

1570 *Hillen*
Walnut St.
GUIDE

FOR

TOURISTS

TO

PEKING AND ITS ENVIRONS.

WITH A PLAN OF THE CITY OF PEKING
AND A SKETCH MAP OF ITS
NEIGHBOURHOOD.

TIENTSIN.

THE TIENTSIN PRESS.

1897.

GUIDE
FOR
+TOURISTS+
TO
PEKING AND ITS ENVIRONS.

WITH A PLAN OF THE CITY OF PEKING
AND A SKETCH MAP OF ITS
NEIGHBOURHOOD.

TIENTSIN:
—•••—
THE TIENTSIN PRESS.
1897.

Two oversized maps included in this notebook have been moved to our oversized collection.

1. Plan of the city of Peking
2. Sketch Map of Peking & its Environs

To view these maps, please contact the Penn Museum Archives
(archives@pennmuseum.org)

PREFACE.

THE high interest which Peking excites by its great antiquity, its position as the capital of one of the largest empires of the world, and its many buildings and temples of considerable prominence, has of late attracted many visitors, hence the facilities of travelling, progress and the want of a practical guide book has been more and more felt. There exists, it is true, a work by Mr. N. B. Dennys, *Notes for Tourists in the North of China*, Hongkong, 1866, 8vo., which gives an excellent description of all that was then known of Peking and its environs, but, on the one hand, this knowledge was limited and certain places were either inaccessible or could be entered but with difficulty, while, on the other hand, we miss in the book many hints absolutely necessary; whilst a good deal of unnecessary detail is given. Sketch maps of the neighbourhood of the city are especially wanted. The literature since published on the Northern Capital has rendered it comparatively an easy work to compile a more complete and more practical book. We mention here the publications of Mr. W. F. Mayers, the Rev. T. Edkins, Dr. Bretschneider, the maps of Dr. Fritsche and Mr. Waeber, not to speak of numerous essays of less value.

We may therefore hope to meet a real want by publishing the following pages, which intend to give an abridged description of Peking according to the actual state of our knowledge, and trust that the work will prove to be what it desires to be :

A GUIDE FOR THE TOURISTS TO PEKING.

KEY TO THE PLAN OF THE CITY OF PEKING.

GATES OF TARTAR CITY :—

1. Ch'ien-men.
2. Ha-ta-men.
3. Ch'i-hwa-men.
4. Tung-chih-men.
5. An-ting-men.
6. Tè-shèng-men.
7. Hsi-chih-men.
8. P'ing-tsê-men.
9. Shun-chih-men.

GATES OF CHINESE CITY :—

10. Hsi-pien-men.
11. Chang-i-men.
12. Nan-hsi-men.
13. Yung-ting-men.
14. Chiang-ts'a-men.
15. Sha-wo-men.
16. Tung-pien-men.
17. Palace.
18. Mei-shan.
19. Marble Bridge.
20. Pei-tang, Romish Mission.
21. British Legation.
- 22.
23. Russian Legation.
24. American Legation.
25. French Legation.
26. German Legation.
27. Hotel of L. Tallieu & Co.

28. Belgian Legation.
29. Astronomical Observatory
30. Examination Hall.
31. Tsung-li Yamen.
32. Inspectorate-General of Customs.
33. Peking Hospital.
34. Great Llama Temple.
35. Confucius Temple.
36. Hall of Classics.
37. Pei-kwan, Russian Ecclesiastical Mission.
38. Lung-fu-ssü.
39. Tung-tang, Roman Catholic Church.
40. Drum Tower.
41. Bell Tower.
42. Hsi-tang, Roman Catholic Church.
43. Ti-wang-miao.
44. Pai-t'a-ssü.
45. Stable of Elephants.
46. Nan-tang.
47. Temple of Heaven.
48. Temple of Agriculture.
49. Curiosity Shops.
50. Mohammedan Mosque.
51. Board of Justice.
52. Bazaar.

VI PLAN OF THE CITY OF PEKING.

1. Yuen-ming-yuen.
2. Wan-shou-shan.
3. Lake, Kun-ming-hu, Island Bridge.
4. Hai-tien.
5. (Temple of Great Bell) Ta-chung-Sze.
6. Road to Nan-k'ou and Kalgas.
7. Road to T'ang-shan.
8. Wall of Khan-baligh (The Capital of the Mongol Dynasty)
9. Hwang-sze (Lama Temple). *Yellow Temple*
10. Ti-tan (Altar of Earth).
11. Road to Sung-ho and Ku-pei-k'ou.
12. Wu-ta-sse. *5 Tower Temple*
13. (French Cemetery) Cheng-fu-sse.
14. Pa-li-chuang.
- 14A. Portuguese Cemetery.
- 14B. Lake.

I. TARTAR CITY.

15. (Imperial Park) Wang-hai-lou.
16. (Altar of the Moon) Yueh-tan.
17. Po-yün-kwan.
- 17A. English Cemetery.

II. IMPERIAL CITY.

18. Tien-hing-sze.
19. Stone Road to T'ung-chow.
20. (Altar of the Sun) Jih-tan.
21. Road to Ch'ang-chia-wan.

III. CHINESE CITY.

22. (Temple of Heaven) Tien-tan.
- 22A. Temple of Agriculture.
23. Wall of Chung-tu (City of the Kin Dynasty).
24. Stone Road to Pa-ko-chiao.

NOTE.—Nos. 1 to 52 (previous page) are represented on the Plan in smaller figures than Nos. 1 to 24 (as above).

TABLE OF CONTENTS.

CHAPTER I.	Page.
<i>From Tientsin to Peking</i>	7
CHAPTER II.	
<i>General remarks on Peking.</i> History, Population, Geographical Situation, Climate, City Wall and Gates.	10
CHAPTER III.	
<i>Tartar City</i> : Imperial City, Palace, Mei-shan, Marble Bridge, Peitang, Foreign Legations, Hotels, Astronomical Observatory, Examination Hall, Tsung-li Yamen, Inspectorate-General of Customs, Great Llama Temple, Confucian Temple, Hall of Classics, Russian Mission, Hospital, Protestant Missions, Bell and Drum Towers, Ti-wang-miao, Pai-t'a-ssü, Stable of Elephants, Nantang, Mosques, Board of Justice.....	16
CHAPTER IV.	
<i>Chinese City</i> : Temple of Heaven, Temple of Agriculture, Shops, Fairs	27
CHAPTER V.	
<i>Neighbourhood Close to Peking</i>	31
CHAPTER VI.	
<i>Excursions of some distance</i> : Temples in the Western Hills, Miao-fêng-shan, Great Wall, Ming Tombs...	39
CHAPTER VII.	
<i>Conclusion</i>	48

At T'ung-chow the traveller finds tolerably clean inns near the landing-place of the boats. The innkeeper will procure the carts required, if any are to be got, which is not always the case. The hire of a cart is one or two Mexican dollars, according as it is drawn by one or two mules. Should there be no cart to be had, donkeys for the men and wheel-barrows for the luggage are always to be found. Only accidentally the traveller will find a sedan-chair for hire, and the hire for such a conveyance, which, it is true, is the most comfortable one of all, will not be less than Mex. \$8 to \$15.

From T'ung-chow a paved, stone road leads to the Chi-hua-men, the southern gate on the eastern side of Peking. This road the traveller has to follow until he arrives at *Pa-li-ch'iao*, about two miles W. of T'ung-chow. *Pa-li-ch'iao* 八里橋, i.e., eight *li* bridge, commonly written Palikiao, or even Palikao, is a beautiful bridge built over the canal which empties into the Peiho at T'ung-chow, and being therefore in connection with the Great Imperial Canal serves to transport the tribute rice from the South to Peking. The bridge derives its fame from the combat which took place there in 1860 and gave the name of Comte de Palikao to the French General Montauban. It was in this combat that the bridge got damaged.

It is advisable to leave the stone road at this point, as it turns slightly to the N. W., and to follow a road which leads directly westward to the Tung-pien-men, the north-eastern gate of the Chinese city. Not only is the latter road nearer to the Legations and Hotels inside of Peking, but the stone road is in such bad condition: deep holes and displaced huge stones giving the cart such a disagreeable motion, that travelling upon it is a torture for the novice.

2. The way overland from Tientsin to Peking is best made on horseback. Fair hacks may be hired at Tientsin

from natives, who generally present themselves on the "bund" of Tientsin (this has given the name of "bunders" to this class of ponies). A good pony makes the distance, which is about 80 miles, in two days; it is, however, advisable to extend the journey to three days. If it is desirable to make quick progress, one may send in advance relays to the principal station; with four different hacks Europeans have traversed the whole distance in 12 or 13 hours. To take ponies from Tientsin is the more advisable as it is rarely possible to hire them at Peking, and even if there are any to be got they are generally in wretched condition.

3. Carts drawn by two mules generally reach Peking in two days, but it has been done even in 26 hours. Sitting, however, in a cart without springs, and considering the bad road, it requires, besides a robust body and strong nerves, some practice before one is able to traverse a long distance without a halt. The hire for a cart from Tientsin to Peking is 5 to 6 Mexican dollars.

Those who neither like to ride on horseback nor to go by cart may use donkeys, but must then reckon upon a three days' journey. A good expedient might be the so-called mule litter, a kind of palanquin, carried by two mules; they may always be hired at Peking, rarely, however, and only accidentally at Tientsin.

The road itself offers very little that is interesting. The stations with tolerable inns are:—*Yang-ts'un*, 60 *li* from Tientsin; *Ho-hsi-wu*, a small town, 120 *li*; *Ma-t'ou*, 160 *li*. At the latter village a direct road to Peking, 80 *li*, branches off and goes via *Hsin-'ho* (see Map), whilst the high road leads, after 40 *li*, to the borough of *Chang-chia-wan* 張家灣, and from there to Peking after 55 *li*. At Chang-chia-wan the only battle of any consequence was fought in 1860,—the last trial of the Chinese army to prevent the allied troops from marching upon Peking. The latter road is

therefore the longer one by 15 *li*, but is preferred by the cartmen, as it passes better inns and because the road viâ Hsin-'ho is not very passable during some seasons on account of inundations.

For each of the above-mentioned routes the foreigner has to take provisions with him, as on the road nothing can be bought except eggs, fowl and, now and then, fish. The innkeepers, already accustomed to deal with foreigners, are inclined to make excessive demands. For lodging and using the kitchen, three-quarters of a dollar for each person is a price already sufficiently high for Europeans, while for ponies about 25 cents for each feeding is quite ample.

If the traveller has brought a servant from the southern provinces to Tientsin, he will do good to hire a second one at Tientsin or better to exchange his southern servant for a northern one, as the southern Chinaman can but seldom make himself understood in the north, and as he is, besides this, little in favour with the northerners.

A passport, although rarely asked for at Peking, must in any case be procured at Tientsin.

CHAPTER II.

GENERAL REMARKS ON PEKING.

History, Population, Geographical Situation, Climate, City Walls and Gates.

Chinese authorities place the beginning of the history of Peking back into the farthest antiquity; under the name of *Chi* 薊, a city appears on the site of the modern Capital as far back as 1121 B.C., which later, in the 5th century B.C., is the Capital of the small independent state *Yen* 燕. Destroyed under the reign of *Shih-hwang-ti*, 221 B.C. Chi was an

important district city during the succeeding centuries, until the 4th century of our era, when it again became the capital of a small Tartar State. After the fall of this state, it is mentioned in the following epochs as the chief city of a department, with the name of *Chi*, *Yen* or *Yu-chow* 幽州. In the year 936, A.D., Yu-chow was taken by the Liao or Kitan Tartars, and was made the residence of their state, which was a dependency in some way of the Chinese Empire. It remained the Capital until the fall of the Liao dynasty, caused by the Golden Horde, or the Kin Tartars, in the year 1125. These also selected it for their Capital and gave it the name *Chung-tu* 中都 or *Yen-king* 燕京, the wall of which city is still to be seen in the south-west of the present Peking. When the Kin dynasty was supplanted by the Mongols, under the leadership of Tchinguizkhan, in 1215 A.D., Yen-king was degraded to the rank of a mere provincial city, but Kubilai Khan, the grandson of the great conqueror, made it again his imperial residence and built quite a new city, which was called *Khanbaligh*, i.e., City of the Khan or Emperor; its Chinese name was *大都* *Ta-tu*, i.e., Great Capital. This *Khanbaligh*, or, as Marco Polo writes it, *Cambaluc*, was larger than the modern Peking; its place is partly covered by the city of to-day, the walls of the other part are to this day to be seen north of the city. It was a mighty city, surrounded by strong walls, which left an imposing impression upon the Venetian traveller, with its splendid palaces and fine temples. From that time of the Mongols the greater part of the modern palaces derive their origin; they were kept in the same condition by the emperors of the succeeding dynasties and have been but little changed. When the Ming dynasty succeeded the Mongols in 1368 A.D., Nanking became the capital of the Empire, until the third emperor of this dynasty, Yung-lo, transferred, in 1409, the seat of the "Son of Heaven" to Peking, which now took the name of *Pei-ching* 北京 (*Pei-king*, i.e., Northern Capital).

Thus it was still called at the time of the early Jesuits and became known through them in Europe. The inhabitants of Peking speak of it simply as *Ching-shih* 京師, *Ching-ch'êng* 京城, or *Ching-tu* 京都, *i.e.*, Capital. In the year 1419 the Emperor Yung-lo built the present wall of the Tartar city (see Plan No. I). On the northern side he made it 5 *li* shorter than Khanbaligh, whilst, in the other parts, he preserved the position of the Mongol walls and gates. In 1544 the suburbs to the south of the city were also surrounded by a wall; this is the present Chinese city (see Plan No. I). When the Manchus took possession of Peking, in 1644, the northern part of the city was given to the victorious army for habitation. The army, divided into eight banners, did not only consist of Manchus but also of Mongols and Chinese, which were all called *Ch'i-jen* 旗人, *i.e.*, Bannermen. The northern city was therefore the city of bannermen, and as the latter were not exclusively Tartars, the commonly-used name of Tartar city is incorrect, or at least inexact. But few Chinese merchants were allowed to reside in this part; the other Chinese, that did not belong to any banner, the *Min-jen* 民人, were obliged to live in the southern city. This division has in modern times been modified. Now, many *Min-jen* occupy the Tartar city and a few bannermen have houses in the Chinese city. The ethnographical differences, too, have been effaced in the course of time. Partly by inter-marrying between the banners of different nationality; partly, though rarer, between bannermen and ordinary Chinese, the Mongol and Manchu elements have been almost completely absorbed, as also the Manchu language, as a living language, has disappeared in Peking and is artificially preserved as official and court language. Now and then, however, one meets persons of marked Manchurian type and the greater mass of the population immediately strikes the observer, who comes from the south, as taller and stronger built, which shows the mixture of Manchu blood.

The total population of Peking cannot be stated for certain, an official census having never been made. The older statements of one-and-a-half to two millions are enormously exaggerated; Williams speaks of two millions, Edkins counts one million, but considering the ample space occupied by the Imperial Palace, the residences of princes and high officials, numerous temples and Yamêns, and the spacious grounds not covered with buildings, the number of inhabitants may not exceed 500,000 to 600,000, including the suburbs.

Peking is situated 39° 56' N. Lat., 116° 28' Long. E. Greenwich (*viz.*, the north-eastern corner of the Tartar city), in a large plain which bordered to the west, north and partly to the east by mountains, connected to the south with the great plain of Central China, and which touches to the east the Gulf of Pechili. Peking is only about 120 feet above the level of the sea, being distant from it about 100 miles as the crow flies. The plain is sandy, but richly watered and exposed to frequent inundations.

The climate of Peking is a really continental one and offers much similarity to that of the eastern coast of North America, for instance, of New York, which latter city lies almost in the same degree of latitude. From the middle of November to the beginning of March cold is predominant, the thermometer sinking in December, January and February to 5° Fahrenheit (-12° Reaumur), in some nights even to -5 and -10 F. (-16 to 18° R.). At the same time frequent storms blow over the city, which, through the sand and dust of the plain, can become extremely disagreeable, and even dangerous. Owing to the cold, communication by sea is interrupted for three months, from December to March. Spring then appears somewhat suddenly, and in the month of April a not inconsiderable heat sets in. This is raised to a high degree in May, and maxima of 90° to 95° F. have been observed. At that time also thunderstorms with heavy rain commence,

though at intervals. Commonly June is more cool than warm, and this month rarely has any rainfall. With July the regular rainy season sets in, which continues till the beginning of September. The rainfalls are of very different duration and force, they often keep on for two or three days, then again there is an interval of a week and more between two showers. The heat during this season is, in spite of the numerous rainfalls, very intense and sometimes exceeds 100° F. The second half of September, the month of October and first half of November constitute the best season at Peking: a cloudless sky, warm days and cool nights, which begin to be cold towards the latter part of October. Rain seldom falls; occasionally, however, storms appear at the end of autumn.

The best time, therefore, for visiting Peking, April and May and September to November may be recommended.

Peking consists, as stated above, of two parts, the so-called Tartar or Inner City, *Nei-ch'eng* 內城, and the Chinese or Outer City *Wei-cheng* 外城. The former presents a nearly regular square, of which the north-western corner is obtuse and the sides of which run almost exactly to the four points of heaven. The circumference amounts to 23,920 kilometres, or $14\frac{3}{4}$ miles, so that the northern and southern sides are about a mile longer than the eastern and western. The Chinese city joins the northern city at its south side, and forms an irregular square of 16,300 kilometres, or ten miles of circumference. The total circumference of both parts is 33,500 kilometres, or $20\frac{3}{4}$ miles, the area being about 25 square miles.

Both cities are surrounded by walls, which consist of a stone foundation and two brick walls filled with mud; those of the northern city are about 40 feet high: at the base about 50 feet thick, at the top about 36 feet, and defended by massive buttresses at intervals of 300 yards. Nine gates lead into it (see Plan Nos. 1 to 9), above each of which a tower of striking

appearance about 100 feet high is raised; besides these, each gate has on the outside a semi-circular, on some gates square, enceinte, in which a somewhat smaller tower stands opposite to the gate tower. Larger than the others is the middle gate of the southern side, the *Ch'ien-men*, or Front Gate (see Plan No. 1), whose enceinte is pierced by three entrances, the others having only one. The names of the other gates are the following:—

2. 海岱門 *Ha-ta-men* also 崇文門 *Ch'ung-wen-men*, i.e., Gate of Sublime Learning.
3. 齊化門 *Ch'i-hwa-men*.
4. 東直門 *Tung-chih-men*, i.e., The Eastern Straight Gate.
5. 安定門 *An-ting-men*, i.e., Gate of Peace and Tranquility.
6. 得勝門 *Te-sheng-men*, i.e., Gate of Attained Victory.
7. 西直門 *Hsi-chih-men*, i.e., The Western Straight Gate.
8. 平則門 *P'ing-tse-men*, i.e., Gate of Just Law.
9. 順治門 *Shun-chih-men*.

The wall of the Chinese city is considerably lower, as also the towers of its seven gates. The names of the latter (see Plan Nos. 10 to 16) are:—

10. 西便門 *Hsi-pien-men*, i.e., Western Gate of Expediency.
11. 彰儀門 *Chang-i-men*.
12. 南西門 *Nan-hsi-men*, i.e., South-West Gate, or 右安門 *Yo-an-men*, i.e., Right Gate of Peace.
13. 永定門 *Yung-ting-men*.
14. 江擦門 *Chiang-ts'a-men*, 左安門 *Tso-an-men*, i.e., Left Gate of Peace.
15. 沙窩門 *Sha-wo-men*.
16. 東便門 *Tung-pien-men*, Eastern Gate of Expediency.

CHAPTER III.

TARTAR CITY.

Imperial City, Palace, Mei-shan, Marble Bridge, Romish Mission, Foreign Legations, Hotel, Astronomical Observatory, Examination Hall, Tsung-li Yamen, Inspectorate-General of Customs, Great Lama Temple, Confucian Temple, Hall of Classics, Russian Mission, Peking Hospital, Protestant Missions, Bell and Drum Towers, Kao-miao, Ti-wang-miao, Pai-t'a-ssü, Stable of Elephants, Nantang, Mosques, Board of Justice.

The centre of the city is occupied by the *Hwang-ch'êng* 皇城, or *Imperial City*, an irregular square surrounded by a wall of about seven miles in length, within which the palaces, many public buildings, residences of officials, temples and also private dwellings and shops are built. It comprises about the fifth part of the Tartar city and is the best preserved portion of the Capital. To the south it extends to the Ch'ien-men, and its southern gate lies with the latter in the same direction. The other three gates are situated one on each side of the *Hwang-ch'êng* and are open to free communication. In the centre of it, and almost in the exact centre of the whole city stands the *Imperial Palace* 'Hwang-kung, (皇宮 see Plan No. 17), surrounded by wall and moat and altogether inaccessible; it is called therefore "the forbidden town." Its buildings, gardens, temples, &c., derive their origin from the time of the Mongols and were taken over by the Ming and Manchu Emperors almost without any change. They are therefore about 600 years old. Any one who feels interested may get a good view of the plan, which is laid out on a grand symmetrical scale throughout by taking a walk on the city wall near the Ch'ien-men, from whence a beautiful view of

the entire city may be seen. As the traveller cannot find an opportunity of studying these buildings then and there, we will not tire the reader with a detailed description of them. The amateur of historical studies finds rich material taken from Chinese authorities, in the description of Peking by the Rev. J. Edkins (in Williamson, *Travels in North China*, 2nd vol. pp. 313-392), a very good compilation, which we have availed ourselves of in many instances; in two articles by Dr. Bretschneider, published in the *Chinese Recorder*, 1875, No. 5; and in Dr. Petermann's *Geographische Mittheilungen*, 1876, No. 46.

On the northern side of the Palace is a fine park, in the midst of which there is an artificial hill, the *Ching-shan* 景山, Prospect Hill (see Plan No. 18), also called *Mei-shan* 煤山, i.e., Coal Hill, and a great variety of pavilions, temples, &c. This hill is remarkable for the tragical end of the last Ming Emperor, *Tsung-chêng*; when the triumphant hordes of the Manchus entered the capital, he found that everything was lost, and hanged himself in one of the pavilions upon this hill. Tradition tells us that the name of "Coal Hill" was given to it, as it is said to consist of coal, which, in case of a siege, might serve the city as fuel.

To the west of the Palace and Mei-shan are a number of lakes, spanned in the centre by a magnificent bridge, the *Marble Bridge* (see Plan No. 19), which forms one of the most beautiful sights of Peking. Standing on this bridge one overlooks a great part of the Palace; the banks of the lakes are studded with castles, temples and gardens; and the water is filled with lotus, which, in the month of July, cover the surface with delicate red flowers.

Within the Imperial City is situated one of the seats of the Roman Catholic Mission, the so-called *Pei-tang* 北堂, i.e., Northern Chapel. From the time of the Jesuit missionaries in the 17th and 18th century there have lived in Peking and its

neighbourhood about 8,000 Christians, for whose worship four churches exist: the *Pei-tang*, west of the Marble Bridge (see Plan No. 20), the *Nan-tang*, or Southern Chapel (see Plan No. 46), the *Hsi-tang*, Western Chapel (see Plan No. 42), and the *Tung-tang*, Eastern Chapel (see Plan No. 39), which at the present day are administered by missionaries of the Lazarists' order. *Pei-tang* is the principal church and the seat of the *Vicaire Apostolique*. It contains, besides houses for the priests, etc., a fine cathedral, built recently on the same place, where the former church was burnt in 1864. The building, erected by Chinese workmen under the supervision of the missionaries, possesses some pictures of moderate value, an organ also constructed at Peking, and beautiful Chinese carvings in wood. There is also in the mission a museum of natural history, the fruits of the collections made in North China during many years by the well-known traveller and explorer Abbé A. David, to whom science owes a more accurate knowledge of the natural history of China and a number of interesting novelties. The museum has a particularly rich collection of birds, especially of the tribe of *Phasianidæ* and birds of prey.

The *Pei-tang*, with its large extending grounds, has been incorporated with the Imperial Palace ground, as well as the Marble Bridge, with all the fine surroundings, and thereby the preliesh sights of Peking are lost for the public.

A new Catholic Mission on a very large scale has been erected a little farther to the north-west, on a place called *Sî-che-kow*, where a very large Church is now erected.

The *Foreign Legations* are close to each other, S. E. of the Imperial City, partly on, partly not far from the *Yü-'ho*, the canal which flows from the ornamental lakes in the *Hwang-ch'êng* into the city moat, and over which three bridges are constructed, at a short distance from each other. The Chinese, who are not always acquainted with the name of

the different Legations, call therefore the whole quarter **三御河橋**, *San-yü-ho-ch'iao*, i.e., the three Yü-'ho bridges.

The *British Legation*, *Ying-kwo-fu* (see Plan No. 21), was formerly a *Fu*, i.e., Residence of a Prince of the Blood, and was granted to the British Minister in the year 1861, and the *Hiang-kung-fu*, or residence of the Duke of Hiang, as it was called, is a piece of ground of about six acres and contains many European houses, with a chapel, in which divine service is held every Sunday.

From the middle one of the three bridges mentioned above, a street leads westward to the *Russian Legation* (see Plan No. 23). It was up to 1859 the seat of the Russian Ecclesiastical Mission, since the time of the Emperor Kanghi, and was then called *Nan-kwan*, i.e., Southern Court, in opposition to the *Pei-kwan*, or Northern Court, in the north-eastern part of the city, where the Russian Archimandrite now resides (see below).

Opposite to the Russian Legation stands the building occupied by the *American Legation* (see Plan No. 24). Farther westward in the same street is the *Netherlands Legation*.

The *French Legation* (see Plan No. 25), on the other side of the bridge, occupies a former *Fu*, like the British, which is about as large as the latter, with a pretty garden and chapel. To the west are the *Japanese* and *Spanish Legations*, also the establishment of Mr. P. Kierulff, Hotel de Peking, and the Hongkong and Shanghai Bank; to the east is the *Italian Legation*.

Passing along the wall of the *French Legation* towards north is the *Inspectorate-General of Customs*; opposite to the French is the *German Legation* (see Plan No. 27).

If we proceed to the eastern part of the city, between the south-eastern corner and the *Ch'i-'hua-men*, we arrive at the *Astronomical Observatory* (see Plan No. 29). This consists

of a terrace, which leans against the city wall, and a building with a small court-yard at the foot of it. The establishment is of ancient date and probably originates from Persian astronomers who followed Kublai Khan, the Mongol Emperor. It was erected in the 13th century and is already mentioned by Marco Polo. There are still to be seen three of the old instruments, two planispheres and an astrolabe, which are kept in the court below. They are instruments of considerable size, made of bronze, supported by dragons of exquisite workmanship, and doubtlessly are the best works in bronze that are to be seen in Peking, perhaps in the whole of Eastern Asia. Upon the terrace, which overtops the wall by about ten feet, there is a number of astronomical instruments of a workmanship somewhat less elaborate, but of greater scientific interest. They were constructed in 1674 by order of the Emperor Kanghi, under the direction of the Jesuit Father F. Verbiest, at that time President of the Board of Works. They are:—a celestial globe, quadrants, sextant, sundial, &c., which up to this day are used by the Astronomical Board. The large azimuth instrument was a present of Louis XIV to the Emperor Kanghi.

The Observatory, called Kwan-hsiang-t'ai 觀象臺 by the Chinese, is generally open to European visitors with the help of a little money, although the admittance of visitors is strictly prohibited. Through the incautiousness of some travellers one of the instruments got damaged, and, on account of this, admittance has been of late somewhat more difficult.

Not far from the Observatory and visible from its platform is the great *Examination Hall* (see Plan No. 30), Chinese 考場 K'ao-ch'ang, consisting of a vast number of cells, in which the candidates for the second and third degree of Chinese literary education live and prepare their essays during fourteen days. They are not allowed, either by day or by

night, to leave their cells, not even at meal times, and the arrangements for the large quantities of food to be cooked for them are to be seen near the cells. When examinations are not going on, visitors are always admitted on payment of a small present of money, say a couple of *tiaos* from each person.

In a by-lane of the great street which leads northward from the Ha-ta-men, the *Tsung-li Yamen*, or Foreign Office, is situated (see Plan No. 31). This Board is the authority with which foreign representatives exclusively have diplomatic intercourse.

Likewise in the eastern city, further to the north, was the central office of the European branch of the Chinese Customs service; the *Inspectorate-General of Customs* occupies several buildings on both sides of a narrow lane, the Kou-lan-'hu-t'ung, on the eastern side of the great Ha-ta-men street (see Plan No. 32). The buildings are now occupied by the foreign teachers at the *Tsung-li Yamen Academy*.

At the mouth of this great street to the north we arrive at the Yung-'ho-kung 雍和宮, the Great Lamaseraï or Lama Temple (see Plan No. 34). It is a monastery of the Mongol branch of the Buddhist religion, the Shamanism, and contains more than 1,000 priests or Lamas, mostly Mongols and a few Thibetans. A "living Buddha" or Gagen, who is usually a Thibetan, has the rule over it. Formerly the temple was the residence of an Imperial Prince, and Yung-chêng, the son and successor of Kanghi, inhabited it until he ascended the throne. Then the place was given to the Lamas and rebuilt in the years 1725 to 1730 as it is to-day. The most remarkable sights in it are: in the first and second courts two bronze lions and a huge incense urn of the same material, eight feet high; the first hall, with well-made idols, embroidered silk screens, Thibetan carpets and a great number of vases, candlesticks, incense urns, &c., made of bronze or enamelled copper, mostly

presented to the temple by the different emperors. Among them is a beautiful set of gigantic altar utensils, which are classed with the best works of Chinese *émail cloisonné*. In another hall stands the colossal statue of Buddha, 70 feet high, made of wood, and the traveller may ascend to the head of the image by several flights of stairs. A couple of elephants of gilt bronze with *émail cloisonné* before one of the altars is reckoned by connoisseurs among the best productions of Chinese art. There are, besides, to be seen:—a large drum, a bell with Thibetan inscription, the habitations of the Lamas &c., &c. It has become a usage that foreigners make a present not only at the entrance but also at each of the numerous buildings, one *tiao* at each place being amply sufficient.

Proceeding to the west you arrive, after a few hundred paces, at the *Confucian Temple* (see Plan No. 35), *Wên-miao* 文廟, usually called *Kwo-tszu-chien* 國子監, the foundation of which dates as far back as the Yüan dynasty, or the thirteenth century. The present buildings have been erected during this dynasty. The chief building, a hall from 40 to 50 feet high, the roof of which is supported by large teak pillars of considerable thickness, contains a small wooden tablet in a wooden shrine, which bears the following inscription in Chinese and Manchu: "The tablet of the soul of the most holy ancestral teacher Confucius." The tablets of the four distinguished sages Tseng-tszü, Mencius, Yen-'hui and Tszü-szü are placed on each side. Six more celebrated men of the school of the Confucianists occupy a lower position on either side. On the roof are seen handsome tablets in praise of Confucius; each Emperor presents one in token of veneration for the sage. Every inscription is different and presents some aspect of his influence: he is called "Of all men the unrivalled," "Equal to Heaven and Earth," "Example and Teacher of all Ages" etc. Here the Emperor or his representative worships the great sage

twice a year in spring and autumn. On each side of the court is a range of buildings, where there are tablets to more than one hundred celebrated scholars of the Confucian school.

In front of the hall is a broad and handsome marble terrace, twenty-eight yards by fourteen, with balustrades; the fine old pine trees in front of it are supposed to have been planted during the Mongol dynasty.

In one of the courts there are six monuments, with yellow-tiled roof, recording foreign conquests by the emperors Kang-hi, Yung-cheng and Kien-lung.

In the gateway to the same court are the celebrated stone drums, consisting of ten blackish drum-shaped blocks of granite. They are believed to date from the Chow dynasty, two centuries before Confucius, and to be therefore about 2,500 years old. Their inscriptions consist of poetry in the old seal character and are now only partly legible. To secure the preservation of the remaining characters, the oldest remains of Chinese literature, the Emperor Kien-lung had new stones cut and placed on the south side of the same gateway. In front of them is the court of the triennial examinations for the highest literary degree of the Chinese, the *Chin-shih* 進士, or "doctor of literature." A stone is here erected in commemoration of each examination, and on it are inscribed the names of all doctors. The oldest are three of the Mongol dynasty, and the Peking "University" has therefore a complete list for five hundred years of all its graduates.

The admission into the Confucian Temple is easily obtained by the expenditure of a few *tiaos*.

Adjoining to the Confucian Temple on the west side is the Pi-yung-kung, 壁雍宮, or *Hall of the Classics* (see Plan No. 36). Besides a fine hall and a beautiful yellow porcelain arch with three portals there stand in it about two hundred upright stone monuments, engraved on both sides,

which contain the complete text of the nine  *King* or classical books, the highly-prized remains of ancient Chinese literature.

In the same quarter of the city, not far from the N. E. corner of the wall, are the buildings of the Russian Ecclesiastical Mission, the *Pei-kuan*, of which we spoke about when describing the different legations (see Plan No. 37). In the reign of Kang-hi, at the termination of the war with the Russian Colonists on the Amoor, it was arranged that the Russian captives, then brought to Peking and incorporated among the bannermen, should be placed for religious instruction and superintendence under the care of Russian priests. Thus, the Russian Ecclesiastical Mission was established under the control of an Archimandrite, who at the same time held the office of political agent for the Russian Government and resided at the present Russian Legation. When, in 1859, a Minister was appointed, the Archimandrite took up his residence at the *Pei-kuan*, where part of the priests already lived. The Russian Christians, who are not very numerous, have entirely become Chinese in language and customs, but have retained their own religious observances. The *Pei-kuan* contains dwelling-houses for the priests, a chapel and a very rich Chinese library; attached to it is a European astronomical observatory. The observations taken here, especially those of the learned Dr. Fritsche, are in a high degree valuable, as far as mathematical geography and climatology of North China is concerned.

The *Peking Hospital* (see Plan No. 33), which is connected with the London Mission, is situated south of the Lama Temple, in the same great *Ha-ta-men Street*; it was founded in the year 1862. It commands a great practice amongst the Chinese, and the annual reports give a summary of its blessed work. The other institutions of the Protestant Mission, comprising several chapels and schools, are distributed all

over the Tartar city, chiefly in its eastern quarters, and are administered by a number of missionaries, male and female, belonging to different English and American societies. The number of native Protestant Christians at Peking has reached several thousands.

In the north of the palace, in a line with the *Mei-shan*, due west from the *Tung-chih-men*, stands the *Drum Tower*, *Ku-lou* (see Plan No. 40), with a huge drum, which is beaten in time of alarm, and also to give the watches of the night. To the north of it the *Bell Tower*, *Chung-lou* (see Plan No. 41), is erected, with one of the five great bells which the Emperor Yung-lo caused to be cast in the beginning of the 15th century. The bells are said to each weigh 120,000 lbs. avoirdupois, according to the statements of the Chinese and Jesuit authors; they are about 18 feet high and 10 feet wide at the foot. One of them hangs in the palace, another in a temple outside of the city (see Chapter V), one here and two in other temples. The tower was built in 1740 by Kien-lung, the bell having been formerly swung on an open scaffolding.

About a mile to the north-east of the Bell Tower stands the temple where Sir Harry Parkes and Captain Loch, towards the end of their captivity in 1860, were confined. It is called the *Kao-miao*, and on its walls the date of imprisonment of the unfortunate captives is still to be seen in their handwriting,—September 19th to October 7th, 1860.

Westward, in the street leading to the *Hsi-chih-men*, a small Catholic church, the *Hsi-tang* is to be seen, and the *Ti-wang-miao* (see Plan No. 43), or Temple of Emperors and Kings, which contains tablets erected to the memory of all the good rulers of Chinese History. It was built in the sixteenth century. Further to the south, in the street leading to the *P'ing-tse-men*, is the *Pai-t'a-ssü*, or Temple of the White Pagoda (see Plan No. 44), a large Llama monastery

founded 700 years ago during the Liao dynasty, with a very conspicuous dagoba or Thibetan pagoda of white marbel.

Passing to the south we meet no remarkable buildings until we reach the western gate of the southern wall, the Shun-chih-men. A few hundred yards westward of it is the place for the Imperial elephants, the Hsün-hsiang-so (see Plan No. 45), a large enclosure in which the elephants of the Court are kept. The elephants, which occupy a prominent place in the ceremonies of the Chinese Court, are chiefly employed during the sacrifice of the Emperor in the Temple of Heaven, and form part of the tribute sent by the King of Siam to the Son of Heaven. Of the elephants previously received only one was alive when the new embassy in 1875 arrived with seven new ones. The intelligent animals are taught to salute the Emperor by kneeling down, and receive a kind of adoration.

Most remarkable through its antiquity is the oldest church of Peking, the *Nan-tang* (see Plan No. 46), to the east of and close to the Shun-chin-men. It is the oldest settlement of the Romish Mission at Peking, Father Ricci having taken up his residence at this place towards the end of the 16th century. The cathedral, finished in the year 1601, is well worth visiting for its architecture.

There are several *Mohammedan Mosques* in Peking,—the one that ought to be visited stands near the south-western corner of the Imperial city, about in the centre between the Shun-chih-men and the Ch'ien-men (see Plan No. 50). Chinese historians state that the Emperor Kien-lung built it for one of his favourite wives, who was a princess from a tribe of Turkestan. To please her the mosque was erected near the palace, so that she might have before her eyes her national worship. In fact, one can see from the mosque a pavilion within the palace walls, overtopping them. The numerous retinue of the Princess lived in barracks round the mosque,

where their descendants still preserve their ethnographical type of feature and some peculiarities of dress, whilst their native tongue, a Turkish dialect, is now only known to the Mollah. The mosque consists of white stone and has a fine Moorish arch, with Arabic characters engraved upon it. The building is now in ruins; every Friday, however, the true believers assemble in a room—which has escaped the general destruction,—and, faithful to tradition, listen to the recitation of the Koran and the prayers read by the Mollah, a venerable old man of genuine oriental appearance.

The street leads us from the mosque to the Ch'ien-men, and we pass the *Board of Justice* (see Plan No. 51), a dirty and gloomy looking edifice, notorious through the horrid treatment of the European captives in the year 1860.

CHAPTER IV.

CHINESE CITY.

Temple of Heaven, Temple of Agriculture, Shops, Fairs.

The chief sight of the Chinese city is the *Temple of Heaven*, as it is generally called, properly speaking the Altar of Heaven, Chinese 天壇, *Tien-t'an*. This grand establishment originated in ancient times; although the present buildings owe their construction to the Emperors of the Ming dynasty, yet it cannot be doubted that an altar of heaven existed on this place in much earlier times. A high brick wall surrounds a well-kept park, with old trees; within this enclosure, covering more than one square mile, is a second one, which again is divided by walls into several compartments. Close to the entrance of the inner enclosure is the Chai-kung, or "palace of abstinence"—where the Emperor has to pass the night preceding the sacrifices in watching and medita-

tion,—a fine modern building. South-east to it is the altar, a beautiful white marble structure, ascended by twenty-seven steps and ornamented by circular balustrades on each of its three terraces; it has a diameter of about 100 feet. On the south-east of it stands, at a short distance, the large furnace for the whole burnt-offering; it is faced with green glazed tiles and is nine feet high. It contains an iron grating on which a bullock is placed at the time of the sacrifice; the remaining charred bones are generally to be seen within it. On the south-west of the altar there are three high poles for hanging lanterns, which give illumination to the sacrifice, as it is performed before dawn. North of the altar is another of somewhat smaller dimensions, called the Ch'i-ku-t'an, or "altar for prayers on behalf of the harvest." On it is raised a magnificent triple-roofed circular temple, ninety feet in height, which constitutes the most conspicuous object in the whole enclosure. It is seen from many points of the city and its environs, and is that which is generally called by foreigners the "temple of heaven." Before the last century, the three roofs were covered with blue, yellow and green tiles, but by Kien-lung these colours were all changed to blue. In the interior, large shrines of carved wood contain holy tablets. The windows are shaded by venetians made of thin, blue glass rods strung together; they are produced at the glass factories in Shan-tung. Here also, as at the great south altar, are seen on the south-east the green furnace for the bullock, and besides eight iron urns, in which the other offerings, consisting of silk, cloth, grain, &c., are burnt. On the east is a winding passage or cloister, of 72 compartments, of 10 feet each=720 feet in length, leading to the slaughter-house. At the latter there is a very deep well, famous for its good water, an object worth mentioning in Peking. Besides those buildings there are two halls at the back of each, also covered with blue glazed tiles.

The worship of the *T'ien*, Heaven, or *Shang-li*, Supreme Ruler, is the most important of all the state observances in China, and constitutes a most interesting remnant of the ancient monotheistic cultus which prevailed in China before the rationalism of the Confucianists and the polytheistic superstition of Buddhism predominated. There are no images of any kind in the temple, and the offering of whole burnt bullocks strikingly reminds us of the ancient custom of Western religions as that of the Hebrews and the Greeks. The ceremonies of the sacrifices are kept with the utmost severity and are of a very complicated nature. The chief sacrifice is at the winter solstice. On the 20th day of December the offerings and an elephant carriage are sent with great array to the temple, and on the 21st the Emperor follows in a sedan chair, covered with yellow silk and carried by thirty-two men; he is preceded by a band of musicians and followed by an immense number of followers, including the princes, high officials, &c., all on horseback. Having arrived at the Temple, the Emperor offers incense to Heaven and to his ancestors and inspects the offerings; then he is conveyed on the elephant carriage to the Palace of Abstinence, where he is not allowed to take any animal food, or wine; nor to sleep. Next morning, seven quarters before sunrise, he puts on his sacrificial robes and goes to the southern gate of the outer enclosure, dismounts from the carriage and walks to the great altar, where an Imperial yellow tent has been erected on the second terrace. The moment he arrives at the spot where he kneels, the fire of the sacrifice is kindled and music is heard. The Emperor then proceeds to the upper terrace of the altar, kneels and burns incense before Heaven and also presents incense to his ancestors. Then he makes three genuflections and one prostration and offers bundles of silk, jade cups and other gifts, music being heard all the time. Afterwards, he kneels at another point of the altar, where an officer reads a prayer aloud. At last he receives, kneeling, the

"cup of happiness" and the "flesh of happiness." With the first dawn the whole party return to the palace. Foreigners, who watched the party when passing the Ch'ien-men from the city wall, speak highly of the splendid appearance of the whole procession: hundreds of officials in brilliant robes of state and numberless followers on horseback, among them a company of the Imperial Life Guards.

A similar sacrifice takes place at the spring solstice, with the same ceremonies, at the northern altar, but the motive is the special prayer for a prosperous harvest, whilst the winter sacrifice is offered for a blessing upon the whole empire; admittance to the Temple of Heaven is prohibited.

The place opposite to the Temple of Heaven is occupied by the *Temple of Agriculture*, 社稷壇, *Shè-chi-t'an* (see Plan No. 48), dedicated to the fabulous originator of agriculture, Shen-nung. This temple is of smaller dimensions, contains likewise a fine park and four great altars with adjacent halls: the altar of the spirits of heaven, the spirits of earth, the spirit of the year and the ancestral husbandman or Shen-nung. Here the Emperor ploughs in the spring on a special piece of ground, kept for the purpose, to set thereby an example of industry to his subjects. One of the city magistrates also has to plough a plot of ground every spring.

The Chinese City is the principal place for the trade of Peking, and the best shops are there to be found. To the *enceinte* of the Ch'ien-men adjoins a covered *bazar* (see Plan No. 52), of a semi-circular form, in which mostly small articles, such as jewellery, artificial flowers, fancy goods and toys are sold. Partly in the great street leading from the Ch'ien-men in a direct line to the south, partly in the lanes to the right and left, one finds the largest shops. Those with curiosities, especially old china, *émail cloisonné*, bronzes, are most numerous in the western lanes (see plan No. 49); there is also a whole street filled with picture, lantern and fan-shops. The Liu-li chang,

See Summary

the street of considerable trade in books of Peking, is still farther to the west; the most important traders in silks and furs live east of the Ch'ien-men.

Theatres abound in the Chinese City, and especially good ones are met with near to the curio-shops.

Fairs, where we may meet with a number of small interesting articles (otherwise rarely to be found), are held in this part of Peking, especially in a street near the Ha-ta-men, the so-called Hwa-rh-shih. On a larger scale are the fairs in the Tartar city, *e.g.*, at *Lung-fu-szu* (see Plan No. 38), an extensive Buddhist temple, which take place three times every month (on the 9th and 10th, the 19th and 20th, and the 29th and 30th days of the Chinese moon). Numerous shops with curiosities, though of less importance, may be visited in the Tartar city, especially in the street leading to the north from the Ha-ta-men.

Chinese Restaurants are very numerous in either city. The traveller, who wishes to acquaint himself with Chinese cookery, has here an easier task than in the south, as the culinary art at Peking embraces a smaller number of dishes, which appear strange to our taste, and offers more animal food. The most fashionable ones are to be found in the Tartar city.

CHAPTER V.

NEIGHBOURHOOD CLOSE TO PEKING.

The environs of Peking excite less interest by their rural beauties—although they are by no means destitute of that advantage,—than by the large number of places of historical importance, temples, etc. We shall commence at the south.

About three miles to the south of the Capital the Imperial Hunting Ground, the *Nan-hai-tzu*, 南海子, or Nan-yüan, commences a vast plain of about 50 miles in circumference, surrounded by a high wall. It is more than five times as

large as the whole city of Peking. It hardly answers our ideas of a hunting ground, as it is merely a bare meadow, with a few trees, watered by two brooks. To the north an Imperial pavilion is erected, close to which some temples and extensive barracks are built. The whole of the other ground, with the exception of some farms, is abandoned to numerous herds of antelopes, deer and hares. Amongst the deer there is one species particularly remarkable, which is known nowhere in the world except in this park, and the existence of which in a wild state has not been discovered by any explorer. It is the famous Tail-deer, or Ssu-pu-hsianh, which was called after the discoverer, P. David, *Cervus (Elaphurus) Davidianus*. The principal peculiarities of the stag are his gigantic antlers, which rather resemble those of the rein-deer, and his tail which is more than a foot long. Although strongly guarded, the park is accessible; on horse-back one may enter one of its nine gates, which generally are open, the gate-keepers—except those on the northern side—being easily surprised. The visit will repay the pains by the magnificent riding ground, a turf nowhere else met with in North China, and the view of the herds of game, often more than one hundred head together.

To the south-west of the corner of the Chinese city, at a distance of about two miles from the Nan-hsi-men, the amateur of interesting historical places will find the remnants of the old Kir: capital, the wall of Chung-tu or Yen-king, built in the 12th century. The earth wall, from twenty to thirty feet high, extends for about two miles to the north and the same distance to the east.

Following the paved stone road to the west of Cheng-i-men (see Plan No. 11), we arrive, after a ride of seven miles, at a small walled city on the river Hun-ho, with the famous stone bridge *Lu-ko-chiao*, already mentioned by Marco Polo in the thirteenth century. From here the road leads to the coal mines near Fang-shan-hsien, and the Hsi-ling, the

Western Mausolea of the Manchu dynasty, about three days' journey from Peking.

Very interesting as historical records are the two temples near the N. W. corner of the Chinese city; the southern one is *T'ien-ling-ssu*, 天甯寺, a Buddhist monastery with a splendid pagoda of 13 storeys, founded in the 6th century of our era. The other, at a short distance to the N. W. from *T'ien-ling-ssu* and due west from the corner of the city, is called *Po-yun-kwan*, 白雲觀, an extensive Taoist temple, the centre of the Taoist sect in the north, already mentioned at the time of the Mongol dynasty in the 13th century.

Not far from the Hsi-pien-men, to the north, is the *English Cemetery*, a plain, neatly kept ground; a monument was here erected for the victims of the campaign of 1860.

Outside of the P'ing-tsé-men the *Yüeh-t'an*, 月壇, or "Altar of the Moon," ought to be visited. It contains halls and altars similar to those of the Temple of Heaven, but is not laid out on so grand a scale. The Altar of the Moon corresponds to the Altar of Heaven in the south, the Altar of the Earth, *Ti-t'an*, in the North near the An-ting-men, and the Altar of the Sun, *Tin-t'an*, in the East, outside the Chi-hua-men.

We have to mention the so-called *Portuguese Cemetery*, about one mile N. W. of the same gate, one of the three Roman Catholic cemeteries near Peking. It was first used in the beginning of the 17th century, and presents considerable interest, as it shows the tombs of the earliest Romish missionaries to China, especially those of Ricci, Shaal and Verbiest, who were the principal founders of Christianity in China. The tomb of Ricci is at the head of two rows of tombs on the eastern side; before this and before other tombs are to be seen the five symbols of Buddhist offerings. The incense urns, candlesticks and flower-jars, cut in marble, are important memorials of the dispute between the Catholic missionaries of the different orders, during last century, on the indulgence of

the Jesuits as regards Chinese customs, principally the worship of ancestors. It was this dispute which placed a great number of difficulties in the way of Christianity and checked the progress then already made by the Jesuits.

Two or three miles W. S. W. from the Ping-tsê-men is the *Wang-hai-lou*, an artificial pond joined by a small Imperial park and residence, where the Emperor Kien-lung was wont to fish. Near this pond, as well as the brook which passes into the Nan-hai-zu, are the principal grounds for shooting snipe, which are rather numerous near Peking in spring and autumn.

Close to it, to the north-west, is a large village **八里莊**, i.e., Pa-li-chwang, as the name indicates 8 *li* or $2\frac{1}{2}$ miles from the Capital. It possesses a great temple, with a fine and very ancient pagoda, and lies on the high road to the Western Hills and the coal mines of Chai-tang,—two days' journey from Peking.

Of the numerous Buddhist and Taoist temples outside of the Hsi-chih-men, we will mention but one, the *Wu-ta-ssu*, **五塔寺**, or "Temple of Five Pagodas," about one mile to the west of the Gate; it was built nearly five centuries ago by order of the Emperor Yung-lo. In one of its courts there is a square marble terrace, fifty feet high, inside of which a winding staircase leads to the top. Upon the terrace stand five pagodas, each twenty feet high, covered with Hindoo characters and figures.

North of the N. W. corner of the Tartar city the old rampart of the Mongol city is still to be seen, a long earth mound running about one mile and a half to the north, then abruptly turning to the east for about four miles, and again to the south for one mile and a half it joins the N. E. angle of the city. In the centre of the western wall is an ancient gate, with a half-round *enceinte*, and within this a small temple, exactly like the modern gates.

Going about one mile to the west of the north-western corner of this wall, we find the *Temple of the Great Bell*, **大鐘寺**, *Ta-chung-ssu*, built in 1578 to accommodate one

of the five bells, which, as stated above, the Emperor Yung-lo had ordered to be cast a century and a half before that time. The bell is fifteen feet in height and hangs in a tower at the back of the temple. It bears Chinese inscriptions on the inside as well as on the outside, consisting of extracts from Buddhistic works.

At the north-western angle of Peking a stone road, formed of rectangular blocks of sandstone, is laid to the Summer Palace, which lies in that direction. At a distance of about 12 *li* N. W. from the Hsi-chih-men, the road passes *'Hai-tien*, **海淀**, a borough with tolerable inns. Here the road forks off, the one branch leading to the Summer Palace (*Yüan-ming-yüan*), in a northern direction; the other to the park and temple of *Wan-shou-shan*, in a north-westerly direction. The latter road passes close to *'Hai-tien* the entrance to a princely palace, with two bronze lions of excellent workmanship in front of it. Ten *li* further to N. W. we arrive at the gate of *Wan-shou-shan*, **萬壽山**, i.e., "Hill of Ten Thousand Ages," before which likewise two remarkable bronze lions are placed. Within the park stands a hill once covered with ornamental buildings, which were all set fire to in 1860 by the allied troops. Entering the gate and passing a mass of burnt and ruined houses, where the Emperor on his visits was formerly entertained, the visitor reaches the bank of a pretty lake, the *Kun-ming-hu*, which washes the southern foot of the hill. On its northern banks a gigantic terrace, constructed of square blocks of stone, is raised which is ascended by a magnificent staircase. To the right, and left and upon the terrace are everywhere the *débris* of great temples,—only one on the top of the hill is in tolerably good preservation, completely covered with coloured glazed tiles. On all sides of the hill smaller temples are to be found, especially on the whole northern part. Remarkable is a high pagoda, built completely of coloured tiles, N. E. of the top of the hill,

and a small hall entirely made of bronze, on the southern side to the west of the great stone terrace. The appearance of the place is on the whole very picturesque in spite of its complete state of decay, and the aspect from the top of the hill well repays the pains of climbing up. One gets there a view of the entire city of Peking, with its towers and prominent buildings; before us is spread the beautiful lake covered with lotus flowers, whilst looking to the west the eye is arrested by the far-extending chain of the "Western Hills," with its pointed peaks and numerous temples in its ravines. To the east we see the park of Yüan-ming-yüan, as a large green square. On the western side of the hill the "Pagoda Bridge" ought to be visited; the centre of this bridge is occupied by a pavilion, close to which lies a large junk, entirely made of stone. Opposite to the hill there is a small round island with a temple, connected with the land by a magnificent stone bridge of seventeen arches. From the island a very good view of Wan-shou-shan and the lake is obtained. Near the bridge on the bank stands a large cow, made of bronze,—a fine work of art. Wan-shou-shan is now the summer residence of the Empress Dowager, and consequently entrance to foreigners is prohibited.

Two miles to the west of Wan-shou-shan is another hill, the last spur of the Hsi-shan; on it there are also temples, among them a high marble pagoda visible at a great distance. A pretty park is laid out at the foot of the hill, with a clear spring in it, which latter has given the name to the park,—**玉泉山**, *Yü-ch'üan-shan*, or Jade Fountain Hill. Its water feeds the lake of Wan-shou-shan, which again forms the chief supply of the canals and ornamental lakes of Peking. Between Yü-ch'üan-shan and Wan-shou-shan a Buddhist temple is to be found, where the traveller may get a lodging.

The *Summer Palace*, **圓明園**, *Yuan-ming-yuan*, or "Round and Splendid Garden," is situated half a mile east of Wan-shou-shan, and forms an irregular square of 7.32

kilometres or $4\frac{1}{2}$ miles in circumference, covering about one square mile of ground. It is a delightful park, with a rich variety of groves, lakes, palaces, pavilions, temples, avenues, &c. But whilst Wan-shou-shan and Yü-ch'üan-shan are not now accessible to foreigners, Yüan-ming-yüan is strictly closed, especially since the year 1874, when the Government commenced to repair some of the buildings in the south of the park, so as to become habitable again. Entrance is, however, possible, only one should try a little wicket on the northern side, but none of the large gates on the south, east or west. Even should the trial prove a success, one should not proceed too far into the park, where foreign visitors had some disagreeable meetings with soldiers, but be contented with taking a view of the buildings in the northern and north-eastern part of the park. These are, in fact, the most interesting ones. The first plan of the Yüan-ming-yüan being laid out in ancient times, one finds here palaces built during the reign of Kien-lung, partly after European taste. The Jesuit missionaries, who then played a prominent part at the Chinese Court, superintended the construction of them, taking as a pattern the famous *Rococo* structures at Versailles. With a great deal of ability they blended the national Chinese taste with this style of architecture, and the surroundings of these palaces recall the old French gardens, with labyrinths, pavilions, straight avenues, artificial waterworks, *jets d'eau*; besides, there is a great variety of woods, clusters of trees, little hills and lakes. In spite of the horrible demolition and pilfering done in 1860, the park still presents many fine sights and beautiful bits of scenery. A *chateau* on the banks of a lake with a marble terrace and broad steps leading up to it, two side wings attached to it in a semicircle, are a sight still picturesque in spite of the *débris*, glittering with coloured tiles, which are formed into ornaments, as vases, *festons*, etc. On the eastern side is the Audience Hall, likewise a grand

edifice, but completely burnt out, close by a pagoda, constructed of coloured tiles, etc., etc.

If unable to enter Yüan-ming-yüan, the visitor may get a view of some of the principal buildings in it by ascending some of the earth mounds outside of the northern wall of the park.

Yüan-ming-yüan is surrounded by a number of soldiers' villages, where detached bodies of bannermen reside for its constant protection. There are many smaller parks for princes and high dignitaries to the south and south-east of the Summer Palace on the way to Hai-tien.

North of the city, within the Mongol wall, equally distant about two miles from the two gates of the north side, stands the Llama Temple, 'Hwang-ssu, famous for its extensive halls and especially for a white marble monument, erected last century by the Emperor Kien-lung to the memory of the uncle of the Dalai Llama from Thibet, the Teshoo Llama, whom he had invited to Peking and who died there of small-pox. His rank was that of Banjan Bogda, and he was second only to the Dalai Llama. On the eight sides of the mausoleum are engraved scenes in the Llama's life, including the preternatural circumstances attendant on his birth, his entrance on the priesthood, combats with the unbelieving, instruction of disciples, and death.

South of this temple there is an open plain more than a mile wide, used as a review ground. Here the drilling of troops takes place at 5 o'clock, A.M.

At the An-ting-men lies the *Ti-tan*, "or Altar of Earth;" the park enclosing it was occupied by the allied troops in 1860, when the An-ting Gate was given up to them.

On the eastern side of the Tartar city we may mention the *Fih-tan*, 日壇, "Altar of the Sun," south-east of the Ch'i-hua-men; further to the east, on the other side of a mud wall, about two miles from the city, is the ground used by Europeans as a race-course during the last few years.

CHAPTER VI.

EXCURSION OF SOME DISTANCE.

Temples in the Western Hills, Miao-fêng-shan, Great Wall, Ming Tombs, T'ang-shan.

Most of the more distant points worth visiting in the neighbourhood of Peking lie in a westerly direction, partly near the chain of mountains commencing about 9 to 10 miles from Peking and stretching north-east partly among the hills on the other side of the Hung-ho. Eight miles due west from the N. W. angle of the Tartar city there is a cluster of eight temples in a circular ravine, generally called 八大處, *Pa-ta-ch'u*, i.e., the Eight Great Places, very pretty points, where the members of the British Legation pass the greater part of the summer heat every year. The temples are also called 四平臺, *Su-p'ing-t'ai*, or the Four Terraces.

To the north of these, about two miles distant, is an Imperial hunting park, commonly called 香山, *Hsiang-shan* properly *Chung-i-yüan*, enclosing some pavilions and a great number of roebuck and deer, and presenting some very pretty scenery. In its neighbourhood are several soldiers' villages, with ancient beacons and residences for the Emperor, who occasionally reviews the troops at this place.

One mile to the north of the Hsiang-shan we arrive at *Pi-yun-ssu*, 碧雲寺, one of the finer specimens of Buddhist temples to be met with at Peking. Its distance from the north-west corner of Peking is about ten miles. The chief object of curiosity is the hall of the Five Hundred Lo-han or Buddhist heroes, 500 gilt figures made of wood, about four feet high, and a marble terrace with five pagodas upon it, similar to the one at Wu-ta-ssu mentioned above, though of a higher finish and by its more elevated situation on the mountain of more striking appearance.

Only about one mile to the north-east we come to *Wo-fu-ssu*, 臥佛寺, the temple of the Sleeping Buddha. Its chief attraction is a statue of Buddha in a reclining position, more than 50 feet long, besides several well-built halls and courts, with fine old trees.

From *Wo-fu-ssu* a rather inconvenient path leads across the mountains in a northerly direction to 黑龍壇, *Hei-lun-tan*, i.e., Altar of the Black Dragon; besides a pool fed by a spring, the supposed habitation of the dragon, there is little of interest to be seen, but the amiability of the priests renders the temple a convenient halting place when making a tour to the north. It is about 17 miles distant from Peking.

Starting from the Chang-i-men, proceeding in a south-westerly direction and crossing the 'Hun-'ho at the above mentioned bridge *Lu-ko-ch'iao*, we come to the largest and most splendidly built temple of all Buddhist temples of North China—戒台寺 *Chieh-t'ai-ssu*. *Lu-ko-ch'iao* is, as stated above, 7 miles distant from the city gate; the distance from there to the temple is eight miles to the west upon a road not very good but practicable for carts. Although there is no extraordinary sight at the temple, excepting perhaps a magnificent specimen of the White-barked pine (*Pinus Bungeana*, a tree peculiar to northern China) of great age, called *chiu-lung-shu*, i.e., nine-dragons-tree,—still, the grand plain, the well-kept halls and gardens, the fine mountain scenery render it well worth a visit.

To the N. W. of all these points mentioned lies *Miao-fêng-Ahan*, a famous temple constructed on a high peak, to which great numbers of Chinese make a pilgrimage every spring. The journey is rather a difficult one as carts cannot proceed further than to the foot of the mountains and the remaining portion of the road has to be made on mules or donkeys. From the Hsi-chih-men to the borough of *San-*

chia-tien, on the 'Hun-'ho, the way follows to the west 13 miles the high road which is used for the transport of coal from the numerous coal-mines of the western mountains. From *San-chia-tien* up to the village of *Tan-lu*, where the traveller will have to sleep the first night and where he finds tolerable lodgings, the road is bad and inconvenient; then it follows the bed of a brook, passing the village to *Chien-Kou* of *T'ao-yuan*, or *San-ch'a-whien-kou*, a village picturesquely situated in a narrow, deep valley. A steep mountain rises immediately above this village, on the top of which the monastery *Miao-fêng-shan* is built. From the temple, as well as particularly from the peak distant two miles from it, nearly 5,000 feet above the level of the sea, one obtains a well-rewarding prospect, and gets a good view into the rugged wilderness of the Hsi-shan, with their deep ravines, steep peaks and long rocky ridges. One may return by going to the East, in which direction a steep slope leads the traveller in a few hours to the great Buddhist monastery of *Ta-chiao-ssu*. This temple, distinguished by a picturesque situation as well as by extent, has often been the place of retreat of Europeans during the summer heat, and offers (comparatively speaking) comfortable quarters. A good road brings us, six miles to the east, to the already mentioned temple *Hei-lung-tan*.

Of other tours to be undertaken in the neighbourhood of Peking we mention here but two, the one to the Great Wall and the other to the Ming Tombs, being the chief points of attraction to all travellers and at the same time those which can be made most comfortably, which offer tolerable accommodation, and on which one meets natives already accustomed to foreigners, owing to the frequent visits of Europeans. Other excursions are not less interesting—as to 房山縣, *Fang-shan-hsien*, with its coal mines and famous temples; to the great cave 雲水洞, *Yun-shui-t'ung* (very attractively described by the Rev. Mr. Meech in the *Chinese Recorder*, V. p.

339 to 347, 1874); besides to the coal mines of *Chai-tang* and to the *Po-hua-shan*, 百花山, the highest peak in the Western Hills, to *Tung-ling* or the Mausoleum of the Manchu Emperors eighty miles east of the city; but the above enumerated excursions the traveller can hardly undertake without a European accompanying him who has visited the places before, or at least possesses experience of travelling in North China.

The great fortification of China, commonly called *The Great Wall*, Chinese 萬里長城, *Wan-li-ch'ang-ch'êng*, i.e., the wall 10,000 *li* long, touches the region of Peking on three sides,—in the west, north and east. It is well known that the construction of this wall is ascribed to the Emperor Tsi-shih-hwang-ti in the year 213, B. C., in defence against the Tartar tribes of Central Asia; this, the oldest part of the wall, has been much repaired and rebuilt in later times. North of Peking it has a ramification, and a branch of it runs to the south-west through the province of Chihli into Shansi. This inner branch is of more modern origin, its building being placed in the 7th century of our era; the now existing wall, however, originates from the time of the Ming dynasty. Passes and gates in the wall are exceedingly numerous. The two most frequently visited—partly because they are the easiest to reach, partly because the wall there shows the best—are the Nan-k'ou pass, thirty miles N. W. of Peking, and Ku-pei-k'ou, about eighty miles N. N. E. of Peking. The wall at the latter pass forms a part of the exterior wall, though the now existing structure may not date further back than 500 years; at Nank'ou we pass the inner wall.

To Ku-pei-k'ou, 古北口, i.e., ancient northern pass, and back is a tour of six to seven days. It is best made on horseback or mule litter; the traveller can employ carts, but this mode is not without difficulties, owing to the stony

road almost all the way. Luggage is best carried by mules.

First Day: From the Tung-chih-men 40 *li* N. E. to the village of *Sun-ho*, 30 *li* to *San-chia-tien*, a place with moderate lodgings; if possible, therefore, 20 *li* further on to *Niu-lan-shan*, a large village, situated upon a low isolated hill.

Second Day: From *Niu-lan-shan* 50 *li* to *Mi-yün-hsien*, a town with good inns, before arriving to pass a river, generally too deep for riding, but boats always to be had, 40 *li* to *Shao-tu-chuang* with a miserable country inn. If it can be done, make another 20 *li* to *Shih-hsia*, a town with a good inn.

Third Day: From *Shih-hsia* 45 *li* to *Ku-pei-k'ou*, a walled town picturesquely situated, with fair inn. Close at the back of it the Great Wall, here twenty-five feet broad at the base, fifteen feet at the top, consisting of a granite foundation and low walls of large bricks, the space between being filled with firmly-rammed mud.

One may return either by the same road, or, in one day to *Mi-yün-hsien* 105 *li*, from there via *Huai-jou-hsien* to *Ch'ang-p'ing-chou* and to the Ming Tombs (v.i.)

As said above, Nan-k'ou, 南口, i.e., southern mouth of the pass, is 30 miles distant from Peking. There are several roads practicable for carts leading to the pass; the two best ones are the following:—

1st.—Leaving the Tê-shêng Gate and proceeding five *li* to the north we pass the old gate of the Mongol rampart and the village of *Hsi-hsiao-kuan*, whence a ride of thirteen *li* brings us to the borough of *Ch'ing-ho* with an old stone bridge. After thirty-five *li* to N. N. W. we arrive at *Sha-ho*, a town situated between two rivers with two remarkable stone bridges of the Ming time, and good inns. Another forty or forty-five *li* leads us to *Nan-k'ou*. The last part of the road is very stony, being partly the dry bed of a river.

2nd.—Starting from the Hsi-chih-men we first come to *Hai-tien* (v.s.), then after passing between *Yüan-ming-yüan* and *Wan-shou-shan* we traverse the villages of *Ta-yo-chuang* and *An-'ho-ch'iao*. Proceeding to the north we remark on the left side of the road peculiar structures on the hills which resemble forts and which were constructed, according to general belief, to drill the troops in besieging and storming a fortress. On the extreme hill of the chain stand the ruins of a temple, called **望兒山**, *Wang-erh-shan*, and said to have been built by the Empress Hsiao of the Liao dynasty in the 11th century. In a battle fought by the Liao with the army of the Sung dynasty in the plain to the north of this hill, twelve sons of a general perished, to whose memory she built the temple on the hill from the top of which the battle field could be overlooked. From there north to *Yang-fang*, a large village with fair inns, about twenty miles distant from Peking, and from *Yang-fang* to *Nan-k'ou* ten miles in a north-western course.

Nan-k'ou, situated at the entrance of a long, picturesque valley stretching to N.N.W., is a fortified busy little town, and the furthest outpost of a series of fortifications which defend this very important pass. The greater part of the walls is in ruins; two towers on the hills at the right and left of the entrance are still to be seen. The great commercial highway to Mongolia goes through this valley as it did many centuries ago, and up to this day it is much frequented, chiefly by camel caravans carrying Mongol produce to Peking, and by the Russian transports of tea from Tientsin to Kiachta. It was once a broad, well-constructed road, practicable for carts, partly cut into the rocks, partly built of huge blocks of granite; vestiges of it are still to be found. Now the lower part of the valley exhibits a vast mass of stones through which a little stream winds its way; in its upper portion the road is partly a narrow mountain path and partly obstructed by great blocks.

Carts can pass this road only if empty and even then not without the danger of being smashed. It is also not advisable to ride on horseback over the pass, although one may frequently see Mongols or Chinese do it; if the traveller does not like to make the tour on foot, he will find strong donkeys at *Nan-k'ou*.

Five miles from *Nan-k'ou* is another fortified town, **居庸關**, *Chu-yung-kuan*, with a famous gateway of the 14th century. The latter was once the basis of a high pagoda and has on its sides elaborately sculptured low reliefs and a Buddhist inscription in six languages:—Sanskrit, Thibetan, Chinese, Mongol, Uigur and Niuchih. Further up we pass *Shang-kuan* and several smaller villages. Before reaching the temple *Shih-fu-ssu*, ten miles from *Nan-k'ou*, we observe right and left two small temples of the Ming time built on the rocks, to which steep steps, cut in stone, lead up. Close to them one gets the first glimpse of the Great Wall. Another five miles bring us at last to the top of the ridge, along which the wall is built, following the outlines of the hills. The gate, which is about 2000 feet above the level of the sea, is called **八大嶺**, *Pa-ta-ling*; the building bears an inscription of the Ming time, 15th century, at which period the present wall has been built. Numerous large iron barrels of old cannons, also from the time of the Ming dynasty, show that the wall was seriously used as a work of defence. From this point we return to *Nan-k'ou* on the same way, or if this appears to be too great a distance, proceed to the walled town of *Ch'a-tao*, one-mile-and-a-half beyond the pass. Within the town as well as in the suburb are good inns. Close to *Ch'a-tao* another wall joins the principal wall on both sides.

From *Ch'a-tao* the high road leads further to *Kalgan* or *Chang-chia-k'ou*, **張家口**, a place important for the trade with Mongolia, and one of the stations for the Russian transit trade to Siberia. It is situated on the exterior Great Wall, as

stated above, the older part of that ancient structure. The wall there being almost entirely in ruins, presents, besides its antiquity, little interest, and cannot as a sight be compared with that of Ch'a-tao. As Kalgan, however, is otherwise not without interest considering its lively trade and the opportunity it offers for studying the peculiarities of Mongol life, we give a short itinerary of the journey.

First Day: Peking to Nan-k'ou (v. s.) 90 li. *2 night*

Second Day: Nan-k'ou to Ch'a-tao 50 li, Yü-lin 20 li, 'Huai-lai-hsien, large district city, 30 li.

Third Day: Huai-lai-hsien to T'u-mu 30 li, Sha-ch'êng 20 li, Hsin-pao-an (Pao-an-hsien) 20 li, Chi-ming-i (coal mines) 20 li, Shang-'hua-yuan 20 li. *3rd night*

Fourth Day: Shang-'hua-yüan to Hsiang-shui-p'u 10 li, Hsuan-'hua-fu, prefectural city, the largest place in Chih-li next to Peking, once summer residence of the Mongol emperors, with a Romish mission and church, 30 li, Yu-lin 30 li, Kalgan 30 li. *4th night*

The *Ming Tombs* or 十三陵, *Shih-san-ling*, i.e., the thirteen tombs, the Mausoleum of the Ming dynasty, are distant from Peking about 30 miles nearly due north and lie in a wide amphitheatral valley. The road passes *Sha-ho* (see route to Nan-k'ou) and 20 li further 昌平州, *Ch'ang-p'ing-chou*, a district city of considerable size. About one mile from this place the stages commence by which the Imperial road leads to the principal Mausoleum, the *Chang-ling*, 長陵, that of the Emperor *Yung-lo*, who reigned 1403-1424. The first stage is the marble gateway dating from A. D. 1541. "This is probably the finest *pai-low* in China; it is constructed entirely of fine white marble. The fashion in China in building a wooden *pai-low* is to roof it with green or other tiles over each compartment. Viewed from a distance this magnificent gateway seems to be so roofed, but, on nearer

inspection, it may be seen to be cut in solid marble; it is ninety feet long by fifty high" (Edkins). Passing a stone bridge the visitor arrives at a large gate, the Ta-'hung-men or Great Red Gate, which formerly formed the entrance to the park wall, proceeding east and west to the hills and along the ridges, but which is now almost entirely destroyed. The next stage is a large open pavilion containing a stone tablet, which rests on an enormous stone tortoise, twelve feet long, and which has a poem of the Emperor Kienlung engraved on its back. Four stone pillars, each carrying a griffin on the top, surround the building. Beyond this point begins the Avenue of Animals. At a distance of about twenty yards from each other there stand two pairs of lions, two of unicorns, two of camels, two of elephants, two of the Chi-lin, and two of ponies; one pair standing, sitting or kneeling. All these animals are cut, somewhat exceeding the natural size, out of one piece of a greyish sand-stone. Beyond them follow three pairs of military and three of civil dignitaries. The avenue is closed by a fine triple gateway. Descending a declivity the road passes by two dry river-beds, once magnificent stone bridges, now partly destroyed by the rain floods. A paved road leads to the tomb of Yung-lo, an extensive enclosure larger than most of the temples near Peking. Through an entrance court and hall and a second hall we reach the imposing hall erected on a marble terrace, which is ascended by marble staircases with elaborately carved balustrades. The roof of the hall is supported by eight rows of four pillars each; each pillar, about 12 feet round and thirty-two feet high, is cut off one trunk; the timber is said to have been brought from Yünnan and Burmah. The hall is seventy yards long by thirty deep. It contains a sacrificial table, with flower jars, candlesticks and an incense urn; behind the table is a yellow flowery-roofed shrine with a small

wooden tablet in it, on which the Emperor's name is written. Another court is passed, which like those preceding is planted with fine pine-trees and oaks; beyond this stands the actual tomb, a large tumulus more than half-a-mile in circuit and about 150 feet high, covered with trees. In front of it a pavilion is erected, which contains below the coffin passage (with a curious echo), and at the top of the terrace a large marble tablet inscribed with the Emperor's posthumous title,—*Ch'eng-tsu-wên-huang-ti*, i.e., The Perfect Ancestor and Literary Emperor. From the terrace, and better still from the top of the mound, the other tombs are seen in the different corners of the valley; they are all of similar construction but somewhat inferior in size and grandeur. There are thirteen altogether; the two first emperors of the Ming dynasty are buried near Nanking, and the last, who hanged himself on the Meishan in Peking, in the neighbourhood of the capital.

Returning from the Ming Tombs we may visit the hot springs of *T'ang-shan*, about seven miles S. E. of *Ch'ang-p'ing-chou*. Here is an Imperial bathing place, with a little park and an Imperial residence. The hot springs have been curbed in two large marble basins, and a number of cells for bathing have been built. The traveller finds lodging in a small Llama temple opposite to the bathing place.

CHAPTER VII.

CONCLUSION.

In the above pages we have tried to give a connected and concise description of all that is of interest to the traveller in and near Peking. Much of this has, of course, to be left out, if the stay at Peking is only a short one, and the traveller to

be contented with visiting the principal places; but the possibility of a longer stay had also to be taken into view.

We add a few general hints for travelling in the north of China.

The traveller finds at Peking one hotel fitted up in European style and managed by Europeans, where he finds suitable accommodation at a moderate price. By the existence of this hotel the difficulty of procuring carts, mules, etc., hiring servants, laying in a stock of provisions and of changing money can be avoided; and we have only to remark that a cart with one mule costs \$1, with two mules \$2, a mule litter \$2, mules for carrying baggage from $\frac{1}{2}$ to $\frac{2}{3}$ of a dollar each day. We mentioned above that ponies cannot be hired at Peking, but for mountain tours small sedan chairs can be recommended; they consist of a simple chair slung on two bamboo poles, and are carried by four men. The Chinese call them *shan-hu-tzu*, mountain tigers; the hire is \$2 or \$3 a day. A Peking *tiao*, equal to 50 big copper cash, is at an average worth the ninth part of a Mexican dollar. Peking cash and *tiao* notes (*p'iao-tzu*) are not current at a certain distance from Peking. When undertaking an excursion to Nan-k'ou and Ku-pei-k'ou one ought to be provided with small, so-called Tientsin cash, of which about 1200 make a dollar, and with Sycee silver, as the dollar is of less value outside of the city.

The most important places within Peking may be seen in three days: Observatory, Examination Hall, Temple of Confucius, Llama Temple and 'Hwang-ssü in one day; Temple of Agriculture and shops of the Chinese city likewise in one day; on the third day the Imperial City, Marble Bridge, Bell Tower, Mongol Wall, Temple of the Great Bell may be visited on the way to the Summer Palace, the visit of which requires a full day.

If there is but little time, the Summer Palace might be included in the tour to the Great Wall and the Ming Tombs in the following way :—

First Day: Great Bell Temple, Yüan-ming-yüan, Wan-shou-shan, Yang-fang.

Second Day: Yang-fang, Nan-k'ou, Great Wall, Ch'a-tao.

Third Day: Ch'a-tao, Nan-k'ou, Ming Tombs, Ch'ang-p'ing-chou.

Fourth Day: Back to Peking.

Another tour might be this :—

First Day: Pa-ta-ch'u, Pi-yün-ssü, Wo-fo-ssü, across the hill to Hei-lung-tan.

Second Day: Hei-lung-tan to Nan-k'ou.

Third Day: Nan-k'ou to Ch'a-tao and back.

Fourth Day: Nan-k'ou, Ming Tombs, Ch'ang-p'ing-chou, T'ang-shan.

Fifth Day: T'ang-shan to Peking.

The tour to Ku-pei-k'ou may, as already mentioned, be joined to that to the Ming Tombs, and then it requires a week; one also might in the same tour proceed from the Ming Tombs to the Nan-k'ou Pass, the whole time required then being nine to ten days.

The traveller who has more time at his disposal and wishes to visit most of the points mentioned, can easily compile an itinerary with the help of the descriptions above given, and the map.



