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An Expedition Through Manchuria from Pekin to Blagovestchensk in 1870

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revolving circular gales, which appear at that season to break off from the regular course of the typhoons which pass from the latitude of Formosa out to the eastward, and coming by way of the Strait of Corea, make their way up the Sea of Japan, passing with their centres to the westward of Hakodadi. In fact, most of the gales experienced seem to follow this course, as the wind commences at east and almost invariably veers by south to the westward: while those gales most severely felt about the neighbourhood of Yedo are usually indicated at Hakodadi only by a low barometer and rain, with often a heavy swell setting in from the Pacific.

V.—*An Expedition through Manchuria from Pekin to Blagovestchensk in* 1870. By the Archimandrite PALLADIUS, Chief of the Russo-Greek Church Mission at Pekin. Compiled from the Journal of the Archimandrite, and translated by E. DELMAR MORGAN, F.R.G.S.

[*Read*, February 26, 1872.]

MY object in this paper is to give some details about an Expedition organized by the Imperial Russian Geographical Society to explore Manchuria, and the maritime province of the South Ussuri.

The route taken by this Expedition diverged from that of Williamson,* at a point two stages north of Girin, where, instead of following the road to Larin and Ashe-hoh, and thence to Sansing (Williamson's farthest), the Russians turned to the left, and continued their journey up the right bank of the Girin ula, or Sungari River, to its confluence with the Nonni, a tributary of the Sungari (Ta-Kiang, *i.e.* great river); and, after crossing the two rivers a short distance above their confluence, ascended the left bank of the Nonni, which Palladius considers is entitled to rank before the Girin ula, as the parent-stream of the Sungari, as well on account of the greater volume of its waters as of the greater length of its course.

The Russians visited the city of Tsitsihar, near the confines of Eastern Mongolia, and leaving the Nonni at Mergen, crossed the branch of the Hing-an Mountains, which forms the watershed between the Upper Amur and the head-waters of its great tributary the Sungari; and, after crossing the Amur at Aikhun, arrived safely in Russian territory.

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* "Notes on Manchuria." By the Rev. Alexander Williamson. 'Journal of the Royal Geographical Society,' vol. XXXIX.

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L. Kulun
(Dalai Nor)

R. Tchadun

Urson R.

R. Iben

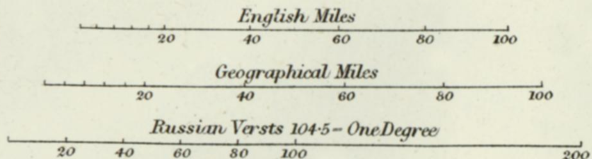
L. Pejur
(Buir Nor)

R. Kalka

R. Kueiler

R. Khol

MAP
to accompany
NOTES OF A JOURNEY THROUGH
MANCHURIA
by the
ARCHIMANDRITE PALLADIUS



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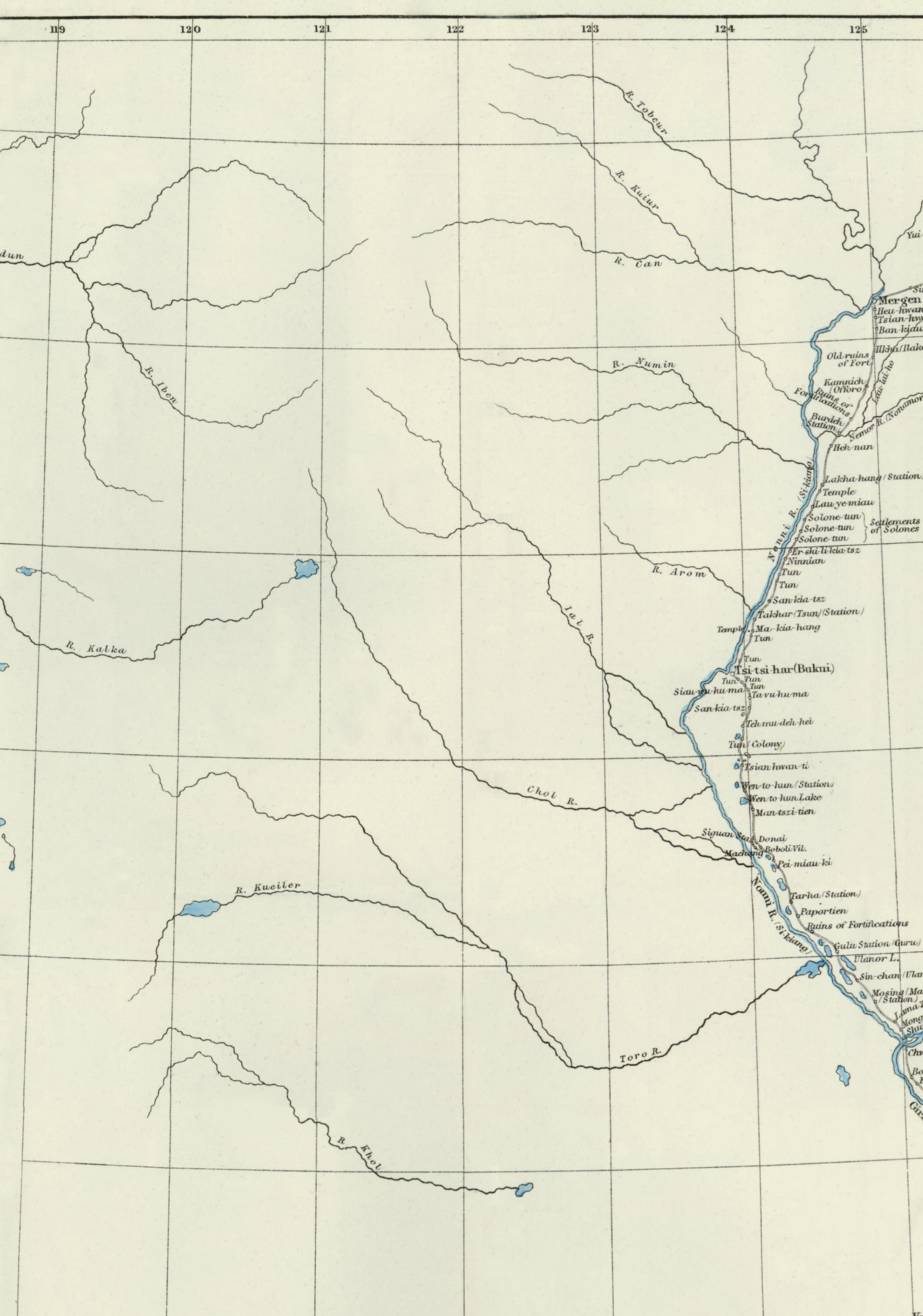

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MAP

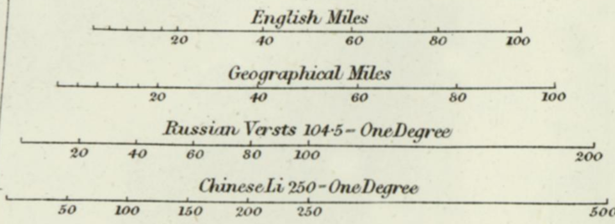
to accompany

NOTES OF A JOURNEY THROUGH

MANCHURIA

by the

ARCHIMANDRITE PALLADIUS



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R. Khol
Sira-muren R.
Lohan R.
La-tuh-ho
Great Wall of China
C H I N A
Ching-lung-ho R.
PEKIN
Tung-chow
Pei-ho
Tsau-lin
Sia-tien
Matsiŭ Vil.
Yan-tsiau
San-ho
Duan-kia-ling
Pang-tsuen
Tsui-ping-shan Mts
In-lui Vil.
Yui-tien-hien
Tsai-ting-kiau Vil.
Liang-kia-tien
Feng-jun-hien
Wang-la-tai
Shi-ti-tszi Vil.
Chen-tszi-chen
Ye-ki-ta
Luan-ho R.
YUNG PING FU
Fu-ning-hien
Yang-ho R.
Lin-yui-hien
Shan-hai-kwan
Tsian-so Fort
Lau-kiun-tun
Chung-hau-so F.
Niu-chow
Ning-yuen-chow
Han-tsau-ling Mts
Tai-tsz-shan Vil.
Lian-shan Hills
Lian-shan
Ta-pi-kia shan I.
Siau-pi-kia shan I.
Tau-hwa-tau
Tsiui-hwa-tau
Ta-shan
Gau-kiau
Sing-shan Vil.
Sung-shan Hill
Sung-shan Vil.
Kin-chow-fu
Shi-san-chan
I-chow
GULF OF LIAU-TUNG

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Murray, Albemarle Street, London, 1872.

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Their journey was, therefore, partly through a country which had not been visited by modern European travellers; through vast prairies teeming with vegetation, where, in the words of the Archimandrite, "Nature welcomes the traveller as a rare guest, and surrounds him with her choicest gifts," but also through dismal swamps and thick forests, infested by innumerable swarms of gadflies, which attacked man and beast with relentless fury.

The geographical results of the Expedition are increased by a sketch-map of the route from Pekin to Aikhun, drawn by the Russian topographer who accompanied the Expedition.

The diary of the Archimandrite Palladius records his impressions of the country and its inhabitants; and his knowledge of the languages of Eastern Asia has enabled him to throw the light of his erudition on monuments of dynasties and races of men who once played an important part in the world's history.

Estimating the geographical results of this Expedition, M. Veniukoff, the well-known Asian traveller, says that the Russian route map is the only topographical work since the time of the Jesuits, which includes both Southern and Northern Manchuria; and that it not only adds to, but, in some degree, corrects, our knowledge of the high-road from Pekin to Aikhun.

On comparing the Russian map with the Chinese atlas, it has been found to agree very nearly with the latter, with one marked exception, which occurs in the first section of the route between Pekin and Yung-ping-fu, where the distance on the Russian map between these two cities is found to be 154 miles, whereas on the Chinese atlas it is only 127 miles. So important a discrepancy must, in some measure, be accounted for by supposing that, in the earlier stages of the route, the topographer had not formed a correct estimate of the rate of progress of his caravan.

It is worthy of remark that, in that section of the post-road between Kin-chow-fu (Shwang-yang) and Mukden, while the concurrent testimony of Chinese and European maps, including Williamson's, the most recent of all, assign the direction of the road between the above-named places as due East and West, the Russian map shows that the road for the last two stages (37 miles) before entering Mukden, is directed from a north-westerly direction towards that city.

This alteration will affect the positions on our maps of the station of Sing-min-tun, and the fortress of Kiu-liū-ho, by removing them more than 20 miles farther north; and the course of the Liau-ho River between Kiu-liū-ho and the sea would also require rectifying.

Finally, in the section of the route between Pe-tu-na and

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Tsitsihar, no less than twenty-three lakes are marked on the Russian map, whereas the old maps have only seven or eight. This large number of lakes shows how level is the plain of the left bank of the Nonni, and also indicates the excessive moisture of that part of Manchuria, notwithstanding the prevalence of dry winds from the neighbouring country of Mongolia, whose course across the Hing-an Range is unimpeded by the comparatively low elevation of this range in the 46th degree of latitude.

The level nature of the plain implies a sluggish stream in the Nonni, and this, as a fact, is confirmed by the diary of the Archimandrite, who describes that river as forming great bays, in which there is hardly any current. Like most marshy rivers, its channel is beset by shallows.

The Expedition was composed of the Archimandrite Palladius, of the Russo-Greek Church Mission at Pekin, M. Nachvalnich,* a Russian topographer, and a Chinese servant (a convert to the Russo-Greek faith). They selected the longest route *viâ* Mukden, Girin, Tsitsihar, and Aikhun, to Blagovestchensk, in Russian territory. From the last-named town there is steam communication to the Hankhai district. The reason for selecting this route was its practicability for wheeled conveyances during the summer months, while the other routes through Eastern Mongolia and *viâ* Ningutá are only passable during the summer for pack-animals; in the winter, when the ground is frozen, they may be driven over in carts.

A protectory letter (khu-te-chau), provided by the Pekin Foreign Office (tsung-li-yamen), granted free right of passage to the travellers through the three provinces of Manchuria (Mukden, Girin, and Tsitsihar), and along the Russo-Chinese frontier.

They left Pekin on the 30th April, 1870, by the north-eastern gate Tung-chi-mun, and, travelling only a short distance that day, halted for the night at Tung-chow, on the Pei-ho River, an important entrepôt for the tea-trade between Tien-tsin and Kalgan, as well as for the supplies of provisions from the north-eastern district to the capital.

The bridge (Pa-li-Kiau, *i. e.* 8-li bridge, because it is 8 li from Tung-chow) across the canal, which unites Tung-chow with Pekin, was the scene of an engagement between the Anglo-French army and the Celestials, commanded by Prince San-ko-lin-sin. Its fame in China, however, dates from a far earlier period before the rule of the present dynasty, when it was celebrated for its great strength and massive brass girders. Among other

* M. Nachvalnich is the author of the route-map from which the map accompanying this paper has been drawn.

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objects of interest at Tung-chow is the Buddhist temple of Ta-vang-miau, in the eastern suburb of the town, dedicated to the guardian spirit of the corn-floating river, and now used as a store for their teas by some Russian merchants. Tung-chow is a busy place. Here may be seen barks laden with rice for the Government stores at Pekin, strings of carts with their loads of pulse and a small kind of millet, also intended for the capital, and boats from Tien-tsin waiting for the pack-camels to discharge the supplies of tea destined for Russia *viâ* Kalgan, and the great desert of Gobi.

After leaving Tung-chow, the road crosses a branch of the Pei-ho River by a temporary bridge built on piles; the roadway is made of fascines covered with straw and clay. The Pei-ho or White River is usually called Yun-liau-ho ("corn-floating River"), or simply Yun-ho ("navigable River") till it reaches Tien-tsin, where it is joined by the Imperial canal, and, henceforward to the sea, bears the name of Hai-ho or Sea River.

The importance of this river to the Government is twofold: on the one hand it serves to transport their stores of grain to Tung-chow, on the other to supply with provisions their garrison at Ku-pe-k'ou, a place of some importance in the hills on the road to Jehor, the former summer residence of the Manchu emperors. There is still a garrison at Ku-pe-k'hou, which is also the head-quarters of the Commander-in-Chief (Ti-du) of the province of Chihli. The road passes some large villages, Yan-tsiau, Ma-tsi-fa and Sia-tien, following a wide open valley with a distant view of the mountains to the N.E. as far as the little trading village of Tsao-lin ("rustling wood"), after passing which the San-ho or triple rivulet (from its three sources) is crossed by a light bridge. Before arriving at the night halting-place at Pang-tsuen, the road passes the long village of Duan-kia-ling, so called after the hill at the foot of which it is situated; the scenery in this part of the road is very pretty. The next village is In-liü ("shaded by willows"), situated on the In-liü-ho, a little river also called Tszi-yun-ho, or the river navigable to the town of Tszi-chow, which lies to the left of the road. Supplies are sent by the Tszi-yun-ho to the troops stationed near the Imperial eastern cemeteries. The slopes of red clay soil were now distinctly visible in the mountains to the north—the soil on these mountains is almost entirely red clay; in places where they are broken into fissures and ravines, the layers of rocks denuded present from top to bottom a perfectly symmetrical formation; there are very few rocks at the foot of the mountains. In the plain the soil is everywhere excellent, agriculture thrives and the population is dense.

The next halting-place is the village of Peh-shan, at the foot

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of a hill standing apart from the range which gives its name to the village. At this and many other villages along the road our travellers found the people celebrating the holiday of the 4th moon, in honour of which fairs were being held, theatres were opened and crowds of men, women and children thronged the streets in holiday dress. The road skirts the foot of the mountains, twice approaching their very base—its execrable condition considerably hindering the traveller in reaching the village of Tsai-ting-kiau ("bridge with ornamented pavilion"); there is no pavilion now, and the bridge is in ruins.

Towards the evening of the 2nd May the Archimandrite entered the district town of Yui-tien-hien. Yui-tien signifies the field of nephrite, but the town is situated in a sandy plain; its walls are handsome and regularly built. Strings of carts, laden with corn, droves of pigs from Manchuria, mules and asses on their way to market, and cart-loads of writing-paper from Luan-chow gave to the road an animated appearance. Two little streams lie between Yui-tien-hien, and the next halting-place, the dilapidated and unimportant little town of Fing-jun-hien. Fing-jun signifies rich or fruitful, which would imply that the soil of the district is rich (however that may be, the road is very bad); the country now becomes more hilly, indeed the whole district of Yung-ping-fu is of a mountainous character—the road gradually ascends the neck of the range, an isthmus of high land which unites the northern and southern chains of mountains, the ascents and descents are continual, as the road now follows the windings of a ravine, now approaches dangerously near the edge of a precipice with an abrupt descent of some 50 feet and in some places overhangs terraces of red clay, so abraded and undermined by the rains as to make it unsafe for travellers at night or in rainy weather. These hills were infested by horse-robbers, whose deeds of violence lately disturbed Manchuria. When pursued by the soldiery some of them made their way, by footpaths across the mountains, to those defiles in the labyrinths in which they could baffle pursuit. The descent from the pass leading to the village of Chen-tszi-chen is long, rocky and difficult, the village is large and clean and its chief street is well provided with footpaths; the name signifies village of hazel-nuts, but as there are no hazel-trees here, it is probable that the name was derived from a store of hazel-nuts, brought from Manchuria. These hills abound in lime, but there is no coal.

After leaving Chen-tszi-chen, the road approaches the southern mountain-chain, along the summits of which are mounds bearing traces of old watch-towers. The plain is here and there studded with volcanic cones, among the most remarkable of which is the hill of Shau-yang-shan, crowned with a

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temple dedicated to two brothers, sages of old—the heroic Boi and Shutsi—who retired to these hills and were rewarded with perpetual youth; their images as boys are worshipped by the Chinese. On either side of the road the sandy wastes are frequently relieved by luxuriant plantations of fruit-trees; the cherry-tree, owing to its bright green foliage, standing out most conspicuously among them.

An ascent now leads to the village of Wang-fu-tai, *i.e.*, terrace from which the town of Yung-ping-fu is visible; a short distance beyond which the ridge of mountains terminates abruptly with a steep descent known by the name of Shi-ti-tszi, or stone staircase; above which are the ruins of an old fortress, consisting of three or four square towers either hewn out of the rock or so timeworn as not to be distinguished from it. These towers are surrounded by a kind of terrace, which is also probably hewn out of the rock. The learned archæologist here remarks that the foundations of this fortress were laid at a time when, as the Chinese race spread towards the north-east, it was obliged to protect its territory from the *forays* of the hill-tribes —Shan-jung. The position of the fortress is very advantageous for strategical purposes; commanding the valley of the Luan-ho, it is itself protected by that river on the east, while to the west it is connected with the heart of the country by the chain of watch-towers. The view from the summit of the Shi-ti-tszi is very extensive; in front and on both sides is an expanse of sandy plain, marking the basin of the Luan-ho; while above, the gloomy ruins tower over the surrounding landscape. The descent into the valley is very steep. The Luan-ho is a deep, rapid, clear stream, about 70 fathoms wide, and is here joined by a tributary, the Ching-ho (more correctly Ching-lung-ho), which flows past the district-town of Yung-ping-fu. After crossing the two rivers by light temporary bridges, some rocky and somewhat elevated ground has to be traversed before entering the town. Yung-ping-fu is not large, although fortified and garrisoned by some troops. From the earliest period it was a place of great military importance; its inhabitants, owing to the hilly and rocky nature of the district and the ungenerous soil, could barely find subsistence, and were forced to seek other means of livelihood by emigrating, like the inhabitants of Shan-si and Shan-tung, in large numbers to Manchuria, where they are chiefly engaged in trade. The district of Yung-ping-fu is the boundary of the country known in official language by the name of King-tung, *i.e.* the country east of the capital; a province celebrated as much for the fertility of its soil as for its breed of cattle and forests of timber, and capable of supplying large quantities of food to Pekin when

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necessary. Some rocky hills lie beyond Yung-ping-fu, where the road is hewn out of the granite rock, and is, in some places, hardly wide enough for one vehicle to pass. Some of these narrow passages are one-third of a mile long, and the drivers shout at the top of their voices before entering them, to give warning of their approach.

The next village, Shwang-wang, is near two volcanic cones; the name Shwang-wang (which means to look at one another), was doubtless suggested by the position of the two hills near the village. The road now follows a defile in the mountains, and after crossing a sandy bed of a river, enters the little town of Funing-hien, about 5 miles to the north of which a dark, wild mountain-range is visible. The flat-roofed houses characteristic of Manchuria indicate the vicinity of that country. Elms (yü-shu) and poplars (yang-shu) grow in abundance, and serve for building purposes; the squared timber prepared from both descriptions of trees is probably sent from here to Tientsin by sea (the sea-coast is only 30 li distant). After passing the little village of Yui-Kwan (*i. e.*, elm-tree outpost), surrounded by elms, the night halting-place of Shin-shui, *i. e.* deep rivulet (also called Shin-ho-pu) at the western extremity of a long hill, is reached.

The 6th of May found the travellers beyond the limits of China proper. From the village of Fan-cha-tien the northern range is seen to terminate on the east with a cone. The plantations of trees are rare, and the population proportionately scanty; the hollows are filled with quicksand, and the red clayey soil is seamed with many a ravine and dried watercourse. In a slight depression in the ground, surrounded by beds of sand and shingle, lies the town of Lin-yui-hien, close to the barrier, and watered by the clear swift stream of Shi-tau-ho (rocky river), formerly called Yui-ho, elm-tree river; whence the town derives its name of Lin-yui, *i. e.* on the elm-tree river. The entrance to this town is from the east, so that it is necessary to make a considerable circuit before entering the outer gate. A second gate in a thick, high wall, leads to the inner town, which is more lively and better populated than could have been expected from the deserted appearance of the environs. A canal surrounds the town on the north. After crossing over a stone bridge our travellers drove into the enclosure of the guard-house or Ting, presided over by Fang-yui or Kwan-ta, the frontier commissioner, who examined their passports and interrogated them as to their identity, their rank and station in life, the object of their journey, the probable duration of their stay in Manchuria, &c.; after which they were allowed to proceed on their journey through Manchuria.

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On driving out of the gates of the guard-house a good view is obtained of the great wall of China, which trails its length like a huge serpent over the summits of the chain of hills on the north-west; while to the south of the gate it extends for barely three miles to the sea: hence the name of Shan-hai-kwan, *i.e.* gate between mountains and sea. The wall is built of bricks, and in its present state was the work of the Ming dynasty; but traces of the earlier great wall, built by the celebrated Tsin-Chi-Hwang-ti, are said to be found near the sea; and some of the watch-towers and parts of the rampart still remain on the hills. The mountain-range extends from Shan-hai-kwan, apparently in a N.N.E. direction, for a great distance, throwing off detached spurs to the S.E., across which the road lies over rocky elevations of a reddish colour; from the summit of one of which the sea is visible. Not far from the fortress the road passes over a hill, from the summit of which emigrants leaving China can obtain a farewell view of the barrier, and homeward-bound travellers first catch sight of their native land. Hence it bears two names, Tsi-huan-ling, hill of sorrow, and Huan-hi-ling, hill of joy. A hamlet called Hung-kiang-tsz (red wall) is then passed, half a mile from which stands a solitary rocky cone, crowned with a temple called Tsin-nü-miàu, and dedicated to Siui-ming-tsin, the renowned wife, about whom there is a pretty legend. When Tsin-chi-Hwang-ti drove 100,000 men to build the great wall, this woman's husband was among the number; time passed and no news were received of him, so at length she determined upon setting out alone and on foot to find him. Arrived at the sea-coast near this place, she discovered that her husband had died at his work, and had been buried by his comrades at the foot of the great wall. Distracted with grief at the news, the poor widow sought out her husband's tomb, and, after bewailing his fate, dashed her head against the great wall. The stones were moved to compassion by her grief and devotion, and the wall fell and buried her upon her husband's tomb. This legend has formed the subject of several Chinese poems, holding up to universal execration the memory of Tsin-chi-Hwang-ti. A stone statue of a weeping woman stands on ground commanding a view of the sea on one side, and of the great wall on the other; and an inscription on the temple runs as follows:—"Where is the Emperor Tsin now? The great wall bears him everlasting hatred, though Tsin-nü is still remembered; and a stone will perpetuate the memory of her conjugal fidelity."

Upon entering the Kwan-tung, *i.e.* the country east of the frontier, the travellers met crowds of people on the road, some in carts, others riding horses, mules, and asses, but mostly on foot.

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These were chiefly traders and miners, natives of the province of Shan-si, returning home from the gold diggings (pau-di, *i.e.* "precious earth") in the East. They passed silently along the road, with grave, anxious faces, tanned by exposure to the weather, and begrimed with dirt: parties of them were here and there seen resting under some tree or partaking of a meal; there were women and children among them, and the same grave silence was observed during the halt as on the march, as if their thoughts were engrossed with their hard-earned store of wealth, which they carried tightly bound up in their belts. There were poor ragged pedestrians among them, faint and weak from hunger, who could hardly drag their weary limbs along. Occasionally a gaily-dressed Mongol lama would ride past, mounted on a handsome mule or a horse, on his way to make a pilgrimage to his saint at Wu-tai-shan.

But these wayfarers are not the only objects to arrest the attention of the traveller in a country replete with historic interest, and abounding in traces of old wars and military occupants. Almost every knoll in the rolling landscape is crowned with a cone-shaped tower, some in a good state of preservation, others half ruined and overgrown with grass and underwood. These towers are built of excellent bricks, and stand on quadrangular terraces; they are about thirty feet high, gradually narrowing towards the top, where they finish in embrasures: their circular, well-proportioned shapes look well from a distance, and if they only had convex roofs would closely resemble the Roman towers. Many of them have crumbled away, till nothing is left but a heap of rubbish. They are now called Dun-tai, *i.e.* "watch-towers" or "beacons," but they were originally intended to serve another purpose. They were built during the Ming dynasty, along the great highway of the present province of Shing-king (Mukden), and were then called Lu-tai, *i.e.* "roadside towers," and were designed to serve as towers of refuge to succour travellers from the forays of the Uriankha and Churchi, for which purpose a few armed soldiers were stationed in each tower, whose duty consisted in letting down light ladders to rescue fugitives.

The first night in the Kwan-tung was passed at the hamlet of Lau-kiun-tun ("old military settlement"). It should be remarked that a new regulation has been introduced into the inns in this part of the country: every traveller must pay for food whether he has his own provisions with him or not. If dissatisfied with the fare, he can order some more, but he must pay for every dish which has been served to him.

The buildings here are peculiar in their architecture; the walls are mostly made of rough, red stones, cemented together with

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clay and lime; the roofs are slightly curved, presenting altogether an original appearance. In winter, when the roads are passable for heavy loads, the spacious courtyards of the inns are crowded with travellers.

Their next halt was at the fortress town or settlement of Tsian-wei. These fortresses, called in Manchuria "wei" and "so," were built during the Ming dynasty (1368–1644), and were garrisoned in the proportion of 5600 soldiers to each fortress of the first rank, "wei," and 1120 to those of the second rank, "so." They were further subdivided into tsian, "primary," and chung, "secondary." The military force kept in Manchuria by the Ming emperors numbered 200,000 men, who were chiefly employed in keeping under control, and resisting the attacks of, the Uriankha, the Churchi, and the Coreans. Since the accession of the Manchu dynasty, several of these fortresses have been dismantled, and the garrisons converted into military agricultural settlers. The staple food in this part of the country, and further eastwards, is dry-valley rice, which makes an excellent porridge; this rice is also called king-mi, *i.e.* "rice of the capital," after Shing-king (Mukden), not after Pekin: the best quality is perfectly white. There is also an inferior description of a yellowish colour; in China it bears the name of Khan-dau-mi, "dry-valley rice," and Lau-tai-mi, "old white rice." The people said that they sowed it in the second moon (March), and gathered it in the eighth moon (September). The district is also famous for its excellent pork.

On leaving Tsian-wei, the journey was continued alternately across rocky, sandy plains, and over hill and down dale to Chung-hau-so; a fortress in a good state of preservation, surrounded by a large flourishing town, which is now one of the most important industrial and commercial centres in Manchuria. Soon after fording the Niu-chow-ho River, the road ascends the hill of Pau-hung-ling, the smooth, treeless slope of which is studded with burial mounds of red clay. Springs of water force their way to the surface of the ground in all directions, and indicate the proximity of the water to the surface, even on the high ground. With the wind from the S.W., the temperature became much lower. A view of the sea is soon obtained from the slope of a hill near the sea-shore, at a little village called Wang-hai-tien, *i.e.* "place whence the sea is visible," with the two islands of Tsiü-hwa-tau, "island of Aster," and Tàu-hwa-tau, "peach-blossom coloured island," near the coast. The plain here is covered with a rich, black loam; the rocks are of a violet and yellowish colour. Avoiding the town of Ning-yuen-chow, with its lofty wall and moat, the travellers entered a valley in the mountains,

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passed a temple, and halted for the night at the village of Han-tsau-ling, so called after the pass in its vicinity. The hill near the village is a volcanic cone, pyramid-shaped, crowned with an old tower, and is a conspicuous and graceful feature in the land-scape. The hill is called Tai-tsz-shan, *i. e.* "Tower-hill." The village is 10 li from the sea-coast. After leaving Han-tsau-ling, the road passes within 4 miles of the sea, which glistens in the distance. The large trading village of Lian-shan, which lies next on the road, has a market-place, where all kinds of common utensils, large quantities of fish, a long pointed onion, and the inevitable spinach, are exposed for sale. Broad-brimmed, conical straw-hats are sold in large numbers; they are made of a kind of reed-grass, called *simitsi*, and protect the wearers both against sun and rain. To the left of this village is a range of hills which give it its name of Lian-shan, "continuous hills." The road now passes some dan-gerous morasses, and is a good deal submerged in places. An extensive view is soon obtained of the sea, covered with craft of all sizes, and studded with two volcanic islands, called respectively Ta-pi-kia-shan, and Siau-pi-kia-shan, from their resemblance to a writing-brush holder. The villages of San-yi-miau, so called after the temple, and Ta-shan, ("hill of the tower,") are next passed; the latter is watered by a rapid stream which joins the sea. Gau-kiau (high bridge), a prosperous vil-lage, is the next halting-place. Near the hills Sing-shan (apricot-hill) and Sung-shan (pine-wood hill), a road branches off to the left to Kin-chow-fu a well-known district-town of Southern Manchuria, with a large trade. Leaving this town to the left, the high-road crosses the Siau-ling-ho (little cold river), a clear mountain-stream, upon which the town of Kin-chow-fu is situated, and soon afterwards passes the village of Shwang-yang ("double midday," so called from two hills which are near it). The distance from Shwang-yang to Kin-chow-fu is reckoned to be 20 li. Passing through some uncultivated country, bare of trees, the travellers now crossed the Ta-ling-ho (great cold river), which gives its name to the village near the ford. This place enjoyed an importance and reputation during the Ming dynasty which has since quite died away. Its dilapi-dated houses, deserted streets, and closed inns, give it a mournful and poverty-stricken appearance. The river with its eyots is 100 fathoms wide, and is crossed by a ford; the water is thick and the channel muddy, although its banks are sandy for a great distance. The country east of the Ta-ling-ho was suffering from famine, owing to a bad harvest; the price of provisions had enormously increased, and beggars were numerous. Some of

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the inhabitants, driven by want and starvation, had joined the bands of highway robbers who infested the hilly country, and caused the officials to be continually on the alert.

The attention of the Russian traveller was now directed to a remarkable chain of hills, called the Shi-san-shan (13 hills), which are divided into 13 distinct peaks. These hills are of volcanic origin, the furthermost is rent asunder from top to bottom, and is said to contain a small lake; the direction of this remarkable chain of hills is north-east; on the south they are surrounded by a level plain; their sides are composed of rude masses of perpendicular rocks. In the distance looms the great mountain range of Kwang-ning-shan, of which these hills are a branch. The travellers were much impressed with the grandeur of the great range, which, under the classical name of Iwu-liui, takes so prominent a place in Chinese history and superstitions.

These mountains apparently consist of bare steep rocks piled one upon another; their name Kwang-ning-shan is derived from a town near them; they are also called Liu-shan, or the six hills, owing to the six tiers or terraces which mark their ascent from the plain, but their classical name is Iwu-liui, a name not of Chinese origin; they are mentioned at a very remote period of Chinese history, when China first learnt to know the country north-east of her own territory. Iwu-liui was for ages honoured as the guardian mountain (Chen-shan) of the province of darkness, *i. e.* Manchuria of the present day; and was named one of the twelve celebrated mountains which were appointed guardians of the twelve provinces of the Celestial empire. All the dynasties of China, including the one now reigning, have paid homage and sacrificed offerings to this range. The Chinese believe that mountains, in pressing upon the soil, impart stability to the adjacent country, and assist the inhabitants to retain possession of it; hence the spirits of the mountains as ruling powers of the country, together with the spirits of the seas and rivers; and in Manchuria, the spirit of the thick forests, entitled by the Kins, "Prince of the beautiful shade" (kin-yin-hoù), were ever venerated and worshipped: invaders before entering the enemy's country first made oblations and sacrifices to the genii of the mountains in order to propitiate them. The Manchus honour the Iwu-liui as a pendant to the Chang-pŏ-shan, both which mountain ranges protect their empire in this country. Iwu-liui is also an everlasting monument to the prince of Kitan, Jen-hwang-wang, upon whose memory Chinese geographers and historians love to dwell. When the founder of the Kitan empire in China (Tai-tsu) put an end to the sovereignty of the Po-hai in Manchuria, he made the conquered country a dependency or vassaldom of China, under the name of Tung-tan-go (Eastern

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Kitan), and appointed his son, Jen-hwang-wang, viceroy over it. This young prince was devoted to literature and science; he collected a great number of manuscripts and Chinese books, and built a library and study on the very highest peak of the Iwu-liui Range. Here he passed his days in complete solitude, with the single diversion of looking at the sea. Iwu-liui also contains the burial-place of the Kitan Tai-tsù. According to Chinese geographers this range is distinct from any other; it occupies an area 230 li in circumference, and is 130 li distant from the sea. Its formation is very different from that of the other mountains of Manchuria.

The little village at the foot of the Shi-san-shan Mountains, where the travellers passed the night of the 10th May, is called Chang-sin-tien; at this stage of the journey the road gradually leaves the hilly country as it approaches the basin of the Liau-ho River, henceforward the inhabitants are no longer called Han-jen (Chinese), but Mantszi, a name applied to all the Chinese immigrants, whether permanently or only temporarily settled in Manchuria. The name originated during the reign of Kublai Khan, who dispatched large colonies of Mantsziun—*i.e.* Chinese soldiers—to the borders of Corea, to resist any invasions of the Japanese, which he apprehended might ensue after his unsuccessful expeditions to their country. These Mantszi have nearly absorbed the native races of Manchuria; they are chiefly from the provinces of Shan-tung, Shan-si, and Chihli. The Shan-tung provincials are the most numerous, they form the settled agricultural class of the population; their dialect is spoken in Manchuria, and the influence of their civilization is so great as to prevail throughout the country.

The Shan-si provincials are the roving commercial class, they are the bankers, merchants, tradesmen, and pawnbrokers. They are remarkable for their wonderful aptitude in acquiring languages, so that in all their dealings with the tribes of Manchuria—as with the Russians at Kiachta—they speak the language of their customers, pronouncing the words with peculiar grimaces; the only language which they discard as useless to them in their business is the Manchu, which bids fair to become obsolete at no distant time.

The villages of Siau-heh-shan (black hillock) and Hu-kia-wo-pu, and the hamlet of Ban-la-men, only remarkable for the marsh which lies across the chief street, were successively passed. The abominable state of the roads, never mended or cared for, with deep ruts into which the wheels of the Chinese carts sink up to the axle-trees, and full of quagmires in which the poor horses struggle for hours up to their bellies in mud, excites lively protests from the Archimandrite at the apathy

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and superstition of a people who consider that bad roads are evils no more to be avoided than a gale of wind, a flood, or a drought. It happens not unfrequently that after toiling for hours over an execrable road, a beautifully made bridge is passed near some insignificant hamlet, with its marble slab and inscription, commemorating the gift of some generous donor whose munificence is little appreciated by the ungrateful traveller.

The low sandy ground was sown with marsh rice (bai-tszi), the grain of which is used as food for cattle, while the straw serves for thatching the houses. The villages of Siau-pei-ki-pu and Ta-pei-ki-pu (Little and Great White Standard) are now passed; the population in this district is partially composed of military Manchu settlers, who have been here for some time, as Chu-fang—*i.e.* garrison troops—and whose organization is exactly similar to that of the Manchu troops in Pekin, although they are distinguished from the latter by superior industry and energy; their military and civil chief is the Viceroy Tsiang-tsziun. All their settlements are well provided with schools for the education of the young. Soon after leaving Ta-pei-ki-pu the large settlement of Sin-min-tun (new peasants' colony) is passed; this place is almost a town in size, and is ruled by its own governor or Tung-chi; the trade is enormous, and the notes of its banks are as current as those of Mukden.

The Liau-ho River was for centuries the military frontier of China; on its right bank, near the ferry, stands the fortress of Kiu-liu-ho, so called after the ancient name of the river; and now garrisoned by troops commanded by a Manchu officer. The river is wide, and has an average depth of 10 feet, small trading junks ascend it, but the navigation is difficult, and only practicable for larger craft at high water, the trade between Mukden and Newchwang being chiefly carried on carts and pack-animals. After crossing the river on a raft, by means of a rope stretched across from bank to bank, the travellers entered the Liau-tung—*i.e.* country east of the Liau-ho—which excited their admiration. The level plain is varied with plantations of willows and poplars, now marking the boundaries of fields and homesteads, now casting a welcome shade over some burial-place, now clustered in groves round a temple, and frequently planted in splendid avenues along the imperial highway to Mukden.

A fine stone bridge is crossed at the village of Ta-shi-kiau (great stone bridge), and the pagoda of Ta-wan lies to the left. A conspicuous object in the distance is the lama temple of Pau-shen-si to the west of Mukden, shaded by a thick grove of trees. This temple was built in 1638 by the second Khan of

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the Manchu House, thirteen years after the removal of his residence from Hetu-ala [Sing-king, or the capital of the manifestation (of the dynasty)] to the city of Shing-yang, afterwards named Mukden [in Chinese, Shing-king, *i.e.* the metropolis of prosperity (of the dynasty)], to receive the idol Makha-Hala, the defender of the faith. This idol was cast during the time of Kublai Khan, by the celebrated Pakbalama, for the temple of the hill, Wu-tai-shàn, whence it was removed to the north of Mongolia; Khutukhta Siarbà brought it to the Khan of Chakhar Lin-dàn. When the Manchu invaders conquered the land of the Chakhars, a lama of the name of Morgen presented the idol to the Manchu Khan. It was carried into Mukden with great ceremony, and a building worthy to contain it was forthwith commenced. A large quantity of gold and silver was lavished on the decoration of the temple. Such is its history inscribed in four languages on a monument in the temple. The Khans of Manchuria from the first showed a sympathy for lama Buddhism, and placed one of the Buddhist divinities near their new residence to protect it; this god is represented as a terrible black giant. At Pekin there is another Buddhist saint, the sandal-wood idol of Buddha, made, so it is said, during his lifetime. Temples, cemeteries, and gardens, surround Mukden; the city lies in an open plain of a clayey soil, bare of trees and seamed with ravines, and is like Pekin on a smaller scale. The outer wall is made of mud, with plain gates, and without towers; the inner wall is built of bricks, and has towers and ramparts. The streets are regularly laid out, well paved and full of shops. The trade is large as the trade routes from Newchwang, China proper, Corea, Inner Manchuria and Eastern Mongolia converge here. Among the special objects offered for sale at the shops are furs (although the best sables from the district of the Goldi are now taken to Russia), ginseng, and articles in nephrite. The tradespeople are chiefly from the province of Shan-si and from Yung-ping-fu. The fuel used at Mukden is an inferior kind of mineral coal, quarried in the Po-si-hu Mountains, some distance south-east of Mukden. The Hun-ho, a tributary of the Liau-ho River, flows on the south side of the city.

The name of Mukden* is never applied to that city by the inhabitants of Manchuria: the official names are Shing-king and Fung-tien, the latter of which means seat of government, but the vulgar name is simply King, or capital city. Its old name of Shin-yang is in general use with the mercantile and lower classes. The cities of Mukden and Sing-king are held sacred owing to the tombs of the first Manchu khans being

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* *See* Fleming's 'Travels on Horseback in Manchu Tartary.'

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situated near them. Till the beginning of the present century, the Bogdo-khans considered it to be their sacred duty to visit at least once during their lives the tombs of their ancestors; but since the reign of Kia-king, these visits have been discontinued, a circumstance which may account for the neglected state of the roads and bridges, which have been allowed to fall into decay, the ditches on either side of the road to be choked up with grass and weeds, and the trees cut down, or otherwise destroyed. Owing to the number of Chinese in the province of Mukden, and the superior advantages which the district offers to settlers, high courts of law are established, just like those of Pekin, with the exception of the court of Chins.

The direct trade-route to Tsi-tsi-har and Aikhun is directed through the willow fence at the Pass of Fa-kwho-mun, and passes through the nomad districts of Kortsin and Korlos, and the Chinese agricultural settlements of Chang-tu and Chang-chun (Kwan-cheng-tszi); but our travellers preferred adhering to their original plan of travelling by way of Girin, although uncertain if conveyances could be hired from the last-named place to Aikhun.

Leaving Mukden by the eastern gate, the travellers continued their journey northwards. Soon after passing the outer wall, the road ascends a clayey hill, Tu-hang-tszi, with a handsome temple on its southern side, dedicated to the warrior and patriot Hwan-ti, who, under the name of Hwan-yui, distinguished himself during the civil wars of the 3rd century in China, when he fought and fell in the legitimate cause of the Khans; his memory is still revered in China, and his heroism is rewarded by being deified under the title of Hwan-ti. The first halt was made at Ta-wa (great hollow), where one of the blind troubadours who are so frequently met with in these inns, sang ditties expressive of good wishes to the travellers, accompanying his song with a guitar. The road lay across the spurs of the eastern range of mountains, now and then descending into the plain of the Liau-tung. The Manchu settlement of Tsing-shi-tai is soon passed, the country appearing to be deserted after the busy life of Mukden and its neighbourhood; plantations of trees are rare, although the spruce fir may occasionally be seen. There is a curious superstition observed in Manchuria on sending the bodies of the deceased back to China. A supply of tickets is obtained from the temple, Cheng-whang-miau (the penates of the town) in which the deceased lived, and one of these tickets is burnt on passing a barrier or crossing a river in order to propitiate the good genius, and

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ensure free passage for the spirit of the dead, which, according to their belief, follows the body.

From the summit of Hama-ling a fine view is obtained of a range of mountains to the north, with a beautiful valley intervening. The station of Eh-lu, or I-lu, situated between two branches of the range, is said to occupy the site of an ancient town, Eh-lu-hien, called after some ancient inhabitants of Manchuria, the Eh-lu (Yih-low); it is now colonised by Chinese immigrants from Shan-tung, who left their own country, and settled here when the irruption of the Manchus into China opened the road to immigrants from that country, and opportunely relieved them from the effects of a bad harvest and superabundant population. The settlement of Eh-lu is very large, one end of it abutting on the pass.

The next place is Fa-cha-tun, situated on the level ground at the foot of the hills; these tuns, or settlements, are colonised by military agricultural Manchus of the old stock (Fo-Manchu), who settled here when the Manchu regiments were increased; they lie both within and without the willow palisades. The town of Tie-ling-hien is scattered over a large extent of ground near a long ridge of high land (Tie-ling), which overshadows the town. It is entered by a fine level road, through a graceful stone archway. This town is the Birmingham and Sheffield of Manchuria. The clashing blows of hammer on anvil, and creaking bellows, resound on all sides, as the sturdy smiths ply their work, while crowds of country-folk surge hither and thither in the lurid glow of the blazing furnaces. The iron is obtained from the Tie-ling, *i.e.* iron range.

The 16th May being the 28th day of the fourth moon, is dedicated to Nian-nian-miau, the female divinity of Tie-ling; the roads were thronged by female votaries in holiday dresses on their way from the neighbouring villages to pay their respects at her shrine. Apart from its importance as a seat of manufacture, Tie-ling possesses an historical interest, owing to the fact of its having originated the feud between China and Corea, which terminated in the downfall of the Gau-li (Corean) dynasty, and the rise of the present dynasty of Chao-sian. The Corean house of Gau-li traced its descent from the ancient Gau-gou-li, and therefore claimed relationship with the princes of Po-hai, asserting its right to the whole of the Liau-tung territory; these pretensions led to the war which, as we have remarked, resulted in the overthrow of the Corean power. A little village 10 li north of Tie-ling, called Gau-li-chan (Corean), is a humble monument of a once powerful empire.

Chung-hu and Sha-ho are two villages lying next on the

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road, which soon ascends an elevated plain, on which the settlement of Sun-kia-tun is situated, where the travellers halted to rest. All these hills are of a red clayey soil, bare of trees, with gentle slopes, covered with verdure, which contrasts with the red fissures in their sides. Kai-yuan-hien, on the Tsing-ho, lies to the left of the road. The upper course of this stream (*i.e.* the Tsing-ho) flows past the fortress of Hata, once inhabited by a people of that name. The fortress of Kai-yuan-hien was of great importance during the reign of the Ming emperors, when it served to maintain their supremacy over the Mongol tribe of Uriankha on the one side, and the Churchi, also called Khaisi, on the other. During the rule of the Mongol dynasty in China, Kai-yuan-hien was the centre of government for the whole north-east of Manchuria. The scenery along this part of the road is very pretty; beautiful streams meander through the well-cultivated land. The village of Kiu-sheh (*i.e.* ninth commune, or village of settlers) is situated close to the willow palisades, which are considered to be the boundary between the provinces of Mukden and Girin. These far-famed palisades (Lui-tian-bian, *i.e.* frontier of willow fencing, or Lui-bian "willow frontier") may safely be erased from our maps, as no such fencing is now to be seen; trees there certainly are on some of the hills, but they are not uncommon beyond the boundary. Some slight elevations like mounds are here and there noticed, but whether these are the remains of the fence or not it would be difficult to determine. According to a Chinese eyewitness, more than a century ago the fence consisted of stakes from 2 to 4 feet high placed crossways so as to form a trelliswork; another writer affirms that these stakes had grown into trees, but trees are plentiful on these hills, and it would be impossible to say which are artificially planted. Weh-yuan-pu-men, *i.e.* the gate of Weh-yuan-pu, as the village is called, is a plain gate leading through a mud wall, which is continued for a short distance to the right and left of it, and is flanked by a guard-house inhabited by a few soldiers, whose duty consists in examining the passports of travellers and reporting their names to the superior authorities.

The travellers now entered the province of Girin by a valley closed on the left by some wooded hills. Their first halt was at the village of Mian-hwa-kiai (street of cotton), a name given it by the Shan-tung immigrants, who discarded its original Manchu name of Mongu-kholo (Mongol valley). The road follows for some distance a beautiful valley, watered by a bright stream, with a chain of smooth even hills to the left, so even as to appear artificially levelled, with steep triangular descents into the valley, well clothed with underwood. At the

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wood of Yang-shu-ling-tsze (poplar-wood) another custom-house is passed.*

The road now passes over some bad morasses, which are bridged over with boughs forming an uncertain footing for the mules. To the left of the valley stands a ruined fortress, with a winding staircase leading to its summit. Passing the fortress of Eh-heh-khotan, the former residence of a prince (beh-leh) of a Manchu tribe called Eh-heh, the road approaches the station of Eh-heh (I-heh). The sides of the fortress measure 50 to 70 fathoms in length, and are 2 fathoms high; its shape is that of a parallelogram, with rounded corners. This fortress was evidently not the work of Chinese hands. It is said there are 30 of these fortresses in the province of Girin, but if this number include the fortresses of the Ussuri district, central Manchuria would have too few traces left for its share of its ancient warlike inhabitants.

Where are the 80 towns of the Po-hai sovereignty in Manchuria? The interior of the country has evidently been little explored, and is little known. With reference to the assertion made by Chinese geographers, that all the fortresses in the Girin district were formerly the residences of different princes (Beh-leh) of the Manchu race, it is too presumptuous to be credited.

The travellers passed the night at the station of Eh-heh, which is surrounded by hills of considerable height and is inhabited by Shan-tung settlers.

The hills over which the road passes in the next stage, formed the boundary, from a remote period, between Manchuria proper and the country of the Liau-tung and Liau-si, in which China ever sought to establish her empire. The boundary-line on the east followed the spurs of the Chang-pŏ-shan Mountains; on the west it extended from the River Liau-ho, along a ridge of the Hing-an Mountains. The Emperor Kanghi built willow palisades along this line, in order to enclose the ancestral tombs of his dynasty; he then made a separate branch from the north-east corner to protect the hunting-grounds. In this long extent of fencing, which encloses an entire country, there are twenty passes called gates, at each of which there is a guard-house and station. In the times of Kanghi, when the districts beyond the willow-fence were not under the influence of settled life and a regular form of government, and were almost unknown to the Manchus—at a time, too, when the Eleuths disturbed the whole of Mongolia and even threatened the birthplace of the Manchu dynasty—the idea of constructing a barrier as a

* According to the Chinese atlas the barrier is further north.

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protection against possible invasions, seemed natural enough: but it does seem strange that a wise ruler like Kanghi should have allowed himself to be carried away by the prevailing passion in the East for interminably long barriers, when experience had proved their futility and worthlessness, compared with the gigantic efforts required to construct them. Such barriers were merely imaginary frontier-lines, which were extremely difficult to defend in time of war. The Chinese of old, in their disputes with their neighbours, first liked to mark out a boundary-line just as jugglers describe a magic circle on the ground before commencing their tricks. The example set by the Chinese was imitated by their neighbours, who built walls, dug ditches, and constructed fences, as a protection against one another—the Coreans against the Churchi, the Churchi against the Coreans; the Kins against the Mongol tribes, and finally, the distant Japanese against the Aino.

The town of Kho-shau-ling (burnt hill), so called from the bright saffron-colour of the clay in the valley, was crowded with holiday-makers, keeping the festival of the first day of the fifth moon. The temples dedicated to Lau-ye and Niang-niang (god and goddess) were open; a theatre was erected and crowds of ladies and gentlemen honoured the occasion with their presence.

After fording across a tolerably deep stream, the Hersu, near a village of that name, and passing over a hill, on the summit of which were traces of an oval-shaped fortress, the travellers descended to the little village of Siau-hu-shan (little solitary hill), a prettily-wooded hill standing alone in the plain, surrounded by a wall and crowned with a temple. Many of the inhabitants of this and the adjacent villages are Mohammedans, who have their mosques. Horse-robbers infest the hills, plundering the caravans of opium and relieving travellers of their money. It was curious to notice how universal the use of tobacco* had become in the province of Girin; males and females of all ages are smokers. The infant hardly able to walk has a pipe, and the first thing a parent teaches a child is how to smoke; every urchin carries his pipe and tobacco-pouch attached to his belt. Opium smoking, however, is not so common among the poorer classes as it is in China, and is rather a luxury only accessible to those who are well off. A road branches off to the left to Kwan-cheng-tsze, a large trading city on the borders of Eastern Mongolia. The Girin road now passes the village of Yi-tung on the Yi-tung-ho River, a left tributary of the Girin-ula (Sungari).

* Tobacco was introduced into Corea from Japan about 270 years ago; from Corea it came to Manchuria, and the present Manchu dynasty introduced it into China in 1664. The Girin tobacco is highly esteemed, and is known all over the empire under the name of Manchu leaves (Kwan-tung-yeh-tszi).

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The ridge of high land which separates this stream from the Tung-liau-ho (Eastern Liau-ho) is only 30 miles in breadth; the river-system of the Amur is, therefore, only separated from that of the Liau-ho (southern Manchuria) by this short distance; and the Chinese Government at one time actually contemplated sending supplies by this river-way for their troops engaged in attacking Albasin,* and the Russian settlements on the Amur during the reign of Kanghi.† The peace of Nertchinsk, however, intervened, and no actual trial was made of this route. The shallows which have formed in the Liau-ho make it doubtful if this river-way would now be practicable, even for vessels of light draught.

The nearer to Girin, the more populous and animated are the villages. On the 21st May they halted at the flourishing village of Illitsi (or Ilassi and Illatsi), in a finely wooded hilly country; it was market-day, and the village was crowded with country-folk. The innkeeper was a Manchu of tall figure and commanding presence, with regular, handsome features; several such specimens of the race had been already seen by our travellers, who formed the opinion that they were types of the original stock, who had preserved the best qualities of their race in the depths of Manchuria. "Judging from these splendid natives of the valleys of the Chang-pŏ-shan, it was difficult to trace their connection with the people to whom we have given the name of Tunguss, for the sake of ethnographical classification. On studying the early history of the Manchus, we are particularly struck with the castes which form so leading a feature of their social relations; on the one side are the lords and the warriors, on the other, the slaves and the servants—all of one origin. Serfdom was introduced into Corea by the first colony from the Bukhian Mountains (Chang-pŏ-shan), and was doubtless derived from the same source as that of the colonies who migrated from the banks of the Sungari to the same Corea. Feudalism and serfdom were fully developed in the Fu-yui race, who were the first in Manchuria to emerge from a semi-barbarous state, and to assume the external forms of political organization. Were these Hia, Khia, or Kia, a privileged caste of the tribe, or were they conquering invaders? is the question to decide first, before dealing with the ethnography of the races who settled in Manchuria. If it be necessary to assign one common origin for all the tribes of this country,

* Albasin, on the Upper Amur, was founded by the Russians in 1669; besieged and taken by the Chinese army in 1685; reoccupied by the Russians, and besieged a second time by the Chinese in 1686-7; peace of Nertchinsk concluded in 1689. *See* Ravenstein's 'Russians on the Amur.'

† Kanghi, the greatest of the Manchu emperors, ascended the throne of China in 1662.

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history points to the Su-shin,* who, as aborigines, have the undeniable right to be considered the common ancestors of the tribes of Manchuria, far more than their scattered and degraded offshoots. It is remarkable that the Pekin historical committee during the last century should have traced in the names Su-shin and Chaosian, corrupt forms of the name *Churchi*, and, therefore, gave them an important tribal significance in the widest sense. Although the committee caused some historical confusion by their arbitrary manner of dealing with the nomenclature of the people themselves, it was in this instance, in my opinion," says the learned Archimandrite, "not far wrong."

On the 22nd May, the travellers entered the chain of mountains which border the Girin-ula Valley on the south side. The road followed ravines and defiles of great beauty, a murmuring brook sped noisily down the valley, the single note of the goldfinch broke the stillness of the copses, wreaths of smoke curled up here and there from the homesteads, and everything betokened peace and stillness in these happy retreats.

The summit of the pass was steep and rugged; thick woods grew on either side of the road, and springs of water forced their way through the surface of the ground. A beautiful temple stands on the summit of the pass, dedicated to Hwan-ti or Lau-ye; after whom the range derives its name of Lau-ye-ling. The descent from the pass is equally difficult and picturesque. The road then enters a valley, in which the little village of Err-tau-ling (division between two ranges) is situated. Two more passes have then to be crossed (on one of which is the custom-house), before Girin is seen situated in a wide and well-wooded plain, with a great mountain-range behind it; part of the Girin-ula valley extending to the right of the landscape. Near this point of view should be the Sacrificial Hill (Van-tszi-shan, in Manchu Ven-deh-kheh), where, in spring and autumn, sacrifices are offered up to the Chang-pŏ-shan Mountains. The principal group of the great range is 1300 li (470 miles) from Girin, according to Chinese geographers. The Girin chain is a branch of the main range. The sacred importance of the White Mountains has been recognised in the far East for ages. They are first heard of under the name of Bukhian-shan; a name not of Chinese origin, but reminding one of the Mongol Burkhan, as the Gentehi Mountains in Mongolia (according to some, Khan-ola at Urga) were called in ancient times. Formerly there was greater similarity between the Mongol and Manchu languages than at present. The actual name of

* In the 11th century B.C. the Manchus first appeared at the court of the Chow (Tchou) dynasty to present tribute, under the name of *Suh-tchin*. *See* Meadows on the history of the Mantchus, Williamson's 'North China.'

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Chang-pŏ-shan (long white mountains), was given them during the Kin or Churchi dynasty; before which time they were generally called Tai-pŏ-shan (great white mountains), or simply Pŏ-shan; and under this name were known for ages to the Coreans. Both ancient and modern writers describe these mountains to be unwooded, with flora mostly white, and white-haired fauna, never injuring, or injured by, man. During the Kin dynasty they were reputed to be the abode of the merciful Poi-hwan-in, *i. e.* the white-robed Hwan-in, who is represented as a woman bearing a child in her arms. The word Poi, white-robed, is in this instance only a play on words; it is applied to Hwan-in in the sense of a lay-divinity (lay-priests were called white-robed, in contradistinction to the monks), and not to express a symbolical white colour as the peculiar attribute of the deity. At that period, *i.e.* during the Kin dynasty, there was a temple in Corea dedicated to the spirit of the Chang-pŏ-shan Mountains (symbolized as a maiden), and presided over by a shamanka, or sorceress. The Corean Buddhists assigned the Chang-pŏ-shan as the home of their miraculous deity Manchushri. And here we are reminded of the legend of the name of the Manchu dynasty having been derived from this deity. The similarity between the names must, however, be accidental, as the word Manchiu occurs in the nomenclature of the Churchi long before the time of the Manchu Tai-tszù. All the pathetic descriptions of the Chang-pŏ-shan Mountains refer altogether to their principal peaks or group of peaks, and convey no accurate information about the physical character of the range; indeed they seem hardly reliable, and the only information to be derived from them is, that at a considerable altitude in the main group of the range, there is a lake surrounded on three sides by naked rocks, which rise to a height of 2500 feet (760 metres) above its surface. The dimensions of the lake are given differently by the several authors; according to some it is 80 li in circumference, others say 40, and some only 25 li. Vu-tchjao-tèhu, in his verses on the Chang-pŏ-shan, describes the lake to be 5 li in breadth and 8 in length, and in shape like a pig's kidneys. According to the description given of it, this depression in the mountains is probably the crater of an extinct volcano sloping towards the south. With regard to the whiteness of the Chang-pŏ-shan, it is difficult to decide whether it is caused by perpetual snows, or by the white limestone rock which was quarried in the Corean spurs of the range. Besides the Girin branch of the Chang-pŏ-shan, another range extends to the south-west, along the west side of the Yalu-kiang River as fa as its confluence with the Tunga-kiang.

The approach to Girin was not delightful. A row of trees to

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the right of the road presented a ghastly sight; from each tree there swung a cage, containing a human head; some of the heads had been lately severed from the bodies, and fresh blood trickled through the bars of the cage; others were in a state of more or less advanced putrefaction; and in some nothing remained but the skull and a few tufts of hair. These were the heads of robbers, chiefly Mohammedans, whose acts of violence disturbed the province of Girin—the Viceroys of Girin and Tsitsihar are empowered to pass capital sentence on criminals without reference to Pekin. Immediately after this hideous avenue another gloomy spectacle awaited the travellers. A wide plain was thickly covered with open coffins, containing the dead bodies of Chinese emigrants, whose corpses are exposed in order that relatives or friends of the deceased may have the opportunity of identifying them and transporting them to their homes. If ten years elapse before any corpse is claimed for removal, it is buried on the spot where it has lain. The Russian travellers turned from these gloomy sights with heavy hearts and sickening senses as they entered the city of Girin,* capital of Central Manchuria.

Girin—or Chuen-chang, *i.e.* naval yard—owes its existence to the war between the Manchus and the Eleuths, in the times of Kanghi, and to the disputes with the Russians about Albasin (Upper Amur). The former military centre of government was at Ningutà, but owing to the war it was transferred to the village of Girin-ula (called after the river of that name). Kanghi apprehending an invasion of the Eleuths into Manchuria, surveyed the roads and measured the distances between Mukden, Girin, Mergen, and the Soyurtszi Mountains, forming the boundary of Mongolia; he established lines of pickets and post stations along these roads, and built a dockyard at Girin to construct lighters for the transport of supplies and provisions to his troops. Some old ship's timbers were found which proved that in early days this place had been the site of a naval yard, when the forests in the immediate vicinity furnished abundance of timber suitable for ship-building; now, however, this timber is to be found only in the distant Votszi (forests), whence it is rafted by water to Girin. The Sungari is called the Girin-ula, or sometimes simply Ula or Kiang (river); the depth of the river, owing to a prolonged drought, was only breast high opposite the city. The population of Girin has been exaggerated, for it is far less populous and flourishing than Mukden. In 1812 the population of both sexes was estimated at 300,000 (exclusive of the native tribes). No later returns

* For further description of Girin read Williamson's 'North China,' &c.

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are published; and probably this census was taken during the winter months, when large numbers of traders visited the city. The staple article of commerce is leaf tobacco, another important product was formerly the root, gin-seng,* a highly-prized *article de luxe.* The search for this root was superintended by the Manchu bannermen, who supplied it to the court and the princes; now, however, the supply is exhausted in the province of Girin, and it is procured by the Chinese in the country east of the Ussuri. The trade in gold, found in the northern spurs of the Chang-pŏ-shan Mountains, although contraband and punishable by law, is extensively carried on by the Tsziù-fehi (*golden goldminers*), whose organized bands completely defy the vigilance of the Girin officials. Among the other produce of the province of Girin, are bears' paws (hiung-chang), esteemed as a delicacy by gourmets, and bears' gall (hiung-dan), useful in medicine; the Girin bear is of enormous size and strength. Before the Russian annexation of the country of the Ussuri, Girin supplied Pekin with sable skins, which were collected as tribute from the following tribes: the Hetch-yeh, commonly called Kétsin (Goldi); Fiaka (Giliaks); Killér (Amgun Tungusses); Kuyeh (Aino); Orontcho (Orotchon); and Kiakala (Dazi). Now there only remains in the province of Girin, the West Ussuri Goldi and the Sansing tribe (probably the Nehlkans). In losing part of its territory, the province of Girin acquired special importance from its new conterminous relations with Russia.

The travellers left Girin on the 24th May, and crossed a spur of the Chang-pŏ-shan Mountains, extending in an easterly direction, and obliging the river to make a great bend in its course; from the summit of the pass there is a fine view of Girin and the mountains which surround it. Here stands the chateau of the Viceroy of Girin; descending to the plain in which lies the village of Kiù-chan (old station), the road approaches the river which is crossed by a ferry, and follows the right bank of the Girin-ula. An old fortress, said to be the ancient residence of the governors of this country, stands on the Ta-seng-ula (in Manchu, Butkha-ula †), signifying hunter's river, now called Ulagai, a tributary of the Girin-ula, famous for the pearls which are found in its stream, and which formerly supplied the court of Pekin. Another stream, the Si-la-ho, was forded, and the invisible Girin willow palisades passed by the travellers at the pass of Fat-hah-mun, where there is a custom-house, and duty is levied on wine, salt, and pigs. The travellers halted for the night of the 26th May at the

* For full description of this root see Maksimoff's 'Travels on the Amur and Ussuri in 1860-61.'

† From *butambi*, to hunt.

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station of Seh-shui-tien-tsz, near a large morass, which gave its name to a village inhabited by Shan-tung settlers. This station is 5 li distant from the Girin-ula and to the left of the line of the military agricultural settlements (Gashan in Manchu, tun and tsun in Chinese), which extend to Larin and A-she-hoh, from which line the Expedition now diverged. The right bank of the Girin-ula is hilly, presenting a pleasing outline, and covered with luxuriant vegetation; rivulets frequently cross the road; farms and cottages adorn the slopes of the hills; the fields are covered with wild flowers which fill the air with their fragrance, and the notes of the goldfinch (hwang-kiau, *i.e.* yellow bird) and the cuckoo break the silence of the woods.

From the village of Kala-ho-tsz (black rivulet) northwards as far as Mergen on the Nonni the cattle plague had made great havoc among the cows, and the bones of these animals strewed the road in several places, and lay in heaps near the houses. The Mongolian names of many of the villages and stations along the road, the herds of horses grazing near the post stations, and an occasional flock of sheep reminded the travellers of their approach to nomad districts.

Mongu-chan (Mongolian), Guyui-shu (solitary elm), Tolai-chan (hare station), San-kia-tsz (three houses), Wu-kia-tsz (five houses), and the colony of Wan-fa-tun, were successively passed, as they continued their journey towards Pe-tuna, along a road bordered by cultivated fields and pasture land.

The town of Petuna is only one march distant from the station of Ta-seng-tien. Petuna, generally called Sin-chung (new town) to distinguish it from the old and now deserted town, is situated in a level uninteresting plain; the old town of Fo-Petuna, formerly called Narahun, and the site of an ancient fortress, is 25 li distant by the road.

The 30th May (13th day of the 5th moon) found the Archimandrite at Petuna in time to witness the celebration of the Mo-tau (sharpening of the sword), a great festival held in honour of Hwan-ti, who is supposed to sharpen his sword on this day, whence the Chinese attribute such portents in the heavens as thunder, lightning, and rain. Sacrifices are offered up to Hwan-ti by officials who supplicate him to grant them promotion in rank. The streets of Petuna are poor, and the town is surrounded by a mud-wall; the old fortress and town, Fo-Petuna or Petuna-cheng, must have been considerably larger than the modern, if we may judge from the ruins which remain. The village, now occupying its site, stands on the edge of a cliff which forms an unbroken, unvarying, natural rampart along the right bank of the Sungari as far as the eye

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can see, and limits the extent of the low-lying land subject to the river's inundations.

A steep descent leads into this valley, where the rivers Nonni and Girin-ula unite to form the Sungari: here is the boundary between Mongolia and Manchuria. The valley of the river presents a dreary aspect; no human habitations gladden the eye; a few herdsmen may be seen pasturing their horses on the rich succulent grass-meadows. Large lakes, formed by the overflow of the river, are the chief features in the monotonous landscape. Some swampy ground must be crossed before arriving at the ferry of Chuan-Kei. The Sungari is here called Ta-kiang (great river); the crossing of its southern branch, the Girin-ula, occupies only a few minutes, a sandy spit of land separating that river from the Nonni-ula, which expands into a wide sheet of water like a bay or great lake, in which there is no perceptible current. The latter river is called locally Si-kiang (new river), probably owing to the alteration which takes place in its channel; it is also erroneously called Heh-lung-kiang (Amur); in maps it is generally marked as the Nùn-kiang. The point of confluence of the two rivers varies according to the height of the water, and the position of the ferry is altered accordingly; formerly it was further south. Three-quarters of an hour were occupied in crossing the wide bay of the Nonni before entering the deep channel, where the majestic river hurries in impetuous course its western waters towards the great reservoir; so swift is the current that the ferrymen do not attempt to stem it, but shape their course somewhat down stream, and before reaching the opposite bank the raft is carried more than a mile below the ferry and station-house of Shui-shu-ying (trees reflected in water). The Nonni-ula is navigable for a great distance, but, owing to the great breadth of its channel, shallows are frequent. In summer, Chinese trading junks ascend the river to a point above Tsitsihar. Why, asks the Archimandrite, should not this river be considered the parent stream of the Sungari instead of the Girin-ula, than which it is both longer and greater in the volume of water brought down? The Expedition now entered the nomad district of Korlòs, ascending the left border of the Nonni Basin, which, like that of Sungari, is girt on either side by the wall-like cliffs. The frequent inundations of the river are marked by the lakes and marshes left by its receding tide. The character of the inhabitants of the country is not nomad-like. The Mongol population live in huts and cottages, and own arable land, which is generally rented to Chinese immigrants: they breed pigs and cattle, employ Chinese labourers, speak Chinese

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fluently, and even resemble the Chinese in features. They have horses and oxen, but sheep are rare, and there are no camels. The impressions left by observations made along the roadside may doubtless be modified by those made at greater distances in the interior; but even in the heart of the country Chinese agriculturists are transforming the appearance of the country and the nature of the people. Beyond Mosing or Mouhin, where the travellers halted, all the stations along the road are kept by the descendants of the followers of Ussan-gui,* whose ancestors were sent here from their native province of Yunnan after the subjection of Ussan-gui by Kanghi, who gave them land, in return for which he obliged them to maintain the road-stations and to keep a sufficient number of horses to carry mails and passengers free of charge. A similar road system is prevalent throughout China, with this difference, that in other parts of the empire the stations are maintained at government expense. The Yunnan settlers have multiplied, and have established important agricultural colonies in North-Western Manchuria; they are quite distinct from the other Chinese settlers. From Mosing one road leads to Khulan, and another the direct trade-route to Mukden, *viâ* the Mongol steppes and Fa-kwho-mun Pass. Here is a sketch of a Korlòs peasant girl who overtook our travellers:—"She was mounted on a fleet steed; her dress, a blue wide-sleeved tunic, was gathered round the waist with a belt; her hair was confined in a kind of helmet and covered with a white cloth, which fluttered in the wind; her bold fearless eyes glanced into each of our carts as she galloped past: this dress was unlike that of other Mongols." The station of Si-chan (new)—in Mongolian Ulanoi, a name derived from the lake in its vicinity—was the next resting-place. The depressions in the undulating steppe are filled in

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* Upon the usurpation of the throne of China by Li-khuan, the Prince Ussan-gui (Vii Sangqueii) raised a revolt in the province of Liau-tung, and, after defeating the usurper, made himself master of Pekin. Leaving his Tartar ally Tson-ti as regent at Pekin, Ussan-gui proceeded to complete his conquest of China. Upon returning to Pekin, he found that Tson-ti had proclaimed himself Emperor. Yielding to circumstances, he became the ally of the usurper and his connexion by marriage, and was created Prince of Yunnan. His ambition was not satisfied with this title; and soon afterwards he rose in rebellion, declaring himself Emperor under the title of Vii Sangqueii, and succeeded in conquering half of China, dying at an advanced age.

Upon his death, dissensions arose among his three sons, who, notwithstanding their relationship with the Emperor, were put to death, and their followers dispersed. The rebellion was finally crushed by the Emperor Kanghi, grandson of Tson-ti, who ascended the throne of China in 1662, at the age of 8 years. This prince, although merciful and clement, complied with the laws of China, which extends the punishment of rebels to the ninth generation, and condemned the descendants of Ussan-gui and his followers to death in some cases and banishment in others. (See Ysbrandt Ides' 'Embassy from Muscovy to China in 1692-5.')

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with lakes and swamps; the soil is clayey, and when dried is covered with a saline incrustation. This district of the province of Tsitsihar is reputed for the fertility of its soil and its salubrious climate.

On the 1st June the Expedition halted at the station of Gulù or Gurù, where there is a Chinese school numbering 15 pupils, who are taught the four books of Confucius and the Book of Ceremonies. The children are remarkable for their self-possession and easy manners in the presence of strangers. Chinese civilization is held in such respect by the natives, that they become insensibly imbued with the ideas and opinions of the Celestials, who serve as their models in everything. It is evident that at no distant period the Mongol will become Mantszi, as the Chinese are called in Manchuria. The policy adopted by the government tends to promote this change. In establishing colonies of Chinese agricultural settlers in Manchuria and the adjacent nomad districts of Chang-tu (Kortsin) and Chang-chun (Korlòs), they seek to secure peace in the country and safety to its borders. The enterprising, energetic Shan-tung settler and the wily Shan-si trader are not slow to take advantage of such favourable circumstances. The former, by paying considerable sums in advance for rent of land (the law forbids the sale of lands to Chinese in the nomad districts), gradually converts his leasehold into a freehold; the latter takes advantage of the careless unsuspicious nature of his customers, and allows them to become his debtors, when he seizes their property and holds it as security for repayment. Thus the Manchus are themselves the first to undermine their dynastic independence in their own country. The road continues to skirt the low-lying basin of the Nonni, passing large lakes and swamps. Continued dry weather favoured the travellers, as the road would hardly have been passable after rain; reports reached them of a complete interruption in the communications for wheeled conveyances between Bukui (Tsitsikhar) and Mergen.

The houses of the Mantszi or Chinese colonists present a neat appearance with their well-kept vegetable-gardens. As the travellers approached Tsitsihar they noticed settlements of Chinese exiles (Lokha), whose sentence had been commuted, and who had preferred to remain in Manchuria rather than return to China; they pay taxes in corn to the government. Their settlements are called Huan-ti (government allotments); these settlers are very exclusive, and intermarry among themselves. The houses of the Chinese settlers are adorned with pictures representing Chinese dramas, but the invariable and most prominent images in every house are those of Lau-yeh

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and Tsai-shin (the gods of wealth). The boats on the Nonni are hollowed out of single trees, and also serve as drinking-troughs for cattle. The houses are built of cubes of clay, which harden by exposure into a solid mass. Soon after passing the villages of Lesser and Greater U-hu-ma the graceful temples of Tsitsihar are visible, situated in a well-cultivated plain and sheltered by plantations of trees.

"Tsitsihar is the chief penal settlement for the worst kind of criminals. Its Mohammedan population is large, and divided into two distinct classes, occupying separate quarters of the city, and called respectively Tung-hwui and Si-hwui—eastern and western. They have their separate mosques, and hold no intercourse with each other. The former are settlers from China, and are notorious for their bad character; the latter are exiles, and are well behaved. Acts of robbery and violence are of frequent occurrence at Tsitsihar, and the governor patrols the streets at night to keep order. The duties of the governor of Tsitsihar are of an onerous nature. He has to manage the Butkhans, who are the professed trappers and hunters of the different tribes inhabiting Northern Manchuria; attend to the frontier relations with Russia, and guard the convicts, who give him a great deal of trouble. They include pirates, insurgents, members of dangerous religious sects and secret political societies, the most desperate robbers and abandoned villains, forgers, appropriators of government moneys, illegitimate relatives of the Bogdo Khan and court attendants. They number upwards of 3000 in Tsitsihar, where the only control exercised over them is to count them once a month. They are neither confined in dungeons nor guarded by soldiers. The severity of the sentence is proportioned to the nature of the offence; some families are banished for four or five generations; the severest sentence is banishment for a long term, or for ever, coupled with servitude to the Solone and Dahur cavalry soldiers in the government service.

"The total military force available in case of unforeseen disturbances can be estimated at 30,000 families, exclusive of the Butkhans; besides which, the governor of Tsitsihar may requisition troops from the province of Girin in case of necessity. Direct communications with Pekin are kept up by couriers mounted on relays of fleet horses, stationed along the road through Mongolia *viâ* Si-fin-kou. A courier from Tsitsihar can deliver despatches at the court of Pekin in three or four days. This service is admirably organized; the horsemen employed in bearing these despatches ride at full speed over any roads and in any weather, and frequently dispense with a saddle.

"One of the most interesting features of the life at Tsitsi-

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har is the annual gathering (Tchulkhan) of the Butkhans in June and July. They are accompanied by their Ukhorida, or government commissioner, and encamp outside the town. The tribute of 5500 sable-skins is first levied, after which the governor presents them with money, corn, and clothing. When these ceremonies are terminated, a great fair is held, at which furs and cattle are bartered and sold. The Chinese merchants take an important share in these fairs."

The country beyond Tsitsihar is a boundless rolling plain with lakes here and there, and dotted with military settlements (tuns), surrounded by trees, and containing buildings made after one model, and inhabited by Solones and Dahurs. These settlements are sparsely scattered over the great plain. A feeling of desolation oppressed the travellers, accustomed to the noisy stirring life of the Chinese cities and towns, as they made slow, wearisome progress over the swamps and across the many obstacles with which the treacherous Nonni, with its many channels, besets the road.

The farm-houses in this part of the country were inhabited by new Manchus, who are simple, honest people; they cultivate the soil, rear cattle, keep oxen, and sow both kinds of millet; they pay no taxes, and are well off; they speak Manchu among themselves, but also know Chinese, and their children are sent to Chinese schools. They seemed to have entirely forgotten their origin. They were formerly scattered tribes, without a common head, inhabiting the east of the present province of Girin; even to the present day their families of Gualchia and Gualgia are descended from the tribes who founded the present dynasty of Tai-tszu, and who, after emigrating from the Ussuri country, became part of the Manchu race, under the name of Itchì Mantchjoù (New Manchus). These Itchì Mantchjoù included also the Ilau khalà (three tribes), who inhabited the shores of the Hurka and Sungari rivers, and were called the "wild men of the woods" (vo-tszi-da-tszi). It is asserted that the New Manchus form eight-tenths of the Manchu population in the province of Tsitsihar. They are divided into eight divisions or banners. Before arriving at the station of Ninnian the road lies along the bank of a channel of the Nonni, and is hard and excellent.

Among the curious superstitions prevalent among the people in this part of the country is the worship of the image of Cheng-hian-lau-yeh, who is depicted as a Chinese gentleman drawing a crossbow at the constellation of the black dog, which is considered hurtful to children, upon whom it brings maladies of all kinds. Cheng-hian-lau-yeh is worshipped as the tutelary divinity of children, and his shrine is found in all the dwellings

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in this district. The shamanka, or sorceress, is supposed to possess the power of exorcising the evil spirit, or little black dog, which is visible to her alone. Swallows are respected by the people. These birds build their nests inside the houses, and may be seen flying in and out of the windows at all hours with perfect impunity.

The Solones are bad agriculturists. A few cows and horses are pastured on the treeless plains. The inhabitants are wild and uncouth in appearance, with bloated, ill-looking faces, although the boys' features are well cut and regular. At the station of Lakha the Finde boshko (military official of low grade) was a Dahur; he was sent by the amban (governor) of Mergen to escort the travellers to that town. Lákha is a large settlement, with good stores and pawnbrokers' shops kept by Shan-si merchants. On leaving this station considerable hills were observed to the west of the Nonni; the land was partially cultivated; the road entered a valley where no living creature was to be seen; no houses, no trees, no cattle grazing on the rich grass. The luxuriant vegetation on the moist soil, the bright-coloured flowers, whose perfume filled the air, refreshed both mind and body. The only inhabitants of these sweet-scented meads were a few songsters. Nature seemed to welcome the traveller here as a rare guest, and to surround him with the choicest gifts of her life-producing forces. A halt was made at Hehnan Station before commencing the passage of the Burdèh morasses, which extend for 7 miles in the low basin of the Nemòr River, a branch of the Nonni. This was the most difficult part of the road: the worst swamps had to be passed before the bank of the River Nemòr is reached. This river (marked on the Chinese maps Nanemòr, called by the Chinese Momor-ho, and by the Dahurs Nemor-goss) flows between low sandy banks covered with grass and low bushes; its width is 30 fathoms, and its depth 1½ fathom. It is crossed by means of a ferry, and soon after Burdèh (on the atlas Bordò) is reached: this is a village of some importance.

Traces of ancient habitations were occasionally seen. The river's course is marked by the bright orange-coloured strip of golden marsh-mallows which grow in great profusion along its banks. The petals of these flowers are two inches in length; they are of great value for medicinal purposes, as well as for seasoning Chinese cookery. They are called Hwang-hwa (yellow flower), but are known to the chemists by the name of Chen-tszin (pure gold). Ilkha, the next station, is a poor hamlet, inhabited by the Lòkha Mantszi, *i. e.* "Chinese exiles." As the road approaches Mergen it passes over some hills, the last of which is wooded with elms and birches, the others are void

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of trees. The village of Ban-kiau is situated at the foot of the pass, and is inhabited by Khàn Tsziun, or Chinese soldiers enrolled in the Manchu banners. They were originally from the province of Shan-tung, and the artillery in the garrison-towns is entirely in their hands. The Dahurs said that there were volcanic hills, called Liù-hwang-shan, *i. e.* "sulphur-hills," to the north and east, but were uncertain if these volcanoes were active or not. The town of Mergen lies in an open desolate country, bare of trees, and is more like a village than a town. The Nonni flows nears it. The environs of the town are inanimate and steppe-like. The sole objects which arrest the attention are a temple, Lau-yeh-miau, with its grove of trees, and a solitary burial-place. The town-wall is built of wood, with earthwork behind: altogether the place has somewhat the appearance of a fortified gaol. The fortress contains the dwellings of the governor and the officials, four barracks, a school, and a temple. The fortress-town of Mergen was moved to its present site; its former position is occupied by a small trading settlement, consisting of not more than ten shops. It was hoped that the place would flourish better if removed, but these expectations have not been realized. The convict-settlers died off rapidly, and the town has so bad a name that no one wishes to live in it. It is now intended to change its position again to the original site. The necessaries of life are marvellously cheap at Mergen; the mules were fed on millet, which only cost a few tchoch; ten eggs were bought for one tchoch. Meat is abundant and cheap, and the cattle-plague has not penetrated as far as this district. But, notwithstanding these advantages, Mergen is a desolate spot, and the travellers' thoughts would frequently revert to the noisy, bustling life which had met them on the great highway of Manchuria, to the Upper Sungari (Girin ula), and to the Lower Nonni, to the fine pasture-land, the rich fields, and the populous and animated towns and villages they had left behind them, to those plains which, from the most remote period, served as practising grounds, where the semi-barbarous tribes from the woods and valleys of mountainous Northern Manchuria acquired the rudiments of settled life and political organization under the auspices of China and Corea.

There are a few Mohammedans at Mergen: they are forbidden to settle at any of the villages or stations along the road. Bank-notes of a private bank at Aikhun are current here and along the road to Aikhun.

The official inspection of the Russo-Chinese frontier takes place every summer. For this purpose officers bearing the rank of colonel are sent from Tsitsihar, Mergen and Aikhun, with escorts to different points on the frontier. In

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order to control the survey, sign-boards are deposited along the frontier. The colonel from Tsitsihar should meet the colonel from Mergen on the frontier; they write their names on separate boards, and also the year, month and day of their meeting, and bury one board at the foot of a tree, while the other is suspended from the tree itself. The same order is observed by the colonels of Mergen and Aikhun at their meeting. The following year the surveyors discover these boards and bring them to the viceroy, who in his turn reports the progress of the survey to the emperor—the viceroy visits the frontier in person only once during the term of his holding office. The Russians call these surveying-parties on the frontier Torgachini. During the remainder of our journey we met no more Ukheridas or Ilkids. With the exception of the Solones we neither before nor afterwards saw a single Butkhan on our journey; apparently they were all dispersed, hunting in anticipation of the great fair (Tchulkan) at Tsitsihar. The chief tribes (on the frontiers of Butkha) are the Solones and Dahurs. At one time, the Chinese relate, the whole country of Butkha belonged to the Solones, and their name was held in such repute that the Dahurs and the wandering Orontcho considered it an honour to be called Solones; even at the present day at Pekin, both young and old imagine the Solones to be a brave warlike race; this may formerly have been the case, but now the Dahurs have everywhere taken the pre-eminence over the Solones. From our observations they (the Dahurs) are better educated and are more often to be met with in the official classes; every time we met a Dahur and asked him to which he belonged, to the Solones or Dahurs?—he would instantly answer, "I am a Dahur" in the "Civis Romanus sum" tone of voice. The Dahurs accustom themselves more easily than the Solones to a settled mode of life. In days of yore both these tribes led a nomadic life; the emperor Kanghi first conceived the idea of teaching them the arts of husbandry, and dividing them into military commands, he established them in military-agricultural settlements. Chinese writers affirm that the name Solon is more correctly rendered Saelo, but this alteration gives no clue to the origin of this mysterious tribe. The most probable assumption is that Sàelo was derived from Sakhala, which was the name of a tribe on the Amur, who became subject to the Manchus; the name however of Solone (Solun) was known before the time of the Ming dynasty. On the other hand, the word Solon suggests a curious analogy; it is certain that the Mongols called Corea Solonga, whence the Manchu term Soilkho, a Corean, is probably derived; it seems to me beyond all doubt that this name is borrowed from Siulo (other-

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wise Silu and Siulu), at one period, for three successive centuries to the tenth of our era, a powerful state which included the whole of Corea. At that time too a colony of Coreans was sent into the country of the Tugiui, whose sway extended to the frontiers of Manchuria: on these premises it is easy to form an hypothesis as to the Soloni having first originated from the colony of Coreans, who had undergone some change owing to the influence of the neighbouring tribes, but this evidence is not sufficient without the elucidation of further facts to support it. A more probable theory is that these Solones are the descendants of the Uriankha, a race but little known, who undoubtedly peopled this country from the present willow palisades northwards, including the Butkha of the present day. Modern writers think they can trace the Uriankha in the nomad district of Kharatchin, indeed they assert that Uriankhai was the name of Chingiz Khan's housekeeper; but writers of the Ming dynasty, who had accurate knowledge of the Uriankha, describe them as remnants of the Kidans, who, during the Mongol ascendency, were under the government of the Mongol viceroys; they belonged to the same tribe as the Mongols, but were not Mongols—this hypothesis as to the origin of the Solones seems to be the most probable of all. The author of "Notes on the Amur" mentions the Russian Solones as from Kamnikhan ("shores of the Baikal?"), who were taken prisoners at the time of the invasions on the frontiers of Manchuria in the 18th century, but he confounds the Solones with the Tungusses, between whom he finds a similarity; the Dahurs, according to hearsay evidence of Chinese investigators, are the descendants of an ancient tribe of Kidans, called Daho; but it is hardly necessary to go so far back in order to discover the origin of that race; it is far more reasonable to agree with the opinion of those writers who have found a great many Chinese words in the Dahur language and have therefore considered them to be the descendants of the military Mongol-Chinese settlements; and it is certain that the Mongols established such colonies in the remote parts of their empire and sent Chinese artisans and husbandmen to assist in developing their prosperity. The Barkhu are Khalkhastsi, who at one time migrated to the Russian territory, in consequence of the invasion of Galdan, but afterwards returned and settled on the confines of the Khulunbuir district. There are both old and new Barkhû; the former must be understood to refer to such as were scattered over the Hing-an Mountain Range to the east of Khulunbuir. Whether these Barkhu are connected with our Barkhu-buriats, and the latter with the Buriat-Uriankha or wild men of the woods, mentioned by Kanghi, it is difficult to say. With regard to the name Barkhu, it is found as the name of a

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place near the Baikal under the form of Barkhu-tchin ("Bargazin") as early as the time of Chinghiz-khan, when it was the place of refuge for the defeated Merki, and these may possibly have been the ancestors of our Buriats. The Orontchò and their co-tribal connections, the Bilar, in the province of Tsitsihar are commonly called Tsilin (more correctly Kilin), otherwise Yeh-datszi; the word Tsilin is the name of a place which formerly carried on a trade with Orontcho, a trade which is now prohibited; Seh-dàtszi means wild Datszi. The Chinese gave this name to all the hunting and fishing tribes of Manchuria, and applied the same term to the Mongols with the addition of the prefixes Seh, wild, Yui-pi, fish-skins (on the Amur), and Tchan-m'ao, long-haired (on the gulf of Olga). The name Datszi dates in Manchuria from the time of the Mongol ascendency, when the Mongols called the Churchi tribes, who lived along the Sungari and Ussuri rivers, Shui-dada or river Dada; the latter word applied in China generally to all the semi-barbarous tribes on the borders of Asia and was converted by the Chinese into Datszi. The Orontcho Butkhans are divided into two classes, (1) the Bannermen or military agriculturists, who belong to the cavalry and are therefore called horsemen, and not because they use horses instead of reindeer; (2) the footmen or pedestrian Orontcho, who lead a roving life and hunt wild animals on the mountains and in the forests. The Orontcho horsemen are governed in the same way as the bannermen; the foot Orontcho are under the supervision of five elders selected from among them, who are called Anda, or foster-parents. The Bilar are said to belong to the same tribe as the Orontcho, and are governed by four Boshkos of their own race; this tribe is seemingly unimportant. With regard to the Khunkhuri, as they are united with the Solones, they cannot be reckoned separately in the statistics of the country. Certainly there is great confusion in the ethnography of Manchuria, especially in those parts of the country where entirely different tribes meet; the more we study the history of the country, the more facts are brought to light and the more questions are suggested. Thus for instance, besides the tribes of Tungusses and Mongols, who are now in contact on the confines of Manchuria, there were formerly in this country settled colonies of the Tiurkeh race from the shores of the Yenissey—Kerghizes, Uriankhaitsi and Khanasi—who were removed by Khublai (in 1293) to Abalakh (the hunting grounds) near the Amur. It is difficult to say, Have these few people left any traces of their existence in Northern Manchuria, or did they disappear altogether? With reference to Butka, mention must be made of the celebrated wall of Uruch which extends from the west of this country, then south to Murán or

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the hunting grounds, within the confines of Jehor. All that the Chinese know about it is, that according to tradition it was built by two brothers; according to the Mongol tradition (see Shishmareff) it was built by Chinghiz-Khan for his eldest son: the Mongols call it Khirmin-dzam ("road along the wall"). The only historical explanation concerning it is contained in the life of Chinghiz-Khan, where it is mentioned that his successor surrounded his paternal inheritance with a wall. Escaped convicts usually reach the frontier of China by means of this wall.

Leaving Mergen and the valley of the Nonni, the Russian Expedition entered the mountainous region which forms the watershed between the Upper Nonni and the Amur rivers. The nomenclature of this district is pure Chinese. The stations of Korol and Monaho were passed; the latter of which is colonized by Khan-tsiun, or Chinese bannermen; whose free, independent bearing and open faces contrasted favourably with the convict population. The children of these bannermen are very pretty and well-mannered; they all carry their pipes and tobacco-pouches. The road which ascended and descended the hills sometimes led through marshy ravines and along watercourses. The vegetation * on the hills is chiefly confined to underwood and grass; trees are only to be seen on the sides of some of the hills—birch-trees are the most common, dwarf oaks grow on the summits of the hills. Wild flowers abound, and include several new varieties seen by the travellers for the first time. Kaltarki station is situated in the valley of the Mona-ho, at the foot of some hills which lead to the principal chain of the Hing-an Mountains. The forests became denser, a thick undergrowth covered the steep sides of the rocky mountains, gad-flies issued out of the dark recesses in swarms, and fiercely attacked man and beast. After toiling up the steep, stony road, tormented by gad-flies and haunted by fears of tigers and bears, which are said to abound in these gloomy forests, the travellers suddenly emerged on an open terrace at the summit of the pass, and found themselves, as though by enchantment, in the heart of China. Here stood the red walls, triumphal arches, pavilions, minarets, and tiled roofs of a Chinese temple. This temple was built by the inhabitants of Aikhun, and dedicated as usual to Hwan-ti. It also contains shrines in honour of the lesser divinities, viz., Hwan-in, Tsai-shin (riches), Shan-shin (mountains), Khi-shin (fire), Lun-wan (rain), Ma-wan (horses), and To-wan (medicine); so that all comers can satisfy their immediate wants and religious cravings.

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* For a description of the flora of the Hing-an Mountains see Radde, translated by Michell, 'Journal of the Royal Geographical Society,' vol. xxviii., p. 420.

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The Lau-dao, superior, and a few lay-hermits have charge of the temple; they burn incense-sticks before the idols, and cultivate a little land and a garden near the temple. These anchorets are of the Lokha, or class of exiles. The Superior, or Abbot, is a native of Sitchua; he is a very respectable man, though he seemed in ill-health; and his face bore that painfully scared, wistful look, which the travellers had noticed on nearly all the exiles they had seen, and which denoted suffering and hardships undergone in Chinese law-courts and prisons rather than actual guilt. A light refection of eggs, and icy cold water from the monastery well, refreshed the travellers after their fatigues, and gave them new strength for the difficult descent from the pass.

The station of Kumùr is the first resting-place at the foot of the pass; the next place is Eh-yu-ir. The road is bad; swamps and lagoons, partially bridged over with birch boughs, retard progress and increase the difficulties to be encountered. But all these perils and hardships were at length overcome as the travellers surmounted the last pass (Hwan-an-ling, *i.e.* hill of wide tranquillity), and soon after caught sight of the great Amur and the confines of Russian territory. The last station before arriving at Aikhun is called Heh-lung-kiang-chan, *i.e.* station of the Amur; and here they bid adieu to the Hing-an-ling, or Peace-bringing Mountains—a name possibly suggested by their even, rounded contour and by the absence of lofty peaks in the range, excepting a few volcanic cones of no great elevation.

On the 17th June the Expedition arrived at Aikhun on the right bank of the Amur, a straggling town surrounded with wooden ramparts like Mergen, and governed by a Chinese amban (governor). The Archimandrite crossed the Amur at Aikhun in a light boat, sending the baggage to Sakhalin, opposite to Blagovestchensk and 70 li distant from Aikhun along the bank of the river. The water of the Amur is of a dirty sepia colour, which has earned for it the name of Heh-lung-ho, or Black Dragon River. The settlements on the Russian side of the river are chiefly inhabited by Dahurs, Manchus, and Chinese; these settlers do not fraternize with the Russians. Cossacks in red shirts were busily engaged in harvesting the hay crop. The distance by road to Blagovestchensk from a point opposite Aikhun is 25 miles. The Zéhya River (called Tsui-kiri by the Manchus, Whang-ho by the Chinese) joins the Amur 3 miles from Blagovestchensk. After crossing the Zéhya by the ferry, the Archimandrite Palladius drove to the Bishop of Kamtchatka's house, which is situated on the high bank of the Zéhya, where we must for the present leave him.

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APPENDIX.

The following explanation of Chinese terms* will be found useful in reading the accompanying Paper.

Hien (pronounced hsien)	District, city.
Chow	Ditto.
Ching	City.
Fu	Provincial city.
Tien	A shop, inn, tea-house.
Tun	Military station.
Chan	Courier station.
Yĭ	Ditto.
Miau	Temple.
Tă, or *tah*	Pagoda.
Ho	River.
Kiang	Ditto.
Shan	Mountain.
Ling	Mountain ridge or range.
Lin	Wood, forest.
San	Often means three.
San-kia-tsz	The three houses.
Tai	A tower or terrace.
So	A small fortress.
Wei	A large fortress.
Lau	Old.
Lau-ye, name given to an idol =	Old gentleman.
Lau-ye-miau	Temple of an idol.
Kou, or *k'eu*, or *gou*	Mouth, pass.
Men	Door.
Kwan	Ditto, custom's barrier.

* For this list of Chinese terms, and for his valuable assistance, I am greatly indebted to the Rev. J. Summers, Professor of the Chinese language at King's College, London.

VI.—*A Havildar's Journey through Chitral to Faizabad in* 1870. By Major T. G. MONTGOMERIE, R.E., F.R.G.S., Officiating Superintendent G. T. Survey of India, in charge of the Trans-Himalayan Exploring Parties.

[*Read*, May 13, 1872.]

THE Trans-Himalayan and Trans-Frontier explorations were carried on during 1870 in various directions in continuation of my general plan for systematically exploring all unknown or partially unknown countries beyond the British frontier; one line of exploration from Peshawur direct to Faizabad, the capital of Badakshan, was brought to a successful conclusion, and will now be reported on.

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