from a stand-point a few yards behind it, so that the arch forms a frame for the main building. The effect produced is peculiar and striking, and does infinite credit to the taste of old Kienloong, who, by the bye, seems to have done everything that has been done in modern times to beautify the capital. The pavilion stands in the middle of a large open square, on two sides of which under a shed, stand double rows of stone tablets, six or seven feet high. On these tablets are engraved, in clear and distinct characters, the whole of the Chinese classics, in such a manner that they can be printed from. Many copies have actually been struck off from these tablets, and are held in very high esteem.”

This temple is said to contain a veritable portrait of Confucius painted by one of his disciples, but the writer cannot remember to have seen it. No similar memorial at all events exists in any other building of the great men of China, and the exception in this case would be striking. No prayers are performed in the *Wén Miao*, but an annual incense-burning takes place as at other temples to the memory of the prophet of China.

Near the south-western angle of the Imperial City stands the

Mahommedan mosque, and a large number of Turks live in its vicinity, whose ancestors were brought from Turkestan about a century ago; this part of the city is consequently the chief resort of all Mahommedans coming to the capital from Ili. There are several other mosques, but this is the only one worth the inspection of strangers. It is built of white stone and the unmistakable Moorish arch arabesqued with Persian characters invariably attracts attention from its contrast with all other buildings in the city. The reason of its erection as given by Chinese historians is as follows. The Emperor Chien Lung had a favourite wife that had been presented to him as tribute by one of the Arabian Princes who at that time maintained a nominal subjection to the Chinese Empire. After a few years home sickness began to prey upon her, and aware as she was that a return to her native country was impossible (as Chinese law forbade it) she prayed the Emperor to devise some means to recall some of the home scenes associated with her youth by building a mosque which should be visible to her from the palace walls when inclined to look abroad. The Emperor complied with her wishes and hence the appearance of a Moorish building within the walls of Peking.

A great number of Mahommedans are living in the lanes immediately surrounding the mosque. The females are in many cases, despite the dirt which encrusts their faces very good looking and evidently of a class of beauty foreign to the soil they inhabit. Their manners are frank and pleasing, and they are fond of claiming acquaintanceship with foreigners on the score of the God of the Christians and the Allah of their own religion being (in attributes) the same.

Inside the *Ping-tzu-mén* is the *Ti-wong-miao* a temple which is only worth visiting as being a good specimen of that description of building. Horses and carts are not allowed to pass immediately in front of the gate but are obliged to make a detour and pass behind a wall which runs parallel to it.

The *Hu-po ssu* is a temple inside the *Shun-chi-men*. Its chief interest is a fair held on the 7th, 8th, 17th, 18th, 27th and 28th of each Chinese month. The *Lung-fu-ssu* is a temple also much visited on account of its fair which is the best held at similar places. It takes place on the 9th, 10th, 19th, 20th, 29th and 30th of each Chinese month. Here is the great mart for flowers, pictures, birds, &c., and most foreigners make a point of visiting it.

The Yaméns for the conduct of public affairs not being likely to come under the notice of casual visitors it is needless to offer any description in a mere series of "Notes" intended only for their use. A slight notice of the Koreans and Mongolians will conclude this sketch of the most interesting sights within the walls of Peking.

An annual embassy is sent to Peking from Corea bearing tribute in the shape of paper, ginseng, cloths, satin and medicines. The embassy consists of about ten officers (three of whom are of the first rank) and 100 servants, carters, &c. Their lodging is immediately under the south wall by the south *Yu-ho-chiao* and not far from the foreign Legations. Their dress is usually white or a pale blue, and this with their very peculiar hats, long pipes and top knotted hair renders them conspicuous objects when met in the street. They are stated by the Chinese to be fierce and intolerant of strangers, but the writer has never experienced any difficulty in visiting their residence and has invariably found them very courteous. Their chief fault is rather an inexhaustable curiosity if once introduced into foreign quarters, and a childlike way of asking for whatever takes their fancy.

Their usual time of arrival is about November, and they depart about February or the beginning of March. Popular report says that the presents conferred on them in exchange for the tribute brought in are of considerable value and that it is solely from interested motives that they keep up a custom which it is doubtful if the Chinese government could now enforce should they decline to comply with it.

The Mongolians visit and leave Peking about the same time as the Coreans. Men and women are alike built on the lowest type of human ugliness; but though vindictive when roused they are said to possess an amazing stock of good humour and simplicity. In fact they are the "Johnny Raws" of the capital, and the cunning Chinese do not fail to take advantage of their want of "savey." Should the traveller be in Peking at that time of their visit he is recommended to take a walk round the Mongolian market situated just at the back of the British Legation, and, should he be an artist, he will probably not regret having done so.

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## X

The most important objects of interest to visitors are nearly all situated to the North of the Capital. A few which we will now proceed to notice lie in other directions. *To the South*, the *Nan-hai-tzu* or Southern park, is a large enclosure used by former Emperors as a hunting ground. Strangers are not admitted, but there are some pretty rides to be taken in the immediate vicinity. It is 40 *li* or about 13 miles in diameter and contains four buildings for the accommodation of the Emperor and suite.

*On the Western* side of Peking are several temples and burial grounds which though worth visiting, if in the neighbourhood, do not call for any particular description. The scenery near them is pretty, and those who are fond of riding will do well to take their horses in this direction. The *Tien-ting-ssu* situated outside the n.w. angle of the Chinese city wall is a favourite residence with foreigners during the heat of summer. It is distinguished by a lofty thirteen storied pagoda.

*On the Eastern* side is a temple called the *Jih-tan* somewhat like the *Tien-tan* before described. A place called the *Huang-mu-chang* contains an enormous block of wood 120 feet long by about 6 feet

in breadth and width, and is thought much of by the Chinese. There is also at no great distance from this an aged tree which will contain more than 30 men in its hollow trunk. It is known as the *Chin-chi-sung*.

Immediately outside the *An-ting-mên* (in the North wall) are situated the Lama temples called *Hei-ssu* and *Huang-ssu*. The latter is said by the Chinese to have been a residence of one of the early Emperors but the statement is unlikely. This temple contains a piece of sculpture known as the *Han-po-yu* which, during the late war attracted the particular attention and admiration of Lord Elgin.

The plain between this and the Walls of Peking is the drill ground of the Imperial troops. The drill as a rule takes place early, 5 o'clock being the usual hour.

Before proceeding to mention the most remarkable temples, &c, which are to be seen to the Northward of Peking it will perhaps be as well to notice the most celebrated spot (in the eyes of foreigners at least) which the province of Chili boasts—*Yuen-ming-yuen*. To give the reader some idea of its former magnificence it may be interesting to quote Dr Williams' description which as far as one can now judge was tolerably correct.

“The park of *Yuen-ming-yuen*' i.e., (Round and Splendid gardens), so celebrated in the history of the foreign embassies to Peking lies about eight miles north west of the city, and is estimated to contain twelve square miles. The country in this direction rises into gentle hills, and advantage has been taken of the natural surface in the arrangement of the different parts of the ground, so that the whole presents every variety of hill and dale, woodlands and lawns, interspersed with canals, pools, rivulets and lakes, the banks of which have been thrown up or diversified in imitation of the free hand of nature. Some parts are tilled, groves and tangled thickets occur here and there, and places are purposely left wild in order to contrast the better with the highly cultivated precincts of a palace, or to form a rural pathways to a retired summer-house. Barrow says

there are no less than thirty distinct places of residence for the Emperor or his Ministers within this park, around which are many houses occupied by eunuchs and servants, each constituting a little village. The principal hall of audience stands upon a granite platform, and is surrounded by a peristyle of wooden columns upon which the roof rests; the length is one hundred and ten feet, the breadth forty two, and the height twenty. Within the outer colonnade is another serving for the walls of the room, having intercolumniations of brick work about four feet high, and lattice-work covered with oil paper, so contrived as to be thrown open in pleasant weather. Above the lattices, but between the top of the columns and going around the hall, is an elaborately carved frieze gaily decorated; the ceiling, also, is whimsically painted, and corresponds to the inclination of the roof. The throne stands in a recess at the head of the hall, and is made of wood beautifully carved. The general appearance of this and other buildings in this inclosure is shabby, and neglect in so changeable a climate soon destroys all the varnish and woodwork upon which the Chinese bestow their chief pains."\*

In its present state the traveller will be struck with the thorough demolition effected by the troops "not one stone being left upon another" in many places, to quote the old saying

Those who wish to visit this gigantic memorial of Chinese perfidy—as it may now be well called—must be careful to ask for *Wan-shou-shan* and not for *Yuen-ming-yuen* as that portion of the grounds open to the visitor is known by the former name. *Yuen-ming-yuen* proper is now closed, and parts of it are even said to be inhabited by persons attached to the Court. It will however require the work of a lifetime to restore this once magnificent palace to its former grandeur. Admittance to *Wan-shou-shan* is obtained by civility and bribes, as is usual in most parts of China; for a large

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\* Chinese Repository, vol. II., p.p. 432,481. Hyacinthe, Ville de Peking. Barrow's Travels. Magaillans.



party a douceur of one dollar to the gatekeeper is expected though if nothing be given no objection can be raised; the latter proceeding however acts badly for future visitors, a consideration which we fear has not always its due weight with British tourists.

The Coup d'œil from the top of the hill is perhaps as beautiful as ever, and is well worth the toil of the ascent.

The temples, &c., most worth visiting to the Northward of Peking are as follows. Of the first seven we shall give some slight descriptions; of the others we can only say that they are pleasant places to visit with a picnic party, but present no very special objects of interest to call for a more extended notice. It is impossible under present circumstances to give particulars of the roads, inns, &c. This information must be obtained on the spot and as few are likely to visit them alone, it will probably be easy to persuade a resident or one well acquainted with the route to bear them Company.

Ta-chung-ssu,*	Hei-lung-tan,*
Po-yung-kuan,*	Pi-yun-ssu,*
Wang-hai-lo,*	Shih-san-ling,*
Miao-fêng-shan,*	

Other temples worth visiting to the Northward of Peking are :

Wan-shou-ssü,	Hsi-ling,
Niang-niang-miao,	Nan-ling,
Chuan-tsing-miao,	Chung-ling,
Ssü-ping-tai,	Sung-wang-tau,
Wen-chuan,	Pa-li-chuang,
Peh-ling,	Yu-chi-shan, &c.
Tung-ling,	

*Ta-Chung-ssu* or the "great bell temple" is a building situated some 3 miles outside the *Té-shéng* gate. The bell whence the temple derives its name and fame is said to be the largest hung in existence, being 18 feet in height and about fifteen in diameter. In the top is a round hole and standing on a gallery which surrounds the huge casting visitors generally amuse themselves with pitching down

copper cash to the ragged crowd below which never fails to collect when 'foreign devils' (who are free with their cash) are present. The priests who are as ragged as the others generally speaking, have a dislike to allowing the bell to be struck as the attention of the rain God is supposed to be attracted thereby. A few *tiao* however generally overcome their scruples though—a remarkable coincidence fell within the knowledge of the writer; some Europeans being requested to desist as they would bring down rain, pooh poohed the idea and let fly the immense battering ram used to strike the bell heedless of the priests remonstrances. The moment it was struck a sharp shower of rain came down and the party had to acknowledge for once that Bhuddism was triumphant.

A fee of two *tiao* from each individual is the sum generally expected when a large party visits the *Ta-Chung-ssü*.

The *Po-yung-kuan* is situated but a short distance to the N. W., of the *Hsi-pien-mén*. A yearly fair is held here, and during its continuance a singular custom prevails of two priests seating themselves under the arch of a bridge and remaining motionless during the entire day while a crowd of all denominations pelt them with copper cash; according to the popular idea a supernatural power prevents their being hit, however careful the aim of those throwing at them. During the time of the writer's visit however a party of Europeans shook the public faith to a serious extent, as the difficulty in hitting the living targets merely depended on an arrangement which most boys at school given to playing "egg cap" could have successfully overcome.

The time of this annual ceremony is the 18th and 19th of the first month of the Chinese year *i. e.*, about the end of February.

The *Wang-hai-lo* is the site of a former halting place of the Emperor when proceeding from or to Peking; it derives its name from there having been formerly an extensive artificial lake on one side of the Imperial grounds. It is now dry and its level bed has of late years been used for the amateur races got up by Foreigners, reviews of troops, &c.

*Miao-fêng-shan* is a small temple situated on a lofty hill some three thousand feet in height at about 30 miles from Peking in a N. West direction. The ascent in some parts is very laborious and there is a certain part of the road called the "*San-pai-liu-shùh-ko-pochou-ri*" i. e., "the 360 elbows." The actual number of turns is 52, and it requires some courage to ascend in a chair, as the natives frequently do, a false step on the part of one's bearers being attended with most unpleasent consequences. The view from the temple is very grand but not very extensive, the valley of the Hun-ho which is the only low ground visible being shut in by the hilly ranges of the Hsi shan.

The temple of *Hei-lung-tan* is well worth visiting both on account of its natural beauties as well as the civility and accommodation which is there to be met with; it is about 17 miles from Peking. Within the walls is a beautiful pool fed by a spring whence the name of the temple—"Black Dragon"—is derived. The dragon is said to inhabit this pool and offerings are made to him on the marble terrace and steps by which one descends to the water. At one end of the pool (which is about fifty feet across and forms a magnificent swimming bath) is a small house which is usually let to visitors during the summer months. The presiding deity is the *Lung-wang* or rain God, who, clothed in a yellow robe sits in wooden dignity in the highest part of the temple. The robe is said to have been conferred on his Godship to atone for certain rough treatment which he underwent in the time of *Chien Lung* as, not causing rain to come down when wanted, he was carried off into Mongolia with an iron chain round his neck. Just as his escort arrived at the borders of China rain began to pour down in the most liberal manner, so he was taken back to his old situation in the temple and clothed in a yellow garment from the Emperor's own wardrobe—an honor which in Chinese eyes fully compensated for any amount of previous ill treatment.

The temple of *Pi-yün-ssu* is usually considered to be the finest

specimen of a Chinese temple to be met with outside of Peking. It is about eight miles outside the North wall and is the "show temple" of the neighbourhood. Travellers are strongly recommended to pay it a visit. Its greatest curiosities are the "Hall of the 500 *Lohan*" and the representations of the tortures to be undergone in the infernal regions which consist of some thousand figures each about a foot high, inflicting and suffering every torment that the human imagination can conceive.

A couple of rooms ought to be obtained at any of these temples for, at the most eight or ten dollars a month. The Chinese pay much less, but the unfortunately high scale of prices inaugurated by the first residents has led to most extortionate demands on the part of the priests.

The *Shih-san-ling* or 13 tombs of the Ming Emperors are well worth visiting. They are distant about 10 miles from the walls; after riding over some rather rough ground the traveller passes through three detached gateways and comes upon an avenue about two-thirds of a mile in length. On either side of this are sculptured animals and men of colossal size in the following order at about 50 yards distance from each other:—Six men apparently either kings or Priests, two Horses, two Griffins, two Elephants, two Camels and four Lions. Passing these one comes to the largest and most celebrated of the tombs, that of *Tsu-wên* or *Yen-wang*. The shrine is in the centre of an immense hall 220 feet long and 92 feet 8 inches broad supported by 32 pillars (exclusive of those in the walls). Each pillar is 11 feet 4 in circumference and the centre ones are about 60 feet high. The ceiling is in good preservation. A second building containing the coffin of the deceased Emperor stands about 50 feet behind the great hall; it is built on an immense brick mound pierced by a long slanting tunnel which has a most remarkable echo and is moreover a "whispering gallery." These tombs were repaired by *Chien Lung*, and an inscription near the entrance states the fact.



# APPENDIX I.



The following sketch of an itinerary from Peking to Kalgon (Chang-chia-k'ou) may be found useful. It is compiled from notes made by the writer during a tour into Mongolia in 1863:—

*Day.*

1.—PEKING to NANKÓU about 30 miles.

2.—NANKÓU, through pass; 15 *li* from Nankou is a triumphal arch containing inscriptions in Tibetan, Sanscrit, Mongolian, Chinese and an ancient alphabetic character now lost. Shortly after this the traveller passes several spurs of the inner wall. The scenery is very magnificent to look at but the road impracticable for any wheeled vehicle. Carts are passed over by having their wheels taken off, and being then slung between two mules.\* At about 45 *li* (15 miles) from Nankóu is the main body of the inner great wall † and just beyond it the town of CHATÓU—Lunch.

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\* The entrance to the pass is composed of lower cherty limestone strata which form the eastern declivity of these mountains and dip towards the plain of Peking; this continues for about 15 *li* till we come to the great arch outlying a spur of the great wall. Here it is succeeded by the axial granite which continues to the end of the pass near Chatow. At this point we emerge upon a large alluvial plain which is about 1,500 feet above the level of Peking.

† Several of these spurs appear to have been built in most useless situations as neither horsemen or foot soldiers on the march could possibly manage to get over the precipices they guard. The wall appears to be about 32 feet in height at the level parts, decreasing to 10 or 12 feet when fronting a precipice. The portions running up the slopes of the hills are not like the others crenellated but are built as it were in steps. The stone used in this wall is here either limestone or granite.

*Day.*

Inns here chiefly kept by Mahomedans. Thence 25 *li* to YU-LING.

- 3.—YULING 25 *li* on very good roads to HUI-LAI-HSIEN thence 15 *li* to LANG-SHAN—Lunch  
thence 15 *li* on good bad and indifferent roads to TU-MU  
thence 20 *li* to SHA-CHÊNG  
thence 20 *li* to HSIN-PAO-AN

The best inn at HSIN-PAO-AN is called the HSIANG-LUN-YUAN.

The road from YU-LING to HSIN-PAO-AN lies through a valley on the left bank of the HUN-HO. It is an alluvial plain bounded on the North by high hills, probably of granite.

- 4.—HSIN-PAO-AN, 50 *li* over 2 rocky passes to HSIANG-SHUI-PU—Lunch. The road to this place lies for some distance along the valley of YANG-HO and frequently touches the river which appears to run at from 6 to 7 miles an hour. The entrance to the gorge is limestone and then coral sandstone. Coal mines abound in the neighbourhood. Beds of Quartz, Chert and Limestone are also passed.

HSIANG-SHUI-PU, 30 *li* to HSUAN-HUA-FU first part of road bad; over a rocky pass succeeded by a level road which passes near a branch of the YANG-HO.

The inn at HSUAN HUA-FU is called the YÜ-CHÊNG-KUAN or KU-LUNG-KUAN and is a very fair specimen of the best met with on the road. The Roman Catholic mission has an establishment here under the superintendence of an Italian gentleman M. L'abbé Loreiro. In the centre of the principal street is a handsome 3 storied pagoda apparently of great age; it is built on a brick archway with four openings and seems to be an attempt at what we call a circular vault; the centre is however hexagonal.

- 5.—HSUAN-HUA-FU to YU-LING 30 *li*, roads very good. YU-LING is a mere hamlet of a few houses the principal being an inn of a highly decorated style and very clean. The charges at this

place are moderate but the *tiao* of cash appears to possess an arbitrary value, different to that at other places.

YU-LING to KALGON or CHANG-CHIA-KOU 30 *li*, the road to this is good; on entering Kalgon the traveller passes over a neat bridge which spans the river *pei-cha* (probably the local name of a branch, the meaning being "Northern Fork.") The geological foundation is (probably of an ancient eruptive nature) amygdeloid trap; beds of red clay are also common, with a vast number of sand hills.

## APPENDIX II.

The following is a precis of the information contained in Mr Michie's work. "THE SIBERIAN OVERLAND ROUTE" respecting the same journey. He accomplished it in four days however instead of five:—

*Day.*

1.—Peking to SHA-HO 60 *li*. Page 62.

SHA-HO to NANKÓU 30 *li*, last 5 miles of road very rough and stony. Page 62.

2.—NANKÓU to CHATÓU. Nankóu pass—13 miles long. Best mode of travelling is in mule litters—at Chatóu a good Mahomedan inn. Pages 63, 64, 65.

CHATÓU to HUEI-LAI-HSIEN. Page 66.

The fine bridge at this place is supposed to have been destroyed by an Earthquake.

3.—HUEI-LAI-SIEN to CHI-MING-YI. Pages 67, 68, passed the YANG-HO; thence to SAN-SHUI-PU. Pages 69, 70.

4.—SAN-SHUI-PU to HSUAN-HUA-FU; thence to CHANG-CHIA-K'OU. Pages 71 to 82. The remarks in these pages are well worth the attention of travellers as they will be able to glean various remarks relative to engaging Camels, &c., should they intend to cross the Mongolian deserts.



## LIST OF HALTING PLACES FROM PEKING TO CHANG-CHIA-K'OU.

<i>Peking.</i>	<i>No. of li from Peking.</i>	<i>Distance from previous place.</i>	<i>Days Journeys of writer. Mr Michie.</i>
1. SHA-HO, . . .	60	60	...
2. NAN-KOU, . . .	90	30	* *
3. CHA-T'OU, . . .	135	45	...
4. YU-LING, . . .	160	25	* *
5. HUI-LAI-HSIEN,	185	25	...
6. LANG-SHAU, . . .	200	15	...
7. TU-MU, . . .	215	15	...
7. SHA-CHENG, . . .	235	20	...
8. HSIN-PAO-AN, . . .	255	20	* *
9. CHI-MING-YI, . . .	285	30	...
10. HSIANG-SHUI-FU	305	20	...
11. HSIAN-HU-FU, . . .	335	30	* *
12. YU-LING, . . .	365	30	...
13. KALGON, . . .	395	30	* *

These distances are of course only approximate.

## APPENDIX III.

ITENERARY OF A TRIP FROM PEKING TO KU-PEI-KOU,  
AND THENCE TO KALGON.*Day.*

- 1.—Through Tung-chih-mên to Sun-ho 40 *li*, to SAN-CHIA TIEN 30 *li*—sleep. Roads muddy. Cross river by boat.
- 2.—To TO-SHAN (care to be taken not to lose the road turning out of the Niu-yung-shan) cross the Pei-ho. Inn at Lo-shan good, on to MI-YUEN-HSIEN, 30 *li*, cross the Chao-ho just before entering it. River too deep generally for riding. Take boats, ponies led. Inn at Mi-yuen-hsien, good.
- 3.—To SHIH-HSIA, 60 *li*, low hills pretty country (at Chao-tu-chuang 40 *li*, an inn very poor) road good.  
Inn at Shih-hsia very good.  
To KU-PEI-KOU, fair road. Several small streams (one large one Ch'ao-ho) whole road is an ascent—(gradual.)  
Inn at Ku-pei-kou "jung-shan-tien," fair. Pretty town.  
Passports demanded.
- 4.—Some little trouble at the gate about passports; 30 *li* to Tai-

