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An embassy from the East-India Company of the United Provinces, to the Grand Tartar Cham, emperor of China : delivered by their excellencies Peter de Goyer and Jacob de Keyzer, at his imperial city of...

Nieuhof, Johannes, 1618-1672
London, England: Printed for the Author, 1673

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AN EMBASSY
Sent by the EAST-INDIA Company, of the
UNITED PROVINCES
to the
GRAND TARTAR CHAM or EMPEROVR of

CHINA

Delivered at Pekin by Peter de Goyer and Jacob de Keyzer. Anno 1655.

W. Hollar fecit. 1668.

AN

EMBASSY

FROM THE

East-India Company

OF THE

UNITED PROVINCES,

TO THE

Grand Tartar Cham

EMPEROR OF

CHINA,

Deliver'd by Their Excellencies

PETER de GOYER and *JACOB de KEYZER*,

At His Imperial City of

PEKING.

WHEREIN

The Cities, Towns, Villages, Ports, Rivers, &c.

In their Paſſages from

CANTON to PEKING,

Are Ingeniouſly Deſcrib'd,

By Mr *JOHN NIEUHOFF*, Steward to the

AMBASSADORS.

ALSO

An Epiſtle of Father *JOHN ADAMS* their Antagoniſt,

Concerning the Whole Negotiation.

With an APPENDIX of ſeveral REMARKS taken out of

Father *ATHANASIUS KIRCHER.*

Engliſh'd, and ſet forth with their ſeveral Sculptures,

By *JOHN OGILBY* Eſq;

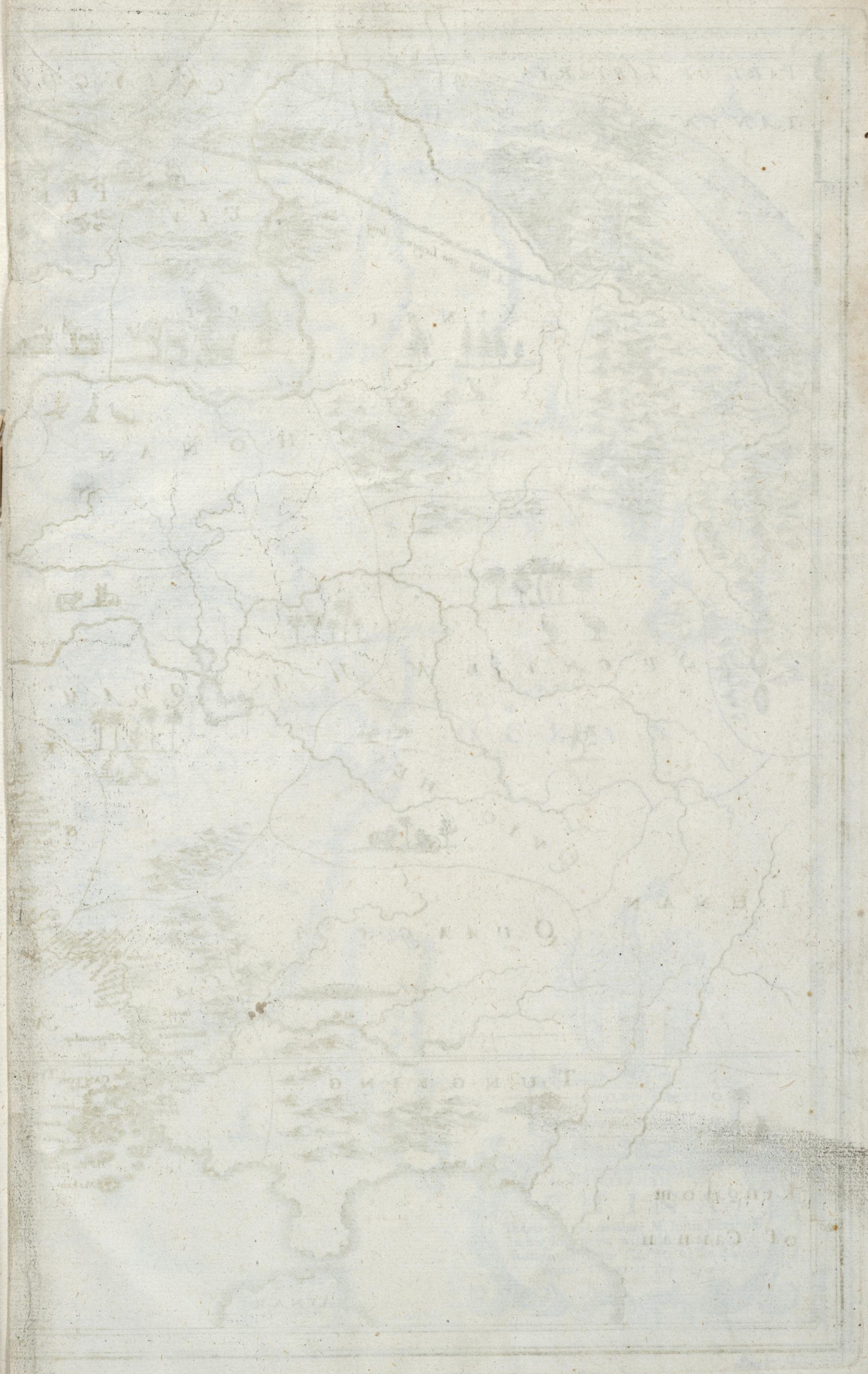
His MAJESTIES *Coſmographer, Geographick Printer,* and *Maſter of the Revels* in the

KINGDOM of *IRELAND.*

The Second Edition.

LONDON,

Printed by the Author at his Houſe in *White-Friers.* M. DC. LXXIII.



North
South
West
East
PART OF TARTARY
KINGDOM OF NIUCHE
TANYN
Desart
Xamo a Sandy
A Wall 300 Leagues long
Yellow river
XENSI
PEKIN
PEKING
LEAOTVNG
COREA
THE
EASTERN
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XANTVM
HONAN
NANKIN
Nanking
CHEUXAN
CHEKIANG
SVCHVEN
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QVICHEV
IUNAN
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CANTON
FOKIEN
I. FORMOSA
TUNGKING
Tropicke of Cancer
kingdom of Cannan
AYNAM
LUCONIA
Makao
Ingtak
Sanyuun
Sucheu
Pojan Lake
Nankun
Kiangsi
German Miles
W. Holler fecit
Ex mentis Honestæ Gloria.
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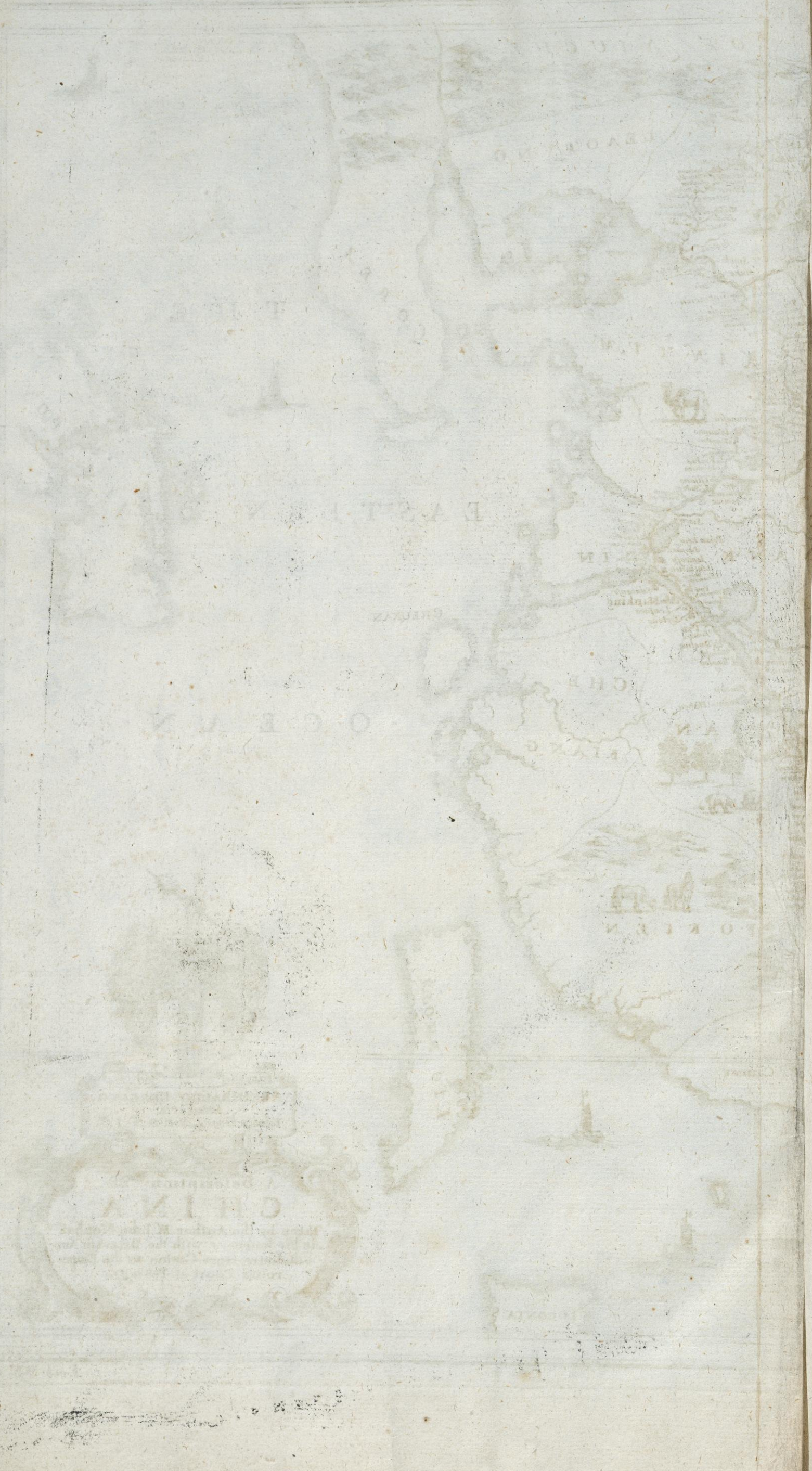
Tabulam hanc L.M.D.D.D. I.O.
A Description of
CHINA
Taken by the Author Mr. Iohn Neuhoff
in his Journeys with the Batavian Ambassadours, from Canton to the Emperours Court at Peking.

Emb: Folio 1



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AN

Exact Relation

OF THE

EMBASSY

SENT BY THE

East-India Company

OF THE

UNITED PROVINCES

TO THE

GRAND TARTAR CHAM,

OR

Emperor of China,

Delivered at *PEKING* the Imperial City, *&c.*

THE *Lacedæmonians* were a People, who by their Laws and Cuſtoms were ſtrictly prohibited from Travelling out of their own Countrey, leſt ſo degenerating in Manners, (as they ſuppoſed) they might fall into a more looſe and irregular courſe of Life, and by the acquaintance of the various Modes of ſeveral forein Nations, ſlight the ſtrictneſs of their own ſeverer Eſtabliſhments. The ſevere Laws of the *Lacedæmonians*.

Neither would they permit that any Strangers ſhould reſide amongſt them, leſt they by Converſation ſhould be imbu'd with their Novelties and Opinions. Which more to ſtrengthen, What Citizen ſoever that did not Educate his Children according to their own ſetled Laws, was immediately pronounced incapable of the Priviledges belonging to his Countrey. So great a love had this Nation to their native Soil, and ſuch the averſion engraffed in

them from their very Cradles to forein Parts, that a Youth onely once asking the Way to *Pilea*, by order of the Magiſtracy ſuffer'd condign Puniſhment preſently upon the Spot.

But theſe ſeverer ways and ſtarch'd Formalities were, both by the other *Greeks* and the *Romans*, utterly exploded, who knowing better things, readily indulged Licence to Travel where they might beſt improve their Wealth, Literature, or Obſervation. And alſo we find by their moſt ancient and accurate Writers, that they neither ſpared Coſt, Study, nor Pains, to be repleniſhed with remote and tranſmarine Imbelliſhments, both of Arts, Science, and Induſtry.

When the Emperor *Trajan*, after the *Parthian* War, buſied himſelf in a Philoſophical Inquiſition concerning the Wonders of the Deep, and occult Nature of the Ocean, a ſudden Storm happening, hurried him from Coaſting far into the *Offin*, where he beheld a Fleet ſtanding in for *India*; whereof being inform'd, he fetching a deep Sigh, ſaid, *Ah that I were young again, and could reſume my former vigour, then would I viſit thoſe diſtant Regions, and penetrate the Avenues of the Oriental World.*

King *Mithridates*, who after a long Conteſt with the *Romans*, having reſetled himſelf in his Throne, reſolved not onely upon the well managing of the Affairs at home, but the enlarging his Dominions abroad; whereupon he made himſelf Maſter (of which not any Prince had done before) of the neighboring *Scythians*, who had never till then been abſolutely ſubdu'd. This great Work finiſh'd, and ſo mighty a Nation brought under, he diverted himſelf to Travel, not onely to make a ſuperficial view of Cities and Situations, Vulgarities and various Humors adherent to ſeveral Nations, but alſo of their Scolaſtick Knowledge, and Politick Governments: on which account he paſs'd through all *Pontus*, *Cappadocia*, and moſt Parts of *Aſia*.

Tacitus, the famous *Roman* Hiſtorian, enumerating the many Vertues of *Germanicus*, ſays, That he, greedy of Knowledge, eſpecially of forein Tranſactions, made his Tour through *Greece*, *Thrace*, *Aſia*, and *Armenia*: but thus much not ſatisfying the Curioſity of this Prince, he Voyaged into *Ægypt*, under pretence of ſetling the Government of that Kingdom, but rather of having a viſual Speculation of the Antiquities reported to be there.

Democritus no leſs ſollicitous of making ſearch beyond his own Home, after the Death of his Father *Damaſippus*, parted with a no unplentiful Patrimony for a ſcarce conſiderable Sum, to furniſh out the Expences of his outward-bound Travels in queſt of Science; he firſt addreſs'd himſelf to the *Ægyptian* Prieſts, next the *Chaldæans*, after to the *Gymnoſophiſts* in *India*, from whoſe Magazines, and the then Fountains of Learning, he returned rich, being Freighted with a full *Cargo* both of Divine and Moral Principles.

Let *Plato*, Prince of Philoſophers, ſtand for all, who in like manner penetrated the Bowels of *Ægypt*, and other more diſtant Countreys, returning as plentifully furniſhed with their ſeveral Obſervations an Acquirements.

Inclinations no leſs vigorous have of late been obſerved in *Europe*, but with more ſucceſs; who not being bounded by *Herculean* Bars, paſs'd ſo far through the (till then) unmeaſured *Atlantick*, that they lighted upon a new World, a flouriſhing *Heſperides*, Regions whoſe Sands were Gold, Earth Plate, and Rivers Silver, a Paradice extended to the *Arctick* and *Antarctick* Circles, with ſeveral other Countreys and Iſlands, that reach almoſt the utmoſt latitude of either Poles, out-ſhining all the Fables of Antiquity, and boldeſt Tales of

their

their Poetick Dreams; ſo that the Ancients are not to ſtand in competition with our modern Diſcoverers, who found out in leſs than one Century, more than they in their many thouſand years.

Whilſt I contemplated the laudable Actions and great Enterpriſes of famous Navigators, I conceiv'd my ſelf oblig'd to put in my Mite, and not to conceal ſome ſpecial Remarks, being taken by me with no ſmall Care and Pains, in a Countrey as little known to *Europe* as any.

After my Return from the *Weſt-Indies*, where I had ſometime remained, my Occaſions invited me from Home (a contrary Courſe) to the *Eaſt-Indies*; where, not long after my arrival at *Batavia*, it was order'd by the General *Maatzuyker*, and the Honorable Council then reſiding there, to ſend *Peter de Goyer*, and *Jacob Keyſar* as Ambaſſadors, with Credentials, and a conſiderable Train of Attendants, to *Peking* in *China*, to the *Grand Cham* of *Tartary*, the now Emperor of *China*, impowering to Negotiate concerning a free and mutual Commerce with them in his Kingdoms and Territories.

Whereupon receiving alſo Commands to attend this Embaſſy, I had thrown into my hands (as I conceived) fit opportunity to make a more exact Diſcovery of the *Genius* and Manners of the People, and Cuſtoms of the Place, and Countreys ſuppoſed by all Geographers to be the richeſt in the World, and where any Stranger formerly durſt never attempt. And herein (without breach of Modeſty) I dare boldly affirm, that nothing conſiderable ſlipt my obſervation relating to my Deſign, and that in taking accurate Maps and Sketches, not onely of the Countreys and Towns, but alſo of Beaſts, Birds, Fiſhes, and Plants, and other Rarities never divulged (as I am informed) heretofore.

But now to remove ſome Obſtructions, and to clear the way, that Poſterity may not be bereav'd of the Fruit of theſe my Endeavors, I find my ſelf highly neceſſitated to relate what paſſed in this Undertaking, with as much candour and brevity as the Work may poſſibly require.

But before I engage my ſelf, it ſeems alſo not amiſs to ſet forth briefly the Diviſion of the univerſal Globe, and likewiſe the Etymology or Derivation of the word *China*, the Condition of the Soil, and the Extent thereof, and laſtly the ten Provinces of the fifteen into which that County divides it ſelf, and the Towns and Cities through which we did not paſs.

The Diviſion of the Globe.

The Terraqueous Globe comprehending Sea and Land, Rivers and Lakes, ſtands divided by modern Geographers into two Semi-Orbs, *viz.* the Old and New World: The Old contains *Europe*, *Aſia*, and *Africa*; the New, *America*, not much leſs in Extent to all thoſe vaſt Regions diſcovered before; named ſo from *Americus Veſputius* a *Florentine*, but indeed firſt found out by *Chriſtopher Columbus* a *Genoeſe*, furniſhed out for ſo great an Expedition by *Ferdinand* and *Iſabel* King and Queen of *Caſtile* and *Aragon*, in the Year 1492. But five years after *Americus* Voyaging, made his Approaches higher into thoſe unknown Confines, and ſo got by a lucky Hit, or ſomething in his Name, the Honor of Denomination of the Moiety of the World from the prime Diſcoverer, to whom ſo great a Glory belonged: ſince vulgarly called *The Weſt-Indies*, not improperly, the *Eaſt* being by Sea found by us about the ſame time.

Under our new World may alſo be compriſed thoſe vaſt Southern Coaſts and Straights of *Magellan*, firſt lighted on by *Ferdinandus Magellanus* in the Year 1520. in his Circumnavigation of the Univerſe; which forty five years after

after Sir *Francis Drake*, and next Sir *Thomas Bendiſh*, *Engliſhmen*, made a farther Inſpection into; and in the Year 1600. *Oliver van Noord* a *Hollander* paſs'd; but of later years a *Spaniard*, *Ferdinand de Quier*, out-ſhot them all by a more ample Diſcovery than all the former.

Aſia divided. *Aſia* (not to make mention of any other Diviſions of the World, being impertinent to the following Diſcourſe) ſtands bounded on the North by the *Tartarick* Sea, on the Eaſt with the great *Indian* Ocean called *Eous*, and on the South with the ſame; on the Weſt with the *Arabian* Gulph, and the Slip of Land ſituated betwixt this Gulph and the *Mediterranean* Sea; the Extent of which from the *Helleſpont* as far as *Mallaſſa*, the utmoſt Town of Traffick in *India*, conſiſts of 1300 *Dutch* Miles; the breadth from the *Arabian* Gulph to the Cape of *Tabin* 1220 *Dutch* Miles.

All *Aſia*, which the Ancients divide into *Aſia the Great*, and *Aſia the Leſs*, modern Computors part into five Diviſions; *Perſia*, the *Turkiſh* Empire, *India*, (to which they caſt in the adjacent Iſles) *Tartary*, and *China*.

The Name of *China*. What concerns the Name of *China*, or the farther part of *Aſia*, much Time and Pains have been ſpent and taken by ſeveral Hiſtorians both old and new, as alſo by the Natives of the Countrey and Foreiners, to give the true Derivation thereof, and the ſeveral Names by which *China* has been formerly call'd, to whom I ſhall refer my ſelf to ſatisfie the curioſity of the Reader in this particular.

That theſe are the People whom *Ptolemy* calls *Chineſes*, both the Conſtitution of the Countrey, and the Name by which it is known at this time, may ſuffice to prove the truth thereof: for that which in *Spaniſh* is writ *China*, in *Italian* is called *Cina*, in *High-Dutch Tſchina*, and in *Low-Dutch* and *Latin*, *Sina*. The difference in the pronunciation of the word *China* and *Sina* betwixt us and the *Spaniards* is not much; but in regard it falls ſomewhat hard to thoſe People to pronounce the *Ch*, they therefore make uſe of the *Greek* Letter χ. The *Tartars* call this Kingdom *Catay*, and ſometimes *Mangin*; but this Name rather denotes the Inhabitants themſelves then the Countrey: for *Mangin* ſignifies in their Language a wild and unciviliz'd People; and with this word the *Tartars* often deride the *Chineſes*. This Countrey was likewiſe formerly called *Catay* by *Marcus Panwelz* a *Venetian*, who was the firſt Diſcoverer thereof in part. But the moſt known Name by which that Kingdom is call'd at preſent by thoſe of *Europe*, is *China*. The reaſon why that Kingdom has been called by ſo many ſeveral Names, may be ſuppoſed to be this, from an ancient Cuſtom obſerved amongſt them, That whoſoever gets the Sovereignty over them, Preſents the Kingdom with a new Name according to his pleaſure. Amongſt the reſt we read, that formerly this farther part of *Aſia*, or *China*, was called *Thau*, *Yu*, *Tha*, *Sciam*, *Cheu*, as alſo *Han*, *Thau*, which ſignifies Boundleſs broad; *Yu*, Reſt; *Tha*, Great; *Sciam*, Curious; *Cheu*, Perfect; *Han*, The Milky-Way.

Long before the Conqueſt of *China* by the *Tartars* in their laſt Invaſion, and the Depoſing of the Emperor of *China*, (*viz.* when the Sovereignty of the Kingdom was in the Family of *Ciu*) *China* was called by the *Chineſes*, *Min*, which ſignifies *Perſpicuity* or *Brightneſs*. Afterwards they added to the word *Min* the ſyllable *Ta*, and called it then *Tamin*, or (as ſome write) *Taming*, which ſignifies *The Kingdom of great Brightneſs*. For above 300 years this Kingdom bore the Name of *Tai-jven*, and at this time is called by the *Tartars*, who poſſeſs the Kingdom under the *Great Cham*, *Taicing*.

But

But though this Kingdom of *China* doth often change its Lord and Name, the *Chineſes* however have Time out of mind called it by two other particular Names, as *Chungchoa*, and *Chungque*; the firſt whereof ſignifies *The Middle Kingdom*, and the other *The Middle Garden*. The reaſon why the *Chineſes* gave their Kingdom theſe Names, may be ſuppos'd to be this; in regard that formerly they did verily believe that the Heaven was round, the Earth four-ſquare, and in the middle Point thereof lay their Kingdom. Wherefore when they firſt ſaw the Maps of *Europe*, they took it very ill that their Kingdom was not placed in the middle, but in the farther part of the Eaſt. And therefore when *Matthias Riccius* a *Jeſuit*, had in *China* made a Map of the whole World, he ſo ordered his Adulation, that the Kingdom of *China* fell to be in the middle. But moſt of the *Chineſes* do now acknowledge this their great Error, and bluſh, convinc'd of ſo much Ignorance. And though the *Chineſes* themſelves have thus called their Kingdom by ſeveral Names (according as the Family which Govern'd over them hapned to change) yet their Neighbors that live upon the Confines take no notice of their Alterations, neither follow the *Chineſes* therein; for thoſe of *Couchenchina* and *Siam*, call this Kingdom *Cin*; the Iſlanders of *Japan*, *Than*; the *Tartars*, *Han*; and the *Turks*, *Saraceners*; and other Weſtern People, *Cataium*.

Some conceive that this Name is originally from *Sioni*, in reſpect *Sina* in their Language ſignifies *A moſt brave and famous Countrey*. Others oppoſing, will have this Kingdom to derive its Name from the Inhabitants of the City *Chincheu*, becauſe theſe People drive onely a conſtant Trade by Sea to moſt Places of *Aſia*; ſo that the *Portugueſes* and *Indians*, by leaving out the ſame Letters of the word *Chincheu*, might eaſily give it the Name of *China*. *China*, whence ſo named.

But thoſe are in a very great Error, that will have the word *China* to be derived from a certain word *Cinch*, which by the *Chineſes* is very much us'd. The falſeneſs of this Aſſertion will clearly appear from hence, in that the *Chineſes*, who Trade with the *Indians* or *Portugueſes* to thoſe Places, and go with their Ships to *India*, us'd on the ſcore of Civility and kind Reſpect, to Greet each other in their Mothers Tongue, not with the Name of *Cinch*, but *Sia*.

Now that which appears to me to be a moſt probable Truth amongſt the various Opinions of Writers, is that which the Jeſuit *Martinus Martinii* (a Man of great Learning and Skill in the Antiquities of *China*) has aſſerted in the ſixth Book of his Hiſtory of *China*; the words whereof are as follow:

I ſhall not (ſays he) *let this paſs unmention'd, which ſeems to me moſt likely, That not onely by the* Indians, *but alſo by Strangers, the Name* China *took riſe and original from the Generation, Family, or Branch of* Cina, *who Govern'd in* China *in the* 246. *Year before the Birth of Chriſt: So that we ought not to call it* China, *but rather* The Kingdom of Sinen *or* Cinen: *for in the time of thoſe Kings which proceeded from this Branch, the Name of* Siners *was firſt made known by Strangers, and eſpecially by the* Indians. *By the* Indians *the Name of* China *afterwards came into uſe, and was followed by the* Portugueſes *after the Conqueſt of* India: *for this Family of* Cina *Govern'd over the greateſt part of the* Siners, *who lived toward the Weſt, and continually had Wars with Foreiners: When afterwards the Court or Seat of the Kingdom was Planted there, received the Name of* The Kingdom of China. *This Family of* Cina *being riſen to the higheſt pitch of all Proſperity, prov'd after a great Invader of others Territories; inſomuch that it ſeems no wonder that Strangers and remote Nations had the Name of* Cina *ſo frequent among them. And though the* Sineſes *call this farther part of* Aſia *or* Cina *by ſeveral Names, according to the Governing Families that happen to change, yet*

however Foreiners do reserve the first Name which they heard. And this is my Opinion concerning the Original of the Name Sina ; *and according to this Assertion, the first Letter of the Word ought to be writ, not with an* S *but with a* C.

The Division of *China*.

All *China* was formerly divided by the *Chinese* Emperor *Xunus* into 12 Provinces ; afterwards the Emperor *Yva*, who took upon him the Government after the Death of *Xinus*, about 260 years before the Incarnation of our *Saviour*, reduced all *China* into nine Provinces, which onely at that time comprehended the Northern Parts of *China*, and had for their Confines the River *Kiang*. But after that they had Conquer'd the Southern Parts by degrees, and somewhat Civiliz'd the Inhabitants, the whole Kingdom of *China* was divided into 15 Provinces : Amongst these also they reckon the Province of *Leaotung*, which is situated on the West of *Peking*, where the great Wall begins, and the *Hanging-Island* of *Corea* ; both which pay Tribute to the Emperor. There are several other Islands beside, which pay also Tribute : amongst which the Island *Haman* is the chiefest, lying in the Sea over against the Province of *Quangsi*, Among the Islands which are Tributary to this Kingdom, is also accounted the Island *Formosa*, which the *Chineses* call *Lieukieu*, and situated over against the Province of *Foken* ; and also the Island *Cheuxan*, over against the Province of *Chekiang*, a very famous Place for Trading. But of this more at large hereafter.

Six of the 15 Provinces verge upon the Sea, as *Peking*, *Xantung*, *Kiangnan* or *Nanking*, *Cheaiang*, *Foking*, and *Quantung*. From hence toward the North lie the Midland Countries, as *Quangsi*, *Kiangsi*, *Huquang*, *Honan*, and *Xansi* ; and toward the West the other four, *Xensi*, *Sucheu*, *Queicheu*, and *Junnan*.

Lastly, this Empire which comprehends 15 Kingdoms, is also divided into the *South* and *North-China* : *South-China* the *Tartars* call *The Kingdom of Mangin*, and *North-China*, *The Kingdom of Catay*. In the first are nine Kingdoms, and in the last six, or eight, if you will reckon amongst them the Kingdom of *Leaotung*, and the *Hanging-Island* of *Corea*.

By what has been already said, it doth clearly appear how far those are mistaken, who write of another Empire beyond *China*, which they call *Catay* ; as likewise of several Towns, as *Quinsey*, *Cambalu*, and many other Fictions ; whereas in truth, beyond the great Wall no other People live but *Tartars*, who have no fixed Abodes, but wander up and down the Countries in Wagons, and so travel from Place to Place, as may be found at large in the Writings of those who have sufficiently confuted this great Error and Mistake, as *Virgantius*, and *Martinus Martinii*, in his *Atlas* of *China*. Amongst the rest, the *Jesuits* have likewise found by experience, that beyond the Empire of *China* no Monarchy of *Catay* is to be found ; insomuch that the same People whom we call *Chineses*, are by the *Persians* call'd *Cataians*. This same Mistake has been likewise sufficiently and Learnedly confuted with undeniable Arguments, by the most Learned *Jacob Gool*, a Person of extraordinary Knowledge in all Arts of Literature, and especially in the Oriental Languages, and at present *Arabick* Professor in the University of *Leyden* in his Appendix to the *Atlas* of *China*.

The Kingdom of *China* is so inclos'd with several Islands, and on the East and South with Seas, that it seems almost to be four-square, onely two great Mountains thrust themselves out toward the Sea, which in the *Chinese* Language are called *Tung*. The one lies by the Town of *Ningpo*, from whence you may Sail in 40 hours to the Island of *Japan* : the other great Hill is in the Province of *Xantung*, near to the Town of *Tengcheu*.

China,

China, ſituated in the fartheſt part of *Aſia*, borders toward the Eaſt, South, and Weſt, upon the great *Indian* Sea, and is call'd *Tung* by the *Chineſes*, which ſignifies *Eaſterly*. And on the North it is ſeparated from the Kingdoms of *Ninche* and *Nicolhan*, by that famous Wall which was made by thoſe of *China* againſt the Invaſion of the *Tartars*. Higher up toward the North it has for Frontiers the Kingdom of *Taniju*, and a Wilderneſs call'd *Samo*, which ſeparates the North ſide of this *China* from the Kingdoms of *Samahan* and *Caſcar*. Upon the other Provinces ſituated toward the South, joyn the Kingdoms of *Preſter-John*, *Geo*, (which by the *Chineſes* are call'd by one common Name *Sifan*) as alſo *Tibet*, *Laos*, and *Mien*. Likewiſe *China* reaches as far as *Brangale*, and to ſome part of *Tartary*, and the Mountains of *Damaſcus*, which ſeparates it from *Tartary* and *India*. The Situation

The furtheſt Extent of *China* (taken in the breadth) begins in the South upon the Iſland *Hainan*, which lies in 18 Degrees Northern Latitude: from thence it reaches toward the North to 42 Degrees; inſomuch that *China* in the breadth extends to 22 Degrees, that is, 330 *Dutch* Leagues. Its length begins in the Province of *Juunan*, at 120 Degrees, and ends in the Eaſt at the Mountain of the Town *Ningpo*, call'd by the *Portugueſes*, *Nampo*, at 132 Degrees: So that this Part conſiſts of 450 Leagues in Longitude. The Extent. 990 *Engliſh* Miles. 1350 *Engliſh* Miles.

China is not a little ſecure in regard of the adjacent Kingdoms, and the natural and ſtrong Forts whereby this Kings Realm ſtands ſo intirely protected againſt all violence from without, that the like is hardly to be ſeen elſewhere; neither are there any Avenues found leading to this Monarchy, inſomuch that it is ſo well provided and guarded, that it ſeems to be a World within it ſelf, and ſeparated from all the reſt, as well toward the South as Eaſt; and where the Sea borders, it hath ſo many Iſlands, Banks, Flats, and blind Rocks, that it is altogether unſafe to approach *China* on that ſide with any great Ships of Men of War. On the Weſt, and ſomewhat toward the South, lie the Woods and Hills of *Tameſſus*, which are ſo thick and high, that it is altogether unpenetrable on that ſide, and which ſeparate *China* from the next bordering *Aſia*, and the leſſer neighboring Kingdoms; all which adds to the Defence and Protection of this Empire. Toward the North and Weſt it is alſo ſufficiently ſecur'd againſt all Invaſions by the Sandy and dry Flats of *Samo*, which endanger all Veſſels that attempt any Landing in thoſe Parts. Laſtly, this Kingdom has toward the North a great Wall, which the Family and Branch of *Cina* built againſt the Invaſion of the *Tartars* 215 Years before the Birth of *Chriſt*; but in what condition this Wall is at preſent, and how far it extends, we ſhall treat at large in the Deſcription of the Province of *Peking*.

In reſpect the Sovereignty over the fifteen Kingdoms of this *China* belongs at preſent to a Monarch, the *Great Cham* of *Tartary*, I ſhall give you an Account of the number of all the great and little Cities ſituated in all theſe Dominions.

Firſt of all, they ſum up in this whole Empire 145 Capital Cities, which out-ſhine the reſt both in Greatneſs and Glory. Under the Command of this Emperor are 1331 ſmall Cities, amongſt which 148 may be compared, in Magnificence, Beauty, and People, with the chief Cities. Beſide theſe, there are 32 great Cities more, which are not ſubject to any other, yet they muſt not bear the Name of Capital, though they Command over 36 ſmall Cities. Beſide all theſe, there are 3 Cities more, for the Officers and Commanders of the *Militia* to dwell in. The Forts and Caſtles are 159. beſide which 17 great

Gariſon

Gariſon Cities, and 66 ſmall Gariſon Towns, which are never without full Companies, and of Soldiers, who are permitted to inhabit promiſcuouſly amongſt the Burgers.

There is no diſtinguiſhing by the greatneſs and largeneſs of the Cities, the one from the other; for ſome of the ſmall ones exceed ſome others of the great and prime Cities, both in Largeneſs, Wealth, and People: but according to the Worth and Dignity of the Governors, and the Priviledges of the Place, ſhe bears the Precedency, and is reckon'd amongſt the chief Cities. No Place muſt preſume to take up the Name of a City, but what is Wall'd in; for every inferior Town or Situation ſubjects to the next adjacent Capital City. Moſt of the Cities in *China* are built after one faſhion and form, commonly four-ſquare, with broad and high Walls, adorn'd with quadruple Towers, placed at an equal diſtance; round about which runs a deep Moat, and that alſo is ſurrounded with a Mud or Earthen Wall. Each City has a double Gate, and two double Doors, whereof the firſt ſtands directly over againſt the ſecond, that there is no ſeeing through the laſt, though you ſtand in the firſt: Betwixt theſe two Gates opens moſt commonly a large Court, where they Diſcipline their *Militia*: Upon the Gates are likewiſe built great Watch-Towers, where the Soldiers keep Night-Sentinel. Moſt of the Cities have great Suburbs belonging to them, which are as full of People as within the Wall. Without the Battlements each Metropolis hath a delightful Plain, curiouſly adorned with Towers, Trees, and other Embelliſhments, moſt pleaſant to the Eye. The Country every where ſwarms with People, ſo that whereſoever you Travel, you ſhall meet continually with Crowds of Men, Women, and Children.

As now theſe 15 Kingdoms ſeem not onely to exceed all other Parts of the World, for the number of moſt rare Edifices and rich Cities, ſo they are likewiſe no leſs abounding in People: for the moſt populous Country of all *Europe* ſtands not in competition with this.

Thoſe that will take the pains to look into the *Chineſe* Pole or Regiſter-Books, wherein is exactly ſet down the number of the People of each Province (except thoſe of the Royal Family) will find that it amounts to the number of 58 Millions, 9 hundred and 40 thouſand, 2 hundred and 84 Perſons: Neither need you wonder which way this can be made out; for every Maſter of a Family is oblig'd upon a great Penalty to hang out a little Board over his Door, upon which he muſt ſet down the number of his Houſhold, and their Condition, *&c.* And to prevent all Fraud, one is appointed over every tenth Houſe, whom they call *Titang*, which ſignifies the Tenth-man, or Tyther: His Office conſiſts in taking an Account of the number of the Perſons upon the Board; and if the Maſter of the Family fail to make that known truly, he is to acquaint the Governor of the City with the Abuſe.

Having ſpoken thus much of the Situation, Diviſion, and Extent of *China*; I ſhall add in ſhort what theſe fifteen Provinces pay annually in Taxes one with another; as alſo how many Capital, great, little, and Gariſon Cities are in each of the Ten; and laſtly, what each Province, Diviſion, or Shire, diſburſeth yearly in Taxes to the Emperor of *China*.

No Man poſſeſſes a Foot of Land in all this Empire, without paying to the Emperor ſomething out of it; ſo that we need not wonder, that over and above the common Expences which are made upon the account of petty Kings, Vice-Roys, and Military Officers, there are more then threeſcore Millions

lions of Crowns brought yearly into the Emperors Coffers, The whole Sum amounts to 150 Millions of Crowns, whereof he cannot diſpoſe as he pleaſeth, but the Money is brought into the Treaſury; and if the King at any time deſires a Supply, in writing to the Treaſurer he is not to deny the payment of it.

The Provinces bring in yearly in Taxes 32 Millions 2 hundred 7 thouſand 4 hundred and 47 Bags of Rice, and one Bag is enough to ſerve 100 Men for one day; 40 hundred 9 thouſand 9 hundred 49 Pounds of Raw Silk, 71 hundred 2 thouſand 4 hundred and 36 Rowls of Cloth made of Hemp, 36 thouſand 7 hundred and 70 Bales of Cottons, 1 hundred 91 thouſand 7 hundred and 30 Rowls of wrought Silk. But the City of *Hucheu* buys off this Tax yearly for the Sum of 500 thouſand Crowns.

The Revenue by Taxes.

The Provinces bring in likewiſe 1 Million 7 hundred 94 thouſand 2 hundred and 61 Weight of Salt, each Weight is to be reckon'd at 1 hundred 24 Pounds, amounting in all to 1 hundred 87 Millions 6 hundred 88 thouſand 3 hundred 64 Pounds; 32 Millions 4 hundred 18 thouſand 6 hundred 27 Truſſes of Hay and Straw for the Kings Stables, beſide all other Taxes.

The other ten Provinces of *China* I did not ſee in my Journey, yet however I ſhall give you an Account of the Taxes which the great and leſſer Cities thereof pay yearly to the Emperor; their Names are theſe: *Zanſi*, the ſecond Province of the fifteen, *Xenſi* the third, *Honan* the fifth, *Sucheu* the ſixth-*Huquang* the ſeventh, *Chekiang* the tenth, *Fokien* the eleventh, *Quangſi* the thirteenth, *Quicheu* the fourteenth, and *Immam* the fifteenth.

The ſecond Kingdom of Zanſi.

The Situation of *Zanſi*.

THis Province lies Weſtward of *Peking*, and is neither ſo large nor populous, but more Fruitful, and of more Antiquity, becauſe (if credit may be given to the Hiſtorians of *China*) the *Chineſes* derive from hence their firſt Riſe and Original.

On the North this Province has for Confines the *Great Wall*, which reaches from Eaſt to Weſt through the whole Country; behind which lies the Kingdom of *Tamyn*, and the Sandy Wilderneſs of *Samo*. The Weſt ſide of this Province lies upon the *Yellow River*, which runs from North to South, and is ſeparated by the ſame from the Province of *Xenſi*.

This Province produces the ſweeteſt and faireſt Grapes of all *Aſia*; but the *Chineſes* make no Wine of them, but onely dry them, and ſo bring them to the Market through all *China*. In this Country of *Zanſi* (which is very remarkable and worthy of obſervation) are through the whole Country great ſtore of Fire-Wells, even in the ſame manner as the Water-Wells are in *Europe*, which they uſe for the dreſſing of Meat after this manner: the Mouth of the Well is ſtopped very cloſe, and onely a place left open to ſet the Pot upon, by which means the Pot boyls without any trouble. This Province likewiſe produces good ſtore of Coal, which they dig out of the Hills, as in *England*, and at *Luyk* in the *Netherlands*, which ſerves the Inhabitants for Fewel, who likewiſe uſe Stoves in their Houſes, made after the manner of thoſe in *Holland*.

In this Country of *Zanſi* are 5 Capital Cities, 92 ſmall Cities, and ſeveral Forts. The 5 Capital Cities are *Taiyuen*, *Pingiaen*, *Taitung*, *Lugan*, and *Fuencheu*.

1. *Taiyuen* Commands over 20 Cities, *Taiyuen*, *Tatyven*, *Jucu*, *Taco*, *Ki*, *Sinkin*, *Congyven*, *Ciaoching*, *Venxui*, *Loping*, *Che*, *Tingſiang*, *Tai*, *Utai*, *Kiechi*, *Cofan*, *Fan*, *Hing*, *Paote*, and *Hiang*.

2. *Pingiaen* Commands over 31 Cities, as *Pingyaen, Siangling, Hungtung, Feuxan, Chaocbing, Taiping, Yoiang, Jeching, Kioiao, Fuenſi, Pu, Lincin, Yungho, Yxi, Vanciuen, Hocin, Kiai, Ganye, Hia, Venhi, Pinglo, Juicbing, Kiang, Yuenkio, Ho, Kie, Hiangning, Cie, Taning, Xeleu,* and *Yangho.* Among theſe, *Pu, Kiai, Ho, Kie,* and *Cie,* are the chiefeſt.

3. *Taitung* Commands over 11 Cities, *Taitung, Hoaigien, Hoenyuen, Ing, Xanin, So, Maye, Guei, Quangling, Quangchang,* and *Lingkieu*: whereof *Ing, So,* and *Guei,* are the chiefeſt.

4. *Lugan* Commands over eight Cities, *Lugan, Cæneu, Timlieu, Siangheng, Luching, Huquan, Liching,* and *Pingxun.*

5. *Fuencheu* Commands likewiſe over eight Cities, *Fuencheu, Hiaoy, Pingiao, Kiakieu, Ninghiang, Lingxa, Inugning,* and *Lin.*

Beſide theſe great Cities there are three other Corporations in this City, as *Sin, Laao,* and *Ca.* Theſe Towns are not much inferior to the Cities, and ſo eſteem'd by the *Chineſes*; but yet they are not preferred to that Dignity of the Cities, though they have a Command over ſome leſſer Towns.

For the ſafety of the Ways, aud defence of the great Wall, there are 14 ſtrong Forts in this Country, which are ſurrounded with ſtrong Walls, their Names are theſe; *Gueiguen, Jeuguei, Coguei, Maye, Vanglin, Janghon, Caoxon, Tienching, Chinlu, Cuigyuen, Pinglin, Chungtun, Geutung,* and *Tungxing.*

The Pole or Regiſter-Book of this Province reckons five hundred eighty nine thonſand nine hundred fifty nine Families, and five hundred eighty four thouſand fifteen Fighting Men. That which this Country pays in Taxes yearly to the Emperor, conſiſts of twenty two hundred ſeventy four thouſand and twenty two Bags of Rice, fifty Pounds of fine Linnen, four thouſand ſeven hundred and ſeventy Silk-Stuffs, four hundred and twenty thouſand Weight of Salt, and thirty five hundred forty four thouſand eight hundred and fifty Bundles of Hay, beſide ſeveral other Taxes.

The third Kingdom of Xenſi.

The Situation of *Xenſi.*

AMongſt the Northern Dominions is this *Xenſi,* which is very great, chiefly ſituated toward the Weſt in 30 Degrees, and borders upon the

Preſter-John in Aſia.

Kingdoms of *Preſter-John, Casker,* and *Tibet,* which are call'd by one Name in the *Chineſe* Tongue, *Sifan.* Weſtward the Borders extend beyond the *Tartar* Kingdom of *Taniju*; betwixt which and this Countrey, the *Great Wall* and ſome Forts make a ſeparation, which doth not run through all this Country but onely to the ſide of the *Yellow River.* The remaining part of this Country ſituated on the other Bank of the River, has no Wall for its defence, but dry and barren Sand-fields, and the *Yellow River,* and ſufficient Fortifications.

Eaſtward this *Xenſi* is likewiſe Bounded with this *Yellow River,* which runs through the Country. Southward lie very high Mountains, which are as ſtrong Bulwarks, and ſeparate this Province from the Provinces of *Honan Sucheu,* and *Huquang.*

Want of Rain makes this Country very dry; but yet it produces great ſtore of Wheat, Barley, and *Turkiſh* Corn, but very little Rice, The Beaſts feed all Winter upon Corn. It abounds with Sheep and Goats, which they ſhear three times ayear, in the Spring, in Summer, and in Harveſt; and of the Wooll they make themſelves Clothes. In this Countrey they make great ſtore of Musk, which grows in the Navel of a Beaſt not much unlike to a young Hind;

Hind; the Fleſh whereof the *Chineſes* eat as other Meat. When this Deer goes to Rutting, the Cod ſwells like a Boil that is full of Matter; which Exuperation conſiſting of a thin hairy Purſe, is then taken out with all its precious Stuff by the Natives. True it is, that all the Purſes which are brought to us, are not the right and pure Navels; for the cunning *Chineſes* know very well when they empty the Purſe, how to fill up the ſame again with counterfeit Musk. There is likewiſe Gold found in this Country, which is not fetch'd from the Mines, (for thoſe the Emperor will not ſuffer to be opened, there being both Gold and Silver Mines) but from the ſides of Rivers and ſhallow Waters.

In this Country are eight Capital Cities, a hundred and ſeven ſmall Cities, beſide Caſtles and Forts: The eight Capital Cities are theſe; *Sigan*, *Fungciang*, *Hangchung*, *Pingleang*, *Cunchang*, *Linijao*, *Kingyang*, and *Jengan*.

1. *Sigan* Commands over 36 Cities, *Sigam*, *Hienyang*, *Hingping*, *Linchang*, *Kingijang*, *Caolong*, *Hu*, *Lantien*, *Liuo*, *Xang*, *Chingan*, *Tung*, *Chaoye*, *Hoyang*, *Cheng*, *Pexuy*, *Hanching*, *Hoa*, *Hoyan*, *Gueinan*, *Puching*, *Conan*, *Hoxanijang*, *Xangnan*, *Yao*, *Sanyuen*, *Tungquoa*, *Fuping*, *Kien*, *Fungciuen*, *Vucung*, *Jungxeu*, *Fuen*, *Xunhoa*, *Xanxuy*, *Changvu*.

2. *Fungciang* Commands over eight Cities, *Fungciang*, *Kixan*, *Paoki*, *Fufung*, *Muy*, *Linieu*, *Lung*, and *Pingijang*.

3. *Hanchung* Commands over 15 Towns, *Hanchung*, *Paoching*, *Chingu*, *Yang*, *Sihiang*, *Fungmien*, *Niengkiang*, *Lioyang*, *Hinggan*, *Pingli*, *Xeciuen*, *Sinijang*, *Haniju*, *Peho*, and *Cuijang*.

4. *Pingleang* Commands over ten Cities, *Pingleang*, *Cungſin*, *Hoating*, *Chinyven*, *Kuyven*, *Knig*, *Lingtai*, *Choangleang*, *Limgte*, and *Congning*.

5. *Cungchang* Commands over ſeventeen Cities, *Chungchang*, *Ganting*, *Hoeining*, *Tunguei*, *Chang*, *Ningyven*, *Fokiang*, *Siho*, *Ching*, *Cin*, *Cingan*, *Cingxui*, *Li*, *Kiai*, *Ven*, *Hoei*, *Leangtang*.

6. *Linijao* Commands over five Cities, *Linijao*, *Gueoyven*, *Lan*, *Kin*, *Ho*.

7. *Kingyang* Commands over five Towns, *Kingyang*, *Hoxi*, *Hoan*, *Ning*, and *Chuining*.

8. *Jengan* Comands over 19 Cities, *Jengan*, *Ganſai*, *Canciven*, *Ganting*, *Paogan*, *Ychuen*, *Jenchuen*, *Jenchang*, *Cingkien*, *Fen*, *Cochuen*, *Chungpu*, *Ykiun*, *Suite*, *Miche*, *Kia*, *Upao*, *Xinmo*, and *Fuco*.

Beſide theſe great and ſmall Cities in this Province, there are likewiſe ſeveral Magazines which lie ſcatter'd up and down, ſome within the *Great Wall*, and ſome without. The chiefeſt of theſe Forts are theſe eight, *Xacheu*, *Xancheu*, *Jungchang*, *Leangcheu*, *Choanglang*, *Sining*, *Chiny*, *Culang*. Theſe following 14 are ſmall ones, *Hingnia*, *Ningniachung*, *Yaocheu*, *Nincheu*, *Hocheu*, *Cinglu*, *Yulin*, *Chinfan*, *Xetu*, *Hantung*, *Pinglu*, *Mingxa*, *Guei*, and *Sengqui*.

The *Chineſe* Regiſter reckons the number of Families in this Province, to be no leſs than eight hundred thirty one thouſand fifty one; and thirty nine hundred thirty four thouſand one hundred ſeventy ſix Fighting Men.

The Taxes which this Countrey pays, are nineteen hundred twenty nine thouſand and fifty ſeven Bags of Wheat, three hundred ſixty and five thouſand Weight of fine Linnen, nine thouſand two hundred and eighteen Pounds of all ſorts of wrought Silks, ſeventeen thouſand two hundred and ſeventy Pounds of Cotton, eight hundred and twenty thouſand ſeven hundred and ſeventy Pounds of Callicoes, beſide fifteen hundred and fourteen thouſand ſeven hundred and forty nine Truſſes of Hay for the Kings Stables.

The

The fifth Province of Honan.

The Situation of *Honan.*

THe Province of *Honan* lies East and South-East with *Nanking*, North and North-East with *Peking* and some part of *Xantung*, and South South-West with *Hucang*; but Westward it borders upon the Province of *Sucheu*, and with the remaining part of *Xensi*.

In this fifth Province we find eight great Cities, a hundred small Cities, beside Forts and Castles: The eight great Cities are *Caifung*, *Queite*, *Shangte*, *Gueiheoi*, *Hoaiking*, *Honan*, *Nanijang*, and *Juning*.

1. *Caifung* bears the Command over 30 Cities, *Caifung*, *Chinlieu*, *Ki*, *Tunghiu*, *Taiking*, *Gueixi*, *Gueichuen*, *Jenlin*, *Fuken*, *Chungmen*, *Jangvu*, *Juenvu*, *Fungkieu*, *Jencin*, *Laniang*, *Chin*, *Xangaxui*, *Sihoa*, *Hiangching*, *Jenching*, *Chaggio*, *Ju*, *Sinching*, *Mie*, *Shing*, *Jungiang*, *Jungee*, *Hoin*, *Suxi*, *Isung*.

2. *Queite* Governs over nine Cities, *Queite*, *Ningling*, *Loye*, *Hiaye*, *Jungehing*, *Ciu*, *Juching*, *Hiahching*, and *Xeching*.

3. *Changte* Commands over seven Cities, *Changte*, *Tanchin*, *Linchang*, *Lin*, *Cu*, *Vugan*, and *Xe*.

4. *Gueihoei* Commands over six Cities, *Gueihoei*, *Coching*, *Sinchiang*, *Hoekia*, *Ki*, and *Hoei*.

5. *Hoaikuing* Commands over six Cities, *Hoaikuing*, *Ciyven*, *Sievun*, *Vuche*, *Meng*, *Ven*.

6. *Honan* Commands over 14 Cities, *Houan*, *Jensu*, *Cung*, *Mengciu*, *Yyang*, *Tenfung*, *Tungpe*, *Nanchao*, *Tengo*, *Nuihiahg*, *Sinije*, *Chechun*, *Yu*, *Vuxang*, and *Ye*.

7. *Kingyang* Commands over five Towns, *Kingyang*, *Hoxi*, *Hoan*, *Ning*, and *Chuining*.

8. *Juning* Commands over 14 Cities, *Juning*, *Hanchai*, *Sipnig*, *Sincai*, *Siuping*, *Chinijang*, *Sinigang*, *Loxan*, *Kioxan*, *Quango*, *Quangxan*, *Cuxi*, *Sce*, and *Xangching*,

The great City *Ju*, which though not preferred by the *Chineses* to the Dignity of a Capital City, yet however Commands over five small Cities, as *Ju*, *Luxan*, *Kia*, *Paofung*, and *Yyang*. The yearly Revenue, according to the Toll-Book of the Emperor, which this Country brings in, amonnts to five hundred eighty nine thousand two hundred and ninety six Families, and fifty one hundred six thousand two hundred and seventy Fighting Men.

The Income of the Revenue amounts yearly to twenty four hundred fourteen thousand four hundred and seventy seven Bags of Rice, twenty three thousand five hundred and nine Pounds of unwrought Linnen, nine thousand nine hundred fifty nine Pounds of several sorts of Silk, three hundred forty one Pounds of Cottons, which are very scarce in this County, and lastly, twenty two hundred fourscore and eight thousand seven hundred forty four Trusses of Hay for the Kings Stables.

The sixth Kingdom of Sucheu.

The Situation of *Sucheu.*

THis Territory of *Sucheu* is very large and fruitful, which Eastward bordereth upon *Huquang*, Southward upon *Queicheu*, North-East and by North upon *Xensi*, North-West upon *Prester-John*'s Countrey, Westward upon *Tibet*, and Southward upon the Province of *Junnan*.

In this whole Province are eight chief Cities, a hundred twenty four great and little Cities, four Garison Cities, beside several other Towns and Places.

The

The eight Capital Cities are *Chingtu, Paoning, Xungning, Siucheu, Chunking, Queicheu, Lunggan,* and *Mahu.*

1. *Chingtu* Commands over 30 little Cities, *Chingtu, Xaanglieu, Veukiang, Sinfan, Sinlu, Kintang, Ginxeu, Chingping, Pi, Cu, Nuikiang, Quou, Peug, Cuugning, Gan, Kien, Cuyang, Cungking, Sincin, Han, Xefan, Miencho, Teyang, Mien, Changning, Lokiang, Mieu, Vencheuen, Guei,* and *Pao.*

2. *Pagning* Commands over 10 Cities, *Pagning, Cangki, Nanpu, Quangyven, Pa, Chaoboa, Tungkiang, Kien, Cutung,* and *Mankiang.*

3. *Xunking* has under its Command 9 Cities, *Xunking, Sike, Jungxan, Ylnug, Quanggan, Kin, Tacho, Gochi,* and *Linxui.*

4. *Siucheu* Commands likewiſe over 10 Cities, *Siucheu, Kingfu, Fuxun, Nanki, Hiuguen, Changning, Junlien, Cung, Cao,* and *Lukehang.*

5. *Chungking* Commands over 18 Cities, *Chungking, Kiangein, Changxeu, Taco, Juncheuen, Kikiang, Nancheuen, Kiukiang, Ho, Tungleang, Tingguen, Piexan, Chung, Fungtu, Tienkiang, Fen, Fulung,* and *Pinxui.*

6. *Queicheu* Commands over 13 Cities, *Queicheu, Coxan, Tachang, Taming, Junyang, Vau, Cai, Tai, Sinning, Leangxan, Kieuzi, Tunchiang,* and *Taiping.*

7. *Lunggan* Commands over three Cities, *Lunggan, Kiangyeu,* and *Xeciven,* and alſo over ſeveral Forts.

8. *Mahu* is alone, without having any City under its Command.

The great Cities are ſix, *Tungcheuen, Muicheu, Kiating, Kiung, Lincheu,* and *Yacheu.* Though theſe ſix great Cities might very well deſerve the Name and Dignity of Capital Cities, in regard of their largeneſs, and number of Inhabitants, yet they do not enjoy that Dignity, becauſe this Province is to have no more Capital Cities then *Peking* and *Nanking.*

The firſt great City *Tungcheuen,* Commands over 8 other Cities; the ſecond *Muicheu,* over four; the third *Kiating,* over ſeven; the fourth *Kiung,* over three; the fifth *Liucheu,* over four; and the ſixth *Yacheu* Commands likewiſe over four.

The four chief Gariſon Cities are *Tinchnen, Uniung, Uſa,* and *Chinhiung*; beſide which there are 35 ſmall Gariſon Cities and Forts.

This Province produces much Silk, and other rich Commodities. It is very large and fruitful, having the great River of *Kiang* running quite through it: in ſome places it is Mountainous, but wants neither for Trees nor Valleys. From hence only comes the right *Radix-China,* or *China-Root*; for that which grows in other Places of *China* is wild and good for nothing. From hence comes likewiſe that incomparable Root call'd *Rhubarb,* which the People of *Tibet* and *Mogar,* who drive the Trade in this Province, ſend from thence into *Europe.* Here are likewiſe found two ſorts of Amber Stones, namely the red and yellow; which laſt is found alſo upon other Coaſts. The People here are very cunning in counterfeiting of Amber, which they do with ſo much skill, that they ſell it ſometimes for the right, it being impoſſible to diſcern it, being not much inferior unto it either in ſight or goodneſs. Iron, Tin, and Lead, are likewiſe fetch'd from the Mountains in great quantities; among which (the wonder is) are great ſtore of Salt-pits, that produce ſo much Salt, that the Inhabitants know not how to ſpend one third part of it.

The Toll-Book wherein the number of the People of the Country is ſet down, mentions no leſs than 4 hundred 64 thouſand 1 hundred 29 Families, and 22 hundred 4 thouſand 1 hundred and 70 Fighting Men, without reckoning the Soldiers, who are very numerous in the Country.

That which this Province pays in Taxes to the Emperor yearly, consists of 61 hundred 6 thousand 660 Bags of Rice, 6 thousand 3 hundred and 39 Pounds of wrought and unwrought Silk, 74 thousand 8 hundred and 51 Pounds of Cottons, 1 hundred 49 thousand 1 hundred 77 Weight of Salt, beside other Taxes paid to his Imperial Majesty in some parts of this Province.

The seventh Kingdom of Hucang.

The Situation of *Hucang.*

THe Province of *Hucang* borders toward the North upon the Province of *Honan*, North-West upon *Xensi*, Westward upon *Sucheu*, toward the South upon *Quangsi*, South-West upon *Queicheu*, Eastward upon *Kiangsi*, and South-East upon *Quantung*.

In this Province are 15 brave Metropolises, above a hundred small Cities, and a world of Villages and Cottages, beside the Garison Towns and Forts.

The 15 chief Cities are these, *Vuchang*, *Hanijang*, *Syangyang*, *Tegan*, *Hoangcheu*, *Kingcheu*, *Yocheu*, *Changxa*, *Paoking*, *Hengcheu*, *Changte*, *Xincheu*, *Jungcheu*, *Chingtien*, *Chinchiang*.

1. *Vuchang* Commmands over 10 Cities, *Vuhang*, *Vuchang*, *Kiayn*, *Puki*, *Hienning*, *Cungyang*, *Tungching*, *Hingque*, *Taye*, and *Tungxan*.

2. *Hanijang* Commands over two Cities, *Hanijang* and *Hanchuen*.

3. *Siangyang* Commands over seven Cities *Siangyang*, *Iching*, *Nanchang*, *Caoyang*, *Coching*, *Quanghoa*, and *Kiun*.

4. *Tegan* Commands over six Cities, *Tegan*, *Iommung*, *Hiaocan*, *Ingching*, *Sui*, and *Ingxan*.

5. *Hoangcheu* Commands over nine Cities, *Hoangcheu*, *Lotien*, *Maching*, *Hoangpi*, *Hoanggan*, *Kixut*, *Ki*, *Hoangmui*, and *Hoangci*.

6. *Kingcheu* Commands over 13 Cities, *Kingcheu*, *Cunggan*, *Xexeu*, *Kienli*, *Sungki*, *Chikiang*, *Iling*, *Changyang*, *Itu*, *Juengan*, *Quei*, *Hingxan*, *Patung*.

7. *Yocheu* Commands over eight Cities, *Yocheu*, *Linsiang*, *Hoayung*, *Pingkiang*, *Fung*, *Xemuen*, *Culi*, and *Ganhiang*.

8. *Changxa* Commands over 11 Cities, *Chanxa*, *Siangtan*, *Siangin*, *Ninghiang*, and *Lieuyang*, *Liling*, *Jeyang*, *Sianghiang*, *Xeu*, *Ganhoa*, and *Chaling*.

9. *Paoking* Commands over five Cities, *Paoking*, *Sinhoa*, *Chingpu*, *Vuchang*, and *Sining*.

10. *Hengcheu* Commands over nine Cities, *Hengcheu*, *Hengxan*, *Luiyang*, *Changning*, *Gangin*, *Ling*, *Queiyang*, *Linnu*, and *Langxan*.

11. *Changte* Commands over four Cities, *Changte*, *Taoyven*, *Lungyang*, and *Juenkiang*.

12. *Xincheu* Commands over seven Cities, *Xincheu*, *Luki*, *Xinki*, *Xopu*, *Juen*, *Kiuyang*, and *Mayang*.

13. *Jungcheu* Commands over seven Cities, *Jungcheu*, *Kiyang*, *Tan*, *Tunggan*, *Ningyven*, *Jungning*, and *Kianghoa*.

14. *Chingtien* Commands over seven Cities, *Chingtien*, *Kingxan*, *Cienkiang*, *Mienyang*, *Kingling*, *Kingmuen*, and *Tangyang*.

15. *Chinchiang* Commands over seven Cities, *Cinchiang*, *Fang*, *Choxan*, *Xancin*, *Choki*, *Chingsi*, and *Paokang*.

There are also in this Province two great Cities, *Cingcheu* and *Chincheu*: The first Commands over four small Cities, *Cingcheu*, *Hoeitung*, *Tungtao*, *Suining*; the second over six, *Chincheu*, *Junghing*, *Ychang*, *Hingning*, *Queiyang*, and *Queitung*.

The

The Gariſon Cities are eleven in number, *Xi, Jungxun, Paocing, Nanguei, Xiyung, Xangki, Lankiang, Sanpin, Jungting, Tienkia, Jungmui.*

The *Chineſe* Regiſter or Toll-Book reckons in this Countrey Five hundred thirty one thouſand ſix hundred and eighty ſix Families, and Forty eight hundred thirty three thouſand five hundred and ninety Fighting Men, beſide all ſuch as are of the Royal Blood, which amount to at leaſt Three hundred thouſand in all *China.* Theſe are all the Offspring of one *Hunguvus,* the firſt Founder of the Family of *Taiminga,* who long after the Expulſion of the *Tartars* conquer'd the Kingdom, and ſetled himſelf in the Throne. But this Family of *Taiminga* had the misfortune not many years ſince to be wholly extirpated by the *Tartars,* as will appear hereafter.

The Product of the Revenues of this Province which are paid to the Emperor yearly, conſiſts in One and twenty hundred ſixty ſeven thouſand nine hundred and fifty nine Bags of Rice, and Seventeen thouſand nine hundred and ſeventy ſeven Rowls of wrought Silk.

The tenth Province of Chekiang.

THis Province lies Eaſtward toward the Sea, South and South-Weſt it borders upon the Province of *Foking,* but the reſt joyns to the Provinces of *Kianſi* and *Nanking.* The Situation of *Chekiang.*

In this Province are eleven Prime Cities, all of them not much inferior to ſome Provinces; for the Metropolis of *Hangcheu* is fit to make to make a Kingdom of. The eleven chief Cities Command over ſixty three ſmall Cities, which have likewiſe abundance of Towns and Caſtles under their Command, beſide the Villages, which are all full of People.

The eleven chief Cities are theſe, *Hangcheu, Kiahing, Hucheu, Niencheu, Kinhoa, Kincheu, Chucheu, Xaohing, Ningpo, Taicheu,* and *Vencheu.*

1. *Hangcheu* Commands over eight Cities, *Hangcheu, Haining, Fuyang, Juhang, Lingan, Yucieu, Sinching, Changhoa.*

2. *Kiahing* Commands over ſix Cities, *Kiahing, Kiaxen, Haiyen, Pinghu, Cungte, Tunghiang.*

3. *Hucheu* Commands over ſix Cities, *Hucheu, Changhing, Gankie, Teching, Hiaofung,* and *Vukang.*

4. *Niencheu* Commands over ſix Cities, *Niencheu, Xungan, Tunglui, Suigan, Xenchang,* and *Fuenxi.*

5. *Kiuhoa* Commands over eight Cities, *Kinhoa, Lanki, Tungyang, Yu, Juugkang, Vuy, Pukiang,* and *Tanki.*

6. *Kincheu* Commands over five Cities, *Kincheu, Lungyeu, Changxan, Kiangxen,* and *Caihoa.*

7. *Chucheu* Commands over 10 Cities, *Chucheu, Cingtien, Cinyun, Sungyang, Suichang, Lungcinen, Kingyven, Junho, Sivenping,* and *Kingning.*

8. *Xaohing* Commands over ſeven Cities, *Xaohing, Siaoxan, Chuki, Juyao, Xangyu, Xing,* and *Cinchang.*

9. *Ningpo* Commands over five Cities, *Ningpo, Cuki, Funghao, Tinghai, Siangxan.*

10. *Taicheu* Commands over ſix Cities, *Taicheu, Hoangnien, Tientai, Sinkiu, Ninghai,* and *Taiping.*

11. *Vencheu* Commands over five Cities, *Vencheu, Xuigan, Locing, Pingyang, Taixun.*

The

The chief Garisons are 15. *Chinxan, Kinxan, Tinghui, Quo, Ninghai, Cioki, Sinho, Xetie, Puontun, Cumuen, Tunchi, Haigan, Sining, Haifung, Nan.*

The number of the People in this Province mention'd in the *Chinese* Toll-Book, appears to be 12 hundred 42 thousand 1 hundred and 35 Families, and 55 hundred 25 thousand 4 hundred and 70 Fighting Men.

The publick Revenues paid to the Emperor consist of 25 hundred 10 thousand 2 hundred and 99 Sacks of Salt, 3 hundred and 70 thousand 4 hundred and 60 Pounds of unwrought Silk, and 2 thousand 5 hundred and 74 Rowls of wrought Silk: Beside all which, the great Ships of his Imperial Majesty call'd *Jungychuen*, come every year to lade with Silk, which is very rich and curiously wrought for his Majesties own use. The Silk is interwoven with Gold, Silver, and the Feathers of several Birds, very artificially mingled with all manner of Colours: None are suffer'd to wear any of these Silks, call'd *Dragon-Silks*, but the Emperor and his Courtiers.

This Province furnishes the Court likewise with 80 hundred 4 thousand and 91 Trusses of Hay, and with 4 hundred 44 thousand 7 hundred and 69 Weight of Salt. The whole Revenue of this Province is reckon'd by some, to amount to 15 Millions of Crowns.

The eleventh Province of Fokien.

The Situation of *Fokien.*

THis Province, which is the least of all the Provinces, lies toward the East South-East and South, upon the great *Indian* Sea; toward the South-West it borders upon *Quantung*, West and North-East upon *Kianfi*, and the remaining part upon the Kingdom of *Chekiang*.

In this Province are eight Chief Cities, and 48 small Cities, and a great number of Forts which were built for the Defence of the Sea and Harbor.

The eight Chief Cities are these; *Focheu, Civencheu, Changcheu, Kienning, Jenping, Tincheu, Hinghoa*, and *Xaovu.*

1. *Focheu* Commands over eight Cities, *Focheu, Cutien, Mincing, Changlo, Lienkiang, Loyuen, Jungfo*, and *Focing.*

2. *Civencheu* Commands over seven Cities, *Civencheu, Nangan, Hoeigan, Tehoa, Ganki, Tungan*, and *Junchung.*

3. *Changcheu* Commands over 10 Cities, *Changcheu, Changpu, Lugnien, Nancing, Changtai, Changping, Pingho, Caogan, Haicing*, and *Ningyang.*

4. *Kienning* Commands over seven Cities, *Kienning, Kienying, Cunggan, Puching, Chingho, Sungki*, and *Xeuning.*

5. *Jenping* Commands over seven Cities, *Jenping, Cianglo, Xa, Yenki, Xunchang, Janggan*, and *Tatien.*

6. *Tingcheu* Commands over eight Cities, *Tingcheu, Ninghoa, Xanghang, Vuping, Cinglieu, Tienching, Queihoa*, and *Jungtung.*

7. *Hinghoa* Commands over two Cities, *Hinghoa*, and *Sienlieu.*

8. *Xaovu* Commands over four Cities, *Xaovu, Quangee, Taining*, and *Kienning.*

In the Province of *Fokien* is also a great City call'd *Foning*, which Commands three Cities, *Foning, Fogan*, and *Ningte.*

In this Province are likewise several brave Forts and Towns for Trade, as *Ganhai, Hiamuen, Pumuen, Foning, Tinghai, Muihoa, Xe, Haiku, Vangan, Chungxe, Tungxan, Hiuenchung*, and *Jungting.*

The Island *Formosa*, or *The Fair Island* doth also belong to this Province, as likewise

likewiſe the near adjacent Iſland call'd *Taiwan*, which the *Hollanders* poſſeſs, who have built a Fort there call'd *New-Zealand*. But of this Iſland more hereafter.

The Toll or Regiſter-Book of theſe People, mentions no leſs in this Province than 5 hundred 9 thouſand and 2 hundred Families, and 18 hundred 2 thouſand 6 hundred and 77 Fighting Men.

The Revenue of this Province conſiſts of 8 hundred 83 thouſand 1 hundred and 15 Sacks of Salt, 1 hundred 94 Pounds of fine Linnen, and 6 hundred Rowls of wrought Silk: But the chiefeſt Revenue conſiſts of Ships, which pay according to their Burthen ſo much a Tun.

The thirteenth Province of Quangſi.

Quangſi is the thirteenth Province, and borders toward the Eaſt upon the Province of *Quantung*, South-Weſt upon *Tungking* or *Ganan*, Weſtward upon the Country of *Junnan*, toward the North-Weſt upon the Countrey of *Queicheu*, and the remaining part upon *Huquang*. The Situation of *Quangſi*.

In this Province are eleven Capital Cities, one Chief Gariſon City, and one Principal City.

The 11 Chief Cities are theſe, *Queilin*, *Lieucheu*, *Kingyven*, *Pinglo*, *Gucheu*, *Cincheu*, *Nanning*, *Taiping*, *Suming*, *Chingen*, and *Tiencheu*.

1. *Queilin* Commands over nine Cities, *Queilin*, *Hinggan*, *Lingchuen*, *Yangſo*, *Jungning*, *Jungfo*, *Yning*, *Cinen*, and *Quonyang*.

2. *Lieucheu* Commands over twelve Cities, *Lieucheu*, *Coyung*, *Loching*, *Lieuching*, *Hoaiyven*, *Yung*, *Laipin*, *Siang*, *Vuciven*, *Pin*, *Cienkiang*, and *Xangling*.

3. *Kingyven* Commands over nine Cities, *Kingyven*, *Tienho*, *Sugen*, *Hochi*, *Hinching*, *Nanchuen*, *Lypo*, *Tunglan*, and *Pangti*.

4. *Pinglo* Commands over eight Cities, *Pinglo*, *Cunching*, *Fuchueu*, *Ho*, *Lipu*, *Siengiu*, *Juggan*, and *Caoping*.

5. *Gucheu* Commands over ten Cities, *Gucheu*, *Teng*, *Yung*, *Cengki*, *Hoaicie*, *Yolin*, *Pope*, *Pelieu*, *Lochuen*, and *Hingye*.

6. *Cincheu* Commannds over four Cities, *Cincheu*, *Pingnan*, *Quei*, and *Vucing*.

7. *Nanning* Commands over ſix Cities, *Nanning*, *Lunggan*, *Heng*, *Yunhiang*, *Xangſu*, and *Sunning*.

8. *Taiping* Commands over 22 Cities, *Taiping*, *Ganging*, *Yangli*, *Vanching*, *Co*, *Civenming*, *Suching*, *Chinyven*, *Sutung*, *Kielum*, *Mingyng*, *Xanhia*, *Kiegan*, *Luging*, *Tukie*, *Cungxen*, *Junkang*, *Loyang*, *Toling*, *Lun*, *Kiang*, and *Lope*.

9. *Suming* Commands over five Cities, *Suming*, *Xangxe*, *Hiaxe*, *Pingciang*, and *Chung*.

10. *Chingan* has no City under it Command, nor is ſubject to any other City.

11. *Tiencheu* Commands over five Cities, *Tiencheu*, *Xanglin*, *Lung*, *Queite*, and *Coboa*.

The Gariſon City is *Sugen*, and Commands over three Cities, *Sugen*, *Vuyuen*, and *Funghoa*.

The great City which is not preferr'd to the Dignity of a Principal City, is *Suching*, and Commands only over one City call'd *Ching*.

There are ſome other Cities in this Province, as *Sucheu*, *Siping*, *Fulao*, *Fukang*, *Funy*, *Li*, *Queixum*, and *Hiangun*.

The Forts are onely two, *Zanglui* and *Ganiung*.

In the Toll or Regiſter-Book of this Province, is ſet down 1 hundred 86 thouſand 7 hundred and 19 Families, and 1 Million 54 thouſand 7 hundred and 60 Fighting Men. The Revenue thereof conſiſts of 4 hundred 31 thouſand 3 hundred and 59 Bags of Rice.

The fourteenth Province of Queicheu.

The Situation of *Queicheu.*

THis Province of *Queicheu* borders Eaſt and South-Eaſt upon the Province of *Quangſi*, North and North-Weſt upon *Sucheu*; toward the North-Eaſt it reaches as far as the Province of *Huquang*, and the remaining part borders upon *Junnan*.

Formerly this Province was not reckon'd among the fifteen, but a part thereof belong'd to *Sucheu*, another part to *Huquang*, and the neighboring Provinces poſſeſs'd the reſt; at laſt the Family of *Taiminga* (in regard *Ivena*, the foregoing Branch of the *Tartars*, had caus'd ſeveral Caſtles and Forts to be built therein) made thereof a particular Province.

In this *Queicheu* are 8 Chief Cities, which are not very large, 10 ſmall Cities, four Chief Garriſon Cities, and four ſmall Gariſon Cities, beſide Caſtles and Forts, which are very many.

The eight Chief Cities are theſe; *Queiyang*, *Sucheu*, *Sunan*, *Chinyven*, *Xecien*, *Tunggin*, *Liping*, and *Tucho*.

1. *Queiyang* Commands over 19 Forts in ſtead of Cities, *Queiyang*, *Kiukiun*, *Moqua*, *Taboa*, *Cingfan*, *Gueifan*, *Fangfan*, *Hungfan*, *Golung*, *Kingxe*, *Siaolung*, *Lofan*, *Talung*, *Siaoching*, *Xangua*, *Luxan*, *Lufan*, *Pingfa*, and *Mohiang*.

2. *Sucheu* Commands over four Forts, *Sucheu*, *Tuſo*, *Xiki*, and *Hoantao*.

3. *Sunan* Commands over two Cities and five Forts, *Sunan*, *Vuchuen*, *Inkiang*, *Xuite*, *Manii*, *Langki*, and *Jeuki*.

4. *Chinyven* Commands over one City and four Forts, *Chinyven*, *Xikien*, *Kinyung*, *Pienkyao*, *Inxui*, and *Taiping*.

5. *Xecien* Commands over three Forts, *Xecien*, *Miaomin*, *Lungeiven*, and *Coihang*.

6. *Tunggin* Commands over ſeven Forts, *Tunggin*, *Sengki*, *Tiki*, *Vaxan*, *Ulo*, *Pingten*, *Pingnan*, and *Pingchai*.

7. *Liping* Commands over 4 Cities and 11 Forts, *Liping*, *Juncung*, *Tanki*, *Pacheu*, *Hung*, *Caotie*, *Cu*, *Sixau*, *Huul*, *Leangſai*, *Geuyang*, *Sinhoa*, *Chunglin*, *Cheki*, and *Lungli*.

8. *Tucho* Commands over three Cities and nine Forts, *Tucho*, *Toxan*, *Maho*, *Cingpin*, *Panxui*, *Pinglang*, *Pingcheu*, *Lotung*, *Hokiang*, *Loping*, *Pingting*, and *Tungning*.

The four great Cities are, *Pugan*, *Jungning*, *Chinning*, and *Ganxun*.

Pugan is the Key of the three Provinces.

Jungning Commands over three ſmall Forts, *Jungning*, *Muyo*, and *Tinging*.

Chinning Commands over two Forts, *Kangco* and *Xeul*.

Ganxun likewiſe Commands over two Forts, *Ningpo* and *Sipeo*.

The four Chief Gariſon Cities are, *Puting*, *Sintien*, *Pingyve*, and *Lungli*.

1. *Puting* Commands over no other City,

2. *Sintien* Commands over four Forts, *Pingfa*, *Paping*, *Cheuping*, and *Cheuing*.

3. *Pingyve* Commands over two Forts, *Yengi* and *Loping*.

4. *Lungli*

4. *Lungli* Commands over two Forts, *Pingfa* and *Taping*.

The Forts which lie up and down in this Province to hinder the Plundering of thoſe upon the Mountains, are *Picie*, *Gucieing*, *Chanchoang*, *Chingping*, *Pingpa*, *Cannan*, *Uſa*, *Hinglung*, *Cherni*, and *Kaili*.

The chiefeſt Places in this Province, are *Junguing*, *Xuitung*, *Lokeu*, *Xanglang*, *Vatien*, *Hoanglien*, and *Cugin*.

In the *Chineſe* Toll-Book of this Province, we find ſet down 45 thouſand 3 hnndred and 5 Families, and 2 hundred 31 thouſand 3 hundred and 65 Fighting Men.

The Revenue of this Province conſiſts of 47 thouſand 6 hundred 58 Bags of Rice; 5 thouſand and 9 hundred Pieces of Cloth. But all this not being ſufficient to maintain the Forts, the Emperor is neceſſitated to ſupply what is wanting out of his other Revenues.

The fifteenth Province of Junnan.

TOward the East and South-East this Province of *Junnan* borders upon *Quangſi*, toward the South upon the Kingdoms of *Laos* and *Tunking*, toward the Weſt it reaches as far as the utmoſt Borders of the Kingdom of *Mien* and *Pey*, toward the North-Weſt upon the Kingdom of *Sifan*, Northward upon the Province of *Sucheu*, and toward the North-Eaſt reaches as far as the fartheſt Pales of the Province of *Queicheu*. The Situation of *Junnan*.

In this Province are 12 great Cities, 8 Chief Gariſon Cities, 88 ſmall Cities, beſide ſeveral Caſtles and Forts.

The 12 Chief Cities are theſe; *Junnan*, *Tali*, *Lingan*, *Cuihung*, *Chinkiang*, *Munghoa*, *Kingtung*, *Quangna*, *Quangſi*, *Chinyuen*, *Junning*, and *Xuning*.

1. *Junnan* Commands over 13 ſmall Cities, *Junnan*, *Funun*, *Yleang*, *Caoming*, *Cynning*, *Quehoa*, *Chingcung*, *Ganning*, *Loco*, *Lofung*, *Quenyang*, *Sanpao*, and *Ymuen*.

2. *Tali* Commands over ſix Cities, *Tali*, *Chao*, *Junnan*, *Tenchuen*, *Langkiung*, and *Pinchuen*.

3. *Lingan* Commands over 10 Cities, *Lingan*, *Kienxui*, *Xeping*, *Omi*, *Niug*, *Sinpin*, *Tunghai*, *Hoſi*, *Siego*, and *Mungcu*; as alſo over nine Chief Forts, *Naleu*, *Kiachoa*, *Vanglung*, *Hieyung*, *Kichu*, *Sulo*, *Coneng*, *Locung*, and *Gannan*.

4. *Cubiung* Commands over ſeven Cities, *Cubiung*, *Quantung*, *Tingyven*, *Tinpien*, *Okia*, *Nangan*, aud *Chinnan*.

5. Under the Command of *Chinkiang* are five Cities, *Chinkiang*, *Kiangheu*, *Sinbin*, *Yangcung*, and *Innan*.

6. *Munghoa* Commands over two Cities, *Munghoa* and *Tinglung*.

7. *Kingtung* has no City under its Command.

8. *Quangnan* Commands over the City *Fu*.

9. *Quangſi* Commands over four Cities, *Quangſi*, *Sucung*, *Mile*, and *Vimao*.

10. *Chiyven* Commands over the Fort *Loco*.

11. *Jungning* Commands over the Forts *Jungning*, *Lacu*, *Ketien*, *Hianglo*, and *Valu*.

12. *Xuning* has no City under it, and lies ſurrounded with Hills.

The eight Gariſon Cities are theſe; *Kiocing*, *Yaogan*, *Cioking*, *Vuting*, *Cintien*, *Likiang*, *Juenkiang*, and *Jungchang*.

Kiocing Commands over ſix Cities, *Kiocing*, *Yeco*, *Chenye*, *Loleang*, *Malungo*, and *Lochiung*.

Yaogan

Yaogan Commands over three Cities, *Yaogan*, *Yao*, and *Tayao*.

Cioking Rules over three Cities, *Cioking*, *Kienchuen*, and *Xun*.

Vuting Commands over four Cities, *Vuting*, *Hokio*, *Yuenmeu*, and *Lokiuen*.

Cintien Commands only over seven Villages.

Likiang Commands over five Cities, *Likiang*, *Paoxan*, *Lan*, *Kiucin*, and *Linsi*.

Juenkiang Commands over the Fort *Lopie*.

Jungchang Commands over seven Forts, *Jungchang*, *Laye*, *Likiang*, *Jungping*, *Fungki*, *Xitian*, and *Lukiang*.

There are two Garison Cities, *Pexing* and *Sinhoa*, which are not subject to any other Cities.

The Forts which are not Commanded by any other Cities, are fourteen, *Chelo*, *Tengheng*, *Cheli*, *Laochua*, *Lungchuen*, *Gueiyven*, *Vantien*, *Chincang*, *Taheu*, *Nieuki*, *Mangxi*, *Langchang*, *Mopang*, *Mien*, with the City of *Langkiu*.

Mopang Commands over nine Villages, *Mopang*, *Mengyang*, *Mengking*, *Menglien*, *Mengli*, *Mengting*, *Mengtieu*, *Mengco*, and *Menchang*.

Mien Commands over six other Villages, *Mien*, *Pape*, *Santihiung*, *Sochung*, *Mungyang*, and *Mitien*.

The yearly Toll-Book in this Province of *Junnan*, makes mention of 32 thousand 9 hundred and 58 Families, and 14 hundred 33 thousand 1 hundred and 10 Fighting Men.

The Revenue of this Province consists of 14 hundred thousand 5 huudred and 68 Bags of Rice, and 56 thousand 9 hundred 65 Weight of Salt, beside several other great Imposts and Taxes, which we shall forbear to mention.

Thus far having treated (though but briefly) of that which at first I propos'd for the better understanding the Relation of our Voyage, I now proceed to give an Account of what pasd during our Travels to and again from *Canton* to *Peking*. You must know, that the Chief Government at *Batavia*, long before any thing was concluded by the *East-India Company* in *Holland* concerning an Embassy to the *Great Cham* at *Peking*, did send some Persons with laden Ships to *China*, to desire free Traffick in those Parts; therefore I suppose it will not be amiss, to relate in short what Succes they met withal in their Voyages.

From the time that the *Netherlanders* had Commerce with their Ships into several Parts of *India*, they continually sought unto the People of *China* to Trade with them upon the Island of *Japan*, in such Wares and Commodities as the Country of *China* produces: but in this their fair Undertaking and reasonable Request, they have still met with Opposition, and no Acces would be given them into that Kingdom.

Some impute the cause of this aversion in those People to the *Hollanders*, to an old Propheie, which made no small impression on their Fancies, *That a strange Nation, Fair of Complexion, and Clothed all over, should come thither from a far remote Country, to Conquer the Kingdom of* China, *and possess it as their own.*

But in proces of time, the Jesuit *Martin Martinsen*, who had conceal'd himself ten years together in *China* for the propagation of the *Roman-Catholick* Faith, came from *Macassar* to *Batavia* in a *Portuguese* Vessel; and there related, How that the *Great Cham* of *Tartary* had Conquer'd the Empire of *China*, and all the Kingdoms belonging thereunto, with the slaughter of some hundred thousands of People, and had proclaim'd a Free Trade in the City of *Canton* to all Foreign People.

Hereupon

Hereupon it was concluded by the chief Government of *Batavia*, after due Deliberation firſt had, that a Trial ſhould be made of the truth of this Report, by ſending a Veſſel with ſeveral Goods from the Iſland of *Taiwan* to ſome part of *China*.

So upon the 20. of *Auguſt* Mr. *Frederick Schedel* a Merchant, ſet Sail in the good Ship call'd *The Brown-Fiſh*, very richly Freighted with all ſorts of Merchandizes from *Taiwan* to *Canton*, and after nine days Sail Landed in the *Canton* River, at a Place call'd *Heytamon*.

Hereupon the Mandorin *Haitonu*, Admiral of the Sea, came Aboard their Veſſel, to receive and Salute *Frederick Schedel*, in the Name and in behalf of the whole *Canton* Magiſtracy. After that he had been well Treated there, he took leave of Mr. *Schedel*, who out of Reſpect to his Perſon, thought good to accompany him on Shore; but being come near the City, he Landed in great State, without ſpeaking one word to *Schedel*, who was put into another Veſſel in a very ſlight manner, with the Preſents which he had brought with him for the Vice-Roys, and was carried to the other end of the City, where he was narrowly ſearched by one *Emanuel de Lucifierro* a *Portugueſe*, and treated likewiſe with ill Language. In the ſame manner he was us'd by ſome mean Officers, who told him that they were ſent by the Vice-Roy to ſhew him a Lodging without the Walls in the Suburbs.

Toward Night came the Interpreter *Tienqua* (whom the ſame *Haitonu* had brought with him Aboard) with ſeveral other *Tartars*, to give Mr. *Schedel* a Viſit, who after a while was carried by them to a Temple of one of their Idol Gods, where the Prieſts had ſpent the whole Night at their Devotions, to foretel the Succeſs of the Strangers Arrival. In the mean time whilſt *Schedel* was abſent from his Lodging, ſome *Mandorins* came thither by Order of the Vice-Roy, and made bold to open his Cheſts where the Preſents lay; and after they had taken an Account of them, they flung them about in a ſcornful manner: they took likewiſe the Letter which was writ by the chief Governor of *Batavia* to the two Vice-Roys, and were carrying it away; but meeting with *Schedel*, they flung it unworthily in his Face, giving him reproachful Language, as if the *Hollanders* were come for no other end, but to betray their Country. *Schedel* finding himſelf thus unhandſomly dealt with, began to conſider which way he ſhould be able to pacifie and undeceive theſe People: Among other Preſents, he had brought with him ſome Bottles of rare Wine, whereof he deſir'd the *Mandorins* to taſte; which pleaſing their Palat, they turn'd their Cups off very freely, and at laſt were ſo well ſatisfi'd with *Schedel*, that they begg'd his Pardon for their Miſdemeanor and Miſtake; acknowledging that the *Portugueſes* had infus'd ſtrange Stories into their Heads concerning the Plots of *Hollanders* againſt their Country; but now they were full convinc'd, believing the contrary, excuſing what had hapned, and promis'd, that for the future all manner of Civility ſhould be ſhew'd unto him during his Abode there.

The next day early in the Morning by Sun-riſing Mr. *Schedel* was ſuddenly ſent for to the Court, to appear before the ancient Vice-Roy *Pignamong*: thouſands of the vulgar ſort of People follow'd crowding at his Heels to the Palace Gate, giving him ill Language, ſaying, *How finely Iron Fetters would become his Legs*; others pointed at him with their Fingers in deriſion, and ſome others blew Lice upon his Followers; however, at laſt two *Mandorines* brought him to the Court: The Vice-Roy, to give him Audience, ſat upon his

Throne, which ſtood in the middle of the Palace upon a high four-ſquare place, and was cover'd with rich Silk: round about him ſtood above two hundred Gentlemen (amongſt which was the fore-mention'd *Haitonu*) all very rich dreſs'd after the *Tartar* faſhion. The Vice-Roy having receiv'd the Letter and the Preſents from *Schedel*, and heard what he had to ſay for himſelf againſt the Calumnies which had been rais'd againſt the *Hollanders*, he was ſo well ſatisfi'd with him, that he caus'd him to ſit down next unto his Throne amongſt the beſt of his Court, and afterwards invited him to a ſplendid Dinner, made on purpoſe for his Entertainment; where a particular Table appointed for *Schedel* and his Followers, was cover'd with thirty two Silver Diſhes, heap'd with all manner of extraordinary Dainties; the Cups in which they drank were of maſſie Gold, and nothing was wanting to add to the greatneſs of the Entertainment. During which, the Vice-Roy ſent to Mr. *Schedel* to reſolve him ſeveral Queſtions, concerning the Condition and preſent Government of *Holland*; and after that he had fully anſwer'd the Vice-Roy, he was diſmiſſed by him with all manner of Reſpect, and conducted from thence by the Mandorine *Haitonou*, with the Letter and Preſents to the young *Canton* Vice-Roy call'd *Signamong*, who receiv'd him likewiſe very friendly, and civilly invited him to a Dinner, but yet ſeem'd to ſide rather with the *Portugueſes*.

His Mother, who came out of *Tartary* the Year before, was very deſirous to ſee the *Hollanders*, and ſent for *Schedel* with his Followers (notwithſtanding that he was in the middle of his Speech) to appear before her: Whereupon he brake off abruptly to go to her, and found her with her Gentlewomen in an open Hall expecting his coming, where he was very courteouſly receiv'd by her. During his ſtay there he commanded his Trumpets to ſound, which much delighted the Ladies, who ſhew'd him all manner of kindneſs for his civility in that reſpect. After he had ſatisfi'd the curioſity of the Vice-Roy's Mother, he return'd back to the Vice-Roy, who ſtay'd for him all this while. Then he re-aſſum'd the former Diſcourſe; which having ended, and taken his leave to be gone, he was conducted in great State by *Haitonu* to the Houſe of the great Mandorine *Teutang*, who has the third Place in the Government of *Canton*: But when this *Teutang* had privately taken a view of *Schedel* through a Window, or the like, he ſuffer'd him to depart, without offering him the leaſt civility in his Houſe, inſomuch that he was forc'd to find out another Lodging for himſelf and his Followers, where they lay that Night, and the next Day ſent for their Goods from Aboard their Ship.

The Governor and Council in *Maccoa*, to ſtifle in its Birth the progreſs of this Negotiation, did endeavor not onely to corrupt *Haitonu* with Preſents and contrary Arguments, but they ſent likewiſe a conſiderable Embaſſy to *Canton*; where they remontrated at large in Writing, *How that the* Portugueſes *in* Maccoa *were inform'd, that a certain Forein Nation, known by the Name of* Hollanders, *had ſent away a Ship to the chief City of* Canton, *to deſire free Traffick in* China; *but they, as in Duty bound, did find themſelves neceſsitated to acquaint the Governor, that theſe People were of a cunning Nature, deceitful in all things, and without any Country or Habitations of their own; And that they got their Livings by Stealth and Piracy; That they by the number of their Ships and Guns, had made themſolves very conſiderable at Sea, and were now onely endeavouring how to get ſure Footing in* China, *that ſo by that means they might the better enrich themſelves; That they had taken* Taiwan, *had made an Aſſault upon* Manilba *and* Maccoa, *and had alſo Block'd up* Aunui *with a Fleet.*

They

They likewiſe added, *That theſe People were thoſe, who about twenty three years ſince appear'd with two Ships and great Preſents in the Mouth of the River of* Canton, *but the Magiſtrates of the Place, who were well acquainted with their Villanies, did wiſely refuſe them; That they had totally deſtroy'd* Heytaimon, *and laid their Houſes in Aſhes, and conſequently no King in* China *would ever have any thing to do with them, ſince they were held by all wiſe and knowing People as the ruine and plague of that Empire; That they had made a Peace with the Pyrate* Coxinga, *and for that reaſon were to be look'd upon no otherwiſe then as Enemies to the* Tartar *Crown.* Laſt of all, *They deſir'd that this their faithful Admonition might be taken in good part, as proceeding from a real and upright Inclination which they bore to the Empire.*

The *Chineſe* Philoſophers of *Canton* produc'd likewiſe to that end an old Story, thereby to demonſtrate, *How that the* Hollanders, *time out of mind, were never permitted to Traffick there, being always reputed to be deceitful in their Dealings; wherefore they found themſelves oblig'd to acquaint the Government therewith, that ſo they might take the ſame into their ſerious Conſideration.*

But both the Vice-Roys, by advice of the ſaid *Haitonu*, whom *Schedel* had engag'd on their ſide, gave this Anſwer to their Propoſals:

That their Majeſties had quite another Opinion of this Buſineſs, and judg'd, that the Holland *Merchants would bring great Advantage and Profit to the Inhabitants of all* China, *in regard that through the mutual Commerce of both theſe People, the Defects of the Country would be ſupply'd, and what was ſuperfluous would be Exported, which muſt neceſſarily very much advance the Trade thereof, and increaſe the Revenues of the Country.* They withal declared, *That they could not conceive the* Hollanders *were ſuch a ſort of People as hitherto they had been deſcrib'd unto them in* China; *but whatſoever Character they lay ſtigmatiz'd under by former Reports, they were for their parts reſolv'd to think better, and ſpeak accordingly of them, believing now no otherwiſe, but that they were brave Merchants.* Laſt of all, *They deſir'd that ſome trial might be had of their Dealings, and returned however their Thanks to the Governors of* Maccoa *for their good Care and Counſel.*

The Vice-Roys hereupon publiſh'd in Writing their Conſent to a free Trade, and withal gave leave to *Schedel* to erect a Factory: They themſelves likewiſe bought a good part of his Imported Lading, whereof they made no ſmall Gain, which without doubt would have been far greater, if ſo be the ordinary Merchants might have bought the ſame. It was alſo agreed, for the better vending of the remainder of the Goods, That one *Peter Bolle* an Under-Factor, with four *Hollanders* more, ſhould have leave to continne at *Canton*. But after that *Schedel* had taken his leave of the old Vice-Roy, and went to pay his Congees to the young Vice-Roy, there hapned a Buſineſs whereof he had not the leaſt thought of, and which did not a little ſurprize him.

A Commiſſioner who lately arrived from the Imperial City of *Peking* at *Canton*, did highly diſſwade the Vice-Roy from granting a free Trade to the *Hollanders*; alledging, That it was one thing to grant a Port to a Forein People, and another to allow a conſtant Habitation in their Countrey, without informing of the Supreme Authority, and that the Emperor ought to have notice, that ſo no blame might light upon his Majeſty. This did ſo much perplex the Vice-Roy, that firſt of all he advis'd *Schedel* to depart, afterwards to be gone forthwith, and to take all his Company with him for this time, that ſo the King of *Batavia* (by whom he underſtood the *Holland* General) might not think they were kept Priſoners in *Canton*; adding withal, that this was done upon *Schedel*'s Reaſons, and for their Good. Hereupon two

days

days after *Schedel* departs with all his Company, and whatever elſe, in the *Brown-Fiſh* for *Batavia*, taking with him two Letters from the Vice-Roys, to *Nicholas Verburgh*, Commander in Chief at *Taiwan*. In theſe Letters the Vice-Roys offer their Friendſhips to the General, and adviſe him, if he deſir'd in *China* a Free Trade, to ſend anEmbaſſador with rich Preſents to the *Great Cham*.

The Government of *Batavia* perceiving the good beginning of this Deputation, thought fit to write to their Principals in *Holland* about it, and to expect their Anſwer concerning this Embaſſy to the *Great Cham*. In the mean time, to keep the Buſineſs on foot, they likewiſe thought good to ſend ſome other Perſon to *Canton*, and ſo made choice of *Zacharias Waggenaar* for that Employment, who departed from *Batavia* with two laden Veſſels, the *Shell-Fiſh* and *Brown-Fiſh*; which after a Months Sailing arriv'd at the Iſland of *Heytamon*, in the Mouth of the River of *Canton*, and Sail'd from thence to *Wangſoe*, within three Miles of the City of *Canton*; where being arriv'd, they continu'd for ſome days in their Station before they ſent any one aſhore; but at laſt (no body offering to come Aboard) they thought good to ſend one of the Company thither, who immediately applly'd himſelf to the *Heytenu*, who ſent him to the *Toutang*; but not finding this *Toutang*, or his Secretary at home, he return'd late to the Sea ſide,not knowing where to Lodge that Night: whereupon ſome of the Vice-Roys Followers came running after him in great amazement, and deſir'd him to return Aboard forthwith, otherwiſe he would be in danger of loſing his Life; but he refus'd, and choſe rather to lie all Night upon the Ground; which the Interpreter of the Vice-Roy underſtanding, he offer'd him his own Houſe, and led him homeward; but coming near the Walls of the City, and miſtruſting the Carriage of this Interpreter, he deſir'd that he might remain where he was till the Morning, then he would venture into the City; which was accordingly done: and notice thereof being given to the Vice-Roy, he preſently order'd him a Lodging, whither he went, and after ſome ſhort ſtay apply'd himſelf to the Secretary of the *Toutang*; who acquainted him, How that the *Portugueſes* with their Followers, had prevail'd ſo far in the Imperial City of *Peking*, that a Letter was ſent to the Magiſtrates in *Canton* concerning them, intimating, That the *Hollanders* were a treacherous lying People, and that for fear of being known in *China* they durſt not appear at *Peking*; inſomuch that thoſe in *Canton* ought to have a watchful Eye upon them, eſpecially if they were come without bringing with them an Embaſſador to the *Great Tartar Cham*.

At the ſame time came alſo from *Maccoa* to *Canton* a Commander, with a Requeſt, that by Proviſion, and till farther Advice ſhould come from *Peking*, an Embargo might be laid upon the Ships of the *Eaſt-India Company* lying there; inſinuating, That the *Hollanders* had formerly in a Pyratical way taken ſeveral of their Ships, to the utter ruine of their Country. The *Portugueſes* likewiſe to prevent the *Hollanders* from driving a Trade in *China*, paid an Arrear of four years Tax. In ſhort, this Buſineſs ſeem'd to draw much Trouble after it, and likewiſe to end with bad Succeſs, though great hopes was given of the contrary by thoſe in Power, and much Art and Induſtry was us'd by them, to perſwade the Meſſenger that this Delay would in the end turn to his Advantage, and was only occaſion'd through the coming of a certain Field-Commander from *Peking*, with ſome thouſands of Foot-Soldiers, to joyn and receive the young Vice-Roy, who had been a while in purſuit of ſome Commotioners.

In the mean time *Waggenaar* expecting with great impatience the iſſue of his Buſineſs, was ſo narrowly Guarded by two or three of the Vice-Roy's Veſſels, that no body was ſuffer'd to paſs to or from him; at laſt, after long expectation came the Meſſenger back, and preſently after the Secretary of the *Toutang*, with the Mandorins *Taycoetſin* and *Thiapang*, with Orders to bring the Ships within half a Mile of the City, and there to lie till ſuch time as the ſaid Commander (who was not to know for ſeveral Reaſons of the Arrival of the *Hollanders*) had taken his leave and was gone. During which time *Waggenaar* was Preſented with ſeveral Rarities, in token that the *Hollanders* were receiv'd as Friends; in requital whereof he gratifi'd their Kindneſs with *Guinee* Linnen, Bottles of Roſe-Water, and ſeveral other Returns. The next day the Ships being come higher up the River, ſeveral of the Company would have gone aſhore to refreſh themſelves, but were prevented by the Vice-Roy's Ships of War, which lay there to watch the Deſigns of *Waggenaar*.

Afterward came the Mandorin *Haitonu* Aboard with ſeveral Attendants, to conduct *Waggenaar* Aſhore; and when he had been civilly Treated, he deſir'd him that he would prepare himſelf to go to the Court: but juſt as he was taking Horſe, there came two *Mandorins* to him with an unexpected Meſſage, putting ſeveral ſtrange Queſtions to him, *viz. Why* Waggenaar *was deſirous to ſpeak with the Vice-Roy? and what his Buſineſs was? and whether he had brought any Letters or Preſents for the* Great Cham *at* Peking, *and for the Mandoring* Toutang *at* Canton? adding withal (wherewith he ended his Diſcourſe) *That the* Portugueſes *were the occaſion of all this miſunderſtanding.* But that which ſeem'd moſt pleaſant, they declared, *That if the* Hollanders *would appear before the Vice-Roy in Perſon, they muſt be very liberal to all that were about him.* Whereupon *Waggenaar* made anſwer, *That he was not willing to Bribe the Vice-Roy or his Courtiers, to take the Letters and Preſents of his Lords and Maſters, contrary to his and their Inclinations; but yet he would give a good Sum of Money to him that ſhould procure a Free Trade for this Year at* Canton. During this Conference, the ſame *Haitonu* returns with Advice to *Waggenaar, That he muſt not appear before the Vice-Roy, who notwithſtanding would read his Letter.* Hereupon *Waggenaar* delivers him the Letter; and not long after an Anſwer was brought him by the Vice-Roy's Interpreter, which was to this effect: *That in regard the* Hollanders *had not brought with them any Letters nor Preſents to the Emperor at* Peking, *though ſufficient Advice had been given thereof to the* Hollanders *at* Batavia, *and highly recommended unto them; therefore it was to his great ſorrow, that he could not ſuffer them to have any Speech with him.*

Now when *Waggenaar* ſaw that he could not effect any thing with him, he departed from *Canton* with both the Yachts, and return'd back to *Batavia*, nothing being done. In the mean time, theſe barbarous People were not aſham'd to demand ten thouſand Toel of Silver, onely to render the Letter and Preſents acceptable to the Vice-Roy, before any Conference could be had about driving a Trade with them.

Now according to the Propoſal of the General *John Maatzuiker*, and the Council of *India*, the Governors of the *Eaſt-India Company* at *Amſterdam*, concluded and order'd an Embaſſy to be ſent from *Batavia*, to the *Grand Tartar Cham* at *Peking*. Whereupon *Peter de Goyer* and *Jacob de Keyzer*, both Merchants, were choſen Ambaſſadors at *Hurkos*, with a ſuitable Train of fourteen Peſons, namely two Merchants, ſix Waiters, a Steward, a Chirurgeon, two Interpreters, one Trumpeter, and one Drummer. Beſide theſe, they took two Mer-

chants more with them, who during their Voyage to *Peking*, were to take care of the Traffick at *Canton*, namely *Francis Lantſman* as Chief, and *Henry Gramſbergen* his Companion; two Yatches were appointed to Tranſport them from *Batavia* to *Canton*, and from thence to the Imperial City of *Peking*. The Preſents which the Ambaſſadors took with them for the *Great Cham*, conſiſted of ſeveral rich Piece-Goods, as Cloth, Kerſies, and other Woollen Manufactures, of fine Linnen, Mace, Cinamon, Cloves, Nutmegs, Coral, little Trunks of Wax, Perſpective-Glaſſes, Looking-Glaſſes, great and ſmall Swords, Guns, Feathers, Armour, and ſeveral other Wares. The Contents of their Credentials were to this purpoſe, that the chief end and deſign of this Embaſſy was to make a good Agreement and firm League with the Emperor of *Tartary* and *China*, that there might be a Free Trade driven throughout his whole Kingdoms betwixt his Subjects and the *Hollanders*, and that the ſame might be confirm'd under the Hand and Seal of both Parties.

Having put Aboard the Merchandiſes, Preſents, and other Neceſſaries for our Voyage, the Ambaſſadors went Aboard on the 14. of *June* 1655. with all their Followers, we ſet Sail that ſame Night with a South-Eaſt Wind from the Coaſt of *Batavia*, ſteering our Courſe Northerly. But before I relate what hapned to us upon our Voyage, after we came in ſight of the firm Land of *China*, I will give you an Account in brief of this famous and eminent City, a Draught whereof I toook before my Departure from thence, and is thus here repreſented in the adjoyning *Print*.

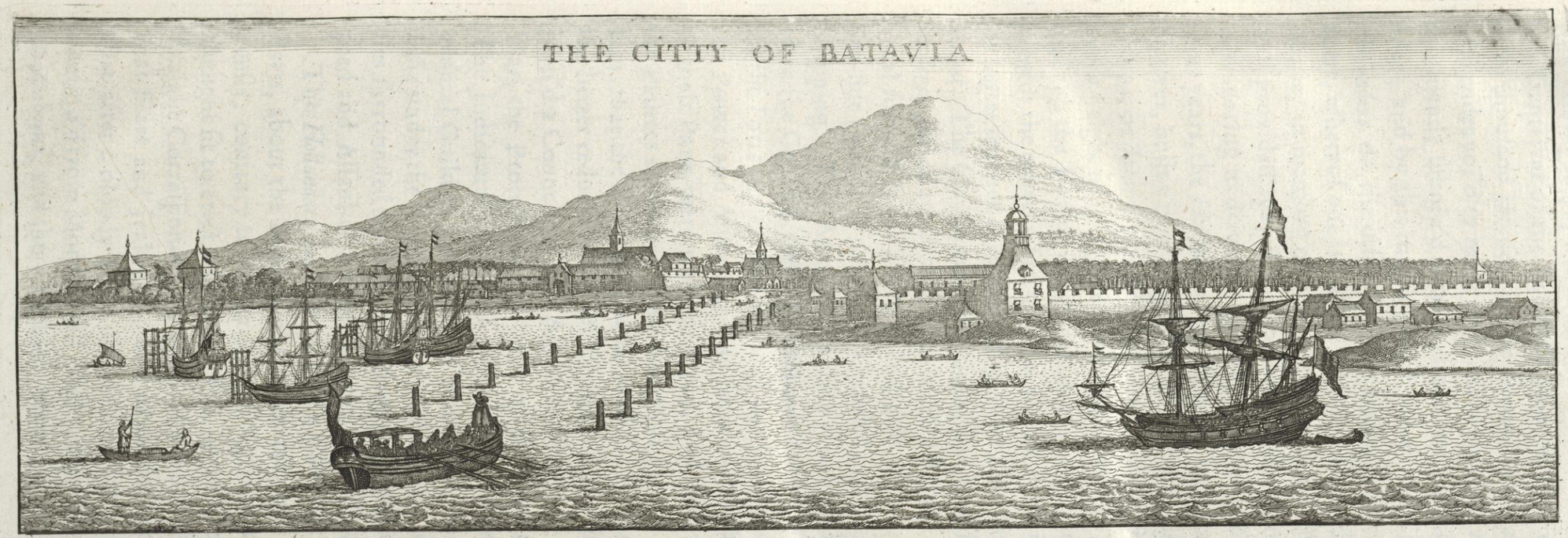
The Deſcription of the Iſland *Java*.

This City *Batavia*, ſo call'd from the *Netherlands* ancient Name, is ſituated in the Iſland of *Great Java*, and ſo fruitful in all manner of Cattel and Corn, that the Learned *Scaliger* extoll'd this Iſland for one of the moſt fruitful and comprehenſive Places in the whole World: for from hence comes not only Pepper, Ginger, Cinamon, and other Spices in great abundance, but alſo all manner of tame and wild Cattel, which are Tranſported from thence to other Parts. It produces alſo all manner of Gems, Gold-Mines, Precious Stones, and rich Silks in great quantities; but yet ſo ſubject to ſtormy and tempeſtuous Weather, that they are ſeldom free from Commotion'd Skies.

The ancient Natives of this Iſland are originally ſprung from the *Chineſes*, who for the moſt part fearing the Incurſions of the *Tartar*, fled out of their own Country, and ſetled themſelves here in *Java* and other adjacent Iſles, which they choſe for their ſecurity againſt their Enemies. The Natives of this Iſland, who call themſelves by the Name of *Javaners*, are generally of a middle Stature, and round Viſag'd; moſt of them go naked, having only a Cloth about their Middle to cover their Secrets. They are counted the moſt civiliz'd People of all the *Indians*; but yet they are great Gluttons, Proud, Deceitful, Impudent, and not to be truſted when they have Paſs'd their Words: for when a King of *Java* had falſifi'd his Word and his Promiſe, and was handſomly rebuk'd for it, he return'd for anſwer, *That the Tongue of a Man was not made of Bone*; as if he had ſaid, *It ought to be more pliant to the flexibility of the Mind and various Reſolutions.* They are alſo repreſented to be Cruel, Blood-thirſty, and hardly appeaſed when once offended; as alſo that they were wont to eat the dead Bodies of their Friends. As to their Religion, they are all of them *Mahumetans* or *Idolaters*, according to the ſeveral Perſwaſions of their Kings, who are many in this Iſle, where *Paganiſm*, as the moſt ancient, was ſpread univerſally, and moſt of them were *Idolaters*: but within theſe 140 years *Mahumetaniſm* ſeems to out-ſtrip the other, having more Proſelytes.

The

THE CITTY OF BATAVIA



THE CASTLE OF BATAVIA

The chief Cities of this Iſland are, *Bantam*, (which is very famous for Trade, *Choribon*, and *Japara*, from whence the *Engliſh* and *Hollanders* fetch their Pepper in great quantities. There was formerly in the place where the City of *Batavia* is built (which the *Hollanders* took by force of Arms from the Natives) a City call'd *Caloppa*, which in the time of *Cornelius Houtman* (the chief Promoter and Contriver of the *Eaſt-India* Navigation) was repleniſh'd with more than three thouſand Houſes, beſide ſeveral Forts and Bulwarks. But the *Engliſh*, who endeavor'd to make themſelves abſolute and ſole Maſters of the Trade in this Iſland, ſuborn'd ſeveral of the Inhabitants thereof to gain them on their ſides; and by this means caus'd the whole City to be totally deſtroy'd. The *Hollanders* on the other ſide, to fruſtrate this their Deſign, built two ſtrong Forts, whereof one is call'd *Mauritius*, ſituated upon the River, and the other *Naſſau*, in memory of that great Captain. Both theſe Places were always well provided againſt the continual Aſſaults of thoſe of *Java*, who were ſtill endeavoring to drive the *Hollanders* out of this their Plantation. At laſt, after ſome years, the *Hollanders*, the better to withſtand the violent Incurſions of the Natives, built a new City fare ſtronger than the other, where formerly the old *Caloppa*, or *Jacatra* was ſituated, and call'd it *Batavia*. This *Batavia*, which lies in the height of 6 Degrees and 10 Minutes, is four-ſquare, a River running through the Town, which makes as it were two entire Cities. The leſſer half exceeds the other in Strength, in regard of an invincible Caſtle in it, which for its better defence is encompaſſed with four Bulwarks with deep Moats round about. The City is very populous, and conſiſts of Natives, *Chineſes*, and *Hollanders*, and adorn'd with ſtately Structures, and the Streets planted with ſeveral ſorts of *Indian* Trees, ſo that you walk cool in the greateſt Heats. On the Sea-ſide (which is narrowly Guarded) lies a ſafe and commodious Harbor for Shipping. The Arms of the City is a naked Sword with a Laurel Garland. Here the General (who Commands in the Name of the *United Provinces* over all the Forts and Caſtles in *India*) has his Reſidence; who is provided with no leſs Power and Authority than formerly the *Stadtholder* and chief Commander of theſe Parts were wont to enjoy, and lives in no leſs Pomp and State than the Princes of *Europe*: And this great Honor and Authority is conferr'd upon him, that the Natives, dazled with the ſplendor of his Greatneſs, may ſo be the better reduc'd under Obedience. But with this Commander in Chief is joyn'd a Council, whoſe Advice is always to be taken in Matters of Peace and War, the Protection and ſafety of the Country, and the Commerce thereof. The Judicature conſiſts of a Preſident and ſeveral Aldermen. There is one general Guild or Chamber of Accompts, to which all the reſt which are in *India* under the Command of the *Hollanders*, are reſponſible. The whole City lies ſurrounded with thirteen ſtrong Bulwarks, which have been often Attempted and Aſſaulted by the Natives, but are not to be Maſter'd.

The *Hollanders* made formerly a Contract at *Java* with the Kings of thoſe Parts, about the Buſineſs of Commerce; but when they began to deal treacherouſly, contrary to the Articles of Agreement, in raiſing the Impoſts, it was thought fit to erect a Caſtle or Fort in the City. The *Engliſh* at that time held a ſtraight Correſpondence and Amity with the *Hollanders*; but it ſo hapned, that Fears and Jealouſies, and Miſunderſtandings aroſe between them; ſo that after a bloody Fight of eleven *Engliſh* Ships againſt ſeven *Hollanders*, which continu'd from Morning till Night, our Party was forc'd to flie, and to retreat to *Amboyna*, and there to Rally more Force. The King of *Jacatra* upon this Occaſion

Occaſion made an Agreement with the *Engliſh*, and joyning their Forces together, laid cloſe Siege to the new Fort, which defended it ſelf gallantly for ſix Months. In the mean time the *Hollanders* brought ſeveral of their Ships from the *Malava* Iſlands, to the number of eighteen, which came thither to relieve their beſieged Countrymen. The *Engliſh* having advice of their coming, left the Siege, brought the Cannon Aboard, and ſet Sail through the Straight of *Sunda*. The General *John Peterſon Koene* (who was newly arriv'd with a Fleet from *Holland*, not doubting of the Treachery of the King, though he endeavor'd to excuſe himſelf, laying all the blame upon the *Engliſh*) Landed his Men with good Order and Conduct; who after a few hours Refreſhment, prepar'd themſelves to aſſault the Beſiegers; which they did, and after ſome little oppoſition broke through the Trenches, and got into the City. The King finding his Forces defeated, and the Town relieved, ſaved himſelf by flight, leaving the reſidue of his Army to the Mercy of the *Hollanders*, who put all to the Sword, except Women and Children; yea, the City of *Jacatra* it ſelf was laid in Aſhes, and the Walls levell'd with the Ground. After this great Victory, the *Hollauders* ſtrongly fortifi'd themſelves in thoſe Parts; which the Emperor of the Iſland *Java* perceiving, concluded to Beſiege this our new erected City of *Batavia*; and in the Year 1629. he Encamped himſelf under the Walls, making ſeveral Aſſaults upon the Place, but was ſtill beaten off with conſiderable Loſs. The greateſt Attempt which the Enemy made, was upon *September* 20. in the Night; but they were likewiſe forc'd to retreat with a great ſlaughter; whoſe dead Bodies was no ſmall annoyance to the Beſieged: Againſt this Inconvenience they burnt ſeveral odoriferous Gums, to prevent the Contagion which might proceed from thence.

Amongſt other remarkable Paſſages that hapned during this Siege, is that Storm moſt to be admir'd, which the Enemy made upon a Fort ſituated at the farther corner of the City, which was onely Guarded by ſixteen Soldiers, who ſhew'd far greater Courage in making their Defence, than the Aſſaulters in the Attempt with their whole Army; for after that they had ſpent all their Powder and Shot, they until'd the very Fort, and with the Shards thereof did very great Execution upon the Enemy; which Ammunition being likewiſe ſpent, and having nothing offenſive, they at laſt emptied the Houſe-of-Office with Chamber-pots, and flung the Excrements, and ſo at once both perfum'd and painted the naked Bodies of the Enemy; who at laſt perceiving that thoſe of the City intended to Sally out and relieve their Fellow Soldiers, rhey rais'd the Siege, crying out in their Language, *O you ſtinking Holland Devils, you Fight with Tantoblins, and your Arms are Turdy-Piſtical.*

But the *Hollanders* miſtruſting the *Javaners*, continu'd within the City till the Morning, then ſending out ſome Foot to obſerve their Motion and Intention; who found that they were all fled, and had left more than eight hundred dead on the Spot behind them; ſome of them were beheaded, others run through, and laid in Rank and File one by another. The occaſion of this Murder is ſaid to be this: The Emperor had the Year before (for this was the ſecond Siege) diſpatch'd one of the chiefeſt Princes of the Kingdom with an Army to *Batavia*; who finding great Oppoſition, return'd *re infecta*: The Prince of *Madura* (which Iſland lies about half a Mile from *Java*, under the Power and Command of the Emperor) had made great Brags in contempt and diſparagement of ſome other Princes, what great Feats he would have done upon the City with ſuch an Army as this was, of two hundred thou-

ſand

ſand Men, or elſe he would never have return'd alive. The Emperor hearing this, ſent for him, and made him Commander over new-rais'd Forces, together with the former, who had been ſole General the foregoing Year, a Perſon of a good Nature, Prudent, Valiant, and well belov'd among the Soldiers: This General finding himſelf very much ſlighted by the Prince of *Madura*, who was joyn'd in Commiſſion with him, look'd upon himſelf as bound in point of Honor to be reveng'd upon him; and having communicated his Intention to ſome of his Friends in the Army, they immediately concluded to put his Deſign in execution, being all of them made ſenſible of the Affront. The Prince of *Madura* in the interim, not dreaming of the Miſchief that was intended him, came accidentally into the Chamber to confer about ſome Buſineſs with this General: who thereupon told him, *That his Word ſhould now prove true, for from* Batavia *he ſhould never return alive*; which having ſaid, they preſently kill'd him: Word thereof being brought to the Emperor, who had a particular Reſpect for this old General, he ſeem'd to like well enough of what had been done, and gave him his Pardon. Thus much for Digreſſion.

After the ſpace of eight days, we came upon the 22. in ſight of *Paulo Teymon*, which is a pleaſant, wondrous, and delightful Iſland, (as is expreſſed in the adjoining *Print*) full of Woods, Hills, and Dales. Here we ſent our Boats Aſhore to fetch Wood and freſh Water, wherewith we had not at firſt ſo well provided our ſelves as we ought to have done.

In this Iſland grows the Leaf *Betel* in great abundance, much in requeſt amongſt the *Javaners*, who fetch whole Boats-full.

We made no long ſtay here, but as ſoon as we had got our Proviſions Aboard, we ſet Sail to purſue our Voyage, and on the 1. of *July* came in ſight of the large Continent, leaving *Couchinchina* North North-Weſt; and about Noon we had the heighth of 20 Degrees and 6 Minutes: we Sail'd along the Coaſt, which was very pleaſant. This *Couchinchina* is part of the Kingdom of *Gannan*, which is one of the neighbor Countries that are ſituated out of the Kingdom of *China*, but yet belongs to the *Chineſes*; for under this *Gannan* is ſituated the Kingdoms of *Tungking* and *Kianchi*, or *Couchinchina*, both which were formerly call'd *Nankiao*. The Emperor *Haionus*, who was of the Family of *Hana*, being a valiant Prince, conquer'd firſt of all theſe Countries, which he Planted, and afterwards Govern'd the Inhabitants thereof according to the Laws and Man-

ners of the *Chineſes*. This ſame Emperor was alſo the firſt who nam'd theſe Countries and the Inhabitants *Kiaoch*; but afterwards the Family of *Tanga* call'd them by the Name of *Kiaochians*. But it ſeems that the *Chineſes* never made any account of theſe Countries, in regard that the Inhabitants, according to the Saying of the *Chineſes*, were wild and uncivil in their Converſation: but others ſay they did it more out of fear, becauſe they knew very well, that the Inhabitants far exceeded them in ſtrength of Body, and were deſirous rather to live conformable to their own Laws and Cuſtoms, and have their own King, than ſubmit their Necks under the Yoke of the *Chineſes*. At the beginning of the Reign of the Family of *Taiminga*, for the ſpace of 290 years, theſe People were brought under the Laſh of the Emperor *Hunguus*. But this Country was afterwards made over to a petty King call'd *Chin*, who ſoon was made away by his three Governors, who were of the Family of *Ly*, and ſo poſſeſs'd themſelves of the Realm. When the Emperor *Junglos* obſerv'd the troubleſom Condition of that Kingdom, he caus'd two of the Governors to be put to Death, but the third eſcap'd by flight; and the Emperor afterwards reduced the Kingdom of *Gannam* into a Province; but he had no ſooner laid down his Arms, but the Fugitive *Ly* began to appear again in the Field, and made himſelf Maſter of the Kingdom: which done, he ſpeedily ſent Ambaſſadors to pacifie the Emperor. At that time *Sivanteus* was Emperor, a peaceable Man, and more a Slave to his Pleaſure than a Prince of his Countries: This Emperor being weary of all theſe Mutinies and Troubles, made over again this Country to this ſame *Ly*, and inſtall'd him as a petty Prince, upon Condition that he ſhould ſend to him every three years an Ambaſſador with great Preſents. And in this manner theſe Parts were divided from the Empire of *China* about the Year 1428. But theſe Countries, notwithſtanding all this, grew very troubleſom, being full of Diviſions; ſo that at laſt they came to be divided into three Parts: the firſt was call'd *The Kingdom of Laos*, the ſecond *The Kingdom of Tunking*, and the third *Couchinchina*, which at preſent are no other than part of the Provinces of *Quangſi* and *Junnan*.

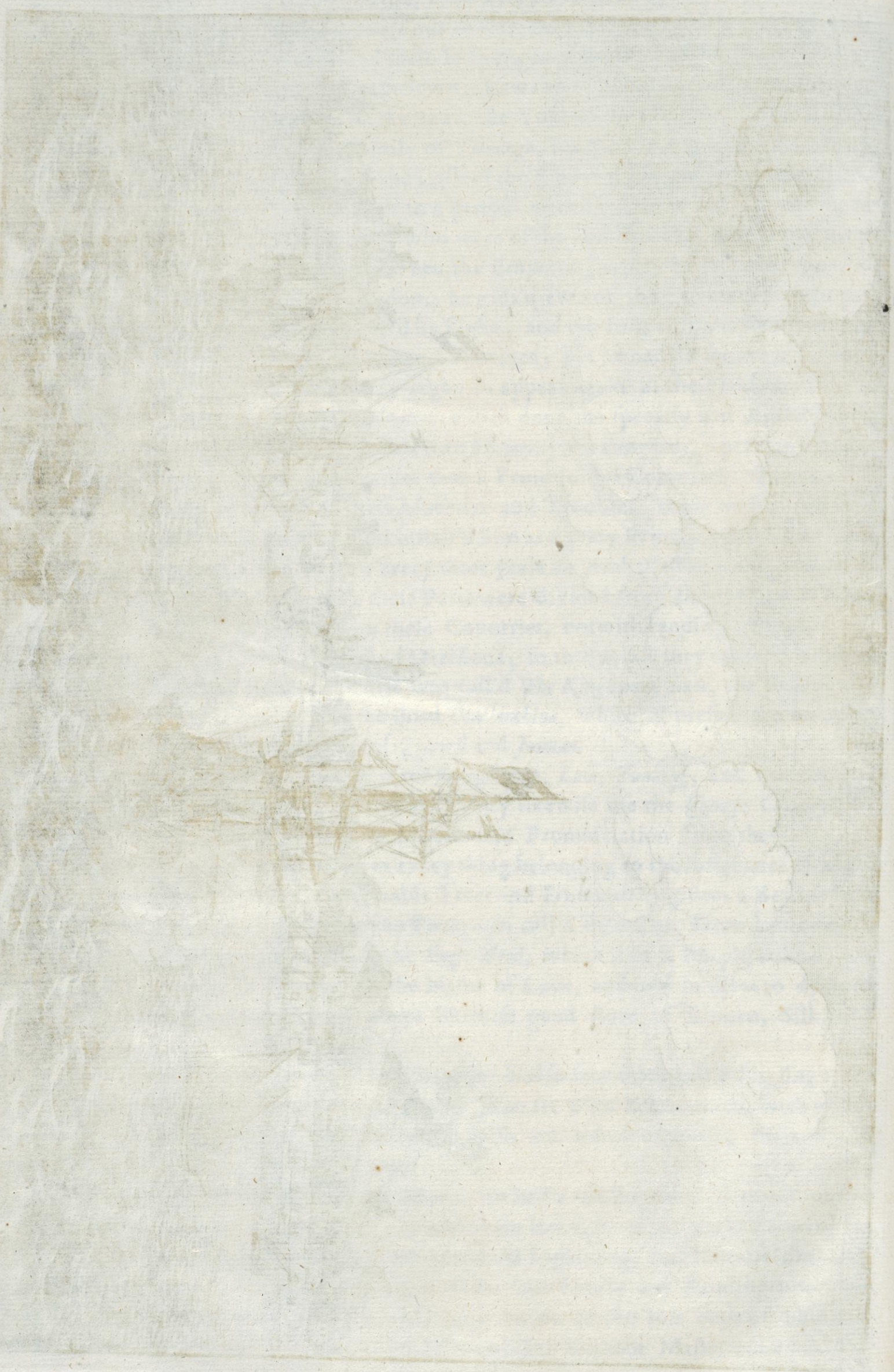
The Inhabitants of theſe three Kingdoms, *Laos*, *Tunking*, and *Couchinchina*, follow the Religion of the *Chineſes*. They likewiſe uſe the *Chineſe* Characters, but yet differ very much in Speech and Pronunciation from them. Theſe Countries are very fruitful in every thing belonging to the ſuſtenance of Mankind; among other innumerable Trees and Fruits, there grows a Bean, which makes an Oyl or Juyce, by the *Portugueſes* call'd *Roſamalia*. From hence comes likewiſe in great abundance the *Eagle-Wood*, which is of a Purple colour, and is known to the *Spaniards* by the Name of *Lacca*, and us'd in *China* to dye and colour Silk-Stuffs. It produces likewiſe good ſtore of Linnen, Silk, and Cotton.

Among other ſorts of Monkies, here is alſo found one call'd *Singſiing*: the manner of taking them in the Woods, is to ſet Wine before them, with which they being Fudled, fall aſleep, and ſo are taken napping; their Blood makes an excellent Purple Dye.

Upon the 10. of the ſame Month we had a moſt violent Tempeſt, to our great amazement and terror, in which we loſt ſight of the Yacht *Bloemendael*; during which there hapned ſuch perpetual Lightning, and hideous Thunder, mingled with a Hurricane, that there was hardly any ſtanding upon the Decks, ſo that we were hourly in expectation of the loſs both of Ship and Goods. By the Way we ſaw a Ship driving without Maſts, but could not

diſcern

MAKOU



diſcern what ſhe was. The next day about Noon the Storm began to abate, inſomuch that toward Night we were able to make ſome ſmall Sail, and ſaw at a great diſtance a ſtout Jonck driving, which had loſt all her Maſts and Rigging in the Storm; coming near unto her, ſhe told us that ſhe came from *Cambeya* bound for *Taiwan*, and that the Wind had ſo far driven them, that they had quite loſt their Courſe, deſiring to be directed by us what Point to ſteer; we willingly anſwer'd their Requeſt, and ſhew'd them the Streak which runs up to the Iſland *Formoſa*; for which they thank'd us, and ſteer'd their Courſe accordingly. In the mean time we repair'd our Leaks and Diſorders; which done, we Sail'd with a Weſt-Wind North-Weſt.

Upon the 14. we came in ſight of the Iſland *Maccoa*, and kept us by the heighth of 21 Degrees and 10 Minutes: in the Evening we Anchor'd, and the next Morning we ſet Sail. We ſaw lying upon the Shore ſeveral Boats, but not one would come Aboard, notwithſtanding all the Signs we made to invite them, ſo wondrous fearful they are of the Pyrate cokeſing them, who at that time held the Coaſt in continual Alarm, and whom they undoubtedly took us to be.

Two days we Sail'd under this Iſland, thence paſſing by the moſt famous and wealthy City of *Maccoa*; and though we came not near it, yet I ſhall relate what I have underſtood from others, concerning the Magnificence of this Place, whereof you have a Draught as it was taken at Sea. The Deſcription of the City *Maccoa*.

This Seat (which for many Ages has been held for the greateſt Trading City in all *Aſia*) lies upon a little hanging Iſland, fixed to a greater, and is built upon a very high Rock, which riſes out of the Water, whoſe Wall is waſh'd round about by the Sea, except on the North-ſide, where it joins to the Land by a little Slip, ſo that by the Sea on the one ſide, and the Mountainous Situation on the other, it is held invincible againſt the Power and Strength of any whatſoever. The Sea which ſurrounds this Place is not very deep, ſo that there is no Harbor near for any great Ships. This City exceeds all others for great Cannon, which are to be had there at a reaſonable Rate, and wherewith they drive a conſiderable Trade, for they are held to be the beſt of all *India*, being Caſt of *Chineſe* and *Japan* Copper, and are ſent for far and near. On the ſide of the Land ſtand only two Caſtles upon two ſmall Hills, which are however a great defence to the City againſt any Invaſion. This Seat has nothing of Trees, or the like, to hinder a fair Proſpect toward the Sea. The midſt of the old Foundation, ere this City was built, an Idol poſſeſſed, call'd *Ama*; and becauſe of a ſafe Harbor there for Shipping, which the *Chineſes* call *Gao*, theſe two words being conjoin'd, they nam'd it *Amacao*, and for brevities ſake contracted it to *Maccao*, or *Maccou*. This Place (which lay waſte and unbuilt) the *Portugueſes*, with the conſent of the *Chineſes*, did re-edifie and inhabit, which in a ſhort time grew very populous and renowned for Commerce, whither the *Portugueſes* ſent great ſtore of Merchandiſes out of *Europe* and *India* by Sea, as alſo from *China*. Likewiſe the *Portugueſes* in *Maccao* (which doth not a little advance and increaſe their Trade) have obtain'd that freedom from the *Chineſes*, that they may come twice a year to the chief City *Canton*, at their annual Marts, and there Barter, Buy, and Sell, and Tranſport then from thence abundance of ſeveral Wares to *Maccao*: for there is found entred into the Cuſtom-Books (when the Commerce flouriſh'd in that Place) how much they Imported and Exported; they Exported above three hundred Cheſts of all ſorts of Silks, in each Cheſt a hundred and fifty Pieces

of

of Velvet, or the like : they brought likewiſe from thence 25 hundred Ingots of Gold, each Ingot weighing thirteen Ounces : they likewiſe commonly Exported eight hundred Pounds of Musk, beſide great quantities of Gold-Thred, fine Linnen, unwrought Silk, Precious Stones, Pearls, *&c.*

Sailing thus by the City of *Maccao*, we came to an Anchor under the Iſland of *Goyers*, ſo call'd by the Name of *Peter de Goyer*.

Opon the 18. of the ſame Month we arriv'd about Sun-ſet, only in company with the Yacht *Koukerken*, (for we loſt the Yacht *Bloemendael* in the Storm, upon the Coaſt of *Couchinchina*, which came not till 48 days after us to *Canton*) very ſafe into the Harbor of *Heytamon*, and dropt our Anchor in the middle of the Bay at ſix and a half Fathom Water. This Place is exceeding pleaſant, and moſt commodious for Trade ; on the Water ſide delightful Hills, and Dales behind, as is to be ſeen by the annexed *Print*.

We were no ſooner at Anchor, but a Barque full of Soldiers Boarded us, who in the Name of the Governor were ſent to ask the occaſion of our coming. Hereupon the Ambaſſadors ſent *Hendrick Baron* Aſhore, to acquaint him by word of Mouth with the occaſion of our Arrival ; who when he came on Shore, was conducted into his Bed-chamber, where he was received very courteouſly and Treated by him ; who ask'd why the *Hollanders* did return ? and whether they were not about two years ſince expreſly forbidden to come to *Canton*.

Six days after, on the 24. came two *Mandorins* from *Canton* to view the Credentials they brought to the *Great Cham* ; and to that purpoſe they ſent for the Ambaſſadors to the Governors Houſe. Hereupon the Ambaſſadors, with all their Followers, made up the River, and came about Noon to the Village of *Lamme*, where they went Aſhore, and were from thence conducted by the Maſter of the Ceremonies to the Governor's Palace.

At their Entry they found the Governor ſitting at a high Table in the Hall, betwixt the two *Mandorins*, Guarded with Soldiers, who civilly treated us, and were ſerviceable unto us. After Complements paſſed, the Ambaſſadors ſhew'd their Credentials at a diſtance, againſt which the *Mandorins* had nothing to object ; and then Chairs were ſet for the Ambaſſadors to ſit down : which being done, the *Mandorins* and Governor began to ask ſeveral Queſtions concerning the Trade and Condition of the *United Netherlands* ; which being

anſwer'd

anſwer'd by the Ambaſſadors, they ſeem'd ſatisfi'd, and return'd to the Ship with all their Followers.

Upon the 29. came again a new *Heyton*, with a Vice-Admiral (as Commiſſioners from *Canton*) to receive the Ambaſſadors, and to conduct them thither. Whereupon the Ambaſſadors at their Invitation went again Aſhore, and were conducted to an Idol-Temple; where being receiv'd after the uſual manner, they ſpread their Credentials upon the Table: Then *Heyton* began to propoſe ſeveral Queſtions, namely, *Whether we did not Sail from* Canton *about two years? What manner of Wares and Merchandiſes we had brought with us? Who was Aboard the other Ship, and how they came to ſeparate from us? How many Men and Guns were in each Ship? Why they did not come the laſt laſt Year? And why we ſtaid away one Year, and then came the ſecond? When, by whom, as alſo to what end the Letters were written, and the Ambaſſadors addreſs'd themſelves? What Preſents we had brought in particular for the Emperor?* They ſeem'd to wonder very much, that the Ambaſſadors had brought no Letter to the *Teutang* in *Canton*, and that the Letters were put up ſo meanly: for they let them underſtand, that the Letter to the Emperor ought to have been put up in a Golden Purſe, or Box at leaſt. At laſt they thus made a Concluſion, That the next day they would come Aboard our Ships to receive the Preſents. Hereupon the Ambaſſadors departed, and went Aboard again.

The next day the ſame Commiſſioners, with a great many Courtiers, came Aboard, bringing with them ſeveral Veſſels, very handſomly ſet off with Silk Flags and Penons, to take in the Preſents, as well for the Emperor as the *Canton* Vice-Roys and the *Teutang*, which they receiv'd with great civility. The *Heyton* came himſelf Aboard to bid us welcom, and carried the Ambaſſadors, with their Secretary *Henry Baron* and four of their Followers, in one of their Veſſels to the City of *Canton*, being accompanied with the Vice-Admiral; where being arriv'd, the ſaid Commiſſioners went into the City, without ſpeaking one word to the Ambaſſadors; and after that the Retinue had ſtaid at leaſt two hours at the Gates of the City, they were ſent for in the Name of the Vice-Roy, and conducted to a Lodging without the Walls, where formerly Mr. *Schedel* had Lodg'd, and there Guarded and taken care of by the City Marſhal.

The next day, being the 31. there came to our Lodging with Commiſſioners, the Mandorin *Poetſienſin*, the Emperor's Treaſurer, having the fourth Voice of the Government in the City. They began again to move ſeveral Queſtions to the Ambaſſadors, asking them, *How many years they had been Married? Their Names and former Employments?* as likewiſe, *If they had no Copy of the Letter to the Emperor? And whether that Letter was not writ upon better Paper than the Epiſtle to the Vice-Roys? Wherefore, and to what end they were chiefly ſent? How their Prince and King was call'd?* with ſeveral other Queſtions: Then they ſeem'd to Mutter, and be diſpleas'd at the ſlight Faſhion of the Credentials. To the Requeſt which the Ambaſſadors made, That they might have Audience of the Vice-Roys, and have leave to go for *Peking*, they gave no Anſwer; but going with the Letters to the Vice-Roys, they return'd again about Noon, and then began to ask, *Whether the Prince and Government of* Holland *had no Stamp nor Great Seal for their Letters? and from what Age of the World they were Dated.* And as concerning the Deſire of the Ambaſſadors, they gave them to underſtand, That neither the Vice-Roys, nor the *Teutang*, nor any body elſe in *Canton*, had the Power to give Audience to any Ambaſſadors, before they had firſt receiv'd an

Anſwer to the Letter which they had ſent to *Peking* concerning them: However, they gave order that the Yacht *Koukerken* ſhould be brought near to the City, and promis'd that the Vice-Roys (to welcom the Ambaſſadors in a more then ordinary manner, and to view the Preſents which they had brought to the *Great Cham*) would appear perſonally at their Lodging.

Wherefore upon the ſecond of *Auguſt* we receiv'd Order to follow the Ambaſſador with our Yacht, four great Men of War of the Vice-Roy's being appointed to conduct us up the River. About the Evening we came to an Anchor near a ſmall Caſtle, whete the River is above two Miles broad, and has lying upon both ſides ſeveral little Iſlands. On the left ſide of this River, upon a ſmall Hill, ſtands a high Tower, very curiouſly adorn'd with nine Rounds. The like Tower alſo ſhews it ſelf upon a certain Iſland, over againſt the chief City of *Canton*. The Countries ſituated on both ſides of this River, abound very much in Villages, which are mighty populous, and fruitful Fields, affording twice every year the labouring and diligent Countriman a very rich Harveſt.

Upon the fourth of the ſame Month we came before the famous and Chief City of *Canton*, which is call'd by ſome *Quancheu*, and the firſt Capital City of the Province of *Quantung*. After our Devotions, and the taking order about every thing Aboard our Ship, we went that day Aſhore to the Ambaſſadors, whom we found Lodg'd in a ſtately Edifice, ſituated upon the River ſide (over againſt which lay our Yacht) and formerly had been an Idol-Temple. The Vice-Roy had order'd two *Mandorins* to Guard with a good number of Soldiers the Gates for our Security.

But no ſooner was the Yacht come to the Ambaſſadors Lodgings, but they muſt immediately (though againſt their wills) return Aboard again, under pretence, that no Ambaſſadors which are ſent to the Emperor are to reſide at *Canton*, without an expreſs Order from his Imperial Majeſty: They likewiſe alledg'd for their excuſe, That the Governors of *Canton* would not be able to anſwer to the Emperor concerning any Miſchief or Accident which might happen to the Ambaſſadors, being Aſhore. Afterwards the *Mandorins*, *Poetſienſin*, and *Heyton*, brought the Credentials open'd Aboard, ſaying, That the Vice-Roys durſt not accept or keep them, before they had receiv'd Advice from the Imperial City of *Peking*.

As at the beginning, for the better underſtanding of the whole Relation of our Travels, I gave an Account in ſhort of all the great and ſmall Cities of the ten Provinces in *China* through which I did not travel, ſo now I find my ſelf neceſſitated, for the more particular information of the whole Empire of *China*, to relate briefly the remaining five Provinces, each in his due place, and the number of Cities into which each Province is divided; all which I ſaw my ſelf.

The Province of *Quantung*, which is the twelfth in number (amongſt the fifteen into which all *China* is divided) is encompaſs'd on the Weſt with the Province of *Quangſi*, on the North-Weſt and North with that of *Kiangſi*; on the North-Eaſt it borders upon *Foking*, from which it is ſeparated by ſteep Hills and Mountains, and the River *Ting*: All the reſt of the Province borders on the Sea, which cauſes ſo many ſafe Harbors and Roads for Shipping in theſe Parts. The Country is in ſome places flat and even, and in others Hilly and Mountainous, eſpecially toward the South, as we often found to our great inconvenience upon our Voyage.

This

This Province produces all things neceſſary for the ſuſtenance of Man, as likewiſe ſeveral ſorts of rich Wares and Commodities, as well Artificial as Natural: It likewiſe yields the Husbandman Fruits twice ayear, as Rice, Corn, and other Products; for in it you have no cold Weather all Winter, ſo that the *Chineſes* have a Proverb among them, that there are three very ſtrange things in *Quantung*, viz. *The Heaven without Snow, Trees green in Winter as in Summer*, and *The Inhabitants ſpitting Blood*: for firſt of all, it never Snows here, the Trees are never unperwig'd, and the Inhabitants continually chewing the Leaves of *Betel* and *Areka*, prepar'd after their way, makes their Spittle red. From hence comes likewiſe great quantities of Gold, Pearl, Precious Stones, Silk, Quick-ſilver, Copper, Steel, Iron, Salt-petre, Eagle-Wood, and ſeveral other odoriferous Woods.

The People in theſe Parts are very ingenious, laborious, and nimble, and can imitate any thing which they ſee made before them: and whatſoever the *Portugueſes* bring thither out of *Europe* woven of Gold, Silver, or the like, which is ſtrange unto them, they will immediately endeavor to work the ſame, and in a ſhort time will accompliſh what they undertake: for I gave a *Chineſe* Goldſmith a Silver Button to make a Set by, and the next day he brought to my Lodging what I had beſpoke, very curiouſly wrought, as if he had been us'd to ſuch work, though he had never done the like before; which argues their Ingenuity to be very great.

Among other Fowls which are to be ſeen in this Country, are great ſtore of Ducks, which the Inhabitants have the art and way to raiſe and increaſe, beyond all the reſt of their Neighbors.

This Province is Govern'd (as alſo each of the other Provinces) in the Emperors Name, by Governors, who by thoſe of *Europe* (becauſe their Offices and Employments much reſemble Vice-Roys) are call'd petty Kings, who commonly reſide in the firſt Chief City of the Province.

When we were at *Canton*, *Quantung* was Govern'd by two Vice-Roys, whereof one, in regard of his Years, was call'd the old, and the other the young Vice-Roy: The *Portugueſes* call'd the young Vice-Roy *Halick Mancebo*.

The Vice-Roys of *Quantung* take place of all the Governors of the other Provinces, becauſe ſituated upon the Frontiers of the Kingdom, and far remote from the Imperial City *Peking*, and borders alſo upon the Sea; by which means the High-ways are troubled with Robbers, and the Sea with Pyrates: therefore the Emperor orders that the Vice-Roys of *Quantung* ſhall Command over the Province of *Quantung*, though this laſt, as the other Provinces, has alſo particular Vice-Roys.

This Country was formerly a Kingdom of it ſelf, and call'd *Nainve*, and firſt brought under the Command of the *Chineſe* Emperors at the end of the Reign of the Race of *Cheva*; yet however it did not continue long under that Power, but revolted, and would be Rul'd by none but the Kings of *Nainve*. The Emperor *Hiaorus* (of the Family of *Hana*) at laſt conquer'd this part, ſince which time it has been ſubject to the Emperors of *China*.

Quantung and her Cities.

In this Province are ten Chief Cities, and ſeventy three ſmall Cities, without reckoning among them the City of *Maccao*, famous for Traffick and Commerce.

The ten Chief Cities are theſe, *Quancheu* or *Canton*, *Xaocheu*, *Nanhiung*, *Hoeicheu*, *Chaocheu*, *Chaoking*, *Kaocheu*, *Liencheu*, *Lincheu*, and *Kiuncheu*.

The Chief City of *Quancheu* Commands over fifteen ſmall Cities, among which

which I do not reckon *Maccao*, though it lies under the Command of this Chief City. The 15 ſmall ones of this great City are theſe; *Quancheu* or *Canton*, *Xunte*, *Tangvon*, *Cengching*, *Hiangxan*, *Sinhoei*, *Cingyven*, *Sinning*, *Cunghoa*, *Lungumen*, *Sanxui*, *Lien*, *Jangxan*, *Tienxan*, and *Singan*.

The ſecond Capital City *Xaocheu* Commands over ſix ſmall Cities, *Xaocheu*, *Locang*, *Giughoa*, *Juyven*, *Ungyen*, and *Ingote*. The Country about this Chief City is for the moſt part full of Hills.

The third Chief City is *Nanhiung* or *Nanhung*, and Commands over two Cities, *Nanhiung* and *Xihing*.

The fourth Chief City is *Hoeicheu*, and Commands over 10 ſmall Cities, *Hoeicheu*, *Polo*, *Haifung*, *Hoiven*, *Lungchuen*, *Changlo*, *Hingning*, *Hoping*, *Changing*, and *Junggan*.

The fifth Chief City is *Chaocheu*, and Commands likewiſe over 10 ſmall Cities, *Chaocheu*, *Chaoyang*, *Kieyang*, *Chinghiang*, *Jaoping*, *Tapu*, *Hoeilai*, *Cinghai*, *Puning*, and *Pingyven*.

The ſixth Chief City is *Chaoking*, and Commands over eleven Cities, *Chaoking*, *Sinhoei*, *Sinhing*, *Yangchun*, *Yangkiang*, *Caoming*, *Genping*, *Teking*, *Quangning*, *Fuchuen*, and *Kalkien*.

The ſeventh Chief City is *Caocheu*, and Commands over ſix ſmall Cities, *Caocheu*, *Tienpe*, *Sing*, *Hoa*, *Vuchnen*, and *Xeching*.

The eighth Chief City is *Lieucheu*, and Commands over four ſmall Cities, *Lieucheu*, *Knig*, *Lingxan*, and *Xelien*.

The ninth Chief City is *Luicheu*, and Commands over three ſmall Cities, *Luichtu*, *Sniki*, and *Siuven*.

The tenth Chief City is *Kiuncheu*, ſituated in the Iſland of *Hainan*, and Commands over twelve ſmall Cities, *Kiuncheu*, *Lincao*, *Tingan*, *Veuchung*, *Hoeitung*, *Lohoei*, *Chen*, *Changhoa*, *Van*, *Linxui*, *Yai*, and *Cangen*.

In this whole Province are ten Forts or Caſtles, which ſerve for the Defence of the Province and the Sea, the Names whereof are theſe; *Taching*, *Tung*, *Hanxan*, *Ginghai*, *Kiacu*, *Kiexe*, *Ciexing*, *Hiung*, *Junching*, and *Ciungling*.

The *Chineſe* Toll-Book (wherein the number of the People of each Province is ſet down) makes mention of Four hundred eighty three thouſand three hundred and ſixty Families, and Nineteen hundred ſeventy eight thouſand and twenty Fighting Men in this Province.

The Taxes which this Province pays yearly to the Emperor, amounts to Ten hundred ſeventeen thouſand ſeven hundred and twenty two Bags of Rice, and ſeven thouſand three hundred and fourſcore Weight of Salt.

CANTON.

CAnton, the firſt Chief City of this Kingdom, lies upon the height of twenty three Degrees Northern Latitude, and is ſurrounded toward the Eaſt, Weſt, and North, with very fruitful and delightful Hills, and borders toward the South ſo much upon the Sea, that on that ſide there is no part of all *China* ſo commodious to Harbor Shipping, where they likewiſe arrive daily fram all Quarters of the World, with all manner of Goods, wherewith they make a conſiderable Gain. It lies likewiſe upon the right-ſide of the River *Ta*, where it grows ſomewhat narrow; but lower towards the Sea it ſpreads to ſuch a breadth, that it ſeems more like an Ocean than a Stream. For three Miles upon this River is the City of *Canton* Wall'd in, and ſome Places adorn'd

with

KANTON

FP

with rich and populous Suburbs, which are not much inferior to the ordinary Cities both in bigneſs and number of Inhabitants.

On the Water ſide the City is defended with two rows of high and thick Walls, which are ſtrengthned with Bulwarks, Watch-Towers, and other Forts: and beſide theſe Works there are two other ſtrong Water-Caſtles, which being built in the middle of the River, render this City invincible. One of theſe two Caſtles, which I ſaw my ſelf, and which doth not much differ in any thing from the other, I took an exact Draught of, which you have here preſented, ſhewing the Strength of the Place, and in what manner built.

The City is likewiſe defended and ſurrounded on the Land ſide with a ſtrong Wall, and five ſtrong Caſtles, whereof ſome are within the Walls, and others without upon the tops of ſteep Hills; ſo that this City is ſufficiently both by Sea and Land defended againſt all the Invaſions of any Enemy whatſoever, and in the opinion of ſome ſeems invincible. What concerns the Idol-Temples, Courts, and Palaces of Great Lords, and other rare Edifices, which are to be ſeen here, there is no City in all *Aſia* that ſhews the like.

Here alſo are ſeveral Triumphal Arches, which have been erected to the Honor of ſuch as have done their Country Service. They are no ſmall Ornament to the Place; for from the Water-gate, going directly on to the King's Palace, I told in that Line onely, no leſs than thirteeen ſtately Triumphal Arches made of hewn Stone, which are ſo ſet out with Figures and Inſcriptions in Carved Work, that all who behold them, admire them as Wonders.

And this being one of the greateſt and moſt conſiderable Ornaments wherewith the *Chineſes* adorn their Cities, I have for the better demonſtration of the Workmanſhip, ſet before you the following Printed Draught of one of them, that you may take a full view of every part, and ſo judge of all the reſt, which are generally built after one and the ſame faſhion.

Theſe Arches are commonly built with three Stories, ſo artificially, that we may very well ſay, that neither Wit nor Ingenuity were wanting in their Contrivance. Round about the Pillars, and in other places, were writ ſeveral *Chineſe* Characters, and alſo cut ſeveral Flowers, Beaſts, Birds, and other curious Ornaments, as I ſuppoſe, Emblematical.

This *Canton* exceeded formerly in Shipping all other Chief Cities in *China*, whoſe Ships likewiſe were counted the beſt Sailers; for the Inhabitants went

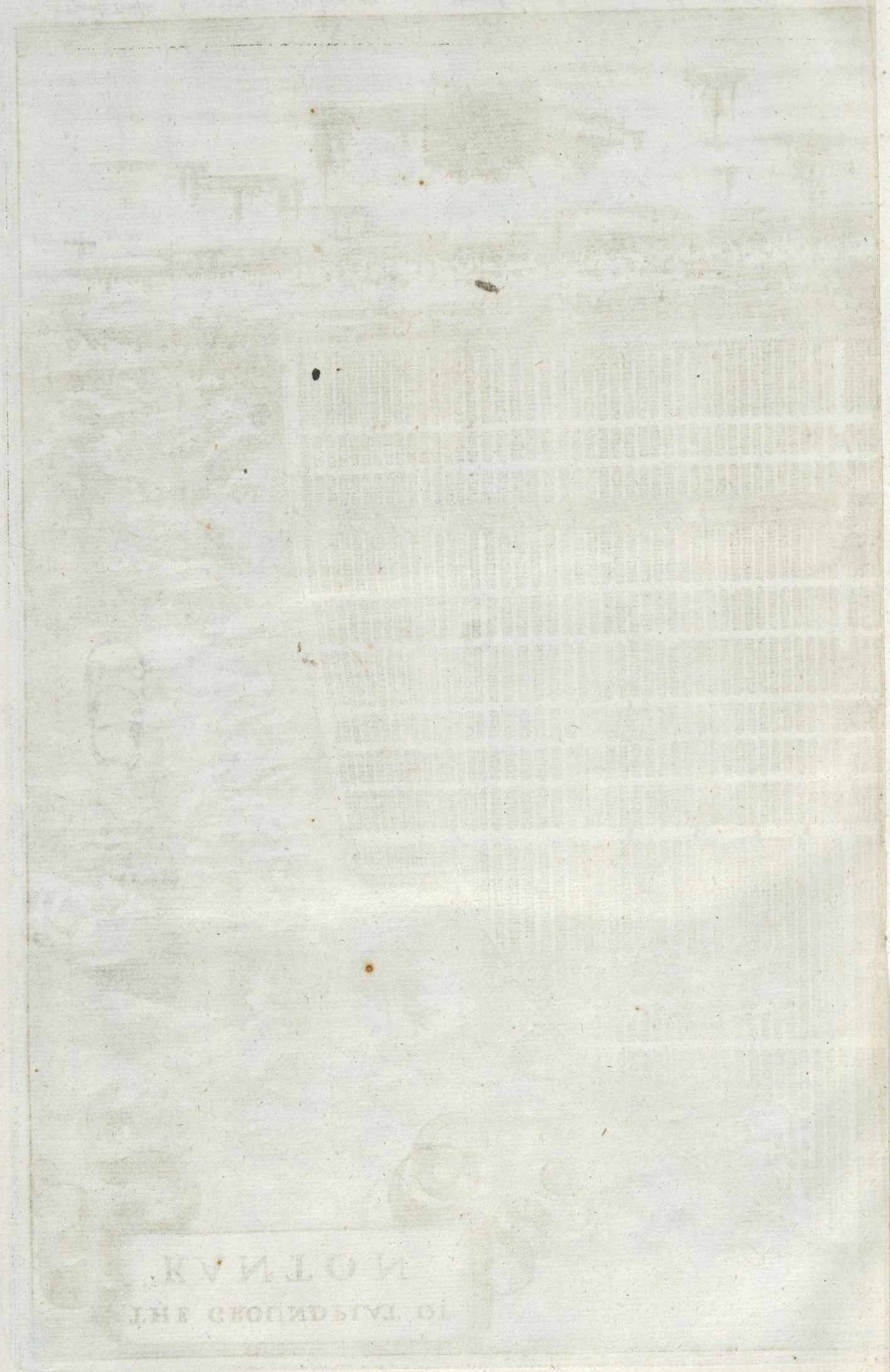
beyond all other *Chineſes* in Navigation, to the Iſlands of *Formoſa*, *Japan*, and other Parts, which did very much increaſe the Wealth and Commerce of the Place.

That you may the better take a view of the Situation of this moſt famous City, I here preſent two Draughts, the one the Proſpect as upon the Water, the other Ichnographical, of their Streets, Ground-plats, Temples, Walls, Caſtles, Houſes, and whatſoever elſe. They ſay this City before the laſt War, was ſo wondrous populous and full of Traffick, that daily there were at leaſt five or ſix Men crowded to death in paſſing through the Gates; which will not ſeem altogether incredible, if you conſider the number of the adjacent Villages, which abound with People conſtantly reſorting thither. This City hath been twice ſubdu'd by Arms; and they ſay, that in the laſt Siege there were ſlain above a hundred thouſand Men. I ſhall relate to you in ſhort what hapned to *Canton* during that terrible and bloody Invaſion.

After that the *Tartars* had made themſelves Maſters of all *China* (except ſome few Sea-Towns) they fell with ſuch a formidable Army into this Province of *Quantung*, that hardly any City, how ſtrong and populous ſoever, durſt withſtand them; but every one endeavor'd (for prevention of her total ruine) to receive the Conqueror upon the beſt Terms they could. This *Canton* (relying upon her invincible Forts and Caſtle) only bid defiance to the *Tartar*: the Strength of the Place did not a little encourage the *Chineſe* Inhabitants; but that which chiefly gave them a Reſolution to withſtand the Enemy was, that they had one *Iquon* on their ſide, who Commanded a powerful Fleet, whereby he daily furniſh'd the City with all neceſſary Proviſions; which the *Tartars* could not hinder, wanting Sea-Forces, and being unskilful in Maritime Affairs: But the Beſiegers being Maſters of the Field, ſpar'd neither pains nor coſt to reduce it by force; they Storm'd the City three times, but were courageouſly beaten off by the Beſieged, with great loſs of Men and Arms. This brave Defence of the Inhabitants made the Siege to laſt a whole year; and their ſtrong Gariſon enabled them to make ſo many Sallies upon the Beſiegers, that they at laſt found themſelves neceſſitated, either to make one general Aſſault with their whole Army, or elſe as Baffled to raiſe their Leagure.

But among thoſe which did moſt prejudice to the *Tartars*, were two *Holland* Gunners, who had Marrid *Chineſe* Women, and Setled themſelves there; and

through



THE GROUNDPLAT OF KANTON

a A Pagode Temple, b a Fort, c The land Gate, d The Wall of the City, e the Place where the Tartars are encamped, f The Quarters of the Tartars, g a Faire Chineſe Tower, h The Old kings Palace, i the young Kings Palace,
k the firſt Water gate, l Second Watergate, m The Ambaſſadors houſe, n Artillery houſe, o the Plaine where the Fort was, p two Water Caſtles, q The Dutch Ships.

through their Advice and Conduct the City held out ſome Months longer: but at laſt the *Tartars* having made a great Breach with their Ordnance in the Wall of the City, which might have encourag'd them to have made a general Storm; yet they thought convenient to delay it, until they had corrupted ſome of the chief Heads of the City, and had form'd ſuch a Conſpiracy therein, that ſo they needed not to fear any Miſcarriage in the Attempt.

The Vice-Roys who Govern'd over this Kingdom at that time when we were there, had then the chief Command over the *Tartars*: Theſe endeavor'd to corrupt the Governor of *Canton* with great Promiſes, and Sums of Money, ſignifying withal unto him theſe words; *That he ſhould conſider into what extream Danger he was brought, and what Diſaſters were hanging over his Head; That if ſo be he either lov'd himſelf or his Relations, he ſhould forthwith ſurrender the City; and this his Favor they promis'd to requite with eternal Friendſhip, higher Preferment, and forty thouſand Toel of Silver.*

The puſillanimous and faithleſs *Chineſe* Governor, whether that his Heart miſgave him, or the Money and large Promiſes tempted the Man, ſo it was, that though he might very well have defended the City, yet contrary to his Oath and Honor he made a Promiſe to the ſame *Tartarian* Commanders, to ſet open a Gate to the Beſiegers at an appointed hour; which accordingly he perform'd.

It was upon the 24. of *November* 1650. when the *Tartars* upon this Advantage ruſh'd with their whole Army into the City, which was ſoon ſubdu'd by them, the Beſieged not being in a Condition to make any reſiſtance; for no ſooner was the *Tartar* Horſe got in, but they rid with great ſwiftneſs through all the Streets, to hinder the *Chineſes* from gathering together; and though the *Chineſes* were not inferior in number to the *Tartars*, yet they effected nothing, being in Diſorder, and ſurpriz'd by the Treachery of their Governor; ſo that the beſt courſe any could uſe, was to ſave himſelf by flight. The whole *Tartar* Army being got into the City, the Place was ſoon turn'd to a Map of Miſery; for every one began to tear, break, and carry away whatſoever he could lay hands on: The Cry of Women, Children, and Aged People was ſo great, that it exceeded all noiſe of ſuch loud Diſtractions; ſo that from the 26. of *November* to the 15. of *December*, there was heard no other Cry in the Streets, but *Strike, Kill, and Deſtroy the rebellious Barbarians*; all places being full of woful Lamentations, Murder, and Rapine: Thoſe that were able to Ranſom, bought their Lives at dear Rates, and ſo eſcap'd the fury of theſe inhumane Slaughterers. At laſt the Vice-Roys, and Chief Commanders of the Army, upon the ſixth of *Winter-Month* did ſtrictly forbid any ſuch cruel Murder to be committed thence-forward. I was credibly inform'd, that during the ſpace of 80 days, above eight thouſand were kill'd in cold Blood by the *Tartars*. Some (amongſt which the Jeſuit *Martinus* is one, in his Book of the *Tartar* War) ſay, that there were ſlain above a hundred thouſand; which is not altogether improbable, in regard of the great number there penn'd up. But although this City was thus lamentably laid waſte, yet through the great care of the Vice-Roys, it was in a few years after reſtor'd to its former luſtre.

After that the Ambaſſadors had been three Weeks Aboard, without coming Aſhore all that while, they had leave given to Land with all their Followers, and were moſt nobly receiv'd in their former Lodgings; but yet were ſo narrowly Guarded by a great number of Foot-Soldiers, that they were not permitted to go into the Streets.

Two

Two Days after there came a *Mandorin* to them in the Name of the Vice-Roy, who propos'd to them, *That they (to obtain their Ends in* China*) could not Present and give to the Emperor's Council at* Peking, *and the Governors at* Canton, *less than three hundred* Toel *of Silver.* But when the Ambassadors return'd him in Answer, *That it was not their Design and Intention to buy the Permission of a Free Trade in* China; *and that it would be much better for them, if their Business must be bought out with Bribes, to depart forthwith out of* China. Thereupon the *Mandorin* departed from them much discontented, saying, that he had no farther Order, but would report back what they had declared; and withal advis'd them to stay till they should hear farther from *Peking*.

When now the Ambassadors for the performance of this heavy and unreasonable Demand, were call'd upon Day after Day, they concluded to ease themselves of the continual Clamours of these People, by promising 135 *Toel* of Silver; but finding that they demanded Interest for the disbursed Moneys, the Ambassadors resolv'd to depart; but they were prevented by order from the Vice-Roys, who sent express word, that they must not go away until further Advice were come from *Peking*.

A *Toel* is 13 *Ducatoons* in Silver.

But they in the mean time hearing no farther mention made of the Interest, gave a Note under their Hands for the payment of 136 *Toel* of Silver; wherewith the Vice-Roys seem'd so well satisfi'd, that they invited the Ambassadors to a most splendid Feast, upon the 19. of *September*: In an open Plain were pitch'd ten rich and stately Tents by order of the Vice-Roys, a Draught whereof you have in the adjoyning *Print*: In the Tent which stood in the middle sat both the Vice-Roys and the *Teutang* next to one another, upon a very rich and curious wrought Carpet: The first Tent on the left-hand was appointed for the Ambassadors, and the other upon the right for the Musicians: Upon the corners of the Tent of the Ambassadors were plac'd several Juglers and Fidlers, who made such a hideous noise with Trumpets and other Wind-Instruments, that there was no hearing one another speak. The concourse of several sorts of Persons (who came out of curiosity from the City and the adjacent Villages) was so very great, that the whole Plain was cover'd with People. The Ambassadors were conducted from their Tent in great State and Pomp, by two of the chief *Mandorins*, into the Presence of the Vice-Roys; from whence, after some Complements had pass'd between them, they were re-conducted to their Tents by the same *Mandorins*.

In the mean time came the Steward of the eldest Vice-Roy crowding through the People, to whom every one gave way, he being in no small esteem among them: he had a brave Skie-colour'd Silk Coat on, richly Embroider'd with Gold and Silver Dragons; and about his Neck hung a Chain of the best Coral. After this manner the *Mandorins* are Habited, and other Great Persons; for none of low Degree are suffer'd to wear the like Colour and Habiliments.

This Steward gave order immediately to two of his Attendants to Serve the Meat up; and caus'd likewise a particular Table to be cover'd for the two Vice-Roys, as also for the *Teutang*, which were spread with very rich Carpets. There was likewise another Table prepar'd for the Ambassadors, heap'd with several sorts of Dishes and Sweet-meats, most delicately order'd to please the Palat. Upon each Table stood above forty Chargers, all of massie Silver; some whereof were very artificially wrought, and in each Dish were several sorts of Viands. The Musick Entertain'd us all Dinner-time, as well Vocal as Instrumental, much ravishing the Ear. And to shew that we were no

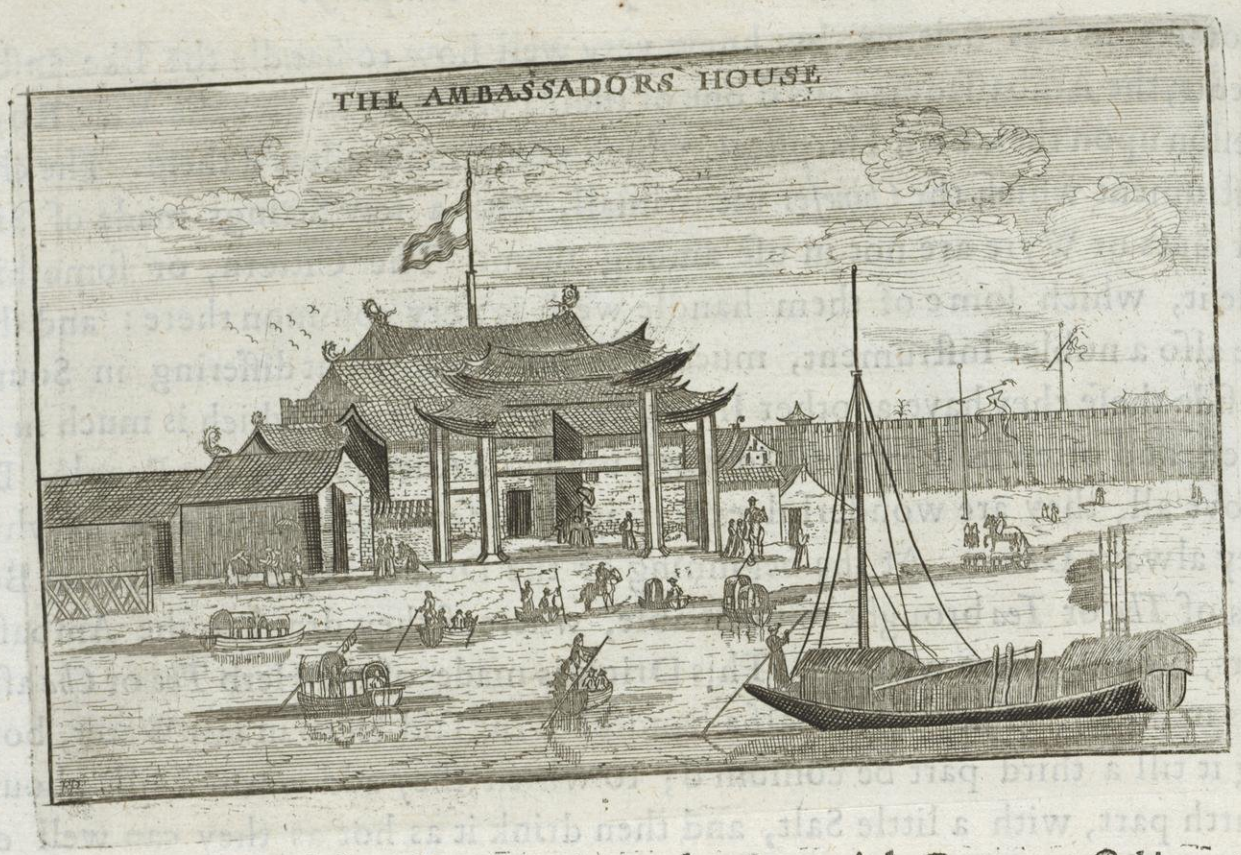
Novices

A ROYALL FEAST or ENTERTAINMENT OF THE Ambaſsadors without the Citty, at Canton

A. The Old Vice Roy
B. The Young Vice Roy
C. The Tou-tang.
D. The two Ambaſsadors.
E. two Mandaryns.
F. The Kings Muſicians.
G. Five Royall Vmbrellos.

Novices in this Science, but knew very well how to handle the like Inſtruments, the Ambaſſadors caus'd one of their Followers to give the Vice-Roys a Leſſon upon their own Harpſical, which exceedingly pleas'd them. The chief Inſtrument which the *Chineſes* uſe is ſmall, with a few Strings made of Silk, for Guts or Wyre are not in uſe among them. The Cittern, or ſomething like it, which ſome of them handle well, is very common there: and they uſe alſo a nobler Inſtrument, much like our Violin, but differing in Sound. Beſide theſe they have another Inſtrument call'd *Zunga*, which is much in requeſt, and often us'd by them to work upon the Affections of the People. But above all, they are wonderful expert in the uſe of Caſtinetta's, with which they always Dance. At the beginning of the Dinner there were ſeveral Bottles of *The* or *Tea* brought to the Table, whereof they drank to the Ambaſſadors, bidding them welcom. This Drink is made of the Herb *The* or *Cha* after this manner: They infuſe half a handful of the ſaid Herb in fair Water, boyling it till a third part be conſum'd; to which they add warm Milk about a fourth part, with a little Salt, and then drink it as hot as they can well endure. The *Chineſes* boaſt as much of the excellency of this Infuſion, as the Alchymiſts of the Vertues of their pretended *Elixir*. After the Ambaſſadors had drank of this Liquor, the Steward deſir'd them to fal to: Oppoſite to them ſat the Vice-Roys and *Teutang*, who were very merry at Dinner, asking ſeveral Queſtions concerning the Condition of *Holland*, the Conſtitution of the People, their Cuſtoms, Manners, Traffick, and Government, with many other Particulars; which the Ambaſſadors having fully anſwer'd, the Vice-Roys by their Comportment ſeem'd to be well ſatisfi'd. At Dinner they drank to the Ambaſſadors, deſiring them to excuſe their mean Entertainment, and to call for whatſoever they had a mind to. About the middle of the Treatment the Ambaſſadors began the Healths of the Vice-Roys in a Glaſs of *Spaniſh* Wine, which pleas'd them ſo well, that they utterly forſook and relinquiſh'd their Liquor call'd *Samzou*, which is very pleaſant to the Taſte, and not much inferior to any of our Wines: It is made of Rice, and drank by moſt of the Grandees in that Country: for the common People uſe only for their Drink, the before-mention'd Infuſion of Beans; and by the Health and Conſtitution of ſuch as uſe the ſame, it appears to be a moſt ſoveraign and wholſom Drink. Both theſe Liquors are drunk very hot, and never offend the Stomach, though taken even to exceſs.

It would ſeem to any a thing almoſt incredible (unleſs they had ſeen it) in what State and Pomp theſe Idolaters and Heathen Princes live, and with what good Orders their People are Govern'd: for as well ſuperior as inferior Officers in the Courts of the Vice-Roys, which are betwixt two and three thouſand, manage their Affairs with ſo much quietneſs and expedition, that all things were diſpatch'd with as much dexterity as in a private Family. Amongſt others that Din'd at the Tables, were the Vice-Roys Children, who were ſo civilly Educated, that I never ſaw any in *Europe* better brought up. A little before the Dinner was ended they roſe from the Table, and as they paſs'd by the Tent of the Vioe-Roys, fell upon their Knees, and bowed with their Faces three times to the Ground. Dinner being ended, the Ambaſſadors took leave of the Vice-Roys, giving them thanks for the great Honor they had receiv'd; and thereupon they were diſmiſs'd, and conducted to their Lodgings by ſome of the Courtiers, where they ſpent the reſt of the Day in Mirth and Jollity.



In the mean time the *Teutang* writ to the Imperial Court at *Peking*, that the Ambaſſadors were come to offer an Alliance to the Emperor, and had brought with them very conſiderable Preſents for his Majeſty; but receiving no Anſwer, the Vice-Roys writ the ſecond time about this Buſineſs to the Court, and ſignified in plain terms, that the Ambaſſadors were come thither, not only to Salute his Royal Majeſty, but likewiſe to procure leave to Traffick with their Ships in his Territories, and to have Reſidence there as his own Subjects.

To theſe two Letters, after four or five Months expectation, came his Imperial Majeſties Anſwers; the Contents of the firſt were: *That the* Holland *Ambaſſadors, with ſome few of their Followers, and four Interpreters, ſhould have Licence to come to* Peking, *to Treat with his Imperial Majeſty concerning the number of Ships they intend to bring to* Canton, *and the time of their coming; but with this Condition, That the reſt of their Followers ſhould remain in their Ships at* Canton, *without raiſing any Commerce till the return of the Ambaſſadors.* But the Contents of the ſecond were more moderate and pleaſing: for in that his Imperial Majeſty was pleas'd to grant a Free Trade in *China* to the *Hollanders*, at the Requeſt of the Ambaſſadors; for which great Favour his Imperial Majeſty did expect the Ambaſſadors to come and give him Thanks. Upon this the Ambaſſadors were Lodg'd in a far greater Houſe, more commodious for them and their Goods, whilſt they prepar'd themſelves for their Voyage to *Peking*.

Upon the ſecond of *November* came the *Tutang* of *Heriju* (hearing of the Royal Reception and Entertainment which had been given to the Ambaſſadors) with ſeveral Veſſels, very bravely adorn'd with Silk Flags and Penons, to honor and attend upon them, Anchoring before their Houſe: which the Ambaſſadors perceiving, with ſome of their Followers, went Aboard the Veſſel of the *Tutang*, which was very artificially built, and richly Hung within. This brave Perſon immediately deſir'd the Ambaſſadors to ſit down, declaring withal, That he was heartily glad of their coming, and that he was come on purpoſe to ſee and bid them welcom: Then he began to ask with great curioſity after ſeveral weighty Affairs; to which the Ambaſſadors return'd him an Anſwer, wherewith he ſeem'd ſufficiently ſatisfi'd. The Diſcourſe being ended, they took leave and return'd to their Lodging: but not long after they were follow'd by this *Tutang*, accompanied by a great many gallant

Perſons

Perſons that waited upon him; who Landing at the ſame time with the Ambaſſadors, conducted them to their Lodging ſolemnly in State. This *Tutang* having viſited every thing, gave order for his Drink to be brought Aſhore, and Preſented to the Ambaſſadors, whom he Entertain'd with the ſhew of ſuch a ſtrong Inclination and Affection, as if a perpetual Amity had been confirm'd between thoſe Nations: At laſt, after he had taken leave, he return'd Aboard his Veſſels.

About this time the Inhabitants of the Province of *Quangſi* began to Rebel and Mutiny againſt the *Grand Tartar Cham*, or Emperor of *China*; ſo that for their ſuppreſſion and reduction to Obedience a great Army was rais'd, and the Command thereof given to the young Vice-Roy; who like a prudent and expert Captain, had provided all things requiſite and neceſſary for ſuch an Expedition: and becauſe order was given to Tranſport the Army by Water, this Vice-Roy caus'd ſeveral Tents to be pitch'd upon the Margins of the River, on purpoſe to accommodate there, at a Treatment, the old Vice-Roy and Noblemen of the Court at his Farewel: He rid to the Water ſide, being mounted on a dapple-gray Horſe, with his Quiver of Arrows faſtned about his Middle, and his Hanger by his Side, as is to be ſeen in the annexed *Print*, taken from the Life: The Coat he had on was Lin'd with Sables, and the wrong ſide outward: He wore a red Cap Lin'd with Sables, behind (which ſignifi'd the Royal Dignity, no ordinary Perſon being ſuffer'd to wear the like) hanging the end of a Peacocks Tail: The Saddle-Cloth was Gold-Tiſſue Embroider'd; and about his Neck hung three great Taſſels, which touch'd the Ground.

Thus richly Accoutred, he rid to the great *Jonck*, to take his leave there; which was perform'd with much State and Hilarity. The Grandees were Treated in ſeveral Tents: The Ambaſſadors had alſo a Tent provided for them, where they were moſt nobly Careſſed. The Feaſt being ended, they took leave of each other, wiſhing his Majeſty Health and good Succeſs; for which he return'd thankful Acknowledgments, and ſo parted.

A few days before his Departure, whilſt they were making Preparations for the Army, this Vice-Roy ſent to his Wizards, Sorcerers, and Soothſayers (to whoſe Reſponſes the *Chineſes* give no ſmall credit) who drawing their Predictions from the Configurations and Poſition of the Stars, and from the Inſpection

ſpection of the Entrails of Fowls, and the like, for the moſt part Aſtrologically foretelling good or bad ſucceſs to the intended Expedition. Theſe Juggling *Augurers* conſulted, and poſitively told the Vice-Roy, both by Birds and malignant Aſpects, that the whole Undertaking would be unfortunate, and extremely prejudicial both to himſelf, the Army, and the Country.

But this young Prince being wholly bent upon the Deſign, to purchaſe himſelf immortal Honor by Proweſs and force of Arms, was reſolv'd to proceed, notwithſtanding all thoſe great Diſcouragements from his Fabling Fortune-Tellers; for ſo they prov'd, the Succeſs falling out quite contrary, he bringing under abſolute Subjection the whole Province to the *Tartar*: upon which account their Vaticination not only proving frivolous, but quite contrary, they fled, abſconding themſelves, leſt they might ſuffer at the return of the Vice-Roy, who would have handled them very ſeverely; but however, they being abſent, the Storm fell on their Idols and Temples, which he raſed to the very Ground, and burnt the Images. In the mean time we return'd with the Ambaſſadors to our Lodging, where we ſaw the whole Fleet under Sail (having the Army Aboard) following the Vice-Roy.

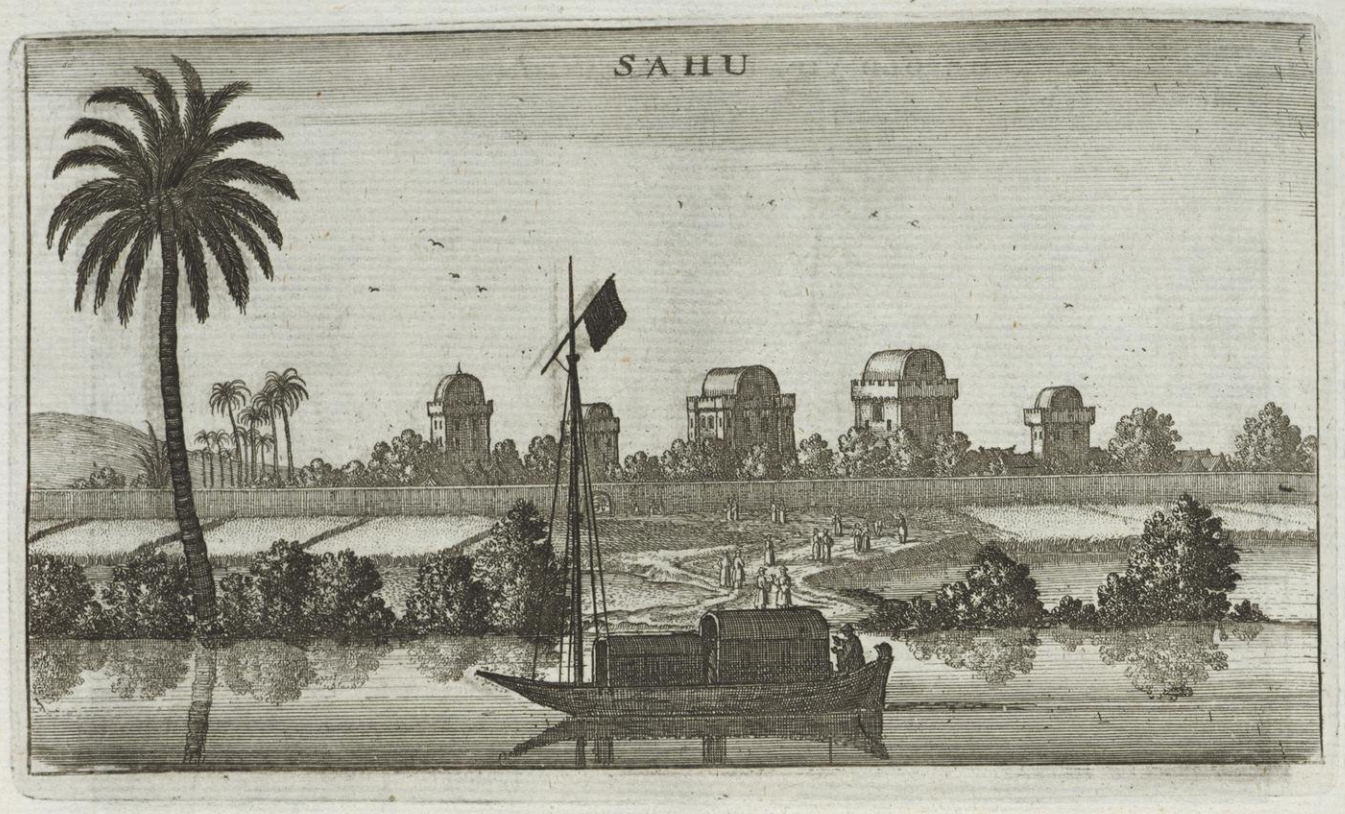
Both theſe Vice-Roys were of Noble Families, Born and Educated in the Imperial City of *Peking*. We thought at firſt that the young Vice-Roy had been the Son of the old Vice-Roy, but we underſtood afterwards that they were nothing akin, but only great Friends, and Princes of one and the ſame Power, and who had both undergone one and the ſame Misfortune: for the *Chineſe* Emperors (for what reaſon I know not) had beheaded both their Fathers. The Sons therefore to prevent the like Diſaſter (which it ſeems they dreaded) fled to this Province of *Quantung*, which at that time the *Great Cham* had Invaded with a powerful Army, and had brought moſt of the Country under his Obedience. This occaſion afforded theſe young Princes an opportunity to revenge their Fathers Deaths upon the Emperor. To effect this, they endeavor'd to get ſome Dependence upon the *Tartars*, and grounded their Complaints to the *Great Cham* upon the Misfortune of their renowned Families, deſiring withal Help and Aſſiſtance to recover the ſame by force of Arms. The *Great Cham* found ſo many teſtimonies, and good ground for faithful Dealing in theſe Princes, that he conferr'd upon them both great Honor and Dignity: the eldeſt he honor'd with the Title of *Pignowan*, and the other with the Name of *Synowa*; which amongſt the *Chineſes* are Names of the higheſt and chiefeſt Offices of the Kingdom: and ſuch chief Officers Command and Rule with the ſame Power over ſome Provinces, as the Vice-Roys here in *Europe*. That theſe warlike Princes have ſince that time ſufficiently revenged the Deaths of their Fathers upon the *Chineſes*, is very apparent, in regard that in the Province of *Quantung* you may ride in ſome Places for ſeveral Miles together, and not ſee a Town or Village ſtanding, only great heaps of Stones, and the Ruines of many Places, which have been formerly very famous for Trade.

In the mean time we continu'd here for the ſpace of ſix Weeks without doing any thing; ſo that the Year 1655. was not onely expir'd, but two Months of the next were likewiſe ſpent, before any thing remarkable was undertaken: But ſoon after the Ambaſſadors ſent to the old Vice-Roy to deſire Audience, and a Paſs to go to *Peking*; who thereupon appointed when they ſhould come. The manner of our going to Audience was thus: Each on Horſeback, accompanied with the Mandorin *Poetſienſin*, and the old and new *Heyton*:

The

The Followers and Attendants upon the Embaſſy were order'd to ride before at a diſtance: The Ambaſſadors having preſented the Letter writ by the General *John Maatzuiker* to the Vice-Roy, it was given to the *Heyton*, to be deliver'd to the *Great Cham*, in regard the Vice-Roy was not to receive any Letter before the Ambaſſadors had Saluted his Imperial Majeſty at *Peking*. The Audience being ended, they took leave of the Vice-Roy, and were re-conducted to their Lodging after the former manner; and the next day a Paſs was ſent to carry us to *Peking*. The Vice-Roy underſtanding that we were ready for our Journey, ſent to invite the Ambaſſadors upon the 27. of the ſame Month, to a Farewel Dinner: The Galleries, Courts, Halls, and other Places of this Court, were very artificially and curiouſly built, and moſt richly furniſh'd with Pictures, Silk Hangings and coſtly Carpets. The Vice-Roy for the greater ſplendor of the Feaſt, had invited the *Mandorins* of *Canton*, who were plac'd next to one another upon a rich Carpet ſpread upon the floor: At the entrance into the Room on the right-hand ſat the Ambaſſadors with their Followers; and over againſt the Ambaſſadors the Vice-Roy ſat alone oppoſite to the Ambaſſadors, being plac'd upon a broad four-ſquare Seat, cover'd with a curious Carpet, according to the Draught in the annexed *Print*, in a Lemmon-colour'd Gown, Embroider'd with Golden Dragons; and behind in his Cap he wore the Badge of Royalty, a Peacocks Tail, about his Neck a Chain of white Saphirs of great value and in much requeſt, being ſcarce among the *Chineſes*, and worn as an Ornament of high eſteem only by their Nobles and Perſons of great Quality; on his Thumb alſo he wore an Ivory Ring, as an Emblem ſignifying the undaunted Courage of the *Tartar* People, who likewiſe uſe Rings upon their Fingers for the defence of their Hands when they draw their Bows.

During Dinner, which was order'd in great Pomp and Solemnity, the Vice-Roy ſported with his Children, who were inſtructed with childiſh Queſtions, taught wanton Reparties, and ſuch Complacencies, to diſſipate their Father's Melancholy. Several young and beautiful Ladies were likewiſe ſeated near the Vice-Roy, to chear up his declining Fancy; who alſo had the Care and Government of his Children. The Interpreter told us, that this old Vice-Roy maintain'd ſeveral Married Women, by whom he had fifty ſix Children, all then living. The Entertainment being ended, and the Ambaſſadors highly



Careſſed in ſolemn manner, took their leaves and departed to their Lodgings. The next Day the ſame Perſons who had been Treated the Day before at the Charge of the old Vice-Roy, were invited to the Court of the young Vice-Roy: and although himſelf (as above-mention'd) was then departed, and in his March for *Quangſi*, to reduce thoſe Commotioners there to his Great Maſters former Obedience, yet his Secretary had order to receive and Treat them in a moſt ſplendid manner; neither omitted he ought that concern'd the Honor of his Royal Maſter: for beſide the variety and ſtore of well condimented Diſhes, they were Preſented with a Farce of various Entries, Maſquerades, Dancing in the ſhapes of Lyons, Tygers, Leopards, and other ſtrange Creatures of their Country, to the extraordinary ſatisfaction of his Gueſts.

In the Withdrawing-room where the Ambaſſadors Din'd, was a Window on purpoſe, to which the Mother of the young Vice-Roy often reſorted, to take a view of the Company: She was very neatly and richly Dreſs'd after the *Tartar* faſhion, middle ſiz'd, ſlender, of a brown Complexion, of a pleaſing and taking Countenance. At our entrance, before we ſat down, we found ſtanding a very rich painted Chair, which was appointed for her Majeſty, to which in Honor of this great Lady we humbly paid our Reſpects. Dinner being ended, and the Complements perform'd, they took Horſe and return'd to their Lodging.

The Ambaſſadors having prepar'd themſelves for their Journey, reſolv'd to be delay'd no longer at *Canton* with any farther Entertainments; ſo that within two days after they went by Water until they came within four Miles of the City of *Peking*. The Ambaſſadors had hir'd a very brave Veſſel to themſelves, having procur'd fifty more at the Emperor's Charge, to carry their Followers, Preſents, and Goods: and in regard it was thought unadviſable to bring our great Ships any higher up the River, we left them at *Canton*, under the Commaud of *Francis Lanſman*. A certain *Mandorin* nam'd *Pinxenton*, had by order of the *Teutang* at *Canton* the Command of this whole Fleet, with whom were joyn'd two *Mandorins* more for his aſſiſtance, beſide the Mariners, and ſuch as tugg'd at the Oar. Theſe Veſſels were Mann'd with good ſtore of Land-Soldiers, over whom Commanded two conſiderable Perſons to convey us with the greater ſafety to *Peking*. No ſooner were the Ambaſſadors Aboard, but they caus'd the Princes Flag to be hung out, and the Trumpeters to ſound

the

the Tune of *Prince William of Naſſaw*. There were likewiſe ſome Poſt-Boys (which is very ordinary in *China*) diſpatch'd away before to give notice to the Magiſtrates of the reſpective Towns, of the coming of the *Netherland* Ambaſſadors, with Orders to have them well receiv'd; which was accordingly done, till they came to the chief Metropolitan City of *Peking*.

We departed upon the 17. of *March* with all our Train from the chief City of *Canton*, and were Row'd up the River of *Tai*, cloſe to the ſide of the City, which ſhews a moſt delightful Proſpect upon the Water. The ſmall Towns, which are very numerous in *Peking* and *Canton*, ſignifi'd our kind Reception by the thundring voice of their Cannon as we paſs'd by.

Having Sail'd and Row'd ſeveral Reaches of this broad and ſpacious River, we at laſt left the Channel, and ſtrook into another (an Arm of this great one, that diſembogues it ſelf into the ſame) toward the North. The *Chineſes* call this Branch *Zin*, but thoſe of *Europe*, *The European Stream*.

We made ſo much ſpeed that Day, that toward the Evening we came to a Village call'd *Sahu*. This Place, though not very large nor famous, yet is of pleaſant Situation, and about ſix Miles from *Canton*: the Soil is very fruitful, and encompaſs'd with Trees, Hills, and Vales. There are ſeveral good Edifices in this Place, though moſt of them inhabited by Peaſants and Handicrafts-men, which are chiefly Silk-weavers, who live by Weaving great quantities of Silk-Stuffs for the Merchants at *Canton*. We ſtay'd here all Night, and in the Morning early ſet Sail.

Upon the 19. of *March* we came to an Anchor before the City of *Xantung*, being the eleventh ſmall City belonging to the Chief City of *Canton*, and lying diſtant from thence about twenty Miles.

This City on the right ſide of the River lies in a very pleaſant Vale, and is ſurrounded on the Land ſide with delightful Paſtures and Hills: It is not very large, but was formerly exceeding populous and full of Trade. We got thus far, ſometimes with Rowing, Sailing, and Towing againſt the Stream, which had ſo tir'd the *Chineſes*, who were put to this ſlaviſh Labor, that we were oblig'd to ſtay by the Way till they had reſted and refreſh'd themſelves. The Magiſtrate of the Place caus'd the ſide of the River to be Guarded with two Foot-Companies, to welcom and receive the Ambaſſadors with the more State: They ſent likewiſe a few Preſents for the Ambaſſadors Table; but they

they underſtanding it was all upon the Emperors Account, and by his Order, who allow'd ten times more than what they ſent, thought good to refuſe their Civilities both here and in all other Places where they came, which they did with great Reſpects. Here we went Aſhore, which was the firſt time ſince we came Aboard, and pitch'd a Tent at a little diſtance from the City, upon the ſide of the River, in an open and plain Field. The *Tartars* in the mean time, to ſhew ſome Paſtime, Exercis'd their Arms before the Tent of the Ambaſſadors, which was perform'd by them with much dexterity.

Among the reſt there was one with a Bow and Arrow, who was ſo rare a Marks-man, that he ſhot thrice together through the White, no broader than the Palm of a Hand, at the diſtance of thirty five Paces; for which he was rewarded with a ſmall piece of Money.

The Secretary of the Vice-Roy (for the more ſafety, and for the greater ſplendor, having conducted us thus far) took leave and went back for *Canton*; but was moſt nobly Treated by the Ambaſſadors the Night before. We on the other hand made all things ready, and ſet Sail again with fair Wind and Weather, but were forc'd to be Tow'd up the River, being againſt the Stream, and narrow, into which fall ſeveral Torrents from the adjacent Hills; ſo that we went but very ſlowly, and that with great labor and trouble, which theſe poor Creatures are fain to undergo.

Here we ſaw into what a miſerable Condition the *Chineſes* were reduced by the laſt War of the *Tartars*, who put them upon this ſlaviſh labor of Towing and Rowing their Boats, uſing them worſe than Beaſts at their pleaſure, without any exception of Perſons, either young or old.

Often the track'd ways on the River ſide are ſo narrow, uneven and ſteep, that if they ſhould ſlip, they would infallibly break their Necks, as many times it happens: now and then they walk up to the Middle in Water, and if any of them grow faint and weary, there is one that follows, having Charge of the Boat, who never leaves beating of them, till they go on or die. But theſe poor Creatures are no where ſo miſerably haraſſed out, as in this dangerous and ſteep mountainous part of *Sangwanhab*; on which account perhaps none will or dare live there: for we ſaw there but one poor deſpicable Village, where ſome few People dwell, whoſe Countenances ſufficiently declar'd what Hardſhips they underwent.

The moſt ancient *Greeks* and *Romans*, who formerly ſubdu'd whole Countries, never dealt ſo barbarouſly by thoſe whom they conquer'd, as theſe unmerciful *Tartars*, who by their cruel uſage in this laſt Invaſion, have not only laid waſte abundance of noble Cities, Towns, and Villages (which are now places for Birds and Beaſts to rooſt in) but they have likewiſe made Slaves of the beſt of the Natives.

Upon the 21. of *March* about Midnight, we came with all our Train to *Sanyvum*. The Magiſtrates of this Place met us on the Way, and with their reſpective Salutes Preſented us for the Table, which for the reaſon aforeſaid, were not accepted. This Place is not very large, lying about forty Miles diſtant, from *Xanxui*, and was formerly for its Situation potent and populous, but in this laſt War wholly ruin'd by the *Tartars*, who gave the ſame uſage to all ſuch Cities as were not able to withſtand them.

Here we got freſh Track-men (our old ones being quite tir'd) to draw us up the River againſt the Stream and Torrents, which fall from this wonderful Mountain *Sagwanhab*.

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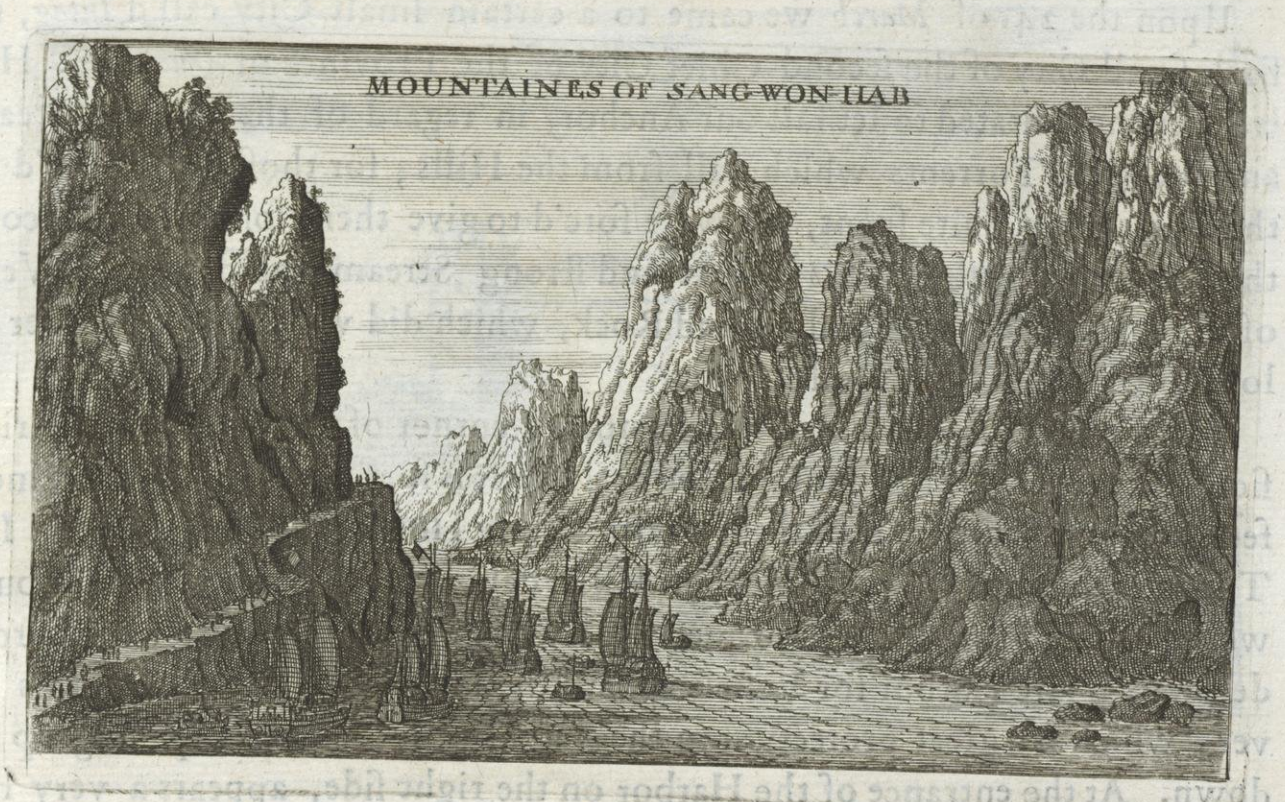


The heighth of this Mountain is very obſervable, for the tops thereof are envelop'd with Clouds, which makes the Paſſage at the bottom of the Hill obſcure.

On one ſide of this prodigious Mountain ſtands an Idol Temple, richly adorn'd, and moſt artificially built; to which theſe poor Creatures reſort, conceiving all their welfare to conſiſt in Offering to this Idol, adoring it as their Preſerver. You climb up by Steps to this Temple, which ſtands on that ſide of the Mountain next the River.

There are ſeveral ſtrange Mountains and Hills found in *China*, but none are to be compar'd with this of *Sangwonhab*, in regard of its Stuation, and extraordinary heighth.

Near to *Xunte*, the ſecond ſmall City of *Canton*, lies a Mountain call'd *Lungnien*, from whence runs a Torrent as clear as Cryſtal. Upon this Mountain are found certain rough Stones of ſtrange and wonderful ſhapes, which the *Chineſes* make uſe of in their way of Trade.

Near to *Tangnon*, the third ſmall City of *Canton*, lies the Mountain *Tahi*, upon the Eaſt-ſide, where lie 36 ſmall Iſlands. Near to this City likewiſe lies the Mountain *Heuteu*, which ſerves ſuch Skippers as are bound for the Province of *Quantung* for a Land-mark.

Near to *Cingyuen*, the ſeventh ſmall City of *Canton*, lies a great Mountain call'd *Talo*, which is ſurrounded with ſteep and ſharp Tops; among which lie rich and pleaſant Meadows, where dwell ſeveral wild and unciviliz'd People, who oftentimes make Inroads upon the adjacent Places, to ſteal what they can. Theſe wild and irregular People live according to their own Laws, without any ſubjection to the *Chineſes*.

Near to the ſixth ſmall City of *Canton* lies a Mountain call'd *Yaimuen*. From this Mountain the laſt Emperor of the Race of *Sunga* (after that the *Tartars* had Conquer'd him, and driven him out of the Country) flung himſelf headlong out of deſpair into the Sea.

We were three days hovering up and down before we could get from among theſe ſtrange and ſolitary Mountains, and ſaw in all that time but one poor Village, call'd *Quantonlow*, which lies ſo lonely, that 'tis ſtrange how any People durſt live in it. In ſome places of this Iſland, between the Hills (which is very remarkable) lie ſeveral pleaſant and fruitful Corn-Fields.

Upon the 24. of *March* we came to a certain ſmall City call'd *Yntag*, the ſixth ſmall City of the ſecond Chief City of the Province of *Quantung*. Here we were neceſſitated to let fall our Anchor, in regard of the violent Stream, and the great Torrents which fall from the Hills; for thoſe that Tow'd the the Boats being quite ſpent, we were forc'd to give them ſome reſt to recover their Strength again. This violent and ſtrong Stream had driven the Veſſel of the Ambaſſadors againſt a blind Rock, which did very much endanger the loſs both of Ship and Goods.

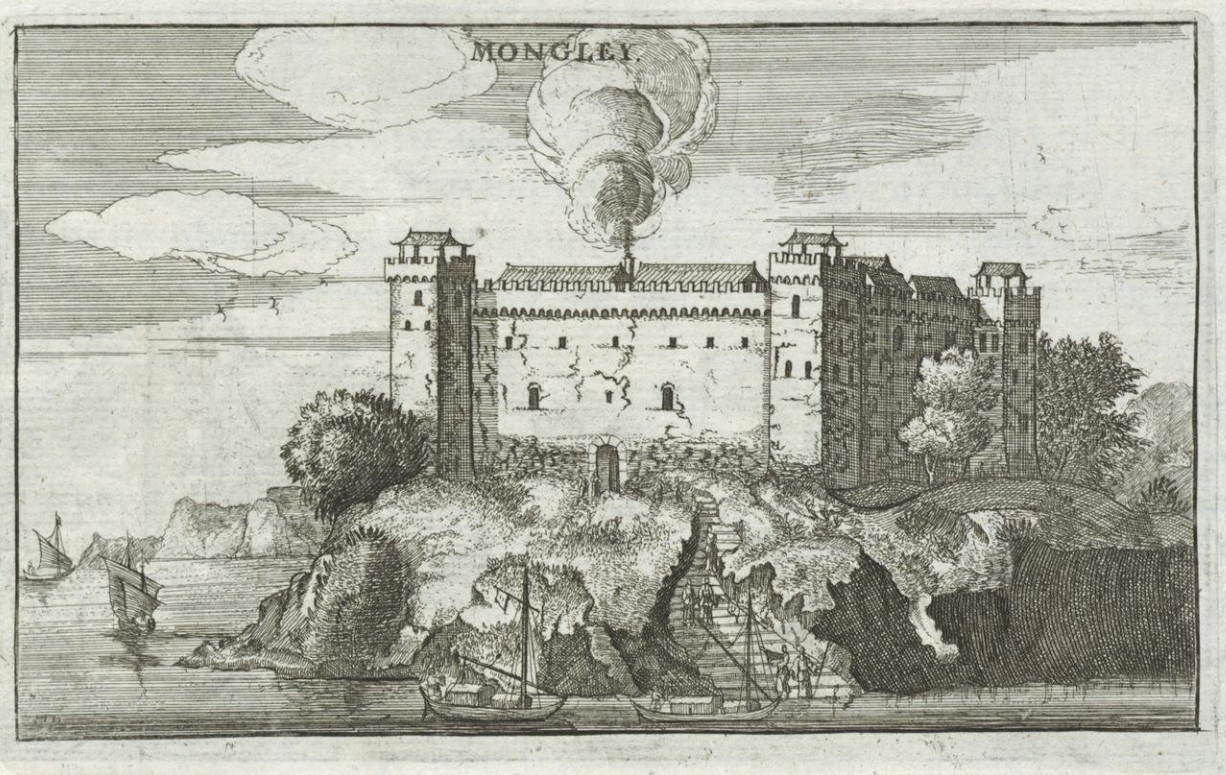
This ſmall City lies very pleaſant upon a corner of the River on the right ſide, over againſt the Mountain *Sangwonhab*: It is fortifi'd with high and indifferent ſtrong Walls, and beautifi'd with ſtately Houſes, and magnificent Idol Temples, ſurrounded with pleaſant Hills, delightful in Proſpect, the Suburbs well and ſufficient: It was formerly very rich and populous, and is provided with a ſafe Harbor for Veſſels againſt the impetuous Current of this River; which is a great protection to them in Stormy Weather, paſſing up and down. At the entrance of the Harbor on the right ſide, appears a very high Tower, built with great curioſity.

The next Day, being the 25. of *March*, we came in ſight of that wonderful and ſtrange Idol Temple call'd *Konianſiam*, which the *Chineſes* hold in great veneration, bringing as rich and fat Offerings thither, as to that of *Sangwonhab*: It lies on the River ſide, in a ſolitary, wild, and mountainous Country: your firſt Approaches conduct you up with convenient Stone Steps; after you make your Way through blind Paths and cavernous Paſſes, forc'd with much Art and Induſtry. Theſe Idolaters believing as the ancient *Heathen*, that Groves and high Places were moſt venerable Manſions, and yielding a more reverential Awe to their Gods, and leſs diſcovering under a Shade their Prieſts jugling Impoſtures. We continu'd here a while with all our Fleet, till the Natives had perform'd their Devotions at this Temple, which afterward our Ambaſſadors viſited. 'Tis incredible to relate, with how much ſuperſtitious Zeal, wanting our true Lights, they pour forth there their Ejaculations, and as freely their Bounty, offering prodigally their Country Products of all ſorts of Fruits, Birds, and Beaſts.

Upon the 27. of *March* in the Evening, we Landed at a Place call'd by the *Chineſes*, *Mongley*, with a moſt pleaſant Proſpect at a diſtance, and accommodated with ſtately Sone Steps, conveying you from the Water-ſide to the Gate entring the City, which is veſted with high Walls, and fortifi'd with tall Bulwarks and Watch-Towers. It is wondrous pleaſant to view from the Battlements of this City, the adjacent Countries, thick ſhrowded with delightful Woods and mantling Paſtures. In regard our Drudges were quite tir'd out with Towing their Boats againſt the impetuous Stream, we got freſh Yoke-men from hence; but we were no ſooner under Sail, but the Ambaſſadors Veſſel run againſt a blind Rock under Water, which had like to have endanger'd the loſs both of Ship and Goods. The next Day having paſs'd ſome Villages, we came to an Anchor in pleaſant Riding, where the *Mandorin Pinxenton* Treated us with their beloved *The*.

In the Night following hapned a moſt hideous Tempeſt, that wonderfully terrifi'd and amaz'd us all; ſuch peals of Thunder, ſuch flaſhes of Lightning, that we ſuppos'd them to be dreadful Uſhers to the *Day of Judgment*; inſomuch that the Veſſel in which were the Emperor's Preſents, drove from her Anchors, I my ſelf being in imminent danger: With the approaching Dawn

we



we had a ſad review of our ſeveral Diſaſters, many Ships ſhatter'd by the Storm, ſome Maſtleſs Hulls, all their Tackle and Rigging torn and ſpent, others driven Aſhore, there ſtav'd and beaten in pieces, and all their Men drown'd.

It was upon the 29. of *March*, when we came with the remainder of our Fleet before the ſecond Chief City of *Xaocheu*. This City lies about thirty Miles from *Yntag*, upon an Angle near the ſide of the River: In regard of its Situation and ſafe Harbor of Shipping, they have a very great Trade by Navigation. Toward the South this River has ſeveral Names, and is call'd *Scian*, and ſometimes *Scio*, and has its Source out of the River *Chin* and *Va*, which both run into one not far from this City. The Place where theſe two Waters meet, is well known by the *Chineſe* Skippers to their ſorrow, becauſe of the impetuous violence of the Streams, and the many blind Rocks which skulk under Water, on which in ſtreſs of Weather they often ſuffer Shipwrack. The *Chineſes* to avoid this Danger (according to their Cuſtom) have built here an Idol Temple by the Water-ſide, which is always firſt viſited by ſuch as intend to paſs this Way; where they offer what they have, to be protected in their Voyage, by the indulgence of this their favouring God. The City lies ſurrounded on one ſide with high and delightful Hills; and on the Eaſt ſide over the Water has a Suburb, which is very populous, rich, and well built: in the middle of the Water ſtands a Tower artificially built upon a ſmall Rock, according to the old faſhion of the *Chineſes*.

In view of this City ſpreads a moſt pleaſant Valley, which ſeems Wall'd in with various Fruit-bearing Trees: Not far from which, upon the *Mauhoa*, ſtands a Cloiſter, neighbor'd by a ſpacious Temple, in which reſide many of their Idolatrous Prieſts. A Perſon call'd *Luzu* (who had by his Faſting and auſtere Life, got himſelf ſo great a Repute among the vulgar Throng, that after his Death they honor'd him as a Saint) built this Cloiſter at his own Charge. This St. *Luzu* (as they reported) wore Day and Night upon his naked Body Iron Chains, and ſpent all his time to Grind and Sift Rice for the Monks: Theſe Iron Fetters had made deep impreſſions into his Fleſh, which was thereby ſo putrifi'd for want of Dreſſing and looking after, that Neſts of Worms crawl'd in the uncleanſed Wounds, of which he would not ſuffer one to be taken off: for whenſoever any of his verminous Brood dropt off, he

would

would take it up again, and ſay, *Have you not ſufficient to Feaſt your ſelves left? why then forſake you my Body where you are welcom, and thus run away?* Whoſe Corps, as the Inhabitants inform us, is ſtill preſerv'd in this Place.

That this was formerly a noble City, full of ſtately Buildings, the many great Ruines ſignifie: there yet remains an indifferent Wall about it, but within nothing but Ruine and a heap of Stones. We pitch'd our Tents near unto the Walls, where we had a fair Reception by the Magiſtrates and Governor, who brought ſeveral Preſents for the Ambaſſadors Table; which were accepted by the Ambaſſadors, being not put upon the Emperor's Account. After they had Saluted each other, and diſcours'd of ſeveral Affairs, they were moſt nobly receiv'd by the Ambaſſadors, who Treated them with ſo much Reſpect, that they were highly pleas'd, and promis'd to requite their Kindneſs upon all occaſions; which done, they took leave, and return'd again to the City.

In the Morning early we weighed from thence, and had not long been under Sail, but we drew near a Mountain, which the *Tartars* for its ſtrange ſhape and form call *Five Horſes Heads*.

Upon the Pinacles of theſe Hills, which are envelop'd with Clouds, we ſaw here and there ſeveral ſtrange, as well ſmall as great Edifices ſtanding; ſome of them were entire, others decay'd and ruinous, built time out of mind. But that which ſeem'd moſt remarkable, was the Situation of thoſe Buildings, which were erected upon ſuch high and ſteep places altogether inacceſſible, that none could imagine a poſſible Way for theſe People to carry up their Materials. We were very deſirous to have had a nearer view of theſe Houſes and Inhabitants there; but we found by experience after ſome ſmall trial of clambering up, that our Attempts were in vain.

We were no ſooner paſt this Mountain of the *Five Horſes Heads*, but we fell among other Rocks and ſteep Aſcents, which we made a ſhift to eſcape, though with great danger, the River being full of lurking ſplit Ships lying under Water; therefore the Inhabitants call theſe Rocks *The Five ugly Devils*.

At laſt we got ſafe to the laſt Country of *Suytjeen*, where the Mountain of the *Five Horſes Heads* ſhews it ſelf very wonderfully to the Eye at a diſtance; but much more the tops of the Hills of *Suytjeen*, which ſtand in ſuch order upon the River, as if Art and not Nature had plac'd them there. Amongſt theſe

Mountains

Mountains lie ſeveral pleaſant Vales in moſt delightful Proſpect, being well repleniſh'd with Fruit-Trees and Herbage.

Upon the fourth of *April* we came in ſight of the famous City of *Namhun* (the third Chief City of this Province) and immediately went Aſhore. This Metropolis lies about forty Miles from *Xaocheu*, and is the outward Frontier of the Province of *Quantung*, which we had thus travers'd from South to North.

The Governor and Magiſtrates of this City having notice of the coming of the Ambaſſadors, ſent a Letter full of Complements, to aſſure them of a cordial Welcom. Not long after they addreſs'd themſelves in Perſon; who (after that the Ceremony of Complements had been reciprocally return'd) earneſtly deſir'd of the Governor and Magiſtrates, that good order might be given for the ſpeedy furthering of their Journey to *Peking*; which they promis'd ſhould be done, The Ambaſſadors to requite their Civilities, Treated them nobly; for which they return'd their Thanks, and having taken their leave, went back in the Evening to the City.

The Ambaſſadors noble Entertainment in this City.

The next day the Ambaſſadors, with all their Followers, were invited by the Governor to a moſt ſplendid Dinner, who ſent them his Gentlemen to meet them at the Gate of the City, and conduct them to his Houſe, where he waited their coming, with the reſt of the Magiſtrates, and ſome of the chief Commanders of the Army. The Entertainment was every way anſwerable to the Quality of the Perſons, as well of the Gueſts as the Inviters: The Governor and the Magiſtrates ſat all at one ſide of the Table, that the Sewers might the better remove the Diſhes and Chargers, without any diſturbance to the Company, which were not Serv'd up all at once (according to the cuſtom of the *Chineſes*) but only two at a Courſe, which was the ſingle Allowance for one Perſon: And when the Steward, who waited always at the Governor's Elbow, had given the Word, every one fell to what he moſt fancied; and when he obſerv'd a ceſſation at the firſt Courſe, he made a Sign, and immediately the Diſhes were ſhifted, which was done at leaſt ſixteen times, obſerving the ſame order as at firſt.

During the Feaſt, there was both Vocal and Inſtrumental Muſick, the better to Entertain the Invited to their ſatisfaction. A little before the Banquet was brought in, they aroſe and recreated themſelves in the Garden, till the Diſhes were plac'd, and then they return'd and ſat down as before: And when all was taken away, every one drew out a piece of Money, which together was to be divided among the Muſicians and Attendants: This Collection or Gathering they laid at the Governor's Feet, to be by him diſpos'd of. The Ambaſſadors likewiſe Preſented them with ſix *Toel* of Silver, and ſome Silk-Stuffs, which the Governor at firſt refus'd, but at laſt at their Entreaty accepted it.

This City of *Namhun* is very large, well ſituated, and fortifi'd with Walls and Bulwarks, and divided by the River, over which is a Bridge, for the conveniency of paſſage from one part to another: It is alſo full of Idol-Temples, and brave Structures. We ſaw here ſeveral Houſes, whoſe Doors were inſcrib'd with the Letters of the Name of our *Saviour*. Here is alſo the Emperor's Cuſtom-houſe, where they receive his Dues for all Goods Exported or Imported; their Bills of Lading being uſually accepted on their Words, ſaving the double diligence and charge of Searchers, and diſcompoſing their Goods as in *Europe*.

There is no better Mold in all *China* for the making of any Earthen Ware, than is about this City. Not far from hence is a River, by the *Chineſes* call'd *Mekiang*, which ſignifies *Ink-Water*, whoſe blackneſs it much reſembles. The *Chineſes* much eſteem of the Fiſh taken in this River, which are commonly very white, conſidering the darkneſs of the Water.

It is very troubleſom Travelling by Land in thoſe Parts, becauſe of the high Hills and rugged Aſcents: but the moſt troubleſom Mountain of all to Travel over, was that which the Inhabitants call'd *Muglin*, which one of the Governors levell'd at his own Charge, and is now very paſſable either for Horſe or Foot; for which the Inhabitants erected to his Honor a ſtately Temple, Preſenting rich Offerings and coſtly Perfumes to the Idol there reſiding.

We were four Days preparing for our Journey from *Namhun* to *Nangan*, becauſe of the troubleſom, and almoſt inacceſſible Mountains: At laſt having got all things ready, we ſet forward upon the eighth Inſtant, with ſome of the Emperor's Preſents: But before we began our Journey, we ſent the *Mandorin* of the young Vice-Roy of *Canton* before, to provide Lodgings and other Neceſſaries at *Nangan* for their further Journey; and ſome of their Followers were order'd to ſtay till next Day, to look to ſuch Goods as could not be carried the Day before with the Ambaſſadors: There was likewiſe order given, that each Carriage ſhould have a yellow Flag, with the Emperor's and Ambaſſadors Names written upon them, to ſave Strangers Inquiſition; and, for their greater eaſe and accommodation, they were carried over the Mountains in Horſe-Litters: And in regard the Ways were dangerous, and much moleſted with Robbers and Highway-men, the Governor appointed them a Life-Guard of 150 Horſe, to conduct them ſafe over the Mountains; ſo that, what with thoſe that carried the Goods, and this Guard, we made a Regiment of at leaſt 600.

The next Day, being the ninth, ſuch as were left behind at *Namhun* ſet alſo forward. The Ambaſſadors Lodg'd upon theſe Mountains, in a Village call'd *Suſan*, about half way over, but found no body in the Place, except an Officer, with ſome Soldiers that kept Watch there; who could hardly furniſh us with a little Rice, Hogs-fleſh, and ſtrong Drink, the Inhabitants having forſaken their Houſes, frighted by the *Hollanders*.

The next Day, early in the Morning, they took Horſe, and rode from thence, and about Noon came to that ſtrange and narrow Mountain which lies betwixt the Provinces of *Quantung* and *Kiangſi*, and ſeparates both theſe Provinces from each other. Upon this Mountain we ſaw ſeveral fair Idol-Temples, very curiouſly built. This Mountain, though no better than a Wilderneſs, yet is very delightful, by reaſon of the variety of Woods and Valleys.

We made ſo much haſte that Day, that we got by Night to *Nangan*, the thirteenth Chief City of the eighth Province of *Kiangſi*. But before I proceed, I ſhall relate unto you the number of the great and ſmall Cities, and the Condition, Qualities, and Humor of the Inhabitants of this Province of *Kiangſi*.

Toward the Eaſt and South-Eaſt this Province has for Frontiers the Provinces of *Chekiang* and *Foking*; South and South-Weſt, *Quantung* and *Quangſi*; toward the Weſt, *Fukang*; and toward the North *Nanking*. Toward the South appear in this Province mighty broad and high Hills: for the Mountains of three Provinces, as *Kiangſi*, *Quantung*, and *Fokien*, joyn and meet all

in

in one here: And upon these Mountains live a wild and barbarous sort of People, who maintain themselves most by Plundering and Stealing from the *Chineses*.

This part is full of Gold, Silver, Lead, Iron, and Tin-Mines, and environ'd with very steep Mountains, repleniſh'd with several Lakes and running Rivers: 'Tis a very fruitful Soil, and exceeding populous, insomuch that the Province is not sufficient to contain the Inhabitants; and therefore many of them leave their native Country, and for want of convenient Dwelling-places, Seat themselves in other Parts of *China*, where they use some mean Handicraft Trade, or else turn Soothsayers or Juglers, to which they are naturally much addicted: They are generally possess'd with a belief of the *Pythagorean* Doctrine of the *Transmigration of Souls*; for they hold it a mortal Sin to kill any living Creature, or to eat any thing that is dead.

In this Province of *Kiangsi* are thirteen Chief Cities, which Command over 67 small ones; and through the midst of it, from South to North, runs the River *Can*, from whence spring several Navigable Streams, so that you may take Shipping from or to any part thereof.

The thirteen principal Cities are these; *Nanchang*, *Jaocheu*, *Quanglin*, *Nankang*, *Kienkiang*, *Kienchang*, *Vucheu*, *Linkiang*, *Kiegan*, *Xuicheu*, *Juencheu*, *Cancheu*, and *Nangan*.

1. *Nanchang* Commands over seven lesser or inferior Cities, as *Nanchang*, *Fungching*, *Cinhien*, *Fungcin*, *Cinggan*, *Ning*, and *Nuning*.

2. *Jaocheu* Commands also over seven Cities, as *Jaocheu*, *Yukan*, *Loping*, *Fenleang*, *Tehing*, *Gangin*, and *Vannien*.

3. *Quanglin* Commands likewise over seven Cities, as *Quanglin*, *Joxan*, *Jeyang*, *Queiki*, *Jenxan*, *Junfung*, and *Hinggan*.

4. *Nankang* Commands over four Cities, as *Nankang*, *Tuchang*, *Kienchang*, and *Gany*.

5. *Kieukiang* Commands over five Cities, as *Kieukiang*, *Tegan*, *Xuichang*, *Hukeu*, and *Pengce*.

6. *Kienchang* Commands also over five Cities, as *Kienchang*, *Sinching*, *Nanfung*, *Quanchang*, and *Luki*.

7. *Vucheu* Commands over six Cities, as *Vucheu*, *Cunggin*, *Kinki*, *Yhoang*, *Logan*, and *Tunghiang*.

8. *Linkiang* Commands over four Cities, as *Linkiang*, *Sinkin*, *Sinjin*, and *Hiakiang*.

9. *Kiegan* Commands over nine Cities, as *Kiegan*, *Taiho*, *Kiexui*, *Jungfung*, *Ganfo*, *Lungciven*, *Vangan*, *Jungsin*, and *Jungning*.

10. *Xuicheu* Commands over three Cities, as *Xuicheu*, *Xangcao*, and *Sincuang*.

11. *Juencheu* Commands over four Cities, as *Juencheu*, *Fueny*, *Pinghiang*, and *Vancai*.

19. *Chancheu* Commands over twelve Cities, as *Chancheu*, *Utu*, *Sinfung*, *Hingque*, *Hoeichang*, *Ganynen*, *Ningtu*, *Xuikin*, *Lingnan*, *Xeching*, *Changning*, and *Tingnan*.

13. *Nangan* Commands over four Cities, as *Nangan*, *Nankang*, *Xangyen*, and *Cungy*.

According to the *Chineſe* Account, there are in this Province 1363629 Families, and 6549500 Fighting Men.

The Revenue paid yearly out of this Province to the Emperor consists of 1616600

1616600 Bags of Rice, 8230 Rowls of raw Silk, and 11516 Rowls of wrought Silk, beſide ſeveral other Taxes and Impoſts.

Thus much concerning the Province of *Kiangſi*, and the number of the great and ſmall Cities; I ſhall now relate what hapned in our Travels through this Province to that of *Nanking*.

No ſooner were the Ambaſſadors arriv'd at the Gate of the Chief City of *Nangan*, but a Gentleman was immediately diſpatch'd to Complement them in the Name of the Magiſtrates, and conduct them to thoſe Lodgings which were provided for them. A while after came the Governor himſelf, with ſome other Perſons of great Quality, who after Civilities interchanged, fell into ſome Diſcourſes of ſmall importance; and having thus ſpent an hour, they took their leaves and departed, ſending a handſom Treatment that Night at the Charge of the City.

Afterwards came to us two *Tartar* Gentlemen, who were newly arrived there from the Imperial City of *Peking*; and after they had Saluted the Ambaſſadors, they told them that they were ſent to Congratulate the Vice-Roys of *Canton*, upon their Victory obtain'd the laſt Year againſt the *Chineſes*, in the Province of *Quangſi*; they then took their leaves and departed, ſeeming much to admire the large and tall Statures of the *Hollanders*, and that they ſhould come from the end of the World to Salute their Emperor; adding withal, That his Imperial Majeſty expected them with great impatience.

During our abode here, we were often viſited, and receiv'd the friendly Salutations of the beſt and chiefeſt of the City.

The Ambaſſadors were here very much troubled to procure Veſſels to carry them to *Nanking*; for though they did earneſtly inſiſt to proſecute and haſten their Journey, yet the Commiſſioner appointed to furniſh them with Boats, could not get them ready ſo ſoon as he deſir'd: whereupon the Mandorin *Pinxenton* rated him with ſuch bitter Expreſſions, that taking it to heart, he drew his Knife, and would certainly have ſtabb'd himſelf, had he not been prevented by one of the *Mandorin*'s Servants.

The Country about this City (which is the fartheſt City of this Province) is very pleaſant and fruitful, ſurrounded with Hills and Mountains, which ſerve for a Fence to Guard the Country. One of theſe Mountains far exceeds the reſt for delightfulneſs, being call'd *Sihoa*, which ſignifies *A Place of Pleaſure*.

This

This City is divided into two equal Parts, by an Arm of the River *Chang*; which being ſituate on the Stream, cauſes great Trading there for all the Goods and Merchandiſes which are brought out of *China*, and carried to the Province of *Quantung*, or from thence to the other Places of Trade which lie higher up in the Country, are for the moſt part unladed in this City, from whence they are carried to other Parts by Land or Water.

The South part of this City is cloſe built with ſeveral goodly Houſes, and is full of Commerce and People: On the North ſide ſtands an Idol-Temple, very curiouſly built, and ſo richly adorn'd, that a ſecond *Dedalus* may be ſaid to have ſhewn his Art in the contrivance of this Edifice. However, in bigneſs and ſtrength this City ſtands not in competition with that of *Nanhung*, although the *Tartars* in their laſt Invaſion were more favourable to this than to the other; for in *Nangan* they forbore to deſtroy ſuch Fabricks as were of any note, but in *Nanhung* all were ruin'd. Beſides, the geeat Commerce and Traffick which has been of late Years driven here, has been a means to enrich the Inhabitants thereof, who have continually contributed toward the re-edifying of this City.

After four Days abode in this City, the Ambaſſadors Embarqu'd themſelves with all their Followers, to purſue their Voyage to *Peking*. From the City of *Canton* to *Nanhung* we were Tow'd all the way againſt the Stream by Trackmen, not without great danger of Shipwrack, by reaſon of many Rocks that lie hid under Water; but now we were carried down with the Stream, though yet not without great labor, and danger of often loſing both Ship and Goods. The River *Can* runs here as ſwift as an Arrow from the Bow, and is full of Banks, Sands, and Shoals, which requires much care and experience in the Mariners. It hapned in this Paſſage among other Accidents, that the Barque in which *Jacob de Keizer*, one of the Ambaſſadors had Embarqu'd himſelf, with the Preſents to the *Great Cham*, fell into a Whirl-pool, and turning and winding amongſt unſteady Eddies, drove at laſt on a hidden Sand, where ſhe ſtuck faſt, and could not be gotten off until they had unladen her: they then perceiv'd that ſhe had two great Leaks in her Hull, which they made ſhift to ſtop, putting the Goods Aboard again, and ſo we proceeded on our Journey. The *Mandorins* commanded the Water-men to be ſeverely Laſh'd with a thick Leather Whip; and the Maſter himſelf had not eſcap'd the ſame Puniſhment for his neglect, if the Ambaſſadors had not interceded for him.

The next Day being the 14. of *April*, we paſs'd by the ſecond ſmall City call'd *Nankang*, but did not Land as we went; but in our Return put Aſhore.

This *Nankang* lies upon the left ſide of the River *Chang*: It is built four-ſquare, being inveſted with a ſtrong Wall twenty five Foot high, and was formerly rich, and famous for Commerce: It hath four Gates, each about a quarter of a Mile diſtant one from another. This City was totally ſubverted by the *Tartars* in the laſt War. On the River ſide ſtands a ſtrong high Tower, the Structure well built. At our return we lay with our Veſſels before *Nammon*, which ſignifies *The South-Gate*; from whence a Street leads to the Houſe of the Governor; and at the end of the Street ſtands a *Chineſe* Triumphal Arch, an elaborate Piece, which the *Tartars* left without any demoliſhment: At the end of this Street is the Market-place, to which is brought daily all manner of Proviſions, as Fleſh, Fiſh, and Fruits of all ſorts in great abundance.

Upon the 15. we came to *Cancheu*, the twelfth Chief City of the Province of *Kiangſi*, where we took up our Lodgings for that Night; and were viſited

Aboard our Veſſels by ſome great *Mandorins*, who welcom'd us in the Name of the Magiſtrates; after which the Ambaſſadors addreſs'd themſelves to the great *Tutang* of this City, returning him the like Complemental Civilities, who receiv'd them with ſingular Courteſies and ſeem Affection, and conducted them into his private Apartment, where he plac'd them on his right Hand: Then he ask'd them ſeveral Queſtions concerning the Conſtitution of *Holland*, viz. *Of how many Provinces it conſiſted, and how remote from Portugal? How long their preſent Government had been Eſtabliſh'd? When that Power began? Whether they were all of one and the ſame Religion?* and *Whether they us'd Beads in their Ejaculations after the* Portugeſe *manner?* To each of which Particulars the Ambaſſadors return'd them a brief and ſatisfactory Anſwer. By theſe Queſtions we gueſs'd what a near Community and Commerce there was between this Lord and the *Portugueſes*; and we were likewiſe afterwards told, that his Wife had been Baptiz'd by them. Whilſt we were drinking of *Thea* in the Withdrawing-room, he deſir'd to hear our Trumpets ſound in the Hall, with which he was exceedingly pleas'd; and alſo ſeem'd much to admire our Arms: And becauſe this *Tutang* (who held his Reſidence and Court in this Chief City) had the Command over the Provinces of *Kiangſi*, *Fokien*, *Hucang*, and *Quantung*, and conſequently was not much inferior to a Vice-Roy; and that the Ships of our *Eaſt-India Company*, bound from *Japan* to *Taiwan*, often ſupply'd themſelves here with much freſh Water; (for the Province of *Fokien* is all Maritime, lying oppoſite to the other Iſland of *Formoſa*) therefore the Ambaſſadors concluded to offer him ſome Preſents; but he refus'd them with great Civility, alledging, *That the* Tartar *Government would not permit any Preſents to be receiv'd from any Foreign People, till they had made their Appearance at the Court before his Imperial Majeſty.* He likewiſe added, *That he did not refuſe them out of a* Chineſe *Diſſimulation, but only to obſerve the Cuſtom of their Country*; and aſſur'd the Ambaſſadors, that in their Return from *Peking*, all manner of Friendſhip ſhould be ſhewn them.

This *Cancheu*, in regard of the great Income and Revenue ariſing yearly from the Trade that is driven there, is one of the Chief Cities in the Province of *Kiangſi*, and Commands over twelve ſmall Cities: It lies about ſixty Miles from *Canton*, cloſe to the ſide of the River *Can*, which takes its ſource near to the eighth ſmall City call'd *Xuikin*, and flows from thence Northward up to *Cancheu*. The City is four-ſquare, as *Nankang*, and is ſurrounded with a high Stone Wall about two Miles compaſs: There are four Gates alſo to this City, which are call'd after the four Winds. We lay all Night in our Barques before the Weſtern Gate. The Streets of the City are handſomly Pav'd. On the Eaſt-end ſtands a high well-built Tower, from the top of which you have a full Proſpect of the City and adjacent Countries, which are wondrous pleaſant. The Burgers Houſes and Dwellings are built in good order, among which are ſome very large ones well furniſh'd; but the Palace of the Governor exceeds all the reſt.

Among other ſtately Edifices, this Place abounds in curious Idol-Temples, very richly adorn'd with Pictures and Graven Images; but there is one eſpecially (whoſe Top ſtands higher, crowning all the reſt) which may be reckon'd among the chiefeſt Temples in all *China*, and is call'd *Kuil*, *Kiaſti*, *Miao*; *Miao* ſignifying *A Church*, and *Kuil Kiaſti* being the peculiar Name of the Idol they here worſhipp'd.

On the Verges of this Idol-Temple ſtood ſeveral Bedſteads for Travellers,

and

and Prieſts that come to Offer, to Lodge in; as in moſt Places the Idolatrous Edifices ſerve for Inns to receive and harbor Strangers in. In the Porch of this Temple ſtood on each ſide two Giants of Plaiſter-work, the one Fighting with a Dragon, and the other having a Dwarf lying under his Feet, with a drawn Sword in his Hand: The ſignification of theſe two Figures may be eaſily underſtood by thoſe who have but ſmall skill in the *Chineſe* Characters and Emblems. On the other ſide of the River ſtands another Temple upon a high Hill, which I went to ſee early in the Morning, and found the ſame ſituated in a very pleaſant Place, to which you aſcend by Stone Steps. Not far from hence ſtands a ſmall Chappel rarely built, according to the *Chineſe* Model; whereas ſuch as Travel this way, Offer ſomething to this Idol for a ſafe Paſſage, and preſervation from the hidden Rocks and Sands, whereof there lie many in the River *Can*; which if they eſcape, they attribute their Succeſs ſolely to theſe Offerings; but if they happen to miſcarry, then they lay the blame on themſelves, that either they made no true Confeſſion, or brought Gifts too mean for this their Deity.

At the Place where the two Rivers *Chang* and *Can* meet and conjoin, croſs the Stream lies a long Bridge of Boats, cover'd over with Planks: At the end of the Bridge ſtands a Toll-houſe for the receipt of Cuſtom.

Upon the 18. of *April* we paſs'd by the ruinous and deplorable City of *Vannungam*. This City lies cloſe to the ſide of the River *Can*, on the right hand, in a very fruitful and pleaſant Soil. The *Tartars* were ſo cruel to this Place in the laſt War, that they left nothing ſtanding that was any ways remarkable: It appears to have been a wondrous delightful Place, very accurately built, and full of Inhabitants. The Country round about this City, produces twice a year great ſtore of Fruit to the Husbandman: And not far from hence lies a Hill which has Silver-Mines, but the *Chineſes* are forbidden by their Laws to dig for any Silver.

On the Eaſt-ſide of this City is a Mountain call'd *Chao*, whoſe Top reaches up to the Clouds; and though of this vaſt heighth, yet from the bottom to the top there grow all ſorts of Trees and Herbs, which made us a delightful Proſpect at a diſtance.

About half a Mile from this Place we ſaw lying the ſixth ſmall City call'd *Lingeiven*, which has a ſmall Inlet of the River *Can* running up to it; but this

City

City participated of the ſame Misfortune with the reſt, and was totally ruin'd and ſack'd by the *Tartar*, who left nothing ſtanding but one Triumphal Arch, which ſerves for ſome Ornament to the Place ; but the Houſes and great Buildings lie all in a Heap of Aſhes.

We left immediately this miſerable Town, and came to an eminent Village call'd *Pekkinſa*, whoſe Situation is moſt pleaſant, and where a good Trade is driven in all Naval Materials, to the great benefit of the Inhabitants. At a great diſtance before you come to this Village, you ſee ſeveral Cliffs, which have been ſo wonderfully cut and order'd by Art and Labor, that the very ſight thereof fill'd us all with admiration ; but the laſt War has much defac'd the beauty of them, and there is now only left the Ruines whereby to judge what a brave Ornament they were formerly. The very deſtruction of theſe artificial Rocks ſufficiently declares what vaſt Devaſtations befel the whole Empire of *China* in the laſt War of the *Tartars*, who did not only ruine the greateſt Cities, Towns, and Villages, but neither ſuffer'd any Ornaments to continue eminent in the Country ; for not any Place of note eſcap'd the fury of thoſe barbarous People, except the Imperial City of *Peking*, which the *Tartars* favor'd after they had taken it, where yet are to be ſeen moſt rare and exquiſite Curioſities, whereof we ſhall make mention hereafter.

In regard of the extraordinary ſtrangeneſs of theſe Stone Cliffs made by Art, I took the Altitude of one of them which had ſuffer'd leaſt prejudice by the *Tartars*, and found it at leaſt forty Foot. The like artificial Rocks are to be ſeen in the Emperor's Court, where the *Great Tartar Cham* often refreſhes himſelf in the heat of Summer.

We departed at laſt from this Village *Pekkinſa*, and came late in the Evening to the ſmall City *Taiko*, which is the ſecond ſmall City under the Juriſdiction of the ninth Chief City *Kiegan*, and ſituate on the ſide of the River *Can*.

Early in the Morning I took a view of this Place, which hath toward the Water ſide high and ſtrong Walls : The Country round about is moſt delightful and luxurious ; but the City it ſelf lies wholly ruin'd by the *Tartars* : The Streets are well enough Pav'd, but very ſmall and narow, yet were repleniſh'd formerly with ſtately Edifices, which now lie waſte and uninhabited : all that was left remarkable, is a high Tower, with ſome Idol Temples. We

were

were viſited here by a certain *Mandorin*, who was come thither not long before from *Peking* with two thouſand Horſe, upon the Account of the young *Canton* Vice-Roy: He told us that the Emperor, with ſeveral Lords in *Peking*, long expected our coming.

Upon the 29. of *April* we came unto the moſt famous City of *Kinungam*, call'd by ſom *Kiegan*, which is the ninth Prime City of this Province of *Kiangſi*: It lies about forty Miles from *Taiko*, being built upon the Weſtern ſide of the River *Can*, not far from the Place where thoſe terrible and dreadfnl Cliffs call'd *Xepatan* diſcover themſelves, and is defended with tall Battlements, by the help of which ſhe was enabled to make reſiſtance againſt the *Tartars* when beleaguer'd by them. Here were alſo formerly many ſtately Structures; but they are now generally ruin'd and deſtroy'd by the Enemy, ſome few Idol-Temples only remaining. Over againſt the City lies an Iſland, where ſtands a curious Temple of modern Building, hung round about with great and ſmall Images.

The Country round about this City is full of Hills and Dales, in which are ſaid to be Gold and Silver Mines; but the *Chineſes* are prohibited by their Laws to dig for any, only they are permitted to take what of either they can find upon the ſides of the Rivers. Theſe Parts are alſo pregnant and delightful; for in this Country (which is ſeldom known in other Places) there is no want of Water either Winter or Summer, nor too much Drought.

Near to *Ganto*, the fifth ſmall City under the Juriſdiction of *Kinungam*, a mighty high Mountain call'd *Nucung*, lifts her Head towards the Clouds, and is as remarkable for bigneſs as any in thoſe Parts.

Moſt of the *Chineſe* Rivers are very dangerous, being ſo precipitate, that all Veſſels are liable almoſt to continual Attaques, and ſudden ſurprizals of Rocks, Banks, and Shoals in ambuſh; ſo that the Maſters ought to be skilful and circumſpect in their Steerage from Port to Port. But the River *Can* is near this City moſt hazardous, there reſiding thoſe unmerciful Bilgers, call'd by the Natives *Zepatane*. The Veſſels bound hither take commonly very expert Pilots, and ſuch as are by Cuſtom better acquainted with the fixed Rocks, and ſtill varying and unſetled Shoals.

The Inhabitants of this Place and the adjacent Parts, recounted to us with

much regret and reluctance, how barbarously they had been us'd by the *Tartars*, who burnt and destroy'd their Houses, carrying many into perpetual Slavery; others they put to Death with rare and exquisite Tortures, making no discrimination either of Sex or Age; and when they had glutted their salvage Inclinations with Ruine and Plunder, they exercis'd their more inhumane Cruelty upon innocent Virgins, of whom four thousand, all choice and singular Beauties, they carried into Captivity, aud for inconsiderable Sums sold them to make Bawds and Madams of Pleasure-houses, so prostituting them to be compress and devirginated by libidinous Courtiers and deboist Hectors, for their own Profit, at what Price soever they pleas'd to put upon them.

That same Day we made such good speed, that we got beyond *Kiexui*, the fourth small Town under the Jurisdiction of *Kiegan*. This Place is situate on the side of the River *Chang*, and is in circumference a Mile and a half, surrounded with Hills, and built after the *Chinese* fashion, with Idol-Temples: On the Water side stands a strong Wall fifteen Foot high.

The next Day, being the 20. of *April*, we past by *Kiakia*, the fourth small City under the eighth Chief Metropolis *Liukiang*. This City lies about thirty Miles from *Kiexui*, at the bottom of the Mountains, and upon the North side of the River *Can*, which waters this City, to the great accommodation of the Inhabitants.

The Country about this Place produces Oranges and other Fruits in great abundance: A good part of its Wall is built upon the Hills, and the Ground lying within the Wall is Manur'd by the Inhabitants. Here is standing an ancient Idol-Temple, which is famous for having two Gates, each being of one intire Stone; but the Houses were most of them demolish'd by the *Tartars*. Not far from these Walls lies a Mountain call'd *Mung*, whose Top reaches so high, that it seems to be invested with Clouds: yet the sides of this Aspirer flourish, being cloth'd with stately Woods, and mantled with verdant and delightful Pastures.

That same Day toward the Evening we got to the City *Sinkin*, the second small City under the eighth Chief City of *Linkiang*, which lies about twenty Miles from *Hiakiang*; and it is situate also on the side of the River *Can*, having a pleasant Prospect of Hills and fruitful Fields behind it. This Place doth not differ much in bigness or beauty from *Hiakiang*, only it lies in a more even Soil, and not so near the Mountains. Toward the Water, in the middle of a Wall, stands a very high and well-built Gate. Most of the Buildings within had been destroy'd by the *Tartars*. We lay all Night Aboard our Vessels over against the City near to an Idol-Temple, where the Governor came to Salute us, and brought some few Presents for the Kitchin.

Upon the 22. we set Sail early in the Morning, and arriv'd by Noon before the Chief City of *Fungching*, which is the second small City under the Jurisdiction of the first Chief City of *Nanchang*. This City lies in a flat and even Soil, built four-square, and situated upon the said River *Can*, and is surrounded with a high Wall above a Mile about.

On the North side of the City is a populous Suburb, well and close built with goodly Buildings.

There are also two great and high Triumphal Arches, which had been much defac'd with the rest of the brave Structures in the last bloody Invasion. There are likewise several Mountains not far from this Place; one is call'd *Pechang*,

from

from whence there falls a mighty Torrent of Water with a moſt hideous noiſe.

The next Day, being the 23. of *April*, we came in ſight of the firſt Chief City of *Nanchang*, which is alſo call'd by ſome according to the Name of the Province, *Kiangſi*, where it is ſituated. We were hardly come to an Anchor, but the Magiſtrates ſent four very commodious Boats Aboard to fetch us Aſhore, for there is no Landing or coming near the ſhore with great Veſſels, by reaſon of the Sands. The Mandorin *Pinxenton* took preſently two of the beſt of theſe Boats for himſelf which was ill taken by the Ambaſſadors: Not long after came the Magiſtrates themſelves to welcom them, and caus'd *Pinxenton* to reſtore to the Ambaſſadors one of the Boats which he had taken for his own uſe.

The next Day one of the Ambaſſadors, namely *Peter de Goyer* (for *Jacob de Keyſer* found himſelf ill) with the Secretary *Henry Baron*, and all our Followers, went to viſit the *Tutang*, or Governor of this City; who receiv'd us with great Civility, and ſhew'd his Diſpleaſure at his Interpreter for bringing the Ambaſſadors a foot, ſaying, *That ſuch Perſons as came from ſo remote and ſtrange Parts, to Congratulate his Imperial Majeſty upon his Victories and Proſperity, ought to be receiv'd in great State*: He was alſo very much offended at the *Mandorins* of the *Canton* Vice-Roys, calling them *Aſſes*. After the Ambaſſador had taken his leave, and was come into the Street, one of the Governor's Gentlemen came and preſented both him and his Secretary each with a fine Horſe, upon which they rid to the Water ſide; and when the Ambaſſadors ſet Sail, they were Saluted with the great Guns from the Walls of this City; and they to requite this civil Reception of the Governor, ſent him a few Preſents, but he refus'd them, ſaying, *That no Perſon in* China *was permitted to receive any Preſents from Forein Ambaſſadors, before they had ſeen and Saluted the Emperor.*

The Chief City of *Nanchang* is diſtant about five Miles from *Funching*, ſituated near that great Lake call'd *Poyang*, which hath a Current round this City, ſo that ſhe ſtands amidſt an Iſland: Her Building is four-ſquare, with high Walls and ſeven Gates, whereof four are very handſom; before one of which we lay at Anchor. This City alſo boaſts four ſtately Temples, which are very richly adorn'd; but amongſt them that is the moſt famous which the *Chineſes* call *Thiſiking*, being cover'd with glittering or glaz'd Pan-Tyles: At the Entrance ſtand three Buildings together; in the firſt of which appears an Idol, by the *Chineſes* call'd *Kouja*, believ'd to be the Guardian and Preſerver of this his own Manſion; he ſits amongſt a great many other Images upon a rich Seat, Cloth'd *Al' antique*, after the manner of the old *Romans*, with a Crimſon Mantle hanging upon his Shoulders: On each ſide ſtands upon a bigh Pole two terrible Dragons, much admir'd among the *Chineſes*, which with extended Necks ſeem hiſſing and breathing defiance againſt the Gods. In the ſecond Structure you have a broad Gallery reaching round the Temple, hung full of Idols, which are much ador'd by the *Chineſes*. The third Building is alſo adorn'd with the like Images.

At the Entrance of the firſt of theſe Edifices, on the right ſide, ſtands a Well, which is twelve Paces in the ſquare over, and curiouſly adorn'd with white Stone, and always brim full of Water.

The *Chineſes* fancy to themſelves wonderful Stories from this Idol *Kouja* and the Well, believing that formerly here he dwelt, and in his Life was very Charitable to all poor People, diſpencing freely what he had among them;

and

and his Treaſure was never to be exhauſted, becauſe he being a great Alchymiſt, was poſſeſs'd of the *Elixir*, and converted all Metal into Gold. Likewiſe they imagine that this *Kouja*, through their Gods Direction and Power, did once overcome a moſt hideous Dragon, which threatned the Deſtruction of this City; which he afterwards bound to an Iron Pillar and flung into this Well, and ſo deliver'd the Inhabitants from the grand Deſtroyer, as a ſecond *St. George*; and that he at laſt with all his Family was taken up into Heaven. Therefore theſe Idolaters (who held this for a good and holy Deed) erected this Temple for him after his Death. Many other Stories were told us of this their Deity. Moſt of the other rare Buildings which had been formerly in this City, were totally deſtroy'd by the *Tartars*, only there is ſtill left ſtanding one well-built Tower.

The Fields about this City are very fruitful, and well manur'd, which furniſh the Cities and Towns round about with all manner of Proviſions and Corn.

The greateſt deſtruction which befel this City in the laſt War, was occaſion'd thus: One *Kiuns*, a famous Commander, born in the Province of *Leaotung*, was made Governor by the *Great Tartar Cham* over this Province of *Kiangſi*; for the *Tartars* much truſt the *Leaotungers*, becauſe they lie next to *Tartary*: but this *Kiuns* revolted from the *Tartar*, with this whole Province of *Kiangſi*, and own'd one *Junglieus* for Emperor.

The *Tartar* to ſtifle in the Birth the Deſign and Intention of this Commander, and to reduce the ſaid Province under his Obedience, rais'd a formidable Army, Liſted under famous Captains. In the mean while this *Kiuns* had Fought ſeveral Battels with good ſucceſs againſt the *Tartars*, and put to flight the chief Commander of the Southern Provinces with his whole Army, which was ſent againſt him. Hereupon this *Kiuns* went and beſieg'd the City of *Cancheu*; but when he underſtood that the *Tartar* was coming againſt him with a powerful Army, he rais'd his Siege, and march'd toward the Frontiers of the Northern Provinces, to hinder the Inroads of the *Tartar*: and at firſt *Kiuns* Fought with good Conduct and Succeſs, having a great Army with him, that underſtood well the *Tartar* Diſcipline; but finding his Enemy to be too ſtrong, and ready to overpower him, he was neceſſitated for his ſafety to retreat into this City of *Nanchang*. The *Tartars* though they had a very formidable Army, yet durſt not venture to Storm the City by cloſe Leagure, but reſolv'd to force an Entrance by their Neceſſities: and the better to effect this their Deſign, they commanded the neighboring Villagers to aſſiſt, cauſing them to dig a great Trench on the Land ſide of the City; but the River was block'd up with Veſſels, to prevent all manner of Proviſion from coming by Water to their Relief. This Place was then exceeding full of Inhabitants; ſo that *Kiuns*, af a Siege of four Months, was reduc'd to great extremity by Famine; and though ſeveral daily ſuffer'd Death, yet they would not deliver up the City, ſtill expecting that *Junglieus* would come and relieve them: But when *Kiuns* ſaw himſelf brought as it were to the laſt gaſp, 'tis ſaid he thus encourag'd his Men; *Moſt valiant Fellow-Soldiers, we are to expect no other Help than what our Swords and Courage will afford us; we muſt therefore force our Way through the* Tartars: *make ready and follow me.* Thus having ended his ſhort Speech, and put himſelf and thoſe with him into the beſt poſture he was able, he Sallied out immediately; but coming to the Trench (which was large and deep) they began to ſee the difficulty of their Attempt; yet being in deſpair,

ſpair, they at laſt got over the Trench, notwithſtanding all the oppoſition of the *Tartars*, and fought their Way through the Army, with the ſlaughter of a great number of their Adverſaries: *Kiuns* himſelf came off with his Life, and hid himſelf among the Mountains. He was no ſooner gone out of the City, but the Inhabitants immediately ſet open the Gates to the fury of the Enemy; who being got in, never left deſtroying till they had ruin'd the whole City; and when they had done with the Buildings, they fell upon the Citizens, whom they put all to the Sword: for it is a Maxim among the *Tartars*, That ſuch Cities as revolt againſt them, and are ſubdu'd by force of Arms, ſhould be ſerv'd after this manner; but ſuch as yield without any oppoſition, have no hurt done unto them.

Upon the 25. of *April* we came to a Village famous for Shipping, call'd *Ucienjen*, where lay great ſtore of Veſſels of ſeveral ſorts and ſizes, which were come thither from all Parts of *China*, to lade with *China* Earthen Ware, great quantities whereof are ſold in this Village, which lies near to the Pool call'd *Poyang*, upon the ſide of the River *Can*, and is above a Mile long: It is a Place full of Trade, and very handſomly built. Upon the ſide of a Mountain near this Place, ſtands a well-built Idol-Temple, behung with great and ſmall Images. I found hanging alſo in this Temple a great many black Lamps, which the Inhabitants kept continually burning Day and Night. The *Chineſes* and *Tartars* that at any time are to paſs over this Pool *Poyang*, Offer up firſt ſome Preſent or other to the Idol of this Temple, for a ſafe and ſpeedy Paſſage. The Sacrifice which I ſaw here, is perform'd after this manner: The ordinary ſort of People take a Cock, but the rich a Hog (wherewith the Country abounds) which they bring alive to the Image, which is Pictur'd in a moſt terrible Poſture, and there they cut the Throats of thoſe Creatures, and with the warm Blood beſprinkle the Claws of the Idol (which generally reſemble the Claws of Griffins) and ſome part of his Body; ſo that their Idols are always bedawb'd with Blood, on purpoſe to make them look with a more grim Aſpect. They Offer up likewiſe to the Idol the Feet of the dead Swine, and the Spurs and Comb of the Cock; the reſt they reſerve for themſelves, and make Merry therewith, Feaſting in Honor of this Idol.

Quite through the middle of this rich Village runs a broad Street, full of Shops on both ſides, where all manner of Commodities are ſold; but the

chiefeſt Trade is in *Porcelane* or *China* Ware, which is to be had there in great abundance.

The Inhabitants of this Village told us (to our great admiration) that there was no better *Porcelane* made in all the Kingdom of *China*, than in the Village *Sinkteſuno*, which lay at leaſt a hundred Miles Eaſtward from hence, near to the City *Feuleang*, the fourth ſmall City of the ſecond Chief City of *Joacheu*: and they added withal, (which increaſed our wonder) that they did not fetch the Earth whereof this *Porcelane* is made out of the Province of *Kiangſi*, wherein this Village is ſituated, but from the Chief City of *Hoeicheu*, in the Province of *Nanking*; and that the Inhabitants there were not able to make it, though they digg'd the Earth in great abundance, becauſe they knew not how to temper it with the Water, which they alledg'd to be the only reaſon why they could not attain to this Art. And though I ſaw not theſe Cities *Hoiecheu* and *Jaocheu*, nor how they digg'd this Soil in one Place, and made *Porcelane* thereof in another, yet I will briefly relate to you what Account was given me by Perſons of credit, reſident in this Village of *Ucienjen*.

The Earth whereof this *Porcelane* is made, is digg'd in great quantities out of the Mountains ſituated near the Chief City *Hoeicheu* in the Province of *Nanking*, from whence it is brought in four-ſquare Clods to the above-mention'd Village, which have the Emperor's Arms ſtamp'd upon them, to prevent all manner of deceit. The Earth is not fat, like Clay or Chalk, but like to our fine Sand, which they mingle with Water, and ſo make it into the foremention'd Clods. They likewiſe beat into Powder the broken *China* Diſhes, and make new ones of them; but ſuch as are made of broken Ware never take ſo fine a Colour and Gloſs, as thoſe which are made of freſh Mold: The Earthen Clods which are thus brought from the Mountains, are afterwards fram'd into what faſhions they pleaſe, after the ſame manner as our Potters in *Europe* form their Earthen Ware. Upon the greateſt ſort of Pots which are made of this Earth, they have an Art to themſelves to paint all manner of Creatures, Flowers, and Trees, which they do very curiouſly only with *Indico*. This Art of Painting upon the Pots is kept ſo private and ſecret, that they will not teach it to any but their Children and near Relations; wherein the *Chineſes* are ſo dexterous, that you cannot ſhew them any thing, but they will imitate it upon their Pots and Diſhes; which being fram'd and made of this Earth, are firſt dri'd in the Sun before they are bak'd in the Oven; and when they are throughly dri'd, they are put into an Oven and ſtopt very cloſe, there baking for fifteen days together with a good Fire underneath: the time being expir'd, they are continu'd in the Oven fifteen days more without any Fire, only the Oven all that while is kept cloſe ſtopt, and not open'd till it be quite cold; for if they ſhould take the Ware out red hot, it would endanger not only the breaking of it, but alſo the loſing of the Gloſs. After thirty days the Furnace is open'd in the preſence of an Officer, appointed by the Emperor to take an Account of this Earthen Ware, and to receive his Duty, which is of each ſort the fifth piece, according to the Laws of the Kingdom; the reſt they afterwards ſell to the Inhabitants of this Village *Ucienjen*, where (as they ſay) is the Staple of this *Porcelane* Trade, which is ſent from this Village, not only through all *China*, but alſo through the whole World.

We departed the ſame Day from this Place, and upon the 26. came to the Chief City of *Nankang*, which lies upon the Weſt-ſide of this Lake, which is very broad and long.

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This City is built upon a mountainous Soil, about fifty Miles from *Nankang*: the Walls are both high and ſtrong, and fortifi'd with Bulwarks. Within the City ſtands a well-built Tower; the Streets are very full of Windings and Turnings, which makes them very troubleſom to ſuch as uſe them. The firſt Street, which lies on the left-hand as you come in, has ſeveral Triumphal Arches ſtanding in it, very artificially built according to the *Chineſe* faſhion: Beſide theſe Ornaments there is nothing rare in this City, for the Houſes are but mean, and ſlightly built.

In proſpect of this City lie ſeveral ſtately Temples, whereof the biggeſt and chiefeſt are built upon the Mountains *Quangliu* and *Juenxiu*. The Inhabitants round about worſhip theſe Mountains, upon which dwell a great company of Prieſts and Friers; each of which has a little Hutch, where he daily cruciates and afflicts himſelf, by ſcourging and diſciplining his Body; the enduring of which Caſtigation makes him a Miracle to thoſe People of implicit Faith, who fancy theſe their Sufferings to merit after Death the higheſt Felicities in another World: for they believe, that their Souls are tranſmigrated into other Bodies. The Inhabitants told us, that upon the Mountain *Quanglu* there are as many Cloyſters as Days in the Year. They ſaid likewiſe, that this Mountain was always cover'd with Clouds and Fogs, though round about the Weather were clear and ſerene. The Country produces ſtore of Hemp, whereof the Inhabitants make themſelves Clothes for the Summer, which very much keep off the ſcorching Heat of the Sun.

On the Weſt-ſide of this City lies a Hill, which the *Chineſes* call *Kien*. The Water that falls from the Brow of this Hill, is held by the *Chineſes* very ſoveraign for ſeveral Diſeaſes.

The Pool *Poyang* divides the Territories belonging to this City into two parts, both which are very fruitful in Rice, and Corn of all ſorts.

Upon the 29. we made for the City of *Hukeu*, being the fourth ſmall City of the fifth Chief City *Kieukiang*, to furniſh our ſelves with Proviſions. This City lies forty Miles from the foregoing Chief City of *Nankang*, upon the narrow of the Lake *Poyang*, and upon the right-ſide of the River *Kiang*, which mingles with it, and receives no ſmall ſhare of its Water. On the North-ſide of the City doth appear a very pleaſant and antique Rock, which hangs ſomewhat over the River, and appears a moſt delightful Proſpect, being overgrown

grown with Trees. At the bottom of this Mountain ſtands a large and beautiful Idol-Temple. The Walls of this City are very thick and high, and for the greater ſafety of the City, are Guarded in ſeveral places with Foot-Soldiers. This City drives a handſom Trade, is full of People, and well built; all manner of Proviſions are ſold very cheap, eſpecially Fiſh, which yields but a ſmall Price.

About this City lies a Hill call'd *Xecbung*, which ſignifies *A Stone Bell*; for the Waves and Billows which riſe out of the Pool *Poyang* in foul and ſtormy Weather, beat againſt this Hill, and occaſion thereby ſuch a ſtrange and ringing noiſe, that it very much reſembles the ſound of a Bell.

We were no ſooner come to an Anchor, but the news of our Arrival fill'd the whole City with joy, ſo that both old and young came running to the Shore to view us and our Veſſels, who beheld us with great admiration, and fain would have been talking to us, if the difference of Language had not hindred: We caus'd our Trumpets to ſound that old Tune of *William of Naſſaw*, ſuppoſing to have delighted them; but on the contrary, they were ſo much affrighted with their brazen Voice, that they ran roring with full ſpeed for ſhelter to the City.

Having provided our ſelves with Neceſſaries, we departed from this Place and came to *Pengce*, the fifth ſmall City under this Capital one of *Kieukiang*. Thus far had we proceeded in our Voyage upon the River *Can* from *Kancheu* to *Nanking*; from whence we paſſed over the Pool *Poyang*, and ſo came into the River *Kiang*, which, to proſecute the remainder of our Voyage to *Peking*, we were to Sail up Eaſtward. This River *Kiang*, which ſignifies *The Son of the Sea*, divides all *China* into Northern and Southern, gliding from Weſt to Eaſt, and receives ſeveral Names from the Provinces through which it runs.

The foremention'd City *Pengce* lies thirty Miles from *Hukeu*, behind an Iſland on the Eaſt-ſide of the River *Kiang*, and has behind it high and famous Hills: it is a well-built Place, but far leſs than *Hukeu*.

Not far from this *Pengce* lies a Mountain call'd *Siaocu*, which is ſo ſteep, high, and inacceſſible, that none could ever ſcale the top: It is ſurrounded with Water, and has on the South-ſide a ſmall, but very ſafe Road for Ships in foul Weather.

Upon the South-ſide of the River *Kiang* lies alſo a Hill call'd *Makang*, talk'd on with terror through all *China* for the abundance of Shipwracks which happen near this Place: for if the Pilot miſs never ſo little his Steerage, they ſeldom eſcape bilging on the neighboring Rocks.

The Ambaſſadors with ſome of their Followers went Aſhore upon the ſaid Iſland, but were forc'd immediately to return, having obſerv'd the fooˆting of a Tyger, which ſort of Beaſt is very numerous in this Country.

When the *Chineſe* Pilots ſaw our Cook going to make a Fire to dreſs Dinner, they came into the Cabbin to the Ambaſſadors, fell down upon their Knees, and earneſtly entreated that they would forbid any ſuch thing to be done, for that (as they ſaid) there was a certain Spirit who kept himſelf under Water about this Pool, and appear'd in the ſhape of a Dragon, or great Fiſh, and had the Command over this Countrey, whoſe Nature and Conſtitution was ſuch, that he could not endure the ſcent in his Noſe of roaſted Poultry, boil'd Bacon, or other ſavory Smells; for ſo ſoon as he was ſenſible of any ſuch thing, he immediately rais'd a Storm, which did infallibly caſt away the Veſſel. The Ambaſſadors at their earneſt Entreaty ſent word to the Cook, that they ſhould

be

be content with a cold Dinner for that Day. During the Diſcourſe, there appear'd playing above the Water two or three Tunny Fiſhes, which put the *Chineſes* into no little fear, in regard they imagin'd the Water-Spirit had already given order for the caſting away of their Veſſel.

Thus far we had travell'd through the Province of *Kiangſi*, when about Noon we came in ſight of two Columns which ſtood in the middle of the River, and divide the Province of *Kiangſi* from that of *Nanking*, into which we were now come. But before I relate the Sequel of our Journey, I ſhall give you in ſhort the number of the great and ſmall Cities of this Province, and the fartheſt Extent thereof.

This Province of *Nanking* (which is reckon'd for the ninth among the fifteen) is waſh'd with the Sea on the Eaſt and South-Eaſt: On the South it borders upon the Province of *Chekiang*; on the South-weſt, upon *Kiangſi*; on the Weſt upon *Hupang*; North-Weſt, upon *Honan*; and the reſt upon *Xantung*.

In this Place formerly they kept the Court of the ancient *Chineſe* Emperors; and though the Imperial Palace be remov'd to *Peking*, yet till the laſt *Tartar* War, the Court of the Emperors did continue in the Chief City of this Province call'd *Kiangning*: but the *Tartars* in the laſt Invaſion, did not only totally deſtroy and deface all Royal Palaces, and Imperial Courts, which were moſt noble Edifices, but alſo alter'd the very Name of the Province and of the Chief City: for the Province which formerly bore the Name of *Nanking* they call'd *Kiangnan*; and the Chief City which was formerly call'd *Ingtien*, they nam'd *Kiangning*; and depriv'd this City alſo of all its Royal Splendor and Privileges.

As this Province far exceeds all the reſt in goodneſs and richneſs of Soil, ſo likewiſe in Trade and Commerce; for here are the Chiefeſt Cities of all *China*, each being famous for Traffick. No leſs doth this Kingdom abound in Shipping above all the reſt; for the number of all manner of Veſſels is ſo great, that it ſeems as if all the Shipping of the World were Harbor'd there: but 'tis no wonder, conſidering the Situation of the Rivers that run through this Country; for by them they can paſs by Water into any part of *China*, and all Veſſels which are bound higher up, muſt meet there, which leſſens the wonder of ſo great Fleets of Ships together in that part: And beſides, all Veſſels come to this Province out of the River *Kiang* through broad Navigable Waters, made either by Art or Nature, which are call'd *The Royal Channels*.

The Natives of this Place are generally very Civil, Witty, Serviceable, and Mannerly: It likewiſe breeds great ſtore of able Handicrafts-men, who prove moſt excellent in their ſeveral Arts. There are likewiſe here very Learned Men, brought up in their Schools of Literature.

It produces great ſtore of Cotton and Silk, which maintains there abundance of Weavers, who work in either Commodity; but this is the Womens Buſineſs, and the Men follow Husbandry and other Employments, or elſe look to the Children whilſt the Women Spin.

This Seat of *Nanking* is ſo famous through all *China*, that whatſoever is made in it, is preferr'd before any thing of the like nature wrought in other parts of the Country.

In this Province lie fourteen Chief Cities, which Command over a hundred and ten ſmall ones; the Names of which fourteen principal ones are theſe which follow; *Kiangning*, *Fungyang*, *Sucheu*, *Sungkiang*, *Changcheu*, *Chin-*

kiang, *Yangcheu*, *Hoaigan*, *Lucheu*, *Ganking*, *Taiping*, *Ningque*, *Chicheu*, and *Hoeicheu*.

Kiangning, call'd alſo *Ingtien* and *Nanking*, Commands over ſeven Cities, as *Kiangning*, *Kiuyung*, *Lieyang*, *Liexui*, *Caoxun*, *Kiangpu*, and *Loho*.

Fungyang Commands over eighteen Cities, as *Fungyang*, *Linhoai*, *Hoaiyven*, *Tingyven*, *Uhu*, *Hung*, *Xeu*, *Hokieu*, *Mungching*, *Su*, *Hiutai*, *Tienchang*, *So*, *Lingpi*, *Ing*, *Tacho*, *Hao*, and *Ingxan*.

Sucheu Commands over ſeven Cities, as *Sucheu*, *Quenxan*, *Changxo*, *Ukiang*, *Kiating*, *Taicang*, and *Cungming*.

Sungkiang Commands over three Cities, as *Sungkiang*, *Xanghai*, and *Cingpu*.

Changcheu Commands over five Cities, as *Changcheu*, *Vuſie*, *Kiangyn*, *Gniking*, and *Cinkiang*.

Chinkiang Commands over three Cities, as *Chinkiang*, *Tanyang*, and *Kintan*.

Yangcheu Commands over ten Cities, as *Yangcheu*, *Ychin*, *Taihing*, *Caoyeu*, *Hinghoa*, *Pacyng*, *Tai*, *Jucao*, *Tung*, and *Haimuen*.

Hoaigan Commands over ten Cities, as *Hoaigan*, *Cingho*, *Gantung*, *Taoyven*, *Moyang*, *Hai*, *Canyu*, *Pi*, *Sociven*, and *Ciunning*.

Lucheu Commands over eight Cities, as *Lucheu*, *Xuching*, *Lukiang*, *Vuguei*, *Cao*, *Logan*, *Jungxan*, and *Hoxan*.

Ganking Commands over ſix Cities, as *Ganking*, *Tungching*, *Cienxan*, *Taihu*, *Sufung*, *Vangkiang*.

Taiping Commands over three Cities, as *Taiping*, *Vuku*, and *Fachang*.

Ningque Commands over five Cities, as *Ningque*, *King*, *Taiping*, *Cingte*, and *Nanling*.

Cicheu Commands over ſix Cities, as *Cicheu*, *Cingyang*, *Tungling*, *Xelai*, *Kiente*, and *Tunglieu*.

Hoeicheu likewiſe over ſix Cities, as *Hoeicheu*, *Hieuning*, *Vuyven*, *Kimuen*, *In*, and *Cieki*.

There are beſide all theſe four other ordinary Cities in this Province, which the *Chineſes* call *Cheu*, and ſome other leſs Cities which they call *Hien*: The four Cities are theſe; *Quangte*, *Hocheu*, *Cheuceu*, and *Sincheu*.

Quangte Commands over one City, which is call'd *Kienping*; *Hocheu*, over *Hanxan*; *Cheucheu* over two others, *Civenezao* and *Taigan*; *Siucheu* over four, *Siao*, *Tanxan*, *Fung*, and *Poi*.

The *Chineſe* Poll-Book of this Province makes mention of 1969816 Families, as alſo of 9967429 Fighting Men.

The yearly Revenue which this Province pays to the Emperor, conſiſts of 5995034 Bags of Rice, 6863 Pounds of unwrought Silk, 28452 Pieces of Cloth, and 2027 Rolls of woven Hemp-Cloth.

This Province likewiſe furniſhes the Emperor's Stables with 5804217 Truſſes of Straw or Hay, and 705100 Pounds of Salt: All which being valu'd together, will amount to an incredible Sum, beſide what is paid in Money, which amounts to 32000000 of *Ducats*, as I was credibly inform'd by ſome of the Grandees of the Province; which is not incredible, conſidering the vaſt Cuſtoms which are paid to the Emperor for all Goods Exported out of the Chief City of *Nanking*.

The City of *Xanghai* alone pays yearly to the Emperor for the Toll of Wool, the Sum of 250000 *Ducats*. All great Shops and Inns pay monthly thirty *Toel* of Silver, or elſe the *Tartars* come and Quarter upon them in their Houſes, and miſuſe them at their pleaſure.

Upon

Upon the 29. we came to *Tonglon*, or *Tonglieu*, the ſixth ſmall City in the Juriſdiction of the thirteenth Chief City *Chicheu*, and the firſt Place we came at in this Province of *Nanking*. This is a ſmall City, and lies cloſe to the South-ſide of the River *Kiang*, in a very pleaſant and delightful Soil, which is encompaſs'd about with fine little riſing Hills and Vales: It is ſurrounded as well on the Water-ſide as toward the Mountains, with a reaſonable ſtrong Wall, fortifi'd with Bulwarks. This City ſhews very beautiful as you approach it upon the River, but within it lies in a moſt lamentable Condition; for the *Tartar* proceeded with ſo much fury againſt it, that they left nothing defac'd that deſerves any notice to be taken of, only there is one Street that has ſome Houſes ſtanding in it, the reſt are all deſtroy'd, except the Governor's Houſe, which is in reaſonable good order.

The Magiſtrates or Governors of the City *Tonglieu*, ſent a congratulatory Letter to the Ambaſſadors upon their Arrivals, as alſo ſome Preſents for the Table, which were not accepted. The Traffick of this City was only Timber, ſo that the Place more reſembled *Norway* than *China*. About two Miles beyond this we ſaw an Iſland lying in the Boſom of the River *Kiang*, call'd *Sanglo*.

Not far from *Tonglieu*, near the River ſide, riſes a Mountain call'd *Kieuhoa*, or *The Nine-headed Mountain*, much like the Sun-Flower when hanging down the Head.

Two Miles from this *Tonglieu* we ſaw in our Paſſage the tenth Chief City *Ganking*, the moſt famous City of this Countrey, which abounds in Wealth and Trade, becauſe no Goods are brought out of other Parts to the Chief City of *Nanking*, but they muſt firſt paſs by this.

Upon the 30. we paſs'd by with our whole Fleet to the City of *Anhing*, call'd by ſome *Chicheu*, and the Chief City of the Royalty of *Nanking*, lying upon the South-ſide of the River *Kiang*, and is about two Miles in circumference. Upon the River lies a very fine Suburb well built, with good Houſes and Idol-Temples: The Walls which inveſted the City were above twenty five Foot high, and artificially rais'd with Watch-Towers and Redoubts: Near the River ſide lies a very pleaſant Hill, adorn'd with Fruit-Trees, which renders the Proſpect very delightful; upon which ſtands a *Heathen* Fane, where the neighbor-

neighboring Inhabitants round about come to Worſhip, and preſent Offerings to the Deity of that Place. This Temple is crown'd with a ſtately Steeple, aſpiring with ſeven Rounds.

The Country, though Hilly, yet abounds with moſt ſorts of Proviſions, and is plentifully ſupply'd with what they want from the adjacent Markets, by the River *Kiang*.

Toward the Evening we came to *Tungling*, the third ſmall City under the Command of the Metropolis *Chicheu*, which is ſituated moſt delightfully, being ſurrounded with variety of Woods, Hills, and Dales. This City, though but little, is well built, and encompaſs'd with Walls, having in the Front a Land-lock'd Harbor, for Veſſels to ſhelter in ſtormy Weather, which very much enriches the Place. The Corner of this Port is Guarded with a ſtrong Caſtle, which not only defends the City againſt any hoſtile Invaſion, but alſo ſerves to protect the Harbor and Veſſels that ride there.

Whilſt we were taking a view of this Place the Inhabitants told us, that not far from thence on a Hill, was a very rare Echo: Out of curioſity to hear this Novelty we clamber'd up the Hill, and there ſounded our Trumpets, where we heard their Notes return moſt diſtinctly, to our great admiration.

Near to this City riſes the Mountain *Hing*, ſo nam'd from the Apricocks which grow thereupon in great abundance.

Having ſatisfi'd our Eyes with the view of this Place, we ſet Sail the next Day, and came on the third of *May* to a Caſtle call'd *Upun*, near the River *Kiang*, not far from the following City of *Ufu*, being built four-ſquare, and begirt with a large Stone Wall: Amidſt this Fortreſs is a ſtrong well-built Temple, with a high Roof, whoſe inſide is curiouſly adorn'd with Pictures.

The ſame Day we arriv'd at *Ufu*, the ſecond ſmall City under the eleventh Metropolis call'd *Taiping*, lying with our Veſſels cloſe under the Walls of the City. This Town is ſituate in an Iſland of the River *Kiang*; the Suburbs of it are very populous, and full of Commerce: Upon each Angle of this Iſland are ſtrong Block-houſes, but are neither Mann'd, nor have any Guns mounted on them. This City is cri'd up through all *China* for Arms, the Inhabitants being moſt dexterous and exquiſite in making all manner of Military Utenſils; they are likewiſe very skilful in making Lamps of all ſorts.

Upon

Upon the fourth we pass'd by the third Chief City, call'd *Teytong*, which some also call *Taiping*, lying upon the side of the River *Kiang*, in an Island there made by the same Stream. The Country about this Island is in some places very Rocky, and full of Hills; in others again, as smooth; but in both exceeding fruitful.

On the South-side of this City we saw at a distance a high Mountain, by the *Chineses* call'd *Tienmuen*, which signifies *Heavens Gate*, because the River *Kiang* runs through here between two small Hills of this Mountain, as through a Gate. Sailing forward, we observ'd lying in the River over against this City, another Island call'd *Hiao*, all of one intire Stone: In this Rock were several Holes and Concavities, wherein bred abundance of Night-birds; the Isle from thence denominated *Hiao*. Not far from hence toward the South-East, is a large Lake or Pool call'd *Tanyang*, which as well as the River *Kiang*, divides it self, and waters the whole Countrey of this Chief City, which very much enriches the Grounds round about, making them satisfie the greedy Husbandman.

We understood by the *Chineses* that this had been a stately City, well built, and full of Trade; but the *Tartars* totally ruin'd it in the last Wars. Three gallant Towers we saw upon the River side as we Sail'd along; by which we might understand in what a famous Condition this Country had formerly been.

Upon the same Day we came in sight of that renowned and Royal City of *Nanking*, which is justly call'd the Chief City of the Province of *Nanking*; we came to Anchor in the Harbor, and lay with our Vessels before the Gate *Susimon*, which signifies *The Water-Gate*.

The Ambassadors went the next Day to visit the three Governors of this City, being carried in *Palakins*, or Sedans, and their Followers waited upon them on Horseback: They were conducted thither in great State by the Agent of the young Vice-Roy of *Canton*, who resided in this City, and by two *Mandorins*, who came from *Canton* in the absence of *Pinxenton*, who lay still behind.

The chief Governor shew'd the Ambassadors his Withdrawing-room, and made them, after accustomary Complements, to sit down next to him: He was a *Chinese*, born in the City of *Leoatung*, but of a very civil behaviour. The Ambassadors shew'd him a Letter of the Presents which were design'd for him, but he would not receive them, they having not yet seen the Emperor.

After they had discoursed a while with this first Governor, they took leave, and went to the second, also a *Chinese*, and born at *Leaotung*; who shew'd himself no less courteous than the former: He caus'd the Ambassadors to sit down with almost the same Complements, and receiv'd the Letter with great Civility from them, which nominated his allotted Presents; but he being illiterate himself, gave it to one of his Commanders to read, and on the former account refus'd to accept of them.

From hence they went to the third, who dwelt in the Wall of the old Imperial Palace; he sent for the Ambassadors, who came to him in his Chamber, where his Wife was with him: The Apartment was four-square, with Benches round about cover'd with Silk, and a Stove to warm the Room in Winter, in which they burn Reed, Wood being there very scarce. This Governor was by Birth a *Tartar*, a young well-set Man, but understood not the *Chinese* Language, therefore his Sons were Interpreters: His Wife, a proper

and comely Dame, ſpoke more than her Husband, and ſeem'd very inquiſitive about *Holland*: She was not diſmay'd at our ſtrange Arms, but, like a bold *Virago*, drew ont our Swords, and diſcharg'd our Piſtols, which much delighted her. The Room was preſently fill'd with *Tartar* Gentlewomen, who belong'd to and waited upon this Lady, and brought a great Silver Kettle full of *Thea*, mingled with Milk and Salt, placing it in the middle of the Chamber, and ſerving it about with Wooden Ladles to all the Company. The *Thea* thus mingled, they drink in Wood; but the clear *Thea*, made onely with Water, they drink in little *China* Cups; and other Drinks, as *Chineſe* Beer, and *Zamſou* made of Rice, in Silver.

The Ambaſſadors, after they had been thus civilly receiv'd and treated, took leave, and went with the *Canton* Agent to viſit a *Tartar* Gentleman, who was newly arriv'd from *Peking*: He was a young luſty Man, and had his Lodging in an old ruinous Court, which alſo belong'd to the Imperial Palace; but all things were in diſorder, and in a decay'd condition, without any Furniture but two or three broken Benches, ſome Kettles, and a few little Diſhes for *Thea*. His Horſes, Mules, Aſſes, Dromedaries, and Camels, went up and down in the Court, the Stables being all ruin'd and ſpoil'd.

From this *Tartar*'s Lodgings the Ambaſſadors were conducted by the Agent to his own Houſe, to a ſumptuous Dinner, then made ready by his order for them; where he entertain'd them till Night with all manner of Dainties: Which done, they thank'd him for his great kindneſs and civility, took their leaves, and return'd aboard their Veſſels, in which they lay all their Voyage, both to and from *Peking*, except at *Canton*, *Nangan*, and *Peking*.

This ſtately City, which without parallel is the Diadem of all *China*, lies about thirty five Miles from the forementiond *Taiping*, on the Eaſt-ſide of the River *Kiang*, and in 32 Degrees of Northern Latitude. Her ſituation is moſt pleaſant, and the Soil luxurioufly fruitful, the River running quite through this City, whereof ſome Streams are navigable for great Veſſels. Here was formerly kept the Court of the old *Chineſe* Emperors, the Reſidence of the ancient Kings of *U*, *Cyu*, *Cung*, *Ci*, *Leang*, *Chin*, and *Tanga*: Here alſo Reign'd many Luſtres the Race of *Taiminga*, till they remov'd to *Peking*, the better to prevent the Invaſions and Deſigns of the *Tartar*.

The Founder of this City was *Gnens* King of *Cu*, who nam'd it *Kinling*, which ſignifies *A Golden Countrey*: Afterwards the firſt Branch of the Race of *Cina* call'd it *Moling*. The Kings of *U*, who kept their Courts in this City, call'd it *Kienye*: The Race of *Tanga* gave it the Name of *Kiangxin*; but that of *Taiminga* call'd it *Ingcien*: And laſt of all, the *Tartars*, who not many years ſince over-ran and conquer'd all *China*, gave it again the Name of *Kiangxing*.

Where this City borders on the River *Kiang*, it hath a broad and deep Graff, into which you come out of the *Kiang* up to the Town, about half a Mile within the Land. Here they paſs over on a Bridge of Boats, which brings them conveniently into the City, whoſe Eaſt-ſide, which runs far into this Country, covers a Flat, with ſeveral Navigable Channels running through, ſo that you may come with large Veſſels up to the Town on that ſide. Over theſe Channels are ſeveral Stone Bridges, very rarely built.

According to all *Chineſe Geographers*, this City exceeds all the Cities of the whole World, not onely in Bigneſs, but alſo in Beauty, and handſom Decorement; and is at leaſt five Hours going about, being round, cloſe, and well-built: but the Walls are full ſix *Dutch* Miles in length, the Suburbs excepted,

which

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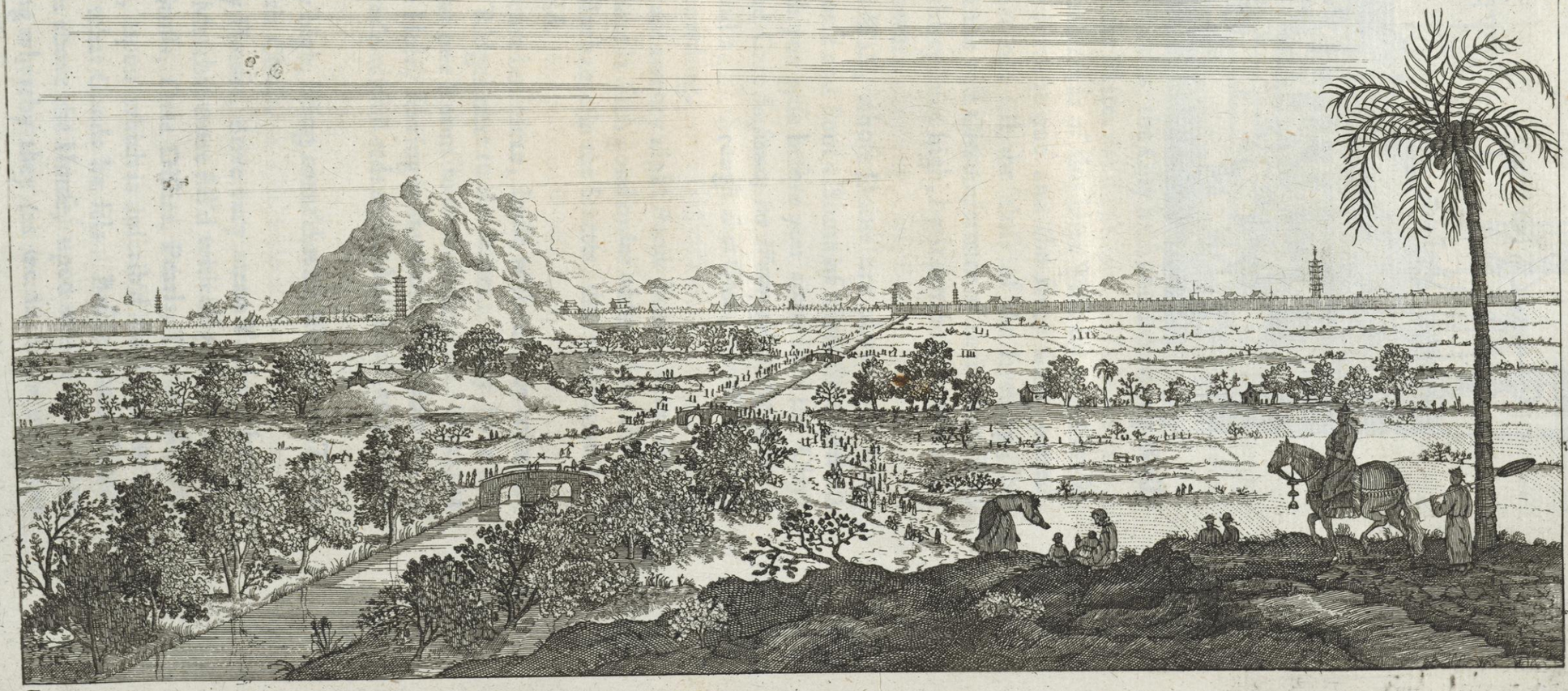

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which run out much further. Beſides this, the City hath another ſtrong Wall, for the better defence and ſafety of the Place.

The *Chineſes* deſcribe the Circumference of this later Wall by two Horſemen, who in the Morning ſetting forth at one and the ſame Gate, parted, riding contrary, and, they ſay, met not till the cloſe of the Evening; by which they would have us gueſs at the vaſt Circumference of their City. The firſt Veſture of the City is above thirty Foot high, built Artificially of Stone, with Breaſt-Works, and Watch-Towers.

There are thirteen Gates in this Wall, whoſe Doors are plated with Iron, and guarded continually with Horſe and Foot: Some of theſe Gates reſt on four or five Arches, through which you paſs before you come into the City. We lay with our Veſſels before the Gate *Suiſimon*, or *Water-gate*: So great a number of People paſs daily to and again through this Gate, that there is no getting in or out without much crowding.

The chief Streets of this City are twenty eight Paces broad, very neatly pav'd, and ſtrait. In the Night there is ſuch good order obſerv'd for the preventing of Houſe breaking, or diſturbance in the Streets, that there is not the like in any other part of the World.

The ordinary Citizens Houſes are but mean, built without any convenience, and ſtand all with the croſs Ridges next to the Street: They have but one Door to go in and out, and but one Room to eat and ſleep in. Next the Street appears onely a four-ſquare Hole, ſerving in ſtead of a Window to let in Light, which is commonly cover'd with Reeds in ſtead of Glaſs, to prevent Gazers from looking in.

The Houſes are but one Story high, being cover'd with White Pan-Tiles, and the out-ſides whited over with Chalk.

Such as dwell in theſe ordinary Houſes, drive very mean Trades; but the Shops of the chief Citizens and Merchants are fill'd with all manner of rich *Chineſe* Wares, as Cottons, Silk Stuffs, *China* Diſhes, Pearls, Diamonds, *&c.* Before each Shop ſtands a Board, upon which is inſcrib'd the Name of the Maſter in Gold Letters, as alſo what Goods he ſels: Beſide theſe Boards ſtands a high Pole, which reaches above the Houſe, upon which they hang Pennons and Flags, or ſomething whereby they (as we in *Europe* with our Signs) make known their Habitations.

They

They have not here, nor in all *China*, any Coin'd Money; but uſe in ſtead thereof ſmall Pieces of Silver, which are of different value and weight; and though you buy never ſo little, you muſt always have a Pair of Scales about you, if you will not be cheated in the weight by theſe crafty *Chineſes*: for they have commonly two ſorts of Weights by them, and are ſo nimble and deceitful in their Balancing, that you had need of *Argus*'s Eyes when you buy any thing of them.

This great City is alſo ſo Populous, that there are above 1000000 People dwelling in it; and yet Proviſions of all ſorts are to be had there in great abundance, at a ſmall rate, all the Year long: the reaſon whereof is the fertility of the Soil round about. Amongſt other Fruits, there are moſt delicious Cherries ſold very cheap in this City.

Beſide the vaſt number of People, there lies a Garriſon of 40000 *Tartars*: Here reſides alſo the Governor of the Southern Provinces, in the Name of the Emperor.

This City likewiſe exceeds any other in *China* for ſtately Idol-Temples, Towers, rare Edifices, and Triumphal Arches: But the Emperor's Court or Palace formerly exceeded all the reſt of the Buildings; wherein the Emperor of *China* was wont to reſide, with the ſame State and Pomp as now at preſent the *Great Cham* doth at *Peking*.

This Palace was ſituated on the South-ſide of the City, built four-ſquare, and ſurrounded with a Wall which contains the greateſt part of the City. Each ſide of the Square wherein this Palace was included contain'd in length one *Italian* Mile, and three parts of a *Dutch* Mile; and as near as could be gueſs'd by the decay'd Walls, or might be learnt from the Inhabitants, this Court, or Palace, with all belonging thereto, was as big as *Haerlem* in *Holland*. Within the firſt great Gate lay a large Court, which led to the four Squares, and was pav'd with fine ſmooth Stone.

The *Tartars* ſeated themſelves near an Idol-Temple call'd *Paolinxi*, where they built themſelves ſeveral Huts, leaving the *Chineſes* to dwell in the City, and there to drive their Trade. The Buildings are all of a hard ſort of Stone, which the Natives have moſt curiouſly painted with a yellow Colour, ſo that when the Sun reflects on them, they ſhine like Gold.

Over the Gate of the ſecond Court of this Palace hangs a great Bell, about 10 or 11 Foot in height, and three Fathom and a half in Circumference, whoſe thickneſs contains near a quarter of a Yard. The *Chineſes* made great Brags of the ſound of this Bell, as if the like were not to be heard of again in all *China*, yea, not in the whole World; but when we came and ſtruck upon it, we found it ſufficiently dull, and the Metal not ſo good as that of ours in *Europe*.

And though the *Tartars* in the laſt War did not much deprive and impair this City of its former Luſtre and Splendor (no City eſcaping better than this *Nanking*) yet however the ſtately Palace of the Kings was totall deſtroy'd by them. It is ſuppos'd that the *Tartars* did this for no other end or cauſe, but out of a particular Hatred and Grudge which they bore to the Family of *Taiminga*, who Govern'd till the Court was remov'd from thence to *Peking*.

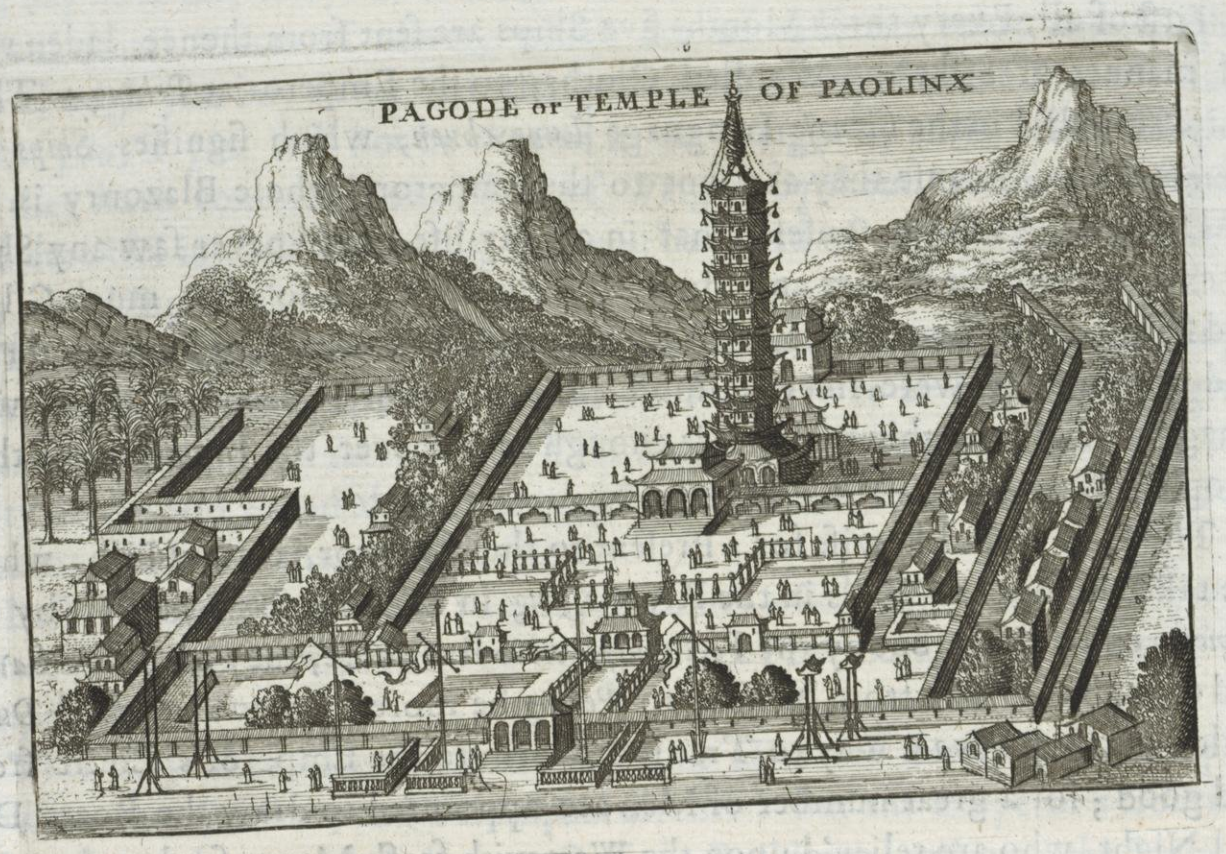
But though this City, by the removing of the Imperial Court to *Peking*, was thus depriv'd of its ancient Glory and Splendor; yet its former and ancient Magnificence, as well as Obedience, is ſhewn by the extraordinary Preſents yearly ſent to the Emperor, beyond all the reſt of the Cities.

First of all, Every three Months five Ships are ſent from thence, laden with all manner of Silks and Woollen Cloths, to the Emperor at *Peking*: Theſe Ships are call'd in the *Chineſe* Language *Lungychuen*, which ſignifies *Ships with Dragon-Cloths*, becauſe they are ſent to the Emperor, whoſe Blazonry is full of Dragons. I muſt confeſs, that in all my life-time I never ſaw any Ships to exceed theſe for Riches and Bravery; for they are ſo very much Gilded and Painted on the outſides, that it made our Eyes dazle to look on them: and within they were likewiſe moſt curiouſly contriv'd and adorn'd with Images. This one thing alone is enough to diſcover the Ingenuity of theſe People.

The City ſends likewiſe for a Preſent to the Emperor, certain Fiſh, which are taken before her Walls in the River *Kiang*, in *May* and *June*, and are by the *Chineſes* call'd *Siyu*; but by the *Portugueſe* who live there, they are call'd *Savel*; and though the Way from *Nanking* to *Peking* be more than two hundred *Dutch* Miles, yet they have a Way to Tranſport them to the Emperor's Court freſh and good; for a great number of Men are appointed to draw the Boats Day and Night, who are reliev'd upon the Way with freſh Men; ſo that they perform the Journey in eight or ten Days at the fartheſt, which is in a manner with as much ſpeed as riding Poſt in *Europe*. They likewiſe ſignifie by Letters from Place to Place the Hours of the Day when the Barques are arriv'd; and if the Emperor be pleas'd, they never fail to ſend twice a Week.

As we were Riding out one Day to take the Air, and to view the City, we paſs'd by the Gate of the old Imperial Court, where ſat a great *Tartar* Lady, with her Servants waiting upon her, about forty years of Age: ſhe very civilly ſent to our Interpreter to invite the Ambaſſadors into her Houſe: *Jacob de Keyzer* hereupon lighted, and the Lady then made towards him: She was very debonair and free, look'd upon our Swords, and much admir'd their bending without breaking: She took the Ambaſſadors Hat, and put it on her own Head, and unbutton'd his Doublet almoſt down to his Waſte: Afterwards ſhe led the way into the Houſe, and deſir'd him to follow, appointing one of her Attendants to conduct him, who brought us into her Apartment, where we found her with her Daughter, who was about half her Age, waiting our coming, in great State: The Daughter was Cloth'd in a Violet-colour'd Damask Gown, and the Mother in black Damask, and both of them had their Ears hung with Rings, and their Hair braided and twiſted about their Heads with Strings of Pearls; but over their Hair they wore little Caps made of Reed, with a Taſſel upon the Crown, of red Silk: Their Clothes reach'd down to their Heels, ty'd about the Middle with a broad Ribbon, and button'd down from the Neck to the Waſte: Their Shoes were of black Leather, their Faces unmask'd, without any Painting: They had us into a large Withdrawing-Room, unfurniſh'd, only a few Benches cover'd with Silk, upon which they deſir'd us to ſit: They drank to us ſeveral times in their Liquor made of Beans, which is very ſtrong, but agrees wondrous well with their Conſtitutions: They ſet before us alſo ſome of their Sweet-meats, much intreating us to Eat, excuſing the meanneſs of the Entertainment, her Husband being abſent.

Having taken leave of theſe Ladies, we Rid to ſee a famous Temple, which the *Chineſes* call *Paolinxi*; but this Name of *Paolinxi*, not only denominates this Structure, but alſo a great Plain, which contains ſeveral Fanes, Edifices, a *Porcelane* Tower, and other Rarities. Amongſt other Buildings erected upon



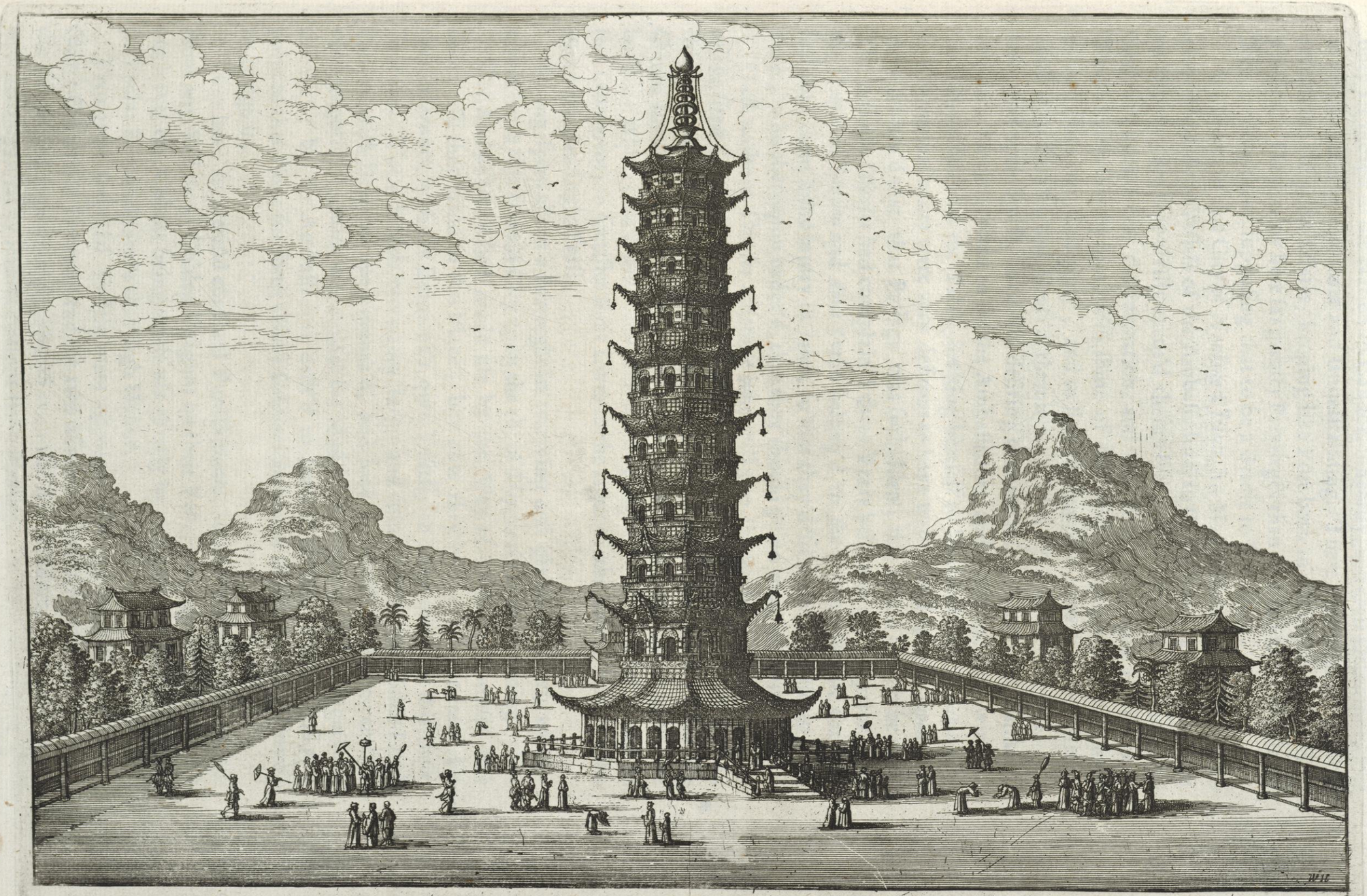
this Plain, they ſhew'd us one great Structure, which exceeded the reſt in Art, Beauty, and Coſt, wherein hung at leaſt ten thouſand Images, all made of Plaiſter; ſome were ſix Foot long, but the moſt were only one, which were hung round about the Galleries and the Walls, in handſom and exact order. The *Heathen* Prieſts receiv'd the Ambaſſadors with great Reſpect and Civility, and ſet open all the Doors of their Temples.

In the middle of the Plain ſtands a high Steeple or Tower made of *Porcelane*, which far exceed all other Workmanſhip of the *Chineſes* in coſt and skill; by which the *Chineſes* have declar'd to the World the rare Ingenuity of their Artiſts in former Ages.

This Tower has nine Rounds, and a hundred eighty four Steps to the top; each Round is adorn'd with a Gallery full of Images and Pictures, with very handſom Lights: The outſide is all Glaz'd over and Painted with ſeveral Colours, as Green, Red, and Yellow. The whole Fabrick conſiſts of ſeveral Pieces, which are ſo artificially cemented, as if the Work were all one intire Piece, Round about all the corners of the Galleries hang little Bells, which make a very pretty noiſe when the Wind jangles them: The top of the Tower was crown'd with a Pine-Apple, which (as they ſay) was made of maſſie Gold: From the upper Gallery you may ſee not only over the whole City, but alſo over the adjacent Countries to the other ſide of the River *Kiang*, which is a moſt delightful Proſpect, eſpecially if you obſerve the vaſt circumference of the City, reaching with her Suburb to the River ſide.

This wonderful Pile (as they inform us) the *Chineſes* built at their own Charges by the Command of the inſulting Conqueror the *Tartar* ſeven hundred years ſince, as a Pillar of Honor to them, and when, in like manner as lately, they over-ran all *China*, bringing the whole Country under abſolute Obedience. The now prevailing Foe, whether conquer'd by the exxtraordinary Beauty and Magnificence, or whether they deſign'd by it to perpetuate the Memory of their firſt Conqueſts, and alſo to add to their Fame this their ſecond ſubduing of them, would not permit the demoliſhing or defacing in the leaſt of this noble Structure; ſo that now it ſtands firm and intire as at firſt.

Round about this Plain are alſo Woods of Pine, where formerly were built



built goodly Edifices, which were the Places of Enterment of their former Emperors, but are now by the *Tartars* totally demoliſh'd.

According to all outward appearance, we found theſe People to exceed not only all the reſt of the Nation in Candor, Sincerity, and civil Demeanor, but as much excelling in Science and Underſtanding. There are alſo ſeveral of the Inhabitants of great Eſtates, keeping like Port both in their Habits and Hoſpitality. They enjoy here far greater Privileges than in a leſs City, which the *Tartars* allow them, ſuppoſing that to be a Bridle to Rebellion.

We found in this City of *Nanking* a *Jeſuit*, his Name *Manuel Van Lisbon*, who came Aboard the Veſſels of the Ambaſſadors, to Complement and invite them to Dinner; but they civilly excus'd themſelves: however, my ſelf and the Secretary accepted of the Invitation, and were very handſomly receiv'd and Treated next Day by him, with ſome of the better ſort of *Chineſes*, who were pleas'd with our Company; and to ſignifie that they were *Chriſtians*, ſtrook upon their Breaſts, and Croſs'd themſelves. This *Jeſuit* was a very free, gallant, and open Spirit, earneſtly deſiring that we might have free Commerce in *China*: He came often to ſee the Ambaſſadors, and Preſented them with ſeveral Proviſions for the Table, inviting himſelf to Dinner at the ſame time.

The Ambaſſadors were very deſirous to have writ from hence to *Japan*, but were inform'd that that Paſſage was forbidden; the reaſon ſaid to be this: The unſhorn *Chineſes* had complain'd three Years before to the Emperor, that the *Chineſes* of *Snitjien* and *Amei* (who belong'd to the famous Pyrate *Coxinga*) had done them ſome Injury in *Japan*, ſo that they deſir'd the Emperor to right them; who thereupon order'd, that they ſhould go no more to *Japan*.

Theſe unſhorn *Chineſes* are thoſe who will not ſubmit to the Government of the *Great Cham*, nor cut their Hair after the Conqueror's faſhion: for when this Emperor had conquer'd all *China*, he iſſued forth a Command, That the *Chineſes* ſhould wear their Hair after their manner, all cut off, except one Lock behind; which caus'd ſome thouſands of the *Chineſes* (who are very proud of this Ornament) to ſacrifice their Lives to the rigor of the Laws, rather than part with one ſingle Treſs.

Having ſpent about a Fortnight in receiving and giving of Viſits, we departed from this famous City upon the 18. of *May*, early in the Morning.

The Ambaſſadors had made uſe by the Way of ordinary Barques and Boats, till they came to this Place; but now they were accommodated by the Governors, with the Emperor's own Veſſels, to carry them on this their Journey. Theſe Veſſels were very large and commodious, all Gilded and Painted with Dragons open-mouth'd, and looking fiercely. On one end of theſe Imperial Bottoms was a place for Muſick, to recreate the Paſſengers on the Way; but the Ambaſſadors deſir'd to ſpare them that trouble, and appointed that Place for ſome *Chineſe* Soldiers that came with them from *Canton*, to Lodge in.

They have ſevere and corporal Puniſhments, whoever dares preſume to Paint any Yellow or Golden Dragons on their Veſſels, or any thing elſe without leave, this Colour being made uſe of only by thoſe whom the Emperor's particular Favor admits to that high Honor.

Two great Imperial Veſſels were appointed for the Ambaſſadors: the *Chineſe* Officers, as *Pinxenton* and the two *Mandorins*, had alſo two others; and the *Canton* Soldiers were put Aboard with the Ambaſſadors, who were likewiſe accompanied by ſeveral Perſons from *Nanking*.

After

After we had taken leave of the Governor and Magiſtrates of the City of *Nanking*, we ſet Sail, and paſs'd by the Ship-Bridge of fourteen Arches. On the fartheſt Point of the Walls of the City, about two Miles from the Water-Gate call'd *Suiſimon* (where we firſt arriv'd with our Veſſels) there ſtood a very famous and eminent Idol, to which the Mandorin *Pinxenton*, with the whole Fleet, appli'd themſelves, and Offer'd up to this Dæmon or Genius of the Place, Swine, Goats, and Cocks Blood, to the end we (which they verily believ'd) might have a ſafe and proſperous Voyage.

The Sacrifice was perform'd after this manner: The Swine and Goats were firſt kill'd and cleans'd, and afterwards laid upon the Altar: on the ſide of this Altar ſtood ſeveral little Images, and behind the Altar the chiefeſt Image, which is held for the Protector and Defender of this Temple, and to whom it was Dedicated. The Cocks which I ſaw Offer'd, were kill'd, and their Blood kept and ſprinkled upon the Images, which afterwards they wip'd clean. During the Ceremony of the Sacrifice, the Prieſts upon their Knees made ſeveral Grimaces and Mutterings to themſelves, as if they and the God had been in ſome earneſt Contract or Diſpute, great Tapers burning all that while.

After this Sacrifice we Steer'd our Courſe Eaſtward, and Sail'd down the River *Kiang* with great ſpeed, having the Stream with us; ſo that in the Evening we came to a famous Village call'd *Wankſien*, where we ſtay'd all Night, and in the Morning early we ſet Sail, and came upon the 20. of *June* to the City of *Jejenjeen*, which ſome call *Lobo*.

This *Jejenjeen* being the ſixth and laſt ſmall City of the Capital City of *Nanking*, lies about ſixty Miles from *Nanking*, on the North-ſide of the River *Kiang*, whoſe Streams run into the large and open *Eaſt-Indian Sea*. Here came ſeveral Beggars Aboard us to ſhew their Tricks; amongſt the reſt there were two, who knock'd their Heads with ſo great force one againſt another, that we look'd every moment to ſee them fall down dead upon the Place; and in this Geſture they continu'd till the Company had beſtow'd their Charity on them: for unleſs they give them ſomething, they never ceaſe rencountring Head till they kill each other, which has often hapned. I ſaw likewiſe in this City another Beggar kneeling down, and ſeeming to mutter ſomething to himſelf;

himſelf; after which he ſtrook his bare Head againſt a round black Stone with ſo much fore and violence, that he made the Earth to ſhake under him: Several other ſuch Feats they uſe, to win remorſe from Strangers.

This ſmall City of *Jejenjeen*, ſituate near to the River *Kiang*, is very delightful, though but ſmall within the Walls, which are not very high, but ſtrong and thick: It is built mighty cloſe, and adorn'd with ſeveral Temples and Idolatrous Edifices; and has likewiſe a populous and well-built Suburb, and much Trade, by which its Inhabitants are much enrich'd.

Whilſt we ſtay'd in this City, the Interpreters told us, That the famous Pyrate *Coxinga* had Landed ſome Forces, with an Intention to have ſurpriz'd this Place, and to have brought the ſame under his Subjection; but through the care of the Inhabitants he not only loſt his Deſign, but alſo a great number of his Men, and was forc'd to retreat to his Ships with ſhame and confuſion: yet to ſhew his Malice, and to revenge himſelf upon the Citizens, he burnt ſeveral of their Veſſels which lay at an Anchor before the City, and carried away others with him to a conſiderable number. They alſo told us, that about twenty Miles from this Place, there were five great and fruitful Iſlands in the ſame River *Kiang*, in which this Pyrate had choſen to harbor and ſhelter his Ships in ſtormy Weather.

Having lain all Night before this City, we ſet Sail early in the Morning, and the next Day we found upon the North ſide of the River *Kiang*, near to a Caſtle call'd *Ruancheu*, a large Stone Sluce, at the Head of a Channel, the Work onely of the Spade, forc'd quite through the Country, to get into the *Yellow River*. ſo to avoid the trouble of Sailing round about out of one River into another.

Theſe Artificial Channels, by reaſon of their wideneſs, and the greatneſs of the Undertaking, and being made at the Emperor's Charge, are call'd *The King's Waters*.

We then paſs'd by this Sluce, and ſo came into the firſt *Royal Channel*, and from thence we got into the *Yellow River*. Well may this Channel bear the Name of *The Royal Water*, ſince there is nothing more pleaſant to be ſeen in all the World; both ſides of the *Aquæduct* having not onely ſmooth large Banks, but planted alſo with ſtately and ſhady Trees. On the Weſt and Eaſt of this *Royal Channel* (for it reaches from South to North) we ſaw rich Paſtures and delightful Woods, the like not to be ſeen in all *Aſia*, intermingled with abundance of Wealthy Towns, Villages, pleaſant Seats, and opulent and ſtately Dwelling, inſomuch that nothing can be more delightful; as if Art and Nature had ſtrove to pleaſe the Paſſenger upon his way through this famous Channel. On one ſide thereof ſtood a famous and renown'd Image of the Idol *Kinkang*, who is highly ador'd by the *Chineſes*.

In the Paſſage we ſaw at a diſtance another great and artificial Idol-Temple, which was adorn'd with a very brave Tower of ſix Rounds, and by the *Chineſes* call'd *Quangguamiau*. A particular Perſon out of a miſtaken religious Zeal, erected at his own Charge this Idol, in honor of this Temple, which ſtands in a large and pleaſant Field, and is ſurrounded with many Houſes, whoſe Inhabitants and their Neighbors Offer up to this Idol with great Devotion, all manner of Fruits, beſides Beaſts, Cocks, Hogs, Swine, and Goats, that ſo they may be ſucceſsful in their Labors, and enjoy a plentiful Harveſt. All Travellers who paſs this way, bring commonly with them fat and rich Offerings to this Idol, their Temple Protector. The *Chineſes* and *Tartars* who

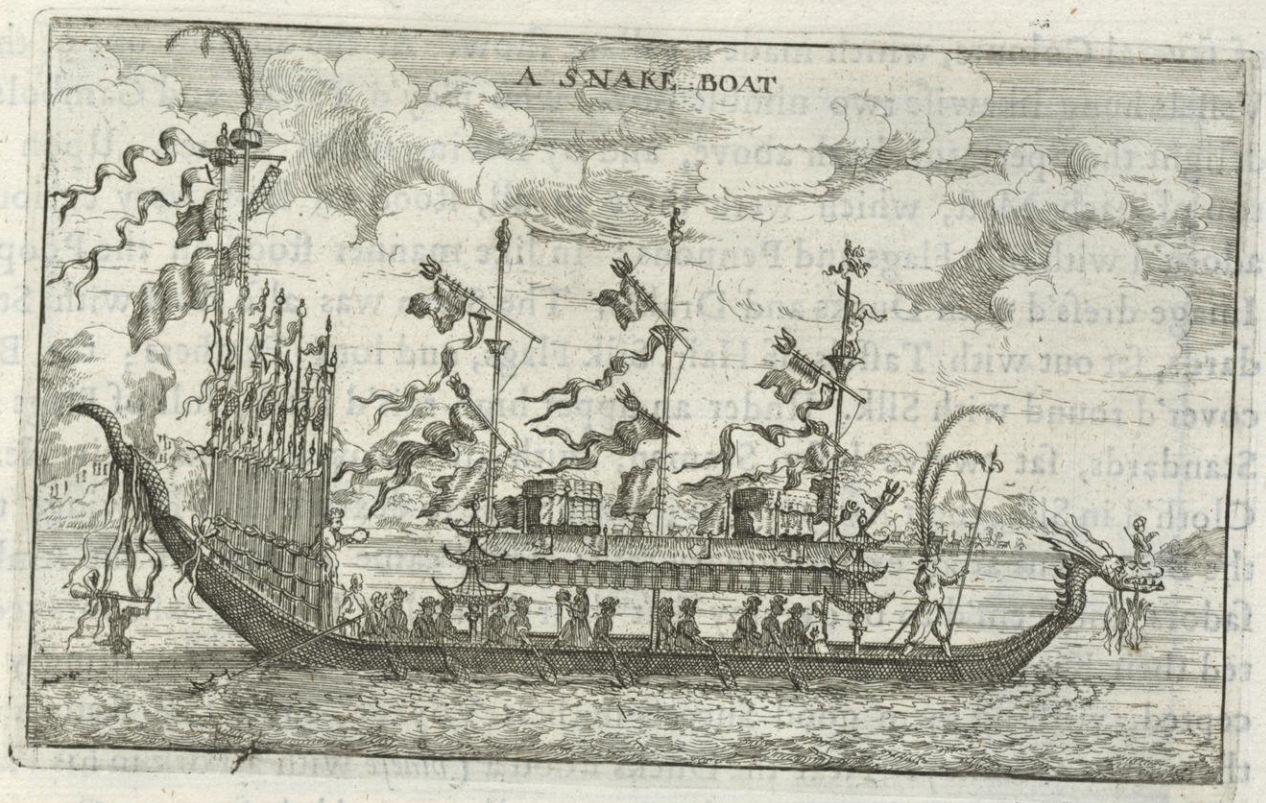
accompanied us from *Canton* to *Peking*, were very desirous to have stay'd here a while, till they had perform'd their Devotions (according to the Custom of the Countrey) in Offering up Cocks, Hogs, and Goats, for the procurement of a prosperous Voyage; but the Ambassadors were unwilling to stay their Journey, and could not be prevail'd with to lose so much time, but resolv'd to hasten their Voyage, being weary of their vain Superstition: However, they gave leave to some to go ashore to see this famous Structure, which shews very handsomly at a distance, being artificially built after the *Chinese* fashion; and within adorn'd with abundance of great and small Images (for amongst all other Idolaters, the *Chineses* exceed in decoration of their Temples) which are fix'd to the Walls. At the upper end stood a great Altar, where they Present their Sacrifices to the Idol: Round about (as is to be seen in most of the Structures) hang abundance of heavy Lamps, which burn Night and Day in honor of this God, and the Departed.

Upon the 24. we came to the brave City of *Jamcefu*, which is call'd by some *Yaucqeu*, and is reckon'd for the seventh Capital City of this famous Province of *Nanking*. This City lies about twenty Miles from *Jejenjeen*, is built foursquare, and surrounded with Walls and strong Bulwarks: It is very large, being at least five Miles about, exceeding most Cities in *China* for Wealth and Trade.

The Inhabitants of this City deal in several Commodities; but that wherein their chief Trade consists is Salt, Transported from thence into most Provinces of *China*. This Salt is made of Sea-Water, after the manner of ours in *Europe*. On the East-side of the City we saw standing a great many Salt-Pans, wherein they boil Sea-Liquor Day and Night. This Trade alone has so very much enrich'd the Inhabitants of this Town, that they have re-built their City since the last destruction by the *Tartars*, erecting it in as great Splendor as it was at first.

In no Place of all *China* are found more comely, and better humor'd Women, than in this City: The Virgins, as also the married Women, have very small Feet, and handsom Legs; so that it passes for a common Proverb among the *Chineses*, *That if a Man will have a Wife slender of Body, brown Hair, and with a handsom Leg and Foot, he must come to this City of Jamcefu.* But yet in no Place in all *China* Women bear so inconsiderable a Rate; for it is lawful both to

Parents



Parents and Maſters to ſell their Servants and Daughters to Gentlemen that will buy them, to be their proſtituted Harlots.

No ſooner were we Landed in this City, but the Mandorin *Pinxenton* went in great State to Salute and Complement the Commiſſioner of his Imperial Majeſty, and Preſented him with four Pieces of red Cloths in behalf of the Ambaſſadors.

The Emperor hath here a Toll-houſe, where the Cuſtoms are paid for all ſuch Wares as paſs. The City is well built, and hath ſeveral Channels running through it, over which are many Stone Bridges. On the Weſt-ſide are very large Suburbs, which were formerly full of goodly Structures, but were moſt of them deſtroy'd in the laſt *Tartar* War, yet have begun ſince to be re-edifi'd. There are alſo ſeveral Temples, curiouſly built, and moſt richly adorn'd. Near this City is a very high Mountain, call'd *Heng*.

Next Day being the 25. we departed from this Place, and upon the Verge of this Royal Channel we ſaw twelve Stone Ovens; and not far from thence, on the other ſide of the Channel lies the famous Burial-City of the Great *Sultan*, much ador'd and worſhipp'd by the *Chineſes*. About Noon we came to a Village call'd *Saupoo*, where at the ſame time the *Chineſes* were celebrating the Feaſt of the new Year on the New-years-day, being then alſo Full-Moon, great Acclamations and Expreſſions of Joy, ſignifi'd by their lighting of ſo many Candles and Bonefires, as if the whole City had been in one great Flame. They run likewiſe up and down the Streets in their Nocturnals like ſo many diſtracted Bacchanals, with Tapers in their Hands, twiſted together in the form of Dragons. We were forc'd to ſtay here a while, till the Mandorin *Pinxenton* and his Lady alſo aſſiſted at the Solemnity of this Feaſt.

We found lying about this Village, in this Royal Channel, a great number of all manner of ſtrange built Veſſels; but the moſt to be admir'd at were two Barques or Sloops, which by the *Chineſes* are call'd *Longſchon*, which ſignifies *A Serpent-Boat*. Theſe two Veſſels were built after a particular faſhion, very curiouſly Painted with all manner of Colours, that they ſeem'd much to exceed thoſe Boats which carry the Fiſh from *Nanking* to *Peking* for the Emperor's uſe.

The Mould or Caſt of this fair Bottom was much like the Form of our Water-Snake: The Stern hung full of ſtrange Serpents, faſtned with Ribbons of

of ſeveral Colours, which made a gallant ſhow. At the Stern of one of theſe Veſſels hung likewiſe two nimble Boys, who play'd Tricks and Gambols to delight the Spectators both above, and by Diving under Water. Upon the top of each Maſt, which were three in all, ſtood an Idol, very curiouſly adorn'd with Silk Flags and Pennons: In like manner ſtood on the Poop an Image dreſs'd with Ducks and Drakes. The Stern was alſo fill'd with Standards, ſet out with Taſſels of Hair, Silk Flags, and long Feathers; the Boat cover'd round with Silk. Under an upper high-rais'd Desk, full of Flags and Standards, ſat twelve luſty Seamen, with gilt Crowns upon their Heads, Cloth'd in Silk, their Arms naked; theſe were ſo dexterous at Rowing, that the Boat went at an extraordinary rate: They came Aboard of the Ambaſſadors, and ſeem'd to be overjoy'd at their Arrival: The Ambaſſadors requited their Kindneſs with a return of ſome Preſents; which they willingly accepted, wiſhing them good Succeſs in their Voyage, and a ſafe Return into their own Country. Near the Ducks ſtood a *Chineſe* with a Fork in his Hand, and long Feathers in his Cap, who continually tortur'd theſe poor Creatures, putting them in perpetual Diſquiet.

The next Day, being the 26. of *May*, we came to the City of *Cajutſia*, which is alſo call'd by ſome *Caoyeu*, and is reckon'd for the fourth ſmall City of the Capital *Yancheu*. This City we found lying upon the ſide of this Royal Water, near a great Pool which the *Chineſes* call *Pixe*, out of which runs plenty of Water into this famous Channel. Formerly all ſuch Veſſels as came from *Nanking*, bound for *Peking* and the Northern Provinces, were glad to paſs over this Pool, to the great hindrance of Commerce and Navigation; for oftentimes in a foul Seaſon, they lay Weather bound before this City of *Caoyeu*, there being no venturing over the Pool, till the Wind were more ſilent, and the ſwelling Billows more calm; ſo that for the benefit of Commerce and ſafety of their Voyage, on the Eaſt-ſide of the Pool this Navigable Channel was made ſixty Fathom long, Wall'd in with white Stone: A Work ſo noble and excellent, that it is much to be admir'd, eſpecially conſidering the great quantity of white Stones there us'd, there being no ſuch Quarry in the adjacent Parts.

This *Caoyeu* is very populous, and has ſtately Suburbs, built very cloſe, and full of great Houſes.

The Country round about produces great ſtore of Rice, and is ſo full of Buildings, as if it were all but one continu'd Village. Toward the Weſt the Country lies much under Water; but upon the Sides and Banks grows ſtore of Reed, which brings in a good Revenue yearly to the Publick, and is the onely Firing they have; for no Trees will grow in this part of the Country. They boaſt likewiſe of ſtore of Windmills, whoſe Sails are made of Mats. The great Product of the Country conſiſts of Rice, which the Peaſant ſtands oblig'd to look after very narrowly, leſt it periſh upon the Ground by too much Moiſture, or too much Heat and Drought; ſo that their Eyes are continually upon the Crop, otherwiſe it ſuddenly withers to nothing, or a ſmall Increaſe: The Windmills therefore are to draw out the Water in a moiſt Seaſon, or to let it in as they think fit, to keep their Hopes from burning up in a dry and hot Seaſon; ſo that by this means the *Chineſes* enjoy twice a Year a plentiful Harveſt.

Upon the 27. of *May*, after that we had Lodg'd all Night before the City of *Caoyeu*, we ſet Sail, and came to the City of *Paoing*, which is held for the ſixth

ſmall

ſmall City under the Juriſdiction of this Capital City *Yangcheu*. This City is ſituate upon the East-ſide of the Royal Navigation, and ſurrounded with ſtrong Walls, built in an orbicular form, and containing about a Mile and a half in circumference: It lies twenty Miles from *Caoyeu*; toward the East bordering upon the Pool of *Xeyang*, and toward the South-West on the Pool of *Piexe*.

By the Ruines of the Wall and great Edifices, this City appears to have been formerly a very famous Place, rich and populous, but was totally deſtroy'd in the late War by the *Tartars*. Amongſt other Edifices which are yet ſtanding, is a moſt famous Idol-Temple, without the Wall on the North-ſide of the City, built after the faſhion of the *Chineſes*. The Royal Channel runs quite through the Country up to the very Walls, by which means they water their Grounds in a dry Seaſon. This part of the Country is alſo full of Draining-Mills, to be us'd upon occaſion.

Upon the 28. we came to the famous Sea-Town of *Hoaigan*, which is reckon'd for the eighth Capital City of this Province of *Nanking*: It lies on the East-ſide of the Royal River, about thirty *Engliſh* Miles from *Pancien*, in a flat and Moriſh Soil: through the midſt thereof runs a Wall, ſeeming to make two diſtinct Towns; but another Wall which ſurrounds both Diviſions, takes away the diſtinction, and renders it one intire City: That part which lies toward the South is call'd *Hoaigan*, and the other toward the North-East, *Yengehing*: The former of theſe has ſtately Suburbs, well built, and full of People. On one ſide of this City we ſaw the Fields full of Tombs and Graveſtones.

In this Capital City the Vice-Roy keeps his Court in great Splendor and State; he has full Power over the ſeven Southerly Provinces, and only owns the Emperor for his Supreme Head. His Office is to look after the *Grand Cham*'s Revenue, conſiſting chiefly in Proviſions of Rice, *&c.* which when got in, is afterwards Tranſported to *Peking* in his Majeſties own Veſſels.

On the North-ſide of the City we ſaw three great Torrents of Water; the firſt of which, and neareſt to the River *Hoai*, is very dangerous, and by its Inundations has often done great harm. To prevent this River from overflowing the adjacent Countries, they have rais'd and made two great Sluces, with ſtrong Banks on both ſides, which confine him in his higheſt Tide.

In the Suburb of *Hoaigan* ſtand two Toll-houſes; in the one the Cuſtom is paid of all Goods and Merchandiſes which paſs this Way; in the other, of the Ships which belong to the Subjects: and with ſome part of this Money they maintain their Dikes and Sluces for the defence of the City againſt the ſudden and violent Ruptures of Water.

Though this City be built upon a Moriſh Ground, yet the Country about it is very fruitful in the product of Rice and Corn: The City is well built, and full of wealthy Citizens.

Not far from hence lies a famous Mountain, which ſhoots to the Sky, by the *Chineſes* call'd *Yocheu*, upon which ſtands a ſtately Temple, with Cloyſters to Lodge thoſe who daily Offer to the Idol of the Place. The *Chineſes* come from ſeveral Parts with Preſents to this their God, ſuppos'd the Protector and Defender of their Country.

This Province of *Nanking* abounds with ſtrange Mountains; for in the Country of the ſecond Chief City *Fungyang*, near the ſeventh ſmall City *Xeu*, upon a Hill call'd *Cukin*, was found a great lump of maſſie Gold, ſaid to be ſoveraign in ſeveral Diſtempers. Some will have it, becauſe this Gold cures ſo many Diſeaſes, that Chymiſts made it. In the ſame Country, near to the City of *Hintai*, there is a notable Mountain call'd *Moyang*, and known by the Name of *The Shepherdeſſes Hill*, becauſe, as they ſay, a very fair Virgin formerly kept her Flocks there.

The whole Country of this *Hoaigan* has ſeveral Rivers running through it, and is alſo repleniſh'd with many Lakes. Amongſt other Pools, you have here the great Pool of *Xebo*, which toward the North is ſituated next to the great *Indian Sea*, and waters various Parts of this Country, which abounds with Fiſh.

Towards the Eaſt of the Chief City lies alſo a great Pool call'd *Hung*, producing great ſtore of Reeds, which ſerve them for Firing, Wood being very ſcarce through the whole Province.

No ſooner were the Ambaſſadors arriv'd before this Capital City, but they ſent for Horſes, *Palakins*, and Litters, to go and ſalute the Vice-Roy and the Magiſtrates; but becauſe the Weather was foul, the Governors ſent a Meſſenger to the Ambaſſadors, to thank them for their intended Viſit, deſiring to be excus'd from giving them the like trouble. The *Mandorine Pinxenton*, according to his wonted cuſtom, gave us a very Noble Dinner upon that Day. In the Evening came Father *Gaſcomer* (a *Jeſuit*, who lived in the City) to ſalute the Ambaſſadors aboard their Veſſels, and to bid them welcome into thoſe Parts. He was very pleaſant and civil, but did ſo admire at our arrival, as if we had dropt out of the Sky, being very inquiſitive to know whither we were bound, and upon what account we came thither. The Ambaſſadors ſhew'd themſelves courteous and civil to him, giving him a handſom Entertainment for his Viſit. He ſeem'd to be a very open-hearted Perſon, and made proteſtation of a particular Inclination and Affection to our Nation, offering the Ambaſſadors his Houſe, if they pleas'd to accept thereof, or any other Service he could do them. He gave them likewiſe darkly to underſtand, That upon their Requeſt and Deſire of Free Trade in *China*, or any thing elſe, they would meet with great oppoſition at *Peking* from the *Portugueſe*, who would do their utmoſt to hinder it, as we found afterwards in the Sequel of our Buſineſs. The Ambaſſadors were very thankful to this Good Father for his kind and faithful Admonition, who thereupon took leave, wiſhing us a proſperous Voyage.

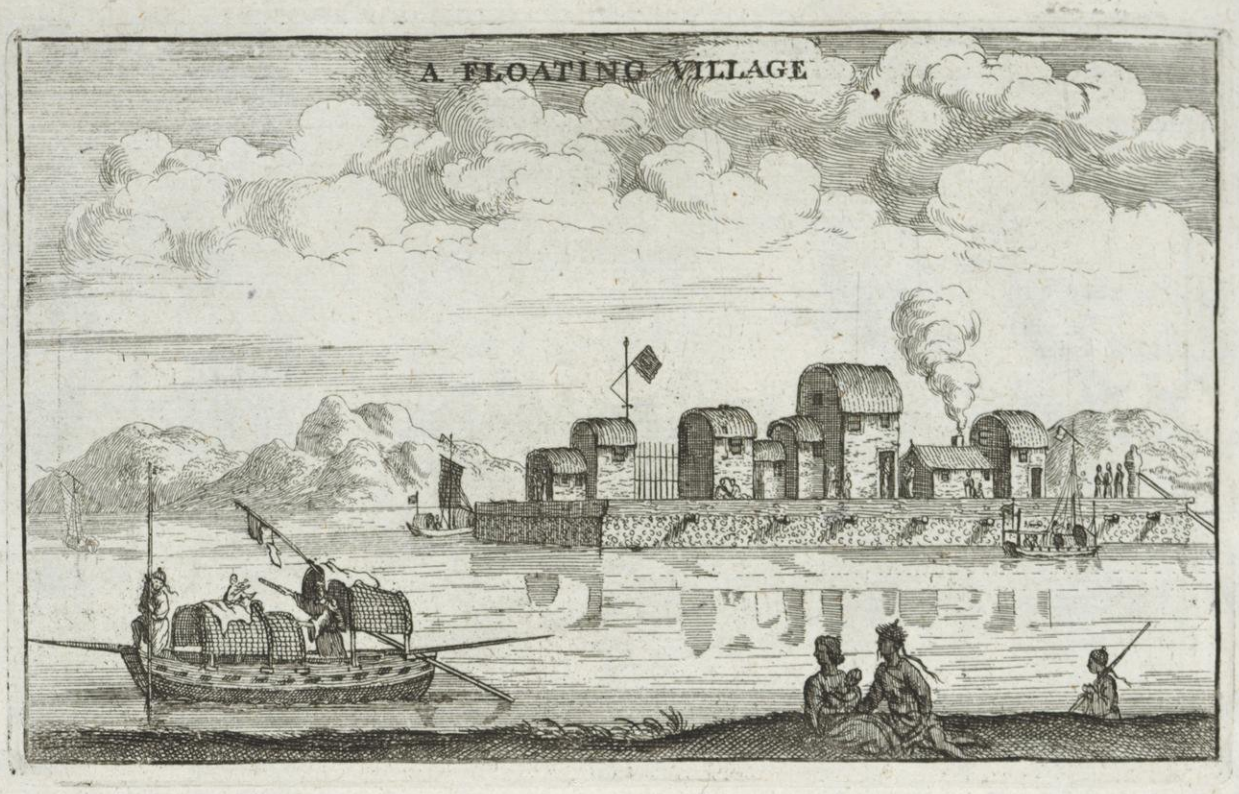
We

We ſtaid not long in this City, but departed the next day early in the Morning; and in our Paſſage we ſaw on both ſides luxurious Fields, well manur'd, as likewiſe a great Company of ſmall Boats lying up and down in this *Royal Channel.* About Sun-ſet we came to a famous Village call'd *Siampu*, at the entrance whereof lies a very great Sluce, through which we paſt.

This Village is ſituated betwixt the *Royal Channel* and the *Yellow River*, and is of a very great length, handſomly adorn'd with Temples, and fair Houſes on both ſides of the Water: It has ſome Privileges belonging to it, as alſo a Toll-houſe, where the Toll-maſters appointed by the Emperor reſide, to receive Toll of all ſuch Goods and Veſſels which paſs out of the *Yellow River* into the *Royal Channel*, or out of the *Royal Channel* into the *Yellow River*; or ſuch as are brought out of the Province of *Honan* and other Parts, and are carried up higher or lower. One of theſe Toll-maſters ſhew'd himſelf far more ſcrupulous than all the reſt, ſearching all our Veſſels, except thoſe two in which the Ambaſſadors were, to ſee what was in them; for he could not believe that they were all laden with Goods belonging only to the Emperor. We Lodg'd all Night in this Village, and ſet Sail early in the Morning, and came that Night to another Village call'd *Neynemiao*, into which we were let by two great Sluces, one after another: The Inhabitants told us, as indeed appear'd by the Ruines, that in this Village formerly ſtood a great Caſtle, which protected three Rivers, as the *Yellow River* on both ſides, and the *Royal Channel* behind it: But the *Tartars*, who made it their buſineſs to deſtroy all Inland Places of Strength, had likewiſe pull'd down this Caſtle. We Lodg'd there all Night, and the next Day at Sun-riſing we ſet Sail again, and came into a part of the great *Yellow River*, which is ſo thick and muddy, that it is ſcarce paſſable.

This River is call'd by ſome *The Saffron*, from the yellowneſs of the Water: at a diſtance it ſeems to be a thick Moriſh Plaſh, but when you come upon it, the ſwiftneſs and great force of the Stream declares a running River, whoſe Current hath ſo much violence, that no Boats are able to Sail againſt the Stream, but are Tow'd up by a great number of Bargemen. In ſome places this River is half a Mile broad, and in ſome more; but in length it reaches above eight hundred Miles: The *Chineſe* Sailors, when employ'd here, make this Water fit for uſe, and very clear, by flinging Allom into it, which ſinks the Mud to the bottom.

Upon



Upon the firſt of *June* we came to the little Town of *Tanjenien*, which is the fourth ſmall City under the Juriſdiction of the Chief City of *Hoaigan*: It is ſituate on the ſide of the *Yellow River*, and fenc'd with a broad, ſtrong Earthen or Mud Wall, repleniſh'd with handſom Buildings, and full of rich Inhabitants, who drive a very great Trade.

The Country round is very fruitful in the product of Pears, Apples, Prunes, Cherries, and the like. We bought here ſome Proviſions for the Kitchin at a very reaſonable Rate. Theſe Parts likewiſe abound in Quails, Pheaſants, and other ſorts of Fowl.

We made no long ſtay here, but departed before Night, and Sail'd at leaſt three Days upon this *Yellow River*, before we came to any conſiderable Place: at laſt, upon the fourth of the ſame Month we drew near to the ſmall Town of *Tſiſang*, ſituate in a very delightful Soil, and at the Foot of a high Hill. This Town has no remarkable Buildings, nor Walls, only one ſtrong Caſtle; but yet of great Trade, and has many rich Inhabitants, who Traffick much with their Shipping. At the entrance into the Town ſtands a ſtately Temple upon a ſteep Summit, ſeen in Proſpect at a great diſtance.

We ſaw likewiſe upon this *Yellow River*, which is continually plow'd with all manner of great and ſmall Veſſels, not far from the Town, ſeveral floating Iſlands, which were ſo artificially contriv'd, that the beſt Artiſts in *Europe* would ſcarcely be able to make the like of the ſame Stuff; being a common Reed which the *Portugueſe* call *Bamboes*, twiſted ſo cloſe together, that no Moiſture can penetrate. Upon theſe Reeds the *Chineſes* ſet up Huts, and little Houſes of Boards, and other light Materials, in which they live with their Wives and Children, as if they had their Dwellings upon the Firm Land. Some of theſe Floating Iſlands are large enough to contain at leaſt 200 Families; and thoſe that live in them ſubſiſt for the moſt part by Commerce and Traffick in all manner of Commodities, which they carry from Place to Place upon the River, being hurried down with the Stream, and tow'd up again by toilſom Bargemen. Wherever they intend to make any ſtay, they faſten their Floating Town with Poles fix'd in the Ground. They keep and feed aboard their Iſland all manner of Tame Cattel, but eſpecially Hogs. Whereſoever they come, they continue lying for ſome Months before they remove; and though they are People of ſeveral Languages, yet they make

up

up one common Tongue, whereby they underſtand one another; for throughout all *China* there are ſeveral Dialects, each Province having a particular one; yet there is alſo one common Language, which they call the *Mandorins* or *Court-Tongue*, being ſpoke here both by the Grandees and their Followers.

After ſome hours Sailing we came into another Royal Channel call'd *Jun*, iſſuing out of the *Yellow River* toward the Weſt through the whole Province of *Xantung*: We were to paſs through this Channel to the City of *Peking*. The Province of *Xantung* into which we enter'd, is much enriched by this artificial Channel running through it; for all Goods and Commodities which are Tranſported out of *China* for *Peking*, muſt paſs this Cut.

This great, broad, and Navigable Stream begins at the ninth ſmall City *Socien*, upon the ſide of the *Yellow River*, and reaches to the City *Cining*, and from thence to *Lincing*, there breaking into the River *Guei*. This Channel hath at leaſt ſixty Stone Sluces to force back the Water, which in ſome places runs very low, and would not be Navigable, were it not for theſe Water-works: On each Sluce eight Men attend to help through with the Veſſels, who are maintain'd at the Publick Charge.

As ſoon as we came into this Channel, we were preſently in the Province of *Xantung*, and upon the ſixth of *June* came to a famous Village call'd *Kiakia*. But before I give you a Deſcription of this Province, I ſhall continue my Method, and firſt relate unto you the Confines thereof, and the number of great and ſmall Cities, *&c.*

The Province of *Xantung* is the fourth in number under the Northern Countries, and is waſh'd on the South, Eaſt, and North, by the Sea, and on the Weſt-ſide is environ'd with Rivers, inſomuch that you may come by Shipping if you pleaſe. On the North of *Xantung* lies the Province of *Peking*, and on the South that of *Nanking*, ſeparated by the *Yellow River*; the remaining part is encompaſs'd with the Channel *Jun*, and the River *Guei*.

This part produces abundance of Corn, Rice, Beans, *&c.* The fruitfulneſs of this Country is ſuch, that one years Harveſt, as they ſay, ſupplies the Inhabitants ſufficiently for ten Years with Proviſions. All manner of Poultry is wondrous plentiful, and ſold for very little, becauſe the People there take great delight in Hunting. The Rivers, Pools, and other Waters, abound with extraordinary good Fiſh, which you may have for a very ſmall Price, I my ſelf purchaſing ten Pound for a Halfpeny. The Country produces likewiſe ſtore of Silk, another ſign of her Fertility; and abounds in all manner of Fruit-Trees, eſpecially Pruines, which they dry and carry thence to ſell in other Provinces.

The Inhabitants are generally very dull of underſtanding, and few of them addicted to Learning; but they are for the moſt part very ſtrong bodied, fit to undergo any Labor. The Children do not only go naked in the Winter, but will leap into the cold Water: Several of them live by Theft and Robbery; and theſe Companies are oftentimes ſo numerous, that they break through all oppoſition whatſoever, when they make Inroads to plunder the Country, which is already much ruin'd by the late Invaſion.

In this whole Province of *Xantung* lie ſix Capital Cities, twenty nine ſmall Cities, and thirteen Carriſons. The ſix great Cities are, *Cinan*, *Yencheu*, *Tungchang*, *Cingcheu*, *Tengcheu*, and *Laicheu*.

Cinan Commands over thirty Cities, as *Cinan*, *Changkieu*, *Ceuping*, *Chagxan*, *Sinching*, *Ciho*, *Citung*, *Ciyang*, *Chihuen*, *Juching*, *Linye*, *Changcing*, *Fiching*, *Cingching*,

Ling, Taigan, Siniai, Laivu, Te, Teping, Pingyven, Vuting, Yangſin, Haifung, Laling, Xangho, Pin, Lioin, Chenhoa, and *Putahi.*

Yencheu Commands over 26 Cities, as *Yencheu, Kioheu, Niuyang, Ceu, Teng, Ye, Kiuhiang, Yutai, Tan, Chingvu, Cao, Tingtao, Cining, Kiaciang, Kiuye, Kiunching, Tungping, Venxang, Tungpo, Pingyn, Jangco, Xeuchang, Wy, Tanching, Fi,* and *Suxui.*

Tungchang Commands over eight Cities, as *Tungchang, Tangye, Poping, Chotangping, Kieu, Sin, Cingping, Ken, Lincing, Quontao, Caotang, Gen, Hiacin, Vucing, Po, Fan, Quonching,* and *Chaoching.*

Cingcheu Commands over 14 Cities, as *Cingcheu, Linchi, Pohing, Caoyven, Logan, Xeuquang, Changlo, Linkiu, Gankiu, Chuching, Mungin, Kiu, Yxui,* and *Gechao.*

Tengcheu Commands over eight Cities, as *Tengcheu, Hoang, Foxan, Leubia, Chaoyven, Laiyang, Ninghai,* and *Vemeng.*

Laicheu Commands over ſeven Cities, as *Laicheu, Pingtu, Vi, Changye, Kiao, Caomi,* and *Gieme.*

The thirteen Garriſons are, *Nincing, Cinghai, Chingxan, Gueihai, Sanxan, Kixan, Civenxan, Mauan, Siaoye, Haicang, Punglai, Cin,* and *Xechin.*

In this Province there are alſo ſeveral Iſlands, amongſt which theſe three are the chiefeſt: as firſt, *Feuxeu,* which lies toward the Weſt, is but ſmall, yet exceeding well built. The ſecond is *Teuhang,* ſituate in the Sea near to *Caomy*: This Iſland is very famous, by reaſon of a ſad Accident of five hundred *Chineſe* Philoſophers, who drown'd themſelves in the Sea, becauſe the Emperor *Xuis* hated all Learned Men as mortal Enemies. The third Iſland is *Xaumen,* the biggeſt, and fulleſt of People.

The *Chineſe* Accompt-Book, which comprehends the number of People in each Place, mentions in this Province, Seven hundred and ſeventy thouſand five hundred and ſixty Families, Sixty ſeven hundred fifty nine thouſand ſix hundred and ſeventy Fighting Men.

The yearly Revenue of the Province, belonging to the Emperor, conſiſts of Twenty eight hundred twelve thouſand one hundred and nineteen Bags of Corn, Fifty four thouſand nine hundred and nineteen Rolls of Throw'd Silk, Fifty two thouſand four hundred and forty nine Pounds of Cotton, and Thirty eight hundred twenty four thouſand two hundred and nineteen Truſſes of Straw and Hay for the Emperor's Stables, beſides ſeveral Tolls paid upon the Royal Channel of *Jun,* which amounts yearly to ten Millions of Golden Crowns.

This Village *Kia-kia* lies encompaſs'd with pleaſant and fruitful Fields, moſt delightful to behold; and is very rich, well built, and handſomly adorn'd with indifferent large Structures. The Fields round about are full of Roſemary, which are not only very pleaſant to the Eye, but alſo caſt a fragrant ſmell at a great diſtance before you come near them. We ſaw likewiſe not far from the City ſeveral Herds of Stags and Bucks, and abundance of all ſorts of Fowl, eſpecially Pheaſants. We took great delight in Hunting the Stag, whereof we kill'd ſeveral, with the aſſiſtance of the *Tartars,* who are skilful at the Game. They were very much pleas'd with our way of ſhooting Pheaſants flying. The Fleſh of theſe Deer taſtes ſo much of Roſemary, as if the Veniſon were ſeaſon'd with the Sprigs.

We were three days upon this Channel *Jun,* before we reach'd any other conſiderable Place; but upon the eleventh of the ſame Month we arriv'd at a famous Village call'd *Jax-Himmo,* ſituated upon the *Royal Channel.*

In

In and about this Village ſtand 36 ſtately Towers, built rarely well, on either ſide of the River. Here we lay all Night, but the next Morning ſet Sail by Day-break, and that Day and the next we ſaw upon each Bank of the River, great ſtore of good Corn-Ground.

Toward the Eaſt of this Royal Channel lie ſeveral high and great Hills, whereof theſe following are the chiefeſt.

Near to *Taigan*, the ſixteenth ſmall City of *Cinnan*, appears a Mountain call'd *Tai*, which is very ſteep and broad : the *Chineſe* Geographers ſay, that it is at leaſt five Miles in heighth from the Baſis to the Crown. Upon this Mountain are ſeveral Temples, to which belong great ſtore of Prieſts, who live after the ſame manner as the *Calviſians* in *Europe*.

Not far from *Laivu*, the eighteenth ſmall City under the Juriſdiction of this Place, ariſes the Mountain *Taxe*, in which they find great ſtore of Iron.

Near to *Ciohu*, the ſecond ſmall City under the Chief City *Yengcheu*, is the Mountain call'd *Fang*, very famous for the Tomb where the Anceſtors of that Learned *Chineſe* Philoſopher *Confutius* lies Interr'd.

Not far from the fourth ſmall City *Ceu*, lies a Mountain call'd *Changping*, upon which (as the *Chineſes* report) *Confutius* was born, in a Town alſo call'd *Changping*, the Ruins whereof are ſtill to be ſeen.

Near to *Tunping*, the eighth ſmall City of the ſaid Capital City, ſtands a great Mountain call'd *Fung*, full of Wood and goodly Paſtures.

Upon the thirteenth of the ſame Month we came to *Cinningſin* or *Cining*, the fourteenth ſmall City under the Command of the ſecond Chief City *Yengcheu*.

In this *Cining* the Ambaſſadors were nobly Treated in the abſence of the Governor, by the Agents of the young *Canton* Vice-Roy, he being gone from home, to order the making of a Fence-work againſt the breaking in of the *Yellow River*.

This City is encompaſs'd with flat and Moraſs Lands, lying about a hundred and thirty Miles from *Tanjencien*, ſituate about the middle of the Royal Channel *Jun* ; ſo that all Veſſels which uſe this Paſs, muſt pay Cuſtom both for Ship and Goods. It exceeds not only all the other twenty ſix ſmall Cities ſituate in the Juriſdiction of the fore-mention'd Capital City, in number of People, greatneſs of Trade, and Gentry, but alſo the Chief City it ſelf. Among other ſtately Edifices, there are two famous Temples, richly adorn'd

with

with great and ſmall Pictures: On both ſides of the *Royal Channel* are great Suburbs, full of People and Trade; on both ſides of the River are alſo two great Sluces, which keep off the out-water, which ſometimes riſes ſix Foot higher than the Water within.

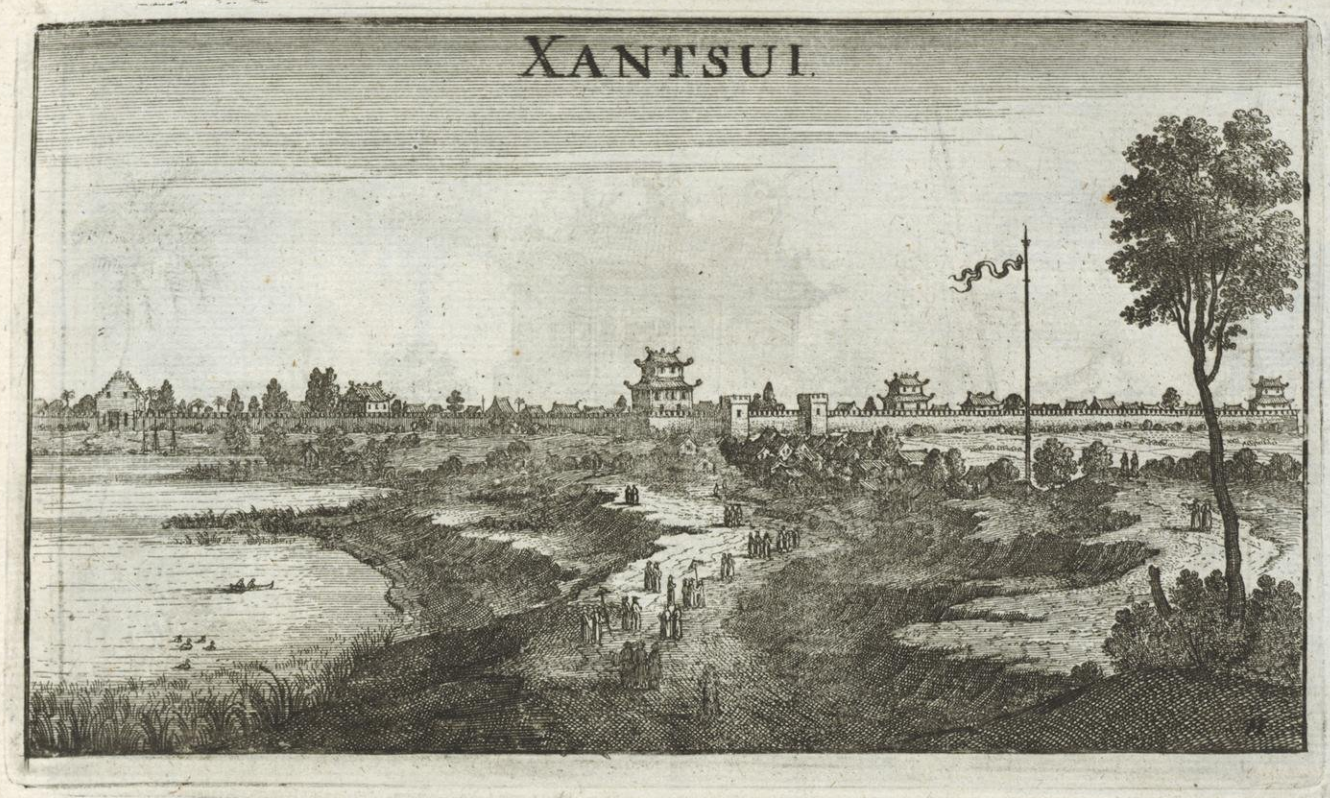
The Country round about this City lies low and plaſhy, being full of Pools and Rivers, which abound with Fiſh.

Near to *Cao*, the twelfth ſmall City, is a Lake call'd *Lui*, which ſignifies *The Thunder-Pool*; in the middle whereof appears a Stone, repreſenting a Dragon with the Head of a Man. The *Chineſes* call this *The Spirit of Thunder*, and affirm, That when any one ſtrikes upon the Belly, he draws a hideous ſound from the Monſter like Thunder.

Near to the third ſmall City *Nynyang*, which is likewiſe under the Command of the Capital City *Yengcheu*, and about two Miles from *Cining*, runs a ſmall River call'd *Tao*, out of which the *Chineſes* report, That the great Philoſopher *Confutius* refus'd to drink, though ready to die of Thirſt, becauſe it was call'd *The Water of Thieves*; ſo great an averſion had this Ethnick Philoſopher to the very Name of wicked Villany and Robbers.

About this City we ſaw them catch Fiſh with a Bird, which they call *Louwa*, being ſomewhat leſs than a Gooſe, and not much unlike a Raven: it has a long Neck, and a Bill like an Eagle. Becauſe this way of Fiſhing ſeems notable, and no where us'd but in *China*, I thought good to relate the manner, which is thus: They have ſmall Boats, very artificially made of Reeds or *Bamboes*, with which they Sail upon the *Chineſe* Rivers and Pools, and place the Bird perching upon the out-ſide of the Veſſel, from whence ſhe ſuddenly ſhoots, and diving, ſwims under Water as faſt as they can thruſt forward their Cables with a light Pole: As ſoon as ſhe has caught her Prey, ſhe inſtantly appears above Water, the Maſter of the Boat ſtanding ready to receive her, who opens her Bill by force, and takes out the Dainty: Afterwards he turns her out again to catch more. To prevent theſe Birds from ſwallowing down the Prey, they hang a Ring about their Necks, which hinders them from gorging: Such Fiſh as are too big for them to bring up in their Bills, they diſcover to their Maſters, by making a noiſe in the Water, who then helps to pull them out. Such Birds as are ſlothful and loth to dive, are broken of that ill habit by beating. When they have caught enough for their Owners, the

Iron



Iron Ring is taken off, and they are left to fiſh for themſelves, which makes them the more willing to work for others. The Fiſhermen pay a yearly Tribute to the Emperor for the uſe of theſe Birds, which are in much eſteem with the *Chineſes*; and ſuch as are nimble, and well taught, are ſo dear, that oftentimes one of them goes at 50 *Toel* of Silver, which is about 150 *Guilders*. We offer'd to buy of an old Fiſherman a couple of theſe Birds; but he refus'd, alledging, That they ſerv'd to maintain him and his Family; neither could he inform us whence thoſe Birds came, nor how they were firſt inſtructed; onely he told us, That they were left him by his Anceſtors. We ask'd him likewiſe whether they ever bred with him; who anſwer'd, Very rarely. We bought a Diſh of Fiſh of this old Man, which were moſt of them Carps of a Span and half long.

All the Inns and Publick Victualling-houſes have their Fidlers and Comedians belonging to them, to recreate their Gueſts at Meals. Proviſions of all ſorts are very cheap in thoſe Parts: We paid but two Shillings apiece for our Dinner, which conſiſted of ſeveral Diſhes; out of which the Players were likewiſe diſcharg'd by our Hoſt.

The next day we departed from *Cining*, and, after a few Hours Sailing, we paſt by a Village call'd *Nanwaig*, lying on the Bank of this *Royal Channel*, where this and the River *Luen* meet and mingle their Waters. The *Tartars* and *Chineſes* told us ſtrange Stories of this River: amongſt the reſt, That if you fling in nine Sticks, ſix would drive toward the South, and three toward the North. We ſeem'd much to admire at the Report, but ſcarcely believ'd it, till we made the Experiment our ſelves, by flinging ſo many Sticks into the Water, which convinc'd us of the truth of what had been told us: But neither the *Tartars*, *Chineſes*, nor other Inhabitants, were able to give us any account of this Wonderful Myſtery of Nature. This I tried over againſt an Idol-Temple call'd *The Royal Serpent*, concerning which the *Chineſes* told us ſeveral Wonders.

Upon the 19. of the ſame Month we came to a ſmall City call'd *Xantſui*, being the 23. under the Command of the Chief City *Yengcheu*. This Place lies abont thirty Miles from *Cining*, on both ſides of this *Royal Channel*, and is guarded at each end with a ſtrong Caſtle.

The City is four-ſquare, well built, and ſurrounded with high Walls and

ſtrong Bulwarks. Here we ſaw the Ruines of ſeveral great Buildings uninhabited, and which had been much defac'd by the *Tartars*.

The Country round about lies often under Water, by the overflowing of the *Yellow River*, which ſometimes riſes to that heighth, that it drowns and carries away whole Towns and Villages.

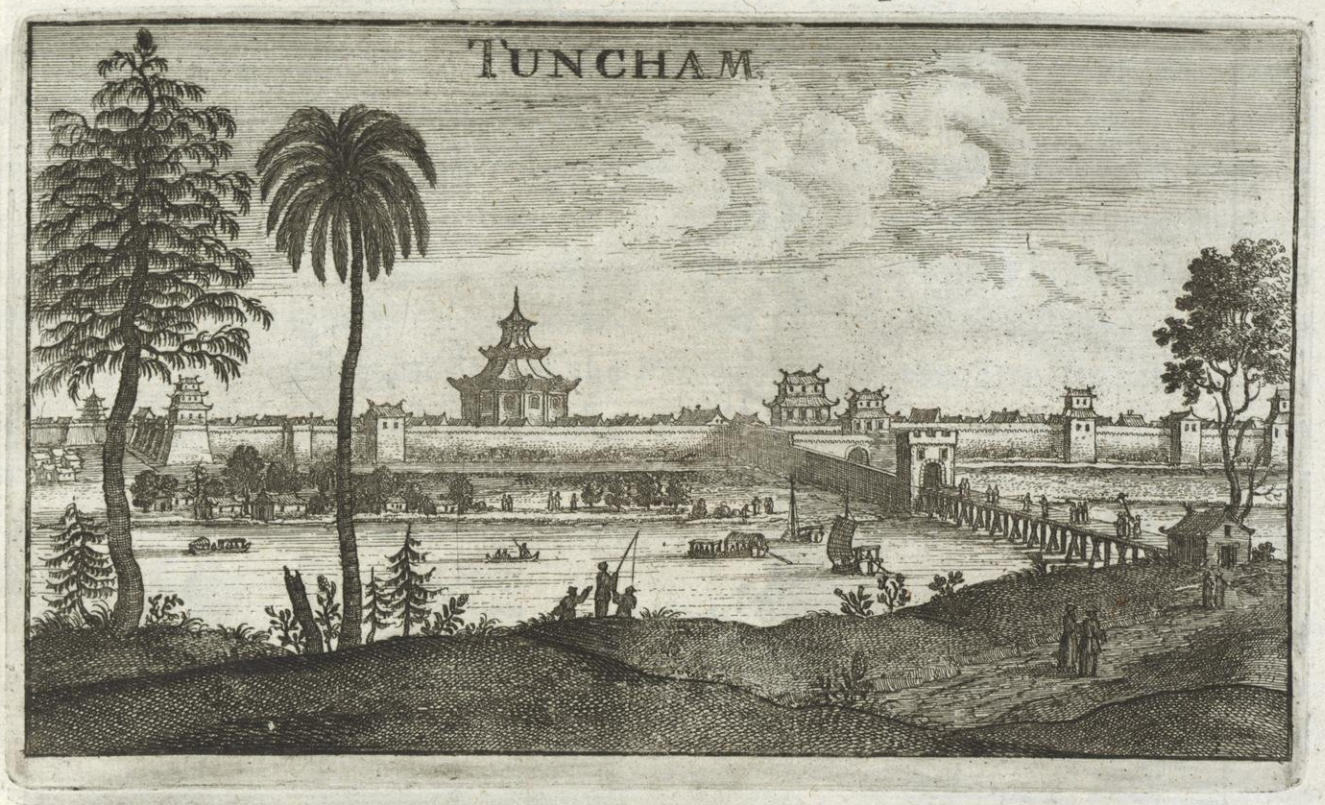
The next Morning we ſet Sail from *Xantſui*, and by the way we ſaw ſeveral fair Villages and Corn-Fields on both ſides of this *Royal Channel*, as alſo ſeveral ſtrong Sluces, which did not a little hinder us in our Paſſage; for between *Xantſui* and *Lincing* we paſt through 58 Sluces.

Not far from *Xantſui* ſtands a famous Idol-Temple call'd *Teywanmiao*, which is held in ſuch great eſteem amongſt them, that they reckon it for one of the chiefeſt in all *China*. It is built very high, with ſtrong Walls of gray Stone, and gallantly adorn'd after the *Chineſe* faſhion. The top of this Temple is cover'd with Yellow glaz'd Tiles, and the Walls are alſo colour'd after the ſame manner; ſo that when the Sun ſhines, it gliſters like Gold all over.

Upon the twentieth of *June* we came to *Tuncham*, the third Chief City of the Province of *Xantung*, built in a fourſquare form, and environ'd with Walls and Bulwarks; the Streets thereof are large, and well-built. In the middle of the City ſtands a high and curious Fabrick, with four brave Arches, having ſtrong Walls and Bulwarks, with ſeveral Gates leading into it. On the North-ſide runs a broad Water, which encompaſſes the City; over which is a Wooden Bridge of 137 Foot long, by which they paſs into the North part of the City. On the South-ſide are ſtately Suburbs, which, in reſpect of the Inhabitants, and the greatneſs of their Trade, may very well paſs for another City: It is well built, with goodly Houſes, and Idol-Temples. Toward the Eaſt the Inhabitants ſhew'd us a very large Iron Tomb, which they told us was erected at leaſt 700 Years ago, for ſome Great Lord, whoſe Memory the *Chineſes* had in much Honour, having done his Country ſome ſignal and remarkable Service, and for which he loſt his Life in the Wars.

Round about this City the Land is very low and flat, but wondrous fruitful in the product of all things neceſſary for Humane Suſtenance. No part of *China* produces ſo much Silk as this, the Inhabitants thereof living chiefly by this Manufacture, wherewith they Trade into other Countries.

Here



Here, the Inhabitants told us, is ſometimes found a Stone in the Maw of the Cows, which the *Chineſes* call *Nieuboang*, which ſignifies *The Yellow of the Cows*. This Stone is about the bigneſs of a Gooſe Egg; outwardly it ſeems to be of a ſoft chalkie ſubſtance, only of a yellowiſh Colour, and is by ſome thought to be the *Bezoar* Stone. The *Chineſe* Chyrurgeons highly commend it, and uſe great diligence for the procuring of it; they write, That it is of a cold temper, and very ſovereign in fainting and ſwooning Fits.

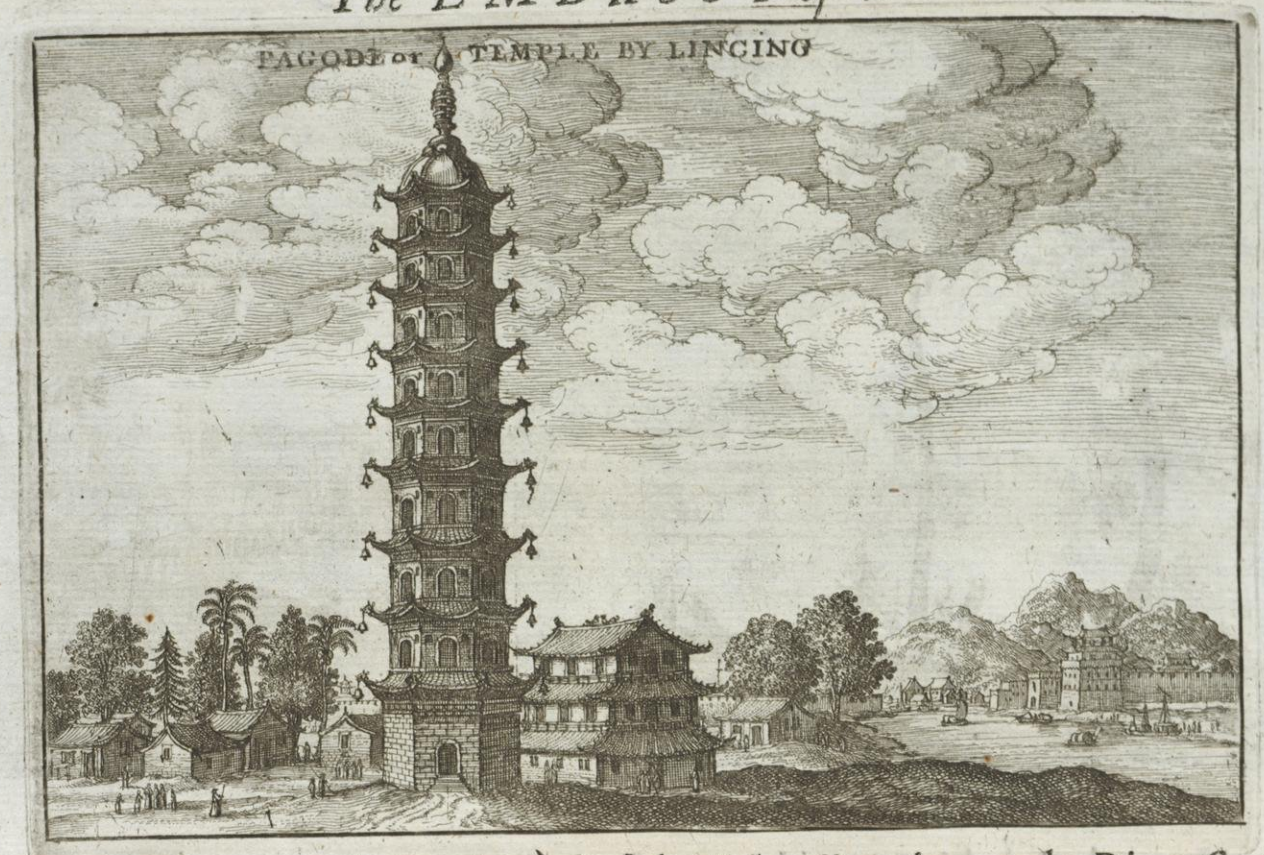
In the Country of this Chief City, near to the eleventh ſmall City call'd *Laotung*, lies amongſt the reſt a Hill call'd *Mingxe*, which ſignifies *The Stone of Noiſe*: Upon the top of this Hill, as the Inhabitants related to us, ſtands a Column of 100 Rod high, which as ſoon as touch'd with the Finger, ſounds like a Drum, from which Noiſe the Hill derives its Name.

The *Chineſes* alſo told us, That near to *Quonching*, the ſeventeenth ſmall City of this Chief City, is a Pool call'd *Ho*, wherein formerly the King of *Guei* kept and fed his Cranes with great care and delight. The *Chineſes* in this Country, as likewiſe through all *China*, feed this Bird in their Houſes, as they do alſo the Stags, which being Creatures of long life, they fancy to themſelves, that in having of them to breathe upon them, they ſhall likewiſe live long.

We continu'd all Night in our Veſſels before this City, and ſet Sail the next Morning, and paſt over the Pool *Nanyang*, which abounds with Fiſh, and that Night came to the City of *Lincing*, which lies about thirty Miles from the City *Tungchang*, and is ſituated on both ſides of the *Royal Channel*: We lay at the end thereof, where that and the River *Guei* ſeparate the Province of *Xantung* from that of *Peking*, and mingle and unite their Waters.

We were no ſooner arriv'd at this City, but the Governor appear'd upon the Wall, near the Place where we lay with our Veſſels, to welcom and receive the Ambaſſadors with all manner of kindneſs. *Pinxenton* and the other *Mandorins* went firſt aſhore to him; whereupon the Governor ſent for ſome Chairs for the Ambaſſadors, who follow'd the *Mandorins*, and were moſt civilly receiv'd by him, intimating that he could not entertain them at his Court, becauſe they had not yet appear'd before the Emperor at *Peking*. The Ambaſſadors ſent ſome Preſents to the Governor, who for the ſame Reaſon refus'd them.

Becauſe



Becauſe this *Lincing* lies at the end of the *Yellow Channel*, near the River *Guei*, and ſo conſequently a very commodious Harbor for Shipping, all manner of Goods and Wares are brought from all Parts of *China* to this City, for which they muſt pay Cuſtom there; and for this reaſon the Emperor has three Commiſſioners reſining in that Place to receive his Dues. This Navigation occaſions ſo great a Trade in *Lincing*, that it exceeds the other eighteen ſmall Cities which belong to the Chief City of *Tunchang*, in Number of People, Plenty of all manner of Things, Gallantry of Buildings, and Greatneſs of Commerce; neither gives ſhe place to any Inferior City in the whole Empire. On both ſides of the *Royal Channel*, near to the City, ſtand two ſtrong and large Caſtles, one againſt the other, which are no ſmall Strength to the Place, by which no Veſſel whatſoever can paſs without paying their Duties. In this Channel are likewiſe, juſt before the City, two ſtrong and heavy Sluces, to force back the upper Water which runs from the River *Guei*, and is ſometimes two or three Foot higher than the Inland Water. On the North ſide of the City lies a Wooden Brige of nine Arches, over which you may paſs conveniently from one part of the City to the other; in the middle whereof is a Draw-Bridge, to let through ſuch Veſſels as have paid their Cuſtom.

The City is well-built, and is adorn'd with ſeveral ſtately Temples; it lies in a flat ſandy Soil, and is ſurrounded with an Earthen Wall, the top whereof is cover'd with Stones; it is alſo very large, and well Peopled. We had here great abundance of all manner of Fruit; amongſt the reſt, ſome well-reliſh'd Pears, which keep a great while.

Without the Wall, on the North-ſide of the City, ſtands a moſt famous Temple, with a high Tower, exceeding rare in the manner of Building: You climb up to the top of this Tower by a Pair of Winding Stairs, which are not built in the middle of the Tower, but between two Walls.

The faſhion or form of this Tower conſiſts of eight Corners, and nine Rounds or Stories, each thirteen Foot and a half; ſo that the whole height of the Tower is above 120 Foot, and according to the heighth a proportionable thickneſs. The outward Wall is made of the ſame Mould that the *China* Diſhes are of, and full of Fret-work; the Walls within are poliſh'd Marble of ſeveral Colours, and ſo ſmooth, that you may ſee your Face, as in a

Mirrour.

Mirrour. The Galleries or Rounds, which are nine, adorning the Structure, are of Marble, cut in Figures or Images, and have hanging at their Corners very fine Copper Bells, which when the Wind blows amongſt them, make a very pleaſant jingling murmur. The Lights or Windows belonging to theſe Galleries are full of gilded Bars, which when the Sun ſhines upon them, return Beams as bright as they receive. Upon the top of the Tower ſtands a Figure, ſignifying the Goddeſs of the Place to whom this Structure is Dedicated. This Image is made of Plaiſter-work thirty Foot high, and wrought with Gold and Silver. Round about this Tower ſtand ſeveral great and ſmall Images, which are ſo curiouſly wrought, that they may be reckon'd amongſt the greateſt Curioſities in *China*.

Pinxenton left his Wife and Children in this City of *Lincing*, but he himſelf continu'd the Voyage with us to *Peking*. Here alſo died one of our Trumpeters, nam'd *Verman*, who was buried in an Idol-Temple, with the conſent of the Magiſtrates, who ſeldom ſuffer any Strangers to be interr'd in their hallow'd Ground.

Having got through the River *Jun*, we entred into the *Guei*, which divides the Province of *Xantung* from *Peking*, whoſe Head ſprings on the Weſt-ſide of *Gueihoei*, the fourth Chief City of the Province of *Honan*, running from thence with many Meanders and Turnings toward the Eaſt, betwixt the Provinces of *Xantung* and *Peking*, diſemboguing into an Arm of the Sea, about ninety Miles from this City.

We Sail'd Eaſtward up this River, and arriv'd upon the 25. at the City of *Utin*, which is accounted the fourteenth ſmall City of the great *Tunchang*, thirty Miles from *Lincing*, ſituate upon the South-ſide of the River *Guei*, upon the utmoſt Confines of the Province of *Xantung*, and handſomly veſted with a four-ſquare Wall. Upon the North-ſide of it are large Suburbs cloſe built, with ſtately Houſes.

The great Edifices, and other eminent Ornaments of this City, were all ruin'd by the conquering *Tartar*, and the Inhabitants moſt miſerably abus'd, a great many of them being put to the Sword, and others carried away Captive, as thoſe that were left related unto us with great reluctance. The Situation ſeems delightful, being pleaſantly varied with the proſpect both of Hills and Vallies, and luxurious in the product of all manner of Fruits. The River *Guei* running cloſe by this City, abounds with Fiſh, and ſerves to water the Fields in a dry Seaſon, to the great increaſe thereof.

I find my ſelf again neceſſitated, before I proceed in my Relation, to deſcribe the Condition, Confines, and the Number of great and ſmall Cities through which we paſs'd in this Province of *Peking*.

Peking, which is reckon'd the firſt of the fifteen Provinces, exceeds all the reſt in Dignity, becauſe of the Imperial City of *Peking*, where the Emperor reſides at preſent, and from whence it hath Denomination: for the *Chineſe* Emperors, eſpecially thoſe who Commanded ſince the *Incarnation*, ſetled their Abodes in this City. The Race of *Taming* firſt transferr'd the Imperial Court from *Nanking* to *Peking*, the better to oppoſe the Inroads of the *Tartars*; but though the Imperial Reſidence was thus remov'd to *Peking*, yet to this day the Court of the Emperor, and all Soveraignty and Magiſtracy, ſtands firm in the ſame manner at *Nanking* as at *Peking*, though all the Royal Palaces were totally deſtroy'd by the laſt Invaſion.

The Eaſt of this Province is border'd by an Arm of the Sea, which divides

the Islands *Corea* and *Japan*; on the North-East lies the Province of *Leaotung*; toward the North, the great *Tartarian* Wall; and toward the West, the Province of *Xangsi*, where a long ridge of Hills, call'd *Hengi*, separates these Countries. The *Yellow River* which runs through *Xansi*, parts this Province toward the South from that of *Honan*, and toward the South-East of the River *Guei*, unites this with the Province of *Xantung*.

And though this Province of *Peking* lies in the Latitude but of 42 Degrees, yet the Cold and Frost is so great and intense there, that oftentimes for four Months together all the Rivers and Waters are frozen up in such a manner, that they commonly ride their Horses on the Ice; all which time the Vessels lie fast frozen in and Winter-bound. The Frost begins commonly in *November*, and seldom is gone till *March*; twenty four Hours freezes up all, which is not thaw'd in many Days.

The Country lies low, but is dry and healthful, though very barren in comparison of the other Provinces, because of the great sandy Places and Wildernesses; but in respect the Court keeps there, and so draws great store of People and Traffick, this natural Defect is much repair'd. This place produces store of Corn, but little Rice, which the Courtiers and their Followers devour.

In this Province are white rough Cats, not unlike the *Malteeza* Dogs, with long Ears, which are there the Ladies Foisting-hounds or Play-fellows; they will catch no Mice, being too much made of: There are other Cats that are good Mousers, but they are very scarce, and had in great esteem.

They have here a convenient way of Travelling by Land, in a Waggon with one Wheel, which only holds three Persons, one in the middle, and on each side one.

Formerly this Province was divided into several Parts, and had particular Names, as *Jeu*, *Ki*, and many more: It contains eight Capital Cities, each of which Commands over several small ones, insomuch that one Capital City alone, with the lesser under its Jurisdiction, is in effect a whole Province. They reckon in this Province a hundred and thirty five Cities, great and small, which are Wall'd and Fenc'd; for the number of the undefended are so great, that the *Chineses* themselves take no notice of them in their Maps, neither are they numbred by them.

The eight great Cities are, *Xuntien* or *Peking*, *Paoting*, *Hokien*, *Chinting*, *Xunte*, *Quanping*, *Taming*, and *Jungping*.

Xuntien or *Peking* (the Imperial City, and where at present the *Great Cham* keeps his Court) Commands over 26 Cities, and prescribes them their Laws, as *Xuntien*, *Xuny*, *Chanping*, *Leanghiang*, *Mieyun*, *Hoatjo*, *Kugan*, *Jungcing*, *Tungan*, *Hiangho*, *Tung*, *Sanho*, *Vucing*, *Paoti*, *Cho*, *Fangxan*, *Pa*, *Vengan*, *Taching*, *Pooting*, *Ki*, *Jatien*, *Fungjung*, *Cunhoa*, *Pingko*, and *Que*. Amongst these, *Tung*, *Cho*, *Pa*, and *Ki*, are the chiefest, and may be compar'd with Capital Cities for bigness and magnificence.

Paoting Commands over 20 small Cities, as *Paoting*, *Muonching*, *Ganso*, *Tinghing*, *Sinching*, *Thang*, *Poye*, *Kingtu*, *Jungching*, *Huon*, *Ly*, *Hiung*, *Khi*, *Kince*, *Tunglo*, *Gan*, *Caoyang*, *Singan*, *Ye*, and *Laixui*.

Hokien Commands over 18 Cities, as *Hokien*, *Hien*, *Neuching*, *Soning*, *Gnikien*, *Kiacho*, *Cing*, *Hingci*, *Cinghai*, *Ningcin*, *King*, *Ukiao*, *Tungquang*, *Kuching*, *Cang*, *Nanpi*, *Jenxan*, and *Kingyun*; amongst which *Cang* is the chiefest.

Chinting Commands over 32 Cities, as *Chinting*, *Chinking*, *Hoclo*, *Lungxeu*, *Khoching*,

Khoching, Loching, Vukie, Pingxan, Heuping, Ting, Snilo, Kioyang, Hintang, Ki, Nancung, Sinho, Caokiang, Vuye, Cyn, Ganging, Jaoyang, Vukiang, Chao, Pohiang, Lungping, Caoye, Lincing, Ganhoang, Ningcin, Xui, Hengxui, and *Yuenxi*; amongſt theſe *Ting, Chao,* and *Xin,* are the chiefeſt.

Xunte Commands over nine Cities, as *Xunte, Xabo, Nanbo, Pinghiang, Quangcung, Kiulo, Thangxan, Ninkieu,* and *Gin.*

Quanping Commands likewiſe over nine Cities, as *Quanping, Kiocheu, Fihiang, Kioe, Hantan, Quanpung, Chinggan, Guei,* and *Cingho.*

Taming Commands over eleven Cities, as *Taming, Yaming, Nanlo, Guei, Cingfung, Nuihoang, Siun, Hoa, Cai,* (which is the chiefeſt of the eleven) *Changyven,* and *Tungming.*

Jungping Commands over ſix Cities, as *Jungping, Ciengan, Vuning, Changly, Lo,* and *Lotung.*

Beſides theſe, there are three Cities more, as *Yenping, Junping,* and *Paogan,* which are ſituate upon very advantagious places, and were built to reſiſt the Forces of the *Tartars* when they ſhould march beyond the Wall.

In this Province are fourteen Garriſons, which were chiefly contriv'd for the defence of the Wall; the Names whereof are theſe, *Siven, Vanſiven, Hoaigan, Caiping, Cungnuen, Chang, Gan, Checking, Juncheu, Vunin, Yu, Jungping, Xangas,* and *Tiencin.*

The *Chineſe* Regiſter, wherein the number of the People of this Province is ſet down, makes mention of Four hundred eighty thouſand nine hundred eighty nine Families, and Thirty four hundred fifty two thouſand two hunered and fifty four Fighting Men.

The Revenue of this Province paid yearly to the Emperor, conſiſts of Six hundred thouſand eleven hundred fifty three Sacks of Salt, Rice, and Corn, Two hundred and twenty four Pounds of unwrought fine Flax, Forty five thouſand one hundred and thirty five Pounds of wrought Silk, Thirteen thouſand ſeven hundred and forty eight Pounds of Cotton, One hundred and eighty thouſand eight hundred and ſeventy Weight of Salt, Eighty ſeven hundred thirty ſeven thouſand ſeven hundred and eighty four Truſſes of Hay or Straw; beſide ſeveral other Taxes, which are paid in Money.

Upon the 26. of *June* we came to *Kuching,* the firſt Place we came at in this Province of *Peking,* and the fourteenth ſmall City under the Juriſdiction of the third Chief City of *Hokien* in the Province of *Peking.*

This City, which we found ſituated upon the ſide of the River *Guei,* lies about twenty three Miles from *Vuching,* in an even and flat Country, yet very delightful in Proſpect; her Walls are high, well built, and abounding in People and Trade, her Suburbs very magnificent. We made no ſtay here, but haſtned on towards *Peking*; and by the way we ſaw on both ſides of the River *Guei,* whole Fields full of Trees upon wich the Cotton-Wooll grows, which occaſions a mighty Trade in the adjacent Parts.

Upon the 28. we came to *Tacheu,* which ſome call *Ukiao,* accounted the twelfth ſmall City under the Command of the ſame *Hokien,* lying about eighteen Miles from *Kuching,* ſituate on the ſide of the River, and ſurrounded with a Wall of thirty Foot high, ſtrengthned with Bulwarks and Watch-Towers, well built, and adorn'd with ſeveral Temples, having alſo a large Suburb, which reaches far upon both ſides of the River.

In this City is the Staple of the Drink *Zamſou,* made of Rice, and drunk in ſtead of Wine. The Inhabitants export this Liquor through all parts of *China,*

China, which occaſions a great Commerce in this Place; for both *Tartars* and *Chineſes* come with their Veſſels far and near to be Fraighted with this Drink, which they afterwards Tranſport to other Places.

The *Chineſes* told us, That about ten Miles from this *Tacheu*, near to the ſecond ſmall City call'd *Hien*, was a Pool call'd *Vo*, whoſe Water turns as red as Blood, if you fling a Stick into it; and that from the Leaves which fall from thoſe Trees which grow about this Lake, come forth immediately living Swallows.

Upon the 28. of *June* we Sail'd by *Tonquam* with fair Wind and Weather: It lies likewiſe upon the ſide of the River *Guei*, about a Muſquet-ſhot from the Stream, and is accounted the thirteenth ſmall City under the Chief City *Hokien*. This Place (a Privilege not granted to any other) hath a Guard only of *Chineſes*: built as the reſt, ſquare, and fenc'd with a thick and ſtrong Wall, encompaſs'd alſo with a deep and broad Moat or Trench. The Fields near the Town are curiouſly planted with all manner of Fruit, Trees.

The adjacent Country of this, as alſo of the Chief City *Hokien* (within which Juriſdiction this *Tonquam* is ſituate) lies flat, and much upon a Clay. Toward the Eaſt lie large and flat Fields, being waſh'd by the great *Indian Sea*, from whence is continually fetch'd great ſtore of Salt.

Upon the deſire of *Pinxenton*, the Ambaſſadors ſent me and ſome others of their Followers, with twelve *Tartar* Soldiers, into the City, to ſee a Lion made of Iron, which they reported to be extraordinary large and terrible, ſtanding in the middle of the Market-place: But the *Chineſes*, when they ſaw us coming, ſhut their Gates upon us, and hid themſelves in their Houſes, being ſtruck with terror for fear of the *Hollanders*; ſo that we were neceſſitated to return back to our Veſſels, without entring into the City. *Pinxenton* and the reſt of the *Chineſes* told us of ſeveral other ſtrange things which were to be ſeen in this City; but in reſpect of the unwillingneſs of the Inhabitants to give us entrance, I ſaw none of them, and ſo could only take a view of the outward Structure of the ſame, as it lay veſted with large Walls.

Upon the ſecond of *July* we came to an Anchor before the City of *Sanglo*, about fifty five Miles from *Tonquam*, upon the ſide of the River *Guei*. This City lies a little diſtant from the River, and has very brave Suburbs on both ſides of the Banks, which are well built, and full of People and Trade. Here dwells a great number of *Tartars*, and of a more conſiderable Quality than any we found in our whole Voyage; who no ſooner heard of our arrival, but they immediately came aboard in great State to bid us welcome. Upon this their Friendly Reception and Entertainment we went aſhore, where on the Eaſt-ſide of the City we ſaw five old Triumphal Arches, through which we paſt. The City is both handſomly Built, and well Peopled, being alſo environ'd with an old high Wall.

The Governor's Lady ſent a Soldier to me, and ſome others of our Followers, deſiring us to come to her: We were conducted into a very large Parlor, where ſhe, like a Goddeſs, was expecting our coming, attended by ſeveral *Tartar* Ladies, in very rich Habit; but ſhe exceeded them all for Beauty and Gallantry. On her left hand ſtood a ſtately *Alchove*, upon which ſhe caus'd me to ſit down, and acquaint her with the Character of *Holland*, concerning which ſhe ask'd me ſeveral Queſtions: To all which I return'd my Anſwers with much freedom, wherewith ſhe ſeem'd very well pleas'd.

Having ſatisfied her Curioſity, we had a noble Banquet ſet before us, and

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were treated with much civility; which being diſpatch'd, we thank'd her for the Honor ſhe had done us, took our leaves, and return'd to our Lodgings. As we were going out of doors, ſhe deſir'd us to excuſe the meanneſs of the Entertainment, by reaſon of her Husband's abſence, who was gone for *Peking*; otherwiſe ſhe told us ſhe ſhould have treated the Ambaſſadors for a day or two, to refreſh themſelves after ſo long and tedious a Voyage. But they underſtanding by the Interpreter, that her Husband was in great Credit and Favor with the Emperor, ſent her a Preſent of ſome ſmall Rarities, which ſhe both civilly and thankfully receiv'd.

The ſame day we departed from *Sanglo*, and came in the Evening to the Village of *Tonnau*, ſituated over againſt a ſtrong Caſtle, guarded by a great Garriſon of *Tartars*. The Houſes of this Place are built of Mud and Dirt, fitter for Dog-kennels, than for People to inhabit in; yet fit enough for the Inhabitants, who being of a ſordid nature, and very looſe and uncivil, deſerve no better. They live by pilfering and ſtealing from one another; and none eſcapes plundering that paſſes that way without a Guard to defend themſelves from their violence.

Upon the third of *July* we came to the ſmall City of *Sinkicien*, which for brevity ſome call *Cing*, the ſeventh ſmall City under the Chief City *Hokien*, lying alſo on the ſide of the River *Guei*, in a flat and pleaſant Soil, and about ten Miles from *Sanglo*.

This Place is not very large, yet full of People and Trade, as moſt of the Cities are which lie upon this River: Several famous Edifices which are yet ſtanding in and about this City, clearly evidence that this was formerly a moſt ſtately and magnificent Place.

The Country round about lies low and flat, but very fruitful: It abounds with ſtore of tame Cattel, and Fiſh, in reſpect of the ſeveral Rivers which run through it. There are very few Hills in all this Country of *Hokien*, to which this *Cing* is ſubject; only there is one not far from this Place (though the City it ſelf lies upon a Flat) worthy the obſervation, call'd by the *Chineſes*, *Si*. The top of this Hill, being a delightful Plain, which by reaſon of the Fruitfulneſs they highly eſteem, extends it ſelf to a very great length, upon which lies a ſmall Village, inhabited onely by Cow-herds and Husband-men.

The next day, being the fourth of *July*, we Sail'd by the ſmall City of *Sinkocien*, the eighth ſmall City under the Juriſdiction of the ſame Chief City, and ſituated about eight Miles from *Sinkicien*. This is a ſmall Place, but very ſtrong, having ſeveral Watch-Towers and Bulwarks for its defence: It is not Populous, nor hath any great Trade, though adorn'd with ſome brave Building; but moſt of the Houſes belonging to the Inhabitants are very mean and little.

Within the Walls are ſeveral Temples, which are an exceeding Ornament to the Place; but one, which ſtands without the Walls of the City, in an open Field, exceeds all the reſt for Bigneſs, Beauty, and Art. This Building indeed is ſo rare a Piece, that we may well admire their wondrous Skill in Architecture, which they boaſted of formerly. The whole Fabrick conſiſts of three Rounds, the lower part whereof ſtands upon a Pedeſtal of Stone, into which you aſcend by Steps. The firſt is adorn'd with great Gates, and each Corner ſupported with moſt curious Columns and Pillars: The ſecond Round has ſtately Windows, and large Pillars, like the firſt, by which the Roof is alſo ſupported: The third is likewiſe beautified after the ſame manner. The whole Building on the out-ſide is adorn'd with Fret-work, and at each Corner hang little Bells. The in-ſide of this Fane ſeems not ſo beautiful as the outward decorations of the Walls thereof, being onely hung with great and ſmall Images.

Through the whole Country, as well Temples as Dwelling-houſes, pay extraordinary great Taxes, which doth exceedingly leſſen the Revenues of the Prieſts.

It ſeems that the Idolaters here (ſo far as we could by the outward ſhew judge of them) are nothing near ſo devout in the Worſhip of Images, as thoſe in other Parts; for in ſome Places we ſaw their Idols wholly deſerted and left quite naked, without any Ornaments upon them; others being only cover'd with Mats, and having Straw Hats upon their Heads, ſo to defend them from the injury of the Weather, and make them hold out and laſt the longer.

Upon the ſame Day we paſs'd by the ſmall City of *Singie*, the ninth under the Juriſdiction of the Chief City *Hokien*. This Place alſo lies by the River ſide, twenty Miles from *Sinko*, enrich'd with noble Suburbs. On the Weſt-

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ſide of the City ſtands a great and high Temple, fenc'd in with a Wall, having alſo a very curious Garden or Orchard, moſt rarely Planted. We were very deſirous to have ſeen this Curioſity; but the Interpreter told us, that it could not by any means be permitted, it being a Cloyſter for *Nuns*, into which no Men were admitted. On the other ſide of the City ſtands another ſtately Fane, beſides three curious Obelisks or Pyramids, which were erected by the City, in Honor of a great Commander, who lay Interr'd there, for his faithful Services done to his Country.

Toward Night ſetting Sail, we ſaw a ſtrange Uprore among the People, who were all up in Arms, and had divided themſelves into ſeveral Troops, to defend their Country againſt the Graſhoppers (which occaſion oftentimes a very great Dearth and Scarcity.) Theſe Creatures come once a year (about that time when we were there) with an Eaſterly Wind, in ſuch mighty Swarms or Squadrons, that they devour all they meet with, and that in a few hours, leaving the Fields utterly diſmantled. To prevent theſe Invaders, and ſweep-clean Plunderers, the Inhabitants march to and again through the Fields with their Colours and Enſigns flying, ſhouting and hollowing all the way they go; by which means theſe Deſtroyers are kept from fixing and doing ſuch execution upon their Grain. And thus the Peaſants continually endeavor to preſerve their Labor and Product, who otherwiſe would certainly loſe the whole benefit of their Harveſt for that Year. They never leave them when they ſee a Party coming, till they have driven them into the Sea, or ſome River, where they fall down and are drown'd; and ſo it hapned, that they drove a flying Regiment ſo long, till they fell down upon our Heads, and our Veſſels were cover'd with them, which we afterwards flung into the River.

The ſame Day we arriv'd at the Sea-Port of *Tiencienwey*, accounted for the moſt famous Sea-Town of all *China*, their chiefeſt Harbors being three; the firſt is the Chief City of *Canton* or *Quancheu*, ſituate in the Province of *Quantung*; the ſecond *Jejencien*, in the Province of *Nanking*; and the third *Tiencienwey*, ſituate upon the utmoſt Confine toward the Eaſt of this Province of *Peking*, near to an Arm of the Sea *Cang*, in a corner where three Rivers of this Province meet, and upon which ſtands a ſtrong Fortreſs. The Country round about is very low and Marſhy.

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The City of *Tiencienwey* it ſelf lies thirty Miles from *Singlo*, built alſo with ſtrong Walls twenty five Foot high, full of Watch-Towers and Bulwarks, and the Place much ſet forth with Temples, very populous, and ſo full of Trade, that hardly the like Commerce is to be found in any other City in all *China*; for whatſoever Veſſels are bound for *Peking* from any other part of *China*, muſt touch here, which occaſions an extraordinary Traffick to Shipping which lie continually before this City. Here is alſo the Staple of all Commodities, this being a free Port, and no Cuſtom paid for any Goods Exported or Imported.

The Caſtle, which ſtands upon the Point of three Rivers, hath very high Walls and Towers, much for the defence of the City and adjacent Country. We lay all Night cloſe to the Wall in our Veſſels, to be in a readineſs to purſue our Voyage in the Morning.

The Governor and Magiſtrates of the City came Aboard to welcom us, and receive the Ambaſſadors: but *Pinxenton*, to ſhew that he was likewiſe to be honor'd, ſo order'd the matter, that they made him their firſt Salutes. And becauſe the *Mandorin* of the old *Canton* Vice-Roy was order'd to haſten over Land for *Peking*, to ſignifie to the Emperor the coming of the Ambaſſadors, they gave *Pinxenton* Entertainment in a magnificent Idol-Temple, to which the reſt of the Company was invited; And this was done only to this end, to Confer together after what manner they were to manage the Buſineſs upon our arrival at *Peking*. The Ambaſſadors having throughly inſtructed this *Mandorin* how he ſhould make the Grandees of the Court to be of our Party, and by what means he ſhould endeavor to procure for us a free Trade in *China*, he took his leave, and departed late in the Night for *Peking*; we made what haſte we could after him with our Veſſels, and upon the 11. we came to *Joeſwoe*, the eighth ſmall City under the Imperial City of *Peking*, and lies about forty Miles from *Tiencin*.

This ſmall City is well built, and full of Trade, and hath a wealthy Suburb belonging to it. All Ships or Veſſels which paſs this way, pay Cuſtom here, which brings a great Revenue to the Crown, and alſo ſtore of Trade; and for that end the Emperor has his Officers reſiding here, to receive the Toll of all ſuch Veſſels. There are ſeveral Temples and other curious Edifices, which are magnificent Ornaments to the Place.

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We have added to each Province of the fifteen, what Revenue each pays yearly to the Emperor, without the Incomes of the Custom-houses, where they pay for all Wares and Vessels. These Excise-places are very numerous through all *China*; but what each may bring in yearly, I could not well discover, neither was it easie, because the Emperor appoints his own Officers, from whom he receives their Accounts. The Ambassadors were receiv'd here by the Governor of the City with great Civility, and Entertain'd at his House in much State: which to requite in some measure, they sent him some Presents, which he civilly refus'd, in regard they had not yet seen the Emperor; but some Glasses of Rose-water were afterwards at his Request sent unto him, which he accepted.

The next Day, being the 12. of *July*, we past by *Focheu*, which is also call'd by some *Que*, and reckon'd for the twenty sixth small City under the Chief City of *Peking*: It lies on the side of the River, about fifteen Miles from *Joeswoe*, in a very pleasant Soil. This Place is not very large, but well built, and full of brave Edifices, being surrounded with a high Wall, and strengthned with Watch-Towers and Bulwarks.

On the East-side of the City without the Walls, stands a very fine Temple, with a Tower of nine Rounds high, very curiously built. There are likewise in this Place several Triumphal Arches, much adorning the same.

Upon the 16. of *July* we came to *Sancianwey* or *Sanho*, about twelve Miles from *Focheu*, and four from *Peking*. This is the twelfth small City under the Imperial City *Peking*, and stands upon the side of the River: It is very populous, and well fortifi'd, having a strong Castle for Defence. In the middle of the City stands a Triumphal Arch, very artificially built, of gray Stone: The South-side hath a broad Stone Bridge, which rests upon five Arches, and is forty two Paces long, with Houses on each side.

This City of *Sancianwey*, and the following *Tongsiou*, are within four Miles of *Peking*, and so to the Imperial City you make no nearer approach by Water; for commonly all Goods thither design'd, are unladed either at *Sancianwey* or *Tongsiou*, and so carried by Land in Wagons, or upon Mules and Asses, which are always to be had, and stand there ready. This way of carrying Goods by Land to *Peking* maintains a great many poor People, who have no other manner of Livelihood but carrying Burthens, which they trudge under at a very reasonable Rate.

To this City came the *Mandorin* back, whom the Ambassadors had sent out before to *Peking*: The next Day came likewise twenty four Horses, with several Wagons and Carts, which the Council sent to fetch the Emperors Presents and our Carriage. All things being ready, the Ambassadors began their Journey by Land to *Peking*, after this following order: Two Trumpeters rid at a distance before; then follow'd the Standard-bearer, with the Prince of *Orange*'s Blazonry; next to him the Ambassador's, accompanied with several *Tartar* Lords and Gentlemen well Mounted; the Captains and Soldiers, who had thus far conducted the Ambassadors, and were about fifty in number, came after in good order with the Emperors Presents, and the Ambassadors Goods. The Road to *Peking* was so full of People, Horses and Wagons, as if an Army had been upon the March. The Ways are exceeding bad between this Place and the City, being very deep and uneven, so that the Horses are up to the Belly almost every step.

The next Day, being the 17. we rode through *Tongsiou*, by some call'd *Tung*,

and reckon'd for the eleventh ſmall City under the ſame Juriſdiction, ſituate in a very low and deep Soil, upon the ſide of the High-way which leads to *Peking*.

This *Tongſiou* is very large, and Fenc'd with ſtrong Walls, having likewiſe a Wall dividing it in the middle. Here are no Streets, but ſeveral brave Buildings and curious Temples. The Country is very pleaſant, full of Corn-Fields and Fruit-Trees. Near to the Road ſtands a Temple, where the Ambaſſadors refreſh'd themſelves, and then continu'd their Journey in the fore-mention'd order, the Way being throng'd with People on each ſide of us. In the Afternoon we came to the Suburbs of the Imperial City of *Peking*, accounted the firſt Chief City of this Province, and is diſtant from *Canton* 1530 Miles. We paſs'd through two magnificent Gates into the City, and lighted at a very famous Temple, into which the Ambaſſadors were invited, and conducted to repoſe a while, and to expect their Carriages which were behind. The Ambaſſadors were no ſooner entred, but they were preſently welcom'd, and Saluted by the Emperor's *Capado*, who carried a Falcon upon his Hand, and alſo by the Agents of the *Canton* Vice-Roys, who reſide here, and by ſeveral Grandees of the Court. After they had a little refreſh'd themſelves with Meat and Drink, and ſeveral ſorts of Fruit, and their Carriages had been viſited by the *Capado*, and the Wagons and Carts told, they were conducted from thence in great State to their Lodgings, provided for them by the Emperor. This Houſe was not far from the Palace, and had a high Wall about it, with three ſtately and broad Gates, between each of which were very large Courts.

The Ambaſſadors immediately caus'd the Emperor's Preſents, and all their own Goods, to be brought into their Lodgings, where they found all things in good condition, without the leaſt loſs or damage. At Night came two *Tartar* Commanders, with twelve Soldiers, by the Emperor's Order, to guard the Gates of their Lodgings, and take care that the Command of his Imperial Majeſty might be duly obſerv'd, and the Ambaſſadors ſupplied with all things convenient.

The next Day, early in the Morning, appear'd the *Mandorin Pinxenton*, with two other Commanders, who were likewiſe come thither from *Canton*, as alſo the two Agents of the *Canton* Vice-Roys, who had their Reſidence in this Court. Not long after came ſome Lords of the Imperial Council, attended with the Chief Secretary *Thouglovia*, who was a *Chineſe* by Birth, and a very civil Perſon, having likewiſe in their Company two other *Mandorins*, call'd *Quanlovia* and *Hoolovia*, the laſt whereof was Secretary to the Council, though a Stranger to the *Chineſe* Language. After they had paſs'd ſome Complements to one another, they acquainted the Ambaſſadors, that they were come to bid them welcom in the Name of the Emperor and his Council, and to enquire after their Healths, and the number of their Followers, the quality and quantity of their Preſents; and laſtly, concerning the Perſon and Place from whom and from whence the ſame were properly ſent? Whereupon the Ambaſſadors deliver'd a Liſt to the *Mandorins*, conſiſting of twenty four Perſons, who all of them belong'd to the Embaſſy; wherewith they were ſatisfi'd.

Next they narrowly examin'd the Catalogue of the Preſents, curiouſly queſtioning the Quality of each, from whence they came, after what manner they were made, to what uſe, and in what part of the World; as likewiſe how many Months Voyage it was from *Holland* to *Peking*? The Ambaſſadors having

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having fully ſatisfied the Curioſity of theſe Officers, they began highly to extol the Preſents which the Ambaſſadors had brought with them, ſaying, That the like being brought thither the laſt Year by the *Liqueſen*, were wholly ſpoil'd upon the Way, and ſo were ſent back again without being ſeen by his Imperial Majeſty. They enquir'd likewiſe whether the *Hollanders* were bred and born upon the Sea? if they had any Country? how and where ſituated? from whom, and why they were ſent? what Name and Age their King was of? To which Queſtions the Ambaſſadors return'd for anſwer, That they were a People bred and born upon the Land, and had a Country commonly call'd by the Name of *Holland*, which had been poſſeſs'd by them for above a hundred Years; and that they were no ways given to Plundering or Stealing, as ſome diſaffected Perſons had reported of them. The *Mandarins* were further inquiſitive to know of them in what Part of the World their Country lay? how far from *Peking*? and whether there was any travelling thither by Land? if ſo, through what Regions they muſt paſs? To all which the Ambaſſadors gave them ſuch Anſwers as they ſaw requiſite. But in reſpect they ſeem'd not therewith fully ſatisfied, and could not be perſwaded to believe that the *Hollanders* had any firm Country, but liv'd and dwelt upon the Sea, or at leaſt in Iſlands; therefore, for a more clear demonſtration, they deſir'd to ſee a Map of our Country: Whereupon the Ambaſſadors produc'd a Map of the *Seven United Provinces*, with the Territories thereunto belonging, which they took with them to ſhew the Emperor. They ask'd likewiſe after the Government of *Holland*, and the Power of thoſe that had ſent them? to which the Ambaſſadors return'd for Anſwer, That *Holland* was never Govern'd by any one ſingle Perſon, but by a ſelect number of the chiefeſt of the Country. They ſpecifi'd alſo the Names of the Councils by which *Holland* was Govern'd, and ſaid, That beſides this high Council, there was yet another, which had receiv'd their Power and Authority from the Supreme Council, and the Prince of their Country, to Govern the *Indian* Affairs; and that the Ambaſſadors, upon their Order given to the Governor-General of *Batavia*, were expreſly ſent to congratulate the Emperor of *Tartary*, unto his Vice-Roys in *China*, and to wiſh him a long and happy Reign.

But in regard theſe Commiſſioners could not well underſtand nor apprehend this Form of our Government (becauſe the *Tartars* and *Chineſes* know no other than Monarchical) neither could they tell what the Name of *Prince* ſignified, the Ambaſſadors had no little trouble to work them into a good Opinion of our State: therefore they were forc'd to make uſe of the Name of the Prince of *Orange*, as if they had been ſent by his Highneſs; concerning whom they ask'd ſeveral Queſtions, and among the reſt, Whether the Ambaſſadors were ally'd to their Prince? for they have a Cuſtom, That no Foreign Ambaſſadors are to bow their Heads before the Emperor's Throne, unleſs they be ſuch as are a Kin to him that ſent them, as the Ambaſſadors of *Corea* and the *Liqueſe* Iſlands, who came hither the laſt Year, were the Brothers and Kindred of thoſe Kings that ſent them, without which they would have no great Credit and Reputation with the Emperor: To which the Ambaſſadors reply'd, That they were not in the leaſt ally'd to their Prince; for beſides that the Governors of their Country knew nothing of this Cuſtom, ſo likewiſe ſuch Perſons as were related to their Prince, were employ'd at home in the moſt conſiderable Charges. But theſe Gentlemen were of opinion, That the Dignity and Majeſty of the Emperor would be much leſſen'd, if he ſhould

give

give Audience to ſuch as were not ſo related to their Prince. They then ask'd the Ambaſſadors, What Offices do you bear in the Court of your Prince? How runs your Title in your own Language? How many Men have you under your Command? And how do you live? To all which Queſtions the Ambaſſadors return'd particular Anſwers.

They ask'd likewiſe, Whether all the Preſents they had brought with them came directly out of *Holland*? Whereupon the Ambaſſadors told them, That ſome of thoſe Goods came out of *Holland*, as the Cloths, Looking-glaſſes, Corral, Perſpective-glaſſes, all manner of Arms, and the Furniture for Horſes; but the reſt were added by the Governor-General of *Batavia*, by Order of the Council for the *Indian* Government in *Holland*. Hereupon aroſe another Queſtion, namely, What manner of Place *Batavia* was, and what manner of Man the Governor? The Ambaſſadors reply'd to this, That the Governor-General, in regard of his Command, might be compar'd with the Vice-Roys of *Canton*: And in regard the *Hollanders* were not ſubject to any King, nor their Country a Kingdom, therefore he could not have the Title of *Vice-Roy*, but only be call'd by the Name of *Governor-General*, as one that had the Command over other Places and Countries. And as for *Batavia*, that (they ſaid) was a Place which for its conveniency was appointed for a Rendezvouz for all Ships which ſhould come out of *Holland* and other Parts; and conſequently held for the Chief City of the *Netherlands* in *India*.

The Ambaſſadors having ſatisfied the Curioſity of theſe Perſons, in giving ſuch a full Anſwer to all their Demands, they took leave, and preſented to each of the Ambaſſadors fifty *Toel* of Silver. But not long after, theſe Gentlemen, one after another, came again to ask after ſome Particulars. The firſt came by Order of his Imperial Majeſty and his Council, to fetch the Credentials, which were carried to him in great State, being put into a large Silver Diſh, cover'd with three Pieces of Scarlet. Another came to ſee our Arms, about which they were very inquiſitive to know how and where they were made. The third ask'd what manner of Arms the *Hollanders* us'd in their Wars, and againſt whom they had warr'd. He ask'd likewiſe particularly, Whether we had War or Peace with the *Portugueſe*, and with thoſe of *Maceao*? and whoſe Country lay neareſt to *China*?

The Ambaſſadors having fully anſwer'd all theſe Queſtions, they departed, but return'd at leaſt ſix or ſeven times, and ask'd, among the reſt, after the Quality of the Ambaſſadors: At laſt they ask'd Pardon for the trouble they had given them, ſaying, That they had done it by the Emperor's Order, who was always very inquiſitive in things of this nature.

After the Chief Governor of this Imperial City had been made acquainted with the Report of the Commiſſioners, he ſent the next day two Gentlemen to the Ambaſſadors, with expreſs Order that they ſhould appear with the Preſents before his Majeſties Council; but it proving a very rainy day, the Ambaſſadors, leſt the Preſents might be ſpoil'd, deſir'd to be excus'd from coming till another time: yet it would not be granted, notwithſtanding all their Endeavors: For though the Ambaſſadors went to Court without the Preſents, they were not admitted till ſuch time as they had brought them; for the Emperor was reſolv'd to ſee them that day. As ſoon as the Preſents were come, they were admitted, and order'd to ſit down, without ſhewing any manner of Reſpect to that great Aſſembly. The Chief Commander ſate at the upper end of this Aſſembly, upon a broad low Bench, with his

Legs

Legs acroſs, like our Taylors in *Europe*: Next him, on his Right-hand, ſate two *Tartar* Lords; and on the left hand a *Jeſuit*, Father *Adam Schaliger*, a Courtier in *Peking* almoſt fifty Years, living in great Honor and Repute; he was, as he told us, born at *Cullen*, and went ſhav'd and cloth'd after the *Tartar* Faſhion; a very comely old Man, with a long Beard. All the Lords who were at this Aſſembly ſate one among another, without any Splendor, Order, or State; the Benches were onely cover'd with an old white Linnen Cloth, upon which ſate likewiſe his Highneſs himſelf, with his Legs naked, and a little ſlight Mantle about his Body.

No ſooner had the *Providore* made a ſhort Harangue to the Ambaſſadors, and had order'd them to ſit, but Father *Adam* the *Jeſuit* came likewiſe to ſalute them, which he perform'd with great civility in his own Language, asking them (amongſt other things) after ſeveral *Roman Catholicks*, whom we knew to have liv'd at *Amſterdam*; a ſign that he had formerly been converſant in thoſe Parts.

In the mean time the *Canton Mandorins*, and *Pinxenton* himſelf (who had carried it ſo high upon the Voyage) were as buſie as Porters, to help away the Cheſts and Caſes in which the Emperor's Preſents lay.

The *Rix-Providore* himſelf took the Preſents out, and ask'd particularly from whence they came, how they were made, for what uſe, and where they were bought? as alſo, how many days Voyage between *Holland* and *Peking*? Father *Adam* was his Interpreter, and affirm'd the Anſwers which the Ambaſſadors made to the ſeveral Queſtions, to be real and true. As often as the *Rix-Providore* took out any thing that was very rare, Father *Adam* fetch'd a deep ſigh. The *Rix-Providore* ask'd alſo, among the reſt, after the Value of the *Alcatives*; and receiving for anſwer, That they were worth above 200 *Ryals*, he ſaid, That they were both brave and large, and would be very acceptable to his Imperial Majeſty: He alſo commended the Saddles, Arms, Corral, and the like.

Mean time came an Order to the Council from his Imperial Majeſty, That Father *Adam* ſhould ask the Ambaſſadors that Night ſeveral Queſtions, and ſet down their Anſwers in writing for his Majeſties ſatisfaction; which were to this effect: Whether the *Hollanders* had any Country or no? where ſituated? and how far from *China*? how their Prince was call'd? and what Form of Government they had among them? The *Jeſuit* therefore ask'd the Ambaſſadors, at the Command of the *Rix-Chancellor*, Whether the Prince of *Orange* was yet in being? and whether their High and Mighty Lordſhips did ſtill Govern the State of the *United Provinces*? To all which they return'd him ſuch Anſwers as very well ſatisfied the Chancellor. The *Jeſuit* having taken in writing the Anſwers of the Ambaſſadors, carried them to his Highneſs, who caus'd him to blot out ſome Paſſages which he ſuppos'd might give offence to the Emperor; for he had added of his own, *That the Country which the* Hollanders *did now poſſeſs, did formerly, and does by right belong unto the* Spaniards: Which Words he made to be put out, telling him, *It is enough that you know that theſe People are poſſeſs'd of a Country, and have a Form of Government among them.*

Whilſt the Clerks were taking ſeveral Copies of the Writing which the *Jeſuit* had brought into the Aſſembly, his Highneſs found himſelf hungry, and ſent for a piece of Pork to ſatisfie his Appetite, which was half raw, whereof he did eat moſt heartily in ſo ſlovenly a manner, that he look'd more like a

Butcher than a Prince. No ſooner had he ſtay'd his Stomach with this Collation, but he order'd the Son of the old *Canton* Vice-Roy, who had his Reſidence in this Court, to provide an Entertainment for the Ambaſſadors; which was accordingly perform'd, in ſome better order and faſhion than the former. When Dinner was brought up, his Highneſs and the reſt of the *Tartar* Lords fell on again as greedily as if they had eat nothing all that Day; but neither the Ambaſſadors nor Father *Adam* could eat of their Cookery, moſt of the Meat being raw; which his Highneſs perceiving, caus'd the Diſhes to be taken off, and a Banquet of Fruit and Sweet-meats to be ſet upon the Table, earneſtly urging the Ambaſſadors to ſend home to their Lodgings what was left, which they civilly refus'd.

Father *Adam* inform'd the Ambaſſadors, that about four Months ſince there came an Ambaſſador from *Muſcovy* with a Train of a hundred Men, to deſire leave to come once a Year into *China* to Trade with the Subjects thereof; but as yet had not prevail'd with the *Great Cham*, who ſeem'd very unwilling to agree to any ſuch thing. Night coming on, the Ambaſſadors took leave of the Aſſembly, and return'd to their Lodgings, conducted by the *Jeſuit* in great State, who was carried by four Men in a *Palakin* or Sedan, attended by ſeveral conſiderable Perſons on Horſeback.

The next Day came the firſt Secretary *Thouglouja*, with the two other *Tartar* Mandorins, *Qualouja* and *Hoolouja*, to the Ambaſſadors, in the Name of his Highneſs, to direct the Preſents in writing to whom they particularly belong'd. Afterwards they return'd immediately with Order, that the Secretary of the Ambaſſadors ſhould appear with the Preſents before his Highneſs and ſome of the Council, to make a farther Declaration upon the ſame: Whereupon Secretary *Baron* went with them, and having anſwer'd their Deſires, the *Mandorins* came back to the Ambaſſadors Lodgings, with the Agents of the *Canton* Vice-Roys, to acquaint them that the Preſents were very acceptable to his Majeſty, his Mother, and his Empreſs; and that his Imperial Majeſty had order'd them to enquire whether there were not fifty Pieces more to be had of the white Linen, becauſe the Emperor, being much taken therewith, had a Deſign to Preſent the ſame to the Wives of the Sons of the *Canton* Vice-Roys. At his Requeſt they made a ſhift to furniſh him with thirty ſix Pieces, wherewith the *Tartars* were ſatisfi'd, and departed.

Afterwards the Commiſſioners came ſeveral times to viſit the Ambaſſadors, and to inform themſelves further about the Character of *Holland*, and the Extent of that Country.

Upon the third of *Auguſt* we underſtood, that an Ambaſſador from the *Great Mogol* was likewiſe arriv'd at *Peking* with a great Train of Attendants, to accommodate and determine the Difference lately riſen between theſe two People; and alſo to deſire that their Prieſts might Preach freely, and without any moleſtation in *China*, which had for ſome time been forbidden upon high Penalties.

The Preſents (without which never any Forein Ambaſſador appears in this Court) which he brought with him for the Emperor, the better to effect that which he came about, conſiſted of Three hundred and thirty ſix very brave Horſes, two Oſtriches, a Diamond of an extraordinary bigneſs, and ſeveral other Precious Stones. All theſe Preſents were no leſs acceptable to the Emperor, than what we brought him; ſo that the *Mogol* had quick diſpatch of his Buſineſs.

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The Ambaſſadors being viſited by ſome *Tartar* Lords, together with the Mandorin *Pinxenton* and others, who had conducted them from *Canton* to *Peking*, thought good to ſhew them the Credentials which they had brought to the Emperor and to the Vice-Roys of *Canton*, which they had deliver'd upon their arrival both at *Canton* and in *Peking*: and after they had opened the ſame, the *Tartars* ask'd what the meaning of the word *July* was; whereupon anſwer was made, That it was the Name of the ſeventh Month, according to their Account, or the laſt Month of the Year, according to that of the *Tartar*. They ask'd moreover, whether the *Netherland* Government had laſted 1655 Years? and if it began at that time? The Ambaſſadors made anſwer, That *Holland* from that time to this had been always Inhabited and Govern'd by one and the ſame People, and that the number of thoſe Years only put them in mind of the Birth of our *Saviour*, born at that time. Hereupon they departed, taking the Credentials with them, without ſpeaking one word.

The Emperor being throughly inform'd concerning of the Affairs of the *Hollanders*, ſent upon the 31. of *July*, a Mandatory Letter to the Lords of his Council, wherein he declar'd, That his Imperial Majeſty did admit of the Ambaſſadors as ſuch, and would give them Audience, as ſoon as he could ſit in his new Court upon his Throne. And after his Majeſty had caus'd the Credentials of the Ambaſſadors to be once more Tranſlated by *Schaliger* the *Jeſuit*, and read unto him by ſome of his chiefeſt Councellors, he ſeem'd ſo well pleas'd therewith, that he ſent a ſecond Summons to his Council, to be aſſiſting and ſerviceable to the Ambaſſadors during their abode in his Empire. The firſt of theſe Letters or Orders is as follows.

Great and Worthy Lypeos, (*Counſellors*,)

THe Holland *Ambaſſadors are come hither with their Preſents to Congratulate the Emperor, and to ſhew their Obedience unto him, which was never done to this Crown before: And becauſe this is the firſt time, I think fit to accept of them as Ambaſſadors, and have promis'd them, that they, whenſoever I ſhall be ſeated upon my Throne in my New Palace, ſhall be brought before me, to do their Obeiſance, that ſo they may be well receiv'd, and upon their Requeſt obtain a favourable Anſwer, in order to their Return; the more, becauſe they being come from a far and remote Country, both by Sea and Land, will be able to ſpread the Fame and Renown of my Perſon and Empire: Therefore we think fit not to deny or refuſe any thing to ſuch Foreign People, who are come ſuch a long Voyage, from the furthermoſt part of the World, which in reaſon they can deſire of us.*

The ſecond Letter was almoſt *verbatim* as the former, to quicken his Miniſters of State, to diſpatch them with a ſatisfactory Anſwer to their Propoſals.

The Chancellor hereupon deſir'd to know of the Ambaſſadors, whether the *Hollanders* could not ſend every Year to *Peking*, or at leaſt every ſecond or third Year, to do Obedience to the Emperor? To this they anſwer'd, That for the more certainty they could better make Addreſſes every fifth Year at *Peking*, deſiring in the mean time that they might come annually with four Ships to *Canton*, to Trade there. Afterwards the Chancellor ſummon'd the *Tartar* and *China* Councils together, to conſider of the Propoſals of the *Hollanders*, alledging (he being Preſident) that they ought to give them leave every fifth Year to come and Salute the Emperor. Moſt of the *Tartars* were of this

this Opinion; but the *Chineſes* ſeem'd outwardly willing to ſhew far greater favour to the *Hollanders*, namely, That they ſhould come but once every nine Years to *Peking*, by reaſon of the vaſt diſtance from *Batavia* to the Imperial City: But herein they thought to have out-witted the *Tartars*; for they underſtood that the *Hollanders* were not to be permitted in the mean time to Trade at *Canton*. They propoſed alſo to the Aſſembly, Whether under the notion of *Hollanders* the *Engliſh* might not likewiſe appear, who about thirty Years ſince came with four Ships into the Harbor of *Heytamon*, where they took away four Veſſels laden with Salt, the *Mandorin* Priſoner, and ſhot down a Fort, committing ſeveral other Violences, for which, from that time they were held and declar'd Enemies of the Empire? therefore they ſhould be ſatisfi'd of the Integrity of the *Hollanders*, before they were permitted to Trade in *China*: for beſide that it was contrary to the Cuſtom of the Countrey to let them have a free Trade in any part of the Empire, it did not appear by their Credentials that any ſuch thing was deſir'd; ſo that they concluded they had exceeded their Orders.

The Ambaſſadors were not a little ſurpriz'd at theſe Proceedings of the Council; for they underſtood no otherwiſe, but that the Emperor had, according to the Contents of the ſecond Mandatory Letter, formerly procur'd by the Vice-Roy of *Canton*, fully agreed to the Requeſt of the *Hollanders* concerning a free Trade in *Canton*; and that they were only thereupon to go and return their Thanks to his Majeſty at *Peking*. The Ambaſſadors were well enough inform'd of the Deſigns and Practiſes of Father *Adam* and ſome other *Jeſuits*, who had lived there for ſome Years, and had been Brib'd under-hand by the *Portugueſes*, to oppoſe the *Hollanders* in this their Deſign of free Commerce in *China*; therefore they endeavor'd to perſwade the *Tartars*, That the *Hollanders* under colour and pretence of Merchandizing, deſign'd nothing leſs than to get footing in their Country, and then to make uſe of all opportunities to Plunder, and carry away whatſoever was portable. The Ambaſſadors were alſo inform'd, that theſe *Jeſuits* had likewiſe perſwaded the Council, That *Maccao* would be utterly ruin'd and impoveriſh'd by ſuch a Trade; and withal, that they had told the *Tartars*, to make them the more averſe to the *Hollanders*, That they were a People made up of ſeveral Nations, without any Habitations, and only ſubſiſted upon what they got by Pyracy at Sea.

But that which moſt of all ſurpriz'd the Ambaſſadors, was to find themſelves deceiv'd of their Money by the *Canton* Vice-Roys, unto whom they had paid thirty five hundred *Toel* of Silver; which Sum the Vice-Roys promis'd to pay the Chancellor and ſome others of his Majeſties Council, to procure their Favor and Aſſiſtance for a diſpatch of their Buſineſs. Now perceiving that they were Trepann'd by the Vice-Roys, they were forc'd to conſider of ſome other way to obtain their Purpoſe; wherefore they firſt thought good to propoſe to the Council the Point of coming to Trade yearly at *Canton*, and to endeavor to effect the ſame. Afterwards the Ambaſſadors ſent the *Mandorin* of the old *Canton* Vice-Roy to the Prime Chancellor, to enctreat him to ſtay ſo long in *Peking*, till his Majeſty ſhould be fully aſſur'd that they were *Hollanders*, and no others. They likewiſe deſir'd of the Emperor and the Council, That they would favor them with ſome Token or Emblem cut in Braſs, to Seal therewith all the Paſsports of their Shipping, which ſhould diſtinguiſh them from any other Nation, and impower them either to paſs by, or come to an Anchor upon their Coaſt. At laſt they propos'd to the Council,

That

That they would be pleas'd to admit of the *Hollanders* to Live, Converſe, and Trade in *China* as their own Subjects, paying the uſual Duties and Impoſitions, as had been formerly granted to thoſe of *Lieugiow*, *Amiam*, and *Siam*, according to the ancient *Chineſe* Laws; adding farther, That if they might be admitted to Trade upon equal Terms with thoſe three Nations, they would in acknowledgment thereof, every third Year come and Salute his Majeſty, bringing Preſents; but with this *Proviſo*, That the Ship or Ships which brought the Ambaſſadors, might have Licence to depart in due time, without ſtaying for the return of them; becauſe the Veſſels which were us'd to ſalt Water, could not be continu'd in freſh, without very great damage.

But the Ambaſſadors, after all their Endeavors, were not able to effect any thing, being not well furniſh'd with Money, the Key of the Work, and that which gives a quick diſpatch to all Affairs in *China*; for they had already diſpoſed both of their Preſents, and Silver, and to take up Money at Eight or Ten *per Cent.* for a Months time, they did not think it convenient; and therefore they reſolv'd to apply themſelves to the Emperor himſelf, who was pleas'd to ſend to know how far the Council had proceeded in the Buſineſs; and underſtanding that the Ambaſſadors offer'd every five years to come and Salute the Emperor, he himſelf was pleas'd to put out with his own hand the number of Five, and to inſert that of Eight, out of a particular Inclination to the *Hollanders*, alledging, That they had need have five whole years to go and come, if ſo be they would only Travel by Day; for ſaid the Emperor, *How is it poſſible for them to continue ſuch tedious Voyages, if you allow them no longer time? Beſide, why ſhould we ſtraiten them in ſuch a Point, who do not ſtand in need of me, nor fear me, but out of a ſingular Reſpect and Affection come to Salute me with their Goods and Preſents? Certainly we ought to uſe theſe People more kindly, that ſo after they have perform'd ſuch Undertakings, they may tarry at home and reſt themſelves for two or three years.*

This favorable Anſwer of the Emperor gave great encouragement to the Ambaſſadors to hope well of their Buſineſs; but the Chancellors chief Secretary did all that poſſibly he could, to diſſwade them from making over much haſte with what they had to deſire further of his Imperial Majeſty, ſaying, *Is it not enough that ſuch, who never till then addreſs'd themſelves in Embaſſy to Salute his Majeſty, and were ſo much prejudic'd by former Aſperſions, as made them almoſt unacceptable to many great Perſons in* China, *be receiv'd and admitted as Friends and Allies at the firſt Overture, and have leave to progreſs through the Country?* wherefore he endeavor'd to perſwade the Ambaſſadors not to inſiſt too much upon a free Trade, that being the way to unhinge their well-begun Buſineſs; for they were not to imagine, that the Emperor and his Council were oblig'd to grant at firſt ſight all what'ere they ſhould deſire; and therefore advis'd them to forbear mentioning a free Trade till their next Return, when they would have a better opportunity. But the Ambaſſadors did not think fit to follow his Advice, becauſe the time drew near that the Emperor was to make his Entrance into his new Palace, when he had appointed and promiſed the Ambaſſadors to give them Audience: But before they could have a Hearing, they were firſt to perform Obedience in the old Palace, where the Emperor's Treaſure and Seal are kept, in regard, according to a Proverb amongſt the *Chineſes*, this Place is older than the Emperor, and therefore choſen and bleſs'd by Heaven, and the firſt Honor doth alſo belong unto it; ſo that all Foreign

Ambaſſadors who refuſe to pay ſuch Reſpects, muſt not appear before the Emperor, but depart without a Hearing, as it hapned to the Ambaſſador of *Muſcovy*, who, to preſerve the Dignity and Eſteem of his Lord and Maſter, would not perform here the uſual Complement and Ceremony. Likewiſe all the Grandees of the Kingdom muſt do their Duty here ere they appear before his Majeſty; nay more, the Emperor himſelf, before he is Inſtall'd, is oblig'd to come and bow here. This Cuſtom is uſually perform'd by Ambaſſadors three Days before their Audience.

Upon the 22. of *Auguſt* came the Agents of the *Canton* Vice-Roys, with the Mandorin *Pinxenton* and others of *Canton*, early in the Morning, to our Lodgings; and not long after alſo appear'd three *Chineſe* Doctors, and ſome of the Court, in very rich Habits: Theſe Perſons conducted the Ambaſſadors and their Followers in great State into a Room of the old Palace, much like a Library; for we ſaw none but Scholars and Gown-men, with Books in their Hands: from whence after ſome ſhort ſtay, we were conducted into an open Court, within a high Wall, where we were commanded at the voice of the Herald to kneel three times, and to bow our Heads to the Ground: after a ſhort pauſe the Herald proclaim'd aloud in the *Chineſe* Language, *Caſchan*, which in *Engliſh* is, *God hath ſent the Emperor*: afterwards he cried aloud, *Quee*, that is, *Fall upon your Knees*: then he pronounced the word *Canto*, ſignifying, *Bow your Head*: after that, *Coe*, bidding them *Stand up*; and this did he three times in order one after another, wherein we alſo conform'd: at laſt he ſignified to us that we ſhould ſtand aſide, which we did. All theſe Ceremonies were perform'd in preſence of at leaſt a hundred *Chineſe* Doctors or Rabbies: after which we return'd to our Lodgings.

And now the Ambaſſadors, according to the Cuſtom, were to appear upon the 25. of *Auguſt* before the Emperor, but were prevented by the ſudden Death of the Emperor's youngeſt Brother, who being about ſix years of Age, hapned to die upon the 23. of the ſame Month, not without ſuſpicion of Poyſon by ſome of the Council, who it ſeems (as we were told) did not think him worthy to live, becauſe he had provoked the Emperor in ſome ill Language before our arrival at *Peking*. But others aſcrib'd his Death to a violent Cold he took by drinking a Glaſs of Ice-Water, being very hot, which put him into ſuch a violent Diſtemper, that he died in few hours after: The Emperor ſeem'd very much to lament his Death; for he would not be ſeen by any Perſon in three Days. This young Prince was kept a whole Month before his Interment, ſo that the Ambaſſadors were held from having Audience of the Emperor until the ſecond of *September*.

Upon the 14. of *Auguſt* they underſtood, that the Ambaſſador of *Muſcovy* went from thence without Audience, becaus'd he refus'd to bow to the Seal of the Emperor, ſo to preſerve the Honor and Dignity of his Lord and Maſter. One of his Gentlemen came about Noon, whilſt the Ambaſſadors were at Dinner, and took leave in the Name of all the reſt; and he deſir'd likewiſe the favour of a Letter, to ſhew in *Ruſſia* that he had found us here; which was preſently granted. Afterwards we were inform'd, That this Ambaſſador was not ſuffer'd to depart, till ſuch time as the Emperor had given him a Paſs.

The next Day after the Funeral the Emperor ſent word to the Chancellor, that he ſhould conduct the *Dutch* Ambaſſadors upon that Day before his Majeſties Throne, as alſo thoſe of the *Great Mogol*. He accordingly gave notice

by

by Proclamation to all the Grandees in *Peking*, that they were then to appear in the Court before the Royal Throne.

Upon the Day appointed for this long expected Audience, came the Mandorin *Pinxenton*, with the Agents and *Mandorins* of the *Canton* Vice-Roys, and ſome others of the Court, in very rich Habits, to our Lodgings, about two a Clock in the Afternoon, with Lanterns to conduct the Ambaſſadors, who were only attended by ſix of their Followers, the reſt being order'd to ſtay at home. When they came to the Court, they were firſt conducted through the outward Gate, and afterwards over a Quadrangle with a well-built Gate, and plac'd upon the ſecond Plain of the Court, where we ſat all Night in the open Air, upon the bare Stones, till Morning, when his Majeſty was to appear upon his Throne. We were no ſooner ſeated, but the Ambaſſador of the *Great Mogol*, accompanied with five Perſons of Honor, and about twenty Servants, came and plac'd himſelf next to our Ambaſſadors, as did alſo the Ambaſſadors of *Lammas* and *Suytadſen*, next to whom alſo ſat ſeveral great Lords of the Empire. And becauſe we were to continue in this Poſture all Night, in expectation of his Majeſties appearance in the Morning early upon his Throne, I ſhall defer a while acquainting the Reader with what paſs'd upon that moſt glorious Day; and in the mean time give you a Deſcription of the Forein Ambaſſadors, who were alſo with us in this Emperor's Court.

The Ambaſſador of *Suytadſen* (who may be properly call'd *South-Tartars*) deſerves here the firſt and chiefeſt Place, being he was moſt in eſteem in this Court, and preferr'd before the reſt. I could not certainly learn his Buſineſs, but only as they told me by gueſs, That the King of *Suytadſen* ſent him with Preſents to the *Great Cham*, according to the Cuſtom of their Country; the Frontier People and Borderers uſing to pay ſuch Homage to this their Grand Lord.

He had a Coat on which came down to his Knees, made of Sheep-skins dy'd Crimſon; his Arms were naked up to the very Shoulders, his upper Garment being Sleeveleſs; his Cap ſate cloſe to his Head, turn'd up or edg'd with Sables, the Crown whereof was plum'd with a Tuft of a Horſes Tail, colour'd Red alſo, which is with them in as much eſteem as Oſtrich Feathers; his Breeches made of a ſlight Stuff, hung down to his mid-legs, in a moſt ſlovenly

venly manner; the Boots he wore were ſo heavy and large, that he could hardly walk in them; upon his right Thigh, mounted according to the *Tartar* and *Chineſe* faſhion, was a broad heavy Sword, ſo that he looked more like a Soldier than an Ambaſſador. All his Attendants were Cloth'd after the ſame manner, each having a Bow and Arrows at his Back.

The *Mogol* Ambaſſador (of whoſe Buſineſs and Requeſt we have already made mention) had a very rich blue Silk Coat on, ſo richly embroider'd, that it look'd like maſſie beaten Gold; which hanging down almoſt to his Knees, was girt about his Waſte with a Silk Girdle, with great rich Taſſels at both ends; he wore neat Buskins of *Turky* Leather, and a large *Turbant* of ſeveral Colours.

The Empire of the *Great Mogol* (who had ſent this Ambaſſador to the *Great Cham*) comprehends properly the *Northern* part of *Eaſt-India*, or the Country ſituate between *Mount Caucaſus* (now call'd *Delauguer*) and the Sea beetween the River *Ganges* and *Indus*.

This Empire, call'd *Mogol*, had its Name from the *Tartar* Kings, who formerly made themſelves Maſters of it, and is divided into ſeveral Kingdoms, though ſome of them belong to other Princes. The chiefeſt Kingdoms over which the *Great Mogol* properly Commands, are *Cambaya*, *Dely*, *Sanque*, *Mandro*, and *Bengala*. This great Prince commonly keeps his Court in the City of *Dely*.

All the Countries over which the *Great Mogol* Commands, are very fruitful in the product of all manner of Cattel and Fruits, as Rice, Corn, Wax, Silk, Sugar, and Cotton; and all ſorts of Spices, which are brought from thence in great abundance. Upon the Mountains are found the Onyx Stone, Diamonds, and other Precious Gems.

It is held for certain, that this *Great Mogol* can bring into the Field, in a very ſhort time, three hundred thouſand Fighting Men, and five thouſand Elephants.

Moſt of the Inhabitants are *Mahumetans* and other Idolaters. In thoſe Parts there are alſo abundance of *Jews*, who drive a ſubtle Trade amongſt them, and ſome *Abyſſine Chriſtians*, allur'd thither by a profitable Commerce.

The Ambaſſadors of the-*Lammas* was Cloth'd in Yellow; his Hat much like a Cardinals, with broad Brims; at his ſide hung a Crucifix, which theſe Church-men commonly carry about with them, by which they ſay their Devotions after the manner of the *Roman Catholicks*. Thoſe of *Lammas* are a ſort of religious People, who had liv'd a long time in *China*; but the laſt Emperor of *China*, before the *Tartars* conquer'd it, had baniſh'd them his Country, from whence they went and ſettled themſelves in *Tartary*, where they had the free Exerciſe of their Religion. Now theſe baniſh'd People had ſent this Ambaſſador to the *Great Cham*, with Requeſt that they might have leave to return and Exerciſe their Devotions as formerly. What ſucceſs he had in his Buſineſs I could not learn, but his Reception at the Emperor's Court was very Friendly and Civil.

Now I ſhall proceed to relate what paſs'd during our ſtay in the Emperor's Palace.

At the Court-Gate, in which we ſat expecting the Dawn, we ſaw firſt three black Elephants, gallantly adorn'd after the *Chineſe* manner, ſtanding there for the greater State as Centinels: They had well girded upon their Backs gilded Towers, artificially built, and beautifi'd with Carv'd Works and Figures. The concourſe of People was here ſo great, as if the whole City had been throng'd together in this one place; the Gates were alſo kept with an incredible number of the Emperor's Life-guard, all of them in very rich Habits after the *Tartar* faſhion.

By day-break all the Grandees, who likewiſe repair'd thither over Night, came gazing and looking upon us with great admiration, as if we had been ſome ſtrange *Africk* Monſters; but they demean'd themſelves very civilly, without giving us the leaſt Affront. About an hour after, a ſign was given, at which all ſtarted up on the ſudden, as if there had been an Alarm, when the two *Tartar* Lords who uſually were ſent to the Ambaſſadors, came and conducted them with their Followers through another Gate into a ſecond Court-yard, guarded round with *Tartar* Soldiers and Courtiers; and from thence to a third Court, which was the innermoſt, where the Houſe of the Emperor's Throne ſtood, and the Lodgings for the *Great Cham*, his Wife and Children.

This Court, which contains four hundred Paces in the ſquare, was lin'd on all ſides with a ſtrong Guard, all of them in rich Coats of crimſon-colour'd Sattin.

On either ſide of the Throne ſtood a hundred and twelve Soldiers, each whereof bore a ſeveral Flag, and likewiſe wore colour'd Habits ſutable to his Enſign, only they had all black Hats with yellow Feathers. Next to the Emperors Throne ſtood twenty two Gentlemen, each with a rich yellow Skreen or Umbrello in his Hand, reſembling the Sun; next to theſe ſtood ten other Perſons, each holding a gilt radiant Circle in his Hand, reſembling the Sun: next to theſe ſtood ſix others with Circles, imitating the Moon at the Full: after theſe were ſtanding ſixteen other Perſons, with Half-Pikes or Poles in their Hands, hung full of Silk Taſſels of ſeveral colours: near to theſe ſtood thirty ſix more, each holding a Standard, curiouſly adorn'd with Dragons (the Emperor's Coat of Arms) and other ſuch Monſters, after the *Chineſe* faſhion. In this manner were both ſides of the Emperor's Throne guarded and adorn'd; beſides an infinite number of Courtiers, all of them in very rich Habits, of one Colour and Silk, as if a Livery; which added very much to to the Splendor of the Place.

Before the Steps leading to the Emperor's Throne, ſtood on each ſide ſix Snow-white Horſes, moſt curiouſly adorn'd with rich embroider'd Trappings, and Bridles beſet with Pearls, Rubies, and other Precious Stones.

Whilſt we were beholding with admiration all the Pomp and Splendor of this Court, we heard the noiſe and jingling of a little Bell, ſounding ſweet and delightful to the Ear.

Hardly had this Clock or Bell finiſh'd the Alarm, but we ſaw the old *Tutang*, with thirty of the moſt eminent Perſons and chief Councellors of the Empire, in very rich Habits, go and make their Obedience in great State and Humility to the Emperor's Trone, which was after this manner: There ſtood a Herald who firſt made Proclamation, and then the *Tutang*, with thoſe that accompanied him, fell upon their Knees, and bowed down their Heads nine times to the Ground, whilſt delightful Muſick, both Vocal and Inſtrumental, fill'd up the vacancies of the Ceremony.

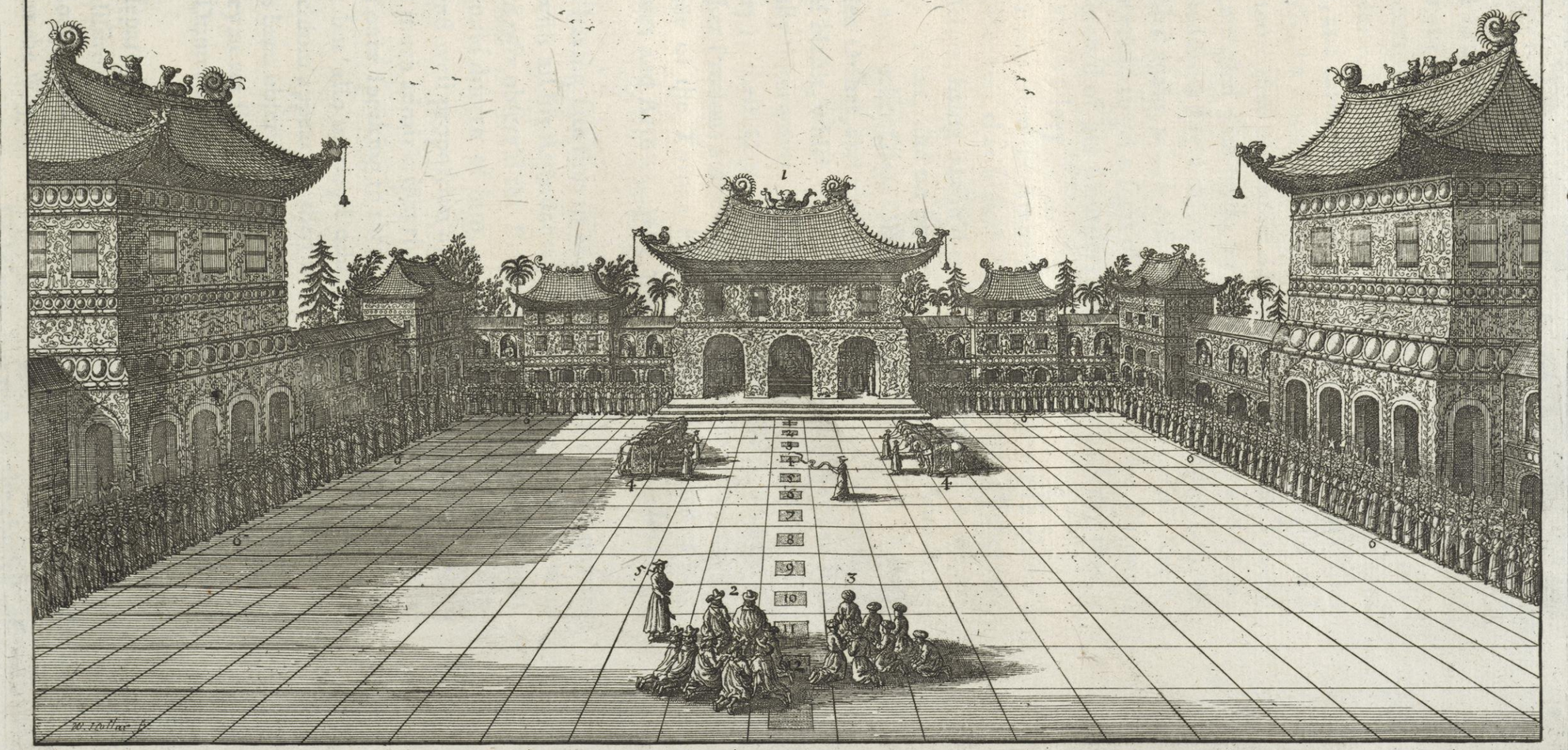
No ſooner had theſe Lords perform'd their Obedience to the Emperor's Throne, but immediately another Sett of very eminent Perſons came, doing the like in the ſame manner: Then followed the Ambaſſador of the *Suytadſen*, and the Ambaſſador of the *Lammas*, who were conducted to the Throne in extraordinary State by the firſt and ſecond Chancellors: and after theſe had done all their Reverence to the Chair, the Chancellor came to our Ambaſſadors, and ask'd them what Quality or Dignity they had; they anſwer'd him, That they had the ſame with the Vice-Roys: After the ſame Chancellor went to the *Mogol* Ambaſſador, and asked him the ſame Queſtion likewiſe; who anſwer'd, That he was of that Quality with the *Dutch* Ambaſſadors; whereupon he was plac'd by the Chancellor in the like degree of Honor and Dignity with them.

In the Centre of the Quadrangle, over againſt the middle Gate of his Majeſties Throne, ſtood twenty extraordinary Mark-ſtones, which were Inſcrib'd with *Chineſe* Characters, cut upon Braſs Plates, ſignifying the Quality of the Perſon which muſt ſtand or kneel upon them.

The Under *Tutang* went on the left-ſide, and made ſigns to the Ambaſſadors that they were to make up the tenth Stone, and there was to be their Station.

Being

PROSPECT OF Y^E INNER COURT OF THE EMPEROURS PALACE at PEKIN



1 *Palace where the Emperours Throone is.* 2. *The two Ambassadors,* 3. *Ambassador from the Great Mogol,* 4. *twelue Snow-white Horses,* 5 *A Herald,* 6 *Emperours Liffe-guards,*

Being thus plac'd, the Herald call'd to them aloud, ſaying, *Go ſtand before the Throne*; hereupon we made up to the Throne: then the Herald call'd again, and ſaid, *Step into your Place*; which accordingly was done: then he ſpoke again, ſaying, *Bow your Heads three times to the Ground*; which we did: at laſt he call'd to us, and ſaid, *Riſe up*, and we roſe; and this hapned three times one after another: Laſt of all the Herald cried aloud, *Return to your Place*; whereupon we retir'd to our Stand.

The *Holland* Ambaſſadors, together with the *Mogol*'s, were afterwards conducted to a Stage or Theatre, which propt the Seats of the Throne, about twenty Foot in heighth, and curiouſly built, and adorn'd with ſeveral Galleries of Alabaſter, or ſuch like white Stone: And after they had kneel'd and bow'd their Heads once more, they were order'd to ſit down, and then Treated civilly with *Tartar Thea*, mingled with Milk, in woodden Diſhes and Cups; but the Ambaſſadors Attendants ſtay'd below, not wanting the ſame Liquor. Soon after the Bells tinkled again, which caſt all the People upon their Knees. We endeavor'd what we could to get a ſight of the Emperor in his Throne as he ſat in State, but the crowd of his Courtiers about him was ſuch, that it eclipſed him from us in all his Glory.

He ſate about thirty Paces from the Ambaſſadors; his Throne ſo gliſter'd with Gold and Precious Stones, that it dazled the Eyes of all the Beholders. The Ambaſſadors themſelves, being confin'd to keep their Station, could diſcern very little of him. Next, and on both ſides him, ſate the Vice-Roys, Princes of the Blood, and other Great Officers of the Court, all likewiſe drinking *Thea* in Wooden Diſhes, and that in great abundance. Theſe Grandees wore all one ſort of Habit, which was extraordinary rich; they had Blue Satin Coats on, curiouſly interwoven with Golden Dragons and Serpents (the Emperor's Blazonry); their Caps embroider'd with Gold, and deck'd with Diamonds and other Precious Stones, which ſignified their Degrees and Qualities. On each ſide of the Throne ſtood forty of his Majeſties Life-Guard, arm'd with Bowes and Arrows, who hindred the Ambaſſadors from ſeeing the Emperor.

This Mighty Prince having ſate thus in Magnificent State about a quarter of an Hour, roſe up with all his Attendants; and as the Ambaſſadors were withdrawing, *Jacob de Keyſer* obſerv'd the Emperor to look back after them, and for as much as he could diſcern of him, he was young, of fair Complexion, middle Stature, and well proportion'd, being cloth'd and ſhining all in clinquant Gold. We much admir'd that the Emperor ſuffer'd the Ambaſſadors to depart without once ſpeaking to them; but this is a Cuſtom not only among the *Chineſes*, but alſo amongſt other Eaſtern People, That their Kings and Emperors ſeldom appear to their own Subjects, much leſs to Foreiners: beſides, it has been obſerv'd through all Times amongſt the Emperors of *China*, That they never ſhew themſelves to any Stranger whatſoever, but only to their own Domeſticks, and then ſeated in State upon the Imperial Throne.

The Ambaſſadors departed; and the Courtiers, Soldiers, and Life-Guard march'd off in much diſorder. By reaſon of the infinite concourſe of People, we had trouble enough before we got to our Lodgings, though we had a ſufficient Guard, to clear the Way before us.

We were no ſooner come into our Lodgings, but two of the chiefeſt of the Council repair'd thither in the Name of his Majeſty, to requeſt the ſight of

of a Pack of *Dutch* Cloths which the Emperor was desirous to see. The Ambassadors presented them with a black Velvet Suit and Cloke, a Pair of Boots and Spurs, a Pair of Silk Stockings, Boot-hose-tops, Drawers, a Band, Shirt, Sword, Belt, and Bever; all which seem'd so very rich to the Emperor, that he said, *If the Ambassadors wear such Habits, how must their Kings be cloth'd then?* In the Evening the Emperor sent back all the Cloths by one of his Council, who very much admir'd the Stuff of the Hat, and ask'd of what and where the same was made.

And to the end all Men may be sensible how far this Court exceeds all the Royal Palaces in *Europe*, for Splendor, Art, Wealth, and Pleasure, I shall give you a large Account thereof, and of the Platform of it, which I took my self.

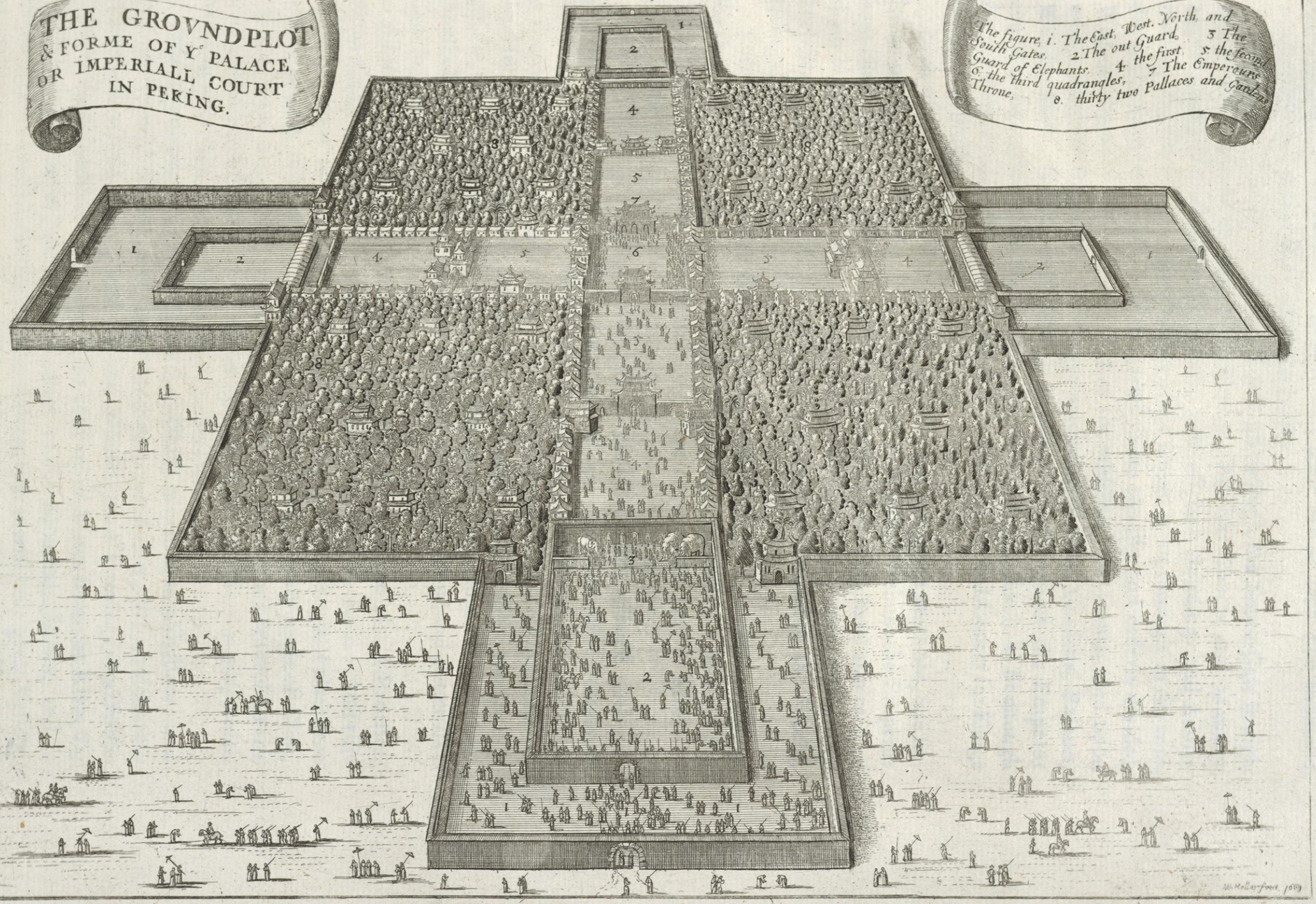
This Imperial Court, which is exactly square, contains three Miles in circumference; within the second Wall of the City on the North-side, being fortifi'd also with strong Stone Battlements fifteen Foot high. In this Wall are four Gates, (in the middle of each side one) which have their Prospects to the four Angles of the World, and so nam'd after the four Cardinal Winds; but that which stands toward the South, is the chiefest, and most us'd. We pass'd through this Gate when we went to appear before the Emperor's Throne, and from thence into a base Court, which had a well-pav'd cross Way of four hundred Paces, with a Water-Trench cut through the middle, and over it a Stone Bridge of fourteen Paces, very curiously built; but the Water was in some places cover'd over with Weeds. Before this Graff or Channel stands also drawn up upon the Plain, a great number of *Tartars*, Horse and Foot, who as Sentinels suffer none to pass through: when you are over this Bridge, you come to the first Gate, guarded with the black Elephants; through this Porch, being fifty Paces long, and built upon five stately Arches, you come into the first Quadrangle, which is also four hundred Paces large, and whether we were brought by *Pinxenton* (as hath been already said) to expect with the other Ambassadors the coming of the Emperor. This Plain is well built, with uniform and stately Houses, standing in the midst of three more lofty and fortifi'd Edifices, which are so strengthned with high thick Walls and Bulwarks, that they are able to defend the Place. From this Court there are Passages underneath the three great Structures, which leads into a second Quadrangle of four hundred Paces wide, built and adorn'd with brave Buildings as the former. From hence you pass into the third and last Plain, also square, and of the same bigness with the former. This Quadrangle which lies directly in the Cross, and pav'd with gray Stone, the *Great Cham* chose himself for his own Residence. Here also are most sumptuous and costly Buildings; but the chiefest among these are four, which exceed all the rest in Magnificence, Art, and Beauty, and take up at least a third part of three sides of the Court.

Directly forward appears the Building where his Imperial Majesty sat upon his Throne, and which is far more stately and sumptuous than the former, into which you enter through three ample and curious Arches. In this third Court reside only the Emperor and Empress, and none are permitted to enter here but their Attendants.

The Emperor, according to the Custom of the *Heathen* Princes, maintains several Women in this his *Seraglio*; but amongst all those, only one assumes the Title of *Empress*, all the rest are his Concubines, performing Duties in several

THE GROVNDPLOT & FORME OF Y^E PALACE OR IMPERIALL COURT IN PEKING.

The figure, 1. The East, West, North, and South Gates. 2 The out Guard. 3 The Guard of Elephants. 4. the first. 5 the second. 6. the third quadrangles, 7 The Emperours Throne, 8. thirty two Pallaces and Gardens



W. Hollar fecit 1669

veral Degrees; ſome wait on the King himſelf, others look to the keeping of the Rooms and Chambers decent and clean; ſome take care of the Children, others only of the Emperor's Bed-Chamber, Kitchin, and Table. Of theſe Concubines, in their ſeveral Attendancies, there are at leaſt five thouſand, moſt of them no more than Maid-Servants.

Such ſhews this Palace within, if you go through the South-Gate ſtraight to the third Plain, or the Emperor's Abode. The like Courts, and as many, appear going through the other Gates, with all ſuch Buildings and Adornments; for the whole circumference of the Court is cut through in the middle in the form of a Croſs, and in ſeveral places equally and orderly divided. Without the third Plain, which lies in the middle of the Court, and upon which ſtand the Emperor's Buildings, are ſeveral pleaſant Gardens, Palaces, Woods, Pools, Rivers, and delicate Summer-Houſes, which the Emperor caus'd to be made for his Pleaſure; and each is ſo large, that it is fit enough for any Prince to live in; ſo that this Palace contains ſeveral Courts for Kings within the Walls.

Each of the Emperor's Children, ſo ſoon as they are ten years old, are ſetled in one of theſe Quadrangles. The four Concubines whom the Emperor hath choſen from amongſt the reſt for his peculiar Pleaſure, have alſo each of them without the third Plain, a particular Dwelling or Court, where they keep State; and which are built oppoſite to the four Corners of the World, facing the four principal Winds.

There are beſides in this Court a great many other Houſes and Dwellings for their Prieſts, Artificers, Servants, and others; it was affirm'd to me, That the whole number of Perſons reſiding here amounts at leaſt to fifteen or ſixteen thouſand.

All the Edifices, which are very many, are moſt richly adorn'd with gilt Galleries, Balcones, and Carv'd Imagery, to the admiration of all that ever ſaw them. Each Dwelling hath a large Pent-houſe, ſo that you may walk dry in Rainy Weather. Moſt of the Timber which appears on the out-ſide of the Houſes, is either gilt, or colour'd over with a certain Gum which they call *Cie*, much in uſe amongſt them, and wherewith they colour or paint their Houſhold-ſtuff, Ships, and Houſes, that they make them ſhine and glitter like Looking-glaſſes.

All the Roofs of the Buildings are cover'd with yellow glaz'd Pantiles, which ſhine, when the Sun reflects on them, brighter than Gold: And this has given ſome occaſion to think, that the Roof of this Royal Palace was cover'd with pure Gold; whereas, in truth, the Tiles are only made of Clay, and glaz'd and neil'd over with artificial Yellow: But yet, as I was told, each of theſe Tiles are faſtned with an Iron Nail, whereof the Head is gilt, which makes ſo much the more Splendor.

Beſide the above-mention'd Channel or Graff, which is very ſhallow, and over-grown with Weeds, there is yet another in this Palace, Which doth run through the whole Court, with ſeveral Windingsand Turnings, and ſerves to water the Gardens and Woods. This receives its Water from the River *Yo*, which ſprings from a Pool call'd *Si*, near to the Mountain *Jaciven*, and is within the Emperor's Court ſo broad and deep, that it will bear great Veſſels, which come laden in, to the great convenience of the Inhabitants. This River ſends alſo its Streams to thoſe Rocks or Cliffs made by Art, whereof we formerly made mention.

There is not any thing wherein the *Chineſes* ſhew their Ingenuity more, than in theſe Rocks or artificial Hills, which are ſo curiouſly wrought, that Art ſeems to exceed Nature. Theſe Cliffs are made of a ſort of Stone, and ſometimes of Marble, and ſo rarely adorn'd with Trees and Flowers, that all that ſee them are ſurpris'd with admiration. Rich and wealthy People, eſpecially the great Lords and *Mandorins*, have for the moſt part ſuch Rocks in their Courts and Palaces, upon which they ſquander a good part of their Eſtates. It was told me of a certainty, that ſomewhere about *Peking* there are ſome Rocks which contain Chambers, Cloſets, Parlors, Vyvers, Stairs, and all manner of Trees ſo curiouſly wrought and adorn'd by Art, that the like is not to be ſeen in the whole World. Theſe artificial Mountains or Cliffs are commonly contriv'd with Chambers and Anti-chambers, for a defence againſt the ſcorching Heat in Summer, and to refreſh and delight the Spirits; for they commonly make their great Entertainments in theſe Grots, and the Learned ſeek to Study in them rather than any other Place.

If I ſhould relate all the other artificial Ornaments, as of Gardens, Wilderneſſes, Pools, and other Particulars, which adorn this Court, I ſhould far exceed the bounds of what I intend, and perhaps to ſome, of belief; but what hath been already ſaid ſhall ſuffice, to ſet forth the Wonders of this moſt magnificent Palace.

Great Endeavors were us'd by me to obſerve what was moſt remarkable and worth taking notice of, as far as the ſhortneſs of our ſtay would permit, eſpecially concerning its Situation.

It is an ancient Cuſtom at *Peking*, That the Ambaſſadors (after their Addreſſes to the Emperor) in token that their Affairs are diſpatch'd, are Entertain'd with three Treatments in the name and behalf of the Emperor, upon the tenth, twentieth, and thirtieth days after their Audience, ſo that theſe Entertainments take up a whole Month before they are ended: but in regard our Ambaſſadors were deſirous to make what haſte they could home again, the *Providore* had obtain'd leave of the Emperor, not without great difficulty, that theſe three Feaſts ſhould be given them upon three following days.

At two of the clock in the Afternoon (upon the ſame day that we had been at Court before the Emperor) the Ambaſſadors were invited, together with the *Mandorin Pinxenton*, and others, as alſo the Captains and Soldiers who conducted them from *Canton* to *Peking*, in the Name of the Emperor, to the firſt Feaſt, at *Providore Lipu's* Houſe, which was moſt Noble and Splendid. To the ſame Banquet or Entertainment were alſo invited the Ambaſſadors of the *Great Mogol*, *Suytadſen*, and *Lammas*. Our Ambaſſadors ſate on the ſame ſide of the Table with him of the *Mogol*, and the other two over againſt them, with their Followers next unto them. The Dinner conſiſted of two Courſes: The firſt Table was full of Fruits and dry'd Sweet-meats; and the ſecond of boyl'd and Roaſted Mutton, Beef, and other Meat. For each of the Ambaſſadors, and for two of their Followers, a particular Table was cover'd with thirty Silver Diſhes, full of rare Fruits and Sweet-meats. The Emperor's Controller (who likewiſe appear'd at this Feaſt, repreſenting the Perſon of his Majeſty) ſate alone upon a broad Side-board, with his Legs acroſs, like a Taylor on his Shop-board; next him ſate two other great Lords, who took order to ſee the Ambaſſadors well entertain'd. The Servants who brought the Meat to the Table, and waited all Dinner-time, were no ordinary Perſons, but of good Quality, and cloth'd all in Cloth of Gold.

Before

Before the Ambaſſadors ſate down, they were oblig'd to turn themſelves toward the North, and bow three times, as if the Emperor had been preſent, and as they had done when they were before the Imperial Throne.

The Banquet being taken away, the boil'd and roaſted Meats were brought to the Table, but only in three Diſhes, and ſo ill dreſs'd, that we hardly durſt venture to taſte of the Cookery of the *Tartars*.

Dinner being almoſt ended, the Emperor's Steward call'd his Servants, and gave them all the Diſhes which ſtood before him, only he reſerv'd one Diſh, being a roaſted Rib of a Camel, of which he eat ſo heartily, as if he had been faſting all that Day.

This ſplendid Treatment finiſh'd, the Ambaſſadors, according to the Cuſtom of the Country, were to put up what they left into their Pockets to carry home. It was a pleaſant Sight, to ſee how theſe greaſie *Tartars* ſtuffed their Pockets and Leather Drawers of their Breeches with fat Meat, that the Liquor dropt from them as they went along the Streets; ſo greedy were they in eating and carrying away, that they were more like Peaſants than Courtiers.

After Dinner the Waiters brought up ſeveral Gold and Silver Pots full of *Zamſou*, and pouring it out into woodden Diſhes or Cups, gave round to the Company, drinking of it luſtily themſelves. They told us that this Drink was diſtill'd from new Milk, and came out of the Emperor'sCellar; and that this great Favor and Kindneſs was done to us, becauſe we came from ſo remote a Country, and ſo we muſt drink away Sorrow. And though this Liquor was almoſt as ſtrong as Brandy, yet the Ambaſſadors were forc'd to pledge the Steward ſeveral times, and to take what was left home with them; but they gave it away to the Soldiers and others who ſtood at the Gate, who were better pleas'd with it.

This Dinner being thus ended, the Ambaſſadors, as formerly, muſt once more, in thankfulneſs for this their ſplendid Reception, return to the Emperor's Palace to perform their Obedience; which being likewiſe diſpatch'd, they retir'd to their Lodgings, ſufficiently weary with the Ceremony of that Day.

The next Day being appointed for the ſecond Treat, came the Under-*Tatang* or *Rix-Providore*, to viſit the Ambaſſadors in their Lodgings, and ask'd them among other Queſtions, whether it were true, That the *Dutch* could live under Water for three Days and three Nights together? for thus had our Enemies, eſpecially the *Portugueſe Jeſuits*, reported of us; as alſo (as has been ſaid before) that we had no Country, but liv'd as Pyrats on the Sea: The Ambaſſadors ſatisfi'd him in every thing, and told him, That they came thither to ſettle a continu'd Trade and Commerce in *China*, as they did in ſeveral other Kingdoms, wiſhing that their Buſineſs might be effected. To all which the *Tutang* reply'd, That he deſir'd nothing more, and would endeavor to further and promote the ſame with all his power. Thereupon the Ambaſſadors acquainted his Highneſs, That as yet they had done very little in their Buſineſs. To which he anſwer'd, That at preſent it could be no otherwiſe, but if ſo be they would once more come and Salute the Emperor, before they were admitted as Friends and Subjects, he would then aſſure them, that the *Hollanders* ſhould be allow'd to Trade freely in all the Emperor's Dominions; that they needed not to put themſelves to any great Charge; and that a few Preſents would effect their Deſires.

The

The Ambaſſadors having been thus kindly and nobly receiv'd and treated upon the firſt day, as has been ſaid, went the next day at Noon to the ſecond Imperial Banquet, where likewiſe repair'd the Ambaſſador of the *Great Mogol* (who ſat over againſt our Ambaſſadors) with ſome other *Mandorins* and Prime Perſons of the Empire. They obſerv'd in ſhort, That the ſecond *Providore* was more kind and open-hearted to the *Mogol* Ambaſſador, and to the *Moors* and other Gueſts, than to them; whereat they very much wondred, and ask'd the Interpreter what the cauſe might be; who intimated, That this great Lord had not yet been Preſented by them as he ought: Concerning which Omiſſion the Ambaſſanor took ſpeedy order, little ſuſpecting ſuch neglect; for they knew not but that *Pinxenton* and the *Canton Mandorins* had Preſented all the Grandees as they ought according to their Qualities, having receiv'd enough from them for that purpoſe at *Nanking*: but miſtruſting that they were trepann'd as well by the Servants as by the Maſters, they enquir'd civilly how all their Preſents had been diſpos'd of; which they in plain terms refus'd to give an Account of, alledging, That they durſt not name thoſe Perſons of Honor to whom they were Preſented, leſt it ſhould come to the Emperor's knowledge: for this reaſon, and becauſe our Buſineſs with the Emperor was not yet diſpatch'd as it ought, the laſt Banquet was deferr'd till the 14. of *October*.

Upon that Day the Ambaſſadors appear'd with all their Followers, to partake of the laſt Treatment: And now the ſecond *Providore* having been likewiſe Preſented by them, they were receiv'd by him with all manner of ſeeming Reſpect and Affection; ſo great an alteration had the ſame wrought upon him, that his Carriage and Language were both of another piece and colour, all ſoft and melting. Having ſat about an hour at the Table, and drank once or twice about, they were afterwards Preſented in the Name of the Emperor with theſe following Preſents, after this manner:

On the ſide of the Hall, where the Ambaſſadors were receiv'd and Treated, ſtood two long Tables, upon which the Gifts were ſpread in great order. Firſt of all they deliver'd the Preſent for the General *John Maatzuiker*, which the Ambaſſadors receiv'd kneeling, with both their Hands; after which they and all their Followers were call'd by Name, and had each their Preſents deliver'd to them likewiſe upon their Knees. Laſtly, as the Ambaſſadors were ready to depart, we all of us perform'd our Obedience to the Imperial Throne, by thrice kneeling and bowing our Heads.

The Preſents, and Perſons to whom the ſame were given, are theſe following.

To the General *John Matzuiker*,

Three hundred Toel of Silver,
Four Packs of Damask,
Four Packs of Black, and four of Blue Sattins,
Four Packs of Blue Damask,
Four Packs of Cloth of Gold, amongſt which, two with Dragons,
Four Packs of Thuys,
Twelve Packs of Pelings,
Ten Packs of Hokiens,
Four Packs of Blue Flower'd Damask,
Four Packs of Gaſen,
Four Packs of Foras.
Four Packs of Black Velvet.

To

To each of the Ambaſſadors,
One hundred Toel of Silver,
Four Packs of Pelings,
Four Packs of Gaſen,
Four Packs of Hokiens,
Three Packs of Blue Sattins,
Three Packs of Black, and three of Blue Damask,
One Pack of Black Velvet.

To the Secretary *Baron,*
Fifty Toel of Silver,
Two Packs of Pelings,
Two Packs of Gaſen,
One Pack of Damask,
One Pack of Cloth of Gold,
One Pack of Velvet.

To each of their Followers,
Fifteen Toel of Silver,
Two Packs of Hokiens.

To the Interpreter *Carpentier,*
Thirty Toel of Silver.

To the Interpreter *Paul Durette,*
A Damask Gown.

The *Mandorin Pinxenton* had given him
A Mandorins *Gown, embroider'd with Golden Dragons, which he was to wear immediately.*

Each of the other two *Mandorins*, who were Gentlemen or Knights, receiv'd
One Horſe, without a Saddle.

Each of the two Captains who had the Command over the Soldiers, and conducted us from *Canton* to *Peking,*
A Gown of Blue Silk Damask.

Each Soldier, to the number of Twenty, receiv'd
A Coat of Black and Blue Silk Damask.

Two Days after, upon the 16. (the Day of our departure out of *Peking*) the above-mention'd *Tartar* Lords, who had been often ſent to the Ambaſſadors on the behalf of the Emperor, caus'd fifteen Wagons to be brought to carry the Goods.

Upon the ſame Day the Ambaſſadors were ſent for to appear before the Council by the Mandorin *Pinxenton*, in the Court of the *Lipu*, to receive the Emperor's Letter, written to the Governor-General at *Batavia*: They rode thither about one of the clock, and were conducted into an Anti-chamber,

where one of the Council took the Letter off the Table, which was cover'd with a yellow Carpet, and opening the ſame, declar'd to them the Contents thereof: It was written double, in the *Chineſe* and *Tartar* Tongues, gilded on the edges, and painted on both ſides with golden Dragons: After he had open'd it, he made the Letter up again, and wrapt it up in a Silk Scarf, putting it into a Box, to be preſerv'd from ſullying; then he deliver'd it to the Ambaſſadors, which they receiv'd kneeling, with all Humility and Reſpect: Afterwards the ſaid Councellor took the Letter again from them, and binding it to the Back of one of the Interpreters, he went along with it before the Ambaſſadors through the biggeſt and middle Gate of the Court, which was ſet wide open on purpoſe to make the more way for this Imperial Miſſive: which Ceremony was perform'd in great ſilence; neither was there any mention made at any of their Feaſts and Entertainments of our *Netherland* Affairs.

The Emperor's Letter runs thus word for word:

THE *King ſends this Letter to the* Holland *Governor, General* John Maatzuyker, *at* Batavia. *Our Territories are ſo far aſunder as the Eaſt from the Weſt, ſo that we can hardly come near one another; and from many fore-going Ages to this preſent time, the* Hollanders *were never ſeen before by us. But thoſe that ſent* Peter de Goyer *and* Jacob de Keyſer *to me, are a wiſe and brave People, who in your Names have appear'd before me, and brought me ſeveral Preſents. Your Country is ten thouſand Miles diſtant from me, but you ſhew your Noble Mind in remembring of me; for this reaſon my Heart does very much incline to you, therefore I ſend to you two Rolls of Sattin with Dragons, beſide two other Rolls of Sattin, four Rolls of Flower'd Sattin, four Rolls of Blue Sattin without Flowers, four Rolls of Kin, four Rolls of Chamelot, ten Pieces of Pelinx, ten Pieces of Phanſy, ten Pieces of fine Stuffs, and three hundred Toel of Silver. You have ask'd leave to come and Trade in my Country, to Import Commodities into it, and to Export others out of it, which will make very much to the Profit and Advantage of my Subjects: But in regard your Country is ſo far off, and the Winds very high here, which will very much endanger your Ships, it would very much trouble me if any of them ſhould miſcarry by the way; therefore if you pleaſe to ſend hither, I deſire it may be but once every eight Years, and no more than one hundred Men in a Company, whereof twenty may come up to the Place where I keep my Court; and then you may bring your Merchandizes aſhore into your Lodging, without Bartering them at Sea before* Canton. *This I have thought good to propoſe for your Intereſt and Safety, and I hope it will be well lik'd of by you: And thus much I thought fit to make known unto you.*

In the thirteenth Year, eighth Month, and twenty ninth Day of the Reign of

SUNGTE.

Underneath ſtood
HOUGTEE THOEPE.

The *Rix-Prouidore* was buſie at Court about ſome State-Affairs when the Ambaſſadors were there, ſo that they could not ſpeak with him, which they would willingly have done; for he was their Friend, and could procure any thing from the Emperor.

The

The Ambaſſadors being return'd home with this Letter to the General at *Batavia*, they were urg'd by the Commiſſioners to depart, who alledg'd, That it was a Cuſtom among the *Chineſes*, after their Diſpatch from the Emperor, not to continue two hours in the City, if they would avoid falling into ſome Inconvenience; ſo that we were neceſſitated to depart at Noon out of this Imperial City of *Peking*, and had no time to take a view of the Circumference of the Place, or of any thing elſe that was rare and worth the notice: for during our ſtay, we were continually kept cloſe in our Lodgings, as Recluſes in their Cells, without once ſtirring abroad to take our Pleaſure, though we were well receiv'd by the Emperor, and provided with a rich Allowance; for the Ambaſſadors receiv'd daily

Six Catti of Freſh Meat,
One Gooſe,
Two Pullets,
Four Cups of Samſou,
Two Toel of Salt,
Two Toel of Thea,
One Toel and one Meaſure of Oil,
Six Toel of Miſon,
One Meaſure of Pepper,
Six Catti of Herbs,
Four Catti of Meal,
Two Freſh Fiſhes,
Two Toel of Suttati.

The Secretary *Henry Baron* receiv'd daily

One Catti of Freſh Meat,
Five Meaſures of Thea,
One Catti of Meal,
One Meaſure of Taufoe,
Five Coudrine of Pepper,
Four Toel of Suttati,
Four Meaſures of Oil,
Four Toel of Miſon,
One Catti of Herbs,
One Cup of Arack.

Each of the Followers receiv'd daily

One Catti of Freſh Meat,
One Cup of Arack,
Two Toel of Herbs,
One Catti of Rice.

We had Wood and Fruit of all ſorts ſent in daily in great abundance; as alſo *China* Diſhes for the Table, according to their manner. But the Ambaſſadors, to hint to them how they far'd in *Holland*, beſpoke ſeveral other Diſhes at their own Charge; but we receiv'd, after we had been before the Emperor, a double Allowance, which was ſeldom done to any other Forein Addreſſors.

In

In the firſt place you muſt know, That the Province wherein this Chief Imperial City of *Peking* is ſituate, as alſo the City it ſelf, have been call'd in ſeveral Times by ſeveral Names, in regard it is an ancient Cuſtom among the *Chineſes* (as has been already ſaid) that when the Race which Commands and Rules over them happens to be alter'd, commonly alſo then the chiefeſt Cities, nay, the whole Kingdom, change and alter their Names. In the Times of the Race of *Chiva*, this Province and Chief City was call'd *Jeu*; under the Race of *Cina*, it was call'd *Xangho*; when the Race of *Hana* Reign'd, 'twas call'd *Quangyang*; and under the Race of *Ciin*, *Eanyang*. But the Race of *Taiminga*, which drove the *Tartars* out of *China*, nam'd it *Peking* and *Xuntien*, by both which they now call it.

The City is call'd *Peking*, which ſignifies *The Northern Chief City*, to diſtinguiſh it from *Nanking*, which we Interpret *The Southern City*. But the other Name *Xuntien*, whereby it is ſo commonly call'd by the *Chineſe* Geographers, ſignifies *Obedient to Heaven*. It is call'd by the *Tartars*, *Cambalu*, that is, *The City of the Lord*. It lies in 40 Degrees Northern Latitude, almoſt upon the outward Northern Limits of this Province, and the whole Kingdom, not far from thoſe high Mountains, and that great and famous Wall which ſeparates the *Tartars* and *Chineſes* in the North from each other. It exceeds the Southern Chief City of *Nanking* in number of Inhabitants, Soldiers, and Magiſtrates; but, on the other hand, is not to be compar'd with *Nanking* for largeneſs, regular Streets, and Fortifications. Its South-ſide lies veſted with two high and thick Walls, which are ſo broad, that twelve Horſes may go abreſt upon them, without any hindrance to one another. The inner Wall, which extends about ten Miles in circuit, is ſo thick ſet with Bulwarks, that one may eaſily fling a Stone from Tower to Tower. This Wall is all of Stone, and ſo very high, that I believe the like is not to be found again in all *Europe*; the outward Walls, within which the Suhurbs lie environ'd, have very ſlight Fortifications, only on both ſides of the Gates are three ſtrong Out-works. In theſe Redoubts and Towers the Soldiers by Night keep ſtrict Courts of Guard, as if the Enemy were at the Gates.

The *Chineſe* Emperor *Taicungus*, who Reigned over *China* in the Year 1404. did very much embelliſh this City, and beſtow'd ſeveral Priviledges upon it. Amongſt the Emperors which belong'd to the Race of *Taiminga*, this *Taicungus* was the firſt that left the City of *Nanking*, and ſetled his Imperial Court and Reſidence in this Chief City of *Peking*, the better to hinder and reſiſt the Inroads and Excurſions of the *Tartars*, driven out of the neighboring Countries by his Grandfather.

The City has twelve Gates. All Rarities in *China* are brought hither, ſo that this City abounds in every thing, fit either for Pleaſure or humane Suſtenance. Several thouſand Royal Veſſels (beſide thoſe of private Perſons) are continually employ'd to fetch all manner of Wares and Curioſities for the Emperor and his Council at *Peking*. Hither comes all the Revenues which each Province of the Kingdom pays yearly to the Emperor's Exchequer: and the better to effect this, for the Importing of all Wares to *Peking*, the *Chineſes* uſe great Endeavors to make all Rivers Navigable, that ſo they may come with eaſe by Water to the Emperor's Court, with the Products of ſeveral Provinces. Juſtly may a Man admire at the Workmanſhip of the *Chineſes*, which partly by Art, and partly by Nature, is ſo brought to paſs, that you may come to this City hundreds of Miles by Shipping from moſt Parts of the Kingdom.

By

By this Importation this Place, though in an unfruitful and barren Soil, poſſeſſes every thing in great abundance, and may be call'd the Granary of the whole Empire; for they have a Proverb amongſt them, *That there grows nothing in* Peking, *yet there is no want of any thing.*

All Commanders and Officers, as well Civil as Military, who have a mind to be preferr'd, muſt betake themſelves to this City, which preſcribes Laws to all others; and upon this Place alone depends the whole Government of *China,* ſo that a very great number of Learned Men and Officers are always reſident here.

The Streets are not pav'd, inſomuch that in wet weather (which is ſeldom) they are hardly paſſable; but when the Northern Winds blow, and the Weather is dry, the Soil, which is of a light ſubſtance, makes a Duſt far more noiſom to Paſſengers than the deep and miry Streets; for ſuch it is, that it blinds a Man as he goes along. The Inhabitants therefore, to prevent this inconvenience, are fain to wear Silk Hoods over their Faces; and the extraordinary foulneſs of the Way makes very many to keep Horſes to carry them after a rainy Day: for the infinite number of common People that are continually up and down, turns this duſty Soil into Mire and Dirt after a little Rain.

There are alſo Horſes or Sedans to be hir'd at any time for the accommodation of Paſſengers; but none make uſe of Sedans or Chairs but Perſons of Quality, in which they are carried in great State.

Theſe Sedans are made very artificially of *Bamboes* or Ruſhes, in the middle whereof ſtands a Chair, which is cover'd with a Tygers Skin, upon which he that is carried ſeats himſelf, having behind him a Boy with an Umbril in his Hand to keep off the Sun: His Servants likewiſe attend him, ſome of them going before, and others following after, with Enſigns upon their Shoulders, whereby the Quality of the Perſon is known, and he reſpected accordingly as he paſſes along.

The City abounds in extraordinary brave Building, famous Idol-Temples, high and artificial Towers, and Triumphal Arches, which exceedingly adorn the ſame: But we had not ſo full a view thereof as we could have wiſh'd, in regard we were little better (as hath been already ſaid) than confin'd to our Lodgings by order of the Emperor.

Marcus Paulus a *Venetian*, who was in this City in the Year 1275. when the *Tartars* conquer'd the Southern Provinces of *China*, calls the ſame in his Writings by the Name of *Cambalu*, which he deſcribes in this manner: *The City* Cambalu, *which lies in the Province of* Cathai, *upon a great River, and ſignifies* The City of the Lord, *has been very famous in all Ages.*

The *Great Cham* did transfer this City to another part of the River; for the Aſtrologers had foretold him, that it ſhould riſe up againſt him. It lies four-ſquare, and is twenty four Miles in circumference, ſo that each ſide is ſix Miles long; the Walls are of white Stone, high and broad; each ſide of the Wall has three chief Gates, which make twelve in the whole; and next to each of theſe ſtands a moſt ſtately Edifice, wherein the Arms of the City are preſerv'd. The Streets run ſo ſtraight, that you may ſee quite through the City from one Gate to another, and built on both ſides with brave large Houſes. In the midſt of the City ſtands a moſt noble Idol-Temple, wherein hangs a very large Bell, which they ring three times in an Evening, after which no body is to go out of his Houſe till the next Morning, unleſs it be for the Sick, or to viſit their Friends: and whoſoever goes out after the Bell has rung, muſt take a Light with him. Each Gate is watch'd by a thouſand Soldiers, not out of fear of an Enemy, but againſt Thieves and Rogues, who are very numerous about this City.

The Ambaſſadors having taken their leaves of all the Grandees, and the chiefeſt of the *Rix-Council*, departed out of this famous Imperial City of *Peking*; and being come without the Gates thereof, they made a halt, to ſtay for ſome of the Wagons that were behind, by which means I had an opportunity to take a further view thereof, how the ſame is ſituate, and how that famous and far renown'd Wall doth ſeparate *Tartary* and *China*, and takes its courſe quite through the Mountains; a true Deſcription whereof I here give you.

So far doth this Wall reach from Eaſt to Weſt, that it takes in four Provinces, as *Leaotung*, *Peking*, *Xanſi*, and *Xenſi*: It contains three hundred *Dutch* Miles in length, and begins at an Arm of the Sea, which is ſituate between the Province of *Leaotung* and the hanging Iſland of *Corea*, where the River *Yalo* flows out of the Eaſtern *Tartary*; from thence it reaches toward the Weſt to the Mountains of the City *Kin*, in the Province of *Xenſi*, near to the ſide of the *Yellow River*: It runs quite through in a direct Line, but has Turnings and Windings in ſome places, yet is no where broken off or parted; only near to the Frontiers of the Province of *Xanſi* lies a very high Mountain, which makes a ſeparation in the Wall to give way to this Mountain; alſo where it gives paſſage to the *Yellow River*, it has a breach for ſo much ſpace; but for other ſmall Rivers, they run through the Wall, without any ſeparation, by Arches and Sluces; otherwiſe it is every where alike: It is about thirty Cubits, or forty five Foot high, and ſome fifteen Cubits broad. Several ſtrong Watch-Towers are built upon this Wall, which ſtand at a diſtance from each other, and were formerly guarded by Soldiers.

Heretofore the *Chineſe* Emperor, as alſo at preſent the *Great Cham*, maintain'd for the defence of this Wall, and againſt the Inroads of the *Tartars*, ten hundred thouſand Men, who kept Watch Day and Night by turns in the ſaid Watch-Towers.

The building of this Wall was begun under the Government of the Emperor *Chius*, who was a brave Prince, and did many great and noble Deeds, as well in time of Peace as War; there was never any *Chineſe* Emperor, before nor

nor ſince, to be compar'd with him. When this Emperor had conquer'd the Race of *Cheva*, and had brought all *China* under his ſubjection, he was preferr'd to the Imperial Throne, being before but a petty King. Being ſeated in the Throne, he caus'd this Wall to be built, having conquer'd the *Tartars*, the irreconcileable Enemies of the Kingdom of *China*, to hinder and prevent by that means their Inroads into the Kingdom. This great Work was begun by him in the twentieth Year of his Reign, two hundred years before *Chriſt*'s Birth; about which he employ'd ſo great number of Workmen, that it was finiſh'd in five years. Through all *China* the Emperor commanded three Men out of ten to work upon this Wall, which is ſo well built, and ſo ſtrong, that there is not the leaſt crack in it. This Wall is admirable, not only for the length and breadth, but in regard of its durableneſs, having laſted for ſo many Ages without alteration, being as entire as when it was firſt built.

After ſome ſhort ſtay without the Gates of the City, we got all our Carriages together, and then began our Journey back with all our Followers, by the ſame Way we came.

We Lodg'd that Night in a Village call'd *Pekinſin*, and the next day paſs'd by the City of *Tongſiou*, and in the Afternoon came to the City of *Sancianwey*, where the Emperor's Veſſels were ſtill lying which brought us from *Nanking*, expecting our coming: The Skippers came to meet the Ambaſſadors, to bid them welcom, and help carry our Goods Aboard; but the *Mandorins*, whom the Emperor had order'd to wait upon us, to conduct us to *Canton*, would not ſuffer the Ambaſſadors to Embarque in thoſe Veſſels, but in others which were provided by order of the Emperor. Theſe Veſſels they call'd *Jonken*, and were very large, having ſeveral Conveniences, but lay ſo low and ſluggiſh upon the Water, that they durſt not venture themſelves in them, leſt they ſhould not arrive at *Canton* ſoon enough, but be forc'd to Winter there; therefore the Ambaſſadors, to make no difference or hatred between the *Mandorins* and our old Skippers, took neither the new *Jonkens* nor their old Ships, but hir'd ſmall Veſſels, to make the more ſpeed. And having taken order about our Buſineſs, and ſhipp'd our Goods, we ſet Sail again from this *Sanſianwey*, with the *Tartarian* Lords whom the Emperor had order'd to attend the Ambaſſador's, together with the *Mandorins* of *Canton*, and came late in the Night to a ſmall Village upon the River *Guei*, where we continu'd till Morning. *Pinxenton* in the mean time parted from us at *Sancianwey*, and took his Way over Land to *Lincing*, where we had left his Wife and Children as we went to *Peking*.

In our Return from *Peking* to *Canton*, we took the ſame Way we came, but paſs'd by ſeveral Cities and Villages without entring into them.

Upon the 23. of *October* we came to *Singlo*, and the next day to *Sincocien*; upon the 25. we got to *Tonquam*, and the 27. to *Tacheu*.

Upon the 31. of of the ſame Month we got to *Lincing*, where the Ambaſſadors were nobly receiv'd and Treated by the Mandorin *Pinxenton*. We ſtay'd here two or three days at the Requeſt of the ſaid *Mandorin*, who made very much of us all that while; and then we ſet Sail with a good Wind at North, which blew ſo very hard and cold, that we were hardly able to endure it.

Upon the fifth of *November*, having undergone much hardſhip, we got to *Tunchant*, and the next day to *Xanſiu*, where we could procure no freſh Men to Tow forward our Veſſels. The Ambaſſadors, to loſe no longer time, hir'd ſuch as they could meet withal in the Streets.

Upon

Upon the eighth of *November* we came in ſight of *Cinning*, and on the 13. following to *Tamincien*.

From thence we got into the *Yellow River*, and on the 17. to the City of *Jamcefu*, where the Ambaſſadors were heartily welcom'd by the Baſe Brother of the young *Canton* Vice-Roy, and nobly Treated at his Houſe. After this friendly Reception we took leave, and came upon the 20. into the River of *Kiang*, and the next day got before *Nanking*.

We came with our Veſſels before the Gate where we had Anchor'd in going; and in regard the Governor ſtood upon his departure, we could not procure other Veſſels with that ſpeed as we deſir'd, whereby we had an opportunity to take a more exact view of the City, and to refreſh our ſelves a while after ſo tedious and troubleſom a Journey in the heart of *China*; but the Weather prov'd ſo very bad and cold, that there was no going abroad all the while we continu'd here.

The Ambaſſadors themſelves were often invited by ſeveral Grandees to Dinner; but the Weather proving ſo extreme ill, they could go no where: only they gave a Viſit to the two Chief Toll-maſters, who liv'd in the Suburb, whereof the one was a *Chineſe*, the other a *Tartar*, and both very brave Perſons. Theſe two Gentlemen ſhew'd a very great Reſpect to the Ambaſſadors, during their ſtay before this City.

Having provided our ſelves with Neceſſaries, we departed from *Nanking* upon the 10. of *December*; and the 15. we paſs'd by a high Rock, which we, in memory of *William Vander Beek*, in our Journey forward, call'd by the Name of *Beekenburg*. The River *Kiang* is about this Place almoſt a Mile broad, and in foul Weather proves very rough and dangerous; on the Bank of which lie a great many Rocks under Water.

Upon the 19. at Sun-ſet we came to *Nankang*: It blew very hard all that Night, and continu'd ſo till the 21. when it began to abate: we then ſet Sail again, and paſs'd over the Pool of *Poyan*, and from thence came to the famous Village of *Ucinjeen*, where we were forc'd to ſtay a while to get freſh Men to Tow our Veſſels. We found that in our abſence a violent Fire had deſtroy'd at leaſt a hundred brave Houſes in this Place.

Upon the 23. we came again to the famous City of *Kiangſi*, which I have already deſcrib'd at large, and given you an account of what I then ſaw in our Journey forward; but in regard we continu'd three days in this City, I had an opportunity to ſatisfie the Curioſity of the Reader with a further Deſcription of the Situation thereof.

After we had furniſh'd our ſelves here with other Veſſels, we ſet Sail again upon the twenty ſixth; but having gone about a League, it began to blow ſo very hard, that we were forc'd to return back for ſhelter under the Walls of the City, where we Lodg'd all Night in ſafety. The next day we departed early in the morning, and ſaw the Hills on both ſides of the River cover'd with Snow.

Upon the fiſt of *January* 1657. we arriv'd at the City of *Kinnungam*, where the next day, though with much difficulty, we procur'd freſh Men to Tow our Veſſels, and about two of the clock in the Afternoon ſet Sail again to proſecute our Voyage.

Upon the fifteenth day of the ſame Month we got before the ruin'd City of *Vannungam*, where the Ambaſſadors were no ſooner gone Aſhore, but the Governor of the Place came to bid them welcom; and likewiſe when we departed from thence, he Preſented the Ambaſſadors with ſome Refreſhments for the Kitchin, and amongſt the reſt, with ſome Candles, which were made of a thick oylie Juice, taken off of ſome Trees: Theſe Candles burnt very clear and ſweet.

After we were provided with freſh Men to Tow our Boats, and expert Pilots (for without ſuch there is no venturing upon this River) we ſet Sail again, and paſs'd by very many Rocky and dangerous Places, which were not as we came obſervable, the Water then being three Foot higher, but now they appear'd above the Stream: and notwithſtanding all our care, the Veſſel in which the Ambaſſadors were, hapned to ſtrike againſt one of them, but with the turning and Eddies of the Stream ſhe got off again without any conſiderable damage. About eleven of the clock we got ſafe beyond all theſe threatning Dangers, which appear'd firſt at the City of *Vannungam*, and ended over againſt an Idol-Temple, extending about three Leagues. The *Chineſes* and *Tartars* who frequent this River, do commonly Offer at the fore-mention'd Temple, that they may have a ſpeedy and ſafe Voyage through theſe Difficulties.

Upon the 10. we came before *Cancheu*, where the Governor in great State came to welcom and receive the Ambaſſadors in the Name of the *Tutang*; and after the Ambaſſadors, at the Requeſt of the Governor, had inform'd him with all their Tranſactions at *Peking*, he went back again into the City to acquaint the *Tutang* therewith: with him went likewiſe *Jacob de Keyſer* (the other Ambaſſador being at that time indiſpos'd) to thank the *Tutang* for the high Honor he had done them, and to take leave of a Perſon who had been ſo civil to them.

Upon the day following, being the 11. we ſet Sail again, the Weather proving exceeding cold; and upon the 15. we came with all our Veſſels to the moſt famous City of *Nangan*, where the Ambaſſadors were Lodg'd in a very large Houſe on the South-ſide of the Suburbs; for the Place where they lay before, the *Tartars* had burnt to the Ground; who ſince our departure had march'd through with a flying Army, and committed ſeveral Outrages upon the Inhabitants.

On the nineteenth of *January* we departed from thence, and having paſs'd thoſe Waters which were the moſt dangerous and troubleſom, we were now to Travel ſome part by Land, to get from *Nangang* to *Namhung*: The Ambaſſadors were carried in Chairs or Sedans, which they had order'd to be made at *Nanking*, wherein they were ſo ſpeedily convey'd over the Mountains by thirty Soldiers, whom they had hir'd for that purpoſe, that they came to *Namhung*, though late that Night, without Lodging on the Mountains, as they did in coming.

We lay here at a famous Houſe of Entertainment, which belong'd to the Vice-Roy of *Canton*.

I have already given an Account at large of the Situation of this Place, in the Draught I took thereof in our Voyage to *Peking*. Now in our Return I thought it worth the while to make this further Addition, ſetting before you the Proſpect of this City on the other ſide, as exactly as I could take it.

Having procur'd new Veſſels, and put our Goods aboard, we left this City upon the 21. of the ſame Month, and paſſing by ſeveral dangerous Waters, we came to thoſe wonderful and ſtrange Mountains of *Suytieen*, and from thence to the Hills which we mention'd formerly by the Name of *The Five Horſe Heads*.

Upon the 25. Inſtant we got with good ſucceſs before the City of *Saocheu*: And here we began to put on our Sails again (which before we durſt not bear) being now paſt the narrow of the River, and the danger of the Rocks; and the next day, being the 26. we came to the Mountain *Swanghoab* before ſpoken of: And in regard the Water was now at leaſt twenty Foot lower than when we came, we diſcover'd here the tops of ſeveral dangerous Rocks, which appear'd very dreadful to us, and made us ſenſible of the great danger we had eſcap'd in our going, they being then unſeen.

Upon the ſame Day, late in the Evening, we came to *Sanyvum*, where we lodg'd all Night, and early in the Morning ſet Sail again, and came that day before the ſmall Town call'd *Xantſui*. We ſaw here the adjacent Fields full of Tents, Horſes ſadled, and a vaſt number of Soldiers, all ſtanding ready for the March.

After

After a few Hours Sailing, we came in ſight of the Village *Faeſan*, which appear'd very pleaſant and delightful at a diſtance.

And in regard as we went to *Peking* we paſs'd by this Village late in the Evening, ſo that there was no taking notice of the ſame, I thought good (having now in our Return a full view thereof) to give you an Account of its Situation: It lies near the River ſide, being encompaſs'd with very pleaſant Fields.

Upon the 28. of the ſame Month we arriv'd again before the famous Chief City of *Canton*, which we have already deſcrib'd at large. *Francis Lantſman*, who when we were going to *Peking* took care for all our Concerns left there, with the two Ships and the reſt of the Men, came immediately to welcom and receive the Ambaſſadors, and had order'd the Gunners of the Ships to diſcharge all their Ordnance upon their Landing, which was accordingly perform'd, to the great admiration of the *Tartar* Lords, whom the Emperor had appointed to attend the Ambaſſadors upon their Voyage for their better accommodation; who were no leſs ſurpriz'd to ſee ſuch Veſſels, having never ſeen the like. No ſooner were the Ambaſſadors Landed, but they betook themſelves to their old Lodgings, and found all things ſafe, and in very good order, to their great ſatisfaction.

The Letter of the Emperor writ to the General *John Maatzuyker*, was taken and carried by the Secretary *Henry Baron* upon both his Hands, having a Skreen before him; next to him follow'd the Ambaſſadors, according to the State of the Buſineſs, in ſolemn Order: And for a more publick demonſtration of Joy, the Cannons aboard the Ships were diſcharg'd thrice; the Walls and Streets of the City were full of People to ſee the Ceremony, and to underſtand the ſucceſs of their Negotiation; for the Inhabitants deſir'd nothing more than a free Trade with the *Hollanders*.

The next day, being the 29. the Ambaſſadors went in great State to Salute the Vice-Roys, the young King's Mother, and the *Tutang*, and to acquaint them with the ſum of their Buſineſs. The old Vice-Roy receiv'd them very friendly and heartily, with a Diſh of *Thea*, and ſome Diſcourſe concerning their Voyage: The like did alſo the young Vice-Roy; but the Mother of the young Vice-Roy did not appear, only ſent a Complement to the Ambaſſadors, to thank

thank them for their Visit. The *Tutang* suffer'd them to wait two hours at his Secretary's House, and afterwards sent them word, That he would hear them when *Pinxenton* was arriv'd.

The following day, being the 30. of *January*, the Ambassadors were Treated by the young Vice-Roy's principal Commander at a noble Banquet, who laid the fault upon the *Portugueſe* Priests at *Peking*, that our Business succeeded no better there; and he carried it so, as if he had been very much offended with them, telling us, That they had every where reported, That there were but three Kings in *Europe*, whereof *Don John* was one; and that the *Hollanders* possessed but a small corner of the World, and were his Tributaries; with much more of this nature.

The Ambassadors went the same day to Salute the Mandorin *Toju*, who receiv'd them very courteously, and told them, That *Poetsienſie*, and other Lords, durst not hold any Conference with them, because the *Tutang*, whom they stood in awe of, had not yet granted them Audience.

Upon the first of *February*, the Ambassadors, with the Merchant *Lantsman*, and some other of their Attendants, to the number of twenty Persons, were most nobly Treated at a Dinner by the old Vice-Roy, who Entertain'd them first with *Thea* out of woodden Dishes, wishing the Ambassadors to be merry, and to drink Sorrow from the Heart, since they had now pass'd the greatest Danger. After drinking of the *Thea*, the Trumpets sounded, and Dinner was serv'd in: Each Ambassador had a particular Table full of Dishes; but before they began to eat, the King call'd for a Gold Goblet full of Wine, and commanded two of his Gentlemen to carry one to each of the Ambassadors, and to let them know they were heartily welcom: As soon as they had pledg'd his Majesty, they fell to their Meat; and whilst they were at Table, the King ask'd them several Questions concerning the State and Affairs of *Holland*. Dinner being almost ended, several Comedians, according to the Custom of the Country, began to shew themselves before the King; but the Ambassadors being in haste, desir'd his Majesty to excuse them from further Attendance; so after a Health or two had pass'd about, they took leave, and came back to their Lodgings.

The next day they were Treated by the young Vice-Roy after the same manner, only there pass'd no Discourse at Table, but what was tending to Mirth and Jollity.

Upon the third of *February* came *Pinxenton* to *Canton*, with all his Train; and as soon as the Ambassadors had heard of his Arrival, they went to welcom and Salute him in his Lodgings. On the seventh the Ambassadors (now *Pinxenton* was come to *Canton*) had Audience of the *Tutang*, who had deferr'd them till his Arrival.

The Ambassadors having dispos'd of 160099 *Guilders* in Presents for the Grandees at *Peking*, were somewhat straightned to find wherewithal to purchase a New-years-gift for the Vice-Roys that might be acceptable unto them; which at last was obtain'd by the Interest of *Lantsman*, which he had made during his abode at *Canton*: But when the Presents were brought to the Vice-Roys, they seem'd dissatisfi'd with them, and demanded not only Interest of 1500 *Toel* of Silver, which they had disbursed for the use of their Servants upon their departure to *Peking*, but they likewise insisted, That the Ambassadors should immediately pay the 3500 *Toel* of Silver which they had promis'd to the Vice-Roys for a free Trade at *Canton*, before their departure

for

for *Peking*. This Buſineſs occaſion'd much trouble; and at laſt the Ambaſſadors were neceſſitated to comply with their Demands, to prevent further miſchief; for they found that the Common People had been dealt withal, to affront them as they went along the Streets: and not long after, one of our beſt Interpreters, by Name *Paul Duretti*, was barbarouſly murder'd in his own Houſe. Whereupon the Ambaſſadors reſolv'd to depart with all ſpeed for *Batavia*, and went immediately to take leave of the Vice-Roys, who refus'd to give them Audience, and only ſent out word, That they were not to Export any *Tartar* Arms.

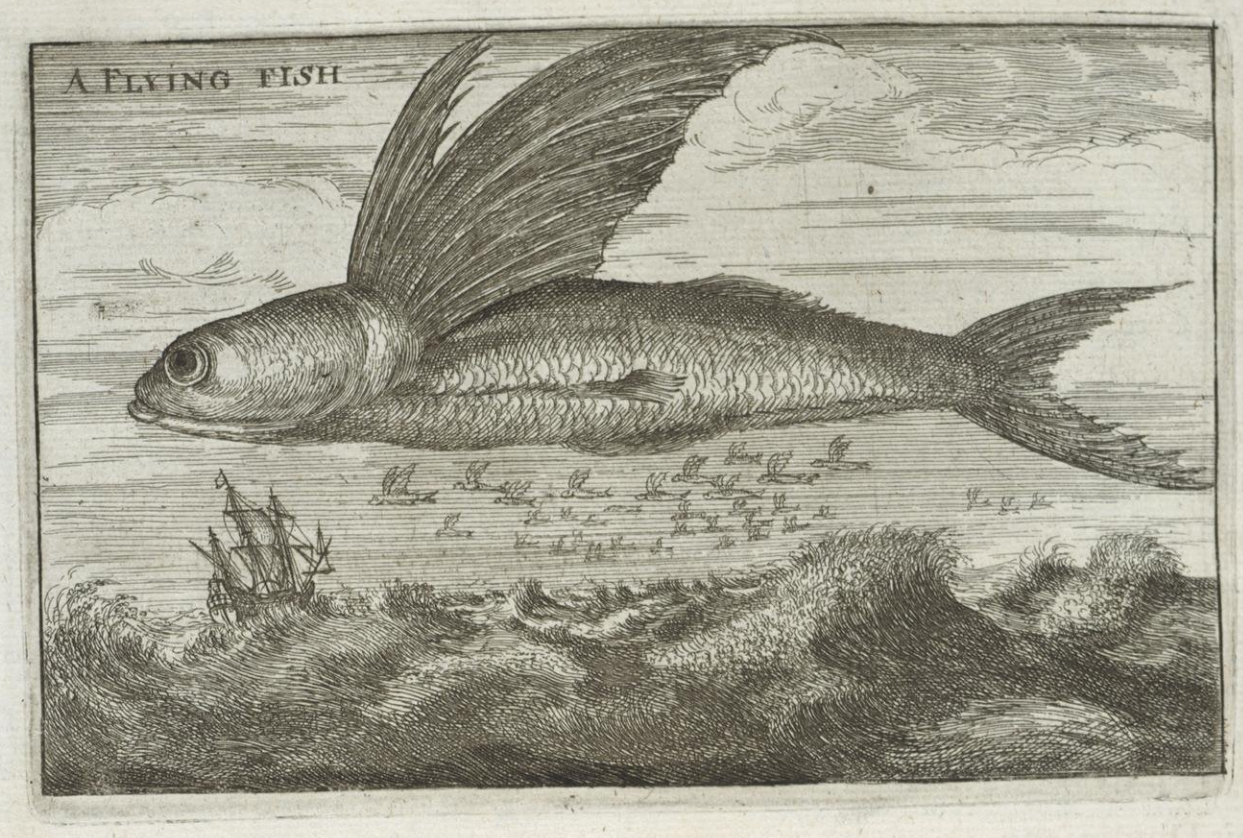
The Ambaſſadors finding they could not effect any thing with their Viſits, return'd to their Lodgings, and went aboard that Night, and ſet Sail early in the Morning; but after a few hours Sailing, the Wind turn'd, and we were forc'd to come to an Anchor not far from *Canton*, where we lay all Night.

Upon the 23. came the Stewards of the Vice-Roys, and the Captains of the Guards, with the *Mandorins* who had accompanied the Ambaſſadors forward and backward from *Peking*, and Treated them in the name of their Maſters with their ſtrong Liquor *Samſou*, in the Kings own Diſhes: They wiſh'd the Ambaſſadors a ſpeedy and ſucceſsful Voyage, and that they might ſuddenly return again; and after ſome Healths had gone about, they took leave, and went back to *Canton*, and we immediately hoiſed Sail, and came upon the 28. about Sun-ſet to an Anchor in the Harbor of *Heytamon*. The Ambaſſadors had ſent the Governor a Princes Flag, which he caus'd to be hung out with the *Tartar* Standard upon the Fort, as a ſign that the Ambaſſadors were welcom to him.

Upon the ſecond of *March*, about mid-night, we weighed Anchor, and ſet Sail with an Eaſterly Wind from the Harbor of *Heytamon*, ſteering our Courſe South-Eaſt. At break of day we came in ſight of the famous Village of *Lantam*, which lies in a very commodious place, adorn'd with goodly Buildings, and may be ſeen at a great diſtance off at Sea. We made ſo much ſpeed that day, that before Sun-ſet we got beyond the Eaſtern Iſlands of *Maccao*.

Upon the fourth Inſtant we came in ſight of the Northern Mountains of *Aynam*, which lay about ſix Miles North-Weſt from us.

On the eighth of the ſame Month we came again to the Iſland *Pulo Tymon*,



where we anchor'd, and ſent aſhore to know whether any Ships had been lately there. The Iſlanders told us, That about a fortnight ſince there Sail'd by a *Jonck* for *Batavia*, but they could not tell whence ſhe came. With this advice we ſet Sail again, and were no ſooner got out to Sea, but we ſaw whole ſhoals of flying Fiſhes, leaping out of the Water, and ſporting themſelves in the Air. Theſe Fiſhes are commonly of the bigneſs of a Smelt, and have Wings like thoſe of Bats; they never ſwim alone, but keep together in ſhoals; as ſoon as they diſcover any other ſort of Fiſh that uſe to make a prey of them, they take Wing and ſave themſelves: they are not able to continue long above Water, but muſt immediately return under Water again. No Creature either upon the Land or in the Sea ſuffers greater perſecution than theſe Fiſhes; for under Water they are purſu'd by Soals, and other Fiſh, and have no way to ſave themſelues but by flight; and they are no ſooner out of the Water, but they are preſently ſet upon by Sea-Fowls; ſo that they are continually in jeopardy, either in or out of the Water.

Upon the 21. of *March* we came in ſight of the Iſland *Linga*, ſituated upon the Coaſt of *Sumatra*. Early in the Morning we ſpy'd a Sail, whereupon we Mann'd out our Boat to diſcover what ſhe was, and whence ſhe came; by whom we underſtood, That it was our *Bloemandael*, which had loſt us by the way: ſo we joyn'd together, and ſteer'd our Courſe South-weſt.

Upon the 24. we came into the Streight *Banca*, between the great Iſland *Borneo* and *Sumatra*; and upon the 26. we paſt by the Iſland *Lucipara*, and ſo through the above-mention'd Narrow.

On the laſt of *March* we arriv'd in our long-deſir'd Harbor of *Batavia*, after we had ſpent twenty Months and ſix Days in this tedious and expenſive Voyage.

The Ambaſſadors immediately went aſhore, to give an Account to the Governor-General, and the Council of *India*, of their Tranſactions in this their Voyage to and from *Peking*; and to inform them what ill ſucceſs they had in their Buſineſs with the Emperor there, notwithſtanding all their Endeavors, and the rich Preſents they had given, as well to the Emperor himſelf, as to the *Mandorins*, and the reſt of the Grandees of his Court. The Value of theſe Preſents amounted in the whole to 5555 *l.* 1 *s.* 7 *d. Sterling*; and the Expenſes

of

of our Expedition forward and backward came to 4327 *l.* 10 *d. Sterling* : which together amounted to the Sum of 9882 *l.* 2 *s.* 5 *d. Sterling*.

And for all theſe Preſents, and great trouble of ſo dangerous and long Travel, we effected nothing elſe, but that the *Hollanders* were receiv'd as Friends by the Emperor of *China*, and might return eight years hence to Salute his Imperial Majeſty, according to the Contents of the foremention'd Letter, which the *Great Cham* writ to the Governor-General at *Batavia*.

And though through the means and Deſigns of the *Portugueſe Jeſuits*, as has been often mention'd, our Buſineſs did not ſucceed with the Emperor according to our wiſh, yet we hope that in a ſhort time, and before the date of eight years ſhall be expir'd, ſomething will be done to the advantage of our Traffick, by ſending a few more Preſents to the Emperor; which ſeveral of the Grandees of *Peking* did more than hint to our Ambaſſadors. Beſide, the *Great Cham* having Wars with that Arch-Pyrate *Coxinga*, if we ſhould but propoſe to aſſiſt his Imperial Majeſty with our Ships, for the ſubduing of the ſaid Pyrate, I make no doubt but he would quickly conſent to give us a free Trade in his Dominions.

Amongſt ſo many Alterations hapned ſince our departure, we underſtood at our Arrival, with great joy, that the ſtrong City of *Columbo*, in the Iſland of *Ceylon*, was fall'n into our hands, by the Conduct and Courage of the General *Dirck Hulft*, who Commanded over thoſe Forces that were ſent to ſubdue it. This valiant Commander was unfortunately ſlain in an Aſſault made by him upon the ſaid City; which being perceiv'd by his couragious Soldiers, they fell on with ſo much fury, that they would not be ſatisfi'd for the loſs of their Commander, with any thing leſs than the taking of the Town; which was ſoon after deliver'd up to them upon terms. How great an advantage this will prove to the Affairs of the *Eaſt-India Company*, any one may eaſily gueſs, if they do but know, that from this Place comes the beſt Cinamon.

We likewiſe underſtood, that the troubleſom and contentious Buſineſs in *Amboyna*, which threatned this Place with great danger, was accommodated and reconcil'd, through the wiſe management of *Arnold de Vlaming*; ſo that one might live freely and peaceably there, and drive their Trade with the Inhabitants as formerly.

Laſtly, We were inform'd, that the *Bantam Javaners* were grown weary of the War, and ſought to live in Peace with the *Hollanders*; which will highly make for the Intereſt of our *Eaſt-India Company*.

I have treated thus far in ſhort concerning what hapned upon our Travels forward and backward to the Emperor's Court at *Peking*; wherein, to my knowledge, I have not in the leaſt ſaid any thing contrary to the Truth: and as I began in giving a Deſcription in ſhort of the whole Empire, for as much as concerns the Country it ſelf; ſo I conceive it not improper, for a more full and perfect knowledge of all *China*, to continue my Relation of the Government, Letters, Learning, Manners, Cuſtoms, Faſhions, and Modes of the Inhabitants; Creatures, Beaſts, Herbs, Fruits; Wars, and Peace, in this vaſt Dominion of *China*.

FINIS.

A General Description OF THE EMPIRE OF CHINA.

CHAP. I.

Of the Government *and several* Chief Officers *in* China.

OUR Statists in *Europe*, and most else that follow Science and Literature, are not ignorant in the least of the three Forms of Government, *viz.* That of *Monarcy*, or the absolute Power of a Single Person; *Aristocracy*, being the Authority of the Nobles; and *Democracy*, the Sway of the Multitude.

Now the Kingdom or Empire of *China* hath been Govern'd from Age to Age, in a series or long prescription of Time out of mind, by a Single Person, the Supreme Authority being always *Monarchical*; for both the Power of the Nobles and that of the Populacy are so altogether unknown to the *Chineses*, that we had a difficult Task when we were at *Peking*, to make them understand what our Government of the *United Provinces* was, and what were our *High and Mighty Lords*, the *States General*.

The Emperor of *China* Commands over the Lives and Estates of all his Subjects, he alone being the Supreme Head and Governor; so that the *Chinese* Government is absolutely *Monarchical*, the Crown descending from Father to Son; and for want of Issue-Male it comes to the next of Blood, the eldest Son first resuming the Paternal Throne; only we read, That two or three Kings in old Times disinherited their Children, being held unfit to Govern, and put the Scepter into the Hands of Strangers, no way related to them. It has also

often hapned, that the Subjects have by force wreſted the Government out of the hands of their lawful Prince, for being too ſevere, harſh, and cruel in his Reign, and conferr'd it on one more agreeable to their Humor, whom they have acknowledg'd for their lawful Prince. Yet herein are the *Chineſes* to be commended, that many amongſt them had rather die honorably, than ſwear Fidelity to any Prince that gets the Crown by force of Arms, having no juſt Title to the ſame; for they have a Proverb amongſt them, *That an honeſt Woman cannot Marry two Husbands, nor a faithful Subject ſerve two Lords.*

When the Heir (which generally is the eldeſt Son) comes to the Crown, the reſt of the Children are Treated with Royal Dignity and Honor; but they muſt not uſe any Regal Authority. The King allots to each of them a City, with a Royal Palace, where he lives in Princely State, being ſerv'd and waited on with extraordinary Pomp and Splendor, but has no Command in the leaſt over any of the Inhabitants; neither may they depart from that City without the King's ſpecial Licence.

In this Government are found no old Laws, as among thoſe of *Europe*; no Imperial Edicts, which had their original from the ancient *Romans*: but thoſe that are the firſt Founders of their own Houſe, and have by Conqueſt, or otherwiſe, reſum'd the Government, make new Statutes according to their pleaſure. This is the reaſon why the Laws which were in uſe before this laſt Invaſion of the *Tartars*, and are in part obſerv'd to this day by the People, are of no longer ſtanding then the Emperor *Humvuo*, whoſe Race, for his moſt heroick Actions in the Expulſion of the *Tartars*, was call'd *Tamin*, which ſignifies *Great Courage*. This Emperor made ſeveral Laws, and confirm'd others made by his Predeceſſors.

Their Emperor is commonly call'd *Thienſu*, which ſignifies *The Son of Heaven*; and this Name is given him, not that they believe he had his Original from thence, but becauſe they believe he is better belov'd, by being preferr'd to ſo great a Dignity above all other Mortals, for his eminent and natural Vertues, and becauſe they adore and worſhip Heaven for the higheſt Deity; ſo that when they name *The Son of Heaven*, 'tis as much as if they ſaid, *The Son of God*. However, the Commonalty call not the Emperor *Thienſu*, but *Hoangti*, *The Yellow Emperor*, or *The Emperor of the Earth*; whom they name *Yellow* of colour, to diſtinguiſh him from *Xangti*, which ſignifies *The higheſt Emperor*. Two thouſand ſix hundred ninety ſeven years before *Chriſt*'s Birth, their firſt Prince Reign'd, who bore the Name of *Hoangti*; and becauſe of his extraordinary Vertues, and valiant Deeds, the *Chineſes* have ever ſince call'd their Emperors *Hoangti*.

None are choſen or employ'd in the Government and Management of Publick Affairs, but ſuch as are held capable, and have the Title of *Doctors of the Law*, Men of great Learning and eminent Parts; for whoſoever is preferr'd in *China* to Places and Offices of Truſt, has given a clear teſtimony of his Knowledge, Prudence, Vertue, and Valour; neither the Favor of the Prince, or Grandeur of his Friends ſtanding him in any ſtead, if he be not ſo extraordinarily qualifi'd.

All Magiſtrates, both Civil and Military, are call'd in the Country Idiome, *Quonfu*, which ſignifies *Men fit for Council*: They are alſo call'd ſometimes by the Name of *Lavie*, which ſignifies *Lord*, or *Maſter*. The *Portugueſe* call theſe Magiſtrates in *China*, *Mandorins*, it may be from the *Latin* word *Mandando*; by which Name the Officers of that State in that Country are alſo receiv'd and underſtood by us of *Europe*.

And

And although I ſaid at the beginning, that the Government of this Kingdom or Empire conſiſted of one ſingle Perſon; yet it will appear by what has been ſaid, and what ſhall follow, that the Government has alſo ſome Commixture with that of *Ariſtocracy*: for although that which the Magiſtrate concludes, and fully determines, muſt afterwards be ratifi'd by the King upon Requeſt made to him; yet he alſo finiſheth nothing himſelf in any Buſineſs, before he is thereunto firſt deſir'd by his Council.

It is alſo very certain, That it is no way lawful for the King to confer any Office, Dignity, or Place in the Magiſtracy, upon any, unleſs he be firſt requeſted by one in ſpecial Authority: But yet he hath Power to preſent his Courtiers with ſome ſpecial Gifts; and this he often does, according to an old Cuſtom, *whereby it is free for any one to raiſe his Friends at his own Charge.*

The Publick Taxes, Aſſeſſments, Impoſitions, and Revenues, are not brought into the King's Treaſury; neither may he diſpoſe thereof at his Pleaſure: but they are deliver'd either in Money or Goods into the Treaſury and Granary of the Empire; which Income diſchargeth the Expence of the King's Family, conſiſting of Wives, Concubines, Sons, Favorites, and the like.

There are two diſtinct Councils in *China*; one whereof not only officiates in Affairs of State at Court, but has likewiſe the Care of the Kingdom: The other is made up of Provincial Governors, who Rule particular Provinces and Cities. A Catalogue of which Officers fills up five or ſix large Volumes, Printed every Month, and to be ſold at *Peking*, where the Court reſides. In theſe Books are mention'd only the Names of Provinces and Cities, and the Qualities of thoſe who for that end are employ'd in the Magiſtracy through the whole Empire.

Theſe Books are always re-printing, in regard ſo vaſt a number of Alterations happen daily; for ſome die, others are laid aſide, and new ones choſen in their Places, or elſe preferr'd to higher Offices; ſo that there is hardly an hour but ſome Change happens amongſt them.

The Grand Council divides it ſelf into ſix other great ones: The firſt is call'd *Pu*, or *The Council of State*; for they nominate and chuſe all the Magiſtrates of the whole Nation: theſe, as they are moſt powerful, have alſo the greateſt Parts, Perſons able to judge of whom they confer ſuch Dignities; for they muſt be all qualifi'd with Philoſophical and other Learning, that come to any Place in the Magiſtracy; the general Maxim there being, *To prefer none but meerly upon Merit*; and whoſoever happens to be degraded for any Miſdemeanor, they never admit him to his Place again.

The ſecond, call'd *Hopu*, hath the Management and Inſpection over the King's Exchequer, pays the Armies, and other Charges of the Kingdom.

The third they name *Limpu*; this takes care of the common Offerings, Temples, Prieſts, the King's Women, Schools, and publick Places of Learning, to ſee that all things be done in order; likewiſe orders their Holy-days, and the Obediences which are to be perform'd to the Emperor, upon certain Times and Occaſions; alſo diſpoſes and confers Titles of Honor upon ſuch as deſerve them, takes care for the encouragement of Arts and Sciences, ſending and receiving of Ambaſſadors, and the writing of Letters into all Parts.

The fourth Council is call'd *Pimpu*, or *The Council of War*, to whom is left the management of Peace and Military Affairs; wherein however they are not to conclude any thing without the conſent of the Emperor. They diſpoſe

of

of all Places and Offices in the Army, and confer Titles of Honor and Dignities accordingly upon ſuch as behave themſelves bravely in Conduct, and valiantly in Battel.

The fifth Council, call'd *Cumym*, has the care about Buildings committed to it; and alſo appoints Surveyors to look to the Repairs of the Edifices and Palaces belonging to the Emperor, his Favorites and Magiſtrates: they alſo look after the building of Veſſels, and the equipping of Fleets.

The ſixth Council, call'd *Humpu*, Examines and Judges all criminal Cauſes, and appoints their Puniſhments.

All Affairs of the whole Kingdom are diſpatch'd by theſe ſix Councils; wherefore they have in each Province and City, Officers and Notaries, by whom they are inform'd of all Tranſactions which happen in each Quarter; ſo that they are all continually buſie about weighty Affairs: but the number and good order of the Officers very much facilitates their Work; for in each Council is a Preſident, whom they call *Ciu*, who has two Aſſiſtants, one on his right ſide, call'd *Coxilam*, and another on his left, term'd *Yeuxilam*: Theſe three, both at Court, and through the whole Empire, have the higheſt Dignity, except thoſe who ſit in the ſupremeſt Council, call'd *Colao*. Beſide theſe three Principal Councellors, there are belonging to each Council ten others, who differ but little in Dignity from the reſt, being always employ'd, together with a great number of inferior Officers, as Notaries, Scribes, Secretaries, and Clerks.

The Jeſuit *Semedo*, in his Relation of *China*, mentions ſeveral other Councils, whereof ſome have a like Authority with the before-mention'd ſix; all which are call'd in the *Chineſe* Tongue, *Cien*, *Cim*, and conſiſt of ſeveral Offices, belonging particularly to the King's Houſhold.

The firſt of theſe is call'd *Thai Liſu*, that is, *The Council of the great Audite*: This Office ſeems like the great Chancery of the Kingdom, and therein all weighty Affairs receive a determination; it conſiſts of thirteen *Mandorins*, one Councellor, two Aſſiſtants, and ten under-Officers.

The ſecond is call'd *Quon Loſu*, and provides for their Imperial Majeſties Tables, and for all the Expences of the Emperor's Court. This Council has one Councellor, two Aſſiſtants, and ſix Officers.

The third, call'd *Thaipocuſu*, has the Power of the Emperor's Stables, and makes proviſion of all Poſt-Horſes for publick Uſe and Service. It conſiſts of one Councellor, and ſix Officers.

Beſide all theſe, there is yet another Council higher than all the reſt, and of the greateſt Dignity, having Place next the Emperor in all publick Solemnities. Thoſe that ſit in this Council are call'd *Colaos*, being ſeldom above four or ſix in number, and the moſt ſelect Perſons of all the other Councils, and of the whole Empire, and are honor'd and reverenc'd accordingly. No private Affairs are brought to them, for they only mind the Publick Good and Government, ſitting with the Emperor in private Council; for the above-mention'd ſix Councils intermeddle not with the Affoirs of the State, as to make any Concluſion upon them, they being only to Debate and Conſult, and afterwards by way of Petition to offer their Advice to the Emperor, who either altereth or confirmeth what they have done, according as he ſees cauſe. But in regard he will not ſeem wholly to relie upon his own Judgment, ſome of the chiefeſt Philoſophers always attend upon this *Colaos* or Council, and come daily to the Palace to anſwer Petitions, which are brought continually to the

Emperor

Emperor in great numbers. This laſt Concluſion the Emperor Signeth with his own Hand, that ſo afterwards his Command may be Executed.

There are yet two Councils more, whereof the one is call'd *Choli*, and the other *Tauli*, each conſiſting of above ſixty Perſons, all choice Philoſophers and wiſe Men, whoſe Fidelity and Prudence both the Emperor and People ſufficiently have approv'd, and therefore they hold them in great honor and eſteem. With theſe his Majeſty adviſeth upon all extraordinary and weighty Affairs, but more eſpecially when any thing has been committed againſt the Laws.

Beſide theſe, there are ſeveral other Councils, whereof the chiefeſt is call'd *Han Lin Yven*, where are employ'd none but Learned Men, who buſie themſelves with no Affairs of the Government, yet exceed all in Dignity, except ſuch as ſit at the Helm. Their Charge is to take care of the Emperor's Writings, to compile Year-Books, and write Laws and Orders. From among theſe are choſen Governors and Tutors for the Princes; they only are concern'd in Matters of Learning, wherein as they grow more and more excellent, they mount by ſeveral Steps to the higheſt degree of Honor, coming afterwards to be employ'd in Places of the greateſt Dignity in the Court; neither is any choſen into the great *Colao*, who hath not firſt been of this Council. They delight in Poetry, and get a great deal of Money by their Writings, as in making of Epitaphs, Poems, and the like, to pleaſure their Friends; and very happy he eſteems himſelf that can obtain ſuch a favour of them.

The Government of the City *Nanking*, where the *Chineſe* Emperors formerly kept their Courts, is the ſame with that of *Peking*, ſave that at *Nanking* the great Council of the *Colao* is not in being; but the Eſteem and Authority of the reſt of the Councils here is as much eclipſed for want of, as at *Peking* 'tis advanc'd by the Emperor's Preſence.

Thus far we have ſpoken of the Government in general: In the next place we will treat of particular and Provincial Juriſdictions. The whole Empire is divided into fifteen Provinces; in the principal Cities whereof the chiefeſt and ſupreme Courts of Judicature reſide, differing little in Method and Rule from thoſe of *Peking* and *Nanking*, and ſo not conſequently one from another. The Regiment of each Province is committed to the care and fidelity of two Perſons, whom they call *Pucinſu* and *Manganzaſu*; the firſt whereof intermeddles only with Civil Affairs, and the other is altogether concern'd in Criminal Matters. They have both their Seats of Judicature in the Chief Cities of their Province, and live in great Magnificence, having beſide ſeveral Officers aſſiſtant unto them, as alſo the chiefeſt Magiſtrates call'd *Tauli*; who in regard they Command over ſome other inferior Cities, it often happens that they are abſent from the Metropolis of the Province, to take care of their Employments.

All the fifteen Provinces, as has been already ſaid, are ſubdivided into ſeveral other leſs Portions, which the *Chineſes* call *Fu*; over each of which is appointed a Governor call'd *Gifu*. Theſe Diviſions are again proportion'd into great and ſmall Cities, the firſt whereof they call *Ceu*, and the laſt *Hien*: each hath a particular Magiſtrate, which in the great Cities are call'd *Ciceu*, and in the leſs are nam'd *Cihien*; for *Ci* ſignifies *To Govern*. Every Principal Governor of theſe Cities is aided by three Councellors, who aſſiſt them with Advice in all their Affairs and Undertakings: The firſt is call'd *Hun Chim*; the ſecond *Chu Phu*, and the third *Tun Su*, and have their particular Courts and

Judicature; but the Governor over the whole Diviſion has no more Authority in the Place of his Reſidence, than in the other Cities under his Command: True it is, he may condemn a Malefactor to die; but he cannot put the Sentence in Execution, without the conſent of the reſt that are join'd in Commiſſion with him.

But in regard an Account muſt be given of the whole management of Affairs, and the Tranſactions of all the Provinces, at the Court at *Peking*; therefore in each Province there are appointed two other great Officers by the Court, who in eminency of Honor, and Grandeur of Commiſſion, exceed the reſt. The one of theſe always reſides in ſome of the Provinces, and is call'd *Tutang*; the other is ſent yearly from the Court at *Peking*, and call'd *Chayven*: the firſt has a ſuperintendent Power over the other Magiſtrates and Subjects, Commands the Soldiery, and is concern'd in all the chiefeſt Offices of the Empire, by reaſon whereof he is not inferior to the greateſt Vice-Roys in *Europe*, either for Power or Pomp. He continues three years in the Employment, and all that time has conſtantly Couriers going to, and coming from Court; and this becauſe he muſt daily give an Account of what paſſes in his Province. At his firſt going from Court, ſeveral Perſons of great Quality (who alſo are of his Council) are ſent to wait upon him to his Palace: The Inhabitants of Cities and Towns, through which he paſſes, go out to meet him with great Reſpect, and accompany him good part of his Way, both on Horſe-back and on Foot, with great Honor and Reverence: At length, when he is arriv'd within three Miles of the Capital City wherein he is to make his Reſidence, the Garriſon of the Place, excellently accommodated, meet him, to guard and conduct him; after whom follow the Magiſtrates, with the chiefeſt Citizens.

The Office of the ſecond, call'd *Chayven*, which ſignifies *An Examiner*, is likewiſe a Place of great Truſt and Command; but (as is ſaid) expires with the Year. This Officer receives ſo large a Commiſſion from the Emperor, that he may ſuperviſe and inſpect all manner of Affairs, as well Civil as Military; and this he doth, giving an Account thereof to the Emperor, who thereupon immediately ſends him further Orders what to do therein. He alone, amongſt all the Magiſtrates, cauſes the Sentences of Life and Death, and other corporal Puniſhments, to be put in Execution through the whole Province; ſo that all Perſons equally fear and reverence him.

Beſides theſe great Officers of the Emperor, there is another Examiner, call'd likewiſe *Tutang*; but he is ſent by the Empreſs from time to time, and his Buſineſs is only to viſit the Priſons of the Province, with a full Power to releaſe all ſuch from them, as have been put in for trivial Matters. He hath a very great regard to the Poor, his chief Office being to perform Deeds of Charity, and extend Compaſſion.

In every Province is alſo a Treaſurer, who takes care of the Royal Revenues ariſing within the whole Province: He receives his Commiſſion from the *Rix-Council* appointed for the Emperor's Revenue. With him are join'd two Aſſiſtants, who both reſide in his Palace: And he has under him twenty ſix *Mandorins*, who are employ'd in ſeveral Offices: He receives and takes an Account of all the Tolls, Impoſitions, and Royal Taxes; takes a ſpecial care of all Weights and Meaſures, and determines all Cauſes and Differences that ariſe about the Emperor's Revenue: He is the Perſon that pays all Salaries, Wages, and Annuities, whether it be to the Magiſtrates, the Emperor's

Kindred,

Kindred, or Soldiers; and likewiſe disburſes all Moneys to be laid out for repairing of Bridges, Streets, and common Edifices, ſuch as the Palaces of the *Mandorins*.

The fourth Council is *Gan Cha Sci*, whoſe Buſineſs is to inflict, or paſs Sentence for corporal Puniſhments.

The fifth Council takes care to improve and reward Learning and Knowledge.

And thus I have given you an Account of the ſeveral ſorts of *Rix-Councils* in *China*; but before I conclude with their method of Government, it will be worth our labor to make ſome mention of the ſtrange and unuſual Cuſtoms us'd amongſt them, which other Nations have hardly heard of. And firſt of all, it is very obſervable, That the whole Kingdom is ſway'd by Philoſophers, to whom not only the People, but the Grandees of the Court yield an awful Reverence, inſomuch that they ſubmit with all humility to receive Correction from them, as Children from a Maſter. By theſe Philoſophers are all Military Affairs order'd, over which they are appointed as Overſeers; and their Counſel and Opinions make greater Impreſſions upon the Emperor, than all the moſt admirable Obſervations of the Commanders themſelves, who are very ſeldom, and then but ſome few, taken into the Council. But that which will appear yet more ſtrange, is, that theſe Philoſophers far exceed the Military Commanders in Courage and Fidelity, and will hazard their Perſons beyond any of them in the moſt imminent Dangers, for the good of their Prince and Country.

Secondly, But that which indeed to our *European* World will ſeem moſt admirable, is the Good Underſtanding and perfect Unanimity which is conſtantly held between the High and the Inferior Magiſtrates; as alſo between the Governors of Provinces, and the Rix-Councils, and between thoſe and the Emperor himſelf; declar'd by that mutual Reſpect and Affection which they bear to one another, in making Viſits, and ſending Preſents upon all occaſions for the continuation of this ſo well knit Correſpondence: and yet notwithſtanding this conſtant and ſtrict Amity, the inferior Magiſtrates never ſpeak to the chief Miniſters of State but upon their Knees, and that with ſingular Civility, and profound Reſpect. With like Reſpect and ſubmiſſive Carriage the Subjects behave themſelves to the Governors and Rulers of Cities.

Thirdly, No Perſon continues in Office through the whole Empire, longer than three years, unleſs he be confirm'd anew by the Emperor; which happens very ſeldom, becauſe, as every Man merits by his upright Carriage and Deportment, he is ſtill advanc'd to higher and more noble Promotions. And certainly this is done upon great and Political Reaſons of State, as to prevent any ſuch Governor from contracting near Friendſhip with the Inhabitants, whereby to draw their Affections to a by-Intereſt on his part, to undertake Factions or Novelties againſt the Intereſt of the Prince. For the better bringing to paſs whereof, all the chief Governors of Provinces, Diviſions, and Cities, are bound to appear every third year at the Emperor's Court, to do Homage and Obedience to him; at which time a ſtrict Account is taken of their Carriages and Behaviours in their ſeveral Places: and after a through Examination of all Matters, the Emperor and his Council determine who are fit to be continu'd, who to be caſhier'd, who to be preferr'd, and laſtly, who to be puniſh'd; and this without any reſpect of Perſons. Likewiſe, it is not in the power of the Emperor to make any alteration in what is concluded by

the

the Council and Judges upon this Examination, which is ſo ſevere and impartial, that for the moſt part only the greateſt Perſons offending are puniſh'd. And to this purpoſe we read, that in the Year 1607. ſo ſtrict an Examination was made, that four thouſand principal Magiſtrates, who had misbehav'd themſelves, receiv'd Rewards juſtly due to their demerits.

The Perſons ſo condemn'd are divided according to the quality of their Crimes, into five Ranks: Under the firſt are comprehended ſuch as take Bribes, and enrich themſelves out of the Emperor's Treaſury; theſe being turn'd out, are for ever made incapable of bearing any publick Office. Under the ſecond Rank are ſet down thoſe who are too cruel in their Puniſhments; theſe are likewiſe turn'd out of their Places, and ſent home to live as private Perſons. Under the third are reckon'd ſuch as are decrepit, and too far ſtricken in years for Government, or elſe ſuch as are too remiſs in their Offices; theſe, though they are put by the Exerciſe of their Offices, yet enjoy all their Privileges as they were wont when they were in their Places, ſo long as they live. In the fourth Rank are put down ſuch as have been too haſty and raſh in paſſing Sentence, acting without any forecaſt in the Affairs of the Empire; theſe are degraded, and put in ſome inferior Offices, or elſe employ'd elſewhere upon leſs weighty Affairs. In the laſt place, all ſuch as live imprudently, and unbecoming the greatneſs of their Station and Employment, are not only depriv'd of their Places, but alſo of their Liberties and Privileges for ever. The like general Inquiſition and Examination is made every twelfth Year amongſt the *Rix-Councils*, as alſo amongſt the Military Officers.

Beſides, the *Mandorins* and Aſſiſtants are oblig'd once a day to give an Account to the Governor of their City, of their own and other Perſons Tranſactions under their Juriſdictions, as alſo what has paſt either in City or Country; and if they forbear to give notice of any thing that tends to the prejudice of the State, which afterwards comes to be known, they are moſt ſeverely puniſh'd, without any delay, or reſpect of their Perſons; an inſtance whereof hapned at *Canton* when we were there, the old Vice-Roy cauſing one of the chief *Mandorins* to be kill'd in his Preſence for ſuch a Crime, and would not delay the expiation of the Criminal's Offence by his Blood ſo long, till the Executioner could be fetch'd to behead the Offender, according to the Cuſtom of the Country.

Fourthly, None may in the Province where he was born take upon him the Office of a Magiſtrate, but is admitted to be a Field-Commander; the reaſon whereof may be, leſt he who ſits in the Place of Juſtice ſhould favor his Relations; but the Soldier being at home in his own Country, will Fight *pro Aris & Focis*, and the more valiantly defend it. The Sons of ſuch as are Magiſtrates, are not permitted to go much abroad, that ſo they may not be corrupted with Bribes.

Fifthly, The *Chineſes* will not ſuffer any Stranger to continue in their Country, who has an intention to return home into his own native Soil, or is found to hold any Correſpondence with forein Kingdoms; neither is a Foreiner permitted to come into the heart of the Empire: And this is the cauſe that no Stranger dares venture into *China*, otherwiſe than under the pretence of an Embaſſy; which is not only to be underſtood of ſuch as are far diſtant from *China*, but alſo of their Friends, Allies, and Tributaries, who pay Taxes to them; of which ſort are the neighboring Iſlanders of *Corea*, who for the moſt part obſerve the *Chineſe* Laws; and if they diſcover a Foreiner to have liv'd

privately

privately in *China*, they reſtrain him from returning into his own Country, upon pain of death.

Sixthly, No body is ſuffer'd to wear any Arms within a City, nor the Soldiers nor Commanders, nor the Learned Philoſophers, unleſs they are upon the March, and going to the Wars. Neither are any ſuffer'd to have Arms in their Houſes, or to ride Arm'd, otherwiſe than with a Dagger to defend themſelves againſt High-way-men.

In this Empire all Magiſterial Officers whatever, whether Philoſophical, or of the Council of War, are rank'd into nine Orders; according to which each has a monthly Allowance paid him, either in Money or Rice out of the Publick Revenue; which in regard of the State and Garb they live in, is not ſufficient to defray the Charge and Expence they are at; for thoſe of the higheſt Order, have but a thouſand Crowns yearly, yet ſome of them grow to be very rich Men, but certainly not by what is given them under-hand for Courteſies done, notwithſtanding all the Examinations aforeſaid.

All the Magiſtrates, as well ſuperior as inferior, wear for a Badge and Mark of Reſpect and Dignity, one ſort and faſhion of Hat, which none elſe is ſuffer'd to wear: Theſe Hats or Bonnets are made of black Silk, and have on both ſides two oval Flaps which cover the Ears, and are made faſt to the Bonnet that they cannot fall off: In which manner and Garb when they appear in the Streets, they walk with great gravity, not differing from each other in the reſt of their Habit, ſave only that they have diſtinguiſhing Marks upon their Clothes, whereby their Qualities are known to the Inhabitants, and to what Order they belong.

Laſtly, you muſt know that the *Chineſes*, though the *Tartars* have made themſelves Maſters of this Empire, yet ſit every where in the Councils; they enjoy their old Laws, Cuſtoms, and Privileges as formerly; and it ſeems the *Tartars* ſuffer this, in regard they find the *Chineſes* have more underſtanding, and are better vers'd in Governing the Country and People than themſelves; who on the other hand are fitter for War, and more able by force to Conquer, than by Policy to Rule Kingdoms.

CHAP. II.

Of the Characters, Language, Writing, *and* Literature *of the* Chineſes: *And in what manner the Learned in* China *arrive to the ſeveral Degrees of Knowledge.*

THE *Chineſe* manner of Writing differs very much from the Language they ſpeak; for there is not one Book in all *China* which is writ in their Mother-Tongue. All the Words in the *Chineſe* Language, without exception, are Monaſyllables: neither have they fewer Letters than Words; for each Letter is with them a Word: and though there be ſome *Chineſe* Words which comprehend ſeveral Letters, yet every one of thoſe Letters ſignifies a particular Word.

And although the *Chineſes* have as many Characters as Buſineſs, yet they are ſo skilful in joyning them, that they make about ſeventy or eighty thouſand; but about the certain number Writers ſeem to differ. The *Jeſuit Athanaſius Kircher* reckons them eighty thouſand, in all which they muſt be

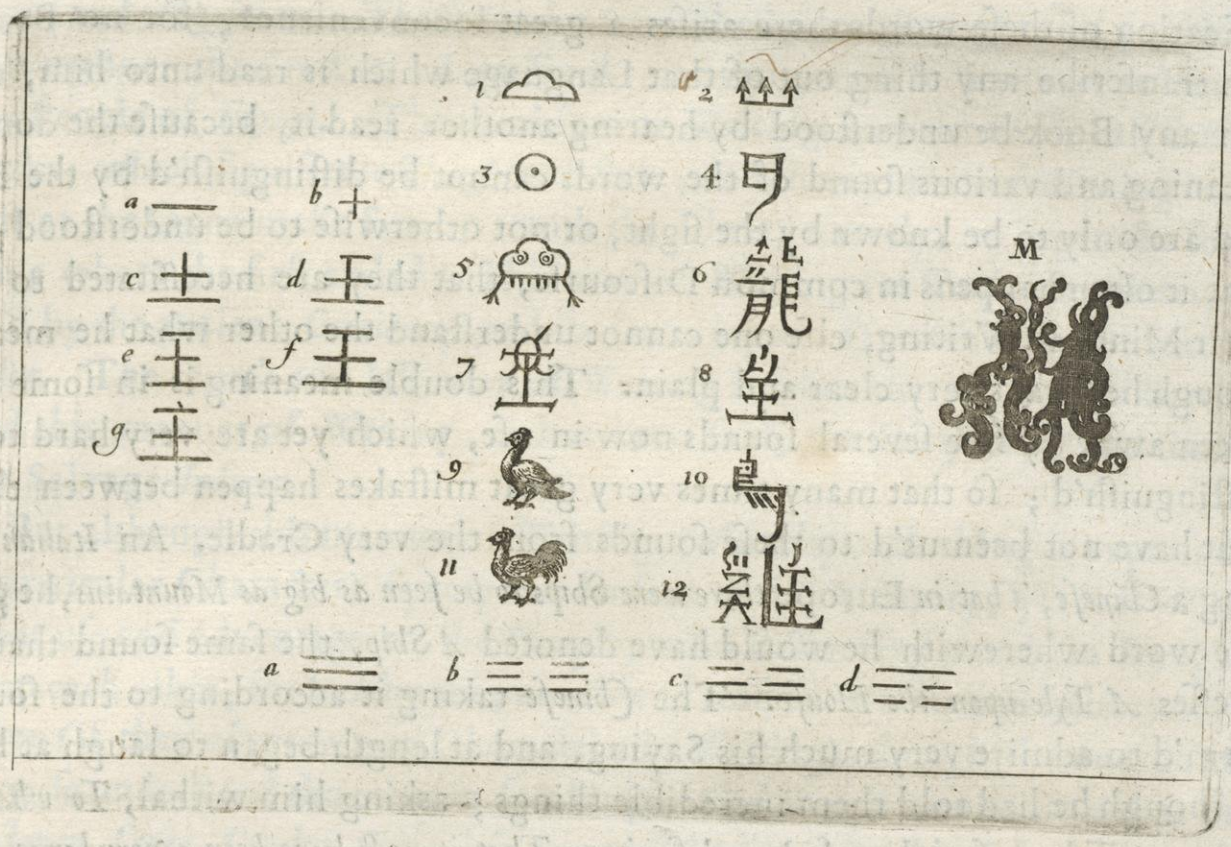
knowing and expert, who will aim at the higheſt Degree of Learning; although any one that knows but ten thouſand of them, may perfectly underſtand the Language, and be able to write their Characters. *M. Martinus*, in his Prologue to the Hiſtory of *China*, ſays, That the *Chineſes* have above ſixty thouſand Characters, which have ſeveral diſtinctions and ſignifications. This is confirm'd my *Mandelſlo* in his *Perſian* Voyage, though others raiſe the number to One hundred and twenty thouſand; and which is worth obſervation, notwithſtanding this almoſt infinite variety and difficulty, yet ſuch is their diligence and induſtry, that all theſe words are found in a large Dictionary call'd *Holpien*, which ſignifies *The Sea*. Of this ſo great difference in the number of the *Chineſe* Letters no other reaſon can be given, but that the original number hath been increas'd from time to time.

For the better underſtanding the method of the *Chineſes* Writing, I conceive it not amiſs to declare more plainly the form and difference of theſe their ſo varying Characters.

And to that end and purpoſe, in the firſt place you are to take notice, That the old *Chineſe* Characters or Letters differ very much from thoſe in preſent uſe: for at firſt the *Chineſes* characteriz'd their meaning in a kind of hieroglyphick ſhape, as of four-footed Beaſts, creeping Creatures, Fiſhes, Herbs, Boughs of Trees, Ropes, *&c.* which were variouſly made and contriv'd, as the Fancy of the Uſer thought meet: But after-Ages, by a long ſeries of time, and a conſtant practical uſe thereof, finding a great confuſion in ſuch a vaſt number of differing Creatures and Herbs, imitating the form of ſome of the Ancients in their Characters, made or added ſome little Points and Lines about them, to diſtinguiſh them one from another, and by that means reduc'd them into better order, and a leſs number, and thoſe are the Letters they uſe at preſent.

Of the old *Chineſe* Characters, there are to be ſeen ſeventeen ſorts: The firſt and moſt ancient was invented by the Emperor *Tobias*, and compos'd of Dragons and Snakes, moſt ſtrangely interwoven one within another, and caſt into ſeveral forms. For this reaſon the Book which the ſame Emperor *Tobias* writ of *Aſtrology*, is call'd *The Book of Dragons*; but at this time thoſe Characters are quite worn out of uſe in the Countrey. The ſecond ſort is fram'd out of ſeveral things belonging to Husbandry, and us'd by the *Chineſe* Emperor *Xinnung* in all Treatiſes concerning Tillage. The third ſort conſiſts of the ſeveral parts of the Bird *Fumhoan*, and was invented by the Emperor *Xanhoan*, who has likewiſe writ a particular Book of Birds in theſe Characters. The fourth ſort of old Characters is compil'd out of Oyſters, and ſmall Worms. The fifth, of ſeveral ſorts of Roots of Herbs; and in this kind of form the ancient *Chineſes* have writ ſeveral Books. The ſixth ſort is drawn from the Claws of Cocks and Hens, and other Fowl, and invented by King *Choam*. The ſeventh is compos'd of Tortoiſe-ſhells, and had for their firſt Founder the Emperor *Yoo*. The eighth is ſhewn in ſmall Birds and Parrots. The ninth; in Herbs and Birds. The tenth is of *Co*, invented only for a token of remembrance. The eleventh is of Stars. The twelfth, of ſeveral other Letters, ſerving for Privileges and Immunities. To the thirteenth belong the Letters *Yeu*, *Can*, *Chi*, *Cien*, *Tao*. The Characters of the fourteenth ſort are call'd the Letters of Reſt, Mirth, Knowledge, Darkneſs, and Clearneſs. The fifteenth ſort is of Fiſhes. The ſixteenth ſort is not yet known to us in *Europe*, nor indeed to any beſides themſelves, and not to all them neither. The ſeventeenth ſort is us'd in ſealing up of Letters, and writing of Superſcriptions.

That



That the Reader may more clearly underſtand the matter, I will ſet down ſome of the old Characters, with thoſe now in uſe.

As for Example, the Character number'd with the Figure 1. ſignifi'd with the ancient *Chineſes*, a Mountain or Hill; at preſent as the number 2. does expreſs. The Sun was demonſtrated formerly by a round Circle or Ring, with a Speck in the middle, as the number 3. declares; but now it is expreſs'd as in number 4. A Dragon was formerly depicted with the Figure, as is expreſs'd in number 5. but now as it is by the Figure, number 6. A Scepter with one Eye, as is expreſs'd in number 7. ſignifi'd formerly the King's Name, but now it is ſhewn with the Figure, as in number 8. A Bird, Hen, or Cock, were formerly expreſs'd in full ſhape and poſture, as is mention'd in the numbers 9. and 11. but at preſent thoſe Creatures are deſcrib'd as in number 10. and 12.

But the *Chineſes* at preſent uſe no more ſuch Characters to expreſs the form of any ſuch things, but only ſome certain Lines and Marks, which however different in form, in ſome ſort obſcurely reſemble the Characters of the Ancients, which repreſented the ſhape of things. For a clearer demonſtration of the Character in uſe at preſent among the *Chineſes*, I have thought good to inſert one of the Figures, mark'd with the Letter *M*.

Out of nine ſeveral Lines or Marks the *Chineſe* Characters of theſe Times are compos'd, ſo that by adding or omitting of one Line or Mark, another ſignification properly ariſes; for example, a ſtraight Line, as by the Figure *a* upon the left ſide of this Print, ſignifies *One*, or *The Firſt*; with a Line drawn through it, as at *b*, denotes *Ten*; and with a Line underneath it, as at *c*, it ſignifies *Earth*; with another put over the down-right Line, as the Figure *d*, it ſpeaks *King*; with a Point on the right ſide, as by the Figure *e*, it ſignifies *A Pearl*; but ſuch a Point on the left ſide, as at Figure *f*, ſignifies *To Live*; Laſtly, with a Point upon the head of it, as at Figure *g*, it ſignifies *Lord*.

Now though all the Subjects of the Empire uſe ſeveral Characters in their Language, yet in ſpeaking there ſeems to be little or no difference in them, all their words ſounding alike, notwithſtanding the difference of form and ſignification in Writing; and this is the reaſon that there is no Language which has ſo many double-meaning words as the *Chineſe*, being only diſtinguiſh'd by ſome ſound or expreſſion in uſe amongſt themſelves. Out of the double ſignification

nification of theſe words there ariſes a great Inconvenience; for no Perſon can tranſcribe any thing out of that Language which is read unto him, nor can any Book be underſtood by hearing another read it, becauſe the double meaning and various ſound of the words cannot be diſtinguiſh'd by the Ear, and are only to be known by the ſight, or not otherwiſe to be underſtood; ſo that it often happens in common Diſcourſe, that they are neceſſitated to put their Minds in Writing, elſe one cannot underſtand the other what he means, though he ſpeaks very clear and plain. This double meaning is in ſome ſort taken away by five ſeveral ſounds now in uſe, which yet are very hard to be diſtinguiſh'd; ſo that many times very great miſtakes happen between thoſe that have not been us'd to theſe ſounds from the very Cradle. An *Italian* telling a *Chineſe*, *That in* Europe *there were Ships to be ſeen as big as Mountains*, he gave the word wherewith he would have denoted *A Ship*, the ſame ſound that expreſſes *A Tyle upon the Houſe*. The *Chineſe* taking it according to the ſound, ſeem'd to admire very much his Saying, and at length began to laugh at him, as though he had told them incredible things; asking him withal, *To what uſe they put a Tyle of ſuch bigneſs?* and ſaying, *That it muſt have been a very large Oven that could bake ſuch a Tyle*. By which appears how neceſſary it is, and withal how infinitely troubleſom it is both to Strangers and Natives to learn theſe differences of Sounds and Pronunciations, or to be ignorant of them. The *Jeſuits* therefore who are ſent to propagate the *Goſpel* in *China*, have found out five Points or five Marks, which they put over every word, and thereby know how to expreſs the highneſs or lowneſs of the Sounds; which are as follow: ↄ v — || ɣ By the help of theſe Marks muſt the ſame word which is written in our Letters, and mark'd with theſe Marks, be ſeverally pronounced, and then they intend ſeveral things. As for Example, *Y'a* with this Mark ouer it ſignifies *God*; and with this Mark over it, *Yá*, *A Wall*; and *Yà* with this Mark ſignifies *Dumbneſs*. Yet notwithſtanding all theſe Helps, the *Chineſe* Language is very difficult to be learn'd and underſtood, as well in regard of the double ſignification of the words, as alſo becauſe that in this Language there is no certain number of Letters, but every Buſineſs and Intention of the Mind muſt be expreſs'd by a particular Character; which gives not only an infinite trouble to thoſe that will learn it, but cauſes a vaſt expence of time, taking up ten or twenty years before a man can attain to the Art of ſpeaking and writing this myſterious Language, wherein the Natives themſelves know far better how to expreſs their Minds in writing, than by ſpeaking.

But in regard I have now ſpoken of the Character and Writing of the *Chineſes*, I will add in a few Words in what manner they place them: And herein they quite differ from the Cuſtom of *Europe*, and almoſt all other Nations. Hereof *Peter Jarcius* thus, in his *Treaſury of Indian Things*: *The* Chineſes (ſays he) *do not write from the left hand to the right, as the* Europeans; *nor from the right to the left, as the* Hebreans: *but they begin from the right ſide above, and write down to the bottom; ſo that they put the one Character under the other, and not one after another, as we in* Europe: *And when the Line is full from top to bottom, then they begin again at the top of another Line, and by degrees go down again to the bottom.* And indeed (which is worth obſervation in this Particular) the *Chineſes* differ from all others, who abſolutely write after another manner; for at this day there are in all the known World but four ſeveral ways of Writing, upon the Account of placing the Letters: The firſt is from the right to the left ſide, and in this manner are written the Books of the *Hebreans*, *Chaldeans*, *Syrians*, *Arabians*,

bians, and *Ægyptians*. The ſecond is from the left to the right ſide; and after this manner the *Greek* and *Latin* Books are writ, and ſo write at preſent all the People of *Europe*. The third ſort of Writing is in the *Greek* call'd *Buſtrophedon*, which ſignifies *to Plough with Oxen*; and this manner of Writing is done juſt as the Oxen make Furrows with the Plow, namely, to begin the ſecond Line where the firſt ended: This way of Writing (as *Pauſanius* relates) was us'd by the ancient *Grecians*; and ſo (as is reported) were writ the Laws of *Solon*. The fourth and laſt way of Writing is from the top to the bottom; and this manner of Writing, as has been ſaid, the *Chineſes* uſe, and ſome of the Salvage *Indians*.

But although this manner of Writing (whereby each thing is expreſs'd by a particular Character) is very burdenſom to the Memory, yet it is of very great uſe and advantage to the People, who differ very much in Language from each other; for hereby they are able to read the Books and Letters of each other (if they uſe common Characters in Writing) though the one doth in no wiſe underſtand the other in ſpeaking. And in this manner it is that thoſe of *Japan*, *Corea*, *Couchen-China*, uſe one and the ſame Books, though they differ ſo very much in the Pronunciation, that one cannot underſtand a Word the other ſays; yet they bear the ſame ſence to the underſtanding of the moſt indifferent Reader, no otherwiſe skill'd than in the vulgar Idiom of his Mother-Tongue: And which is yet more of wonder, that although the ſeveral Natives in the Empire of *China* differ infinitely each from other in their ſeveral Dialects, ſo that their varying of Languages makes them ſeem as Strangers among themſelves, their Tongues being uſeleſs Members to their Intelect; yet in their Books one General Character is us'd, ſo that the ſame are equally intelligible throughout the whole Empire.

Notwithſtanding the great Confuſion of Languages in the ſeveral Provinces, as is before declar'd, there is yet through the whole Empire another Common Tongue, by the *Chineſes* call'd *Quinhoa*, which ſignifies *The Court or Mandorin Chineſe*; and this at firſt took its riſe from the Magiſtrates, or *Mandorins* reſiding in the reſpective Provinces, whereto they were ſent with a Superintendent Authority; for coming thither as Strangers, and eſteeming it below their Greatneſs to be neceſſitated to learn any other Tongue, this Courtly *Mandorin* Language was introduc'd through the whole Empire, wherein not onely all Affairs relating to the Laws are diſpatch'd, but likewiſe all Perſons of Rank or Quality uſe the ſame; ſo that it is as common, and as much in uſe with them, as *Latin* in *Europe*, or *Lingua Franca* among the *Turks*; and this is the Language that Strangers, Merchants, and others learn, when they come into thoſe Parts.

This Court-ſpeech, though it exceeds all the others for number of Letters, yet it conſiſts of no more than 362 Words; ſo that the ſhortneſs or conciſeneſs of this Courtly or more Modiſh manner of ſpeaking, makes it flow ſo pleaſantly from the Tongue, that it paſſes for ſweet Elocution, almoſt all other Languages yet known: As for Example, When we will expreſs the manner of taking a thing, either with the whole Hand, or with one or two Fingers; we are enforc'd to add the word *Take*; but the *Chineſes* do expreſs the ſame quite otherwiſe: for each Subſtantive, as a *Cup* or *Pot*, ſignifies the thing to be done, as likewiſe the manner of doing it. Thus *Nien* ſignifies to take with two Fingers, *Tzo* with one, and *Chua* with the whole Hand. The ſame is likewiſe obſerv'd in the word *Stand*; we ſay, *To ſtand in the Houſe, to ſtand Eating, to ſtand*

Sleeping; but they have a Word which denotes the Infinitive Verb *To Stand*, and the manner of ſtanding. So likewiſe when we will expreſs the Leg of a Man, or of a Bird, we always add the ſame word *Leg*; but the *Chineſes* expreſs it all in one: for *Kio* is a Man's Leg, *Chua* a Birds, and *Thi* the Foot of any Creature.

Amongſt all the ſeveral noble Arts and Sciences wherewith the *Europeans* are enobled, the *Chineſes* have only ſome inſight into that of Philoſophy; for the knowledge of natural things is much more obſcur'd among them by ſeveral interpos'd Errors, than any ways enlightned.

The greateſt Philoſopher of all that Nation, was one *Confutius*, born four hundred and fifty one years before *Chriſt*'s Incarnation, and liv'd in ſuch a manner for above ſeventy years, that not only by Example, but alſo by his Writings and Converſation, he ſtirr'd up all others to imitate him in a vertuous and orderly Courſe of Life; whereby he gain'd ſo great an Eſteem amongſt the People, that they believ'd him to have far exceeded in Vertue, Learning, and Integrity, all other Mortals that ever liv'd upon the face of the Earth: And certainly, if his Works, which are extant in *Chineſe* Books, were minded with a due regard, Men muſt acknowledge him to have been a Perſon of great Learning and Vertue: In reſpect whereof the *Chineſes* have to this day ſo great an opinion of his Name, that whatſoever he has writ is never call'd in queſtion, but by all maintain'd for good, having gain'd to it ſelf the authority of *Ipſe Dixit* in the Schools. And not only the Learned, but the Kings alſo have ever ſince his Death perpetuated his Memory, and recorded his Name in their *Annals*, as a Reward of the Vertue and Learning they receiv'd from him: And ſuch of his Poſterity as yet remain, are to this day highly reſpected by all, and not without reaſon: for the Emperors of *China* have Enobled the Heirs of the Family with great Titles of Honor, and exempted them from paying any Publick Taxes or Impoſitions.

Nor doth the Knowledge of the *Chineſes* end here; for they are great Proficients in the Art of *Aſtrology*, and in ſeveral other Arts and Sciences; as alſo heretofore in that of *Arithmetick*, in the underſtanding whereof they have of late years much decay'd, inſomuch that now the Shop-keepers uſe Boards to tell upon, which are full of Holes; yet they are ſo ready at it, that with a Peg they know how to caſt up an Accompt with as much Method and Expedition, as the moſt skilful *European* with Counters. In the diviſion of the Hemiſphere, Stars, and Conſtellations therein, they differ very much from us of *Europe*, having added to their number more than are known to the moſt critical of our modern Aſtronomers. The Star-gazers are chiefly employ'd in prognoſticating the time of the Suns Eclipſes, and to obſerve the various Courſe of the Planetary Motions. But herein they are like themſelves and Brethren in the ſame Art, full of Errors and Miſtakes; as alſo in their Aſtrological Obſervations, Calculating of Nativities, Horary Queſtions, or the like; concerning good or bad Fortunes in their Lives, as well as preſent Succeſſes in their Emergent Occaſions; together with the Fruitfulneſs and Barrenneſs of the enſuing Year: for they take it as a main Article of their Belief, That all things which happen here upon Earth, depend upon the Influences of the Stars, and are directed and order'd by the various Signatures of their ſeveral Configurations.

Of this Fortune-telling Part of the Art of Aſtrology, *Trigautius* the *Jeſuit* gives this following Account in his *Hiſtory of China*.

The

The preſent Emperor of China *has ſtrictly forbidden this kind of Learning to all but ſuch who have a Right by Inheritance, or are otherwiſe appointed and choſen thereunto: And this Prohibition at firſt ſprung from fear leſt any having obtained to the exact knowledge of that Art, ſhould by pretence thereof have an opportunity to erect any Novelty in the Empire. Yet that the Art, and the Maſters of the ſame, may not ſeem to be utterly loſt or neglected, the ſaid Emperor maintains ſeveral Star-gazers, at a very great Charge, for his own uſe; and they are of two ſorts, namely, the* Celubden, *who live within the King's Palace, and the* Impetial Magiſtrates, *who live without. Both theſe have at preſent at* Peking *two Benches, the one entituled* The Bench of the Chineſes, *which is employ'd about making of Almanacks and Prognoſtications, the Suns and Moons Eclipſes: The other is of the* Saraceners, *whoſe Studies tend to the ſame things, and are Methodiz'd according to the Grounds and Rules of the Weſtern Aſtrology. After a time the Judgments of both theſe Benches are compar'd together, and any difference or miſtake of either, or both, is then rectified. Both theſe Societies have a convenient Manſion provided for them, upon a very high Hill, that they may the better view the Stars, and raiſe Obſervations from the ſame. Several old Aſtrological Inſtruments, made of Copper or Braſs, are kept in this Place: Every Night one of the Profeſſion remains here, to obſerve whether any new Star appear in the Firmament, which might fore-tell ſome Novelty; and if any ſuch thing happen, he immediately gives notice thereof to the Society, and they communicate the ſame to the Emperor, and conſult with him what it may portend, and how relate to good or evil.* And this is the Office or Duty of the Aſtrologers at *Peking*.

As to Phyſick and Chirurgery, they are very expert therein, and their Rules of Art differ not much from thoſe of our *European* Phyſicians: for firſt, they feel the Pulſe like them, and are very skilful in diſcovering by the ſame the inward Diſtempers of the Body: in each Hand they take notice of ſix diſtinct beatings of the ſame, namely, three high, and three low, which, as they conceive, have ſome ſecret Coherences with certain Parts of the Body; as that of the firſt, to the Heart; of the ſecond, to the Liver; of the the third, to the Stomach; of the fourth, to the Spleen; of the fifth, to the Reins, *&c.* And therefore that they may with the greater certainty of Judgment deliver their Opinions, they are at leaſt half an hour in feeling the Pulſe of the ſick Perſon.

When by the Pulſe they have found out the Diſtemper, then in order to the curing of the Patient, they apply and make uſe of ſeveral Simples and Roots; to ſay the truth, they are generally very well experienc'd in the knowledge of the ſeveral Vertues of all kinds of Herbs growing among them. And this is obſervable, that there are no Schools in all *China* for the learning of Phyſick, but every Maſter of Family teaches his Servant. And true it is, that although in both the Imperial Cities of *Peking* and *Nanking*, the Degree of Doctor of Phyſick is not granted but after Examination; yet this Degree, when obtain'd, doth advance neither the Honor or Reſpect of the Perſon. And for this reaſon it is probable, that few or none Study Phyſick but the meaner ſort of People, becauſe the very Profeſſion thereof (which is ſo honorable in other Places) is there in no eſteem, nor adds the leaſt Reputation to him that gains it.

But it is quite otherwiſe with ſuch as Study Philoſophy; for whoſoever hath attain'd to the Perfection thereof, is by them accounted to have arriv'd at the higheſt pitch of humane Happineſs attainable in this World.

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The above-mention'd *Confutius*, the Prince of the *Chineſe* Philoſophers, has collected into order all the Writings of the Ancients in that kind, and contracted them into four great Books, to which he added a fifth of his own: In which Volumes are taught Rules Oeconomical and Political, as well the way to Live as to Govern well; as alſo the ancient Examples, Manners, Offerings, and ſeveral Poems of ancient Authors. But beſide theſe five, there is another great Volume writ by ſome of the Diſciples of *Confutius*, and is divided into four Parts, and call'd *The Four Books*. The laſt Volume, thus ſubdivided, treats of the ſame Subject with thoſe other five: And theſe nine Books are all that are to be found in *China* amongſt the Bookſellers, out of which all others are compos'd: And certainly therein are contain'd moſt excellent Rules and Directions for the well ordering of all Civil Affairs, and ſuch as have proved to the very great advantage of the Empire of *China*. For which cauſe a Law was made by the ancient Kings, *That whoſoever would be a Learned Man, or ſo reputed, muſt extract the principal Ground-work of his Learning from theſe Books*: Nor is it enough to underſtand the true meaning and ſenſe of the ſame; but he muſt likewiſe get them by heart, and be able to repeat a conſiderable part thereof, if he will be thought to have arriv'd at an eminent pitch of Learning.

There are no Publick Schools in all *China* (though ſome Writers have erroneouſly told us the contrary) but every Perſon chuſes his own Maſter, by whom he is taught in his Houſe, at his own Charge. And in regard of the great difficulty in Teaching the *Chineſe* Characters, in reſpect of their vaſt number and variety, it is impoſſible for one to teach many ſeveral Perſons; and therefore every Maſter of a Family takes an Inſtructer into his Houſe, for his Children, of whom, if there be two or three to learn, they are as many as one Tutor can well teach.

All ſuch as are found upon Examination to have made good Progreſs in Philoſophy, ariſe to Promotions by three Degrees of Learning: The firſt is call'd *Sieucai*, the ſecond *Kiugin*, the third *Cinſu*.

The firſt Degree of Learning, call'd *Sieucai*, is given in every City by a certain Eminent Learned Perſon, appointed by the Emperor for that purpoſe, and according to his Office bears the Name of *Tibio*. This *Tibio* goes a Circuit through all the Towns of his Province, on purpoſe to Promote Learned Men to this Degree: As ſoon as he is come into any City, he makes known his arrival, whereupon all ſuch as ſtand for this Preferment addreſs themſelves unto him to be examined; and if he find them qualified, he immediately prefers them to this firſt Step of Learning: and that their Worth may be taken notice of, for a particular Badge of their Dignity they wear a Gown, Bonnet, and Boots, in which Habit none are permitted to go, but ſuch as are in this manner become Graduates. They enjoy likewiſe ſeveral Honorable Privileges and Immunities, and are preferr'd to conſiderable Employments in the Government.

The ſecond Degree of Honor to which the Learned *Chineſes* are preferr'd, is call'd *Kiugin*, which is given with much more State than the former, and is conferr'd only upon ſuch as they judge to be moſt deſerving; and this Promotion is made but once in three years, and perform'd after this manner:

In each Capital City is a great and well-built Palace, encompaſs'd with high Walls, and ſet apart only for the Examination of the Scholars. In this Place are ſeveral Apartments and Manſions for the uſe of Examiners, when

they

they come to Superviſe the Scholars Works. Beſide theſe Apartments, there are at leaſt a thouſand Cells in the middle of the Palace, but ſo ſmall, that they will only contain only one Perſon, a little Table, and a Bench : In theſe no one can ſpeak to his Neighbor, nor be ſeen by him.

When the King's Examiners are arriv'd in the City, they are lock'd up apart in this Palace, and not ſuffer'd to Diſcourſe with any whatſoever while they are there. When the time of Examination is come, to which are appointed three whole days, namely, the ninth, twelfth, and fifteenth Days of the eighth Month; then are the Writings of the Scholars with great Judgment narrowly Examin'd, and ſeveral Queſtions propounded to be reſolv'd by them.

The third Degree is call'd *Cinſu*, and is equal with that of Doctor of Divinity, Law, or Phyſick in *Europe*; and this is conferr'd likewiſe every third year, and to them only in the Imperial City of *Peking*. To this Honor can only three hundred out of the whole Empire arrive, and the Examination of them before they are choſen, is perform'd by the King's Examiners in the ſame Method and State as the former. And ſuch as attain to this heighth of Honor by their Learning, are preferr'd to the higheſt Places of Dignity in the Empire, and are had in great Eſteem and Reputation by the People.

CHAP. III.

Of ſeveral Chineſe *Handicraft-Trades, Comedians, Juglers, and Beggers.*

THe *Chineſes* are not altogether without ſome Experience and Skill in Architecture, although for neatneſs and polite Curioſity, their Building is not to be compar'd with that in *Europe*; neither are their Edifices ſo coſtly or durable, in regard they proportion their Houſes to the ſhortneſs of Life, building as they ſay, for themſelves, not for others: And this ſurely is one reaſon why the *Chineſes* cannot comprehend nor imagine the coſtly and Princely Palaces which are in *Europe*; and when they have been told, that ſome of the ſaid Edifices have ſtood for many Ages, they ſeem as it were amazed thereat: But if they conſider'd the true Reaſons of ſuch continuance, they would rather applaud and imitate, than wonder; for that which makes our Building laſt ſo long, is, becauſe we make deep Foundations; whereas in *China* they dig no Foundations at all, but lay the Stones even with the ſurface of the Ground, upon which they build high and heavy Towers; and by this means they ſoon decay, and require daily Reparations: Neither is this all; for the Houſes in *China* are for the moſt part built of Wood, or reſt upon woodden Pillars; yet they are cover'd with Tyles, as in *Europe*, and are contriv'd commodiouſly within, though not beautiful to the Eye without; however, by the curioſity of the People, they are kept very clean and neat.

Their Temples are moſt curiouſly built, ſome whereof in ſolitary places near the High-ways, to the great accommodation of Travellers. They are hung full of Images, and heavy Lamps, which burn continually, in memory of one or other that liv'd well, and died happily.

Theſe People have made no ſmall progreſs in ſeveral Sciences, by their early being acquainted with the Art of *Printing*: for though thoſe of *Europe* do there-

in exceed the *Chineſes*, having reduc'd the ſame to more exactneſs and certain Method; yet ſays *Trigautius*, in the fourth Chapter of his firſt Book, *The uſe of the Printing-Preſs was much ſooner in* China *than in* Europe; *for it is moſt certain, that the ſame has been in uſe amongſt the* Chineſes *for five Ages paſt*; *nay, ſome ſtick not to affirm, that they us'd* Printing *before the Birth of* Chriſt. *Mercator*, in his great *Atlas* writes, *That the Printing-Preſs, and the uſe of Cannon, are of ſo great Antiquity in* China, *that it is not known who was the Inventor of them.* All which, if it were taken for granted, yet nevertheleſs they are too large in ſaying, That That *Printing* has been us'd by them ever ſince their Country hath been call'd the Empire or Kingdom of *China*. But how ancient ſoever it is, they uſe quite another manner and method therein than the *Europeans*: for in regard of the great number of Characters, they are enforc'd to cut them upon a ſmooth Board, made of Pear-tree or Apple-tree. Upon this Board they paſte the Writing that is to be Printed, ſcraping the Paper ſo long when it is dry, till the Characters, by reaſon of the thinneſs, begin to appear through; and laſt of all, they bore the Board with an Iron, that only the ſtrokes of the Characters are left ſtanding: This done, they Print with this Board the Writing, which ſtands already Engraven upon it, upon other clean Sheets, but with ſo much eaſe and quickneſs, that one Man is able to Print five thouſand Sheets in a day; and in the boring of the Boards they are ſo dextrous, that they will cut out one almoſt as ſoon as an *European* Compoſitor can make ready a Form to the Preſs. This manner of Printing is much more commodious for the *Chineſe* Characters than for ours, theirs being great in ſubſtance and form, our Letters ſmall, and conſequently unfit to cut upon a Board.

Neither doth this Peoples Ingenuity end here, but dives into the quaint Fancies of the Painter's Art, arriving ſometimes to great skill in Painting of Pictures; only herein they fall very much ſhort of thoſe who uſe that Art in theſe Parts, in regard they neither underſtand the making of Shadows, nor have learn'd to temper their Colours with Oyl. This is the reaſon why all their Pictures look ſo dull and dead, reſembling rather inanimate Bodies, than lively Images; and yet they have as good Colours in that Country, as in any other part of the World, wherewith they depict all ſorts of Birds and Herbs to the life.

They have alſo ſome little inſight and skill in the Art of Carving or Graving of Images, and in Caſting of Copper into the Portraicture of Birds, and all manner of other Creatures, with which they adorn the Cielings of their Houſes; their Temples are likewiſe beautifi'd with Images of Copper, or other Pieces of Carv'd or Engrav'd Works. Their Bells, which for the moſt part are made of Braſs, have woodden Clappers; for they cannot bear the ſtriking of an Iron one, by reaſon of their brittleneſs; ſo that for ſound, they fall infinitely ſhort of the *European* Tuneableneſs. Why theſe People, who are ingenious and witty enough in other things, are ſo dull and unexperienc'd in theſe, proceeds in all probability from their general averſeneſs to deal with Foreigners; it being a Rule among them, to prohibit them entrance into their Country, at leaſtwiſe not to admit them farther then Frontires.

Several ſorts of Muſical Inſtruments are to be ſeen in *China*, the moſt whereof are loud Muſick or Wind Inſtruments, to all which they uſe Snares made of Raw Silk; but they have neither Organs nor Harpſechords, nor any other the like Inſtruments, though there be ſome that have a great reſemblance of our Virginals in *Europe*.

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Their Vocal muſick conſiſts of one Note and Tone as it were; for they know not how to alter or raiſe their Voices higher or lower, nor is it in uſe amongſt them; notwithſtanding which, they brag very much of their ſweet Voices; which happly to their Ears, accuſtom'd thereto, may ſeem pleaſant; but ſure I am, to ours they are both harſh and untunable.

They have very few Dyals, or Inſtruments to ſhew the Hour of the Day; and ſuch as they have, are made to operate by the means of Water or Fire: Thoſe which ſhew the Hour with Water, bear a kind of reſemblance to ſome great Hour-glaſſes for their ſhape; but ſuch as ſhew the Hour by means of Fire, are made of perfum'd Aſhes. They have ſome other kinds of Inſtruments amongſt them, to know the Hour of the Day by, ſomewhat like our Clocks with Wheels; and they are made to turn with Sand, as Wheels of Mills with Water; but they are not to be compar'd to our Clocks in *Europe*, for they ſeldom go true. Some inkling they ſeem to have of Sun-Dials; but they are ignorant, and deſire not to be inform'd in the uſe of them.

They are very much addicted to Shews and Stage-Plays; and herein only do they exceed thoſe of *Europe*. Their Comedians are for the moſt part young and active, and very numerous throughout the whole Empire; ſome of them travel from Place to Place, and others reſort to the Chiefeſt Cities and Towns, to be employ'd at Weddings, and other great and ſolemn Entertainments.

The Comedies which they Act are either Satyrical or Comical; but true Relations of the preſent Times, or new Inventions of their own Fancies, to make the People merry: and the greateſt part of them boaſt Antiquity; for although it be *facile inventis addere*, yet they ſeldom add to, or refine what is old, much leſs invent any thing new. And by this means they are always in a readineſs to act their Plays, whenſoever, or how oft ſoever they are deſir'd by any Company; for the better ſatisfaction of whom, they always carry about them a Book, wherein the Names of their Plays are written, of which, when they are call'd out by any Perſons, which frequently happens at times of Publick Feaſting, they Play all the while Dinner laſts, which is ſometimes ſeven or eight Hours, in which time their manner of Acting is ſuch, that nothing therein proves tedious to the Company; the

cauſe

cauſe whereof may ſeem to be, for that one Play is no ſooner done, but they begin another; all their Actions being various, attended with their Singing Parts, and uſing ſtrange expreſſions to amuſe the People.

There are likewiſe a great number of Juglers and Hocus-Pocuſſes, who are very dexterous in their way: Some of them have Rats and Mice in a Cage, faſtned to a Chain, which they have taught to Dance in ſeveral Poſtures: Others thruſt Threds into their Eyes, and pull them out at their Noſes. One I ſaw creep into a narrow Basket, while his Camerade ran thereat with his Sword ſo fiercely, that he pierc'd it through; whereupon the Blood ran down, as if the Fellow therein had been wounded in ſeveral Places; but immediately coming forth, it was evident he had receiv'd no hurt at all.

The People of *China* are great Lovers of Seals and Coats of Arms, wherewith they not only Seal their Letters, but make Impreſſions upon all manner of Writings, Verſes, Pictures, and other things. But upon theſe Seals is no Device, as among the Gentry and Nobility of *Europe*, neither any thing beſides the Name, Sir-name, Degree, and Quality of the Proprietor; and to make the Impreſſion, they neither uſe Wax, nor any thing like it, but only colour it with a certain red Paint; to which end the chief Perſons in *China* have a Box of theſe Seals always ſtanding upon a Table, upon which are Engraven ſeveral Names, every *Chineſe* appropriating to himſelf divers Denominations. Theſe Sigils or Signets are either Engraven in the beſt and richeſt ſort of Wood, or elſe in Marble, Ebony, Copper, Cryſtal, or the like; for the performing thereof, there are ſeveral Engravers very skilful in this Art, who are much reſpected by the People among whom they carry the repute of Learned Men.

There are not in this Country any ſwarming of Writers; but ſuch as do write are eſteem'd Artiſts of the beſt qualification. Their Ink is made of certain hard Cakes, which when they will make uſe of, they rub upon a ſmooth Marble Stone, with a few drops of Water, till the Colour comes off, into which they dip their writing Pencils, being made of Hair, and fairly appropriated to the writing of the *Chineſe* Characters; and the making of theſe Pencils, but eſpecially of the Ink, is amongſt all there reputed a particular and ingenious Calling.

Other

Other Handicraft-Trades there are in *China*, among which the Fan-maker is not of leaſt uſe and credit. Theſe Fans are of ſuch general uſe to cool the Face in the heat of Summer, that no Perſon, of what Degree ſoever, goes abroad without them: And of theſe there are ſeveral ſorts, ſome being made of Reed or Wood, others of Ivory, Ebony, Silk, Paper, or perfum'd Straw; nor is their variety greater in ſubſtance, than their difference in faſhion; for ſome are round, others four-ſquare, *&c*: Such as are worn by the Grandees, are made of white Paper gilt, to open and ſhut at pleaſure; with one of which it is cuſtomary among them to Preſent each other, as a token of Love and Friendſhip. Theſe Fan-makers alſo as aforeſaid, are employ'd much in the making of *Quitteſoles*, which are a kind of folding Canopies, carried over the Heads of the Grandees by their Servants, being made of the ſame Stuff with Fans, and Lin'd with Silk or Linnen.

The *Ruffians* Travel through all parts of the Country with Women in their Companies, and where by chance they find any handſom young Maids amongſt the common ſort of People, they uſe all art and means to entice them away, neither ſparing Money or good Words; whom if they prevail upon to follow them, they afterwards teach to Dance and Sing, ſo making them fitter for the Entertainment of their Hectoring Blades, and wild Gallants. When they are thus inſtructed, the Male-Bawds endeavor to ſell them, either to the Grandees out-right, or elſe to proſtitute them for Money for a certain number of days, which turns to a conſiderable advantage; for every of theſe Brokers for impudence, have ſeveral Women that belong unto them, according as their ability is able to afford them a Maintenance: They ſeldom ſtay long in a Place, but go from Town to Town, and there reſiding longeſt where they can meet with the beſt Markets. Whoſoever hires one of theſe Women for a Nights Lodging, muſt receive her in the publick manner hereafter deſcribed, *viz.* She is ſet upon an Aſs, and ſo conducted with a Hood over her Face to the Houſe of him that ſent for her; and when ſhe is come to his Houſe, ſhe caſts aſide her Hood, and then he receives and conducts her into the Houſe.

The Beggars here are generally not only bold, but troubleſom; for they ask with great importunity, yea, and oftentimes threaten ſuch as refuſe to give them: They are for the moſt part very ill featur'd and miſ-ſhapen Creatures,

for not one of a hundred but is mangled or deform'd in ſome part of his Body; whereof the Natives give this reaſon: That theſe Lazars take their Children in their Infancy, and break their Arms and Legs, or otherwiſe deform them, that ſo they may grow up in a miſ-ſhapen form, on purpoſe to become fit to be bred up in their way of Begging. Beſides theſe enforc'd Deformities, they are many times full of running Sores, that the very ſight of them is enough to breed a loathing in the moſt ſetled Stomach: And all this miſery is done and ſuffer'd by them on purpoſe, to ſtir up ſome pity and commiſeration in ſuch as paſs by. Some there are that appear outwardly ſound of Body; but ſuch uſe another Art in Begging, which is, to knock their Heads together like diſtracted Perſons, ſo that Spectators would believe that their Brains were ready to flie out, or themſelves to fall down dead on the Ground; for ſuch is their cuſtomary Humor, that they will never ceaſe beating till they have prevail'd with you to beſtow ſomething upon them. There is likewiſe another ſort, who in ſtead of knocking their Heads together, as aforeſaid, ſtrike their Foreheads ſo hard upon a round Stone four Fingers thick, which lies upon the Ground, that it makes the Earth ſeem to rebound with the blows; by means whereof many of them have contracted ſuch terrible Swellings upon their Foreheads, that they can never be cur'd of them.

In the *Yellow River* a certain Armorer ſhew'd himſelf to us, coming Aboard our Barque from a ſmall *Chineſe* Boat call'd *Tſiapam*, which is an open Boat, flat before, and with a little Maſt in the middle. This Armorer ſat quite naked, only a Cloth cover'd his Privities, and drivell'd like a Man poſſeſs'd with ſome evil Spirit; and to make himſelf appear the more dreadful, he had run a ſharp Dart through one of his Cheeks, which made him look with a Countenance full of terror. He carried likewiſe two ſharp Darts in his Hands, wherewith he threatned either to wound or kill himſelf if nothing was given him. Next to him ſat one of the Country Prieſts, who had a Book in his Hand, wherein he ſaid every Perſon that gave him ſomething was to write his Name; but the Ambaſſador's refus'd ſo to do. There were ſome *Tartars* with us, who all appear'd to be afraid; but ſome of them were ſo very much frighted, that their Hair ſtood an end at the ſight of ſuch an extraordinary

mad

mad Creature; and (whether out of fear or folly it matters not) they gave him ſeveral Preſents, that they might have good Weather, and a ſpeedy and ſafe Paſſage: at which ſimplicity of the *Barbarians* ſome of our Company could not forbear laughing, and departed away without giving him any thing, ſaying, *That they feared God, but not the Devil; and would have nothing to do with his Adherents.*

There is alſo another ſort of Beggars here, who ſet fire to a combuſtible kind of Stuff upon their Heads, which they ſuffer to burn there with ſuch exceſſive pain and torment, till they have extorted ſome Charity from the tranſient Company with their howling and crying, enduring very great miſery all that while.

And laſtly, Upon every publick Market-day there are to be ſeen whole Troops of blind Beggars in the ſeveral Cities and Towns, who beat themſelves upon their naked Breaſts moſt furiouſly with great round Stones, till the very Blood drops from them.

Beſides what is mention'd before, there are ſeveral other Trades in *China*, as the Baking of *Porcelane*, or *China*-Ware; the Gumming and Painting of Cheſts, Trunks, and Boxes; as alſo the Weaving of Carpents, Damasks, Cottons, and ſeveral other Stuffs, which I have thought fit to omit in this Chapter: Firſt, in regard the ſame are already mention'd in the firſt part of our Relation; and alſo becauſe the *Chineſes* do ſo infinitely abound in all manner of Arts and Handicraft-Trades, that it would take up too much time to give a particular Account of the whole.

But notwithſtanding this abundance of Trades in *China*, a great Defect and Abuſe is obſerv'd in moſt of the Commodities which are made there, and it is this, that they only appear and ſeem fair to the Eye, but are really for the moſt part very ſleight; and for this cauſe they may well be afforded much cheaper to the Merchant.

CHAP.

CHAP. IV.

Of ſome ſtrange Cuſtoms, Faſhions, and Manners, in uſe amongſt the Chineſes.

THE ancient *Chineſes* call'd their Kingdom or Empire in old Times by the Name of *Courteſie* or *Civility*, and other known Manners; yea, and which is more, Civility or Courteſie is held with them for one of the five principal Vertues; amongſt which, as chief, all others are comprehended. The nature of this Vertue conſiſts, as they ſay, in the ſhewing of mutual reſpect: Now to be compleat herein, and to be Maſters of Ceremony, they ſpend no ſmall time to accompliſh themſelves; yet ſome of them of a higher Speculation, viewing humane Viciſſitudes, lament themſelves that they cannot reject and ſhun theſe Complemental Formalities, although they do therein far exceed thoſe of *Europe*. Wherefore in this Chapter I ſhall ſhew in what manner they Salute one another when they meet, and afterwards Treat of ſome other Manners and Cuſtoms in uſe amongſt them, wherein they differ from others, or amongſt themſelves.

It is held for no point of Civility amongſt the *Chineſes* to take off the Hat, or to make Legs, as it is uſually term'd, much leſs to embrace any Perſon, or kiſs his Hand, or make any outward ſhew of Complement. The moſt general and common way with them of ſhewing Civility, is done after this manner: They carry their Hands when they walk (unleſs they are to Fan themſelves, or otherwiſe to uſe them) always folded together in the Sleeve of their upper Garment, which is made for that purpoſe; ſo that when they meet, they raiſe their Hands on high in the Sleeve with great Devotion, and then let them fall again after the ſame manner, Greeting each other with the word *Cin*, which ſignifies *Nothing*.

When one comes to viſit another, or if two Friends meet in the Street, they bow (with their Hands in their Sleeves all the while) the whole Body, and their Heads three times to the Ground; and this manner of Salutation is call'd *Zoye*. In the performing of which Ceremony the Inferior always gives place to his Better, and the Party viſited gives the upper Hand to him that makes the Viſit: But in the Northern Parts of *China* the Viſitant is plac'd on the left-hand: Oftentimes alſo, after they have done bowing, they exchange Places, and go off from the left to the right-hand, and from the right to the left; which is done for this reaſon, that ſo the Party that is receiv'd in the higheſt Place ſhould ſhew ſome Reſpect to the other again. When this Ceremony happens to be in the Street, both Parties turn themſelves ſide to ſide toward the North, and within Doors to the upper end of the Hall; for it is an old Cuſtom amongſt them, to lay the Threſhold of the Palaces, Temples, and other Edifices, to the South; ſo that in regard this Ceremony is perform'd in the Hall next to the Threſhold, they turn their Faces to the upper end, and and then they look toward the North. If ſo be both Parties meeting or viſiting have not ſeen one another in a long time, or perhaps never before, and have a deſire to beſtow extraordinary Civilities upon each other, then after performance of the firſt Ceremony, they fall upon their Knees, touching the Ground with their Foreheads; and this they do three times together. But when this Civility is to be ſhown by an Inferior to a Superior, a Child to his

Parent,

Parent, or a Subject to his Prince, he receives the Honor done unto him either ſitting or ſtanding, and only bowing a little when the other falls upon his Knees. With the ſame, and no greater Reverence and Honor they pay their Religious Duties to their Gods and Images,as well at home in their Houſes, as in their Churches before the Altars. Moreover, if a Maſter ſpeak to his Servant, he ſtands next to him; but when he gives an Anſwer, he falls upon his Knees.

They uſe likewiſe ſeveral particular Forms and Methods both in Writing and Speaking: for in Speech they never uſe the ſecond Perſon *Thou*; neither when they ſpeak of themſelves muſt they ever uſe their Proper Names, unleſs the Maſter ſpeaks to his Servant, or a Superior to his Inferior. In their Diſcourſe with their Betters they have ſeveral forms of Speech, by which, together with their ſubmiſs Behavior, the Reverence they give them is known: Amongſt which the courtly and polite modiſh way of Speaking, is never to mention himſelf but in the third Perſon, as not *I*, but *He*, or *Such a one*; whereas we in *Europe* uſe the word *I*, or Pronoun in the firſt Perſon: and whatever a Man's Reputation may otherwiſe be, yet he is never thought, or thinks himſelf to have attain'd the Pinacles of Honor, wanting the moſt accurate ways both of Speaking and Writing.

When any makes a Viſit, the Party viſited is oblig'd in convenient times to make a return of the like Civility, *modo & forma*. Alſo when they ſend Preſents, (which is very frequent) they write them down in a Book, with the Name of him to whom they are Preſented,which are either receiv'd, or civilly ſent back with a Complement: And if they are accepted, he Enters their Receipt likewiſe, and makes a Return accordingly, which he alſo Regiſters. It is alſo very common there for Preſents to be made in Money, though not ſo uſual with us in *Europe*.

Such as are preferr'd to any Place in the Magiſtracy, or have attain'd to be Learn'd in the ſeveral Arts and Sciences, put on diſtinct Habits when they go a Viſiting, each according to his Place and Degree; and hereby he is known, although it differs not much from his daily Habit. And according to this Order, ſuch as are not Learn'd, nor of the Magiſtracy, but yet are Perſons of Quality, put on a diſtinct Habit when they make Viſits, which however differing little from the ordinary Garb, is ſatisfactory to him that is viſited, whereas the contrary is ill reſented. And for this reaſon the *Jeſuits* in thoſe Parts, in point of prudence, Habit themſelves in other than their common Veſtments, when they are to Confer with the Grandees about any Affairs.

If ſeveral Perſons are viſited in one Houſe, the chief among them places the Chairs in the beſt part of the Room,wiping the Duſt off with his Hand,though made never ſo clean before; then he invites his Friends that came to ſee him to ſit down, and taking a Chair (ſeeming to wipe off the Duſt) ſeats himſelf: The Viſitors being thus plac'd, preſently after comes one of the Houſhold Servants in a long Gown, bearing in his Hand a very neat Board, fill'd with Cups of *Cia*, or Liquor made of Beans (of which I have already made mention) in each a piece of Bisket, and a little Silver Spoon, lying by as a Nicety. The Servant Preſents to each his Cup, but to him firſt that ſits uppermoſt, and ſo going till he comes at laſt to his Maſter, who ſits at the lower end of the Room, and then *exits*: If they continue any time together, the Servant returns and fills the Cups the ſecond, third, and fourth time, and a freſh piece of Bisket is put every time into each Cup.

The Entertainment being in this manner ended, they take leave of each other after the uſual manner, with bowing and lifting up of Hands; and being attended by the Maſter of the Houſe to the Door, there again they bid farewel, for the laſt time, after the ſame manner: And now upon their departure the Maſter is very importunate with them to ſee them in their Chairs, or on Horſeback, as they came; but they civilly excuſe it, and deſire him to return into his Houſe: Hereupon he goes back to the Threſhold, and there again bows and lifts up his Hands, to which the Gueſts make a ſutable Return; and thus they part, without any other kind of Complement or Ceremony: It may be as they are riding away he will ſuddenly come again to the Door, and perform the laſt Complement, in uſing the word *Cin*, putting up his Hands on high, and then down again; in all which Actions the ſame Return is made by the Gueſts, who, notwithſtanding theſe Formalities of Courteſie, make no ſtop nor halt by the Way: Laſt of all, he ſends his Servant to ſee how they got home, and to Salute them in his Name; and this is likewiſe done by the Gueſts, who ſend their Servants to return him Thanks.

Thus far we have treated after what manner the *Chineſes* Salute, Viſit, and ſends Preſents to each other. Now we will ſpeak of their more ſolemn Entertainments, wherein they are much concern'd; for they diſpatch moſt of their Buſineſs and Tranſactions at Feaſtings and Topings, (not only ſuch as live a well order'd and more private Life, but the very Prieſts themſelves) and count the greatneſs of the Friendſhip, by the value of the Entertainment of their Friends; and theſe indeed may rather and more truly be ſtil'd Drinking-Meals, according to the ancient Cuſtom of the *Greeks*, than Eating-Meals; for though they ſip but a little at a time, yet they ſip often, and that for ſeveral Hours together.

They neither uſe Spoons, Forks, nor Knives at their Meat, but round Sticks about half a Foot long, like our Drum-ſticks, wherewith they are very dexterous to take up Meat, and put it into their Mouths, without once touching it with their Fingers. Theſe Sticks are made of Ebony, or other hard Wood, and tipp'd at the end with Gold or Silver. But here you are to take notice, that all ſorts of Fleſh are brought to the Table haſht, cut in ſmall pieces. They drink their Liquors, which are generally made of Beans, *Zia*, or Water, boiling hot in the heat of Summer, Wine only excepted, which is drunk as it is naturally: and they find by experience, that ſuch hot Liquors are very good and comfortable for the Stomach, being very great Cordials, and much ſtrengthening the inward Parts; and to theſe Means they attribute their long Lives and Healths, being very brisk and lively at ſeventy or eighty years of Age. And indeed by this means I conceive the *Chineſes* are preſerv'd from the Stone in the Bladder, wherewith a very great part of the People of *Europe* are very much afflicted, and which divers Learned Men have believ'd to proceed from no other Cauſe than their continual drinking of cool Drink.

When any Perſon is invited to a great Entertainment, the Inviter ſends to his Gueſt, two or three days before, a Book, wherein is contain'd, beſide the Inviter's own Name, the uſual Form of Salutation in few words; then is declar'd, That he is preparing a Feaſt of green Herbs, and has rinſed his Bowls to Entertain them at ſuch a Time and Hour, which commonly is in the Night; and therefore doth entreat him to do him the favor to give him a Meeting. On the outſide of the ſame Schedule is fix'd a piece of red Paper, upon which is written the chiefeſt Names or Attributes of the Gueſts, (for, as

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we ſaid before every *Chineſe* has ſeveral Denominations) with their Titles and Dignities; and in the ſame manner is ever individual Perſon invited. In the Morning of the Feaſt-day the Gueſts are again all ſent to, with a further Entreaty, not to fail to meet him at the time appointed. Laſtly, an hour before the Entertainment he ſends the third time, which (as they ſay) is only done out of civility, to conduct the Gueſts to his Houſe: whereinto being receiv'd, and having perform'd the uſual Complements of Salutation, they are requeſted to ſit down in the firſt Hall, where they are Entertain'd with the Bean-Liquor, or *Cia*; that perform'd, they are conducted into the principal Room of Entertainment, which is richly adorn'd and furniſh'd, not with Carpets, as among thoſe of the Eaſt, (for they are not in uſe here) but with Pictures, Flowers, Diſhes, and the like Houſhold-ſtuff: Each Gueſt is ſeated apart at a four-ſquare Table, well furniſh'd with Diſhes upon Chairs, laid over with Gold in a moſt rich manner, in ſeveral Shapes and Figures. Before they ſit down, the Maſter of the Houſe takes a Bowl in his Hand of Gold or Silver, fill'd with Wine, and Salutes therewith thoſe that are to ſit uppermoſt, in the uſual manner of bowing and holding up his Hands; which done, he goes out into the Court-yard, where firſt bowing, he offers up the Bowl, with his Face turn'd to the South, and pours out the Wine as a Libation upon the Ground: then bowing the ſecond time, he returns into the Dining-toom, takes another Bowl, and Salutes him that is to ſit at the upper end, bowing to him but once only, and then leading him by the Hand, places him at the Table which ſtands in the middle of the Room; then invites the reſt to ſit down after the ſame manner: When all the Company is ſeated, the chief Gueſt receives a Bowl full of Wine from the Servant of the Houſe, and drinks to the reſt of the Gueſts, and to the Maſter of the Feaſt; whereupon they all bow in manner as aforeſaid. And here obſerve, That the Table of the Inviter ſtands in the loweſt part of the Hall; but with his Face he looks upon the chiefeſt Table, where he ſits that is accounted the prime Gueſt of the Feaſt.

And in regard the *Chineſes* do not touch the Meat with their Fingers, they neither waſh their Hands either before or after Dinner. During the Repaſt, the Maſter of the Houſe often calls for a Bowl of Wine, and drinking thereof, invites his Gueſts to pledge him, who likewiſe call for Wine to do him reaſon at the ſame time. They make ſeveral ſmall Draughts before they empty their Cups, after the manner of Drinking in *Holland*; and this is duly obſerv'd, as well when they drink Water as Wine; for whatever the Liquor be, they do but ſip it off by degrees, never Potations, as we ſay Pottle-deep.

Whilſt the firſt Glaſs is paſſing about, Meat is brought to the Table; then the Maſter of the Feaſt performing the uſual Ceremonies of bowing and putting his Sticks into the Diſh, they all begin to fall to, and take two or three bits of a Diſh, being the moſt they eat of one: all the Company hold their Sticks in their Hands till the chief Gueſt has firſt laid down his, and when that is done, the Servants fill into every ones Bowl freſh Wine; then they all drink, having firſt bow'd to one another. The greateſt part of the time they ſquander away rather in drinking than eating; and ſo long as the Meal laſts, which is generally protracted to a great length, they uſe no other than merry Diſcourſes, or elſe have Plays or Muſick to exhilarate and revive their Spirits.

At theſe Feaſts the Tables are generally furniſh'd with ſuch Meats as are eaten in *Europe*; and though they cannot Cook them with *European* Curioſity, yet they know how to dreſs them to pleaſe the Palate: neither are the Diſhes

cramm'd

cramm'd full, but of each ſort a Modicum is only brought to the Table; ſo that the Magnificence of a Feaſt in *China* conſiſts in the multiplicity and manner of Diſhes of ſeveral ſorts, with which they always fill the Table.

The *Epicurean* faſhion of dreſſing Fiſh and Fleſh at a Meal, is in uſe with them, as in *Europe*; but herein they greatly differ, for after once a Diſh of Meat is brought to the Table, it is not taken away till the Dinner is ended, ſo that they pile up the Diſhes one upon another, that the Table in a manner reſembles a Caſtle. No Bread is ſet before the Gueſts at theſe great Feaſts, nor Rice, which they uſe in ſtead of Bread, only at ſome ordinary Dinners perhaps they do, but then it is only at the end of the Meal; and if at any time Rice is brought to the Table, they eat of that before they drink any Wine. Neither are their Feaſts lengthned out only by Eating and Drinking, for the Gueſts play at ſeveral Games, whereat whoſoever loſes, is oblig'd to drink. And this Cuſtom is obſerv'd with ſo great delight by the whole Company, that they laugh and clap their Hands for joy.

After the Treatment is ended, they generally ply the Bowls with Wine; yet no Perſon is forc'd to drink more than he pleaſes: and though all their Cups are equal in bigneſs, they never preſſingly urge one another to Pledge. The Wine they drink is Brew'd or Boyl'd as our Beer, but is not at all heady; yet nevertheleſs, ſuch as drink too great a quantity of it, will find its ſtrength ſo operate upon them, that here and there one may be heard of that hath been drunk with this Wine, which has one good quality, ſufficient to encourage Ebriety, that it does not make the Head ake the next Morning, like the Wine of *Europe*. Notwithſtanding all that hath hitherto been ſaid, theſe People are very moderate in eating; for they always riſe from the Table with an Appetite, ſo that is no marvel why they eat ſo often, as five or ſix times a day: but they never eat of the ſame Diſh a ſecond time, whatever is left being given to the Servants.

Moſt of theſe great Invitations or Feaſtings are made in the Night, and continue very frequently till late next Morning.

The ordinary or daily Meals are made by the *Chineſes* very early; for they have an Opinion, That if they ſhould faſt till Noon, ſome Misfortune would befal them that day. They are not curious in their Diet; for they eat all manner of Fleſh without difference, as well that of a Horſe, as of an Ox. They are great Lovers of Swines Fleſh, which they praiſe as the moſt delicious of any, and prefer before all other Meat: But the more ordinary ſort of People will feed upon any Carrion, either of a Horſe, Mule, Aſs, Dog, or any other Creature. They are likewiſe greatly delighted with dried Sweet-meats, which they know very well how to order. The *Mandorins* have always Comedians to Act, and Muſick to Play, whilſt they are at Dinner, to excite them to chearfulneſs.

Their ordinary Drink is Hot Water, wherein *Thea* has been ſteep'd, which (as they do all other Liquors) they ſip off warm. But the beſt of their Liquors is that which they call *Cia*, and is made after this manner: They take half a handful of the Herb *Cha*, and boil it in Spring-water; when it is well boil'd, they put to it four times as much New Milk, with a little Salt. This Liquor drunk warm, as they generally believe, has more vertue than the Philoſophers Stone.

As to the reſt of their Civilities, Manners, and Faſhions, they conſiſt chiefly in the Honor, Duty, and Obedience which is ſhewn to the Emperor:

and

and that is extraordinary; for he is Obey'd, Honor'd, and Serv'd more than any Spiritual or Temporal Prince in the whole World beſide. No Perſon, of what Condition or Quality ſoever, may ſpeak to him, but only the *Gelubden*, who wait upon him in his Chamber in the Palace, and his neareſt Kinred, as his Sons and Daughters that live with him in the ſame Palace. All the Magiſtrates without the Palace (for the *Gelubden* have their Degrees of Orders and Preferment) are only to ſpeak to the King in Writing, in the manner of a Petition, wherein their Deſires are ſet forth with the moſt humble Expreſſions imaginable.

When it is the new Year, (which always begins with the new Moon before or after the ninth Month of *October*, at which time alſo they begin their *Lent*) an Ambaſſador is ſent from every general Province to Salute the King. This Duty is perform'd every third year with greater State, and ſuch humble Submiſſion, that it ſeems in a manner a ſervile Obedience.

So upon the firſt day of the new Moon the Magiſtrates, every one in his own City, meet, and bow to the Royal Throne, which is adorn'd with Pictures and Images; then with exalted Voices pray, That the King may live ten thouſand years; and this is loudly ſeconded by the redoubled Echoes of the People purpoſely met together. The ſame Honor is done to the Emperor upon his Birth-day through the whole Empire; and upon the ſame day the Magiſtrates of *Peking*, and the Ambaſſadors which are ſent from other Provinces, as alſo the Emperors neareſt and chiefeſt Friends, come into the Emperor's Preſence, to let him know what Day it is, and to confirm their good Wiſhes for his long Life, by the greatneſs of the Preſents which they then bring unto him.

All ſuch as are preferr'd by the King to any Place of Magiſtracy, or other Office, are ſummon'd to appear early in the Morning before the King's Throne, to return Thanks for the favor ſhewn: At which time they are Cloth'd in red Sattin, with Silver-gilt *Turbants* upon their Heads; in both Hands they hold an Ebony Board four Fingers broad, and a Foot long, which they put before their Mouths as often as they ſpeak before the Emperor or his Throne.

When formerly the Emperor intended to appear upon his Throne, he ſhew'd himſelf firſt out of a large Window, in the higheſt Room of the Houſe, holding an Ebony Board in his Hand before his Face, and another over his Head; both which Boards were beſet with ſo many Precious Stones, and of that bigneſs, that they cover'd his Face, and hindred any one from having a perfect ſight of him: But how the *Tartar Cham* appears in this Age, we have already related.

It is only lawful for the Emperor to be array'd in Yellow, that Colour being forbidden to all others: his Raiment is chiefly Embroider'd with Dragons; and not only are theſe Dragons upon his Garments, but likewiſe Engraven upon the Veſſels of Gold and other Plate belonging to the Palace, as alſo upon all the other Furniture thereof; inſomuch that the very Tyling of the Palace is of a yellow Colour, figur'd with the ſhapes of Dragons, which has given occaſion for ſome to believe, that the Roof of the Palace was either of Gold or Copper; whereas in truth it is only cover'd with Tyles colour'd yellow in the Baking, and faſtned with Nails, whoſe Heads are gilded, that ſo every thing outwardly ſeen may reſemble the Emperor's Apparel: And if any Perſon ſhould be ſo audaciouſly preſumptuous as to venture to wear

this Colour or the Dragons, unleſs he be of the Royal Blood, it would endanger the loſs of his Head, ſuch an Offence being eſteem'd criminal as Treaſon, and the Offender would ſuffer as a Traitor.

The Royal Palace has four Gates, toward the four Quarters of the World: All that paſs by theſe Gates are oblig'd to alight, whether on Horſeback or in a Chair, and to go on foot till they are beyond them. This is done by all the *Chineſes* in general, but much more orderly, and with greater Reverence, by the Grandees; for they perform this Ceremony while they are yet at a good diſtance from the Court: and this is duely obſerv'd, not only at *Peking*, the preſent Imperial Reſidence, but alſo at *Nanking*, (the ancient Seat of the Emperors) though of late years deſerted by the Court.

The Emperor oftentimes, for ſome certain Reaſons and Cauſes beſt known to himſelf, doth confer Titles of Honor upon the Anceſtors of the chiefeſt Magiſtrates, by a certain Writing formally drawn up by his Majeſties Philoſophers: They put a high value upon ſuch a Writing, and think nothing too much to give or do to purchaſe the ſame; which once obtain'd, they lay up carefully for their Poſterity, as a Holy or Sacred thing. They likewiſe ſet a very high value and eſteem upon other Titles, which are expreſs'd with two or three Characters, and are granted by the Emperor to Widows, that in their old Age ſubject themſelves again to Matrimony, or to any other extraordinary ancient People.

Theſe Marks of Honor they hang over their Doors, to be as a Teſtimonial for them; and when any Magiſtrates have done their Country good Services, Statues of Marble are erected in their Honor, at the Charge of the Publick.

Whatſoever through the whole Empire is rare or coſtly, is ſent to the Emperor at *Peking*; the Magiſtrates whereof appear with far leſs State and Magnificence abroad in the Streets than thoſe of other Places; for unleſs it be ſome of the chiefeſt and more noble, the reſt muſt only ride on Horſeback, and not be carried in Chairs; and whoſoever is permitted to keep a Chair, muſt uſe no more than four Chair-men to carry him. Without the Imperial City, the Magiſtrates thereof may appear abroad in a more glorious Grandeur; but their lowly Demeanor at *Peking* is done in ſubmiſſion to their Sovereign there reſident. Every fourth year, at four diſtinct times, all the Emperor's Council aſſemble at the Tombs of the ancient Kings and Queens, and there offer up rich and coſtly Preſents, with great Humility and Reverence; but the chiefeſt Honor is given to King *Hunvuus*, who deliver'd the Kingdom of *China* out of the hands of the *Tartars*, and reſtor'd the ſame to Peace and Honor.

Next to the Emperor they obſerve and reverence their Superiors and Magiſtrates, which they do in particular forms and manners of Speech, as alſo in ſtately and noble Viſits; neither is acceſs free to them all, but only to ſuch as have born ſome Office of Honor or Truſt in the Kingdom, or ſerv'd abroad in ſome honorable Employments; for ſuch when they return into their own Countries, are had in great eſteem, as well by the Magiſtrates as People.

If any one has done his Country conſiderable Service, behav'd himſelf well in his Office, hath been preferr'd to ſome higher degree of Honor and Truſt than ordinary, or for ſome Reaſon of State or Policy happens to remove from the City, he is Preſented by the Country in his Paſſage with great Gifts; but at his departure he muſt leave behind him his Boots, Marks of Honor, *&c.* in perpetual remembrance of this Favor: His Boots are lock'd up in a Cheſt,

kept

kept on purpoſe for ſuch uſes, with great care and reſpect. Others of a higher Quality have a Pillar of Marble erected to their Honor, to preſerve their Memory and Fame to Poſterity, by inſcribing thereon in the moſt legible Characters, the great Services they have done for their Country. Some indeed are more magnificently Signaliz'd, having Temples erected in Honor of their Names, at the Charge of the Publick, with Images of the Party deceaſed, drawn to the Life by the beſt Artiſts in the Country, and plac'd upon the Altars: nor is that all, but there is Incenſe, Veſſels, Torches, and Perſons appointed to look after the ſame, that they may always be kept Trimm'd, Perfum'd, and Burning; which to accompliſh the more readily, they have great Veſſels of Copper provided to burn in, as is us'd in their Idol-Temples; only there is this difference between the Worſhip of the one, and the Veneration of the other: for in that of their Gods they are always Deſiring or Praying for one thing or other; but in this, appointed to the Memory of a deceaſed Party, they are always ſhewing their grateful Reſpects for the Benefits receiv'd by him. But it may be very ſoberly conjectur'd, that the ordinary Man, not able by the narrow ſcantling of his Judgment to diſcern this duplicity, makes no difference between the two Worſhips; and this ſeems the more probable, for that great numbers of People reſort thither, and there bow and kneel, and Offer up what they have, with the ſame zeal to the one as to the other.

All the *Chineſe* Books which treat of Manners and Faſhions, contain no other Inſtructions but in what manner Children are to obey their Parents: and certainly herein theſe blind People are highly to be commended; for there is no Place in the World to be compar'd with them in this Particular, for the Honor and Reverence that is by Children yielded to their Parents, they being neither ſuffer'd to ſit near them, or oppoſite unto them, but in ſome low place of the Room, and that with great Submiſſion and Reverence. The like reſpect is ſhewn by Scholars to their Maſters; neither do Children ſpeak to their Parents, but in the moſt ſubmiſſive Terms imaginable; and if perhaps either the Father or Mother, or both fall into want in their old Age, the Children freely work night and day to provide for them, and ſtint themſelves, pinching their own Bellies, to fill thoſe of their Parents: An Example truly well worth both imitation and praiſe, although, to their ſhame, not much practiſed by *Chriſtians*. Such is their Behavior to their Parents living, however qualified; and it ends not with their Lives, but follows them to the Grave, attending their Funerals, not only in their Mourning, wherein they differ very much from other People, but likewiſe in the Coffin wherein the Corps is enclos'd, which is made of the richeſt and moſt durable Wood that is to be purchas'd in their own or the Neighboring Countries.

Every Perſon in *China* obſerves his Birth-day as Sacred, beſtowing Preſents upon his Friends, and withal making great Entertainments for them. Now although every Anniverſary Birth-day is thus obſerv'd, yet there is one eſpecially celebrated with a more Feſtivous Solemnity, which is when they live to the Age of ſeventy; for not till then are they reckon'd amongſt the Old People: and then are the Walls of the Houſes hung with Pictures and Verſes, fill'd with Eulogies to the Party whoſe Birth-day is to be commemorated. There are alſo two others more remarkable than the reſt, one whereof is that of the tenth Year; but this wants much of the Ceremonies of the former: The other, which is much honor'd by them, is that upon which they

they put on the Virile Hat, as formerly at *Rome* the Young Men did the *Toga Virilis*, or Manly Gown ; and this is when they have attain'd twenty Years of Age.

But with far greater Splendor, and more extraordinary State, is *New-years-day* ſolemniz'd through the whole Country, to wit, upon the firſt day of the New and Full Moon ; for that is the Emperor's Feſtival, on which day every Man lights in his Houſe great ſtore of Artificial Candles, made of Paper, Glaſs, and Cloth, which are ſold in the Markets in great quantities. Theſe being lighted, and the Rooms hung therewith very thick, make a ſhew as if the Houſe within were all of a light Fire : And as an addition to their Mirth, they run up and down the Streets, with the like Candles in their Hands, whooping and hollowing like mad People.

The *Chineſes*, like the old *Romans*, have ſeveral Names by which they are diſtinguiſh'd : for firſt, they have a Sir-name, which is ancient, and never alter'd ; then a Chriſtian Name ; and laſtly a Proper Name ; and this is ſtill newly invented, and ſignifies one thing or other, as their Sir-names moſt commonly alſo do. This ſecond Name, which the Father beſtows onely upon his Sons, is always writ with one Character, and pronounc'd with one Syllable ; but the Women have no ſuch Name, being call'd by their Fathers Sir-name, and by the number of Place in which they ſtand in regard of their Birth among the Siſters.

When a Child is put out to School, he receives from the Maſter a new Name, and that is call'd the *School-Name*, whereby he is call'd by the Maſter and the Scholars onely. Again, when a young Man puts on the Virile Hat, or is Married, he is preſented by ſome Perſon of Quality with a more Honorable Name, call'd *The Letter*, by which any Perſon may afterwards call him, except his Servants. Now when he is grown to Years of perfect Manhood, he is preſented by ſome other Perſon with a very honorable Name, call'd among them *The Great Name* : By this Name he is call'd by all without any diſtinction, except his Parents, who think him unworthy of that Honor, and continue to call him onely by the Name of the *Letter*.

If any Perſon embraces a new Sect or Opinion, the Doctor who introduces him beſtows upon him a new Name ; and therefore the *Jeſuits* have a higher Name given them than what they receiv'd in Baptiſm.

All manner of Antiquities are of great value and account among them, ſuch as old Veſſels made of Chalk, Wood, Marble, or Copper ; but eſpecially Pictures that are well Drawn, as alſo the Characters and Writings of famous Pen-men, writ upon Cloth and Linnen ; and theſe two laſt they reckon as moſt precious. All the Magiſtrates wear a diſtinct Badge or Mark to be known by, as to their Offices and Employments, which they preſerve with great care ; for if they ſhould unhappily loſe it, they would not only be turn'd out of their Employments, but alſo be ſeverely puniſh'd ; therefore whenever they go from home, they nail it up in a Cheſt, and ſeal it with their Seal.

Men of great Places and Dignity never go on foot, but are carried on Mens Shoulders in Chairs, made cloſe round about, ſo that they cannot be ſeen by ſuch as walk the Streets, unleſs they draw open one of the Curtains ; and this difference there is between them and the Magiſtrates, who are carried in open Chairs. The Women are alſo carried in cloſe Chairs, but ſomething different from thoſe of the Men.

Coaches,

Coaches, Wagons, and Sledges, are not to be us'd in that Country, but only at *Peking* where the Court reſides, as I have already ſaid.

The School-maſters there are in higher eſteem than in *Europe*; and though a Scholar has been under the Tuition of a Maſter but one day, yet he calls him Maſter as long as he lives, and reſpects him as ſuch, according to the Cuſtom of the Country, in giving him the upper hand.

Neither is there among the better ſort any kind of Gaming; but among the Vulgar, Cards and Dice are ſometimes us'd. The Nobles and other Great Perſons divert themſelves with this Recreation: They play upon a Board which has a Hole in the middle, and three hundred little Houſes circularly plac'd about it, with two hundred Pegs, the one half whereof is white, and the other black; which being divided betwixt the Play-mates, each ſtrive to force the others Pegs into the Hole, and to get to himſelf all the Honſes; for herein conſiſts the winning or loſing of the Game; but although he cannot attain all, yet if he can get the moſt Houſes, he ſtill wins the Game. With this ſportive Diverſion the Magiſtrates themſelves are much taken, and ſpend much time at it; and if they play with Judgment, ſometimes they ſpend a whole hour or more before they make an end of one Sett. And ſuch is the Humor of this People, that whoſoever are very skilful herein, are highly honor'd and reſpected, though they are excellent in nothing elſe.

Marriages are ſolemniz'd here with great State; and although the Parties are oftentimes Betrothed to each other in their Nonage, or rather Infancy, by the Parties of both ſides, who never ask their Childrens Conſent till all is concluded and agreed; yet ſuch is their Obedience and Submiſſion, that they comply with their Deſires in this Particular. There is great variety of Cuſtoms in this Buſineſs; for Perſons of Quality for the moſt part Marry with their Equals, only for Wealth and Honor, reſerving beſides what Concubines they pleaſe, which alſo is allow'd for others to do; and of theſe the handſomeſt of Face and Body carry the precedency, and are ordinarily bought for a hundred Crowns, and ſometimes for leſs. The Commonalty and inferior Degrees of People buy themſelves Wives, and ſell them again when they pleaſe; but the Emperor and his Children neither look after the Birth nor Extraction of the Perſon, but only to the comely Shape, and extraordinary Beauty of the Face.

The Emperor has one more ſelect and peculiar Conſort, who only is call'd the lawful Wife, and is his Empreſs; yet he is alſo Married to nine others, who are of a more inferior Condition than the firſt; and likewiſe to thirty more of a third Degree, who are all call'd his Wives. There are ſeveral other Women that belong to him, but they are only ſtil'd *Queens*, which is a Title below that of *Empreſs*. Amongſt all this variety of Women, ſuch of them as are fruitful, and bring him Children, are moſt highly reſpected and belov'd by him; but ſhe more eſpecially that bears the firſt-born Son, in regard he is to ſucceed his Father in the Imperial Throne. And this is not only obſerv'd by the Emperor and the Royal Family, but all the Grandees through the whole Empire by that Pattern, ſet an Eſtimate on their Wives, according to their fertility.

The Empreſs, which is his firſt and lawful Wife, ſits only with him at the Table, while all the reſt attend her, and are not permitted to ſit down in her Preſence, but muſt ſtand at her Elbow, as ready upon all occaſions to ſerve her.

It is generally obſerv'd through all *China*, That none may intermarry with a Wife of his own Name, though there be no kind of Relation between them; but they may freely and legally couple, if they be of differing Names, notwithſtanding any vicinity of Blood whatſoever; by which means it comes to paſs, that a Father will marry his Child to the neareſt Kindred of his Wife.

Whatever Houſhold Goods any Maid or Woman is poſſeſs'd of in her own Right before Marriage, muſt not devolve to the Bridegroom; but he purchaſes them of her the day before the Wedding: yet ſhe is oblig'd to bring with her a Nag bridled and ſadled, four Maid-ſervants, and two Boys. But the Bridegroom is to furniſh the Houſe with Proviſions of all ſorts; and during the Treaty of Marriage, he preſents the Bride with ſeveral ſorts of Silks and Linnen; in return whereof, as an acknowledgment of a grateful diſpoſition, and in token of an inviolable Love, ſhe ſends him a rich Suit of Cloth of Gold, or Silk. The Bridegroom, in the next place, gives to the Father of the Bride 100 *Toel* of Silver, and 50 *Toel* to the Mother; which Ceremony perform'd, and Preſents on all ſides given and accepted, they proceed to the Conſummation of the Marriage: After which, the Bridegroom firſt ſolemnly Treats and Feaſts the Bride and her Friends eight days together at his Houſe; and then the Bride re-invites the Bridegroom and his Friends, and Feaſts them for three days together in great State and Splendor. Yet notwithſtanding all this Feaſting, the next day after the Marriage the new married Woman is not neglected to be attended home to her Spouſe, by the chiefeſt of her Kindred and Friends, who all the way are waited upon by the beſt Muſicians they can get.

They are not ſo full of Circumſtance and Ceremony in the forementiond things, as they were heretofore remiſs in the puniſhing of Theft, or other notorious Crimes; for they us'd not to put any to death for ſimple Stealing, unleſs to accompliſh their Villany they us'd Force and Violence: If any taken the ſecond time were found guilty of Robbery, he was branded upon the Arm with a hot Iron, with two Characters: If the third time, he is branded in the Forehead; but if he committed the like Fault the fourth time, he was then Whipp'd and Baniſh'd. This neglect of puniſhing Rogues for Stealing, was the cauſe why *China* did ſwarm ſo very much with Thieves and Vagrants: But ſince the *Tartars* have been Conquerors of this Empire, they have with great prudence and ſtrictneſs redreſt thoſe Abuſes, and put the Laws in force againſt all Offenders; inſomuch that when I was in *China*, Petty Offences were made Criminal; for he that was found guilty of the leaſt Fault, was puniſh'd with death: In the execution of which Sentence, as ſoon as any one is condemn'd to die, his Hands are bound behind him, with a Board upon his Back, whereon is writ his Offence; and ſo bound he is led by the Sheriff into an open place, according to cuſtom, either within or without the City; and there he is beheaded without any further Ceremony. If it happen that any are Pardon'd, and have their Lives ſpar'd them, they are puniſh'd with that extream ſeverity, that oftentimes they chuſe rather to die, than to undergo the Torture which they muſt ſuffer to preſerve their Lives, which is after this manner: Two luſty Fellows are commanded to beat the Criminal upon the Calf of his Leg, till all the Sinews and Nerves are miſerably torn and bruis'd, if not broken. And this is their ordinary method of Puniſhment, which is inflicted without any diſtinction of Perſons.

Now

Now as the Puniſhment is ſevere, to prevent all Diſorders and Robberies which ſtir up this ſeverity, there are ſtrict Watches kept every Night in the Streets, which go the Rounds through the City at certain Hours, as the Guards are us'd to do in the beſt Govern'd Cities of *Europe*.

CHAP. V.

Of their Ceremonies, and manner of Burials; and of their Tombs or Monuments.

BY what hath been ſaid in the former Chapters it may appear, That the *Chineſes* may be compar'd, in many things which concern their manner of Living, with the Philoſophers, and *Virtuoſi* of *Europe*; but they differ very much in things relating to Funerals; among which this may be reckon'd the firſt, That thoſe of *Europe* ſeldom think of their Mortality, and ſo conſequently take little or no care of their Burials while they are living; but the *Chineſes* are in nothing more ſerious and ſollicitous, than to provide for their Interments whilſt they live, and are in perfect health; and that ignorance may be no excuſe, they put down in Writing how they will have the ſame perform'd, ſtrictly charging their Children upon their Death-beds, and and even at their laſt gaſp, to obſerve their Orders. Now there is one Cuſtom through the whole Country inviolably obſerv'd, which is, never to bury any one without a Coffin, though it be a Child but of two days old; for every Perſon, according to his Quality, is laid into a Coffin, made of the beſt ſort of Wood their ability will reach to: But Perſons of more Eminency are at far greater Charge for a rich Repoſitory for their poor Carcaſſes.

The firſt Ceremony they obſerve, when they perceive the Patient to lie a dying, is this; they take him and lay him upon a Mat, carry him into the outward Hall of the Houſe, there to breathe his laſt. And this Cuſtom, though it carries ſomewhat of Barbariſm in it, is obſerv'd through the whole Empire by the Commonalty; but for what reaſon I could never learn, notwithſtanding all the diligence of my curious and prying Enquiries. But among the better ſort, a Perſon of equal Quality with themſelvs is ſuffer'd to die in Bed. Another phantaſtick Humor here is, whilſt the ſick Party is breathing forth his laſt, the eldeſt of his Sons puts on his Bonnet or Cap, and coming to the Bed in a diſtracted manner, tears the Curtain, and covereth therewith the dead Body, which after it hath lain a convenient time, is waſh'd according to the Cuſtom of the Country, and wrapt either in very fine Linnen or Silk: Some are yet more extravagant, and will dreſs out the Corps with new Clothes, and after they are Embalm'd, ſet them at a Table well furniſh'd with Proviſions of all ſorts; and this a great, but not much commendable Faſhion amongſt the Grandees. The neareſt Relations of the Deceaſed are invited to this ſolemn, though mournful Entertainment; who entreat him to eat and be merry with them, as if he were living. In the mean time the Prieſts are buſied in Singing, and performing the other uſual Ceremonies.

As to the Mourning Habit, it differs from all Countries that I have ſeen, not onely for its Colour, which generally is white, but for the form and ſhape of it: for Sons, when they Mourn for their Fathers, they Clothe themſelves for the firſt Month in a courſe ſtiff Habit, hanging down to their Heels,

and

and tied about the Middle with a Cord, after the manner of the *Monks* of the *Franciſcan* Order. But although they lay aſide that Habit then, yet it is a conſtant Cuſtom for Children to Mourn three years for their Parents; the reaſon whereof they alledge in their Books to be this, becauſe that Parents carry their Children for the three firſt years of their Infancy in their Arms, with great care and trouble; and therefore the Children ought to requite their Affection and Kindneſs, by ſhewing their Duty in Mourning after this manner. But the time of Mourning for other Friends is much abbreviated; ſometimes it laſts a Year, otherwhiles but three Months, according as they ſtand related or affected to one another.

The legal time of Mourning for the Death of the Emperor or Empreſs, was formerly three years; and this outward ſhew of Sorrow extended even to the furthermoſt Confines of the Empire: But now, with the Emperor's conſent, which is openly proclaim'd, the Months are turn'd into Days, ſo that at the preſent they Mourn but only one Month for his Death; but ſtill the extent reaches over all his Dominions. All the Funeral Ceremonies are written in a large Book, which thoſe concern'd peruſe when a Perſon of Quality dies, whereby they know how to order his Burial.

As ſoon as any Nobleman is dead, the Son, or who is next related to him in Blood, ſignifies the ſame by a Book to all his Kindred and Friends, upon the third or fourth day, wherein the Mourning is ſet forth in the uſual terms. At the ſame time the Corps is incoffin'd, and plac'd in the Hall or Chamber, which is hung with white Linnen; in the middle whereof is erected an Altar, whereon is plac'd the Corps and Portraicture of the Deceaſed. Into this Room come all the Kindred and Friends upon the third or fourth day, clad in Mourning, and bringing Incenſe and Wax-Lights to the Altar, which being once lighted and burning, they tender their Reſpects to the Dead, in bowing and falling upon their Knees four times, a while before burning a little Incenſe over againſt the Coffin and Picture. While theſe Ceremonies are performing, one or two of the Sons of the Deceaſed ſtand on one ſide of the Coffin in their white Mourning, with great modeſty, and ſhedding tears plentifully. Behind it ſits the Mother, with the Daughters and others of the Relations, in Mourning alſo; but they are ſo reſerv'd in their manner of Lamentation, that they have a Curtain drawn before them, that ſo they may not be ſeen. In the Hall ſtand two Trumpeters, and at the great Gate of the Court within, two Drummers; over the Gate hangs upon a Board, a long Scrowl of Paper even to the Ground, wherein is to be read who it is that is deceaſed, and what he had done in his Life-time for the Service and Benefit of his Country.

It often hapneth that the Children keep their Bodies three or four Years unburied in their Houſes, in all which time they are never offended with any Scents proceeding from the ſame; the reaſon whereof may be their extraordinary skill in Embalming, and cloſing the Crevices of the Coffin: and ſo long as they keep them thus above-ground, they ſet before them Meat and Drink daily, as if they were living: During all which time, the Sons take not their Places, but ſit upon a long Bench cover'd with White; and as a further Teſtimony of their obedient Sorrow, they ſleep not upon Beds, but upon Matraſſes of Straw ſpread upon the Floor near the Coffin, abſtaining likewiſe all that while from Fleſh, or any compound Meats, or drinking Wine, or uſing any Baths: and, that which is yet more to be taken notice

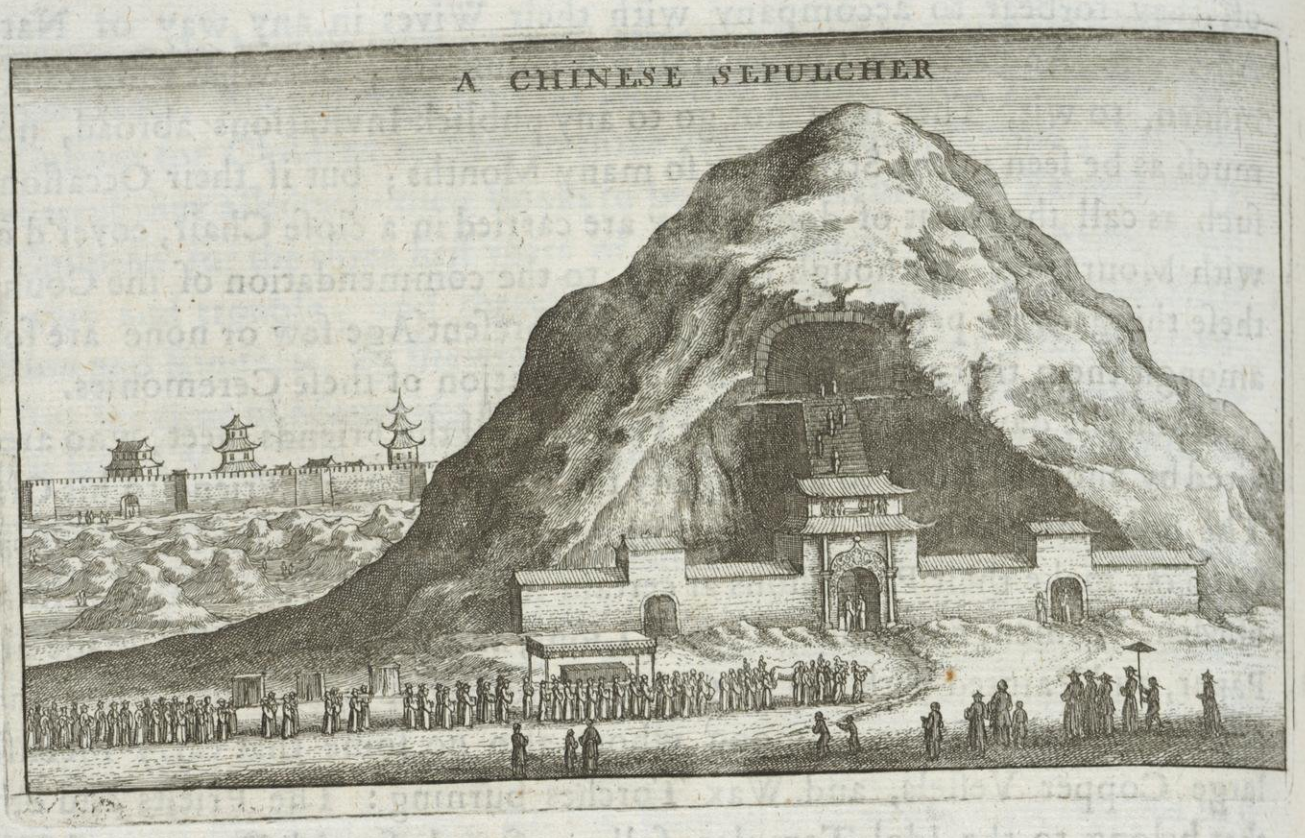
of

of, they forbear to accompany with their Wives in any way of Natural Affection. And this for the generality is voluntary; but what follows is forbidden, to wit, They may not go to any publick Invitations abroad, nor so much as be seen in the Streets for so many Months; but if their Occasions be such as call them out of doors, they are carried in a close Chair, cover'd over with Mourning. Although formerly, to the commendation of the Country, these things were perform'd; yet in this present Age few or none are found amongst them that are so strict in the observation of these Ceremonies.

Upon the day appointed for the Funeral, all the Friends meet, who are invited by another Book to accompany the Corps of their Friend to his Grave. The Solemnity is order'd and perform'd after the same manner as the *Roman-Catholicks* make their Processions at certain times of the Year. Several Images of Men, Women, Elephants, Tygers, Lions, and such like Beasts, made all of Paper, and Painted with several Colours, are carried before the Coffin, and at last burnt at the Grave; among whom also go some that carry Incense in large Copper Vessels, and Wax Torches burning: The Priests and others that belong to the Idol-Temples, follow after these with Drums and Pipes; After whom, next in place, is the Coffin, most curiously beautifi'd and adorn'd, born up by at least forty or fifty Persons, all very richly Habited. Behind the Coffin come the Sons on foot, but seeming to support themselves with Sticks in their Hands, as if Grief and Sorrow had brought them into a weak Condition: Then follow the Women in close Chairs, cover'd with White, so that they cannot be seen.

If sometimes it happen that the Fathers die when their Sons are from home, the Funeral is deferr'd till their Return, and notice thereof sent them; which as soon as they receive, they immediately put on Mourning upon the very Place where they are, and then hastens home with the first opportunity, to perform the Ceremonies in order as we have related. But this is not all; for a Son is oblig'd by virtue of the Laws, though he is in the highest Office of the Kingdom, and one of the *Colaos*, to return home, and there to Mourn for the space of three entire years; in which time he is totally forbidden to return to his Charge: Yet this is only to be understood of Mourning for Parents, and not for other Friends. Nevertheless the Soldiers and Military Officers are not subject to this Law.

If it chance that any dies either in Travel, or Employment, out of his native Country, he to whom the Charge and Care of his Funeral is committed, uses his utmost diligence to procure the dead Body to be brought back, that it may be buried in the Grave of his Ancestors; in the preserving whereof they are very curious, insomuch that none else are admitted to be Interr'd there: And therefore every *Chinese* who is able, erects a Vault with a Tomb over it, without the Walls of the City, in the Suburbs, to remain for a Burial-place to him and his Posterity, it being dissonant to the Grandeur of Noble Persons to have their Sepulchres within the City. They are generally of Marble, sometimes of other Stone, contain'd in a portion of Ground, according to the Greatness of the Person, and commonly Wall'd about; within whose circumference some make several little Rooms, which, together with the said Wall, are surrounded with artificial Groves of Cypress-Trees. Upon the top of the Grave lies a large Stone, rarely adorn'd with curious Images Engraven round about it; and upon its Surface are Engraven the famous Actions of the Deceased.



They whoſe Wealth raiſes them to the higheſt pitch of humane Felicity, and enlarges their Pleaſures beyond the limit of a Satisfaction in this Life, ſuch as the *Gelubden*, beſtow vaſt Sums of Money upon their Tombs, building them little inferior to Palaces, with ſeveral Apartments within, and Triumphal Arches ſtanding before them.

In the Province of *Xanſi*, upon the Mountains, are ſeveral of theſe famous Sepulchral Monuments. Near to the City *Taming* is a very noble Piece of Antiquity in this kind, built by the Emperor *Cavus*, about 4000. years ſince, as they report. So likewiſe near to the City *Cinon*, upon the Mountains are built very ſumptuous Tombs, as well of Kings, as of other Great Lords.

I my ſelf ſaw ſome of theſe Sepulchres, very artificially built upon ſome ſolitary Hills, which were not the Products of Nature, but, to make the Work the more ſtupendious and conſiderable, were caſt up with the Spade, and rais'd to almoſt an incredible height. In the middle of Wall was a Gate, through which we entred into the Sepulchre (to which belong commonly three ſuch Doors) and aſcended by eaſie Steps up to the Mouth of the ſame, which was Plaiſter'd on the inſides and had Benches about it.

At certain times of the Year, the ſurviving Friends come and viſit theſe Graves, bringing ſtore of Proviſions with them, and then expreſs their Sorrow afreſh, ſhedding Tears, and uſing other Lamentations for the loſs of their dear Friends; nay, ſome of them do with ſuch reality of Grief and Affection oftentimes take it to heart, that they will by no means be drawn thence, but deſire to be reckon'd among the Dead.

Without the City of *Nanking* (heretofore the Court and Imperial Chamber of the ancient Princes) but not far diſtant from the Walls, grows a very pleaſant Wood, full of Pine-trees, Wall'd in, and containing twelve *Italian* Miles in circumference; in the middle whereof riſes a Hill, whereupon are to be view'd ſeveral well-built Tombs, and divers other very famous Works; among which a certain Idol-Temple may be accounted the chiefeſt Maſter-piece, for thereby doth ſufficiently appear the great eſteem theſe People had of their Burying-places, not only in regard of the pleaſant ſolitarineſs, but of the almoſt infinite Coſt beſtow'd upon it. It is ſituate upon an high Hill, and built all of Wood, except the Walls, which are of Stone. The Entrance into this

Temple

Temple is by four large Marble Staircaſes, each having ſeveral Steps, with Gates opening towards the four Quarters of the World; between which are four Princely Galleries, ſupported on all ſides by curious Carv'd Pillars of Wood, each being at leaſt four yards thick, and thirty ſix Foot high; all the Cielings being moſt exquiſitely, and with great Art Painted and Gilded. The Doors are moſt admirably wrought with Imagery, and Painted; the outward Galleries and Windows have as it were a covering of Wyre-work, to keep the Birds from rooſting upon, or fouling them, which is made ſo thin, that it doth not in the leaſt darken the Temple.

In the middle or more inward part of the Temple ſtand two Thrones, wrought with extraordinary rarity, and adorn'd with all manner of Precious Stones. Upon theſe ſtand two Chairs, in one of which the Emperor ſits when he Offereth, which in this Place is forbiden to all Perſons, of what Condition ſoever, but only himſelf; the other continually remains empty, to be as it were a Seat for the Deity, ſuppos'd to be preſent and ready to receive the Offering; yet they permit no Image to be ſet before it. In the open Air, or as we ſay, *ſub Dio*, ſtand ſeveral Altars of red Marble, by which the *Chineſes* ſignifie or denote the Sun, Moon, Mountains, and Floods; and theſe things, as by them is reported, are erected without the Temple, becauſe none ſhould worſhip them; and that every one ſhould render Worſhip and Honor unto nothing, but what is venerated and ador'd by the Emperor in the Temple. Round about are ſeveral Cells, wherein formerly were Baths for the Emperor to waſh himſelf before he went to Offer; leading to which are ſeveral broad Ways, planted on both ſides with Pines, by them eſteem'd ſo Sacred, that no Perſon is ſuffer'd to break a Bough from them, upon pain of death; all which, as well in the Walks as on theſe Hills, are ſaid to be Planted.

Much more might be voluminouſly writ of the Tombs and Burial-places in general, but eſpecially of thoſe which the Emperors have caus'd to be Built near the Royal City *Peking*, the preſent Place of their Reſidence: But theſe, and moſt of the reſt, have undergone one and the ſame direful Fate, not eſcaping the fury and rage of the *Tartars*, who in their late Invaſions deſtroy'd and utterly laid waſte all that was rare or worthy of Remark in this Empire.

And after this manner Perſons of Quality, and ſuch as are Rich, for the moſt part provide themſelves Burial-places in their life-time; but the ordinary and vulgar ſort of People have a Place deputed within the City, where they Bury promiſcuouſly, and without any Ceremony or Charge.

CHAP. VI.

Of the Form, Shape, and Make of the Body, and the Faſhion of their Clothes.

THE *Chineſes*, for the greater part of them, are almoſt as White of Complexion as the People of *Europe*; though indeed ſome of them, who live in the Southern Countries, ſomewhat near the Line, are ſo ſcorch'd with the heat of the Sun, that they are of a Swarthy Colour. The Hair of their Beards, though thin and ſhort, is yet very ſtiff and harſh, and long before it appears; ſo that a Man of thirty years of Age there, looks as young as one

one of twenty in *Europe*: The Colour of their Hair is generally Black, which they wear of a reaſonable length; but if any happen to have Red Hair, which is ſeldom ſeen, it is a diſcredit to wear the ſame long. Their Eyes are little, ſomewhat long, yet inclining to round, and black of colour: Their Noſes ſmall, and not riſing very high; yet their Ears are of the largeſt ſize: but in the other Parts of the Face they differ very little from thoſe of *Europe*. This Deſcription reaches not all Parts of *China*; for in ſome Places the People have flat and almoſt four-ſquare Faces. In the Provinces of *Quantung* and *Quangſi* the greateſt number have upon the little Toe two Nails, which is common likewiſe to thoſe of *Couchinchina*; the Reaſon whereof haply might be, that they had formerly on each Foot ſix Toes.

All the Women are ſhort, and low of Stature, and their chiefeſt Beauty (as they imagine) conſiſts in the ſmallneſs of their Feet; and therefore when they are young, they bind and ſwath their Feet, they keep them from growing to their natural bigneſs, and by that means they become generally very ſmall: But this is not all the care; for they are taught very young, That it is a principal part of modeſty to keep within doors, and not to be ſeen frequently abroad in the Streets: and therefore they account it, eſpecially in Perſons of Honor, a great ſhame to appear openly in the Streets; yet they are brought up to Dance, Sing, and Play upon ſuch Muſical Inſtruments as are in uſe amongſt them.

They are for the moſt part Handſom, Complaiſant, and Ingenious, and exceed in Beauty and exact Symetry of Body all other Heatheniſh Women; their Complexion tends to whiteneſs; and their Eyes are brown: All their natural Beauties and peculiar Excellencies they heighten with Gold and Painting. But amongſt all the reſt, they have this one ſingle Humor proper to themſelves, that they never pare the Nails of their left Hand; and I my ſelf ſaw a Gentlewoman at *Peking*, who wore a Caſe made of Reeds about her Fingers, to preſerve her Nails from breaking. Such as are rich are tenderly Educated, obſerve Set-times of Eating and Drinking, but with great moderation, being ſtinted to a Meaſure which they muſt not exceed; and by this ſtrict manner of Living, moſt of them grow very ſlender and handſom.

Heretofore both Men and Women in *China* wore long Hair upon their Heads,

Heads, never permitting it to be cut, only the Youth of both Sexes cut off all theirs, but one Lock upon the Crown, till they were fifteen years of Age; then they began to let it grow till they came to be twenty, at which time they put on the Virile Hat; and all the time before-mention'd they wore it as the ancient *Greeks*, or modern *Engliſh*, hanging down about their Ears; but then they tied it up, and wore it under their Hats, or elſe Caps made of Horſe-hair, Mens-hair, or Silk. This Hat had a Hole in the Crown, through which the longeſt Hairs, neatly pleited, were ſeen.

The Women wore no ſuch Hats, but went in every reſpect as they do at this time, with Hair neatly pleited, and curiouſly adorn'd with Precious Stones, Gold, Silver, and Flowers: But ſince this famous Empire fell under the tyrannous Yoke of the *Tartars*, and became ſubject to them, they have alſo ſubmitted to the *Tartarian* Mode of cutting and wearing the Hair: for now the *Chineſes* do cut off all their Hair after the manner of their Conqueror, reſerving only one Lock, which hangs down behind. But certainly, had they not been reduc'd into the meaneſt Condition of Servility, they (who took ſo much pride in wearing long Hair, that thouſands of them ſuffer'd themſelves to be put to Death, rather than have their Hair cut off) would not now unconſtrain'd have alter'd their Minds; and this I the rather believe, for that they have a ſuperſtitious Fancy, that they are to be pull'd up into Heaven by the Hair of the Head.

The Faſhions of their Apparel alter as well as here in *Europe*: At preſent they generally wear long Gowns of a blue Colour, which reach down to their Heels, wherein the Men wrap themſelves when they go abroad; but the Women tie them cloſe about their Waſtes with a Girdle. Both ſorts are made with large Sleeves; but thoſe for the Women are much larger at the Hand, whereas the Mens are made fit for their Wriſts and Arms. Theſe Forms of Apparel are worn by all without difference, but only in ſubſtance they materially differ; for thoſe of the nobler ſort are made of the richeſt Silks, Embroider'd with Dragons, whereas the Commonalty wear them made of ordinary Stuffs.

The next obſervable part of their Apparel is their Shoes, wherein they differ much from the other Parts of the World, both for the Faſhion and Stuff.

The Women commonly make their own Shoes of blue or red Silk, with ſharp Toes, deck'd with Pearls and Rubies, and ſtitch'd with all manner of Flowers. The Commonalty only wear Shoes made of Leather, colour'd yellow; but Grandees are ſo far from wearing Leather, that the very Soles of their Shoes are made of Cloth.

The Learned, ſuch as they term Philoſophers, wear four-ſquare Caps or Hats; but the illiterate are forbidden to wear other than round ones, made of Horſe-hair; only in Winter they have of them made of Silk or Wool, with an Edging about it of Sables. They uſe no Linnen Shirts, as the *Europeans* do, next to their Skins, but only a Frock made of white Cotton, which is ſo made, that they tie it above the Ancle with a Ribband.

They often waſh and bathe themſelves, and ſpend the greateſt part of a Morning in Combing and Dreſſing their Heads: When they go abroad, they skreen themſelves from the parching heat of the Sun, with large *Quitteſoles*, (in *Italy* call'd *Umbrella's*) which are carried over their Heads; but the ordinary ſort of People make uſe only of Fans.

Thus far of the Cuſtoms of the better ſort of People, and Citizens; from whom the Country People do not altogether differ: for they likewiſe wear ſhort Hair, with a long Lock hanging down behind. They are very laborious, and excellently skill'd in Husbandry and Tillage: When they Plow their Land, a Man and a Woman help to draw the Plough with an Aſs, and another Man goes behind to guide it: And this kind of toilſom Life, in regard of the great Profit it brings to the Publick, and that it conduces ſo much to the Benefit of Mankind, is much encourag'd by the *Chineſe* Emperors, who have granted ſeveral Immunities to ſuch as make it their Employment; which Privileges have ſo far prevail'd, that by continual Practice, and experimental Obſervation, they have brought that Calling to great perfection, and have left very little Ground untill'd in all *China*. Barren Ground they know how to improve, by Dunging, or other ways of Manuring. Such Lands as are ſcorch'd up in Summer for want of Water, they plentifully ſupply, though with much labor and induſtry, conveying Water to the ſame from remote Places, by Trenches and Aqueducts cut for that purpoſe; by which means one may paſs by Water through moſt Parts of this Empire, to

the

the great accommodation of the Inhabitants, and the wonderful advance of Traffick and Commerce through the whole Country.

The Country Women in *China* wear Breeches, which they tie about their Knees: And ſome, that they may loſe no time, go commonly Spinning about the Streets, Fields, or other Places, which ariſes to ſuch Profit, that thereby onely a great number of Families make ſhift to get a competent Subſiſtence.

CHAP. VII.

Of ſome Superſtitious Cuſtoms, Faſhions, and other Errors in uſe amongſt the Chineſes.

IN this following Chapter we ſhall treat of ſome Superſtitious Faſhions and Erroneous Cuſtoms which are in uſe among the ſeveral Sects of the *Chineſes*: And firſt we ſhall take notice, That they are generally very much inclin'd and addicted to obſerve Times and Seaſons, and have ſo great an eſteem for Sooth-ſayers, Fortune-tellers, Aſtrologers, Star-gazers, and the like, that they believe whatſoever they foretell; inſomuch that they govern all their Tranſactions according to the Sayings of thoſe People, whoſe Advice is taken and follow'd in their Affairs from time to time; their Books, much like our Almanacks, being in general requeſt: beſides which, there are other Books of their Writing, which treat of far deeper and conceal'd things. So prevalent is this Science among all ſorts of People, that there is a vaſt multitude of Maſters that teach it, who have no other livelyhood but what they get by directing thoſe that come to them the Day and Hour in which they may with great hopes of Succeſs go about any Buſineſs: And indeed they are ſo infinitely poſſeſt with an opinion of the Knowledge and Wiſdom of theſe Men, that they never undertake a Journey, go about to erect a Building, or do any thing elſe of conſequence, but they firſt conſult with them about it, and obſerve to a Tittle whatſoever they direct; ſo that neither Rainy, Stormy, or Tempeſtuous Weather, ſuch as would even fright

fright a Satyre, can hinder them from beginning their Journey upon the Day prefix'd for the ſame, though they go but out of ſight of their own Dwellings: or if they are to Build, they will dig a little way into the Ground, or make ſome entrance or beginning into the Work, let the Weather be never ſo bad, that it may be ſaid they began upon that Day which was foretold them ſhould be ſucceſsful to their Undertaking.

Over and above theſe humorous Niceties, they are great Obſervers of the Day of any ones Birth, by which they confidently undertake to predict to them the good or bad Fortune likely to befal them through the whole Courſe of their Lives: and in truth, this inclination of their Nature is the cauſe that no People in the whole World are more eaſie to be deluded with the fallacious Fancies of ſuch as aſſume to themſelves the Title of Wizards and Soothſayers, whoſe Cunning hath deviſed various Ways to cheat the Ignorant, and to make them paſs for Oracles.

In the former Chapter we treated of their Sepulchres, and the ordering thereof, wherein they are not more careful, than curious in making choice of the Place for that purpoſe, which they make to reſemble the Head, Tail, and Feet of a Dragon; which ſort of Creature they fancy to live under Ground. Upon this doth not only depend, as they firmly believe the good and bad Fortune of particular Families, but the very well-being of Cities, Countries, and of the whole Empire: And therefore when any publick Building is to be Erected, the Learned in this myſterious Art are firſt conſulted with, concerning the good or bad ſucceſs that will follow upon it, that they may thereby chuſe the better Lot.

There are abundance of People here, who not able to reſtrain their licentiouſneſs, though in the meaneſt degree of Poverty, ſell themſelves for Slaves to the Rich, upon condition that they may take to Wife any of the Maid-Servants: But note, That whatſoever Children come of theſe Marriages become Slaves for ever. Othere there are, who being well to paſs, and of ability, purchaſe them Wives for their Money; but when their Families increaſe in number, and Means begin to fail, they ſell their Sons and Daughters for two or three Crowns apiece, not caring what becomes of them afterwards, nor ever taking notice of them, though they are made Slaves for ever, and may be put to what Employment the Purchaſer thinks good. Many of this kind are bought up by the *Portugueſe* and the *Spaniard*, and carried out of their native Country into Forein Parts, where they live in perpetual Slavery during their Lives, without any hope of Redemption. This cannot in Civiliz'd Nations be accounted other than a piece of Heatheniſh Barbariſm.

But yet they commit a far greater and more horrid Inhumanity, which is this: In ſome Provinces they drown the young Infants, eſpecially Females, for no other reaſon, but that they miſtruſt they ſhall not be able to maintain them, but be forc'd to ſell them to unknown People. This liberty they take to themſelves, from a belief, That the Souls of the Deceaſed tranſmigrate into other Bodies; and therefore they would ſeem to infer, That this their Cruelty is neceſſary, at leaſtwiſe convenient, and ſo no ways dreadful unto them; averring, That they do the Children great advantage in taking away their Lives; for by that means they deliver them the ſooner out of a miſerable Condition, to ſettle them in a better: And therefore the poor Children are not made away clandeſtinely, or in private, but *aperto ſole*, openly, before all People.

But

But this unnatural Cruelty is not all; there is yet more inhumanity practis'd amongſt them: for ſome, out of deſpair of Good Fortune, or becauſe they have ſuſtain'd great Loſſes, will voluntarily lay violent Hands upon themſelves; others, if they cannot find a means to revenge themſelves upon their Enemies, will kill themſelves, thinking thereby to do them a miſchief; for (as 'tis ſaid) great numbers both of Men and Women deſtroy themſelves every year, either in the Fields, or elſe before the Doors of their Adverſaries, by ſtrangling, drowning, or poiſoning themſelves.

Another ſort of Barbariſm they are guilty of in the Northern Provinces, towards young Children, which is by Gelding them; whereby, and no otherwiſe, they are made capable of Service and Preferment in the Emperor's Palace: And theſe they call in their Language *Gelubden*, beſides whom, none are admitted to wait on the Prince; and which is more, the whole Government of the Empire is in their Hands and Management. There are at leaſt ten thouſand of theſe *Gelubden* in the Palace, who originally are all mean Perſons, without Learning, *&c.* brought up in perpetual Slavery; by reaſon whereof, and their ignorance, they are of a dull and heavy Diſpoſition, and unfit for any Buſineſs of Concern.

The Magiſtrates have in effect an Arbitrary Power over the Subject, whom they oftentimes condemn unheard. The manner of puniſhing Offenders, is to lay them flat upon their Faces on the Ground, with their Legs bare, upon which they give them ſeveral Blows with a Whip made of twiſted Reed, which fetches Blood at every Blow. And the great Motive that induces to this more than common Severity in puniſhing Offences, is for that the *Chineſes* are infinitely addicted to Robbing and Stealing.

There are two extravagant Humors that the Grandees in *China* are much guilty of: The one is the Tranſmutation of other Metals into Silver, about which they often break their Brains, and conſume their Eſtates: The other is an Opinion they have of obtaining an Immortal Being in this World, while they are clad with Fleſh and Blood; that is to ſay, they fancy ſuch means may be us'd, as will preſerve them from falling into that common Boſom of Nature, the Grave. Of both theſe Myſteries there are an innumerable company of Books both Printed and Written; and few or none of the Grandees but, as it were by Obligation, betake themſelves to the Study of theſe diſtracting and deſtructive Sciences. To this purpoſe there is a Story in the *Chineſe* Books, of one of their ancient Emperors, that was ſo intoxicated with this Prenſie, that with the danger and hazard of his Life he endeavor'd after an unattainable Immortality; the maner thus: This Emperor had caus'd a certain Drink to be prepar'd by ſome deceitful Maſters of this Art, of whoſe Rarity and Perfection he had ſo great confidence, that he believ'd when he had drunk it, he ſhould be immortal; and from this conceited Imagination he could not be diſſuaded, nor could the ſtrongeſt Arguments of his neareſt Relations divert him from his Humor: At laſt one of his Friends, ſeeing that no argumentative Ratiocinations would prevail with him, came one day to Congratulate the Emperor's Health, whoſe Back being turn'd, the Viſitant took the Bowl and drank a good Draught; which the over-credulous Emperor perceiving, fell immediately into a great Paſſion, attended with no leſs than reiterated threats of Death, for depriving him of his immortal Liquor. But the bold Attempter anſwer'd him with an undaunted courage in theſe terms: *Do you ſuppoſe that you can deprive me of my Life, now I have drank of the Immortal Cup? ſure*

'twere great madneſs in you ſo to think: But if in truth you can deſpoil me thereof, then I aver that I have not done any thing amiſs; for either by participating of your Drink I am become equally Immortal with you, or elſe you are equally Mortal with me: If you can take away my Life now, I have not robb'd you of your Immortality, but ſhall make you ſenſible of the Deceit and Guile wherewith you are abus'd. The Emperor hearing this, was preſently pacifi'd, and highly commended the Wiſdom of his Friend, in extricating him ſo ingeniouſly out of the greateſt Folly and Madneſs imaginable. But though there have not wanted wiſe Men in *China*, that have always endeavor'd to confute this phantaſtick Principle, and to cure this Diſtemper of the Mind, which in it ſelf is no better than a Fit of raving Madneſs; yet they could never ſo hinder this Diſeaſe from increaſing or taking head, but at preſent it overſpreads the whole Country, and generally gains belief among the Great Ones.

CHAP. VIII.

Of ſeveral Sects in China: *Concerning Philoſophy, and Idol-Worſhip.*

OF all the Heathen Sects which are come to the knowledge of thoſe in *Europe*, we have not read of any who are fall'n into fewer Errors than the *Chineſes*, ever ſince the firſt Ages; for in their Books we read, That theſe People have from the Beginning worſhipp'd the Higheſt and One God-head, whom they call *The King*, or with another and more common Name, *The Heaven and the Earth*: Hence it appears they were of opinion, That Heaven and Earth were inſpir'd, and ſo they worſhipp'd the Soul thereof for the higheſt Deity. But beſide this Supreme Deity, they deviated into the worſhip of ſeveral Spirits, to wit, of Hills, Rivers, and ſuch as Command over the four Quarters of the World. In all Tranſactions the ancient *Chineſes* were wont to ſay, *That Men ought to hearken to the inbred Light of the Underſtanding, which Light they have receiv'd from Heaven.* But as to the Supreme Deity, and the Spirits which wait upon him, we do not find in any of their Books that they did ever broach ſuch licentious Doctrines, to the ſupport of Vice, as were invented by the *Romans*, *Grecians*, or the *Egyptians*, who in the committing of all manner of Filthineſs, did implore the aſſiſtance of their debauch'd Gods.

It likewiſe appears by the yearly Book, which comprehend the Tranſactions of four thouſand years, that the *Chineſes* have perform'd ſeveral brave Works for the Service of their Country, and the Publick Good. The ſame is alſo to be ſeen by the Books of the ancient and wiſeſt Philoſophers, which were all in being before the laſt Invaſion of the *Tartars*; but then in the general Conflagration of the Country were moſt of them burnt, wherein were writ good and wholſom Doctrines, for the Inſtruction of Youth in the Ways of Vertue and Goodneſs.

Theſe Books mention only three Sects to have been in thoſe Times in the World: The firſt of which is the Sect of the Learned: The ſecond is call'd *Sciequia*: And the third *Lancu*. The firſt of theſe three Sects is follow'd by all the *Chineſes*, and the adjacent People which uſe the *Chineſe* Characters, as the Iſlanders of *Japan*, *Corea*, and *Couchinchina*, and by none elſe, and is the ancienteſt of all the Sects that were ever heard of in *China*. Out of it, about which a very

very great number of Books are writ, generally are choſen ſuch Perſons as are fit for the Government of the Empire; and therefore it is honor'd and eſteem'd above all others. The Doctrine of this Sect is not learn'd all at once, but they ſuck it in by degrees when they learn to Read or Write. The firſt Founder of this Sect was *Confutius*, the Prince of the *Chineſe* Philoſophers, who is to this day honor'd by all the Learned with the Title of *The moſt Wiſe*. This *Confutius*, as the Jeſuit *Semedo* relates in his Hiſtory, was a Man of a very good Nature, and much inclin'd to Vertue; Prudent, Subtil, and a great Lover of his Country: His Writings are to this day had in great honor and eſteem, as being the Ground-work of all the Learning at this time in uſe amongſt them. What concerns his Writings, which are contain'd in four large Books, we have already made mention.

Several other Books have been written by the Followers of this Sect; ſome whereof have been brought out of *China* into *Europe*, the Titles and Contents of which I thought good here to mention; and are theſe that follow:

1. *The firſt treats of the Original of the whole World, of the firſt Creator and Preſerver of all things.* Out of this Book are moſt things ſelected which relate to Natural Knowledge.

2. *Of the Eternal Middle.*

3. *Of the Doctrine of the Full Growth.* Theſe two Books are reputed to contain all Natural Knowledge, and ſelected out of the firſt Book. And they firmly believe, that no Perſon beſide themſelves are able or fit to comprehend the Marrow and Pith of theſe myſterious Books, though in truth and ſubſtance they are no more difficult to be underſtood, than the Writings of *Titus Livius*, and *Cicero*.

4. *Of the Courſe, Condition, Influx, and Operation of the Erratick Stars; as alſo of the other Heavenly Lights.*

5. *Of the Caſting of Figures, and making Conjectures*; which are us'd about things that have an uncertain and doubtful iſſue.

6. *Of Palmeſtry and Phyſiognomy.*

7. *Of Natural Witchcraft.*

8. *Of the Riſe, Names, and Worſhip of Idols.*

9. *Of the Deeds, Miracles, Deaths, and Burials of the* Chineſe *Saints.*

10. *Of the Immortality of the Soul, and its future State; as alſo of Mourning Habits, and in what manner they are to be worn.*

11. *Of ſeveral Books of Phyſick and Chirurgery.*

12. *Of the State and Condition of Children in the Womb, and of ſuch things help forward, or hinder the Birth.*

13. *Of Arithmetick.*

14. *Of Husbandry.*

15. *Of what belongs to a Farrier in the Cure of Horſes.*

16. *Of War and Military Diſcipline, with the Weapons belonging thereunto.*

17. *Of the Signs whereby to know a fruitful Year.*

18. *Of the Art of Writing, and how to make Characters.*

19. *An Exact Deſcription of all the Provinces in* China.

20. *Of the Age of the* Chineſe *Empire and Government.*

21. *Of the Command, Majeſty, Revenues, Palaces, &c. of the Emperor.*

22. *Of the Offices of the Emperor's Servants.*

23. *Of the Laws of the Empire.*

24. *Of the Acts and Deeds of the* Chineſe *Emperors.*
25. *Of thoſe Nations that are known to the* Chineſes.
26. *Of Muſick, both Vocal and Inſtrumental, in uſe among them.*
27. *Of Poetry.*
28. *Of ſeveral ſorts of Plays.*

Moreover, this firſt Sect of the Learned, whereof we have thus far made a Deſcription, is abſolutely againſt the Worſhip of Images, neither will they ſuffer them to be in their Temples. The Adherents and Fautors of this Sect acknowledge and worſhip One God onely; induc'd thereunto, becauſe they firmly believe that all theſe Earthly Things are Preſerv'd, Govern'd, and Directed by him: they alſo render a certain Veneration to Spirits, but with leſs Adoration and Reſpect. Some among them teach, *That the World had neither Creator nor Beginning, but ſprung immediately from it ſelf.* There are others among them, but not ſo Learned and Famous, who are poſſeſs'd with Dreams and Phanſies of a multitude of incredible things, and many impoſſible Impertinences relating thereunto.

In the Doctrine of this Sect there are many Leſſons, teaching the Reward of Good, and the Puniſhment of Evil: and this ſeems to inſinuate to us, That the Ancient *Chineſes* did not doubt of the Immortality of the Soul: But the Learned among them at this time are of opinion, That the Souls of the Departed periſh and come to nothing with the Body, thereby endeavoring to invalidate the Belief of Future Rewards and Puniſhments: Yet ſome think this too hard, and therefore maintain, That only the Souls of the Juſt remain alive; becauſe, as they ſay, the Soul of a Man is ſo united and renew'd through the Exerciſe of Vertue, that it will live for a long time after its ſeparation from the Body: but withall they conclude, That the Souls of the Wicked die as ſoon as they are divided from the Body, and vaniſh like Smoak.

And although the Learned, and Dependents of this Sect, acknowledge the Higheſt and One Deity, yet they erect no Temple for him, nor have any particular Place for his Worſhip; neither are there any Prieſts, nor ſetled or due Form of Worſhip, nor Commands to obſerve, other than ſuch as they may at pleaſure break. There is no High-Prieſt amongſt them, to puniſh ſuch as offend againſt the Law, or to propagate the Doctrine taught concerning him; therefore they Offer unto him neither Prayer nor Sacrifice, in Publick or in Private, believing that it is only free for the King to Offer up unto, or Adore this King of Heaven. And if any body elſe ſhould be ſo adventurous to undertake to make ſuch an Offering, he would be held for a Traitor, and puniſh'd accordingly. For this purpoſe has the Emperor two famous and well-built Temples in both the Imperial Chief Cities of *Nanking* and *Peking*; the one Dedicated to Heaven, and the other to the Earth; in both which themſelves formerly in Perſon made their Offerings: but now the chiefeſt Magiſtrates Officiate in their behalfs, and Sacrifice ſeveral Oxen and Sheep to Heaven and Earth.

The chiefeſt Matter wherewith the Profeſſors of this Sect trouble themſelves, and wherein as well the King as the People is concern'd, conſiſts in the performing of certain Ceremonies towards the Dead, whereof we have already ſpoken at large; for they conceive it a principal part of their Duty, to honor their deceaſed Parents and Friends, as if they were ſtill living: Yet theſe

People

People (although they ſet Viands and the like before them) are not ſo blind and ignorant to believe that the Dead eat, or have any need thereof: But they give this reaſon for ſuch their Doings, which in it ſelf indeed is of no weight, *viz.* becauſe they can ſhew their love unto them no other way. The wiſeſt among them affirm, That thoſe Cuſtoms were introduc'd more for the Inſtruction of the Living, than Honor of the Dead, to wit, to teach Children how to honor and reſpect their Parents and Superiors when they are alive, whom they ſee honor'd and reſpected by ſo many Perſons of Quality and Worth after their Deaths.

We now come to ſpeak of the Doctrine *Confutius* left behind him, and which is in ſuch eſteem amongſt the People.

This great Doctrine, or rather the Doctrine of this Great Man, is made up of theſe Heads or Poſitions, *viz.* That every one bring himſelf firſt to Perfection, and afterwards others, that ſo all may arrive at the poſſeſſion of the *Supremum Bonum*, or Higheſt Good: But herein Perfection it ſelf conſiſts, That every Perſon blow up the Natural Light in himſelf, and make it clear, ſo as he may never err from the Law of Nature, or from the Commands and Rudiments which are naturaliz'd unto a Man by that Law: And in regard the ſame cannot be done without an inſight and inſpection into things; therefore it is requiſite Men ſhould betake themſelves to the Study of Philoſophy, whereby they may learn what is to be done and avoided. By this Knowledge (ſay they) we are taught how to order our Affairs aright, and to rectifie our Deſires by the Rule and Square of Reaſon; and herein conſiſts the Perfection of Body and Mind.

This moſt ſhort and perfect Comprehenſion of the *Chineſe* Wiſdom and Doctrine, comprehends in it the Beginning, Means, Rule, and Benefit (which at laſt ariſes from thence) of Perfection, as well relating to our ſelves as others. The firſt Beginnings of this Perfection are ſaid to ariſe from an Intrinſick Light, kindled by a diligent Obſervation and Scrutiny into the outward Grounds and Rules of Natural things, and ſo *gradatim* brought to Maturity. For the better accompliſhing whereof, are preſently added the Means leading to this Perfection, conſiſting in Acts, as well of the Operation as of the Will: The Rule of both is call'd here Reaſon; which is, That we ſhall not deſire or will any thing, but what is conſonant to Reaſon. Laſtly, The Advantages are ſet forth that accrue thereby; and that a double Perfection, of the Body in the firſt place, and then of the Mind.

The ſecond Sect, call'd *Sciequia* or *Omtofe*, is call'd by thoſe of *Japan*, *Sciacca* and *Amidaba*. This Doctrine was brought out of the Weſt among the *Chineſes*, in the ſixty fifth Year before the Birth of *Chriſt*, from the Kingdom of *Tienci* and *Scinto*, both which are known at this time by the general Name of *Indoſtan*, and are ſituated between the Rivers of *Indus* and *Ganges*. The *Chineſe* Hiſtory mentions, That one of their Emperors was admoniſh'd in his Sleep, to ſend Ambaſſadors thither for that Diſcovery, which (according to the over-credulous humor of that Nation) believing, he accordingly did: They arriving in the Country, and delivering their Meſſage, were receiv'd with Applauſe, and in convenient time return'd to their Prince with the Books, and ſome of the beſt skill'd in thoſe Languages, to Interpret them into the *Chineſe* Tongue; wherein are maintain'd ſeveral Opinions of the old Heathen Philoſophers, as, That there are ſeveral Worlds; The Tranſmigration of Souls; That three Gods unite and grow in one Deity; That the Good ſhall be rewarded in

Heaven, and the Wicked puniſh'd in Hell. Such as are great Admirers of this Sect, reject a Married, and commend a Single Life.

If any among them be found to tranſgreſs their Rule, he is not only blam'd and deſpis'd by all, but likewiſe ſeverely puniſh'd: As a proof whereof, I ſaw at *Cunningan*, a Prieſt whom they had found and taken amongſt Light Women, for which Offence they bor'd him through the Neck with a hot Iron, and ſo hung upon him a Chain of ten yards long, with heavy Bars: And thus accoutred, he was led through the City, to the deriſion of all the People, till he had begg'd ten *Toel* of Silver for the Benefit of his Cloiſter: He was not ſuffer'd, as he paſs'd along, to bear up the Chain with his Hands to eaſe himſelf; but it hung down looſe behind him, ſo that the whole weight fell upon his Neck. And that every Perſon might take notice of the Puniſhment, one of his Brethren of the ſame Order follow'd him with a Whip in his Hand, and laſh'd him all the way he went upon his naked Body, till the Blood ran down his Skin. This Spectacle going by the Ambaſſador's Lodgings, mov'd in them ſo much compaſſion of his Miſery, that they beſtow'd on him a Largeſs to help to pay his Ranſom.

After a ſtrange manner alſo are the Prieſts here Dreſs'd, being Cloth'd each in a particular Habit: Some wear a long Gown upon the left ſide only, black, with a four-ſquare Cap or Bonnet upon their Heads, and a Chaplet of Beads. Others wear another ſort of Gowns and Caps, but as uncouth as the former. But the moſt ſtrange Garb is that of the Begging Prieſt, who has commonly a Gown on of ſeveral Colours, and full of Patches: Upon his Head he has a Cap, which on both ſides hath long Feathers to defend him againſt the Sun and Rain: In his left Hand he carries a Bell, upon which he continually ſtrikes till ſomething is given him, or that you are gone out of ſight. They ſeldom go about Begging, but ſit upon the Ground with their Legs acroſs, like our Taylors.

The Cloyſters of theſe Prieſts are divided into ſeveral Apartments, according to their bigneſs; in each of them is alſo a Supervizor and head, in whoſe Place his Scholars ſucceed after his Death. Each Head is diligent to contrive as many Cells as he can for his Scholars, becauſe they let them out to Travellers for a piece of Money at any time; ſo that indeed they ſerve as well for Inns, or Hoſtries for Travellers, as Cloyſters for the Brother-hood.

And

And though theſe Fryers live thus in a mean Condition, and contemptible, as to the outward appearance, yet they are invited to Burials frequently, and other Publick Ceremonies, as the making free of wild Deer, Birds, Fiſh, and four-footed Creatures. Some of the greateſt Sticklers of this Sect buy theſe Creatures alive, with deſign only to ſet them at liberty; and in ſo doing their Service is meritorious, and ſuch for which they believe they ſhall be rewarded. This Sect is very much increas'd of late years; and the greateſt part of their Followers are the *Gelubden* Women, with a company of other ſimple Creatures.

The third Sect, call'd *Lanzu*, has its riſe from a certain Philoſopher, contemporary with *Confutius*, of whom the Natives fancy, that he was carried eighty years in his Mothers Belly before he was born; and therefore they call'd him *Lanzu*, which ſignifies *The old Philoſopher*. The Jeſuit *Martinus* writes in his fourth Book of the *Chineſe* Hiſtory, That he was call'd *Lanxu Laotanus*, and taught, That there remain'd not any thing of us after we were dead, the higheſt Happineſs of a Man conſiſting in Pleaſure; in imitation of *Epicurus*. The Fable concerning his Birth, had its riſe from the number Nine; for as this number is held for the moſt perfect, and again multiply'd, makes eighty one; ſo has Nature in the product of this famous Man, been ſo many years in Travel and Labor. This Philoſopher left not any one Book behind him of his Doctrine, being unwilling, as it ſeems, to introduce any new Enthuſiaſms; but after his Death his Sectators made a Collection of ſeveral Doctrines, out of the Books of divers Sects, and compil'd them into one.

Thoſe that are in their Cloiſters live unmarried, and buy their Scholars, but obtain among the People no reſpect, nor have any ſenſe or fear of God among themſelves. Yet others of the ſame Gang betake themſelves to a Married Eſtate, and live in a more orderly manner.

They Worſhip the Lord of Heaven, whom they repreſent in the Form of a Man, and ſay that he has much wrong done him: yet beſide him, they have made to themſelves two other Gods, whereof *Lanzu*, the Head of this Sect, is one; ſo that theſe two Sects, though in a different manner, adore each three Gods. By the Followers of this Sect is the Place deſcrib'd where Men after this Life are either rewarded or puniſh'd: but concerning theſe Matters, there is between this and the foregoing Sects no ſmall difference; for the Heads of this Sect promiſe to their Tribe, that they ſhall poſſeſs Heaven with Soul and Body: And the better to demonſtrate the ſame, they expoſe to ſight in their Temples the Images of ſeveral People, who (as they ſay) went to Heaven in that manner: And the more certainly to obtain to this Happineſs, they teach their Followers ſeveral Poſtures and Prayers, and exhort them to Deeds of Charity.

The Office of the Prieſt conſiſts chiefly in diſpoſſeſſing ſuch Houſes as are infeſted or haunted with the Devil, by their ungodly Prayers and Curſes, which they effect commonly after this manner: They paint frightful Faces, and Poſtures of Devils, upon Yellow Paper, and fix them to the Walls of the Houſe; then they bawl and skream ſo terrible loud, that they ſeem to be like ſo many Devils themſelves: And this is the utmoſt height of their Conjuration.

There is another Office and Art which they aſcribe to themſelves; for they boaſt, That in dry Weather they can cauſe Rain, and at their pleaſure make the ſame either to abate or ceaſe again. And they profeſs to be skill'd in ſeveral

other

other ſtrange Arts (but in truth meer Deluſions) wherewith they deceive the whole Empire; yet notwithſtanding, theſe Prieſts have their Reſidence in the Royal Temples dedicated to Heaven and Earth, and are always aſſiſtant at the Offerings (whether the Emperor himſelf be there preſent in Perſon, or only the Magiſtrates in his behalf) whereby they grow famous, and are had in great eſteem, not by the Common People alone, but the Grandees alſo; to all whoſe Burials they are invited, and help to perform the Ceremonial part of the Funeral, attir'd in very coſtly and rich Habits; and go before the Corps, playing upon Flutes, and other Muſical Inſtruments.

All this Sect are under the Command and Juriſdiction of one Prelate, call'd *Ciam*, whoſe Dignity always deſcends upon one of his Poſterity, which hath been obſerv'd for above a thouſand years.

It ſeems that this great Dignity or Office had its firſt riſe from a certain Sooth-ſayer, who liv'd in a Cave in the Province of *Quangſi*, where his Poſterity continue at preſent, and practiſe the Deluſions of their Anceſtors. This their High-Prieſt *Ciam* is for the moſt part Reſident in the Imperial City of *Peking*, and very highly honor'd by the Emperor, having an allow'd Acceſs into the middlemoſt part of the Palace, to Bleſs and Conſecrate the Rooms, if at any time they are ſuſpected to be haunted, or moleſted with Evil Spirits: He is carried through the Street in an open Chair, in as great State as any of the moſt principal Magiſtrates, and receives yearly a good Revenue from the Emperor.

And thus I have given you a Deſcription of the three Chief Sects in *China*, out of which the ignorant and blind People have broach'd and ſet on foot ſo many hundred ſorts, differing from one another in point of Worſhip.

The Emperor *Humvuus*, the firſt of that Race, that at the beginning of this Age had the Soveraignty over *China*, gave expreſs Command that thoſe three Sects, for the Defence and Honor of the Government, ſhould be ſtrictly obſerv'd, by which he did infinitely win the Hearts of the Followers; but yet though he mention'd all, he ſo order'd the matter, that the Sect of the Learned only ſhould haue a ſhare in the managing the great Affairs of the Empire, and alſo ſhould have Authority over the other two: And this probably may be the Reaſon why the one Sect doth not wholly endeavor to aboliſh and extirpate the other; becauſe the Emperor carries an equal hand to them all, reſpecting the one as much as the other, and makes uſe of them alike, as he has occaſion; ſometimes cauſing an old Temple to be repair'd, and ſometimes a new one to be built, for one or other of them, as he thinks it expedient. But the Empreſs affects that Sect beſt that maintains the Worſhip of Images, and is very bountiful to the Prieſts thereof, beſtowing large Annuities, and great Incomes upon them.

The great number of Idols which are found in *China* is incredible; for not only the Temples, and ſuch like Places of Worſhip, are hung very full, but alſo all Houſes, Streets, Ships, *&c.* are adorn'd with them. And this is one of the great Abominations that at firſt appears to all that come into *China*.

Amongſt the reſt, the Idol that repreſents *Immortality*, is in great Veneration, whoſe Deſcription is this: It is in the ſhape of a thick fat and Perſon, with his Legs acroſs, and a Belly that ſticks at leaſt two Foot out; on its right ſide ſtands commonly a Stag, a Creature of a long life, looking upon his Lord with a pleaſant Countenance. The Image it ſelf ſits with his Hand in his Sleeve, and his Doublet unbrac'd, ſo that his fat Body may be the better ſeen:

His

His Looks are very grim and ſtately, and his Habit rich and Majeſtical. This Image is the Patron for Travellers, and call'd upon by them when they make any long Voyages, for Protection, Preſervation, and Succeſs in their Undertaking.

The next is the Idol of *Pleaſure*, which they call *Minifo*, and is compos'd and made after the ſame manner as that of *Immortality*, but much bigger, being commonly caſt of Braſs, hollow within and twenty Foot high; it carries a very pleaſant Countenance, and, like the former, is very thick and corpulent, with a Belly ſticking out; and that his groſs and fat Members may be the better ſeen he ſits with his whole Body almoſt naked.

Betwixt theſe, ſitting in a Chair, is an Image thirty Foot high, made of Plaiſter, having a Crown upon his Head, gilded all over, richly Apparell'd, with ſeveral other ſtrange Ornaments. They call this *The great Kingang*, and give it a Reſpect in the higheſt manner.

Beſide theſe there are two others; the one is the Goddeſs which at *Linain* (as it is already related in our former Deſcription) ſtand upon the Temple Dedicated to her; it is thirty Foot high, very richly gilded, and hath ſtood in that Place ninety ſix years and upwards.

The other ſits in a Chair richly adorn'd, reſembling one of the *Chineſe* Governors, who had done his Country very good Service, for which they honor him ſince his Death after this manner: At his Feet, as a ſign of Victory, is Pourtrayed a certain Country; and in his Hand, to ſhew his Authority, he holds a Scepter.

In the Province of *Quantung*, near to the noble City of *Chaoking*, in a well-built Temple, ſtands another Statue of a certain Governor of a Province, who had done his Country extraordinary Service ſix years together; and as a return of thankfulneſs for the ſame, the Inhabitants, according to the Cuſtom, erected this Image and Temple, and Dedicated it unto him.

In *Cuchiung*, near to *Hangan*, there is a great Stone above a hundred Foot high, call'd *Xinxe*, and ſignifies *The Holy Stone*, which they cover yearly quite over with Gold, and then worſhip it. This piece of Idolatry was commanded by the Emperor *Mung*.

Near to the City *Cioking*, upon the Mountain *Xepao*, is a great Stone Column,

with the Image of the Idol *Fe*, and an Elephant, Lion, and Drum, cut out of Stone, each of which is of ſeveral Colours; but whoſe workmanſhip they were, or who brought the ſame thither, is altogether unknown.

In the Province of *Suchuen*, near to the Chief City of *Chunking*, is a very ſtrange great Hill upon the ſide of the River *Feu*, between this City and another call'd *Tunchuen*; and on this Hill is a mountainous Idol, call'd *Fe*; it is made ſitting with his Legs croſs-ways, and his Hands clapt over one another before him. How incredibly large the ſame is, may be gueſs'd at by this, that Travellers can plainly ſee his Eyes, Ears, Noſe, and Mouth, at two Miles diſtance.

CHAP. IX.

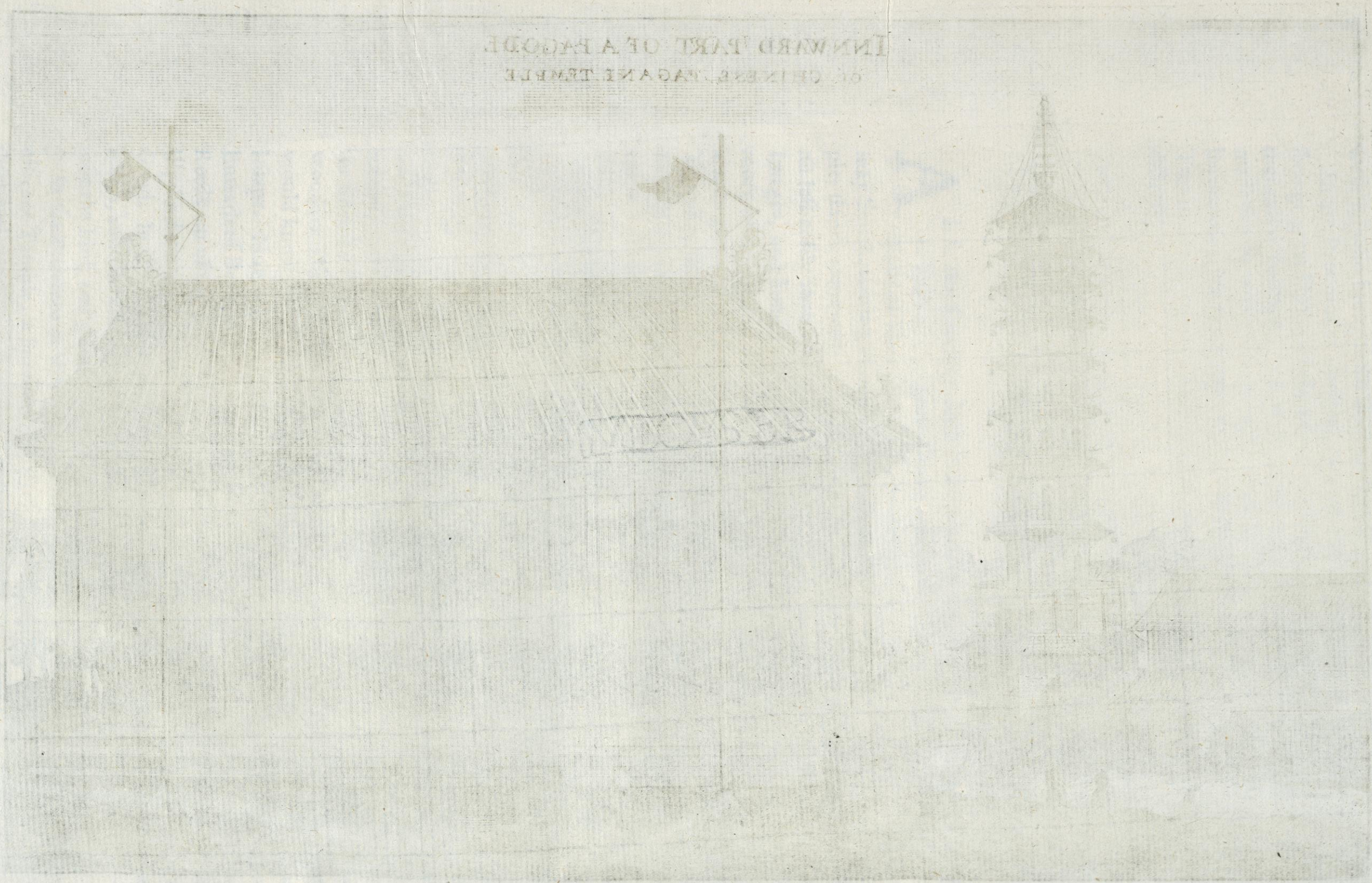
Of Idol-Temples.

ALL this Country doth infinitely abound with Idol-Temples, which are built at very great Charge, and moſt commonly ſituate without the Walls of their Cities, in ſolitary places; and in theſe the Traveller may find Accommodations anſwerable to his deſire. Adjoining to theſe Temples ſtands commonly a Tower, with a ſmaller Edifice of the ſame kind, but no leſs coſtly than artificially built. Theſe Idolatrous Places are fill'd with Images, and hung round with black Lamps, burning night and day, in memory of ſuch who liv'd well, and died happily. When any Governors of Provinces are to be admitted into their Offices, they are Sworn in theſe Temples, That they ſhall faithfully perform their Duties. I took an exact view of one of theſe Structures, of which I thought it not amiſs to give this following Account: The ſides of it were built with Timber, and the Roof Tyl'd; the Floor was in ſome places Earth, and in other of gray Stone; and on each of the ſides ſtood ſeveral great Images in a row; but at the entrance was one moſt dreadful to behold, being a Horn'd Devil, in a moſt terrible and frightful ſhape, with a wide Mouth, and Hands like the Claws of a Griffin, in ſuch a poſture as if it would have ſeiz'd thoſe that entred. Within, in the middle ſtood an Altar, upon which was erected another great Image thirty Foot high; behind which ſtood a great number of ſmall ones: Before the great one there ſtood upon the Altar a thick hollow *Bambo's*, upon which was written ſome *Chineſe* Characters, that foretold things that ſhould come to paſs. On the ſides ſtood ſeveral Veſſels with Incenſe burning, and in the middle was a woodden Diſh, with ſeveral Offerings in it, which the Prieſts, when they would know or foretel any thing, bring to the Altar and Offer up to this Image. Now the chief Offerings at ſuch times, are either Rice, Wine, or the Entrails of Beaſts, which being ceremoniouſly diſpos'd, the Prieſt draws ſome Reeds out of the *Bambo's* Basket; and if they are in his opinion portentous of Ill, he draws out others, till he has drawn ſuch as he believes prognoſticate Good. In this interim the Incenſe burns, and at laſt the Prieſt falls upon his Knees, and mumbles one thing or other to himſelf, whereby he intends to pacifie the Idol, and get him to favor his Suit.

In the Province of *Peking*, near to *Chingting*, is a very large and moſt magnificent Temple, a hundred and ſixty five Foot high; within which ſtands a thick and prodigious Image, a hundred ſix Foot and a half high, call'd *Quonin*,

curiouſly

INNWARD PART OF A PAGODE
or CHINESE PAGANE TEMPLE



curiouſly wrought in the form of a Virgin. Behind this Temple is erected a ſpacious Palace.

In the Province of *Xanſi*, in the City of *Tayven*, is a Temple Dedicated to *Siangus*, the wiſeſt of their Emperors, and of the Family of *Chaus*. It is reported in their Hiſtories, that this Image, which is made of very precious Stones, being finiſh'd, roſe up of it ſelf, and went to the place which was appointed for its Station.

At *Leugan*, upon the Mountain *Peco*, which ſignifies *The Mountain of Fruits*, is founded a Temple in honor of the Emperor *Xinnungus*; near which ſtands a famous Well. Now (according to the Saying of the *Chineſes*) *Xinnungus* receiv'd divers ſorts of Seeds from an unknown Perſon, and receiv'd Directions in what manner he ſhould Sowe the ſame to gain a plentiful Harveſt; which he having experimented, taught to his Subjects: for which Benefit they erected this Temple to his Memory at very great Charge.

In the Province of *Xenſi*, in the City of *Hanchang*, are five Temples, whereof one is Dedicated to the Emperor *Cangleangus*, becauſe he had caus'd a Way to be cut through the Mountain; and in perpetual memory of this his great Undertaking this Temple was erected.

In the Chief City of *Kingang* are three Temples full of Images; and in the Province of *Xantung*, in the Chief City of *Cinan*, are ſeveral.

Near to *Yencheu*, in the City of *Ceu*, are fifteen ſtately Temples, Dedicated to *Helvutius*, and other renowned Heroes.

In the Province of *Suchuen*, in the Chief City of *Chingtu*, is one built to the Memory of King *Cancungus*, becauſe he taught the Inhabitants of that Kingdom the Art of raiſing and preparing of Silk-worms.

In the Province of *Huquang*, near to *Kiun*, is a large Hill call'd *Vutang*, upon which are erected ſeveral Structures, with Cloiſters for Prieſts; and the reaſon thereof may be, for that here all Prieſts receive their Introduction, who follow and teach the inward approv'd Doctrine of the ſeparation of Soul and Body.

In the Province of *Nanking*, near to the Chief City *Ningque*, ſtands a very high and beautiful Edifice call'd *Hiangſin*, that is to ſay, *The well-ſcented Heart*, and Dedicated to five Virgins, who being aſſaulted by ſuch as would have raviſh'd them, rather choſe to die than have their Virginity violated: in honor of whoſe Chaſtity the Inhabitants erected theſe Temples.

In the Province of *Chekiang*, and in the Chief City of *Hangcheu*, are fouud very many of theſe Buildings, to which belong ſeveral thouſands of Prieſts.

At *Nanking*, on the Mountain *Ni*, ſtands one of theſe Fabricks, that hath at leaſt a thouſand Images to it, and to every Image ten Prieſts.

And indeed (to ſhorten this Relation) there is hardly a Mountain or Hill in *China* of any Note, but has a Temple upon it, with Prieſts belonging to it.

In the Province of *Fokien*, near to the City *Cinggan*, lies a great Hill call'd *Vay*, which has ſeveral Temples and Cloiſters upon it, abounding with Prieſts and Fryers, moſt whereof worſhip Idols, ſhave their Crowns, and deſpiſe all Earthly Riches, Poſſeſſions, and Honors. But that which is fulleſt of admiration is this: It was ſaid, that amongſt theſe Prieſts, one of the chief, call'd *Chang*, who had two Chappels under his Command, being convinc'd of the Error of his Way, coming one day into his Temples, broke all the Idols in pieces, exclaiming bitterly againſt the Prieſts, for having thus long deceiv'd him, and keeping him in blind Ignorance; from thenceforth embraceing the *Chriſtian* Religion to the utmoſt period of his Life.

In

In the Province of *Fokien*, near to the City *Civencheu*, is a Temple call'd *Caiyven*, which is worthy of admiration, both for its heighth and largeneſs: The outſides of this ſumptuous Edifice are all of Marble, and the inſide moſt richly adorn'd with Idols of all ſorts. Among others there are ſome that exceed, which are either caſt in Copper, or cut out of Marble, made for Madam *Fee*, having ſuch curioſity of Workmanſhip, that the *Chineſes* ſay they were not made with mortal Hands.

Without the Imperial City of *Nanking* I was my ſelf in one of the three Idol-Temples, where Hell (ſo as *Virgil* deſcribes the ſame in the ſixth Book of his *Æneids*) was ſo curiouſly Painted to the Life, and adorn'd with rare Images of Plaiſter, that it is enough to fill all Perſons with admiration that look upon the ſame.

CHAP. X.

Of Towers and Sea-Marks.

CHINA is very full of brave and well-built Towers, whereof ſome are nine, others ſeven Stories high, many of which are only for Ornament; but upon a great part of them call'd *Ceuleu*, ſtand their Clock-works s and in others, eſpecially at *Nanking*, are kept the Aſtrological Inſtruments: Upon the Clock-houſe Turrets ſtands an Inſtrument, which ſhews the hour of the day by means of Water, which running from one Veſſel into another, raiſes a Board, upon which is Pourtray'd a Mark for the time of the day; and you are to obſerve, That there is always one remaining there, to take notice of the paſſing of the time, who at every hour ſignifies the ſame to the People by beating upon a Drum, and hanging out a Board with the Hour writ upon it in large Letters. This Time-Drummer likewiſe gives notice if he diſcovers any Fire; whereupon the People all riſe to quench it: In whoſe Houſe ſoever the Fire happens through careleſneſs, the Maſter thereof is puniſh'd with Death, becauſe of the fright and hazard he put his Neighbor in, whoſe Houſe joyning to his, and built all of Timber (as all Habitations there are) was in very great danger of being likewiſe conſum'd; for all the Houſes ſtand very cloſe. And this in truth is the cauſe of ſo great ſeverity ſhew'd againſt ſuch, whoſe Houſes are burnt through careleſneſs.

Upon the top of the Mountain *Hiaiken* ſtands a very ancient Tower, which is very much decay'd, but yet keeps the heighth of a hundred and eighty Paces; but that which is moſt to be admir'd therein, is, that it is built of Stone, which with infinite Labor, Induſtry, and Expence, they muſt bring thither, and then, together with the Mortar, carry up ſo great a heighth to build ſuch a Tower.

In the Country of *Huquang*, near to the City of *Hanyang*, is a Tower call'd *Xelonhoa*, which far excels all other ſuch like Structures in Art and Coſtlineſs. It is ſaid to have been erected upon this account: There was a certain Daughter, who was worthy remark for her Obedience to her Mother-in-law; ſhe having one day a Pullet for Dinner, invited her Step-Dame to the eating part of it; who accepting the Invitation, and coming to participate thereof, had no ſooner taſted of it, but ſhe fell down dead: The Daughter was immediately apprehended, brought before a Judg, and accus'd of poyſoning her Mother-in-law, and the matter of Fact being ſo clear, was condemn'd to die:

As

As ſhe was going to the Place of Execution, ſhe hapned to paſs by a Pomegranate-Tree then in Bloſſom, which holding faſt in her Hand, ſhe Pray'd (as is ſaid) after this manner: *If I have poyſon'd my Step-Mother, may the Flowers of this Branch now in my Hand wither; but if I be innocent, let the Branch live, and bring forth Fruit immediately:* Which words were hardly paſs'd her Lips, before that Branch which ſhe held in her Hand hung full of Pomegranates. In remembrance of which ſo famous Miracle the Inhabitants built this Tower, and call'd it *Xelenhoa*, which ſignifies *A Pomegranate-Tree.*

In the Province of *Chekiang*, in the Chief City *Hangcheu*, are four of theſe Towers, each of them nine Stories high; and in the great City *Niencheu* is another of the like heighth.

Near to the City *Vencheu* lies a Hill call'd *Paocai*, upon whoſe top ſtands a Tower nine Stories high, which ſerves for a Land-Mark to the Ships and Mariners Sailing at Sea.

Laſtly, in the Province of *Chekiang*, near to the City of *Hangcheu*, lies a Mountain call'd *Funghoang*, upon the top whereof ſtands a like Tower of nine Stories high.

Triumphal Arches.

MOſt of the Cities in *China*, both ſmall and great, are adorn'd and beautifi'd with Triumphal Arches, ſtately Towers and Pyramids, made of Stone or Marble, with great Art, Coſt, and Ingenuity, and adorn'd with Images, being generally erected in honor of ſome famous Act, Thing, or Perſon. Thoſe who have done their Country any ſignal Service, have ſome of theſe ſet up to eternize their Memory, almoſt after the ſame manner as was formerly practis'd by the ancient *Romans*. So alſo if any have been more excellent in Learning, or if any Magiſtrate hath ſignaliz'd himſelf by his good behavior in his Employment, in honor of ſuch, Arches, Towers, Pillars, or Pyramids are built, and commonly plac'd as Ornaments in the chiefeſt Streets, and moſt populous places. Their faſhion is this; they have three Roofs, the biggeſt in the middle, and on each ſide a ſmall one, underneath which Men paſs as it were through a very broad Gate; the ſides are adorn'd with Lions and other Images, curiouſly cut out of Marble, and fix'd thereto, or otherwiſe very artificially bor'd through, and ſometimes adorn'd with ſmall Images cut out of Stone; ſo that it is indeed a thing deſervedly to be admir'd, which way they can bore through ſuch great Stones, and cut Images out of them, as they lie fix'd in the Building. The whole Arch for the moſt part conſiſts of three Stories, and is on the Front and Back alike for faſhion; ſo that when you look upon the one ſide, you have in effect ſeen both ſides. Upon the top of all lies a blue Stone, upon which the Emperor's Name, in whoſe Government the ſame was erected, is curiouſly Engraven in Letters of Gold: In the middle alſo lies a very large flat Stone, upon which is writ in gilt or blue Letters, the Name, Country, and Dignity of him in whoſe behalf this Edifice was erected.

CHAP. XI.

Of Rivers, Channels, High-Ways, Bridges, Ships, &c.

THrough the Province of *Suchue* runs the River *To*, as far as *Sinfan*, being a Branch brought from the River *Kiang*, by the Command of the Emperor *Ivos*, to hinder the overflowing of that River.

In the Province of *Chekiang* are moſt of the Rivers which come from the North, made by Art ſo uſeful, as if they had been naturally ſo. It is highly to be admir'd, and meriting the higheſt Commendation, to conſider with what labor and pains they have effected ſuch vaſt Undertakings; for in ſome places there are very large Channels, running far up into the Country, which have been digg'd, and are pav'd on both ſides with Stone: Over which Channels lie many great and heavy Sluces, with ſeveral Bridges, convenient for Travellers, either by Land or Water.

In *Ningpo*, the ninth City of the Province of *Chekiang*, both ſides of the artificial Rivers, for ſeveral Miles together, are made up with Stone: At the end of every River lies a Sluce, through which all Veſſels muſt paſs before they come into it,

In the Country of the City *Xaohing* is an artificial River toward the Eaſt, three days Journey in length, both ſides whereof are made up with Brick, to prevent the Earth from falling in, to choke or clog up the ſame.

Common Ways.

THE common Paſſages, or High-ways in *China*, are contriv'd as much for the convenience and eaſe of Travellers, as in any Place of the World. We begin in the Southern Provinces, where moſt of their Ways are even and ſmooth, the very Hills being made paſſable, and a Way hewn out through the Rocks by the labor of Mens Hands. Upon theſe ſo commodious Ways, ſtand ſeveral Marks of Stone, which declare the Diſtances of Places from one another; and every ten Miles there is a Poſt appointed to carry the Emperors and Magiſtrates Letters and Commands, which being once receiv'd, are deliver'd with extraordinary ſpeed; ſo that there happens nothing in any part of the Country, but it is preſently known through all the Empire.

At every eighth Stone, which is a days Journey, you have one of his Majeſties ordinary Houſes, built on purpoſe to receive and treat at the Emperor's Charge, all Governor's and Magiſtrates that travel that way upon the Emperor's Service; but before their Arrival they ſend a Meſſenger to certifie what day they intend to be there; ſo that the Governor or Magiſtrate arriving, finds all things in a readineſs for him, to wit, Proviſions, Horſes, Chairs, Trackmen, and, Veſſels of all ſorts, if he need any; for whatſoever he deſires, is given notice of by him in a Letter.

The Banks of the Rivers are no leſs well contriv'd for the eaſe of Paſſengers, than the common Ways; for they ſuffer no Trees to grow within eight Foot of the Rivers ſide, leſt they ſhould be a hindrance to the Boats that are Tow'd along by Ropes.

In

In the Province of *Fokien*, near to the City *Hinghoa*, the Ways are well and ſtrongly pav'd with Stone, for above four *Dutch* Mile in length.

Near to the City *Hoanting* lies a deep, ſmall, and darkiſh Valley, through which runs a pav'd Way two Miles in length.

Upon the Mountain *Mechi* (which is in truth a Wilderneſs) lies a firm, but very narrow Way, made by Art for Travellers to paſs over; and upon *Co* is a very ſteep Way, at leaſt ten *Dutch* Miles.

Near to the City of *Kiangxan* there is a great Mountain call'd *Civen*, at leaſt three hundred Furlong in length, over which is the direct Road to *Fokien*, and has ſeveral good Inns upon it for the Entertainment of Paſſengers.

Bridges or Sluces..

IN the Province of *Xenſi*, over the River *Guei* lies three Sluces, namely, one Eaſterly, the ſecond in the middle, the third towards the Weſt; all of them built very ſtrong, with many great and very high Arches of ſquare Stone, curiouſly adorn'd, and carv'd with divers ſorts of Images, as Lions, Dragons, and the like.

In the Province of *Queicheu*, in the fourth Chief City *Ganxin*, are three Sluces of great bigneſs; but the third call'd *Tienſing*, that is to ſay, the natural Sluce, is well nigh a thouſand Rod long.

In the ſame Province, near to the City *Hanchung*, is a moſt admirable piece of Work, ſo great a Maſter-piece in its kind, that the like thereof is hardly to be found in the World, whoſe Deſcription I will give you as follows: Between this and the Chief City the Way was formerly altogether unpaſſable, and the Inhabitants were conſtrain'd to fetch a great compaſs round, by reaſon of the high and rough Hills, and ſteep Paſſages; ſometimes neceſſitated to travel toward the Eaſt, to the Frontiers of the Province of *Honan*, and then again to turn towards the North; ſo that they went at leaſt two thouſand Furlongs, whereas the direct Way over the Mountains was not much more than five hundred: wherefore at the end of the Race of *Cina*, when *Licupangus* made War with *Hiangyus* for the Empire, all theſe ſteep Hills and Vales were levell'd by order of *Changleangus*, the General of *Licupangus*, to make his Army with the more eaſe to purſue the flying Enemy. And certainly, with great and incredible labor and induſtry was this ſtupendious Work effected, in which he employ'd no leſs than his whole Army, with at leaſt a hundred thouſand Men more, by whoſe Labor a Way was at laſt perfected through the ſame.

On both ſides of the Way are Walls made out of theſe Mountains, ſo high, that part thereof toucheth the very Clouds, and thereby obſcures the Paſſages in ſome places. In others he caus'd Planks to be laid, to ſerve as Bridges to paſs over from one Mountain to another, on purpoſe to ſhorten the Way, which is generally ſo broad, that four may ride abreaſt, and has Conveniences enough to accommodate Paſſengers: And leſt the People ſhould by chance receive any miſchief as they paſs over the Bridges, both the ſides thereof are Rail'd in from one end to another.

In the ſame Province, near to the City *Chegan*, is a Bridge call'd *Fi*, reaching from one Mountain to another, and having but one ſingle Arch, which is ſix hundred Foot long, and near ſeven hundred Foot high, through which the *Yellow River* runs: It was three years in building, and is call'd by the People, *The Flying Bridge*.

In

In the Province of *Honan*, in the City *Queite*, lies a Sluce made of four-ſquare Stone, over the Mere or Lake call'd *Nan*.

In the Province of *Huquang*, near to the City *Chyangang*, is another Sluce of Stone, having ſeveral Arches, erected by King *Guei*.

In the Province of *Kiangſi*, in the little City of *Gangin*, there is a Bridge worthy to be ſpoken of, and call'd *The Bridge of Obedience and Subjection*; the Story of it goes thus: A Daughter of rich Parents Married a Husband who ſoon after died; and in regard it is held in *China* a great diſhonor to honeſt Women to Marry the ſecond time, ſhe went and liv'd with her Father and Mother, that by the enjoyment of their Company ſhe might the better and more eaſily forget the loſs of her Husband: but not long after, her Father and Mother hapned to die, by whoſe loſs being left comfortleſs, ſhe upon ſerious debate within her ſelf, laid out her Eſtate upon building of this Bridge, which ſtands upon ſeveral Arches; and when ſhe had finiſh'd it, being yet troubled in her thoughts, ſhe came early one Morning to take a view of the Structure; which having done, and imagining her Memory would be Eterniz'd thereby, ſhe flung her ſelf headlong into the River, where ſhe was drown'd.

In the ſame Province, in the City of *Cancheu*, where the River *Chang* and *Can* meet in one, is a very long Bridge, built upon a hundred and thirty Boats, faſtned to one another with Chains, upon which lie the Planks and Timber that compile the Bridge; one or two of which Boats are ſo contriv'd and order'd, that they eaſily remove to open or ſhut, and ſo make paſſage for Veſſels at pleaſure, after they have paid their Toll, for the receipt whereof there ſtands a Toll-houſe at the foot of the Bridge.

In the Province of *Chekiang*, near the fifth Chief City *Ximboa*, from the top of the Mountain *Fanguien*, is a very large Bridge made over a Vale, which is ſo ſtupendious a Work, that it fills all People with great admiration that ever ſaw it.

In the ſame Province, in the City *Luki*, is a Bridge conſiſting of Stone Pillars and Woodden Planks, which is a hundred Rod in length.

In the Province of *Fokien*, in the Chief City *Focheu*, is a very ſtately Sluce of a hundred and fifty Rod long, and half a Rod broad, built over an Inlet of the Sea, of yellow and white Stone, with a hundred very lofty Arches, adorn'd and beautifi'd with Sculpture of Lions and other Creatures. The like lies near to the City *Focing*, and, according to the relation of the *Chineſes*, is a hundred and eighty Rod long.

In the ſecond Chief City *Civencheu* may be ſeen a ſtately Bridge, call'd *Loyang*, the like whereof is hardly to be ſeen in the whole World, whoſe Deſcription a certain *Chineſe* Hiſtorian gives after this manner: *Near to the City* Burrolilicum (ſays he) *lies over the River* Loyang, *the Bridge by ſome call'd alſo* Loyang, *but by others* Vangang. *The Governor of the City, nam'd* Cayang, *caus'd this Bridge to be made, which is three hundred ſixty Rod long, and half a Rod broad: Before the erecting thereof People were Ferried over in Boats; but in regard every year ſeveral Boats were caſt away by foul Weather, the Governor, for the preſervation and ſafety of the Inhabitants, reſolv'd to build this Bridge, which he did of black Stone; it reſts not upon Arches, but has at leaſt three hundred large Pedeſtals or Columns of Stone made after the faſhion of Boats, which are ſharp before, the better to withſtand the force of the Current; and to prevent any danger to ſuch as paſs over, the ſides are Wall'd in with Stone to a good heighth, and beautifi'd in ſeveral places with Images of all ſorts, according to the faſhion of the Country.*

In

In the third Chief City *Cangcheu* there is to be obſerv'd another very ſtately Bridge made of Stone, with thirty ſix very high and great Arches; it is ſo commodiouſly broad, that Shops are made on both ſides, and yet room enough for Paſſengers either on Horſe or Foot.

There are ſeveral other famous Bridges in many Ports and Cities of this Empire, which to particularize, would take up too much time, and make this Book ſwell into a larger Volume than was at firſt intended; therefore to paſs them by, we will proceed to give an Account of the faſhion of their Ships.

Of Ships.

THe Royal Ships, and thoſe of the Governors of Provinces, exceed the reſt, and are built after ſuch a manner, that few or none will ſcarce give credit to the Account I ſhall give of them, unleſs they had ſeen them; our Veſſels in *Europe* being in no wiſe comparable to thoſe, for they lie upon the Water like high Houſes or Caſtles, and are divided on both ſides with Partitions: In the middle is a place like a Hall, furniſh'd with all manner of Houſhold-ſtuff, as Tables, Chairs, *&c.* The Windows and Doors are made in the faſhion of our Grates, wherein, in ſtead of Glaſs they uſe the thinneſt Oyſter-ſhells they can get, or elſe fine Linnen or Silk, which they ſpread with clear Wax, and adorn with ſeveral ſorts of Flowers; and this keeps out the Wind and Air better than any Glaſs. Round about the Ships are made Galleries, very commodious for the Seamen to do whatever buſineſs they have, without prejudice to the Rigging: The outſide of the Ship is Painted with a certain ſort of Gum, call'd *Cie*, which makes it glitter, and appear very glorious at a diſtance, but within it is moſt curiouſly Painted with ſeveral Colours, very pleaſant and delightful to the Eye. The Planks and Timber-work are ſo curiouſly rifted together, and jointed, that there is little or no ſign of any Iron-work. In length they differ not much from thoſe in *Europe*, only they are lower and narrower, and the Paſſage up into them is by a Ladder twelve Foot long; the Stern of the Ship, where the Trumpeters and Drummers ſtand, is like a Caſtle. When any of theſe Ships of the Governors meet one another at Sea, they Salute, and give place according to their Qualities, which are writ in great Letters behind their Ships, ſo that there never happens any Diſpute about Precedency. When it is a Calm at Sea, and little or no Wind ſtirring to fill their Sails (which are made of Mats) there are certain Men appointed to Tow the ſame: At ſuch time alſo, and as a farther help, they are very dexterous in the uſe of their Oars, wherewith they can Row without pulling them out of the Water.

The Ships which carry the Fiſh call'd *Saull*, and the Silks, to the Imperial Court, are ſo extraordinarily curious and rich, that no others can compare with them; for they are gilt within and without, and Painted red; and ſuch is their eſteem, that all other Ships ſtrike Sail, and give place to theſe, whenſoever or whereſoever they meet them.

In the Province of *Nanking*, near to the Chief City of *Sucheu*, may be ſeen ſeveral Pleaſure-Boats or little Ships, which the Inhabitants keep only for their Pleaſure; they are very richly Gilt and Painted, and may more properly be compar'd to Houſes than Ships: Some of the *Chineſes* are ſo profuſely in love with them, that they will ſpend their Eſtates aboard theſe Veſſels in Eating and Drinking.

There are a vaſt and incredible number of Ships and Boats that paſs daily from one Place to another, by which means there is ſo great Accommodation by Water, that Men may paſs from the City of *Maccao* to the City of *Peking*, except one days Journey by Water. Alſo Men may travel by Boat from the Province of *Chekiang*, through the whole Province of *Suchue*, from Eaſt to Weſt. And to ſay the truth, there is hardly any conſiderable City but what has acceſs to it by Water; for the Natives have with Art and Induſtry digg'd Channels through moſt of the Provinces, and let in the Rivers, on purpoſe to carry their Goods and themſelves by Water, by reaſon of the extraordinary Hills and Deſarts which they meet with in a Paſſage or Journey by Land; of all which we have already made mention in our General Deſcription of *China*.

In the Province of *Fokien* are ſuch an innumerable company of Veſſels, that the Inhabitants proffer'd the Emperor, when he intended to make War upon thoſe of *Japan*, to make him a Bridge of Boats, which ſhould reach from thence to the ſaid Iſland of *Japan*.

The Courts of the Governors of Provinces.

IN each Chief City are at leaſt fifteen or twenty great Houſes belonging to the Governors; which in regard of the Magnificence of their Building, may compare with Kings Palaces. In other leſs are eight or nine great Houſes, and in every ſmall City four, which are all alike in faſhion, only they differ in largeneſs, according to the Quality of the Governor. At the Front of each Palace are three Gates, whereof the biggeſt ſtands in the middle, adorn'd on both ſides with great Marble Lions: Next to this *Plano*, or Court-yard Pail'd in, and Painted with Gum, which they call *Cie*. In this *Plano* ſtand two ſmall Towers or Pyramids, curiouſly adorn'd, and furniſh'd with ſeveral Muſical Inſtruments, upon which certain Perſons play as often as the Governor goes out or comes in. Within the Gate is a large Hall (and generally every great Palace hath four or five) where the Governor gives Audience to any that comes about Buſineſs to him; on the ſides of this Hall are ſeveral ſmall Apartments inhabited by inferior Officers. Here are alſo two particular Rooms for the Reception of Perſons of Quality that come to viſit the Governor; when you are paſt theſe two Rooms, you come to three Gates more, which are ſeldom open'd, but when the Governor ſits upon the Bench of Judicature. The middlemoſt of theſe Gates is very large, through which Perſons of Quality are only ſuffer'd to go; other People paſs through the Gates on each ſide. Then you come to another large *Plano*, at the end whereof is a great Court built upon Pillars call'd *Tang*, and here the Governor adminiſters Juſtice; on Both ſides thereof the Courtiers and inferior Officers have their Dwellings, who never remove with the Governor, but live there continually, in regard they are maintain'd at the Charge of the Country. Next to this is an inward Court, but far exceeding the former, and is call'd *Sutang*, which ſignifies *Private*; and in this Court only may the neareſt Relations converſe with the Governor. To theſe Places appertain alſo ſeveral Gardens, Orchards, Ponds, Rivers, Warrens, and the like, as well for Pleaſure and Ornament, as Profit. And here obſerve, That the Emperor furniſhes the Governor not only with theſe Palaces, but likewiſe with all manner of Houſhold-ſtuff, Proviſions, and Servants, at his own Charge: And when a Governor (which is yet more remarkable) happens to depart to the Rule of another Province, or elſe

to lay down his Employment, which falls out commonly every half year, it is allowable for him to take all the Houſhold Goods with him, and then the Court is to be furniſh'd anew for the ſucceeding Governor.

In *Cingtu*, the firſt Chief City of the Province *Suchue*, famous for Trade, there liv'd formerly a certain Great Prince or Governor of the Family of *Taminga*, who in Power and Imperial Title could only be ſaid to give place to the Emperor; for in all things elſe he liv'd like a King. This Kingly or Royal Perſon had a large and ſtately Palace, which was at leaſt four *Italian* Miles in compaſs, adorn'd with four Gates, and ſtood in the middle of the City; before it, toward the South, lay a large broad Street, full of coſtly and artificial Triumphal Arches.

Near to *Hinghoa*, the ſeventh Chief City of the Province of *Fokien*, at the foot of the Mountain *Chinyven*, runs a large Water call'd *Chung*; on the ſide whereof ſtands a large Palace containing ten Courts. In this Palace is a great Wonder taken notice of; for infallibly there is heard a noiſe againſt Wind or Rain, like unto the ſound of a Clock, of which (although diligently enquir'd after) no natural reaſon can be given.

Concerning the incomparable, ſtately, and coſtly Structure of the Imperial Palace of *Peking*, I have already given a particular Deſcription in my former Relation.

CHAP. XII.

Of Rivers, Waterfalls, Lakes, &c.

HAving ſpoken at large of the chiefeſt things which the Hand or Induſtry of mortal Man has produc'd, we ſhall now proceed to particularize ſuch things wherewith Nature has abundantly furniſh'd the *Chineſes* out of her rich Store. Under which Name I comprehend Rivers, Pools, Aquaducts, Hills, Wells, Earth, Plants, Trees, Animals of all ſorts, and the like, which are mention'd in the following Chapters.

Firſt of all, There are in *China* two famous large Rivers, namely *Kiang*, and the *Yellow River*.

The River *Kiang*, which is alſo call'd *Yangeukiang*, ſignifying *The Son of the Sea*, divides all *China* into a Northern and Southern Tract: It flows from Weſt to Eaſt, and receives ſeveral Names, according to the Provinces through which it runs: It was firſt call'd *Minkiang*, from the Mountain *Min*, whence it hath its ſource. Theſe Mountains ſtretch themſelves Weſtward of the Province of *Suchue*, very far toward *Preſter John's* Country, and come towards the North not far from the Chief City of *Guei*. After it is got from this Mountain, ruſhing forward with great violence, it divides it ſelf into ſeveral Branches, which turn and Wind through moſt of the Provinces. From the City of *Sincin* it is call'd *Sinkiang*; afterwards receiving a great many Rivulets into its Boſom, it runs before the City of *Sui*, into the River call'd *Mahu*. From the City of *Liucheu* it receives the Name of *Liukiang*, and running from thence to the City of *Chunking*, joyns with the great River *Pa*, and embraces its Name: Being gotten beyond the City of *Queicheu*, it falls into the Province of *Huquang*, and regains not far from the City *Kingcheu*, the old Name of *Sinkiang*: Thus far it runs with many crooked Meanders, and a great force of Water, through

Vales,

Vales, terrible Rocks, and dreadful Precipices, which the Natives knowing, do avoid and ſhun with great dexterity. Being paſt the City of *Kincheu*, it begins by degrees to run more gently, and falls toward the North into the Mere or Lake call'd *Tungting*, from whence it takes its courſe before the Chief City in the Province of *Kiangſi*, and from thence to the Sea *Foum*, which is above a hundred *Dutch* Miles; and all this way it runs ſo gently, that Veſſels may with eaſe Sail againſt the Stream; and the ebbing and flowing of this River is obſerv'd ſo far up in the Country, that it is in a manner wonderful to relate, eſpecially at the New or Full-Moon: In this place it is at leaſt two Miles over, watering and making fruitful the whole Province of of *Nanking*. And laſtly, being paſs'd the Cities of *Nanking* and *Chinkiang*, it falls into the Ocean it ſelf, through a great Mouth, in which lies an Iſland and City well Guarded, and provided with Soldiers and Ships.

The *Yellow River*, by Strangers ſo call'd from the colour of the Water, occaſion'd by the yellowneſs of the Ground, is nam'd *Hoang* in the *Chineſe* Language, and ſeems at firſt to be very Moriſh; but the ſwiftneſs and great force of its running makes it appear quite contrary; for with ſo incredible a ſwiftneſs doth this River run, that no Ships are able to Sail up againſt its Stream, but are Tow'd along by the main ſtrength of a great number of Track-men: which may proceed from its being contracted within ſo narrow Bounds; for in ſome places it is but half a Mile broad, and in others little more; but in length it extends above eight hundred Miles. By this it appears, that this River, next to that of *Kiang*, is the biggeſt and moſt famous of all *China*; and though it is naturally no other than a Foreiner that has invaded the Country, yet doth it not ſtand in fear of their Laws (which will not permit a Foreiner to live among them) but as their Revenger inſults over them, by often laying their Country under Water in a moſt lamentable manner. The Hills *Quenlun*, from whence it has its ſource, are in my opinion the *Amazion* Hills, being ſituate not far from the Kingdom of *Laor* or *Tibet*; and that which is more, the very Situation of thoſe Places and Countries do demonſtrate, that from the ſame Hills the Rivers *Ganges* in *Cengala*, *Meſor* in *Laor*, and ſeveral other famous Streams, which water the Parts of *Sion* and *Pegu*, have their riſe: for the *Chineſes* believe, and ſo report, That there are very many great Rivers Southward, which take their riſe from theſe Hills.

But to return whence we have digreſs'd; After this *Yellow River* is paſs'd beyond the vaſt Territories of *Sifan* and *Taniju*, which doth not in the leaſt belong to the Empire of *China*, it runs before the City *Lingao*, not far from another call'd *King*, in the Province of *Xenſi*, in the Empire of *China*, to the place where the *Great Wall* (made to prevent the Invaſions of the *Tartars*) reaches toward the Eaſt, which it likewiſe waſhes; Then it runs with great fury, as well toward the North as the Eaſt, by one ſide of the vaſt Wilderneſs call'd *Samo*, at leaſt two thouſand Furlongs, and then turns toward the South, where it paſſes through the Gate *Se*, which is in the Wall, and ſo divides the two Provinces of *Xenſi* and *Xanſi*: Thence it runs into ſeveral other Provinces, whereof I have formerly made mention in the Deſcription of our Journey to *Peking*. The Water of this *Yellow River* is very thick and muddy, the Pople report it will not grow clear in a thouſand years; and therefore when they ſpeak of any difficult Undertaking, they uſe as a proverbial Speech among them to ſay, *When the Yellow River is clear*. But notwithſtanding this Report of theirs, it is well known, that the Sea-men which frequent this River have an Art to

make

make the Water clear, by flinging Allom into it, which being diſſolv'd therein, makes the Mud ſink to the bottom.

Of Water-Shoots and great Falls of Water.

IN the Province of *Xanſi*, near to *Pingiao*, is a great Fall of Water, which makes ſuch a noiſe, that it is heard ſome Miles diſtant.

In the Province of *Kiangſi*, hard by the Chief City *Nanchange*, is the Mountain *Pechang*, which ſignifies *The Mountain of a hundred Rods*, becauſe the Waters there run ſo far with great impetuouſneſs.

In the River *Chuem*, which runs near to *Xunking*, through ſteep and cragged Rocks, are thirty ſix great Water-falls, which continually rore with a moſt hideous noiſe.

Near to the tenth Principal City of this Province, is a River call'd *Xemuen*, or *Heng*, which runs with great boiſterouſneſs from a Water-ſhoot that falls into it.

The River *Yao* in its Paſſage by the City *Liniao*, makes ſo great a noiſe, as if it Thunder'd.

From the Mountain of *Taye* are Cataracts that fall with great force, at leaſt four hundred Rods.

Near to the City *Tau*, is ſo plentiful a Water-fall, that it has caus'd a Mere or Lake.

Near to the Chief City of *Choxang* is a River call'd *Xangyung*, wherein is ſo great a fall of the Waters, that when at any time a Stone is but flung into it, it cauſes Rain and Thunder; which may well be eſteem'd a Prodigy.

Near to the City *Hoeicheu* lies the River *Singan*, which has at leaſt three hundred and ſixty Water-ſhoots falling into it, between Vales and Rocks.

In the Province of *Fokien*, near the City *Tingcheu*, is a River which runs to *Jenping*, which hath many of theſe Water-falls, and dangerous Sands and Rocks, inſomuch that when any Veſſels Sail down with the Stream, the Skippers, to avoid Shipwrack, fling out great Bundles of Straw beforehand, which ſtopping againſt the Rocks, preſerve the Veſſels that ſtrike againſt them from beating themſelves in pieces.

Near to the City *Kiegan* lies the River *Can*, where the dangerous Rocks call'd *Xetapan* take their riſe; it is very hazardous to Sail down the River from this City, by reaſon of blind Cliffs and Sands, which have deſtroy'd many Veſſels; for the Sands are not eaſily diſcoverable, the River running with great ſwiftneſs over them; and therefore whatever Skippers Sail that way, take with them always an expert Pilot from this City.

Near to the City *Ce* lies the River *Tan*, which ſignifies *Red*, becauſe the Water thereof looks like Blood. They report, that this Water was formerly very clear and white, but that it receiv'd this colour by means of one *Pei*, a very faithful Governor of his Country, who for ſome reaſons unknown kill'd himſelf upon the ſide of this River, and ever ſince the Waters have retain'd a bloody tincture.

There runs a River before the ſmall City *Cu*, in the Province of *Suchue*, call'd *The River of Pearls*, for that in the Night it glitters and ſparkles as if it were full of Precious Stones. Alſo before the City of *Jungcheu* runs the River *Siang*, whoſe Water is of a Cryſtal clearneſs, ſo that though it be ſeveral Fathoms deep, yet one may ſee plainly any thing that lies at the bottom.

Near to *Foming* runs a ſmall River from the Mountain *Talao*, the Water whereof turns blue in Harveſt; at which time the Inhabitants waſh their Clothes in the ſame, to give them that colour, which it doth with as good effect as any artificial Dyer could do.

The River *Kiemo*, near to *Paogan*, is ſaid to have ſuch an occult Quality, that it will bear no Veſſel of Wood, but as ſoon as it comes upon it, it ſinks as ſuddenly as if it vaniſh'd in the Air.

The like is the River *Jo*, near to *Kancheu*, which is therefore call'd *The Weak River*, becauſe it will bear nothing that is heavy.

Near to *Chingtien*, upon the Mountain *Cucai*, is a ſmall River, whoſe Waters are very ſweet and well ſcented.

Near to *Choxan* is the River *Cungyang*, whoſe Water takes Spots and Stains out of all ſorts of Cloths, and is ſo naturally cooling to the Air, that it tempereth the Heat of Summer; and therefore the Emperors of *China* have built a Palace over this River, to which they frequently reſort, to avoid the extraordinary Heats.

The River *Kinxa*, or *The River of Gold*, is ſo nam'd, becauſe the Inhabitants find great quantities thereof in the ſame.

Near to the City *Pezan* runs the River *Che*, but more peculiarly call'd *Hoanglung*, that is, *The Yellow Dragon*; for the Inhabitants fancy, that they ſaw a yellow Dragon therein in the time of the Race of *Hana*.

The River *Siangyn*, which runs before *Mielo*, is famous, becauſe it was the occaſion of the obſervation of the Feaſt *Tuonu*, which is obſerv'd and kept through all *China* upon the fifth Day of the fifth Month, in memory of a certain faithful Governor, who drowned himſelf in this River, to prevent ſome Traitors that were plotting to take away his Life; he being a Man well belov'd by the People over whom he Rul'd, they to this day, as an honor to his Poſterity, and to continue his Fame, make great Entertainment.

In the Province of *Kiangſi*, near to the City of *Vucheu*, runs the River *Lienfan*, from whence the *Chineſes* fetch the Water which they uſe in Hour-glaſſes, in ſtead of Sand, becauſe this Water is of all others the leaſt ſubject to alteration either of Time or Weather.

Near to *Kiegan* is a River call'd *Senting*, which ſignifies *A Pipe or Flute*, becauſe the Water running very ſwift through Cliffs and ſtony places, makes a very muſical and delightful noiſe.

Near to *Xincheu* is the River *Xo*, which doth infallibly cure ſeveral ſorts of Diſeaſes.

In the Province of *Chekiang*, near the Chief City of *Hangcheu*, runs a River, which in regard of its Courſe, is call'd ſometimes *Che*, ſometimes *Cientang*, and in ſome Places *Cingan*. This River cauſeth upon the eighteenth Day of the eighth Month, ſuch a very high Tide before this City, that it extremely puzzles the Philoſophers themſelves to find out the meaning, or give the reaſon thereof; for upon that Day the Water riſeth Higher than at any other time of the Year: by reaſon of which ſo very famous is this Day, that the whole City about four a Clock makes toward the River to behold the wonderful Operation.

Of Springs, Wells, and Fountains.

IN *Chinting*, the fourth Chief City of the Province of *Peking*, lies a Mere, which hath its riſe from two Springs; the Waters of the one are very hot, the other cold, and yet they lie but at a ſmall diſtance aſunder.

Upon the Hill *Ganlo*, near to the City *Jungchang*, is a Stone in the form of a Mans Noſe, and from his Noſtrils ariſe two Springs, whereof the one is warm, the other cold.

In *Tengcheu*, the Chief City of the Province of *Xantung*, is a Spring call'd *Hanuen*, which is a Miracle in Nature, for it bubbles forth Water both hot and cold at the ſame time, which ſeparate and divide themſelves.

In the Province of *Xenſi*, in the City of *Lincheng*, is a Fountain as clear as Cryſtal, being ſcarcely five Foot deep, yet the top thereof is very cold, but the bottom ſo hot, that there is no enduring to touch it with ones Foot.

In the Province of *Quangſi* is a Spring, the one half whereof is clear, and the other muddy; although any Perſon take of the Waters and mingle them, yet nevertheleſs they immediately part and divide, each receiving preſently their former Colours.

Near to *Jungping* is a Spring whoſe Water is ſo hot, that it will boil an Egg.

Near to the City *Hiaoy* is a Hill call'd *Caotung*, upon which are ſeveral warm Baths and hot Springs.

Near to *Jungcheng* is a Hill call'd *Gailo*, upon which is a very deep Well, which ſerves the Inhabitants, by obſervation of its riſe or fall, for a ſign of a fruitful or barren Year.

There are ſeveral other Springs and Waters in many other Places of *China*, which are very remarkable for their Qualities, and have great eſteem among them, becauſe they have had ſufficient experience of their Vertues; wherewith we ſhall no longer detain the Reader, but proceed to what follows.

CHAP. XIII.

Of Hills and Mountains.

VEry curious, and indeed nice, even to Superſtition, are the *Chineſes* in the choice of Hills; for they ſay and believe all their Fortune depends upon it, being places inhabited, as they imagine, by Dragons, unto whom they attribute the cauſe of all their good Fortune: And for this cauſe, when any of them intend to erect a Tomb (which is generally done among the Mountains by rich People) they diligently examine the ſhape and nature of the Hill for its ſituation, and are very ſollicitous to diſcover a happy piece of Earth; and ſuch they eſteem ſo which has the reſemblance of the Head, Tail, or Heart of a Dragon; which once found, they imagine that according to wiſh, all things ſhall go well with their Poſterity. And this Fancy is ſo generally prevalent with them, that there are many who profeſs the Art of telling Fortunes by the form of Hills.

In the Deſcription of Hills and Mountains, I ſhall not only mention their largeneſs, heighth, *&c.* but likewiſe their Nature, Shape, Form, and the Beaſts that live upon them.

The

The Mountain *Lungciven*, near to *Kungyang*, is about two Miles and half big.

Suming, near to *Xaohing*, fills a place of ſeven Miles and a half.

Lofeu, near to *Polo*, is in its circumference eighteen Miles and a half.

Tiengo, near to *Pinkiang*, is thirty one Miles in extent; ſo alſo is the Mountain *Quanghia* near to *Nanking*.

The *Heng*, near to *Hoenyuen*, is fifty Miles large.

The *Yen* begins at *Jotyen*, and reaches ſixty three Miles in length.

At *Kinhoa*, near to *Yu*, lies the Mountain *Kiming*, which is the largeſt in extent of all the Mountains of *China*.

The *Ximus*, near to *Taigan*, is three Miles and a half high: It is ſaid, that upon the top thereof, at the firſt Crowing of the Cock, the Sun may be ſeen to riſe.

The *Tientai* is five Miles high.

The *Vempi*, in the Province of *Queicheu*, reaches with its top above the Clouds.

At *Sintien* lies the Mountain *Pie*, which is the higheſt of all Hills, and reaches far above the Clouds.

Near to the City *Xefan* lies the Mountain *Tafung*, which ſeems to touch the very Skies.

Near to *Cangki* is a very high Mountain call'd *Juntai*, which they entitle *The Throne of Heaven*.

The *Hocang* is ſo high, that it aſcends ten thouſand Foot above the Earth, and never any Rain or Snow was ſeen to fall upon it.

The *Kiming*, near to the City *Yn*, requires nine days Travel to the top of it.

In *Quangſi*, near the City *Jeyang*, lies the Mountain *Paofung*, whoſe top reaches to the very Clouds, and yet hath a Stone Houſe built upon it.

There are very many other wonderful Hills and Mountains in the Provinces of *China*, which we ſhall omit to mention for brevity ſake, and ſhall proceed to ſpeak of their Shapes and Nature.

The Hills of *Umuen* ſhow as if they hung in the Air.

In the Province of *Quangſi* is a Hill which bears the ſhape of an Elephant.

The Mountain *Utung* reſembles the ſhape of a Man ſtanding upright, with his Head bowing downward.

Near to *Paoki* is a Hill call'd *Chincang*, whoſe concave parts are ſuch, that before ſtormy Weather or Thunder it will rore in ſo fearful a manner, that the noiſe may be heard two Miles.

Near to *Sinyang* is a very high and pleaſant Hill, whoſe top againſt Rain is always cover'd with a Cloud.

Near to *Pingchai* lies the Mountain *Pequi*, of which it has been obſerv'd, that the melting of the Winter Snow upon its top is a ſign of a plentiful Year; but if it continues all Summer unmelted, it is a bad ſign.

Upon the Mountain *Keſin*, near to the Garriſon-Cities, it is extraordinary cold.

Near to *Nanking* is a great Hill nam'd *Quanglin*, which in the faireſt Weather is always ſo very much cover'd with Clouds, that it is hardly to be ſeen at any little diſtance.

Near to *Xaicheu* lies the Mountain *Lingfung*, upon which if any Rain do fall in the day-time, a great flame of Fire appears in the Night, but in dry Weather there is ſeen no ſuch appearance.

The

The Mountain *Hoo* is call'd *The Fiery Mountain,* becauſe in the night-time certain Lights appear upon the ſame, as ſo many burning Candles: Country People ſpeak them to be a ſort of Glow-worms, which creep out of the River by Night, and ſhine after this manner.

Near to *Munghoa* lies the Mount *Tienul,* call'd *The Ear of Heaven,* famous for a notable Echo.

The Mountain *Quan* is ſtor'd with brave Hawks and Kites, which the Great Ones uſe for their Recreations.

The *Chineſe* Hiſtorians relate, That near to *Sinfung* lies a very great Hill, upon which ſuch wild Beaſts and Men live, whoſe likes are not to be found in any other Place.

Upon the top of the Hill *Fungcao* (as is ſaid) the incomparable and ſeldom ſeen Phenix hath her Neſt, under which is found an extraordinary Precious Stone.

In the Province of *Xenſi,* upon the Mountain *Holan,* is a great Race of wild Horſes; and upon that of *Liniao* breed ſeveral wild Oxen, Tygers, and other Creatures.

In the Province of *Chekiang,* upon the Mountain *Cutien,* an incredible thing to be told, are Tygers who have left off their fierceneſs, the nature of the Soil being of that Quality, that if any are brought thither wild from other Places, they become tame in a ſhort time: the ſame thing happens to Snakes.

Near to *Cinyven,* in the Province of *Junnan,* is the Mountain *Nilo,* where is great abundance of Tygers and Leopards.

In the Province of *Suchue,* near to *Cungkiang,* upon a Mountain call'd *Toyung,* are Monkies which very much reſemble a Man.

Near to the City *Changcheu* lies the Hill *Cio,* upon which is ſaid to lie a Stone of five Rod high, end eighteen Inches thick, which of its ſelf rolls and moves up and down againſt foul Weather.

Near to *Lioyang,* upon the Mountain *Yoinea,* which ſignifies *The Mountain of the Rich Woman,* is to be ſeen a Statue of a very beautiful Woman, not made by Art, but grown there naturally.

Near to the City *Jengan,* in a certain hollow place of the Mountain *Chingleang,* is to be ſeen a whole Herd of ſtrange Idols, to the number of above a thouſand, being Images cut out of one hard Stone, and made by the Command of a King, who liv'd all his Life here in ſolitarineſs.

Near to *Vucheu,* upon the Hill *Vangkiu,* ſtands a ſtrange Image, in ſhape and proportion reſembling a Man, but attended with this peculiarity, that according to the ſeveral tempers of the Air, it receives ſeveral colours; by the change whereof the Inhabitants know whether they ſhall have fair or foul Weather.

The Emperor *Xius* employ'd five thouſand Men to dig a Paſſage quite through the Mountain *Fang*; for he had heard of the before-mention'd deceitful Mountain-gazers, who promiſe to foretel every Perſons Deſtiny by the ſhape of the Hills; ſome of whom had given out, That they foreſaw by this Hills ſhape, that another Emperor ſhould reign; wherefore *Xius,* to fruſtrate his approaching Fate, caus'd this Hill to be cut through to alter its ſhape.

Near to the City *Cing,* upon the Mountain *Loyo,* ſtands the Statue of a great Lion, out of whoſe Mouth guſhes Water continually.

Near to the City *Xeu,* in the Province of *Nanking,* upon the Hill *Cuking,* was

found a great lump of Gold, which they ſay had the Vertue of curing ſeveral Diſeaſes.

The Hill *Kieuquan* is call'd *The Hill of ſeven Palaces*, becauſe the Sons of King *Cyugan* caus'd ſeven Palaces to be built upon it, in which they reſided, and Studied ſeveral Sciences.

The Hill *Lin*, near to the City *Tauleu*, is very famous for the expert Archery of one *Hevyus*, who in this place ſhot ſeven Birds flying, one after another.

Near to the City *Ceu* is the Mountain *Changping*, very much noted for the Birth of the great and admir'd Philoſopher *Confutius*. Here alſo may be ſeen the Ruins of ſome City or Town that formerly ſtood upon it.

Near to the City *Kiobeu* lies the Hill *Fang*, not a little frequented, by reaſon of the Tomb of the Anceſtors of *Confutius*.

The Hill *Kieuchin*, near to *Hanyang*, has its Name from nine Virgins that were Siſters, and liv'd thereon, ſtudying Chymiſtry.

Near to the City *Cu* lies the Mountain *Cu*, where Report ſays King *Ci* buried much Gold; and afterwards, becauſe he would not have it diſcover'd, put to death all thoſe that were employ'd in hiding it; but by chance a young Son of one of the Workmen taking notice of what his Father was doing, and bearing the ſame in mind, when he came to years of diſcretion went and took it away, with the cauſe of his Father's Death felicitating his own Life.

Upon certain high Hills of the Province of *Suchue*, where it borders upon the Province *Honan*, lies a Kingdom call'd *Kiug*, abſolute of it ſelf, and no ways ſubject to the Emperor's of *China*; only upon the account of Honor, and the maintaining of a good Correſpondence, the King thereof receives from the *Chineſe* Monarch his Crown and Scepter. Theſe *High-land* People will in no wiſe ſuffer the *Chineſes* to come amongſt them, and very hardly to ſpeak to them. The People of this Kingdom are the Iſſue of them who fled out of the Province of *Huquang*, to avoid the Outrages of the Enemy of the Race of *Cheva*, and betook themſelves to theſe high Mountains for ſafety, where ever ſince their Poſterity hath continu'd, poſſeſſing innumerable brave Vales, and incomparable good Lands, which are ſecur'd againſt the Invaſion or Inroads of any Enemy.

Upon ſome of the Mountains in *China* are great ſtore of wild People, who by reaſon of the narrow and difficult Paſſages to them, are not to be brought under Subjection to the Emperor, notwithſtanding great Endeavors have been us'd to effect the ſame.

CHAP. XIV.

Of Mines of all ſorts, as Metals, Stones, &c.

WIthin the ſpacious Continent of this Empire, and chiefly upon the Mountains, are found many rich Mines, as well of Silver and Gold, as other Metals, in great abundance; yet to dig for Gold or Silver out of any of them, is forbid, although it remains free for any Perſon to ſeek for Gold upon the ſides and Banks of Rivers, where the ſame is alſo found in great quantities, with which all the Country drive their Trade, by Bartering and Exchanging it away for other Commodities.

Upon the Mountain *Yocheu* is digg'd up a green Stone, which being beaten

to

to Powder, affords the Painter a moſt delicate Vert. There are alſo ſeveral excellent Stone Quarries, among which, ſome of Marble, whereof they make Tables, and other curious Ornaments for their Houſes, it having ſuch ſtrange, yet natural Veins, that by their concentring, the ſhapes of Hills, Waters, Trees, Flowers, are ſo admirably figur'd upon the ſame, as if the moſt exquiſite Artiſt of the World had depicted them with his Pencil.

In the Province of *Peking* is found very clear white and red Marble, as alſo Touchſtones, and ſeveral other ſorts of Stones, which for colour and hardneſs are much valued. And upon the Mountain *Xaitung*, in the Province of *Xanſi*, the Jaſper of ſeveral colours is found; as alſo in *Xenſi*, upon the Hill *Jo*, are very clear Stones, which for their luſtre and ſparkling reſemble Diamonds.

Out of Mount *Kiun* is digg'd red Marble.

In *Suchue*, on Mount *Tiexe*, grows a Stone, which being burnt in the Fire, yields Iron very fit to make Swords.

The Hill *Cucay*, near *Chingtien*, brings forth Trees and Stones red of colour; and in the Province of *Huquang*, all the Products of the Hill *Hoan* (which ſignifies *The Yellow Hill*) even to the Earth and Stones, are of a Gold colour.

There are ſeveral other Hills which produce ſtrange and Precious Stones, as the Hill *Xeyen*, ſo nam'd, becauſe after Rain there are found Stones upon the ſame reſembling Swallows. Many other produce variety of Stones, held in great Eſteem by reaſon of Experiments which have been made of them in the cure of ſeveral Diſeaſes, as all ſorts of Agues, Fevers, Calentures, *&c.* And as in ſome places are ſuch variety of rare and Phyſical Stones, ſo in others are Earth and Medicinal Drugs; namely,

In the Province of *Quangſi*, near to the City *Cincheu*, is digg'd up a certain yellow Earth, which is a powerful Antidote againſt all manner of Poiſon.

In the Juriſdiction of *Huquang* there are ſeveral Places where they gather great ſtore of Manna, which the Natives take for frozen Dew.

In the Province of *Xanſi*, upon the Mountain *Tape*, they dig up a certain Earth ſo red, that they uſe it for Vermilion to Print their red Seals; whereas upon the Mountain *Nieuxu* the Earth is ſo white, that it is us'd by the Women in ſtead of Paint; for being diſſolv'd in Water, it ſtrangely embelliſheth the Face which is waſh'd therewith. Here alſo they have Mines of Coals, which are like thoſe in *Europe*.

There is alſo in divers Places throughout the whole Empire, a certain ſort of Lime, which they preſs from the Bark of a Tree, being tough, and ſticking like Pitch; of this, which I ſuppoſe I may call a Gum, they make a certain ſort of Paint, wherewith they colour all their Ships, Houſes, and Houſhold-ſtuff, which makes them to ſhine like Glaſs; and this is the reaſon that the Houſes in *China* and *Japan* glitter and ſhine ſo bright, that they dazle the Eyes of ſuch as behold them. This Paint alſo lays a ſhining colour upon Wood, which is ſo beautiful and laſting, that they uſe few or no Table-cloths at their Meals; for if they ſpill any Greaſe, or other Liquor upon the Table, it is eaſily rubb'd off with a little fair Water, without loſs or damage of Colour.

CHAP.

CHAP. XV.

Of Roots, Herbs, Flowers, Reeds, Trees, and Fruits.

THE vaſt and large Territories of this Empire, which reach not only very far from Eaſt to Weſt, but alſo from South to North, occaſioneth that in no part of the Univerſe ſo great a variety of Fruits is produced; the true and natural cauſe whereof is the ſeveral tempers of the Air (which muſt of neceſſity be granted in ſo immenſe Territories) it being by experience known, that ſome grow beſt under a hot Climate, others under a cold, and ſome under a well temper'd Air; all which are to be found in this Country.

The Learned among themſelves have deſcrib'd at large in their Books what each Province doth produce; by the view whereof, and other particular Relations, this may be affirm'd for truth in general, That all things neceſſary for the ſuſtenance of Man, as well as for delight, are to be had there in great abundance, without being beholden to their Neighbors. And thus much I dare from my own knowledge affirm, That whatever is to be had in *Europe*, is likewiſe found in *China*; and if in truth there want any thing, Nature hath ſupply'd that ſingle defect with divers other things beyond thoſe we have in *Europe*. Now that it may be obvious to every Underſtanding, with what a copious Harveſt of Fruits and Vegetables mild Nature has bleſs'd this Empire, and the Inhabitants thereof, I ſhall briefly diſcourſe thereof as followeth.

In *Jungping* (the Chief City of the Province of *Peking*) grows a very excellent Root, and of great eſteem, call'd by them *Ginſeng*, but by the Iſlanders of *Japan*, *Niſi*: The reaſon of the *Chineſe* Name ſeems to be deriv'd from its ſhape, in regard it artificially reſembles a Man; It is not much unlike to the Mandrake of *Europe*, only it is much leſs; neither do I much doubt but it is a ſort of Mandrake, in regard it has the ſame ſhape and vertue. This Root being dried is yellow of colour, and ſweetiſh of taſte; but being chew'd, it ſeems to be mingled with a little bitterneſs: it is a great enlivener of the Spirits of a Man, and therefore ſuch as are of an hot and ſtrong Conſtitution, endanger their Lives by uſing it, in regard of its ſtrengthning Nature and Quality; whereas Perſons weak and feeble through Sickneſs or otherwiſe, find great advantage in the uſe thereof; for ſuch is the ſoveraign Vertue of this Root, that it has recover'd ſome that were brought to Deaths door; for which its moſt rare Qualities it is become of ſo great Price, that it is commonly ſold for thrice its weight in Silver.

This Root alſo hath made notable the City of *Leao*, in the Province of *Xanſi*; which Province produces abundance of incomparable medicinal Roots and Herbs, eſpecially *Rhubarb*, which doth not grow wild, as ſome report, but is rais'd and increas'd with great care and diligence: The Root is not hollow, but very firm and knotty, the leaves thereof in ſome ſort reſembling our Cabbage-leaves, but much bigger. The *Chineſes* make a Hole through the Roots, and hang them to dry in the ſhade; for the Sun-beams extract their Vertue from them. From hence, and from *Suchue*, comes for the moſt part all the *Rhubarb* which is brought into *Europe* by Sea, or through the Kingdoms of *Caſcar*, *Tebet*, *Mugor*, and *Perſia*. Ignorant therefore altogether are they in Affairs,

that

that will have *Rhubarb* to grow in thoſe Parts, whereas in truth we only receive it from thence; bnt they buy it of the *Chineſes*, and drive a Trade therewith into *Europe*.

In *Queicheu*, near to *Liping*, grows the beſt Root of *China*; there is of two ſorts, the true and counterfeit, yet both natural; the true grows near to this City, and in other Places the counterfeit, or, to ſpeak more properly, the wild Root, and is that which is brought generally into *Europe*: It is of a reddiſh colour within, but neither ſo big, nor of ſo great Vertue as the true, which grows and increaſes under Ground, almoſt after the manner of Potatoes in *India*, and eſpecially in old Pine-tree Woods, from whence they ſay this Root proceeds, firſt of all from the Gum or Juice of the Pine-tree, which falling upon the Ground, takes Root, and brings forth an Herb, which by degrees ſpreads it ſelf upon the Earth, and grows under Ground with knotty Roots, in ſhape, bigneſs, and colour, not unlike to the *Indian* Coco-Nuts, but thinner and ſofter, which they uſe in ſeveral Medicines. This Root was firſt known in *Europe* in the Year 1535. when the *Chineſes* brought the ſame to be ſold in the City of *Goa* in *India*; and although the like Root may grow in other parts of *India*, as alſo in the *Weſt-Indies*, yet is it much inferior in goodneſs to that of the *Eaſt*; the beſt whereof is taſtleſs, heavy, ſound, and firm.

This Root hath a particular Vertue, according to the Relation of *Garcias*, for the Cure of the *Spaniſh* Pox, and is ſoveraign againſt the Itch, Tremblings, Aches, Gout, *&c.* It is alſo very good for a weak Stomach, Headache, the Stone in the Bladder proceeding from Cold.

Acoſta gives this Deſcription of the *China* Root, That whoſoever uſeth the ſame for the cure of the Pox, may eat all manner of Food, either Fleſh or Fiſh, without any hurt to themſelves, or to the Operation of the Medicine; which by the *Chineſes* and *Indians* is thus us'd: They take two Ounces of the Root, and half an Ounce of Parſly, and boyl it in two Quarts of Water, to a third part, which they reſerve in a Pot for uſe; and when any are ſick, they drink a good Draught, and then go and lie down upon their Bed, covering themſelves warm; two hours before Supper they drink another Draught: but for their daily Drink they take it cold. Some take every Morning and Evening the fourth part of an Ounce of it beaten ſmall, and pnt into Wine; which is ſo

innocent in operation, that they may go abroad about their Affairs without any inconvenience.

Here grows alſo great ſtore of Ginger in this Country, ſo purely, and with ſuch celerity, as exceeds all in other Countries; though it is true, in ſeveral other Parts there is great ſtore of Ginger to be had, as at *Bengala*, and upon the Iſlands *Molucco*, *&c.* which is for the moſt part brought into *Europe*. Of this Root there are two ſorts, Male and Female; which laſt is ſmaller of Leaf and Root than the firſt; the Leaves are very like thoſe of Reed, ſo that whoſoever never ſaw any Ginger grow, would take them to be Reeds. The Leaves of the Male ſort, through which run ſome greater Sinews or Veins, riſe not much higher than three Foot above Ground: The Roots are of ſeveral weights and bigneſs, whereof ſome have the length of four Spans, full of Knots, and ſhooting not deep into the Ground, but like Reeds grow upon the ſurface of the Earth, and are digg'd out of the Ground when the Leaves are wither'd, which is about the middle of Summer: when they take them up, they break off a piece, and fling it into the Ground again for an increaſe. The Roots freſh taken up, by reaſon of their abounding moiſture, are not ſo hot of taſte as the dried, which are laid a little into the Sun to harden; thus prepar'd, they fling Mold or Clay upon them, to prevent them from being Worm-eaten, which this Root is very ſubject to; it increaſes very faſt, as do all other Spices which grow in ſuch Places as lie near the Sea. And though the *Chineſes* and others Plant Ginger amongſt the reſt of their Herbs, yet however it grows alſo wild, but falls ſhort of the goodneſs of that which is cultivated. When they intend to prepare this Commodity for Sale, they firſt pare it, and then put it immediately into Pickle or Vinegar for an hour or two; afterwards they take it out, and lay it in the Sun to dry for the like ſpace; then they take it again into the Houſe, put it up into a dry place, and there let it lie till all the moiſture is drawn out; which done, they put it into Pickle, with good ſtore of Sugar: And this kind of ordering makes it pleaſant to the Pallat, and abates much of its heat. And this is generally known by the name of *Green-Ginger*, which as a Sallet is us'd by the *Chineſes* among other Herbs. It is very ſoveraign for ſeveral Diſtempers, as pain in the Belly, Cholick, Flux, *&c.* but Perſons of a hot Conſtitution ought to uſe it moderately, it being apt to inflame the Blood.

Moſt

Moſt of the Provinces of *China* abound as well in all manner of Eatable, as Medicinal Herbs. We will deſcend a little to Particulars.

In the Province of *Xenſi*, near to the chief City *Kingyang*, grows a Herb call'd *Kinſu*, which for its reſemblance to a Tuft of yellow Hair, the *Chineſes* call *The Golden*, or *The Gold Thred of Silk-Worms*; it is of a bitter taſte, and rather of a cooling then warming Quality; it cures all manner of Scurf of the Body.

Here alſo grows another Herb call'd *Quei*, good againſt Melancholy, and occaſioning joy and gladneſs of Heart, if taken inwardly.

Near to *Cingcheu*, in the Province of *Quantung*, lie ſome Iſlands, wherein grows an Herb call'd *Lungſiu*, which makes Horſes ſtrong and ſwift if they eat of the ſame.

Alſo near the ſame City grows *The Herb of a thouſand years*, ſo commonly call'd; but they farther affirm of it, That it is immortal, and never dies. The Water wherein the ſame has been infus'd, being drank, makes white Hair black, and is very good to prolong Life. There are beſides theſe ſeveral other incomparable Herbs, which are us'd amongſt them for the cure of Diſtempers of all ſorts.

In the Kingdom of *Tanyeu* grows a certain Herb very high amongſt the Rocks, which will not burn when flung into the Fire, and there kept for ſome time; only it will turn a little red, but as ſoon as out of the Fire, preſently recovers its priſtine and natural colour; yet although it reſiſt Fire, it immediately turns to Dirt being put into Water.

In the Province of *Quantung*, near to *Kiunchen*, grows the Herb *Chifung*, ſo call'd, becauſe it ſhews which way the Wind blows; the Seamen ſay they can diſcover by the ſame what ſtormy Weather they ſhall have, before they go to Sea.

In the Province of *Quangſi*, near to *Chincheu*, the Inhabitants make a kind of Cloth of a certain Herb call'd *Yu*, which is eſteem'd far before Silk, and much dearer.

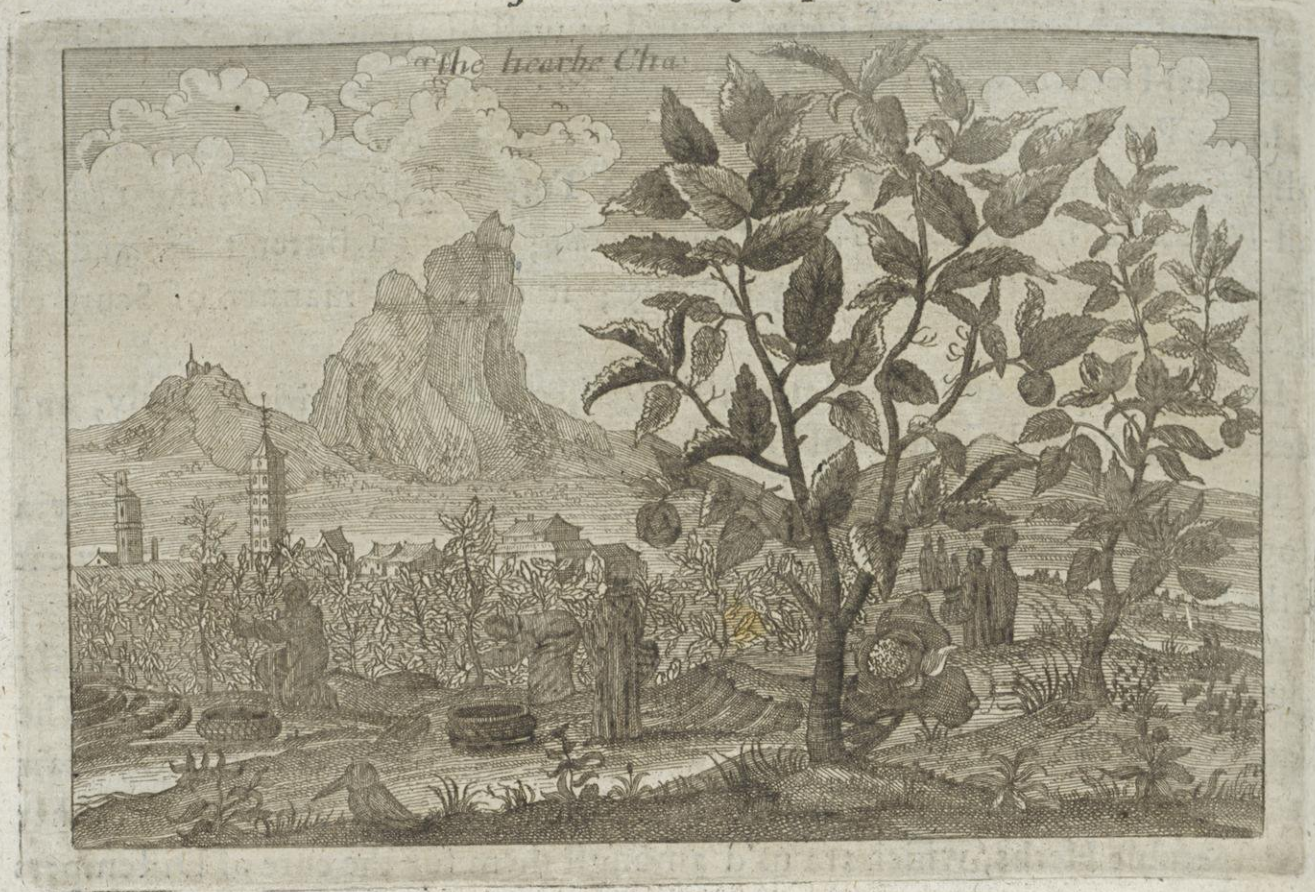
But in the Province of *Queicheu*, near to *Liping*, they make Cloth of an Herb very like Hemp, and call'd *Co*; which is very commodious in Summer.

The *Chineſe* Phyſicians ſay, That upon the Mountain *Tiengo* grow above a hundred ſorts of Simples, all of very ſoveraign Vertues.

But amongſt all others, *China* is famous for an Herb call'd *Thea* or *Cha*, and whereof the Natives and other neighboring People make their Liquor call'd *Thea* or *Cha*, taking its Name from the Herb.

Of all the Places in *China*, this Herb grows faſteſt, and in greateſt abundance, in the Province of *Nanking*, near to the City of *Lucheu*: and indeed the ſame is only found in *China*, *Siam*, and *Japan*: The Leaves thereof are very like thoſe of *Sumack*; and that this is a ſort of *Sumack* none need to doubt: however it ſprings not wild, but by manuring; 'tis neither Tree nor Herb, but a Buſh or Shrub: they Plant it upon little Hills three Foot aſunder, and it grows as high as a Roſe-tree: the Branches thereof are full of Flowers, and thin Leaves of a dark green colour, which though they differ not in ſhape, yet they are of ſeveral ſizes; for upon one Shrub are at leaſt five ſeveral degrees in bigneſs; the firſt and biggeſt grow upon the lowermoſt Sprigs; next to them follow thoſe of the next ſize, and are leſſer than the firſt, and ſo by degrees grow all the other ſorts. But ſo much as theſe Leaves decreaſe upward in bigneſs, ſo much the more they increaſe in Price; for a Pound of dried Leaves of the firſt

bigneſs



bigneſs is worth five Shillings; thoſe of the ſecond, ten Shillings; of the third, ten *Guilders*; of the fourth, fifteen *Gilders*; and of the fifth and laſt bigneſs, fifty, yea, ſometimes a hundred and fifty *Guilders* a Pound, if well prepar'd. Upon the Branches grow ſmall green Buds, which produce little Flowers with white Leaves, yellow within, and in bigneſs, faſhion, and colour, very like the Flower of Sweet-Briar, but different from it in ſmell. After the Flowers are ſhed, there remains a Husk which contains a blackiſh Seed, which being ſow'd in the Ground, brings forth the third year new Buſhes, from whoſe Leaves is gather'd every year a rich Harveſt, and that in ſuch Places where it Rains and Snows, as it doth in *Europe*; ſo that it is probable enough that there might be Buſhes rais'd from that Seed, if it were ſown in ſome ſhady fruitful *European* Soil. It is full of ſpreading Roots, which run but ſhallow in the Ground, and are good for nothing; but the Leaves they gather every day, and drying them in the ſhade, preſerve them for their Drink, which they uſe in ſtead of Beer, not only at Tables, but upon all Viſits and Entertainments; and which is more, whoſoever has any thing to diſpatch in the Palaces of the Grandees, is Preſented as ſoon as he is ſeated with a Cup of this Liquor, which is always drunk, or rather ſupp'd off hot, according to the faſhion of the ancient *Romans*, who eſteem'd more of warm than cold Water. If at any time this Liquor proves bitter to the taſte, they mingle a little Sugar with it, and drink it to drive away drowſineſs: But ſuch eſpecially find the benefit thereof who have overcharg'd their Stomachs with eating, or diſcompos'd their Brains with too much ſtrong Drink: for it is a very great drier of groſs Humors, and diſpels Vapors, occaſioning ſleep; it ſtrengthens the Memory, but increaſes Gall, if drank in too great a quantity: In brief, they extol the Vertues of this Drink infinitely, and attribute their not having the Stone or Gout to this (as they term it) *Moſt noble Drink*; which we may believe the rather, becauſe in all our Journey forward and backward, we met with none that were afflicted with theſe Diſtempers.

There is a very great difference in the manner of preparing and uſing this Liquor, between the *Chineſes* and thoſe of *Japan*; for that the *Japanners* beat the Leaves to a Powder, and mingle it with boiling Water in a Cup, which they afterwards drink off: But the *Chineſes* put the Leaves whole into a Pot of boiling

boiling Water, which having lain in ſteep for ſome time, they ſip off hot, without ſwallowing down any of the Leaves, but only the Quinteſſence thereof extracted. Others prepare it with Milk and a little Salt mingled with Water, which is not ſo well approv'd; but however prepar'd, it is not only drunk in *China*, and other Parts of *India*, but is much us'd likewiſe in divers other Countries; and the general conſent of all People, that they find much good by it, enhances the Price, and makes the ſame be ſold here at a very dear Rate.

In *Xenſi*, near the City *Hacheu*, is great ſtore of Hemp; but no Flax grows in all the Empire.

In *Kiangſi*, near the City *Kienchang*, grows a ſort of Rice, ſo far exceeding the reſt for goodneſs, that the Emperor himſelf ſends for his own Stores from thence; and for its excellency the *Chineſes* call it *Silver-Corn*.

In *Xenſi*, near the City *Kingyang*, grows another ſort of Rice, us'd by the People to purge the Body, and cauſe Urine.

In the Province of *Chekiang*, upon the Mountain *Tienno*, near the City *Hangcheu*, grow Muſhroms in great abundance, which are diſperſed into all Parts of the Country, and will keep good a whole year, either dried or Pickled.

This Country produces abundance of Cottons, the Seed whereof was brought thither about five hundred years ſince: And though this Fruit doth likewiſe grow in other Parts at preſent, as in *Arabia*, upon the Iſlands of *Cyprus*, *Maltha*, in *Sicily*, and in *Egypt*, I think it not amiſs (ſince it is one of the moſt profitable Commodities for Trade in *China*) to give this brief Deſcription thereof: It grows upon a Stalk almoſt three Foot high, cover'd with a reddiſh Bark, and full of Prickles, dividing it ſelf into ſeveral Branches. The Leaves are not much unlike thoſe of the Vine, and divided into three Parts, which for bigneſs may be compar'd with thoſe of the Maſt-Tree: It bears a Flower which is yellow on the outſide, and red in the middle, from which proceeds a round Fruit, about the bigneſs of an Apple, wherein, when it is ripe, the Wool lies conceal'd, which is afterwards gather'd, ſold, and diſpos'd of to ſeveral Uſes.

The Leaves of the Cotton-Tree are generally alike, onely here and there ſome are ſmoother, ſofter, and more even than others.

In ſome places of *China* Beans may be ſeen growing upon Trees, a ſort of which near the City *Changchang* are reputed good againſt Poiſon.

The Province of *Quantung* produces abundance of Oſiers, which ſeem to be no other than Ropes twiſted together by Nature; of which there are whole Mountains full in this Province, which are put by the Inhabitants to divers Uſes: and in regard they are very tough, and will not eaſily break, they make ſometimes Cordage thereof for Veſſels; but their beſt uſe is to make ſoft Mattreſſes, upon which moſt of the People, the Grandees, and the Emperor himſelf lay themſelves naked when they go to ſleep. Very neat and clean is this Furniture, and withal very cool in the Summer; and though the Mattreſſes be only ſpread one the bare Floor, yet they look upon it as a fit place to lie on, having been no otherwiſe accuſtom'd.

The whole Iſland of *Hainan* is full of theſe Oſiers, eſpecially of the beſt, which the *Portugueſe* call *The white Rota*.

Of Flowers.

THere are ſeveral rare and well ſcented Flowers which grow in theſe Parts, that are unknown to thoſe of *Europe*.

In the Province of *Suchuen*, near to *Chungking*, grows a certain Flower call'd *Meutang*, in high eſteem amongſt them, and therefore call'd *The King of Flowers*. It differs very little in faſhion from the *European* Roſe, but is much larger, and ſpreads it Leaves farther abroad. It far ſurpaſſes the Roſe in beauty, but falls ſhort in richneſs of ſcent. It has no Thorns or Prickles, and is generally of a white colour, mingled with a little Purple; yet there are ſome that are yellow and red. This Flower grows upon a Buſh, and is carefully cheriſh'd and Planted in all Gardens belonging to the Grandees, for one of the moſt choice Flowers.

In the Province of *Huquang*, near the City *Tan*, is a great Cataract, which occaſions a Mere, wherein grow Flowers of a Saffron colour, whoſe like are no where elſe to be ſeen in all thoſe Countries. Several of theſe Flowers grow upon one Root, being ſomething bigger than the *European* Lilly, and much handſomer; for faſhion, reſembling Tulips: The Leaves of the Stalks are large and round, and drive upon the Water, as the Leaves of the Weeds do in *Europe*, which at their Seaſon they gather and dry, and make them fit to be us'd by Shop-keepers in ſtead of Paper, to put up their Wares in. There are in ſome places whole Pools abounding with theſe Flowers, which, to ſay truth, grow not there naturally, but have been ſow'd by one or other, for that they are in great requeſt amongſt them.

But amongſt all others, the *Chineſe* Roſe muſt deſervedly take place, which changes colour every day twice; for one time its all Purple, and another time as white as Snow; and were the ſcent thereof pleaſant or delightful, it might with merit challenge the World for a Peer.

The Chief City of *Queicheu*, ſituate in the Province of *Quangſi*, takes its Name from the Flower call'd *Quei*; which although it grows in other Parts, yet no where ſo plentifully as in this Province, and chiefly under the Command of this City: It grows upon a very high Tree, which has Leaves proportion'd like them of a Laurel or Cinamon-tree; but the Flowers are very ſmall, yellow of colour, and have a fine ſmell: After they are once in Flower, they continue a long time blowing, without withering or ſhedding, or falling from the Tree; and after they have done blowing, the Tree ſhoots out again within a Month, and has freſh Flowers, whoſe colour is ſo fragrant, that they perfume all thoſe Parts where they grow. The *Tartars* infuſe theſe Flowers in the Juice of Lemmons, wherewith they colour the Hair of their Horſes: But the *Chineſes* make delicate Confects of them, which are delicious to the taſte, and pleaſant to the ſmell.

Near to *Kinhoa*, in the Province of *Chekiang*, is a certain Flower, by the *Portugueſe* in *India* call'd *Mogorin*: It grows upon a very ſmall Tree, is Milk-white, and not unlike to the Jeſſamy Flower, only it has more Leaves, and exceeds it far for ſmell; for one Flower is enough to perfume a whole Houſe. This Flower is in very great eſteem with them, ſo that in cold Weather they diligently houſe the Pots in which they grow.

And laſtly, near the City *Pingyve* in *Queicheu*, grows in great abundance the well ſcented Jeſſamy.

Of Reeds.

IN the foregoing part of this Chapter you have had ſome Examples of the variety of Herbs, Plants, Flowers, *&c.* produc'd in ſeveral parts of *China*; I ſhall now ſay ſomething of the different ſorts of Reeds growing there And firſt,

In *Xanhung*, near *Tengcheu*, grows a Reed that is naturally four-ſquare.

In *Huquang*, near the Mountain, grows a ſort of Reed which will laſt only three years; but like a careful Sire, before it dies it ſhoots out afreſh at the Root: thus every three years renewing by death, and riſing again.

In the Province of *Nanking*, near *Hoaigan*, is a great Mere, wherein grows very large and high Reeds, greatly eſteem'd by the Inhabitants.

In *Quanhung*, near the City *Lochang*, upon the Mountain *Chang*, grows a black Reed, whereof the *Chineſes* make Pipes, and ſeveral other things, of as pure a black and ſhining colour, as if they were made of Ebony.

In the ſame Province, upon the Mountain *Lofen*, grows a Reed that exceeds all the reſt for length and thickneſs, the Stalks being at leaſt four Foot thick.

In the Province of *Chekiang*, near the City of *Chucheu*, runs a Rivulet, in which grow ſeveral ſorts of Reed or Cane, as hard as Iron, and oftentimes three Handfuls thick: and although they are hollow, yet are they of ſtrength ſufficient to bear a great Burthen without breaking: The biggeſt grow three or four Rods high; ſome have green Stalks, others Coal-black: They make a very pleaſant ſhew, not only becauſe of the flouriſhing Verdure of the Leaves for the moſt part of the Year, but alſo becauſe of the ſeveral Colours produc'd by the various ſorts that grow altogether. Of theſe, notwithſtanding their hardneſs before-mention'd, ſuch as are skilful Artiſts, and know how to ſplit the ſame into very thin pieces, make Mattreſſes, Baskets, Canes, *&c.* Of the thinner and ſmaller ſort they make Pikes and Lances, which have ſharp Irons at the ends. They put them likewiſe to ſeveral other uſes, eſpecially for the making of Perſpective-Glaſſes, in regard they are light, ſtraight, thick and firm. The Water that runs from this Reed, when it is laid green upon the Fire, is found, being taken inwardly, to be very ſoveraign to drive out of the Body all putrifi'd Blood, occaſion'd by Blows, Falls, or otherwiſe. The young Shoots of it, before they have any Leaves, are boil'd with Fleſh like Turnips, and pickled in Vinegar, are kept all the year for Sawce.

The Province of *Suchuen* produces great ſtore of Sugar-Canes, from whence they draw great quantities of Sugar, and that none of the worſt. And though there has grown for a long time great quantities of ſuch Canes in this Province; yet the Inhabitants never knew how to extract Sugar from them, until they were taught by a certain *Indian* Prieſt, who accidentally riding with his Aſs through a Field of Sugar-Canes, was detain'd by the Owner thereof for ſpoiling the ſame, and would not let him paſs till he had made ſatisfaction for what damage he had done; whereupon the Prieſt, to redeem his Aſs, diſcover'd to that Country-man the way of making Sugar out of thoſe Canes. This Reed or Cane grows very faſt upon Moriſh Grounds, and has Leaves like the Reeds in *Europe*, ſhooting ſix or ſeven Foot high, and being about two or three Fingers thick, and full of Knots; the Pipes of it are full of white pithy ſubſtance, out of which they ſqueeze the Sugar. The manner of increaſing this Cane us'd by the *Chineſes*, is as follows: The Ground is firſt plough'd

up

up, and laid into Furrows, wherein they Plant the young Shoots, and afterwards fill up the Furrows with Mud. The moiſter it ſtands, the better it will thrive, and in a years time to come to perfection; and then they cut down the old, and Plant new ones; but ſometimes they let it ſtand until the ſecond year, which is not much amiſs; but if it be not then cut down it will be good for nothing: It will continue for many years, if this courſe be taken to preſerve it, and if it be Planted in moiſt and fertile Earth, and that the Worm get not to the Root; but what of it ſtands in dry Grounds will hardly continue five years without tranſplanting.

Amongſt theſe various ſorts of Reeds may be comprehended another kind, that grows upon ſome Mountains in *China* in great abundance, and is call'd by the *Indians*, *Rotang*; but in *Europe*, *Rotting*, or *Japan* Canes. And though theſe Canes are us'd in *Europe* to walk with, yet the young Branches thereof being full of Juice, are eaten raw by the *Chineſes*. When theſe Canes are dried, and ſtruck one againſt another, there will flie Sparks of Fire from them, as from a Flint, and as ſuch they are made uſe of in ſome Places of the *Indies*. This ſort of Reed is very tough, and being green, is made uſe of in ſtead of Cords to tie or bind any thing withal. The Inhabitants of *Java*, *Japan*, and other Iſlanders, make therewith Cable for Anchors, which will laſt longer in ſalt Water than Ropes made of Hemp; and when any Merchants Ship Trading thither from *Europe*, need any, they make uſe of theſe, they being ſtrong enough to hold the weightieſt Anchors. The Fruit of this *Rotting* or Cane is eatable, and pleaſant to the Palate; in form ſomewhat round, about the bigneſs of a Ball, having a Shell like a Cheſnut, hard, but brittle. Upon every Joint, from the bottom to the top, ſprouts out a ſmall Branch in ſtead of Leaves, upon which hangs the Fruit in Cluſters. Within the Body of this Fruit is a white Kernel, from which they extract an Oyl not only good to eat, but very ſoveraign in the cure of Wounds, it dreſs'd therewith; ſo that the *Indian* Slaves, if they receive hurt at any time from theſe *Rottings* or Canes, wherewith they are wont to be Corrected, they forthwith make uſe of this Oyl.

Beſides theſe before-mention'd, there are found as well in *China* as divers other Parts of the *Indies*, two other different ſorts, which are by the *Indians* call'd

call'd *Bamboes*. The ſmaller of theſe is very full of Pith; but the other doth ſo far exceed all the reſt for bigneſs, that I do not wonder in the leaſt if ſome Writers, both ancient and modern, have ſometimes call'd it a Tree. This kind, call'd *Bamboes*, grows in Moriſh or Fenny Grounds, and is very ſtraight; but in its growth they bend it on purpoſe to prepare it for their uſe, which ss to make Chairs of, ſuch as they are carried in. Of the Body of this Tree the *Chineſes* ſometimes make their Wherries, in which they Row with great ſwiftneſs upon the Rivers. The Leaves hereof are ſomewhat like thoſe of the Olive-Tree.

Of Trees.

THis Empire doth alſo very much abound with Trees; not only ſuch as grow in *Europe*, but ſeveral others of a more ſtrange nature, not known in theſe Parts of the World.

In the Province of *Suchue*, in the ſmall City of *Kien*, ſtands a certain Idol-Temple, wherein is a Tree call'd *Cieennien*, that is to ſay, *The Tree of of a thouſand years*; which is ſo prodigiouſly large, that two hundred Sheep may ſtand in covert under one Branch of it, without being ſeen, though you come very near to it.

In the ſame Province likewiſe grows a ſort of Beans upon a Tree, which are ſo exceeding hard, that the People, by reaſon thereof, have given them the Name of *Stone-Beans*.

In the Province of *Huquang* grows a Tree, nam'd *The Tree of Sleep*; for that (as ſome report) a Branch of this Tree applied to any part of the Body, cauſes a ſweet and pleaſant Sleep.

In the Province of *Chekiang*, near to the ſmall City *Singhiang*, grow ſuch extraordinary large Trees, that fourſcore Men are not able to fathom them about: Nay further, there are ſome of thoſe Trees (*ni fallit fama*) of that vaſt bigneſs, that one Branch will cover at leaſt forty Men.

In the Province of *Macao* is a Tree by the *Portugueſes* call'd *The Iron-Tree*, in regard the Wood thereof, both for colour, heavineſs, and hardneſs, reſembles Iron, and ſinks immediately when put into the Water.

In the Province of *Quantung*, near *Chaoking*, grows great ſtore of ſweet and well-ſcented Wood, whereof the Inhabitants make Tables, Chairs, Cheſts, and the like.

In the Province of *Quangſi* the Inhabitants make Linnen Cloth of the Leaves of Trees.

In the Province of *Chekiang* are ſeveral Woods conſiſting of Mulberry-Trees, which the Inhabitants cut every year, that ſo they may not grow up to any largeneſs; for they find by experience, that the Leaves of the lower Trees make the beſt Silk: ſo that by this only means, all that keep Silk-worms know very well how to diſtingniſh the firſt Spinning of the Silk from the ſecond, becauſe the firſt is the product of the ſoft and tender Leaves, which ſhoot forth in the Spring, and are then eaten by the Worm; but the hard and ſowre Summer-Leaves make the ſecond Spinning; which alteration of Food doth occaſion ſo great a difference in the Work of theſe ſmall Creatures. And ſuch is the infinite abundance of Silks in this Province, that ten Suits of Silk may there be bought cheaper than you can buy one of Cloth here in *Europe*.

In the Province of *Quangſi*, near the City *Cinchen*, is great ſtore of Cinamon-Trees, which differs only in this from that of *Ceylon*, in that it is ſtronger of ſcent, and hotter upon the Tongue. The Tree upon which it grows, is about the bigneſs of an Orange-Tree, and has many long, thick, and ſtraight Branches, whoſe Leaves have ſome ſimilitude with thoſe of the Laurel: It bears a Snow-white and well-ſcented Flower, from whence is produc'd a ſmart ſort of Fruit, which being neglected by the People, is eaten up by the Birds and Monkies. From this Fruit drops a Juice which has the taſte of Cinamon, but not ſo ſtrong: The Wood of the Tree has neither ſmell nor taſte, inſomuch that Nature ſeems to have depriv'd all the parts of this Tree of its Vertue, and only beſtow'd it upon its Bark, to raiſe it to the higher eſteem, and draw from thence the greater advantage. This Tree, as all others, has a double Bark; the firſt is a very pleaſant kind, and ſo thin, that it cannot be diſtinguiſh'd from the other, but by its greenneſs: for afterwards when it is dry, it ſticks ſo faſt to the innermoſt Bark, that it can neither be ſeen nor taſted, nor peel'd off. The green inward Bark, when this outward Rind is taken off, is ſlippery and ſmooth: Being thus peel'd off and cleanſed, it is cut into four-ſquare pieces, and laid a drying in the Sun, it is afterwards roll'd up, and put into Barrels, and ſo Tranſported into *Europe* in the ſame form as we have it, and ſee it ſold in all Parts. After the Bark is peel'd off, the Tree will ſtand two or three years naked, without getting a new Bark; but after that time the Bark will re-increaſe, and become fit to be new peel'd. The Inhabitants ſay, that the Root of this Tree produces a Sap not unlike to *Camphire*. The *Chineſes*, and likewiſe thoſe of the Iſland of *Ceylon*, diſtill from the green Bark and the freſh Flowers (almoſt after the ſame manner as thoſe of *Europe* make Cinamon-water) a certain Liquor, which they apply to ſeveral Uſes.

In the Iſland of *Ceylon* theſe Cinamon-Trees grow in ſuch abundance, that they ſupply all parts of the World with their Bark, and would produce more than could be ſpent, if the Iſlanders did not ſometimes burn whole Woods. But this may be obſerv'd, That as this Iſland is very fruitful in the product of Cinamon, ſo on the other Hand, neither Cloves nor Nutmeg-trees will grow upon it.

In

In ſome few Places of *China* there grow Cloves, Pepper, and Nutmegs, but in ſmall quantities, ſo that moſt of thoſe Spices are commonly brought from other Places.

Now in regard it will not be unpleaſant to the Readers, to peruſe the Nature of theſe Trees and Fruits, I ſhall declare in a few words what I have obſerv'd concerning them, whereof no mention has been made by any other former Writer.

The Tree upon which the Cloves grow, is as big as an ordinary Pear-tree, and grows after the ſame form: The Leaves hang upon long Stalks, and grow ſometimes ſingle, and ſometimes in cluſters: It has ſeveral greater and leſſer Branches, each whereof end in very thin Shoots, upon whoſe top grow ſmall Stalks, where ſit the Cloves in cluſters: within the head of the Cloves grows alſo a Flower which yields a very pleaſant ſcent, as well as the Fruit, but is much more fragrant in dry Weather than in wet; upon which alſo depends the fruitfulneſs or unfruitfulneſs of it: for in a dry Year there is more Fruit than Leaves upon the Tree. But although extraordinary Heat be the moſt ſeaſonable Weather for theſe Trees; yet they do not always yield a like plentiful Harveſt; for about the ſecond or third, and ſometimes about the ſeventh Year, the Crop is much worſe. The Cloves are firſt red of colour, but afterwards turn black, and are gather'd in the Months of *September*, *October*, and *November*, either with the Hand, or elſe beaten off with a long Reed: Such as are left upon the Tree grow much bigger than thoſe that are gather'd, and fall off of themſelves the next year; which though they are not altogether ſo ſharp of taſte, yet are held much dearer, and are us'd for Seed: And this is the reaſon why the *Indians* name the ſame *The Mother of Fruits*. Theſe Seeds grow up to a compleat Tree in eight or ten years time, and then bear ſtore of Fruit. The Cloves, when they are firſt gather'd, are blackiſh, and to make them blacker, they lay them to dry in the Sun; but to preſerve them from being Worm-eaten, they lay them to ſteep a while in ſalt Water, and then again dry them in the Sun: Being thus prepar'd for keeping, they are Tranſported into moſt Parts of the World. And here obſerve, That though the Clove-trees are only cheriſh'd for the ſake of the Fruit, yet there is an Aromatick ſoveraign Vertue in the very Leaves, Flowers, and Branches.

I ſhall not need to ſay any thing of the Excellency of this Spice, it being ſo well known to all Perſons; only this I ſhall add, as worthy of obſervation, becauſe thereby may be underſtood the ſubtilty of the *Indians*, That when they are to ſell their Cloves, they will be ſure to ſoke them well beforehand with Water, to make them weigh heavier.

Out of the Flowers and green Cloves the *Indians* extract a certain Water or Spirit, which is exceeding pleaſant of ſmell, and alſo very good for ſeveral Diſtempers.

The beſt Place for theſe Clove-trees to grow in, are the *Molucca* Iſlands, where they are more fruitful than in any other Place, and naturally delight to grow upon high places, and ſo thick together, that the Sun is not able to pierce through them.

Now obſerve, That as the Cinamon-tree proſpers no where ſo well as upon the Iſland of *Ceylon*, nor the Clove, as upon the *Moluccaes*; ſo the Nutmeg-tree takes the greateſt liking to the particular Iſland of *Banda*, which is one of the chiefeſt of the *Moluccaes*.

The

The Tree upon which the ordinary Nutmegs grow, and call'd by the Inhabitants *Bongopolu*, reſembles an Apple or Pear Tree, and ſprings oftentimes of it ſelf, without Planting. It is always green, full of Bloſſoms, and laden with Fruit, whereof ſome are full ripe, and others but half ripe. The Bark is ſwarthy, the Wood hollow and pithy, and the Leaves (which grow in Cluſters upon the Stalks) are green of colour, thin and ſmooth, which being rubb'd between the Fingers as they are pull'd from the Tree, do not only ſmell very ſtrongly fragrant, but retain alſo, when they are dried, their ſharp and ſtrong Aromatick ſcent and vertue. The Flowers or Bloſſoms are for bigneſs and colour much like the Pear or Cherry-tree, dropping eaſily off without any great ſcent: The Fruit which ſucceeds the Bloſſoms, grows ſcattering up and down about the Joynts of the Boughs. When the Bloſſom is fall'n off, the firſt Shell of the Nut at the beginning is green, tough, and ſomewhat thick; but as it grows ripe, it becomes full of yellow and purple Specks. This rough Shell being ſoon ſplit, the Nut appears, about which ſits the Mace in the form of a Net; afterwards, when the Fruit is ripe, this rough Shell falls quite off, in the ſame manner as the Shell of a ripe Walnut drops off; and then the Mace appears of a delicate red colour, but afterwards turns yellow, and includes that Kernel which we properly call the Nutmeg; ſo that the Nutmeg is cover'd with three Shells; the outermoſt green and thick, the middlemoſt is thinner, of a Gold colour, and very hard; and laſtly, the innermoſt, which is a hard Rind. This Fruit is very much ſpoil'd and eaten up by Birds, eſpecially a certain kind of white and ſmall Pigeons, whoſe Fleſh being eaten, taſte very much of the Mace: They are by thoſe of *Europe* call'd *The Nutmeg-Eaters*.

Theſe Trees bring forth Fruit two or three times in a year, which nevertheleſs are not to be gather'd till they are through ripe, leſt they ſhould grow light and worm-eaten. When they are firſt taken out of the Shell or Husk, they are laid a drying in the Sun; then taking off the Mace, they waſh the Nutmeg in Lime-water, which preſerves it from periſhing; inſomuch that they may be tranſported into all Parts of the World without taking any harm. Thoſe Nuts are counted the beſt which are of an Aſh-colour, mixed with white

white Streaks. It often happens that ſome Nuts differ from others in bigneſs and colour, as is to be ſeen by the Nuts in *Europe*. Such Nuts as are by the *Indians* call'd *Palajava*, are us'd in Medicines, not amongſt their Victuals.

But the Mace that covers the Nutmeg is taken by the *Indians* before it be through ripe, whilſt it is of a very deep red colour, and put into Vinegar and Salt, and ſo brought to the Table, and eaten before the Meat, to ſharpen the Appetite. When the Mace is ripe, it is taken off the Nut and dried in the Sun, and laid up carefully. The *Indians* ſay, That as well the Nut as the Mace cures ſhrunk Sinews, and other Aches of the Body, caus'd by Cold; and for that end every one has Oyl in his Houſe made of the freſh Fruit: And as there comes from the Mace much leſs Oyl than from the Nut, ſo on the other hand, the Oyl of Mace is much ſtronger than that of the Nutmeg. The Inhabitants eſteem and value the Mace ſo much higher than the Nut, in regard they can ſell the Mace almoſt fifty times dearer than the Nut. The green and unripe Nuts are put by the Grandees of *India* into Vinegar or Sugar, and ſo brought to the Table in ſtead of a Banquet. And of late years ſome *European* Merchants have brought over of theſe Nuts order'd after this manner, which are us'd not only in Phyſick, but as a Delicacy. Some put the outward Shell or Husk into Sugar, and prefer it before the Nut, becauſe of its moſt delicate ſmell and taſte. There is another ſort of long Nutmegs, which are by the *Indians* call'd *Pala Metſiri*: Theſe are accounted the beſt by the ordinary People, but without any reaſon; for though they they are bigger than the round, yet they have not that Aromatick vertue: neither is the Mace of this long Nut in that eſteem amongſt the *Indians* (though perhaps of a better colour) as that of the round Nutmeg, there being very little vertue in it; and the very Trees upon which theſe long Nuts grow, are reckon'd amongſt the wild and worſt ſort, ſo that the *Indians* think it not worth their time or trouble to gather them, there being little or no vertue in them. And to ſay all in one word, the Tree upon which theſe long Nutmegs grow, differs more in vertue and ſtrength then form or ſhape from that of the other.

The chiefeſt ſorts of Pepper are two, the one round, and the other long: The round Pepper grows chiefly in ſome *Molucca* Iſlands, as *Java* and *Sumatra*, ſhooting up very high, and is ſupported with Poles, as Hops in *Europe*. If the Seed of this Fruit be ſown in a fertile and rich Soil, it will bring forth a very plentiful Harveſt in one year; but if ſown in a more barren Ground, it will require longer time before it comes to bear. If ſhoots downwards into the Ground with its Root, which is full of ſmall tough Strings: The outſide of the Leaves are of a deep, but the inſide of a more pale Green. The Fruit hangs like Currants, only the Branches are much bigger and longer.

The Berries or Pepper-corns are at firſt green, but grow black of colour as they grow ripe, which is in the Summer-Months. The ripe Berries are gather'd and dry'd in the Sun, which makes the outward Shell ſo full of ſhrivles: But when this black Shell is taken off, before it is dry'd in the Sun, it makes another ſort of Pepper, which is commonly call'd *White Pepper*, and is ſharper, harder, and pleaſanter of taſte than the black, and often us'd in *India* by Perſons of Quality in ſtead of Salt with their Meat. The peeling of this outward black Skin is done when the Pepper is over ripe, and after it has been ſteep'd in ſalt Water; for by this infuſion the outward Skin aforeſaid ſwells, ſo that the white Pepper-corns within may be taken out with little or no trouble, which are afterwards dry'd again in the Sun. And if the lazy *Indians* were not ſo

averſe to Labor, there might be much more white than black Pepper. And here note, that not only the Berries, which are properly call'd Pepper, have a fiery hot taſte, but alſo the Leaves, and the whole growth, have the ſame Vertue; for when they are chew'd, they burn upon the Tongue, like the Root of *Coſtus* and *Berethram*.

Beſides this, there grows in *India* a ſort of long Pepper, call'd by the *Indians*, *Pimpilim*, which is never us'd about Meats, but only in Medicines, eſpecially in Treacle and other Antidotes againſt Poyſon: And this ſeems to be done not without great reaſon, in regard it has a very great ſtrength, which ſingle Quality makes it to be ſold at a dearer Rate than the other. This long Pepper grows in great abundance at *Bengala*, and is Tranſported from thence into *Europe*. In ſhape (except the Fruit) this Plant is like unto that of the round Pepper, only it either creeps along upon the Ground, or runs up againſt lower Poles than thoſe of the other Pepper. The Leaves thereof are more tender, and of a darker Green, and have long Stalks: There is little difference between theſe two ſorts; that is, the Fruit is gather'd when it is green, and dry'd before it is ripe; and though it is not ſo hot upon the Tongue when it is firſt dry'd, yet afterwards by lying, it gathers as great ſtrength, and is as hot of taſte as the round Pepper.

The *Indians* uſe this in Salves againſt the Griping of the Guts; and alſo for an Antidote againſt Poyſon, Giddineſs of the Head, *&c.*

Though the *Chineſes* have an extraordinary opinion of themſelves and their Country, and have a very great averſion to all forein Manners and Cuſtoms; yet the Inhabitants of ſome Quarters have learn'd of their Neighbors to chew the Root *Betel*, the Leaves whereof are generally ſo us'd by the *Indians*: It grows after the manner of Pepper, or Hops in *Europe*, and at a diſtance can hardly be diſtinguiſh'd from Pepper. The Leaves, which hang upon a long Stalk, are very like the Leaves of an Orange-Tree, but not quite ſo ſharp at the ends, ſmooth, of a dark Green, thin, and full of Veins, and increaſing very faſt in a well temper'd Soil, but apt ſuddenly to wither if too much handled. They are in the eating harſh and gravelly, inſomuch that when the Leaves are chewing, it is juſt as if one had ſo much Sand between his Teeth. Theſe

Leaves

Leaves are chew'd in ſome of the Southern Countries, Mornings, Noons, and Nights. But in regard of their extraordinary bitterneſs, they mingle one thing or other to ſweeten their taſte, as *Licium*, *Caphur de Burneo*, Aloes, Musk, or ſome other Spice: and being thus prepar'd, it proves pleaſant, and makes a very ſweet Breath. In ſome Places theſe Leaves are ſold very dear, by reaſon of their frequent uſe; for whenever they make any Viſits, they Treat one another with *Betel*, mingled with ſome pleaſant Ingredient to make it agreeable to the Palate. When they uſe it, they chew firſt a little *Areca*, and preſently after a Leaf of the *Betel*, which after it is chew'd a while, yields a Juyce or Sap as red as Blood, which they ſpit out; after the red Juice follows another, which they ſwallow down. The *Indians* believe that it is good to preſerve their Teeth, and ſtrengthen the Stomach. The Leaves are hot and dry in the ſecond degree. Some eſteem the ripe Leaves the beſt, others the dry ones, becauſe they make the greateſt noiſe when they are chew'd. Notwithſtanding this general Cuſtom, at ſome certain times, to wit, when their near Relations are dead, or upon ſome Holy-days, they forbear chewing theſe Leaves.

In ſome Places of *China* grows a very wonderful and ſtrange Tree, which by ſome, becauſe it bears a Fruit like Figs, is call'd *The Indian Fig-Tree*; but others give it the Name of *The Tree of Goa*, becauſe it was firſt found out there by thoſe of *Europe*, and grows no where ſo well as upon that Iſland. This Tree grows up very high with its main Body, and ſpreads its Branches round about, from which proceed little thin Strings, which hanging down to the Ground, take root, and grow to be young Trees; and thus they ſometimes encreaſe to a large Wood, wherein it is difficult to diſtinguiſh which is the Mother of all theſe Off-ſets, but only by the largeneſs of its Body, which frequently is ſo thick, that three Men cannot fathom it. When the Inhabitants will make a Paſſage through this Tree, they cut away all the undergrowing and ſmalleſt Shoots, and ſo make convenient Places to ſhelter themſelves in from the Heat of the Sun, whoſe Beams are not able to pierce it, by reaſon of its thick growth: Nor is that all; for it is ſometimes of ſo great an extent, that it will afford Covert for 3000 People. The Leaves of the young Branches are very like thoſe of the Quince-tree, and much eaten by the Elephants: they are green on the outſide, and whitiſh on the inſide, with a little

little Wool thereon. The Fruit in ſhape reſembles a ſmall Fig, is of a reddiſh colour, and full of Seed, like the ordinary Fig, and as wholeſom to eat, but not ſo pleaſant to the taſte.

Here grows alſo in many Places abundance of Coco-Nuts, which the Natives call *Coquoeiro*. The Tree which bears them ſeldom grows ſtraight, is commonly four or five Foot thick, and above fifty Foot high, with the Root lying very ſhallow in the Ground, which cauſes great admiration how it can be ſupported ſo high in the Air, with ſuch a heavy Top, hanging full of large Fruit, againſt high and ſtormy guſts of Wind, and not be over-turn'd: And indeed this is the more admirable, if it be conſider'd, That the lower part of the Body of this Tree is no thicker than the upper. The Bark of it is of a ſwarthy colour, and of little uſe, though ſweet and juycie. About the Body of the Tree grows never a Branch; but on the very top of it ſtand up fifteen or ſixteen large Leaves, like a Plume of Feathers, each being about ſixteen Foot long, and a Foot thick at the bottom, conſiſting of ſeveral other Leaves, which ſtand one againſt another in a row. Between each Leaf on the top of the Tree is a Rent or parting Cleft of two Foot long, which is at firſt green, afterwards red, and opens of it ſelf. Before this Cleft opens, there appears within a very fine Stem of a Foot long, and three or four Fingers thick, with ſeveral Branches upon it, upon which grow certain three-corner'd Bloſſoms, as big as Almonds, white of colour, and are the beginnings of the Flowers and Nuts; for when the Rent breaks open, then the Branches ſpread, and the yellow Flowers appear. After the Flower is off, the Fruit ſucceeds, which grows each upon a ſhort Stem, about the bigneſs of a Gooſe-quill. The Fruit of this Tree is heavy, hard, and as big as a Man's Head, hanging in Cluſters at the top. On the out-ſide of theſe Nuts is a thick, ſtringy, and tough Shell, which, if gather'd green, yields a very pleaſant Juyce, good, being drank freſh, againſt the Dropſie. When the Nuts are thorow ripe, and dry, the Kernel proves very ſweet of taſte, and are often eaten by Travellers for refreſhment, no Nuts in *Europe* being to be compar'd with them: and the Sea-men that go long Voyages provide themſelves with theſe Nuts, which they eat as Medicinal againſt the Scurvy, and

as

as a Reſtorative when they are grown weak and faint. It is warm and moiſt in the firſt degree; and of the Kernels is made an Oyl, not inferior to that of Almonds for ſtrength and vertue, and is generally us'd in the *Eaſt* and *Weſt-Indies*, both in Meats and Medicines. Taken inwardly, this Oyl cures the Rupture, and moſt inward Wounds and Bruiſes. Of the ſtringy Stuff which grows on the outſide of the Shell of theſe Nuts they make Ropes in ſeveral Parts, that will laſt a long while in ſalt Water, which is ſo well known to the *Portugueſe*, that all the Anchor-Cables and other Ropes (which is very obſervable) us'd about their Kings Ships, are made of this Stuff. A certain Hiſtorian, *Lucuna* by Name, makes mention in one of his Books, that in ſome Places in *India*, they weave Carpets of this hairy Stuff that grows about the Shell of the Coco-Nut. Of the hard Shell are made Drinking-Cups, which are often tipt with Gold or Silver. The Leaves ſerve, and are us'd in ſtead of Paper; nay, ſome *Indians* make themſelves Clothes of the ſame, which will laſt many years before they go to decay and wear out. The Wood it ſelf is good for, and put to divers uſes, whereof, in regard others have written at large, I ſhall omit to make any mention.

Near to *Kingyven*, in the Province of *Quangſi*, grows a Tree call'd *Areca*, brought thither out of *India*, in ſhape like that of the Coco-Nut, but not ſo thick, and has ſmall Leaves: Its Fruit is alſo call'd *Areca*, being ſo hard, that it cannot be parted or divided, but with a Knife or ſome ſharp Inſtrument.

Of Fruits.

BEſides the Fruits which grow in ſeveral Parts of *Europe*, the *Chineſe* Territories likewiſe produce yearly a rich Harveſt of ſeveral other ſorts.

In the Province of *Quantung* grows a ſort of Fruit, which by the *Chineſes* is call'd *Venku*; by the *Portugueſe*, *Jamboa*; and by the *Hollanders*, *Pompel-Moes*. This Fruit grows upon a Tree beſet with Thorns, like the Lemmon-tree, but exceeds it for bigneſs, having a white Bloſſom, well ſcented, and whereof they make a ſweet Water: The Fruit is much bigger, being generally as large as a Man's Head. The Shell reſembles that of the Gold-Apple for Colour. The Pap within is reddiſh, and ſowre-ſweet, and taſtes as a Grape not ripe, ſo that they make a ſort of Liquor of there, as it is uſual in *Europe* to do of Cherries and Pears.

In the Province of *Peking* grow very excellent Apples, Pears, Plums, Wheat, and Rye; as alſo Figs, Grapes, and ſeveral other ſorts of things; but the Inhabitants however make no Wine, being better pleas'd with their Liquor made of Rice, which indeed is very pleaſant of taſte, and preferr'd by all that Trade there, yea even by thoſe of *Europe*, before Wine. In *Xanſi* grows a ſort of ſweet Grape, which doubtleſs would make very delicate Wine; but the Inhabitants dry them to make Raiſins of them, which are brought to be ſold through all the Country.

In the ſame Province alſo grow very large Cheſnuts; but in that of *Suchue* is another ſort that will melt in the Mouth like Sugar.

In the Province of *Honan* grow all ſorts of Gold-Apples and Pomegranates. But in that of *Huquang* only one ſort, which the *Chineſes* call *The Winter-Gold-Apple*, becauſe they are ripe in the Winter, and are ſweet of taſte: There is in *Fokien* the beſt ſort of them, which differ not much in bigneſs from the Apples in *Europe*, but are like unto the Muſcate Grape for taſte and ſmell.

This Fruit dry'd and confected in Sugar, will keep a whole year, and is a very delicate Sweet-meat.

In the Province of *Chekiang* drops from the Trees a certain fatneſs, whereof they make very white Candles, much better than thoſe of Tallow; for they neither foul the Fingers when put out, nor are of an ill ſmell. The Tree is very large, and in its Leaves and ſhape is not unlike the Pear-tree in *Europe*: It has white Bloſſoms as the Cherry-tree; after the Bloſſom follows a round Berry as big as a Cherry, but with a brown and thin Skin, under which lies a white Subſtance, which when the Fruit is ripe, and the Skin burſts, is ſeen; and then they gather the Berries, and boil them in Water, which when hot, ſmell like Fleſh, but when cold, it feels like Tallow. The Leaves of this Tree are very fat, on which the Sheep and Cows feed, and therewith become fat in a ſhort time.

In the Province of *Xantung* grows the Apple call'd *Sucu*, which dry'd as we do Figs in *Europe*, will keep good a whole year together, and is as a Delicate ſold in all Parts of *China*. It is bigger than the ordinary Apple in this Country, and of a deep red colour: the Kernels do not lie in the middle, but ſtand upright on one ſide, being uncertain in the number; for in ſome there are found ten, fifteen, or more, according as they are in largeneſs, while in others there are none at all. It is red within, and pleaſant of taſte when ripe. Here alſo are ſome Apples, green of Skin, and hard, and are eaten after the manner as the Apples in *England*. This laſt ſort of Fruit grows no where but in *China*.

In the Province of *Suchue* grows the Fruit *Lichi*, which being ripe, as a Rarity is brought to the Emperor's Court. The greateſt quantity thereof is found in the Southern Parts of *Fokien*. The *Portugueſe* at *Macao* call it *Lichas*. It grows upon very high Trees, whoſe Leaves are like thoſe of the Laurel. Upon the tops of the Branches grows the Fruit in Cluſters as Grapes, but is very like for faſhion unto a ſmall Heart, and about the bigneſs of an Acorn, with a rough Shell as the leſſer Pine-Apple, but not ſo thick, being eaſily pull'd off with the Finger. Its Kernel is full of Juice, white of colour, pleaſant of taſte, and ſmells like a Roſe; and being ripe, receives a purple Colour. It is a very pleaſant ſight to view the Trees, then ſhewing as if they hung full of ſmall Hearts; ſo that with great reaſon may this be call'd *The King of Fruits*, being both ſo pleaſant to behold and taſte. Through the whole Empire of *China* there grow no Pine-Apples, but only in this Province. There is alſo another ſort of round Fruit call'd *Kungyen*, that is, *Dragons-Eye*, not much unlike the former, only it is ſomewhat ſmaller and rounder, being for the bigneſs much like our Cherries in *Europe*, but harder of Skin. This Fruit is dry'd and ſold every where in Markets; but it is much better eaten freſh from the Tree. Here alſo grows the Fruit *Muiginli*, that is, *The Plum of the fair Woman*, being round, and exceeding the Damas Pruine for bigneſs and goodneſs.

In the Province of *Quantung* grow every where the *Indian* great and ſmall Nuts, as alſo a kind of Fruit much eſteem'd for the bigneſs, and by the *Indians* call'd *Jaca*; by the *Arabians*, *Panaix*; and by the *Perſians*, *Funax*: It grows not upon the Branches of Trees, but upon the very Stock or Body, as if they were afraid the Boughs would not be able to bear up their weight without breaking. The Skin or Shell of it is ſo hard, that it cannot be open'd but with an Ax. Within it is full of little Holes, containing a yellow Pap, wherein lies a Nut, which when it is ripe, eats very ſweet, like a roaſted Cheſnut. The Tree that bears it is very high and broad, having very large Leaves, of a pale Green,

through

through which in the length runs a thick and hard Sinew. The beſt ſort of this Fruit grows upon the *Malabaſe* Coaſt, and is larger than the biggeſt Cabbage when it is ripe, and of a pleaſant ſmell. There are two ſorts of this Fruit, the leaſt whereof is call'd *Baria*, the other *Papa*, and is the worſt. The Nuts which grow in them, if eaten raw, fill the Body with Crudities; but if roaſted, and eaten after the manner of Cheſnuts in *Europe*, they have a pleaſant taſte, and increaſe Seed.

In this Country grows likewiſe in ſeveral Places a certain Fruit call'd *Duriones*, which, though of an ill taſte, are yet very wholeſom. It is dry in Operation, cauſes Sweating, and is good againſt the Wind and Dropſie, provided it be eaten moderately, for otherwiſe it will over-heat the Liver. Moſt Men at firſt fancy this Fruit to ſmell like rotten Egs; but after they have once eaten of it, they change opinion, eſteeming it to be the ſweeteſt that ever they did eat of. The Grandees make account of this Fruit as a great Delicacy, and think they can never have enough of it. The Leaf or the Herb *Betel* (which we ſpoke of before to be ſo chew'd by them) has ſo great an averſion to this Fruit, that it ſpoils and rots the ſame, if it lie near unto it; inſomuch, that if at any time any Perſon eat too much of that, the *Betel* is a preſent Remedy againſt the ſame.

Here grows likewiſe a well-taſted Fruit call'd *Ananas*, which was at firſt brought from the *Weſt* into the *Eaſt-Indies*, where it is now to be had in great abundance: It is about the bigneſs of a Citron, of a yellow Colour, and well ſcented, full of Juice, and pleaſant in taſte, if eaten when ripe; for it is much like Strawberries with Wine and Sugar: Upon the top it is crown'd with a Cluſter of Flowers and Leaves, and at a diſtance is not unlike an Artichoke, but hath no Pricks at the corners: The middlemoſt Stalk being the biggeſt, upon which the Fruit grows, is about two Foot high, and has fifteen or ſixteen Leaves. Round about this Stalk grow other leſſer ones, with young Fruit upon each. Whoſoever will eat of this Fruit, muſt firſt of all take off the outward Skin, and then cut it into pieces, and ſo infuſe them in Wine or Water, to draw out the biting Quality that is in it, otherwiſe it will make Bliſters upon the Tongue: nor is that all, for it is very dangerous to eat of it, be-

cauſe

cauſe it is apt to put one into a Bloody-flux. And though this Fruit be hot, yet the Leaves thereof are cooling, having a ſowre and corroſive Quality, which is only found in cooling Herbs; and the main hazard is produc'd by its pleaſantneſs, which is ſuch, that it will melt in the Mouth like Sugar.

In *Quantung* is a certain Fruit call'd *Muſa*: The Tree whereon it grows is very delightful, as well for height as its large ſpreading Arms, and call'd by ſome *The Indian Fig-Tree*: The Leaves are nine handfuls long, and two and a half broad; the one ſide of a brown Colour, and the other Green. It ſhoots forth ſeveral Branches, upon which hang the Figs, which are of ſeveral kinds; for ſome are yellow, long, pleaſant of taſte, and well ſcented; others green, long, and well taſted; but both hard of digeſtion: nevertheleſs it breeds good Blood, and cures the Cough. And the Bark of the Tree is good againſt Agues and other Diſtempers.

CHAP. XVI.

Of Animals.

AS kind Nature hath abundantly provided and bleſs'd *China* with all manner of Trees, Buſhes, Herbs, and Fruits; ſo it has made the ſame no leſs fruitful in the product of all ſorts of irrational Creatures, as Beaſts, Fiſhes, Fowls, *&c.*

Of Four-footed Creatures.

THE Sheep in *China* are like thoſe of *Perſia* and *Tartary*, having long and thick Tails, which they drag after them, weighing forty or fifty Pound: their Fleſh is very ſweet.

Near the Garriſon of *Tieki* is great ſtore of Cows, having very long, thick and curl'd Tails, which the *Chineſe* Soldiers wear for Ornament in their Caps inſtead of Feathers.

Near

Near to the Cities of *Cingcheu* and *Tengcheu*, there is found in the Maw of a Cow a Stone call'd *Nienhoang*, which ſignifies *The Yellow of the Cow*, by reaſon of its Colour: It is of ſeveral ſizes, and ſometimes as big as a Gooſe Egg: And although it be not altogether ſo firm and cloſe as the *Bezoar* Stone, and conſequently lighter, yet is it by the *Chineſes* valued and eſteemed much before it: It ſeems outwardly to be Chalk, and is much commended for ſeveral uſes.

In the Province of *Quantung* is a Creature which the *Chineſes* call *The Swift Cow*; for it is ſo nimble of foot, that it can run more than three hundred Miles in a day.

In *Cincheu*, is a certain Beaſt very like a Cow, having Horns much whiter than Ivory, which is an exceeding great lover of Salt; and therefore when at any time the Huntſmen go abroad to take any of them, they carry Bags of Salt with them, which they lay as a Bait; and on this they will feed with ſuch greedineſs, that they rather ſuffer themſelves to be kill'd, than leave off their ſo dearly beloved Prey.

In the Province of *Kiangſi*, and eſpecially in the City of *Nanchang*, the Inhabitants feed their Hogs as well within the City as without, by means whereof there are ſuch great and ſwarming Herds continually kept in the Streets, that they are hardly paſſable; yet they are always kept very clean, great numbers of People being continually employ'd in taking away the Filth.

In the Province of *Peking* there are ſome Cats with very long Hair, as white as Milk, and having long Ears like a Spaniel: The Gentlewomen keep them for their Pleaſure; for they will not hunt after, or catch Mice, the reaſon perhaps being for that they are too high fed: Yet they have ſtore of other Cats which are good Mouſers.

In the Provinces of *Junnan* and *Suchue* are the beſt Horſes. And in the Province of *Xenſi*, upon the Mountain *Holan* (three hundred Miles large) are many wild Horſes. Their Horſes are generally but of a mean ſtature, yet well ſet, broad Buttock'd, and ſtrong for Service.

Near *Siven* are yellow Mice, very large, whoſe Skins are in much requeſt amongſt the People.

In all Parts of *China*, eſpecially in the Province of *Quantung*, are abundance of Stags, Bucks, Hares, *&c.*

In *Xantung* are many ravenous Wolves: And in *Xenſi* abundance of Bears, the Fore-feet whereof are held in great eſteem by the Natives.

Near to the Chief City *Linyao* lie ſome Mountains, upon which are bred wild Oxen, and Creatures like Tygers, with whoſe Skins the Inhabitants make their Clothes.

In the Province of *Suchue*, near the City *Po*, is a Creature call'd *The Rhinoceros*: It is of a ſwarthy hue like the Elephant: the Skin is full of Wrincles, and ſo hard withal, that it can ſcarcely be pierc'd with a Sword: It has a Snout like a Hog, but ſharper; and above the Noſtrils ſtands the Horn, which is generally black; now and then there is one white, but very ſeldom, and that is ſold much dearer than the other; and indeed one is larger than the other, according to the age of the Beaſt.

In bigneſs and thickneſs of Body the *Rhinoceros* differs but little from the Elephant, only it has much ſhorter Feet; and that's the reaſon why it is not ſo comely to the Eye. This Creature is of that temper, that it will hurt no

bod, unleſs it be firſt aſſaulted, and then it falls on with great fury, not only upon him that gave the Offence, but upon every thing that comes in its way, which he will never leave till he hath deſtroy'd it. When he has got a Man down, he kills him with a lick of his Tongue, which is both ſharp and rough; afterwards tears off his Fleſh to the very Bones; but his ordinary Food is thorny Buſhes. He is always at enmity with the Elephant, to whom before he goes to gives Battel, he whets his Horn againſt a Stone, and in Fight endeavors to wound him in the Belly, which he knows to be the weakeſt part. He makes a noiſe like the Grunting of Hogs. The *Moors* eat his Fleſh; but it requires good Stomachs as well as Teeth to feed upon him. Some uſe the Horn as an Antidote or Preſervative againſt Poyſon.

There are great ſtore of Tygers in the Province of *Chekiang*, miſchievous and fierce, according to their Nature: But upon the Mountain *Kutien* are ſome that will not hurt a Man.

In ſeveral Parts of *China* alſo are Elephants bred, but the beſt are in the Provinces of *Nanking* and *Junnan*: I ſhall only add a few words concerning them, ſo much hauing been already ſaid by ſeveral Authors. Their bigneſs is various: At *Conſtantinople* was one ſeen, which from the Eyes to the furthermoſt part of the Back, was eleven Foot, and from the Eyes to the end of his Snout, eight Foot long. In heighth ſome are twelve, others thirteen and fourteen Foot. They are generally black; but ſome *Chineſe* Writers affirm, that the King of *Nazaringa* had a white one. Their Skin is like Net-work, but ſo extraordinary hard, that it will turn the Edge of a Sword; yet it is harder upon the Back than the Belly. For the chewing of their Meat, they have four Teeth within, beſides thoſe that ſtick out before, which ſtand crooked in the Male, and down-right in the Female. The nether Jaw-bone is only mov'd in chewing, the upper always reſts. In that part where the Noſe is plac'd in other Creatures, the Elephant has a long Trunk or Snout, which reaches to the Ground, and has a Slit at the end: This is both pliable and ſlippery, which they make uſe of in ſtead of a Hand; for they can take up any thing with it either moiſt or dry, and put it into their Mouths.

Of the extraordinary Docility of this Beaſt there are ſeveral Examples to be found, both in the ancient and modern, as well *Chineſe* as other Writers.

Pliny

Pliny writes, That they fling up Arms into the Air, and that they Fence with one another. Of the time and manner of Copulation there is great variety among Hiſtorians; *Pliny* ſays, That the Male and the Female at ten years old begin to couple: But *Ariſtotle* gives them a longer time, aſcribing twenty to them both, the Female at twelve, and the Male at eight years. This Act of Generation they do moſt commonly in the Water, as being moſt eaſie for them both; and that in the moſt private Receſſes they can find out, and but once in three years; neither doth the Male make uſe of one Female any more than once: After they have done Coupling they grow wild and furious, doing much hurt where they come. How long they go before they caſt their Young is uncertain; ſome ſpeak of a Year and ſix Months, others ſay three years, and ſome ten. They bring forth with great pain, leaning backward upon their hinder Legs. Some write, that they bring forth but one at a time, others four: As ſoon as it is brought forth it ſees, goes, and ſucks with the Mouth, and not with the Snout, till it is eight years old. They wage War with the *Rhinoceros*, Lion, Snake, Tyger, Ram, Hog, and Dragon, as alſo with ſome Colours, and with Fire.

In the Province of *Junnan*, the Hill *Nalo* is full of wild Tygers and Leopards; and ſo alſo is the Mountain *Xepao*. In the Province of *Quangſi*, they are much fiercer than Lions, and very hot and eager in the purſuit of Men, Women, and Children. But Nature has in ſome ſort provided a means whereby to avoid the cruelty of this Beaſt; for it is always accompanied with a ſmall Creature, which with continual Barking gives notice of its coming; upon which noiſe every living thing endeavors to get out of the way by flight, or otherwiſe. The People of *Bengala* ſtand in very great dread of this Beaſt. The Tyger and *Rhinoceros* (as *Bontius* writes) are great Friends to one another, converſing much together; the reaſon whereof the Iſlanders of *Japan* told me, was, as they ſuppos'd, and which is not improbable, becauſe the Tyger is altogether a devourer of Fleſh, which muſt of neceſſity occaſion a weak Stomach; whereas the *Rhinoceros* feeds only upon Green: therefore the Tyger follows him for his Dungs ſake, which he eats for a Cure when he is out of order, as the Dogs Graſs, and the Cats Nip or Cats-mint.

In the Province of *Quangſi* are very large Hogs, with great and ſtrong Briſtles

of

of a Foot and a half long, which by a particular and ſtrange motion of the Body they know how to dart toward any one, and that not without great prejudice of thoſe they hit.

In the Province of *Xenſi* is found the Creature call'd *Xee*, from whom proceeds the Musk; and which is very ſtrange, if at any time it be carried out of the Kingdom of *Lu*, into the adjacent Kingdom of *Laos*, it dies immediately, as a Fiſh out of the Water.

In the Kingdom of *Gannan* is a certain Creature call'd *Teſe*, which in ſhape comes very near to a Man, having long Arms: he is black and hairy upon the Body, ſwift of Foot, and laughs aloud like a Man, but is of ſo voracious a nature, that whomſoever he meets with he inſtantly devours.

In the Province of *Suchue* lies a Mountain call'd *Toyung*, upon which are Monkies or Baboons, which for bigneſs and ſhape are very like a Man. Theſe Creatures are more than ordinarily addicted to Venery, ſo that they often attempt to ſurpriſe Women on purpoſe to ſatisfie their beaſtial luſt, and have their wills on them. The *Indians* call them *Wild Men*, and the *Indian* Women are in ſuch fear of them, that they dare not come near thoſe Woods where they frequent.

Of Fowl.

IN the Province of *Xantung* are Hens and fat Capons to be had very cheap; as alſo great abundance of all ſorts of Fowl, as Pheaſants, Partridges, *&c.*

In the Province of *Xenſi*, about *Mincheu*, are Cocks and Hens having Wool upon them in ſtead of Feathers.

In the Province of *Quantung* are an innumerable company of Ducks, which the Inhabitants take great delight to breed and increaſe. They never ſuffer the Duck to ſit upon her Eggs to hatch them, but put them into an Oven moderately heated, or elſe bury them in a Dunghil, and ſo hatch the young ones.

In the Province of *Huquang*, near to the City *Hanyang*, may be caught great ſtore of Geeſe.

There are ſeveral other ſorts of Fowls and Birds in other Provinces, whereof we have already made mention in the former part of the Deſcription of *China*.

Of Fiſh.

IN the Province of *Xantung* the Pools and Rivers do ſo abound with Fiſh, that for the value of a Peny you may buy ten Pound weight thereof.

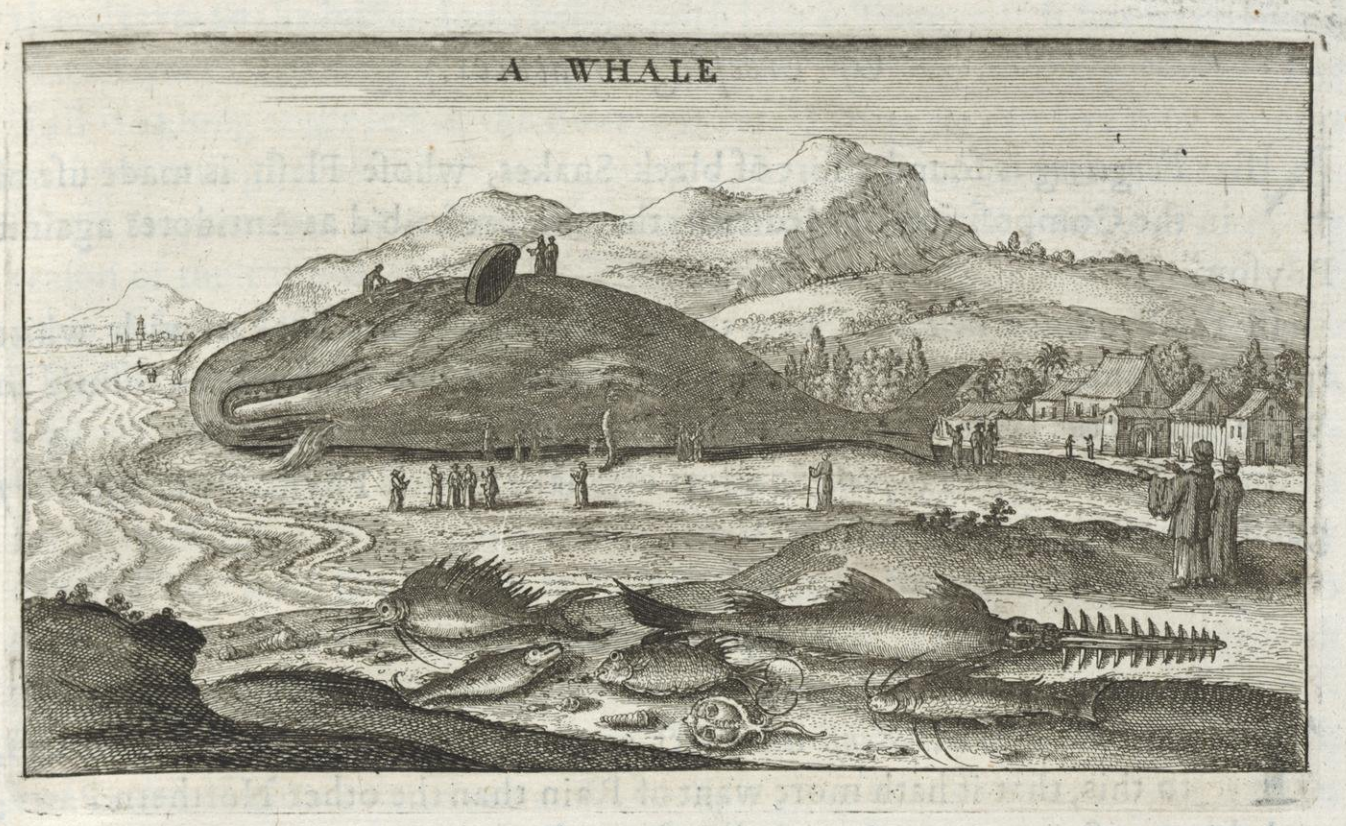
In the Province of *Kiangſi* is a great abundance of all manner of Fiſh, eſpecially of Salmon, and the like.

In the Province of *Huquang* are caught many dainty Lampreys in the River *Lofeu*.

Near to the City *Kiagan* is the Pool *Mie*, in which is bred a ſort of Fiſh as ſweet as Honey.

In the Province of *Chekiang*, near the City *Canghoa*, lies the Mountain *Cienking*, upon which is a Pool, famous for the yellow or Gold-Fiſh that is in it: It is but a ſmall Fiſh, about a Fingers length, with a forked Tail; but is in very great eſteem at the choiceſt Tables, ſo that the Grandees have them commonly in their Fiſh-Ponds for their Pleaſure and Uſe.

In



In the Province of *Honan*, near to the Chief City *Namyang*, runs the River *Tan*, wherein at the beginning of Summer, but never elſe, are taken red Fiſh; before and after which time they are not to be had, in regard they hide themſelves.

Near to the Iſland *Hainan* are caught Whales, after the ſame manner as the *Hollanders* and *Engliſh* take them in the North about *Greenland*, whereof they make Oyl which ſerves for ſeveral uſes. Of theſe commonly ſome are a hundred and twenty Foot long; the Head whereof is reckon'd for a third part of the whole Body: Upon the top of the Snout are two round Holes, by which means they will take in a great quantity of Water, and ſpout it out again with a mighty force. In ſtead of Eyes they have two thin Skins which ſtick out, and are three Yards long, and a Foot and a half broad, and cover'd over with Stuff like unto Flocks. On each ſide of the Head it hath an Ear, which is much ſmaller without than within, whereby they are very quick of Hearing. It hath a very large Mouth, with Lips of ſo great a thickneſs, that they have ſometimes five or ſix thouſand weight of Fat upon them. The Tongue, which is about eighteen Foot long, and ten broad, reſts upon eight hundred ſmall and great Pegs or Teeth, which are all cover'd with Stuff like Horſe-hair, to preſerve the Tongue from being hurt as it lies upon them. They feed upon Fiſh, and the Froth and Scum of the Sea. There was once one taken that had forty Cod-Fiſhes in her Belly. The Tail is at the end almoſt twenty eight Foot broad, and two thick. The Male hath a Pizzle about fourteen Foot long. They bring forth but one at a time, and that in the Harveſt, which ſtays by the Female under the protection of her Fins, till it is grown of a large ſize. It ſtands in great fear of the Sword-Fiſh, which is a mortal Enemy unto it, and who with its ſharp Saw endeavors to rip open the tender Belly of this Prodigy of Nature. The manner of killing them has been ſufficiently deſcribed by others, and therefore I ſhall forbear to trouble the Reader with a Relation thereof.

Of Creeping Creatures.

NEar *Fungciang* is found a ſort of black Snakes, whoſe Fleſh is made uſe of in the Compoſition of Medicines that are preſcrib'd as Antidotes againſt Poyſon.

In the Province of *Honan*, near the City *Hangang*, are Snakes with white ſpeckled Skins, whoſe Fleſh having for a convenient Seaſon been infus'd in Wine, makes the ſame a very ſoveraign Remedy againſt Lameneſs.

In the Province of *Huquang* is a ſort of Snake, which Phyſically us'd, is very good againſt the Scurf and Itch.

Of Vermine.

THE Province of *Xenſi* is ſubject, among many other Inconveniences, to this, that it hath more want of Rain than the other Northern Parts; and this occaſions every where ſuch infinite ſwarms of Graſhoppers, that they continually devour the growth of the Fields, notwithſtanding all the Care and and induſtrious Diligence of the Inhabitants to prevent the ſame: And this is the true cauſe why there is very ſeldom any green Graſs to be ſeen in that whole Province. But theſe very Vermin ſupply the Defect they cauſe, by becoming good Food, inſomuch that of theſe Graſhoppers the People make a delicate Diſh for their Tables.

The whole Country of *China* hath great numbers of Silk-worms, but in no part are they in ſo great abundance as in the Province of *Chekiang*, the Inhabitants whereof ſpend the greateſt part of their time in tending, looking after, and taking care to increaſe them,

In the Province of *Xantung* the Trees and Fields hang ſometimes full of Silk, which is not ſpun by the fore-mention'd Silk-worm, but another ſort, and conſiſteth of long Threds of white Silk, which being carried by the Wind upon the Trees and Houſes, is gather'd together. Of this ſort they weave Stuffs, but it is far courſer then that which is wove of the former; but this is recompenſed by its durableneſs; for it is much ſtronger.

In *China* are alſo found ſeveral ſtrange Creatures, which live as well upon the Land as in the Water; namely, in the Province of *Huquang*, in the River of *Siang*, lives a certain Creature like a Horſe, only in ſtead of Hair it has Scales upon the Body, and Claws like a Tyger. It is of a very fierce and cruel Nature, and will faſten upon any thing when it comes out of the Water, whether Man or Beaſt.

In *Quantung*, near the City *Hoeicheu*, is a Creature which is neither Fiſh nor Fowl, but between both; for all the Summer it is a Bird of a yellow Colour, and therefore call'd *Hoangcioya*, and keeps upon the Mountains; but in the Winter it turns Fiſh again, and betakes it ſelf to the Water. The People eat of it with great delight and ſatisfaction.

Near the City *Caocheu*, in the River *Co*, are abundance of very miſchievous Crocodiles: they are by the *Indians* call'd *Caiman*, having an Hide as hard as Iron, and only ſoft upon the Belly. This *Caiman* has a broad Forehead, and a Hog-like Snout, with a very wide Mouth: Its Teeth are large, white, and ſtrong, fix'd in both the Jaws, whereof only the uppermoſt moves; for the lowermoſt is fix'd and immovable: It has no Tongue, but only a Skin

that

that cleaves to the lower Jaw, being much like a Tongue: It has large round black Eyes: The Legs are ſtrong, and the Feet Arm'd with ſharp Nails: The Tail is as long as the reſt of the Body: It is ſaid, that he can live four Months without eating; but at laſt being hungry, he howls or cries out like a Man. Theſe Serpents are very ſwift of foot, but cannot ſo well wind and turn, by reaſon of their ſtiff Back-bones. They are not onely found here, but in other parts of *India*, *Africa*, *Aſia*, and *America*, eſpecially in the River *Nyle* in *Egypt*. They live upon Fiſh or Fleſh, and when they come Aſhore they prey upon Cattel: When they Couple, the Male lays the Female upon her Back, otherwiſe by reaſon of the ſhortneſs of his Feet he could not Copulate. The Female lays ſixty Eggs, of the bigneſs of a Gooſe Egg, and is hatching of them ſixty days. There is no Creature to be found, that from ſo ſmall a beginning grows to ſuch a largeneſs; for ſome are thirty Foot long. They are at enmity with the Tyger, Serpents, Scorpions, *&c.* but at amity with Hogs, which they ſuffer to paſs by them unregarded. In the Day this Creature lives upon the Land, and in the Night in the Water. When it is gorg'd with eating, and is fall'n aſleep with his Mouth full of Meat, a ſmall Bird call'd *Trochicus*, and in *Italian*, *The King of Birds*, comes to him as he lies with his Mouth open, and cleanſes his Teeth with picking and ſcraping; wherewith the Crocodile is ſo highly pleas'd, that he opens his Throat as wide as is poſſible, that ſo the Bird may ſcoure the ſame: for which kindneſs it bears it much friendſhip. The *Chineſes* eat the Fleſh thereof with great delight. It is reported, that *Termus* King of *Egypt* ſwam amongſt them ſtark naked, having his Body only anointed with the Greaſe of them.

In the River *Chaoking* is a Fiſh call'd *The Swimming Cow*, which comes often out of the Water, and fights at Land with the tame Cows, to their great hazard, till its Horns grow weak by ſtaying out of the Water, which may be diſcerned by their turning yellow; then with all ſpeed it returns into the Water, where the Horns grow hard again.

Near to *Caocheu* there is to be ſeen a ſtrange kind of Creature in the Sea, having a Head like a Bird, and a Tail like a Fiſh: In its Belly are found ſome Precious Stones.

Between this City and the Iſland *Hainan* are taken a ſort of Crabs, which as ſoon as they are out of the Water become petrifi'd, and immediately turn into Stones. The *Portugueſe* and *Chineſes* make great uſe of them for the Cure of Agues.

In the Province of *Suchue* near the City of *Chunking*, are great ſtore of Land-Tortoiſes of ſeveral ſizes; ſome very large, and others very ſmall, which the Inhabitants keep in their Houſes for their Pleaſure.

But in *Quantung*, near to *Hoeicheu*, there are caught in the Sea ſuch very large Tortoiſes, that they look like little Rocks at a diſtance. The Land as well as the Sea-Tortoiſes engender after the manner of the Adder-Snake, the Male getting upon the Female. They lay Eggs like Hens Eggs, but leſſer, and more oval. It is ſaid of them, that they live under Ground in the Winter without eating: They are afraid of the Eagle, which makes a prey of them taking them up, and letting them fall till they break. They make but little noiſe, yet louder than the Snake. Whether they are to be reckon'd amongſt Fleſh or Fiſh, is ſtill to be determin'd. Some account them amongſt Fiſh, and eat them in *Lent*; others think the contrary, becauſe they have Feet, and draw Breath.

The

The Land-Tortoiſe Shells are very hard, and like Ebony, nor will they bend like thoſe of the Sea; but they are full of Knobs upon the top, and moſt of them of fine Colours, yellow and brown, as if they were Painted with Croſſes, Stars, and other Figures. They thruſt out their Heads and Feet, which when they draw in, as they can at pleaſure, they ſeem to be immovable: They differ very much in bigneſs, ſome being no bigger than a Man's Fiſt.

In *Virginia* are Tortoiſes of three and four Foot long, with two Heads, which are very malicious, and given to biting.

In the Iſland *Mauritius* are ſome Tortoiſes ſo large, that they will carry four or five Men ſtanding upon them. Their Shells are of ſo capacious an extent, that ten Perſons may ſit in one of them. But the Sea-Tortoiſes are much larger than thoſe of the Land. *John de Lery* writes, That there was one taken by their Fleet, which gave eighty Perſons their Bellies full. Their Shells are much ſmoother and flatter than the other, and very curiouſly wrinkled. In hot Water they will bend into any ſhape, which the other cannot do by reaſon of its hardneſs; ſo that Artificers make Combs and Boxes of them. In ſtead of Feet they have Fins, wherewith they ſwim as other Fiſh; but they lie much upon their Backs, and ſwim ſleeping upon the Water. The Fleſh of this Creature is luſcious, and taſtes like Veal, being interlarded with yellowiſh Fat. The Female lays her Eggs by Night, and buries them in the Sand, which are hatch'd in ſix Weeks by the heat of the Sun.

CHAP. XVII.

Of ſome things more than Natural, and ſtrange Pools.

IN the laſt ſeven Chapters I ſpoke of great and admirable things, yet ſuch as are not beyond the ordinary Courſe of Nature; but in this I ſhall treat of ſome more wonderful, which are hard to be credited, though the *Chineſes* do firmly believe the ſame.

In the Province of *Xenſi*, near the City *Vucung*, is a Hill call'd *Taipe*, whereupon if a Drum be beaten, preſently followeth Thunder, Lightning, and ſtormy Weather, inſomuch that the Magiſtrates have forbidden all Perſons upon pain of Death, to beat any Drum there.

The River *Tan* has red Fiſh, with whoſe Blood (as the *Chineſes* write and fancy) whoſoever anoint their Feet, they may wade over this River without ſinking; adding further, That if the Water of this River be but ſtirr'd, all the Fiſh preſently riſe and ſwim upon the top of the Water, and make it look as red as Fire: from whence in probability it had its Name; for *Tan* ſignifies *Red*.

In the Province of *Xantung*, near the City *Niuyang*, is a Spring in high eſteem amongſt the Inhabitants; for they verily believe, that whoſoever drinks of it, it makes them long-liv'd.

In *Suchue*, near the City *Chingtu*, is the moſt large and extenſive Mountain *Chingching*, upon which, according to the vain belief of the *Chineſes*, the immortal Men meet to Converſe.

In the Province of *Huquang*, upon Mountains of an incredible heighth and bigneſs, inhabit none but wild and unciviliz'd People.

Near to *Liencheng*, a City of *Quantung*, lies a great Hill call'd *Uhoang*, where grows

grows a ſort of Fruit whoſe like is not to be found any where elſe; for you may eat as much as you pleaſe, but you muſt carry none away, and while you endeavor ſo to do, you can never find the way down.

In the Province of *Junnan*, near the City *Chinkiang*, is to this day a great Stone to be ſeen, where *Simulo*, who poſſeſs'd the Kingdom of *Mung*, gave Audience to the Ambaſſadors of another King, who upon the delivery of their Meſſage not ſatisfying him, he ariſing in anger, and taking his Sword naked into his Hand, ſtruck with it ſo violently upon the Stone, that the Blow pierc'd above three Foot into it, and with threatning words ſaid to the Ambaſſadors, *Go and acquaint your King what Swords I have.* This hapned in the Reign of *Iliaouvus*, the Founder of the Race of *Hana*, which incorporated the powerful Kingdom of *Mung* to the Kingdom of *China*.

Near the City *Munghoa*, in the Province of *Honan*, lies the Mountain *Fung-hoang*, which tooks its Name from the Phenix, becauſe it died upon the ſame, after it had ſung there a while moſt deliciouſly. The *Chineſes* relate, That there is a general Aſſembly of Birds once every year upon this Mountain, to lament the Death of the ſaid Phenix; of which time the Inhabitants taking notice, climb up by Night with Lights, and catch abundance of them.

Near the City *Fuencheu* is the Mountain *Vanhu*, which is reputed the higheſt of all Hills; and this Name was given to it, becauſe ten thouſand People, in the time of the Inundation of the World, got upon the top of this Mountain to avoid the danger of drowning.

Near to *Tingcheu* is a Mountain call'd *Kin*, upon which are three Pools, which turn Iron that is flung into them, into Copper immediately.

There are ſeveral other ſtrange Pools, Springs, and Wells to be found in *China*, ſome whereof are very ſoveraign for the cure of ſeveral Diſtempers of the Body.

On the Weſt ſide of the City *Caifung*, in the Province of *Honan*, lies a Pool call'd *Kinning*, which the Imperial Race of *Sunga* caus'd to be digg'd for the diſciplining and training up Sea-men, to make them expert in Sea-Fights, which was very much us'd by the Emperor *Taicungus*. This Pool is ſo very pleaſant, that round about the ſame are built ſeveral brave Palaces of the Grandees, beſides divers Idol-Temples.

CHAP. XVIII.

Of the Chineſe *Kings and Emperors, which have Govern'd in* China *before and ſince* Chriſt's *Birth.*

BEfore I make mention of the Wars between the People of *China* and the *Tartars*, I ſhall ſpeak in ſhort concerning the Genealogy of the Kings and Emperors who have Reigned there before and ſince the Birth of *Chriſt*.

Firſt then obſerve, That before *Chriſt*'s Birth, between the Years of the World 2207. and the Year 2952. eight hundred ſucceeded one another in the Government of that Empire, which took not the ſame by Inheritance, but after the death of one, another was elected by plurality of Voices. But after that time the Government became Hereditary, and the next Heir to the preceding King ſucceeded after his death.

The firſt eight Elective Kings were *Fohius*, *Xinnungus*, *Hoangtius*, *Xaohavus*, *Chuenhious*, *Cous*, *Yaus*, and *Xunus*. All the Tranſactions during the Reign of theſe eight Elective Kings, and the following Imperial Races, before and after the Birth of *Chriſt*, are not in the leaſt doubted, but firmly believ'd by all the People, in regard the Hiſtories of thoſe Times are faithfully transferr'd to Poſterity by the then Chronologers: for it has been a conſtant (and without doubt) a moſt laudible Cuſtom amongſt them, that the new Emperor doth appoint and order ſome of the moſt Learned Philoſophers to write the Deeds and Actions of his Predeceſſor at large, without fraud or flattery. Out of this voluminous Work, which comprehends in general all the great Tranſactions of the whole Empire, the *Chineſes*, for eaſe of Memory, have made an Extract or Epitome of the moſt remarkable Paſſages. But as to what paſs'd before the eight elected Emperors, the *Chineſes* themſelves are very doubtful, becauſe the Books of thoſe Times are full of ridiculous Stories, as well relating to the Age of the People, as the Years of the Governors: for according to the phantaſtick belief of thoſe Writers, the World muſt have been created ſome thouſands of years before the Flood.

But before I proceed to the Lives and Actions of theſe eight Emperors, I ſhall in a few words declare what Kings and Princes are feigned to have had the Rule over *China*, before the Government of *Fohius* the firſt of them.

The *Chineſes* feign, That the firſt Man, whom they alſo own for their firſt Governor, was call'd *Puoncuus*, and had his Original out of a confus'd Lump, as out of an Egg; though ſome of the more Learned in *Europe* are of opinion, That *Cainan* or *Kenan*, the Son of *Enos*, was the firſt Man that with his Followers Peopled *China*, and that from him they all had their riſe. They alſo add, That this *Cainan* was preferr'd to the Government when he was five hundred years old, and that after him the eight Elect Emperors Govern'd thoſe Countries and Inhabitants, as hath been and ſhall be more fully related: Yet they tell us, That after the deceaſe of this *Puoncuus*, one *Tienhoangus* ſucceeded in the Government; of whoſe Time a certain *Chineſe* Hiſtorian ſpeaks thus: *At that time the Spirit of Heaven cover'd the Face of the Earth, and by degrees introduc'd good Manners, and taught the People, being then very docible, Civility and Morality; but eſpecially when the great Dragon was kill'd, which had moleſted the whole World by mingling Heaven and Earth together: after his Death, every thing receiving a more illuſtrious form and Dignity.*

After him, they ſay, ſucceeded one *Thoangus*, who was very skilful in the Courſe of the Stars, diſtinguiſh'd the Day and Nights by Name, and ordering every Month to conſiſt of thirty Days. When he was deceaſed, they write, That nine other Princes ſucceeded; but they are altogether ignorant both of their Names and Actions.

After theſe nine follow'd, according to their Legend, *Ginhoangus*, with nine more of his Family. He divided the Country into nine Parts, whereof one was given to the People to inhabit, and the other eight he appointed for Husbandry: and by this means he brought the People, who at firſt, as wild and unciviliz'd, liv'd diſpers'd, to bring their Habitations near together, though yet they had no Houſes. His Reign, they ſay, was a Golden Age for the Earth brought forth Fruit of it ſelf without much Labor. This Prince cared for his Subjects with more then a Fatherly Love, who on the other hand honor'd and ſerv'd him, as dutiful Children obey their Father.

After him follow'd one *Yeus*, who inſtructed the People that had long liv'd

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in Holes and Caves of the Mountains, to make Huts and little Edifices of Wood, to defend themſelves againſt the fury of wild Beaſts: for till this time they were ignorant of moſt things uſeful for the ſupport and ſuſtenance of Life; for they had not ſo much as heard of Husbandry, nor knew how to ſtrike Fire, wherewith either to dreſs their Victuals, or to refreſh the Body; but they liv'd only upon wild Herbs and Fruits, and devour'd the raw Fleſh of wild Creatures, and drank their Blood, going for the moſt naked, or at the beſt wearing only the undreſs'd Skin of ſome wild Creature they had kill'd, about ſome part of their Body.

After the death of this *Yeus*, *Sujus* Reigned, who was very skilful in *Aſtrology*. He taught, that there were five Elements, as Metal, Wood, Earth, and Fire; which laſt he obſerv'd in the Air. He was alſo the firſt that made the diſcovery of Fire, by rubbing one piece of Wood againſt another. There was no kind of Money or Coyn, either Silver or Gold in his Days; but they exchang'd Commodity for Commodity, by way of Barter. Thus far their hardly-believ'd Hiſtories proceed; which whether true or falſe, ſhall be no Task for me to diſcover; but leaving them as they are, I ſhall return to ſpeak of the eight Elect Emperors before-mention'd, the firſt whereof was *Fohius*, whom the *Chineſes* call'd *Thienſu*, that is, *The Son of Heaven*; and by this Title they ſtill call all their Emperors. They ſay, and haply believe it, that he was brought into the World by his Mother without a Father; for as ſhe was walking by the ſide of the Pool which runs through the City *Lanthien*, in the Province of *Xenſi*, ſhe trod accidentally (as Fame ſuggeſts it) in the Foot-ſteps of a Man which was in the Sand; upon which, being immediately with *Iris* or the Rain-bow, ſhe prov'd to be with Child, and at her full time brought forth this *Fohius* in that Province, who took upon him the Government two thouſand nine hundred and fifty two years before *Chriſt*'s Birth, and Reigned a hundred and fifteen years.

This Emperor was a Man of a moſt upright and vertuous Diſpoſition, very well skill'd in *Aſtrology*, ſeeking thereby as well to know and underſtand the Motions of the Heavens and Stars, as to be fam'd for the well managing of Earthly Affairs; and indeed he made diſcovery of ſeveral things relating to *Aſtrology*, and introduc'd very good Laws, whereby he kept his Subjects in awe, reducing the ſame into Writing, having for that purpoſe invented the firſt and moſt ancient *Chineſe* Characters.

Till this Princes Time there was in *China* among the Men and Women no difference, either of Habit or Manner; neither did they know the civiliz'd Limits of lawful Wedlock, but liv'd as Beaſts, in common one among another. Both theſe things he reform'd, ordaining the ſacred Rites of Marriage, and ordering the Men to wear their Clothes diſtinct in faſhion from thoſe of the Women.

Xinnungus was elected Emperor after the death of *Fohius*, by reaſon of his eminent Vertues, and Reigned a hundred and forty years. He firſt invented the uſe of the Plough for tillage of the Ground, and taught the Inhabitants the uſe thereof, who finding the Benefit thereof, began to manure the Land of their own accord, which requited their Induſtry with a plentiful Crop of Fruit for the better ſuſtenance of Life; and for this reaſon they call'd him *Xinnungi*, which ſignifies *The Ingenious Husbandman*. He was alſo a diligent Searcher into the Vertues of all Herbs and Plants, making Experiments thereof upon his own Body. After he had Reigned a hundred years, one *Hoangtius*, a petty King,

King, his Neighbor, made War upon him, and after having defeated and kill'd him, won alſo the Kingdom. The Defeat was receiv'd upon the Mountain *Fano*, in the Place where now the City *Peking* is ſituate, in the Province of *Peking*; the Inhabitants of which Place ſtill retain ſome memory of that War, it being, as they ſay, the firſt that ever was wag'd in the World. And thus by force of Arms *Hoangtius* came to the Empire, who nevertheleſs for Vertue, goodneſs of Mind, and comely ſhape of Face and Body, was hardly ever to be paralell'd. He made ſeveral good Laws, and particularly order'd juſt Weights and Meaſures: But all theſe Vertues were in ſome meaſure ſullied by his ſeeming Tyranny; for he always kept an Army on foot, wherewith he kept the Rebellious in awe: And indeed there was nothing blame-worthy in him but this, and his treacherous falling upon the foregoing Emperor, and taking his Kingdom from him: However, he Govern'd very prudently, and had a particular care of the Welfare of his Subjects; one teſtimony whereof appear'd in his advancing Commerce, which hitherto had been hindred by unpaſſable Ways: for effecting whereof to the beſt advantage and accommodation of Trade and Travellers, he caus'd Ways to be digg'd through Hills and Mountains, by the ſame means likewiſe enlarging the Territories of his Empire.

He was the firſt in this Country that introduc'd the Imperial Crown, and other Ceremonies and Marks of Majeſty, uſing blue and yellow Clothes, in imitation of the two Colours of Heaven and Earth. He invented the Art of Dying ſeveral Colours, and then commanded the more Wealthy People to diſtinguiſh themſelves from the Poor, by wearing Apparel different in colour. Where Rivers were great and broad, for the better and more eaſie tranſfretation, he caus'd the Trunks of Trees to be hollow'd out in the form of Boats; but over the ſmaller, and ſuch as were narrow, he order'd Bridges to be made: And finding that difference in Commodities hindred Dealing, for promotion of Trade he order'd Braſs-Money to be Coyn'd; and to defend both it and themſelves againſt an Enemy, he not only found out the Invention of Arms, but taught his Subjects how to handle them. There is a Report (which is certainly ſtrange, but how true I will not decide) That in the Hall of his Palace there grew an Herb of that Nature and Vertue, that if an unjuſt Perſon came into the ſame, it would turn and bow towards him, as the Sun-Flower doth to the Sun.

He had by his Wives twenty five Children, amongſt which were fourteen lawfully begotten, and liv'd to ſee them at Man's Eſtate: nay, which is more, they report he never died, but was receiv'd amongſt the *Xinſien*, that is, *The Immortal*: and doubtleſs this may with great Reaſon be ſaid of him, for his Name was immortaliz'd for his Vertue; all the *Chineſe* Emperors ſince his Time taking to themſelves the by-Name of *Hoangtius*, as the *Roman* Emperors after the firſt *Cæſar* aſſum'd the Name of *Cæſars*. After his death his Son *Xaohavus* ſucceeded him in his Throne (being nothing inferior to his Father for Vertue and Goodneſs) in the Year 2597. before the *Incarnation*: He Reigned eighty four years, and was the firſt of all the Emperors that caus'd a diſtinction in the Degrees and Dignities of the *Mandorins* or Magiſtrates, by their ſeveral bearings of Birds and Colours; for it is a Cuſtom to this day, for every Magiſtrate to wear a particular colour'd Habit, whereby his Place and Employment may be known: to which end they bear a Bird, or ſome other Mark, embroider'd with Gold and Silver, both behind upon the Back, and before upon the Breaſt,

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that ſo every one that meets them may know what Place and Dignity he enjoys: which Notes or Badges of diſtinctions are eaſily known; for ſuch as have any Employment in the Civil Magiſtracy, have always tame Birds for their Cogniſance; but the Commanders over the Armies have Dragons, Lions, Tygers, and the like wild Creatures, which declare the deſtructive nature of War. The Emperor *Xaohavus* made choice of Birds for this uſe before any other Creatures, becauſe at the beginning of his Reign, the Bird of the Sun appear'd, which was a ſign of much proſperity of the Empire: for if theſe Birds are long before they come, the *Chineſes* firmly believe, that the Imperial Race will not be of long continuance, but that there will be Wars made upon them. What ſort of Bird this is I could never underſtand, but according to its ſhape, as they deſcribe it, it is not unlike an Eagle, only the Feathers are very curious, as well for ſingularity of Colours as other beauty. But in regard it ſo very rarely appears, it may be ſuppos'd to be the Phenix, by them call'd *Fughoang*.

This Emperor having Reign'd many years, to the great ſatisfaction of the Inhabitants, and by reaſon of his Age not being able any longer to take care of the Affairs of his Dominions, one *Chuenhious*, Nephew to *Hoangtius*, upon the account of his extraordinary good Qualities, was Subſtituted to the Adminiſtration of the Government in the Year 2513 before *Chriſt*'s Birth, and Reigned ſeventy eight years. He continu'd the vertuous Courſes of his Anceſtors, both in Religious and Worldly Concerns. Amongſt others, he caus'd a Law to be made, That no Perſon, of what Quality ſoever, ſhould be admitted to Offer to the Gods, but the Emperor only; ſo great an eſteem they had in thoſe days of Eccleſiaſtical Employments, that they were not to be Exercis'd by any but the greateſt Princes.

No ſooner wat *Chuenhious* dead, but his Nephew *Cous* ſucceeded him, being as his Predeceſſors, very eminent in all manner of Vertue and Goodneſs: He was choſen Emperor two thouſand four hundred thirty five years before *Chriſt*'s Birth: He Married four Wives, which was very rare in thoſe Days, and had four Sons by them; one of them, nam'd *Cious*, he procur'd by performing ſome Promiſe to the ſupreme Emperor of Heaven. Another of his Wives bore a Son call'd *Kius*, who was ſaid alſo to be given to her by the Gods, through importunity of Prayer, having been always barren before. The third Woman had a Child in the fourth Month of her Marriage, which was call'd *Yaus*, having firſt ſeen in her Sleep a red Dragon, which is held by the *Chineſes* for a ſign of great Proſperity. The fourth had a Son call'd *Cheus*. This laſt was preferr'd to the Throne by his Father *Cous* before all the reſt, being obſerv'd by him to be the moſt inclin'd to Vertue and Goodneſs: But the good old Man was much miſtaken; for he was no ſooner in the Throne, but he fell into all manner of Debauchery, giving himſelf up ſo much to Women and Drinking, that he neglected the Affairs of the State: And being often admoniſh'd by the Magiſtrates to take better care of his Government, but continuing ſtill in his lewdneſs, the Subjects (who had been for the moſt part Govern'd by juſt and vertuous Princes) judg'd that he was unworthy to Reign any longer, ſo that they depos'd him in the ninth Year of his Reign, and ſet up his Brother *Yaus* in his Place.

This *Yaus*, who began to Reign in the Year 2357 before *Chriſt*'s Birth, and Govern'd ninety years, is renown'd in all the *Chineſe* Hiſtories for a moſt vertuous Prince: and certainly if regard be had to the greatneſs of his Actions, and the whole courſe of his moſt exemplary Life, he may, for honorable,

Atchievements, be compar'd with the beſt of Princes that ever ſway'd that Scepter. A certain Book call'd *Xu*, publiſh'd in his Reign, mentions in ſhort his Fame, in theſe words: *The Noble and Heroick Actions of* Yaus *have fill'd the whole World with Admiration; ſuch was his extraordinary Diligence, that he was eſteem'd by all Men for his Worth, Underſtanding, Civility, and quickneſs of Apprehenſion, according to the grandeur of his Merit; and ſuch his good Fortune, that whatſoever he undertook was brought to paſs by him.* The *Chineſe* Hiſtories tell us, That during his Government, the Sun did not Set for the ſpace of ten days, and great fear poſſeſs'd the People, that the World would have been deſtroy'd by a general Conflagration, in regard there had hapned ſeveral great Fires at that time. They likewiſe report, that at the ſame time ſeveral ſtrange Monſters, as Snakes and Dragons, crept out from under the Ground, and that this *Yaus* in theſe diſmal Times, and notwithſtanding all thoſe dreadful Accidents, carried himſelf with ſo much Piety and Care for the Welfare of his Subjects, that he was look'd upon by every body as the Redeemer and Deliverer of his Country.

To deſcend to Particulars concerning this Emperor; he was very much addicted to *Aſtrology*, being inſtructed therein by the two famous Men, *Hius* and *Hous*, Perſons more than ordinarily expert in that Science: But he was not alone eminent for Knowledge and Induſtry; for his Wife the Empreſs taught other Women how to breed and raiſe Silk-worms, and the Art of preparing and weaving of Silk. When he had thns civiliz'd the People, by his own and Wifes Inſtructions, to the knowledge of Manufactures, he forthwith new modell'd the Government, and introduc'd the ſix Judicatures or Benches of Juſtice, to wit, *Sipu*, *Hopu*, *Limpu*, *Pimpu*, *Cumpu*, and *Humpu*.

When he had thus ſetled the Affairs of his State in order, he depos'd himſelf, and transferr'd the Government in his Life-time upon another; in which more than ordinary Action he had more regard to the Good of the Publick, than to the Welfare and Affection of his own Children and Relations, all whom he voluntarily paſs'd by, although no ways inferior to him in Knowledge and uprightneſs of Life, and ſurrendred the Empire to a Stranger in Blood, not for reſpect of his Princely Alliance, but only the Eminency of his Vertue and Integrity.

And as a ſingular Teſtimony of this his Zeal for the Good of his Country, I ſhall onely give you this one Example; namely, Diſcourſing once with one *Fangius*, an Eminent and Learned Perſon of his Council, he told him, *That he was in a very great ſuſpence whom he ſhould chuſe to be his Succeſſor.* The Counſellor made him this Anſwer; *There is one of your own Princely Family, your Eldeſt Son* Chus, *and rightful Heir, upon whom you may ſettle your Empire; the goodneſs of whoſe Nature, extraordinary Prudence, quickneſs of Wit, treading in your Royal Steps, and imitating your laudable Exemplar, merits no leſs: And if your Servants Counſel be acceptable to your Ears, I ſhall adviſe you to ſettle in the Government this your Eldeſt Son, and no other.* But *Yaus* interrupting his Diſcourſe, ſaid, *You know*, Fangius, *that I take as much diſtaſte at the commending of Bad, as I do at the diſcommending of Good People: My Son is unready of Speech, and ſlow of Tongue, his Words and his Deeds not agreeing; true it is, he knows in outward Geſtures how to behave himſelf as a Wiſe Man, but inwardly he is nothing.*

Not long after, being about the ſeventieth Year of his Reign, he ſent for one *Sungous*, one of his greateſt Favorites and Counſellors, to whom he ſpake in this manner: *I find the Weight of a Crown too heavy for my aged Head, and therefore intend to ſurrender up my Empire to you, having in all my time obſerv'd none ſo fit*

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for it, either for Vertue or Wiſdom. But *Sungous*, unacquainted with Ambitious Thoughts, abſolutely refus'd to accept of it, modeſtly proteſting his Inſufficiency for ſo great a Charge, for that he was not not furniſh'd with thoſe Qualities wherewith an Emperor ought to be provided; and ſo neither worthy of that Honor, nor able to undergo the Burthen. When *Yaus* ſaw him perſiſting immovably in his Reſolution not to accept of the Government, he demanded of him, whom he judg'd worthy of the ſame; to whom *Sungous*, in the preſence of the Emperor's Council, made this Anſwer: *Since you are pleas'd to inquire of me, O King, whom I judge worthy to be a Succeſſor in your Empire, though there are many others better able to adviſe in a Point of ſo high a Nature, yet I ſhall acquaint you with that which I ſuppoſe and hope may tend to your own and the Empires Good. There is* (ſaid he proceeding) *a Husbandman, your Subject, and a Batchelor, look'd upon by all People for a very honeſt Man, who for his Piety, Vertue, and good Diſpoſition, is ſo belov'd and reſpected among his Neighbors, that they will give or lend him their Monies, Lands, and Houſes, without asking: And ſo great is their Opinion of his Prudence, that upon all Occaſions they ask his Advice, and follow it. His Name is* Xunus, *who by his Vertuous and Exemplary Life hath reclaim'd many vicious and debauch'd Perſons, and brought them to be Imitators of his Goodneſs and Sobriety; although his Misfortune is great in this, that his Father* (*call'd* Caſſus) *is a Fool; his Mother a pertinacious Woman, and full of Tongue; and his Brothers proud, haughty, and wilful.* The Emperor *Yaus* having heard this Relation, told him, that he would ſend to inquire concerning the Abilities of this ſo unfortunately-extracted Wiſe Man, which not long after he accordingly did, cauſing him to be brought to the Court: At his firſt arrival he was entruſted with the Government of the *Weſt* Country only, that thereby the Emperor might be ſatisfied of his Ability and Honeſty: And, according to the Character given of him, herein *Xunus* ſo well behav'd himſelf, that every Body, but eſpecially *Yaus*, did with admiration reverence him; and finding him every way extraordinarily qualified, the Emperor ſoon after took him to his Aſſiſtance, and caſt the Care of the whole Government upon his Shoulders: In which high Eſtimation and Grandeur he continu'd for the ſpace of twenty eight Years, that the Noble Prince *Yaus* liv'd.

But at laſt *Yaus*, being over-laden with Years, and ready to die (in the Year before *Chriſt*'s Birth 2257.) admoniſh'd *Xunus* upon his Death-bed, to accept of the Government, in theſe or the like words: *Draw near to me, and hear theſe my laſt words; I have tokens enough of your Vertue and Honeſty, and that your Words and Deeds are correſpondent each to other: Therefore you muſt accept of the Scepter, which is due to your Vertues and Services. Take care of the Welfare and Good of your Subjects as a Father, and remember that you muſt ſerve, not enſlave the People, and ſo they will love, and not fear you; for this reaſon a King exceeds all his Subjects, becauſe he alone is to take care, and to watch over all the reſt.* Having thus ſaid, he yielded up the Ghoſt, for whom *Xunus* Mourned, not as one Friend for another, but as a Son for his Father: for according to the Cuſtom of the Country, where Sons lament their Parents Death, he left the Government wholly to his Council, and continu'd three whole years at the Grave of his Prince, without removing from it.

This Solemnity of Grief being paſt, and *Xunus* return'd to the Exerciſe of his Government, he quickly gave Proofs of his Prudence and Clemency, which caus'd him to be very much belov'd by his Subjects. It is reported, that in each Eye he had two Balls or Apples, which was, and ſtill is held by the *Chineſes* for a ſign of extraordinary Fortune.

Being now ſetled, he divided the Inhabitants into ſeveral Companies, and gratifi'd each according to his Worth and Parts with his Offices; he either made new Laws and Cuſtoms, or reform'd the old. The ſix Benches of Judicature erected by his Predeceſſor *Yaus*, were reduc'd by him into a better Form: Afterwards he divided the whole Empire into twelve Provinces, which he viſited yearly in Perſon, and whatever Learn'd or wiſe Men he found, them he cheriſh'd and preferr'd above all others. He gave in charge to the Governors and *Mandorins* of Provinces, to promote Agriculture and Tillage above all other things; that they ſhould accommodate and ſhew themſelves kind to all Strangers and Travellers; to put into Offices only ſuch as were able, and of known and approv'd Integrity, and give credit to honeſt and good People. He devis'd likewiſe five ſorts of Puniſhments, according to which Malefactors were to ſuffer, as the greatneſs of the Crime did deſerve: which were, 1. Loſs of Life. 2. Cutting off the Noſe. 3. A Foot. 4. A Hand. and 5. Pulling out the Teeth. He introduc'd likewiſe the Cuſtom of baniſhing Malefactors, the chiefeſt whereof were to be exil'd out of the Limits of that Empire, and to be forc'd to live and reſide amongſt Forein People. Another thing yet very obſervable of him, is this, That during his Reign he forbad that any ſhould obey him meerly for fear of his Authority, becauſe he was Emperor, but rather for love of his Goodneſs, becauſe he order'd that which was Juſt and Right.

During his Government, the *Tartars* (of whom never any mention was made before in the *Chineſe* Hiſtories) broke into *China*, plundering, and making Inroads into moſt of the Provinces: But the good Prince, who only car'd for the Welfare of his Subjects, having rais'd a great Army, march'd againſt them with it, and by main force ſubduing the Enemy, ſetled his Empire again in Peace and Quietneſs. But ſince that time, which is many Ages ſince, the *Tartars* never left moleſting and diſturbing the ſaid Countries, till now at laſt in our Days they have made themſelves Maſters of the whole, as I ſhall mention hereafter.

At the time of this Invaſion, as *Fluctus fluctum ſequitur*, one Evil ſeldom goes alone, the Emperor was full of trouble, by what means to repel the high Waters which threatned to overflow the lower parts of the Country. After many Experiments, he gave order at laſt to one *Quenius*, to caſt up a Bank againſt the ſame; but he not being able to perform it, and leaving the ſame imperfect, the Charge of the Work was committed to his Son *Yvus*, who in the ſpace of thirteen years effected it, to the great accommodation of the Inhabitants, following his Deſign all that while with ſuch earneſtneſs, that he would hardly eat or ſleep. Some part of this great and ſtupendious Work may be ſeen to this day, as the Royal Channels, in which great Veſſels paſs and Sail from one Place to another: For the making whereof the Workmen were compell'd to dig through Rocks in ſome places, and to divide or cut great Rivers into two or three, and make Inlets for them into the Sea: by which Induſtry great ſtore of Ground was drain'd, and recover'd from the Water under which it had lain immerged *ultra memoriam*. This great Labor, Diligence, and Dexterity of *Yvus*, us'd in the accompliſhing this ſtupendious Work, ſo far prevail'd upon the Affection of the Emperor, that he made him his Fellow and Companion in the Government, paſſing by his own Son; ſo that they two, without any ambitious Emulation or Envy to each other (which is a very ſtrange thing) Govern'd ſeventeen years with equal Power and Authority. At the end of which time

Xunus

Xunus hapning to die, and his eldeſt Son, taking it ill thas *Yvus* ſhould be preferr'd before him, in regard he took it for granted, that the Scepter did by hereditary Right belong unto him, he endeavor'd to ſeat himſelf in the Imperial Throne by force of Arms: But what Stratagems, Policy, or Force ſoever he us'd, all prov'd vain; for he could not prevail, the generality of the People adhering cordially to *Yvus*, in regard they judg'd him moſt deſerving of the Crown; which accordingly was ſetled upon him, though not without ſome trouble.

This *Yvus* was the Founder of the firſt *Chineſe* Imperial Race, which he caus'd to be ſtyl'd *Hiaa*, and the laſt of the elected Emperors: for when the Royal Chair after his Death became void, his Son was unanimouſly admitted to ſucceed him, and from that time the manner and cuſtom of Election was chang'd into an hereditary Succeſſion from Father to Son.

This Royal Race or Family, which had its beginning in the before-mentioned *Yvus* (in the Year 2207 before *Chriſt*'s Birth) ſway'd the Imperial Scepter four hundred forty one years in a continu'd Line of ſeventeen Emperors, who ſucceeded each other in the Government of *China*.

This Race being extinct for want of Iſſue, aroſe the Family of *Xanga*, whereof the Emperor *Tangus*, in the Year 1766 before *Chriſt*'s Birth, was the firſt who call'd it *Xanga*, from a Lordſhip of the ſame Name he poſſeſſed. This Family produc'd twenty eight Emperors, who ſat upon the Throne ſucceſſively for ſix hundred years and upwards, to the Year 1122 before the Birth of *Chriſt*.

This Line being extinct in the before-mention'd Year, there aroſe a third call'd *Cheva*, whoſe Founder was one *Faus*, who at the beginning of his Reign, changing his Name, call'd himſelf *Uvus*, that is, *A Warriour*. Thirty ſeven Emperors proceeded out of this Family, and all ſucceſſively ſway'd the Scepter: which ending the Year 246 before *Chriſt*'s Birth, the fourth Race call'd *Ciua* ſtood up, whoſe Founder was nam'd *Chingus*; but altering his Name, was call'd *Xius*. This Race, which gave its Name to the whole Empire (as I have already related) was yet but of ſhort continuance, there having ſprung but three Emperors from thence, who Reigned forty years, and extinguiſhing about the Year 206 before the Birth of *Chriſt*, the fifth Race, call'd *Hana*, got into the Throne: the Founder whereof was one *Leupangus*, whoſe Succeſſor in a direct Line held the Sovereignty of the Empire of *China* till the Year 264 after *Chriſt*'s Birth. This Family being brought under, the ſixth Race, call'd *Cyna*, ſtept into the Throne, and Govern'd till the Year of our Lord 419. within which compaſs of Time there were no leſs than five Kings at once, who were all call'd *Utai*, and wag'd very cruel Wars one againſt another for above four hundred years. At laſt having miſerably worried and weakned each other, they were all ſubdu'd by the ſeventh Race call'd *Tanga*, which ſeized upon the whole Empire, and Reigned with his Poſterity till the Year of *Chriſt* 618.

No ſooner was this Race of *Tanga* at an end, but the eighth, call'd *Sunga*, ſucceeded, in which the Government continu'd till the Year of our Lord 1278. when the *Tartars*, after a long and tedious deſtructive War with this Family *Sunga* for ſeventy three years, conquer'd the whole Empire, extirpating the whole Family, and ſet up a new one call'd *Ivena*, which Reigned over the *Chineſes* till the Year 1368. But in the ſame Year appear'd a Prieſt call'd *Chu*, who with the aſſiſtance of his Country-men expell'd the *Tartars*, and ſetled

himſelf in the Throne, aſſuming the Name and Style of *Hunguvus*, which ſignifies *The Warlike Soldier*; from whom ſprung the Race of *Taicinga*, which held the Crown two hundred and eighty years, but at laſt was brought under, and wholly rooted out in the Year 1644 by the *Tartars*, who once more conquer'd and over-ran the whole Empire, and erected a new Generation of Royal Blood call'd *Taicinga*, under its firſt Founder *Xunchius*, who was born *Great Cham of Tartary*. And thus having led you as it were by the Hand to the *Tartar* Government, it will not be amiſs to ſhew you, as briefly as the Subject will bear, as well the cauſe as the manner of that terrible Devaſtation, which not only extirpated the ſame Family, but brought the whole Country to the ſlaviſh Subjection of their unciviliz'd Barbariſm.

The *Tartars*, who for Antiquity go beyond all other People in *Aſia*, and from whom many and ſeveral Nations are ſprung, did in the Year 2158 before *Chriſt*'s Birth, make very bloody Wars againſt the *Chineſes*, wherein they were ſometimes Conquerors poſſeſſing the Land, and at other times conquer'd and driven out again. Now it is to be obſerv'd, That under the Name of *Tartars* I underſtand here, thoſe People that have their Habitations on the North ſide of that moſt renowned and famous Wall, in former times built againſt the Invaſions of thoſe *Barbarians*, and reaching from *Eaſt* to *Weſt* three hundred Dutch Miles in length.

For what cauſe or reaſon theſe People have born for ſo many Ages ſo much Malice and Hatred to one another (as appears by the bloody Wars they have made) the *Chineſe* Hiſtories make no mention: But others who would ſeem to be curious, and underſtanding Inſpectors therein, aſcribe it to the difference of Cuſtoms and Manners of theſe two Nations; for as parity of Manners is a conceal'd beginning and introduction of Friendſhip; ſo on the other Hand, a difference therein is the original and true occaſion of Enmity. Now how much the *Tartars* and *Chineſes* differ in their Cuſtoms and Manners, will eaſily be made appear by the daily Employments and Actions each of them affects from the Cradle. The *Chineſe* is of an affable and peaceable Diſpoſition, addicted to Husbandry, and loving all good Arts and Sciences: But the *Tartar*, on the other Hand, delights in nothing ſo much as Hunting, being very cunning and deceitful, luſting after War, and of a very looſe and uncivil Comportment. It is true, both endeavor to ſhun Idleneſs, but with Intentions very incoherent; the one to live temperately and honeſtly; but the other only to range abroad in a wild and beaſtial Barbariſm.

It cannot be denied, but that the *Tartars* and *Chineſes* have wag'd War one againſt another for many Ages; yet I dare be bold to ſay, we read of none ſo terrible as thoſe in this our Age: for thereby the *Tartars* have not only made themſelves Maſters of all the ſaid Empire, but extirpated the laſt Royal Line, that there is not any *Veſtigium* or Trace left of them in being. In ſhort, that the occaſion of this laſt War may be the more fully and clearly underſtood, I ſhall relate unto you the two firſt Conqueſts of *China*, by way of *Proemium*.

You muſt firſt then take notice, That the People of *Weſt-Tartary*, after they had brought under their Power almoſt all *Aſia*, which is the fruitfulleſt part of the inhabited World, fell upon the Empire of *China*, about the Year 1206 before *Chriſt*'s Birth; which was continu'd (as is before hinted) for above ſeventy three years with ſo great animoſity, that at laſt in the Year 1278. the whole Empire was ſubdu'd by them. The *Tartars* after this ſo total a Conqueſt, ſetled a new Linage of their own Country in the Throne, call'd *Ivena*, whoſe

Offspring

Offspring for nine Generations brought forth ſucceſſive Emperors, who Govern'd the Empire peaceably one after another.

The *Tartars* having thus long peaceably enjoy'd the whole, grew at laſt to degenerate through the Pleaſures and Plenty which they found there; ſo that by degrees they forgot themſelves, and *pedetentim* Inch by Inch as it were, inured themſelves to the *Chineſe* Cuſtoms and Manners, neglecting their Places of Strength and Forces, till at laſt, in ſtead of warlike Soldiers, they were grown effeminate *Chineſes*.

And though theſe *Tartar* Princes did Govern with great Care and Prudence, yet the *Chineſes* could not forget the great and horrible Slaughters of their Anceſtors, whoſe bleeding Carcaſes lying as it were before their Eyes, excited them to Revenge; and being likewiſe inwardly ſtimulated with a deſire of Liberty, they had now already gotten the ſame in their thoughts, which was yet far off, and with great hazards to be ſought: for although the People were every where ready to revolt, and ſhake off the *Tartar* Yoke, yet there was not one of the Grandees or Men of Eminency durſt lead the Dance or break the Ice. But what Providence ordains to be done, ſhall never want Means to be effected, as will plainly appear by the ſequel; for while the Great Ones durſt not, and the Commons with a Leader could not do ought, at laſt a poor deſpicable Fellow appear'd, whoſe Name was *Chu*, and the Servant of a Prieſt: This *Chu*, who took compaſſion of the miſerable State of his oppreſſed Country-men, and a diſpleaſure in his own deſpicable Fortune, being of a high, lofty, and ambitious Spirit, left his Cloiſter and Cell, in which he had liv'd for ſome years, upon a high Mountain, and betook himſelf to a ſecular Life amongſt Robbers and Highway-men, among whom in a ſhort time he became the vileſt and moſt wicked, not fearing to act what ſome Spirits would tremble at the thoughts of; ſo that for his great courage and boldneſs, they began to look upon him as the Perſon that ſhould deliver their oppreſſed Country. This Imagination of his Aſſociates elevating his Valour, and being withal of a fluent and voluble Tongue, very quick of Apprehenſion, and of great Underſtanding, he never fail'd of Courage, Conduct, nor Succeſs; ſo that in a ſhort time he grew ſo conſiderable in Power and Credit amongſt the Rabble, that chuſing him their Leader, he was able to bring ſome thouſands into the Field. Being gotten thus into a Poſture, not only to defend himſelf, but to offend his Enemy, he reſolv'd to ſhew himſelf in the Field for the deliverance of his Country from the *Tartar* Vaſſalage under which they groan'd, and thereupon began to forſake his Holes and Faſtneſſes upon the Mountains, and to appear with his Army upon the Plain; the Fame whereof once noiſed, made his Forces increaſe daily in number, among whom, with his good Conduct and Courage, he ſo prevail'd, that he won their Hearts, ſo that they thought nothing too much to do for him: And to ſhew as well his Providence as Valour, he caus'd the Hills and Mountains to be plough'd and manur'd, to keep himſelf and his Army from ſtarving, in caſe he ſhould be overpower'd by his Enemy, and forc'd to retreat thither again.

Chu at laſt, encourag'd by theſe fortunate beginnings, draws his Army together, makes towards the Enemy, and fights them, who not expecting ſuch an Onſet, were ſoon beaten, and afterwards overcome in ſeveral Fights, in which he was ſtill victorious; yet notwithſtanding the Soldiers fury, and rage of War, he ſtill ſpar'd the native *Chineſes*, promiſing to reſtore them to their ancient Privileges and Liberties, if they would forſake the *Tartars*, and

adhere

adhere to *Hun*: by theſe Means, and his continual Spies which he had every where to give him Intelligence, he diſcover'd the Deſigns of the Deſtroyers of his Country, whom he ſo cloſely purſu'd, that they were at laſt forc'd to quit the Country, and leave it to the ancient Inhabitants: which Redemption was effected in the Year 1368.

When now *Chu*, from a mean Servant, had thus rais'd himſelf, by driving thoſe inſulting *Tartars* out of the Empire, he erected in that Year a new Race, which he call'd *Taicinga*, and changing his own Name according to Cuſtom, he call'd himſelf *Hunguvus*, that is, *A great Warriour*.

He was no ſooner ſetled in the Throne, but the People out of all the Provinces came to acknowledge and Salute this their Deliverer; the whole Country being overjoy'd, that they had once again got one of their own Natives, though of mean Extraction, to be their Head and Governor, (for it is the natural temper of that People, to hate and vilifie all Foreigners, but highly to eſteem of their own Country-men) humbly requeſting of him, that he would take care as a Native of *China*, with ſuch Prudence to Govern and Protect the *Chineſe* Throne, that they might not be neceſſitated hereafter to call in a Foreiner.

Hunguvus thank'd them for their Affections, and taking into his own Hands the whole Soveraignty, ſeated himſelf in the Imperial City of *Nanking*, where he behav'd himſelf with ſo much Honor, that in a ſhort time he ſo ſetled the Affairs of his Empire, that the People liv'd under him in great ſecurity and freedom. But this Settlement he knew would not long continue, unleſs he provided to ſecure all from abroad; therefore to prevent future trouble from his now vanquiſh'd Foe, and that the *Tartars* whom he had thus driven out, might not rally and make Head again, he follow'd his Advantages and Conqueſts, and with a conſiderable Army entring *Tartary*, overcame them in ſeveral Battels, and ſo ruin'd their Country with Fire and Sword, that they were forc'd to lay down their Arms, with a Promiſe to pay him Tribute. Theſe were thoſe *Tartars*, who after the Overthrows given them, as before related, fled into the Country of *Ninche*: And indeed after thoſe of *Ninche* had made their Peace with the Emperor, they brought yearly their Preſents unto him, as his Subjects and Friends, and were permitted to Trade in his Dominions as his Vaſſals; and ſince that time have never had any thoughts of War, but rather were fearful to give any Offence, leſt they ſhould draw thereby any ill will upon themſelves, and ſo fall into new Troubles: for in the laſt Wars, they were reduc'd into moſt miſerable Extremities. And thus we ſee the Viciſſitudes of Fortune, and uncertain Events of War, in thoſe *Tartars* who were not long ſince Maſters of *China*, but now are become Vaſſals and Subjects to that Empire, to whoſe Prince they ſeek for Friendſhip and Protection.

In this Poſture ſtood the Affairs of theſe Countries for a long ſpace of time, till theſe People of *Ninche* increaſed ſo very faſt in Power and Multitude, that they concluded to form themſelves into a diſtinct Commonwealth, and to ſend ſome of their People as Colonies to inhabit other Parts. Thus at laſt they divided the whole Diſtrict of *Ninche* into ſeven Principalities or Governments, who for a while agreed among themſelves, without any grand Diſturbance, or pretence of Warring with each other; but at length upon ſome occaſion Quarrels aroſe, which broke forth into a long War, wherein the Victors aſſuming to themſelves abſolute Principality, turn'd their Commonwealth in the Year 1600 after *Chriſt*'s Birth, into a Monarchy, and call'd it *The Kingdom of Ninche*.

This

This *Ninche* (which is properly *Eaſt-Tartary*, and as yet very little known to thoſe of *Europe*) is bounded on the North and North-Eaſt with another *Tartar* Kingdom call'd *Niulhan*; towards the Eaſt lies the Kingdom of *Yupi*, likewiſe under the *Tartar* Yoke, and ſurrounded with the Sea, between *Japan* and *Eaſt-Tartary*: on the South it borders upon the Iſland *Corea*, and by the *Great Wall* it is divided from the Province of *Laotung*; but more towards the Weſt ſeparated by the great River *Linhoang*, flowing between this Kingdom of *Ninche* and *Kilangho*. The antiquity of this People appears in the mention made of them in the Race of *Hana*, which began in the Year 206 before *Chriſt*'s Birth: They are known to the *Chineſes* and Neighbors by the Name of *Kin*, which ſignifies *Gold*, and commonly are call'd *The Lords and Maſters of the Golden Mountains*, it being a common opinion, That *China* is full of Gold-Mines, which we will not diſpute, but dare knowingly affirm, That it has Rivers, upon the ſides whereof great ſtore of Gold is taken up daily.

It is to be obſerv'd, that the *Tartars* of ſeveral Parts have at divers times Warred on *China*; but the People of *Ninche* above all have always been their greateſt Enemies, having during the Reign of the Race of *Sunga* given ſo great Overthrows to their Forces, and made ſuch Depredations upon their Land, that they were forc'd to flie out of the Northern Provinces into the Southern, the *Ninchians* having ſubdu'd and brought under their Subjection the Provinces of *Laotung*, *Peking*, *Xanſi*, *Xenſi*, and *Xantung*; and without all doubt, at that time would have conquer'd the whole Empire, if the neighboring *Tartars* of the Kingdom of *Samarcand*, who envied their great Succeſs, after the Conqueſt of a great part of *Aſia*, had not through the Weſtern and Southern Provinces fall'n into the Empire of *China*, and put a ſtop to their Victories by their irreſiſtible Armies; which was the occaſion of a cruel and bloody War between them. Theſe *Tartars* of *Samarcand* drove thoſe of *Ninche* not only out of *China*, but purſu'd them into *Eaſt-Tartary*, their own Country, whereof they took a conſiderable part from them: And ſince that time the *Samarcandians*, who poſſeſs'd the Northern Provinces, out of which they had beaten the *Nincheans*, have made many and ſharp Wars againſt the Emperors of the Southern *China*, and at laſt ſubdu'd the whole, and erected a new Race call'd *Ivena*, as is before ſaid, which continu'd till it was brought under by the ſame *Hunguvus*.

The *Chineſes*, out of a natural Emnity to the *Tartars*, ſay in deriſion of them, That they live in Holes and Caves under Ground: which is not ſo; for they keep in very ſtrong and well-wrought Tents, which they uſe in ſtead of Houſes, being for the moſt part made of Silk or Stuff, and ſo curiouſly Painted, that they ſhine in the Sun like Looking-glaſſes, and keep out the Rain, ſo that none drops through. Of theſe Perſons of Quality have ſeveral, which yet are ſo contriv'd, that they ſeem but one: In ſome parts of which the Wife and Children remain, in others the Servants; and ſome are for neceſſary uſes, as Kitchins, and the like.

They relate, That during the Reign of the Race of *Ivena*, there were a hundred and twenty four Cities in this *Eaſt-Tartary*; but whether there are ſo many now I cannot affirm, in regard the *Tartars* themſelves in *China* were not able to inform me. All their Towns and Places are in a manner movable (which the *Latines* call *Horda*) with which, and the Cattel and Families, they remove from place to place, changing according to the Seaſon of the Year, and pitching where the beſt Accommodation is to be had.

The Clothes of the poorer ſort are made of Skins, but the richer go clad in Silk and Cotton, though there grows neither in the Province of *Ninche*; but ſuch among them as Trade, come and buy it of the *Chineſes*, or exchange other Commodities for it, as Skins of Wolves, Foxes, Beavers, Otters, Sables, and the like. The Men wear long Coats down to their Heels, with narrow Sleeves; and about their Middle is a broad Girdle, with a Cloth faſtned to it, wherewith they wipe their Faces. At their ſides hangeth a Knife, and two little Purſes, wherein they put Tobacco, which is taken by them with great delight, inſomuch that the nobleſt Viſitants are Treated with the ſame, it being brought them lighted by a Servant of the Houſe. On the left ſide they wear a Hanger or Zable, with the Edge turn'd forward, and the Hilt behind, inſomuch that when they are on Horſeback, they can draw their Zables with great dexterity, by laying the right Hand behind over their Backs upon the Hilt, without holding faſt, or ſo much as touching the Scabbard. In the Summer-time, for coolneſs, they wear Hats of Straw; but in Winter, Caps which come down over their Ears, with an Edging of Fur about it.

The Soldiers wear commonly Iron Helmets upon their Heads, differing very little in faſhion from ſuch as are us'd in *Europe*, only they have no Fence for the Face. In ſtead of Feathers they wear either a Horſes Mayn or Tail dy'd red. Their other defenſive Arms are Iron Breaſt-pieces, not made of one Piece, but of ſeveral Plates faſtned together with Nails, ſo that they make a hideous noiſe when they are upon their March, but eſpecially the Horſe. Their offenſive Arms are a Bow, Arrows, and Hanger; for Guns or Muskets are not in uſe amongſt them. The Horſe-men are generally clad in Black, to make them look terrible, having Boots on made of Horſe-leather, with thick Soles, but no Spurs.

There are among them very few Foot-Soldiers; for being generally good Horſe-men, they turn all their Forces into Cavalry, who when they march, obſerve this Order: Firſt two Horſe-men, with Colours upon their Backs. Next to theſe follow two other Horſe-men with Colours. Then comes the Commander in Chief over the Cavalry. After him five others, the middlemoſt whereof carries the Emperor's Standard. Then march all the reſt of the Troop in order, five a breaſt.

The

The *Chineſes* have a high eſtimation of the *Tartars* for ſtrength, becauſe therein they exceed them, although they fall far ſhort in the ſame to thoſe of *Europe*. They are whitiſh of Complexion, not talkative, but ſilent, and well compos'd, bred up to Arms from their Cradles, which makes them ſuch excellent Soldiers: But at ſhooting with the Bow at a Mark, they are ſo extraordinarily dexterous, that no People in the World are to be compar'd with them.

The *Tartar* Women are generally Cloth'd in black Garments, which hang looſe about them; but Perſons of Quality wear generally Silk, whereas the ordinary ſort are content with Cotton. Their Hair is neatly plaited and turn'd up, only a few Locks hang down: And thoſe of the better ſort wear upon their Heads, Hats curiouſly wrought.

Theſe *Tartars* eat whatſoever they can get, but chiefly Fleſh, and that half roaſted or boil'd, being not curious of what ſort it is, whether of Camels, Horſes, or other Creatures. They take great delight in Hunting, and have very ſwift Hounds for the Game. But when all is ſaid that almoſt can be, we muſt add, That they are in effect a Nation of Plunderers and Robbers, being naturally inclin'd to thoſe Vices. And no wonder, for they live generally without the Profeſſion of any Religion: But eſpecially they have a great abhorrency to the Religion of *Mahomet*, and poſſibly therefore hate the *Turks* as the Factors of that Religion; but a more probable reaſon may be, becauſe the ſaid *Huuguvus*, Founder of the Race of *Taicinga*, expell'd the *Tartars* out of *China* by the aſſiſtance of the *Turks*.

They burn the dead Bodies, after the manner of the *Indians*, upon very high Heaps of Wood: on which Funeral Pile are alſo laid the Women, Servants, Horſes, and Arms of the Deceaſed. Notwithſtanding all which Heatheniſh blindneſs, they are however very careful and ſollicitous about the ſtate of their Souls, as whether they are to expect after this Life another, or whether they do not preſently die with the Body; by reaſon of which many of them are very ready to embrace *Chriſtianity*, and divers of them after the Conqueſt of *China*, were converted to the *Catholick* Religion.

As to their Language which they ſpeak in the Kingdom of *Ninche*, it is not ſo difficult to learn as that of *China*, but more reſembles the *Perſian* Tongue:

Some

Some of their Letters, both for faſhion and pronunciation, are like the *Arabick*, which in all are above ſixty in number, and do not much differ in the pronunciation and ſpelling from thoſe in *Europe*, but very much in the form and make. In Reading and Writing they proceed from the top to the bottom, after the manner of the *Chineſes*, and not from the left to the right ſide, as we do in *Europe*; nor from the right to the left, as do the *Arabians* and *Hebrews*.

In this Kingdom of *Ninche* are found excellent Rubies and coſtly Pearls, beſides other Precious Stones: Alſo very large Cattel, eſpecially Cows, which exceed thoſe in *Europe* for bigneſs, but have no Horns.

The Weſtern part of this Country is very full of Rocks and Hills, between which lies moſt fertile and pleaſant Valleys, and fruitful Fields. The biggeſt Mountain of all is call'd *Kin*, which ſignifies *Gold*.

There is alſo the Mountain *Changpe*, which reaches a thouſand Miles, and in the middle of which is a Sea-like Mere at leaſt eighty Miles long, from whence two Rivers take their riſe, the one call'd *Yalo*, running to the South, and the other *Guenthung*, taking its courſe to the North.

And thus much ſhall ſuffice for the Deſcription of *Eaſt-Tartary*, or the Kingdom of *Ninche*, whoſe Inhabitants, in manner afore-mention'd, the *Chineſe* Emperor kept in awe: But on the contrary, to the *Weſt-Tartars*, which poſſeſs the Kingdom of *Tanyn*, the ſame Emperors ſent Preſents and Tribute yearly, that they ſhould not make War upon them; for they hold it no Scandal to prevent a War by that means; nay, they hold it altogether unlawful to enter into a War, ſo long as the Country can be kept from Invaſions by any other means.

But yet although the *Chineſes* on the one Hand kept under their Enemies by force of Arms, and on the other bought a Peace with Preſents and Tribute, yet they liv'd in continual Fears and Miſtruſt, inſomuch that they always kept the *Great Wall* which divides *China* and *Tartary* ſtrongly guarded with at leaſt a Million of Men.

But to return from whence we have digreſſed: The Throne of *China* being ſetled in the Race of *Taiminga*, was by the ſame enjoy'd in peace and quietneſs two hundred and fifty years, when *Vanticus* the thirteenth Emperor, a juſt, prudent, and upright Prince, came to Reign, which was in the Year 1573 after *Chriſt*'s Birth: But herein he was unfortunate, that he (as moſt Princes ſecur'd by long Peace) truſted too much to his Governors and *Mandorins*, and ſuffer'd the whole weight of his Affairs to lie upon their Shoulders.

During this time the *Tartars* of *Ninche*, as is before-mention'd, being form'd from a Popular Government into a Monarchy in the Year 1600. their firſt King was a Man of ſo great Courage and Magnanimity, that all their Neighbors, and eſpecially the *Chineſes*, began to be afraid of him; for he manag'd the Affairs of his State after ſuch a politick and prudent manner, that in a ſhort time his Subjects became not only very numerous, but formidable for Strength to all their Borderers; and being ſenſible of their own Greatneſs, and that their Fame began to grow terrible, they began to call to mind the ancient Glory of their Conqueſts, and to conſider how ſhamefully they had been heretofore driven out of the poſſeſſion of the honorable Acquiſitions of their Anceſtors; and obſerving likewiſe the great Miſcarriages and Neglects of the *Chineſes* in the management of the Government, they reſolv'd upon ſome ſudden and great Undertaking againſt them: therefore weighing with themſelves the Yoke of Servitude they lay under, as a fit occaſion of Quarrel, they began

firſt

firſt of all to ſhake off the ſame, and to refuſe to pay Tribute, and ſhortly after to appear in their true Colours, by publickly oppoſing the Authority that was over them.

The *Chineſe* Governors (whereof the moſt in *Leaotung*, the Province bordering neareſt to the Kingdom of *Ninche*, are Military Commanders) hearing of this, concluded very unadviſedly to miſuſe the *Tartars* in the moſt cruel manner, thereby the more to incite them to War, ſo hazarding their Countries Weal for their private hoped for Lucre; for by the War they thought to have a fairer opportunity to enrich themſelves, as well upon the *Tartars* as *Chineſes*. Theſe indeed might be, and queſtionleſs were great Motives to the War: But the chiefeſt Reaſon of all, was the baſe Murder committed by them upon the King of *Ninche*; for they looking upon him with an envious Eye, ſeeing him increaſe his Kingdom ſo very much in Power and Strength (which they fancied would be at one time or other employ'd againſt them) conſulted and conſpir'd to make him away, which they contriv'd, and in a moſt barbarous manner they thus effected: They came one day, upon pretence of a Viſit, to the King with a feigned Affection, who not having the leaſt ſuſpicion of their wicked Deſign, they eaſily ſurpris'd him, took him Priſoner, and put him to death: but the better to gloze over the Villany, gave out that he died ſuddenly of an Apoplexy.

This done ſo cloſely, as they ſuppos'd, they preſently imagin'd they had Weather'd the Point, and overcome all Difficulties: but they were not a little diſappointed in their expectations; for his Son, who, like his Father, was of a Princely and Warlike Spirit, being ſubſtituted in his Place, as ſoon as ſetled in the Throne, and at Peace with his Neighbors, rais'd a great Army, with an intention to Invade *China* in revenge of his Father's Death. The chiefeſt Grandees and Councellors of his Kingdom encourag'd him in this Deſign: whereupon in the Year 1616 he came with a very great Army to the *Great Wall* of Partition between *Tartary* and *China*, with hopes to paſs there, which ſucceeded according to his deſire: for after a ſharp Skirmiſh, the *Chineſes* betook themſelves to flight, leaving to the young King a free Paſſage into *China* with his victorious Army, with which he firſt fell into the Province of *Leaotunga*, and made himſelf Maſter of the City *Tuxung* or *Cayven*, which lies near *Tartary*, and the River *Yalous* (the place where the *Great Wall* begins;) and here he Planted himſelf to carry on the War: And this he undoubtedly did to this end, that he might be able to ſave himſelf by flight by Sea, in caſe the *Chineſes* ſhould have fall'n upon him and blockt him up, and ſo have endeavor'd to have cut off his Paſſage from getting back again; but if he were able to make good, and ſtand his Ground, then he foreſaw it lay coveniently for him to receive Succors out of his own Country, and from others his Allies, whereby with continual Reinforcings he ſhould be the better enabled to over-run that Empire, which he had already conquer'd in his Eye.

Thus we ſee the King of *Ninche* ſafely got with his Army into his Enemie's Country, where having pitch'd and fortifi'd himſelf, as afore-mention'd, he began to conſult with himſelf of his Undertaking; when conſidering what a ſmall Force he had to conquer ſo powerful an Empire, and that on the other hand he might be eaſily ſet upon by the Forces which lay in the Cities of the Provinces of *Leaotung* and *Peking*, and deſtroy'd before he could be well ſecur'd; he thought it beſt to add the Foxes Tail to the Lions Skin, and ſo reſov'd to ſend a civil Letter to the Emperor of *China*, to complain of the wret-

ched and inhumane Murther committed upon his Father, to lay open the deceitful Carriages of his Governors in many Particulars, but chiefly in the miſuſage of his Subjects in their Trade and Commerce, and the like. He likewiſe deſir'd, that the Emperor would not harbor a hard Opinion, but paſs a juſt Cenſure upon his Actions and Undertaking, and cauſe condign punniſhment to be inflicted upon his Governors. Laſt of all he deſir'd, That the Emperor would quit him the yearly Taxes which he paid, to defray the Charges of this War: And upon performance of theſe things, he promis'd to quit the City he had taken, and to retreat with his Army beyond the *Wall*, and that the Inhabitants of *China* ſhould be receiv'd and treated in *Ninche* as Friends and Allies.

For the Bearer of this Letter the King of *Ninche* (to make it the more acceptable and effectual) choſe a certain Prieſt, whom the *Tartars* call *Lama*, with Command to deliver the ſame in a moſt ſubmiſſive manner, and ſeriouſly to lay before the Emperor and his Council the great quantity of Blood that was like to be ſpilt, if not timely prevented by a friendly Accommodation between them.

The Emperor *Vanlieus*, to whom the King of *Ninche* ſent this civil Letter, though in other things he was a wiſe and prudent Prince, yet in this Buſineſs (whether through his great Age he began to dote, or that the greatneſs of his Power and State had ſtupifi'd his Brain) ſhew'd not his wonted Prudence and Conduct: for as he could not but very well underſtand by the Contents of the Letter, that the Complaints of the King of *Ninche* were grounded upon weighty Reaſons, and not without great Cauſe, yet he took the Buſineſs ſo little to heart, and judg'd it of ſo ſmall conſequence, as not worthy to be Debated in his Preſence, and ſo referr'd it to the Conſideration of ſome of the Council, or rather truly to ſome of his Governors and Commanders, who had labor'd all they could at Court, that it might be tranſmitted to them, that ſo they might ſhew their Pride in not anſwering the Letter of a *Tartar* King; for to that heighth was their inſufferable arrogance grown, that they thought it an undervaluing to their Honor and Grandeur, to return any Anſwer unto it; but in ſtead thereof ſignifi'd their high Diſpleaſure, that People ſubject unto them, and who paid Taxes yearly to the Emperor, ſhonld take upon them to come and complain of Injuries unto him. Nor ceaſed they here, but mocked and revil'd the King of *Ninche* with bitter words, never conſidering that great Army wherewith he had invaded their Empire, or ſo much as gathering any Forces together to oppoſe him.

The *Tartar* King finding himſelf thus ſlighted and ſcorn'd, changing his anger into madneſs, burſt out into curſing and ſwearing, that he would revenge the Murder of his Father with the death of two hundred thouſand *Chineſes*: for (as we ſaid before) it is a Cuſtom amongſt the *Tartars*, that when any Perſons of Quality die, in honor of the Dead they fling into the Funeral Fire where the Deceaſed was burnt, ſome Men-Servants, Women, Horſes, Bows and Arrows, as if the Dead ſtood in need of theſe things hereafter; and here the Vow of the King ſignifi'd, that ſo many thouſands ſhould attend his Father's Funeral. But they have very much left this barbarous cruelty ſince their Conqueſt of *China*, inſomuch that they now there bury their Dead after the *Chineſe* faſhion, without burning, though in their own Country perhaps they obſerve ſtill the ſame Ceremony.

The King of *Ninche* being thus incenſed, marches forward with his Forces immedi-

immediately, and ſuddenly laid Siege to the Chief City *Laoyang*, in the Province of *Leaotung*: The Place was ſtrongly fortifi'd, and there was a Garriſon of Soldiers within it, all well Arm'd with Muskets, whereas the *Tartars* uſe nothing but Zables, Bows, and Arrows: for prevention therefore of the ſlaughter by Bullets, which the *Tartars* were very fearful of (for this ſort of Arms was then altogether unknown to them) they invented a Stratagem, which might render the ſhooting of Bullets ineffectual unto the *Chineſes*, which was this: Their King caus'd a great number of thick Planks to be made ready, and caus'd each Foot-Soldier that march'd in the Van to carry one, wherewith he ſecur'd both himſelf and the Horſe that follow'd behind. Being thus provided, having lain a while before the City, whoſe Inhabitants were unwilling to yield, it was concluded to Storm the Place: To this end the King divided his Forces into four Diviſions, to Storm the City in four places at once: He commanded the Foot to march with their before-mention'd Planks in the Front, next to them the worſt Horſe, after whom follow'd thoſe that carried the Scaling-Ladders: At laſt march'd up the Prime of his Army, which conſiſted of the Stouteſt and ableſt Soldiers of his Kingdom.

Having thus put his Army in Battel-array, he fell upon the City immediately with an undaunted Courage. Thoſe within made very ſtout oppoſition at firſt; but the *Tartars* preſſing upon them furiouſly, got the better, and at laſt drove them from the Walls, to which fixing their Scaling-ladders, they quickly became Maſters of the ſame, ſuch was their extraordinary nimbleneſs and Courage. And now the *Chineſes*, finding themſelves unable any longer to oppoſe the Enemy, fled out of the City; but the *Tartars* kill'd a great number in the Purſuit.

After the taking of this City, the *Tartar* march'd on with his Army without any ſtop or hinderance, taking by Storm whatever other Cities oppos'd him; but ſuch as ſubmitted, he commanded that none of the Inhabitants ſhould ſuffer either in Body or Goods.

When now the King of *Ninche* had fill'd the Inhabitants of the Province of *Leaotung* with fear and dread of his Army, and had totally Conquer'd the ſame, he march'd forward with the Flower of his Army into the Province of *Peking*, making no haſte till he was come within ſeven Miles of the Imperial City, and there finding ſeveral *Chineſe* Armies to lie round about him, he pitch'd his Camp in a very rich Quarter, not daring to advance any further up into the Country; whereas if he had march'd on, he had in all probability carried all before him, and might undoubtedly have taken the Imperial City, the People being generall conſternated, and their Hearts dead with Fear, inſomuch that the Emperor himſelf had already concluded to abandon the City of *Peking*, and with his whole Family to retire toward the Southern Provinces; but he was diſſuaded from it by his Council: yet notwithſtanding, the Inhabitants of both theſe Provinces were ſo fill'd with Fear at the approach of the *Tartars*, that they left their Habitations both in City and Country, and fled into the Woods and Mountains with what they could well carry with them; the Enemy in the mean time laying waſte ſeveral famous Cities, and putting all to Fire and Sword where he came.

The *Ninchean* King, who, as we ſaid, durſt not adventure to march againſt the Imperial City of *Peking*, having got good ſtore of Riches out of the other Conquer'd Cities, retreated back with his Army to the Chief City of the Province of *Leaotung*, which was a very goodly City before he took it, both for

for ſtrength, ſituation, and fairneſs of Building : but being told by his Sooth-ſayers, that to let the old Walls ſtand after he had won the Place, could bode nought but Misfortune, he caus'd them thereupon to be raz'd to the Ground, and new ones built.

There are but two Great Cities in all this Province, which are *Leaoyang* and *Ningyven*; the reſt are of a ſmaller Circuit, yet are they both Populous and Rich : But with Places of Strength, which exceed ſome Cities for bigneſs, it exceedingly abounds.

The Inhabitants of this Place are very dull of Underſtanding, and ſo altogether incapable of learning any Arts and Sciences ; but very healthful of Conſtitution, and ſtrong of Body, therein much exceeding the other *Chineſes* : And the cauſe may be, for that they are bred from the Cradle to Wars and Hardſhip, by reaſon of their vicinity to the *Tartars*, who are perpetually making Wars upon them. As to their Manners and Cuſtoms, they reſemble very much the *Tartars* ; which comes to paſs by the great Intercourſe that is daily between them.

The Country is in ſome places very Hilly and Mountainous, and in others plain and even for many Miles together ; yet every where very fruitful in the product of all manner of Cattel, both Wild and Tame ; as alſo in Trees and Fruits of the Fields, wholeſom and medicinal both in their Bodies, Leaves, Fruits, and Roots ; amongſt others, here grows that incomparable Root *Gaiſeng*, whereof mention is made before. There are alſo to be had ſtore of Rich Furs, as Sables, Bever, *&c.* which they wear in Winter to keep themſelves warm, and Traffick with likewiſe into other Provinces. It alſo produces curious Pine-apples, excellent Wheat and Barley, but no Rice ; yet a great abundance of Figs, Apples, Pears, Grapes, and ſeveral other ſorts of Fruits : Which extraordinary Plenty of all Neceſſary Things of its own Growth, renders it both pleaſant and cheap to live in ; but much more, in regard of its Situation upon the Sea, from whence it is furniſh'd with all manner of Commodities from other Countries.

Their Religion is very little different from that of the other *Chineſes*, being great Promoters of the Doctrine of the Tranſmigration of Souls out of one Body into another.

Thus the *Tartars* having made this Place the Seat of War, whereby they could at pleaſure Invade the Neighboring Provinces, the Emperor and his Council began to conſider which way was the moſt likely for them to drive the *Tartars* out of their Territories, and at laſt they concluded to raiſe an Army of 600000 Men ; over and above whom, the King of *Corea* ſent to their Aſſiſtance 12000 valiant Bow-men, who were not inferior for Skill to the *Tartars*. In the mean time the *Ninchean* King was not idle, but drew out of his Kingdom as many Forces as could poſſibly be ſpar'd, to joyn with him. Being thus prepard for Wars on both ſides, the *Chineſes* in the Year 1619 march'd with that formidable Army againſt the Enemy ; who hearing of their approach, ſet forward from their Camp to meet them, which ſoon happned ; but then ſuch was the inveterate malice of both Parties, that as ſoon as they ſaw each other the Battel began, which was valiantly fought for a long time by both Armies, ſo that the Victory hung in ſuſpence, nor could any judge who would have the better, till at length the *Chineſes* running away in great diſorder and confuſion, the ſlaughter was very great among them, both of Commanders and Soldiers, upon the Spot, thoſe that eſcaped carrying the

news

news of the Overthrow to the Emperor. This great Victory the *Ninchean* King purſu'd with that expedition, that he took ſeveral Cities and Towns, ſome whereof they laid in Aſhes, and put the Inhabitants to the Sword, harraſſing and plundering up to the very Walls of the City of *Peking*, though they durſt not lay Siege to it, there being a Garriſon of eighty thouſand Men, and and the Place well fortifi'd with great ſtore of Cannon upon the Walls: Notwithſtanding which Proviſion, ſuch was the fear of the *Pekinger*, that if the *Tartars* had but attempted, they might have been Maſters of that great City without any very hazardous oppoſition; for the Emperor was again fully reſolv'd, as before, to quit it, and to retire to the Southern Provinces: But ſome of his Council, now too late grown wiſe, alter'd his Purpoſe, by telling him, that it would encourage the Enemy, and not only put the whole Empire into confuſion, but hazard the ruine, if not the loſs of it. The *Tartars* by this means being put to a ſtand, having enrich'd themſelves with Booty, deſtroy'd ſome thouſands of poor Creatures with the Sword, and burnt down their Dwellings to the Ground, retreated back to their old Quarters in the Province of *Leaotung*.

During theſe Troubles the Emperor *Vanlieus* died in the Year 1620. After whoſe Death his Son *Taichangus*, a valiant and prudent Prince, ſucceeded; who by the Conduct of his Affairs, in a ſhort time gave ſufficiently to underſtand what good Services his Country was to expect from him, had he not been unfortunately cut off by an untimely Death in the fourth Month of his Reign: To whom was Succeſſor his Son *Thienkius*, a gallant Perſon, and no ways inferior to his Father for Vertue and Courage.

This Monarch finding the unſetledneſs and danger of his Affairs, made it his chiefeſt Concern to contract Friendſhip, and ſupport his Government with the Favor and Affection of his Neighbors: for he had taken notice by experience, how mnch the Empire of *China* had ſuffer'd by living always at great variance with the *Tartar* Kings of *Ninche*, which border'd upon him: In the firſt place therefore he endeavor'd to win the Favor of the King of *Corea*, who had formerly ſent to his Grandfather a Supply of twelve thouſand Men to aid and aſſiſt him in this War; but they being moſt of them kill'd and wounded, he doubted leſt this might make him take part againſt him, and joyn with the *Tartar*; for prevention whereof, and to ſatisfie the King in every ſcruple, he immediately ſent an Ambaſſador to him, to return him thanks for thoſe great Succors he had ſent; and withal ſignifying his extraordinary Grief and Sorrow for the great loſs which had fall'n upon the aforemention'd Aids in that War; but that he hoped in a ſhort time to retaliate upon the Enemy the Wrongs they had done to him and his Kingdom. And that his Embaſſy might be the more grateful, he likewiſe ſent ſeveral rich Preſents, and promis'd him his Aſſiſtance, where and whenſoever he ſhould have occaſion to make uſe of it. But this friendly Meſſage look'd not only for verbal Returns; for it was deſign'd as a Motive to procure more Succors from him: which without doubt he had reaſon to endeavor, in regard the People of this Iſland of *Corea*, which lies very near to *Japan*, have out of the Neighborhood far greater Strength than the *Chineſes*.

And now craving leave for a little digreſſion, which may not be impertinent, in regard there has been often mention made of this Iſland of *Corea* and the Inhabitants thereof, I ſhall deſcribe the ſame in ſhort, and all that is worth obſervation in the ſame.

It is unto this day doubted by thoſe of *Europe*, whether *Corea* be an Iſland or firm Land; but according to the opinion of the beſt Writers, it is a hanging Iſland, ſurrounded with Water on all parts, except the uttermoſt part, which is joyn'd to the firm Land; for though Trials have been made to Sail round about, yet it could never be done, as ſome People ſeem to affirm to us from their own experience, though ſome there are that affirm the contrary. But this Error proceeds from a miſtake of a certain great Iſland call'd *Fungina*, ſituate to the Southward of it, to be *Corea*. However it be, this truth is moſt certain, that all the *Chineſe* Writers affirm *Corea* to be firm Land, and joyning to the Kingdom of *Ninche* in *Tartary*. Another miſtake may ariſe from the variety of the Name given to it; for the *Chineſes* call it *Chaoſien*, therein following the *Japanners*, though by us of *Europe* it is call'd *Corea*.

Toward the North it borders upon the Kingdom of *Ninche*, on the North-Weſt it has for Confine, the River *Yalo*; the reſt is ſurrounded and waſh'd with the Sea.

The whole Iſland is divided into eight Provinces or Counties: The middlemoſt, and accounted the firſt, bears the Name of *Kinki*, wherein is ſituate the Chief City of *Pingiang*, the Court of the Kings. The ſecond, toward the Eaſt, is call'd *Kiangyven*, but heretofore *Gueipe*. The third, ſituate toward the Weſt, is now known by the Name of *Hoangchui*, but was formerly call'd *Chaoſien*, the Name at this day proper to the whole Iſland. The fourth, ſituate toward the South, now call'd *Civenlo*, was formerly nam'd *Pienhari*. The fifth, alſo Southerly, but inclining to the Eaſt, is call'd *Kingxan*. The ſixth, toward the South-Weſt, is *Changing*. The ſeventh, toward the North-Eaſt, has the Name of *Pingan*.

In theſe Counties are ſeveral populous and rich Cities, which for faſhion and ſtrength differ very little from thoſe in *China*, and built for the moſt part four-ſquare.

The Country is very well Peopled, throughout the whole having but one Form of Government; not at all differing in Habit, and uſing one and the ſame Form both of Speech and Writing. Their Religion is the ſame with thoſe of *China*, holding the tranſmigration of the Soul out of one Body into another. They all adore one Idol call'd *Fe*, whereof I have already made mention.

The Bodies of their dead Friends they bury not till three years be fully elapſed, and then they put them into very fine Coffins, after the manner of the *Chineſes*, glu'd up ſo very cloſe that no ſcent can ſtrike through.

They give a greater liberty to their Women than the *Chineſes*; for they admit of them into any Company, whereas the other will hardly ſuffer them to ſtir abroad. Here alſo the Son or Daughter may Marry whom they think fit, without asking the conſent of Father or Mother: which is quite contrary to the uſe of the *Chineſes*, and indeed all other civiliz'd People.

This Iſland is very fruitful in the product of all manner of Fruits neceſſary for the ſuſtenance of Life, eſpecially of Wheat and Rice, whereof there are twice a year plentiful Harveſts. Here alſo are made ſeveral ſorts of Paper, and curious Pencils of Wolves Hair, which the *Chineſes* and other neighboring People as well as themſelves uſe in Writing. Here grows likewiſe the Root *Guiſeng*, and (as is reported) are ſeveral Gold-Mines. But notwithſtanding all theſe Advantages of natural Commodities wherewith this Place abounds, yet the Inhabitants thereof drive no Trade with any other forein People, but only

thoſe of *China* and *Japan*. And thus much ſhall ſuffice to be ſpoken of *Corea*; we will now return to give an Account of the ſequel of the Wars.

The *Chineſe* Emperor, after his Embaſſy to the King of *Corea*, to prevent the further Invaſion of the *Tartars*, and the better to oppoſe them, muſter'd ſeveral Troops rais'd for his aſſiſtance out of the fifteen Provinces or Kingdoms of the Empire, and ſent very great Armies towards *Leaotung*: And the better to furniſh ſuch vaſt Armies with Proviſions, he caus'd an extraordinary great Fleet of Ships to be Equipp'd in the famous Port of *Thiencin*, which were wholly employ'd to carry Proviſions by Sea from all parts of *China* for their ſupply; by the exact performance and obſerving whereof they had no want of any thing.

Amongſt other Martial Commanders and Governors of Provinces that had the Conduct of theſe Armies, there was a certain Woman who may very juſtly be call'd *The Chineſe Amazon*; for ſhe came with three thouſand Men out of *Suchue*, which is the furthermoſt Province of *China* toward the Weſt, and ſhew'd by her Courage a manly Heart; and ſhe fought ſeveral Battels ſucceſsfully againſt the *Tartars*, having always the better of them: In remembrance of whoſe good Services, the Emperor conferr'd ſeveral Titles of Honor upon her.

And now at laſt the Emperor *Thienkius*, being come in Perſon into his Army in *Leaotung*, and having in manner afore-mention'd taken care to have it fully ſupply'd with all convenient Neceſſaries, drew up the ſame in Battel-aray, and on a ſudden fell furiouſly upon the *Tartars*, beat them out of the Field, and recover'd the whole Province with leſs difficulty than was ſuppos'd or expected, in regard the Inhabitants, who had been miſerably handled by the *Tartars*, joyn'd with their Country-men the Emperor's Forces; by which addition being come far more numerous than the Enemy, and having advantage of revenge, they fell upon them with great rage and fury, ſtirr'd up thereto by having before their Eyes the lamentable Condition into which they had brought their Country by Fire and Sword: And to ſay all in a word, it was their good fortune, that at this time the King of *Ninche* was ſo unfortunate, that the Mutinies of his own Subjects at home hindred him from recruiting his Army, which in divers great Battels had been much waſted, and he could get no Forces from thence to re-inforce himſelf; ſo that at laſt being every where worſted by the Emperor's Supplies, the incroaching *Ninchean* was fain to ſave himſelf by flight, and to leave the Province of *Leaotung* to the conquering Sword of its juſt and lawful Emperor.

CHAP. XIX.

Of the laſt Chineſe *and* Tartar *War, wherein the* Tartars *over-ran and conquer'd the whole Empire of* China.

ALthough by the means mention'd in the laſt Chapter, the *Chineſe* Empire was a while freed from the fury and deſtroying Sword of the waſting *Tartars*; yet it was not long before it fell into far greater Troubles than ever, by thoſe their old Enemies, who once more renew'd the War, and never left it off till they had brought under the whole Empire. The manner as followeth:

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The *Chineſes* ſuſpecting the return of the *Tartars* after that they had quieted their domeſtick Troubles, and ſetled their Affairs, in the mean time took care to ſupply the Frontier Places with ſtrong Garriſons, and raiſe more Forces for the ſecurity of their State: which was ſcarcely perform'd before it hapned as they imagin'd; for the Troubles and Mutinies being appeas'd in *Ninche*, that King returns with a mighty Army into the Weſt of *Leaotung*, having given order to ſeventy thouſand Horſe (whom he ſent before) to block up the Chief City of *Leaoyang*, aſſuring them he himſelf would follow with the main of his Army. Theſe Horſemen, to ſhew their Courage and Valour, no ſooner approach'd, but they Storm'd the City, and in two days time became Maſters of it, before their King came up to them with his Forces. There was no Courage wanting on either ſide; for it was manfully fought out by both, till at leaſt thirty thouſand Men were kill'd on the part of the *Chineſes*, and no leſs on that of the *Tartars* (wo had never loſt ſo many Men before in any one Fight in this Quarrel;) yet at laſt they took the City, not ſo much by their own Strength, as Treachery hatch'd within it: for they had Brib'd one of the Commanders with Money and promiſe of Preferment, to ſet open the Gate committed to his Charge: which he performing according to the Agreement, the *Tartar* came ruſhing into the City, and won the ſame in the ſpace of a few hours, laying it level with the Ground in a moſt miſerable manner. The *Tutang* or Governor having underſtood the Treaſon, took it ſo much to heart, that he hang'd himſelf preſently, that he might not live to ſee the ruine and deſolation that was coming upon the City and its Inhabitants. The Emperor's chief Councellor had undoubtedly follow'd his Example, and undergone the ſame Fate, had he not been prevented by the *Tartars*, who took him and ſav'd his Life, only out of deſign that he ſhould be ſerviceable unto them in diſcovering the Condition of the Country: But he not valuing his Life, ſcorn'd to give the Title of *KING* to the *Tartar*, and would in no wiſe be perſuaded to falſifie the Oath, and betray the Truſt repoſed in him by the Emperor. The *Tartars* wondring at the Courage, Stability, and Conſtancy of this Man, gave him afterwards both his Life and Liberty, thereby to let the World know, that they underſtood how to reward Vertue and Integrity. But he, more cruel to himſelf than the Enemy, knowing very well what Reward (according to the *Chineſe* Law) would fall to his ſhare, depriv'd himſelf at laſt of his own Life, which his Enemy had ſpar'd, by following the Example of the fore-mention'd *Tutang*: for it is a known Law and Cuſtom in *China*, though very unreaſonable, That all Generals and Commanders of Forts and Garriſons, though they behave themſelves never ſo well, if they come off unfortunately, forfeit their Lives when they return home.

The *Tartars* after the taking and deſtroying of this City, immediately iſſu'd out a Proclamation, That the Inhabitants of no City ſhould ſuffer any Damage either in Life or Eſtate, if they would cut off their Hair, leaving only a ſingle Lock behind; and pull out all the Hair of their Beards, except their Muſtachio's, and likewiſe go Cloth'd after the *Tartar* Faſhion.

Although this Command was ſtrict, yet it carried with it ſome ſhew of Favor, and conſequently gain'd a kind of Love, until the *Tartars*, by ſome barbarous Acts they committed afterwards, were very much hated and abominated. The Story goes thus: There being at that time ſeveral Merchants come to the City with Commodities from other Parts of *Chiua*, to Trade withal, the *Tartar* at their Requeſt gave them free leave to go and come;

whereupon

whereupon theſe innocent People, not apprehending the dangerous miſchief that was deſign'd againſt them, departed with their Riches and Goods: But they were hardly got three Miles out of the City, when the *Tartars* lying in wait for them, fell upon and kill'd them every one, taking as free Plunder all they had, which they brought with them into the City triumphantly, as if it had been the Spoil of an open Enemy. Which barbarous uſage being heard of, occaſion'd a great amazement amongſt the Inhabitants, who knew no other but that they might be ſerv'd every moment after the ſame manner. But notwithſtanding all their ſalvage cruelty, they were at preſent neceſſitated to make a halt, in regard of the great loſs they had ſuſtain'd before this City of *Leaoyang*; nor durſt they venture to march further up into the Country, or lay Siege to any Place of importance, till they had firſt recruited themſelves; for they found all the Frontier Towns and Places of Strength well fortifi'd and guarded.

Amongſt all other *Chineſe* Commanders who ſignaliz'd themſelves in ſhewing their Courage in their Countries behalf againſt the Enemy, was one *Maovenlung*, who did very great execution upon them in ſeveral Encounters: He was a Native of the Province of *Quantung*, where he had learn'd and underſtood in his Converſation amongſt the *Portugueſe* at *Macao*, ſeveral things concerning their Military Diſcipline: From thence he had likewiſe brought with him ſeveral great Guns, which he purchaſed out of a *Netherland* Ship that was caſt away there, and thoſe he Planted upon the Walls of the Chief City of *Ningyven*.

The Eaſtern part of *Leaotung*, and the Chief City of *Leaoyang* being thus loſt, in this new made Chief City there hapned to be at the ſame time the *Tutang* or Vice-Roy of *Leaotung* with the whole *Chineſe* Army. The *Tartars* having many times had trial, to their ſorrow and coſt, of the Courage of this *Maovenlung*, having often been routed by him, durſt not adventure any further to Cope with him in an honorable way, but bethought themſelves of ſome Stratagem or politick Device, whereby to wound the Integrity and Vertue of this brave Perſon; and they ſuppos'd the beſt means to aſſail him with, would be fair words and high Promiſes: Wherefore to put in execution this their Deſign, they offer'd him by a private Letter (which they caus'd cunningly to be deliver'd to him) half the Empire of *China*, if he would deſert his natural Prince with the Flower of his Army, and help them to conquer the Empire. But *Maovenlung*, who would neither forfeit his Honor nor Oath, courageouſly refus'd theſe high Offers, and return'd for Anſwer, *That he had rather loſe his Life, than betray his Prince and Country.*

The *Tartars* finding that this Plot of theirs would take no effect, and that the *Chineſes* had well provided againſt their coming, reſolv'd to deſiſt, and to make no further progreſs in the preſent War, which wholly ceaſed till the Year 1625. when ſuddenly it breaking forth again, they came and beſieg'd the Chief City of *Ningyven*. This greatly ſtartled the *Chineſes*, who thought they had overcome the greateſt difficulty and danger. But *Maovenlung* came time enough to the reſcue and relief of this Place, and fell ſo furiouſly upon the Beſiegers, that they were forc'd to raiſe their Siege, with the loſs of at leaſt ten thouſand Men that were ſlain upon the Spot, amongſt whom fell the King's own Son; whoſe Death was ſo highly reſented by the ſurviving *Tartars*, that they in a great rage and madneſs made over the Ice (for it was in Winter,) and getting into the Iſland of *Theyoven* (whereof they quickly

made themſelves Maſters) they put every living Creature they found to the Sword (which were a very great number) in revenge of the young Prince; which having done, they immediately left the Province of *Leaotung*, and retreated into their own Country, not with an intention to be quiet, but only to recruit themſelves with more Forces, and then to return again at a convenient time.

And hereupon follow'd a Ceſſation of Arms, till the Year 1627. when the *Chineſe* Emperor *Thienkius* hapned to die, being but a young Man, whoſe Death prov'd to be the loſs of all *China*; although the *Tartar* King of *Ninche* call'd *Thienning*, who had deſtroy'd ſo many thouſands of People by Fire and Sword, did not long ſurvive, but as an Attendant on his Corps, died the ſame Year.

Thienkius was ſucceeded by his Brother, who was very unfortunate in all his Undertakings, and at length, through the treachery of his Subjects, had both an unfortunate Reign and Death, as by the remaining part of the Hiſtory will appear.

The *Tartar* King *Thienning* had for his Succeſſor in the Throne his Son *Thientung*, who quickly chang'd the ſalvage and barbarous Manners and Cuſtoms us'd by his tyrannizing Father; inſomuch that he did not purſue the *Chineſes* ſo fiercely, but began to treat them with more Civility, which produc'd a very great Change, and caus'd all his Affairs to become more acceptable. And certainly this prudent and politick Prince had effected great things, had he not been cut off by an untimely Death, his mildneſs having gotten ſo great renown withal, that the Council who had made choice of him, thought themſelves happy in the Change, and withal learn'd from him by Example, that the *Chineſes* would ſooner be reduc'd and brought under their Government by Clemency and Civility, than by force of Arms.

In this Year 1627. the Commanders and Officers of General *Maovenlung*, who by reaſon of the quietneſs of the *Tartars*, had no Enemy to Encounter, began much to moleſt, and be injurious to their Friends and Allies of *Corea*, by making Inroads and Incurſions upon them; nay, by degrees they grew ſo very inſolent and troubleſom to all Parts adjoining to their Quarters, eſpecially the Inhabitants of the Province of *Hienkien*, who were ſo intolerably oppreſs'd by their Rapines, that out of revenge and hatred they put themſelves under the Protection of the *Tartar*, adviſing him to re-invade and fall into *China* with a mighty Army; which he (not willing to let ſlip ſo fair an opportunity) immediately did; ſo that a very great Army was in the Field ready to aſſail the *Chineſe* Forces, before they had any thoughts of an Enemy, and when they leaſt dream'd of their coming; who by this means lying careleſly diſpers'd up and down in the Provinces, were ſoon deſtroy'd. *Maovenlung* however rallied, and by the addition of ſome new Leavies and Recruits being grown into a ſtrong Body, he fought ſeveral doubtful Battels with the *Tartars*; but they at laſt growing ſuperior to him in Strength and number, *Maovenlung* the *Chineſe* General was conſtrain'd to quit the Field with the groſs of his Army.

Yet neither the loſs of the Army, nor greatneſs of the Victory obtain'd by the *Tartars*, did make any great impreſſion upon the *Chineſes*; nor indeed were they troubled at it, when they underſtood that their General had ſav'd himſelf out of the Iſland of *Corea*. But the *Ninchean* Commanders imagining that thoſe of that Place had been inſtrumental in helping to convey the General *Maoven-*

lung

lung away, with their Army fell into it, plundering the Inhabitants, and ruining the Country by Fire and Sword. This Act was highly diſapprov'd of by the *Tartar* King himſelf, becauſe it ſtirr'd up the King of *Corea* to Arm againſt him, and joyn his Forces with thoſe of the *Chineſes*, which *Maovenlung* had been gathering together, and with them was marching towards *Corea* to revenge himſelf upon the *Tartars*.

The *Tartars* having thus inhumanely, and without reaſon turn'd their Arms upon the Countries of *Corea*, were ſetting forward with their Army againſt the Royal City thereof, and were arriv'd at the beginning of the Mountains (through which the Way runs to the City) being about ſeven Miles from the ſame. Here the King of *Corea*, in the narrow Way, had pitch'd to receive them; and the *Tartars* being eager to Fight, furiouſly aſſail'd the *Coreans* in their Station, ſo that there began a bloody Battel; but both Armies were hardly Engag'd, before the valiant *Maovenlung* came up with his, and fell like Lightning into the Rere of the *Tartars*; who now finding themſelves beſet before and behind with two ſuch potent Armies, and no other way for ſafety or eſcape, than what their Zables could cut out for them, reſolv'd not to part with their Lives at a cheap rate, and ſpurr'd on by deſpair, they fought without any fear, every one endeavoring to exceed the other in Valour and Courage; ſo that in the very Writings of the *Chineſes* they are extoll'd, ſaying, *There was never the like Battel fought between them.* But that which is chiefly to be admir'd is, that of three ſo great Armies none obtain'd the Victory, but were all of them almoſt totally ruined and deſtroy'd: There were kill'd fifty thouſand Men on the ſide of the *Tartars*; thoſe of *Corea* had ſeventy thouſand ſlain; but the loſs of the *Chineſes* was ſo great, that few or none eſcaped: Thoſe of the *Tartars* that ſurviv'd, made their way home into their own Country as faſt as they could, by which means the King of *Corea* had the opportunity of recovering his Country again.

The *Tartars* having ſuſtain'd ſo great an Overthrow, were very careful afterwards how they provok'd the Inhabitants of *Corea*; yet ſtill they continu'd to make ſeveral Inroads into the Province of *Leaotung*, till at laſt they wholly ſubdu'd the Eaſtern part, and plunder'd the remainder thereof; but this was done by fits, and at ſeveral times: for they never durſt venture to ſeat themſelves there, nay, they paid oftentimes very dear for their Robberies.

While Affairs ſtood in this poſture, the Emperor of *China*, whoſe Name was *Zungchinius*, ſent his General *Yvenus* with a ſtrong Army, and a large Commiſſion, toward *Leaotung*; having alſo private Inſtructions to conclude a Peace with the *Tartars*, if they would agree to it, but if they refus'd, then forthwith to make a ſharp War upon them: And to ſay truth, he was neceſſitated to make this Propoſition, for that his whole Empire was as it were over-ſpread with Highway-men and Robbers, ſo that he ſtood in greateſt fear of them; for their numbers daily ſo increaſed, that if they ſhould once joyn into one Body, it would be no difficult matter for them to make themſelves Maſters of the Kingdom.

This *Yvenus*, upon whom the Emperor had conferr'd ſuch high and ample Authority, was a perfect Courtier, of an affable and free Speech, and one that knew very well how to uſe his Pen with ſo much advantage and ingenuity, that there was hardly any one in the Court to be compar'd with him. By theſe ſingular Perfections he had won not only the Heart of the Emperor, but of all the Grandees, ſo that the management of all Affairs was wholly left to him.

But here it muſt be obſerv'd, That he was inſatiably covetous of Wealth, and conſequently for obtaining thereof ſtuck not to perpetrate any clandeſtine Miſchief; otherwiſe, by his more than common Parts, he might undoubtedly have done extraordinary Services both to his Prince and Country: But neither the greatneſs of the Truſt repos'd in him, nor the Love of his Country, were in any meaſure anſwerable to his Thirſt after Riches: *Unde habeat quærat nemo, ſed oportet habere.* Of which avaricious temper of his the *Tartars* having information, and looking upon him as a fit Inſtrument to be employ'd in their Deſign, they never left ſending to him extraordinary Preſents, accompanied with large Promiſes of the moſt eminent Preferments: With which Baits being taken, he contracted Friendſhip with them, promiſing to give them his Aſſiſtance when it ſhould lie in his power. And as the firſt Proof of his Friendſhip to them (through the cunning inſtigation of the *Tartars*) he undertook privately to murther the valiant and faithful Commander *Maovenlung*, of whom the *Tartars* ſtood in great fear and awe; which he accordingly effected with great ſecreſie, by inviting him to Dinner, and poiſoning him with a Cup of Drink which he caus'd to be given him at the Table.

Having thus clandeſtinely accompliſh'd this his monſtrous Undertaking, he concludes a Peace with the *Tartars*, upon moſt diſhonorable and diſadvantageous Terms for his Prince; who no ſooner read the ſame, but he refus'd to Obſerve and Ratifie them. *Yvenus*, conſcious of what he had done, and well ſeeing that upon the making good of this Treaty of Peace, his Honor and Authority depended, advis'd the *Tartars* to force the Emperor, his natural Lord, to the Obſervation thereof by force of Arms: Whereupon in the year 1630. upon his Promiſes not to oppoſe them in the leaſt, if they would make an Invaſion in ſome other Part of the Empire where he had no Command, this treacherous Advice was no ſooner given, than accepted and put in execution; for the *Tartars* doubted ſo little of the Promiſes of *Yvenus*, by reaſon of his extraordinary Covetouſneſs, that without taking any further Counſel, they pour'd their Forces into the Province of *Peking*, Plundering all Places where they came, and laying the ſame afterwards in Aſhes; and at laſt ſo was their Courage, or rather Fury, heightned, that they laid Siege to the Imperial City of *Peking*: at whoſe approach, it is no marvel if the confuſion and amazement were great, not only amongſt the Citizens, but alſo amongſt the Rix-Counſellors, who in this dangerous viciſſitude of Affairs earneſtly advis'd the Emperor to leave the City, and to retire to the Southern Provinces: but he would by no means hearken to their Counſel, ſaying, *That he would rather be cut in a thouſand Pieces, than that it ſhould be ſaid he fled for fear of the Tartars.* Wherefore both as a Valiant Soldier and Careful Prince, he immediately gave order to his Commanders not to ſuffer any to depart out of the City upon pain of death; but that they ſhould incite and ſtir up all the People to a Courageous Defence.

While this was doing within, the *Tartars* without began to Storm the City, but were beaten off with great loſs upon ſeveral Attempts, ſo that they concluded to continue the Siege with more moderation, and rather endeavor to take it by Famine, than hazard the weakning of their Army by ſuch fruitleſs and unſucceſsful Aſſaults. At length, by advice of his Council, the Emperor ſent for *Yvenus* to come to his Aſſiſtance and Relief with the Army under his Command (for as yet his Treachery was not diſcover'd:) who upon the firſt Intelligence, to prevent the Emperor from having any ſuſpicion of him,

him, came with his Army under the Walls of *Peking*, but kept at a great diſtance from that of the Beſiegers; neither ſhew'd he any hoſtility againſt them, but in ſtead thereof advis'd the Emperor to the Obſervation of the Terms upon which the Treaty of Peace (the cauſe of this War) had begun: And this he ſtrongly labor'd to perſwade him to, not only to prevent the diſcovery of the Treaſon, but that ſo he might return home with great Wealth and Riches, which the *Tartars* had promis'd him in caſe the Peace took effect. *Zungchinius* conſidering what the meaning of ſuch Advice might tend to, began to miſtruſt the Fidelity of his General; and afterwards by other means being more fully ſatisfi'd of his treacherous dealing, for the deſtruction and ruine of the State, he ſent privately unto him, to deſire his Preſence in the City at the Council of War, to adviſe with the reſt of the Military Officers, what was beſt to be done in that dangerous Exigent, for the Safety and welfare of the whole Empire. Now it is to be noted, That the Emperor would not ſuffer any Gate to be ſet open, under pretence that the Enemy lay cloſe to the Walls; but in truth, for fear leſt *Ivenus* ſhould crowd in upon him with his whole Army: therefore he ſent him word, that he ſhould come to the Walls, and they would draw him up privately into the City over the Wall. Of this Deſign of the Emperor *Ivenus* had not the leaſt inkling given him by any of the Council; for indeed the Emperor at this time making himſelf alone his own Privy-Councellor, had not diſcover'd to any what he knew of the Treaſon hatch'd againſt him by *Ivenus*, nor of what he intended againſt him for his Reward; but only that he would confer with him about ſome Affairs in order to the Preſervation of the City: for had the Emperor never ſo little diſcover'd either his Knowledge or Intentions, *Ivenus* would ſoon have been advertis'd thereof, having his Creatures in all Corners of the City, to give him intelligence of all Affairs; but this being by his ſilence and ſecreſie prevented, *Ivenus* came without any fear into the City, and addreſs'd himſelf to the Emperor, in whoſe Preſence, upon his very firſt appearance, he was Apprehended and Beheaded. This being a Publick Act, could not be long conceal'd, nor indeed was it; for the *Tartars* heard of it preſently, and thereupon rais'd their Siege, and left the Imperial City, out of fear of being attaqu'd by the Royal Army, which lay not far from them, as ſoon as the Emperor ſhould have appointed a faithful Commander over the ſame in ſtead of the Traytor *Ivenus*: However, in their Return and March back they ruin'd and deſtroy'd whatever ſtood in their way, and with great ſtore of Wealth and Booty got at laſt into the Province of *Leaotung*.

The War continu'd till the Year 1636. with various Events, ſometimes the *Chineſes* having the better, otherwhiles the *Tartars*; but however the *Chineſes* defended themſelves ſo well againſt them till that time, that the *Tartars* did never ſet footing in *China*, but they were driven out again with great loſs.

In the ſame Year 1636. the *Tartar* King *Thienzungus* died, and his Son *Zungteus* (the Father of the preſent Emperor who now wears the Royal Diadem in *China*) ſucceeded him: A Prince ſo endow'd with all the moſt excellent Qualities both of Art and Nature, as if deſign'd for ſome great Undertaking: He exceeded all his Anceſtors in Parts and Prudence; and in his Minority, before he attain'd the Crown, gave no ſmall ſigns of an excellent Underſtanding. To deſcend a little to Particulars: He was both Learned, Courteous, and of a good Diſpoſition: Being yet in his juvenile Years, he was ſent by his Father into *China*, under the Tuition of ſome of his Council, who put him

into the *Chineſe* Habit: Here he liv'd privately a long time, learn'd the *Chineſe* Language, and exchang'd the rough and ſalvage Behaviour of his own Country, for the more civil and gentile Behaviour of the *Chineſes*; ſo that when he had got into the Throne, he Reign'd with much mildneſs, moderation, and affability, carrying himſelf towards his Subjects quite contrary to the moroſe Nature of his Anceſtors, whoſe Cruelty and Severity he obſerv'd to have been the overthrow, or at leaſt the retarding of all their Deſigns againſt the *Chineſes*, whom by his Converſation among them while he liv'd there, he found were better to be won with a ſoft and mild Hand, than with rough and harſh uſage: Wherefore he reſolv'd to alter the way and manner of the Government of his Anceſtors, and to confirm himſelf in his Throne rather by the love of his Subjects, than by force of Arms. This his prudent Carriage immediately won to him the Hearts not only of his own natural Subjects, but of the *Chineſes* his Enemies, who when they ſubmitted to him, were treated as his own Subjects: Such as were conquer'd by him in the War, were civilly accommodated, and receiv'd into Favor and Service; and the reſt that were willing to return home, had free leave at their own pleaſures to be gone. By this winning ſweetneſs the Fame of this Prince ſpread at laſt among ſeveral of his Neighbors, ſo that they ſought unto him for his Friendſhip and Protection; which ſtood him in great ſtead afterwards in the Conqueſt of *China*. He always preferr'd only Men of Abilities into Offices and Places of Truſt; and ſuch Commanders or Governors as fled to him out of *China* for any ſuppos'd Crime or Offence, had not only their Liberties, but were alſo much made of, and put into Employments: for by the *Chineſe* Government, to prevent Treachery and Covetouſneſs, it is ordain'd and ſetled as a fixed Law, *That all the Princes, Governors, or Commanders in Chief, under whoſe Authority any Misfortune happens, ſhall loſe his Head without mercy*: As for Example, If a General happen to be unfortunately defeated; if a Governor loſe his Province over which he is appointed; or that a Mutiny happen among the People or Army, though neither of them were by any probable or rational ways able to prevent it, yet they ſhall loſe their Lives for it; ſo that the *Chineſe* Generals and Governors finding upon all occaſions, that the King of *Tartary* was kind and civil to ſuch as fled to him, made thither as ſoon as any thing went amiſs with them, for which they knew they had incurr'd the Penalty of loſing their Heads.

At this time there ſeem'd to be a Ceſſation of all Warlike and Hoſtile Actions; for although the *Tartars* held the Weſtern part of the Province of *Leaotung*, yet the Eaſt part was ſo well guarded with Forts and Soldiers, that they thought themſelves ſecure from any future or further Invaſion on that ſide: Nor were the adjacent Places in any great fear, for that there was a very ſtrong Army thereabouts to hinder them from making any further Inroads into the ſaid Province.

But this noble and flouriſhing Empire had that Viper hatching within its Bowels, that would work its Confuſion, and was the only occaſion of its Overthrow; for (as was ſaid before) at that time it was full of Vagabonds, Thieves and Robbers, who not only waſted, but at laſt deliver'd it up a Prey to the *Tartars*, as you may more clearly underſtand by the ſequel of the Story.

The firſt Inſurrection and Treachery of theſe Robbers and Highway-men was diſcover'd in the Province of *Suchue*, where joyning with a ſort of wild People that live among the Rocks and Mountains, they began the miſchief, and open'd the Flood-gate of Rebellion, by ſubtilly oppoſing the Authority

that

that was over them. Their firſt Work was to fall a Plundering, or in plain *Engliſh*, Stealing, without any exception of Perſons, whatſoever they could meet with: In which their rebellious and unlawful Undertaking being ſucceſsful, they at laſt reſolv'd to make an open war, and to that end laid Siege to *Chingtu*, the Chief City of the Province; which they had without doubt taken, had not the above-mention'd *Amazon* opportunely come to its Reſcue; for theſe inſolent and now commanding Thieves having heard of the Fame of her extraordinary Courage, were ſtruck with ſuch a terror, that upon the firſt inkling of her approach they immediately rais'd the Siege, and left the City with great loſs. But this, though for a while it diverted them, yet it did not ſo deter them as to make them ceaſe from any farther Attempt; for returning toward the Mountains, they preſently rallied again, and recruited their Forces with ſome freſh Supplies, wherewith they continu'd to forage and ſpoil the Country.

To heighten and encourage the Inſolence of theſe Villains, it hapned that in the Province of *Queicheu* there had paſs'd an unjuſt Sentence in a certain Cauſe between two great Men, by reaſon whereof he againſt whom the Cauſe went, endeavor'd the ſame revers'd; but notwithſtanding all his Endeavors, as well by himſelf as Friends and Alliance, there was no good to be done therein. The Robbers, after the raiſing of the Siege, kept themſelves in great numbers upon the Mountains, without making any further Diſturbance; but they ſent to this injur'd Perſon, to let him know, that if he pleas'd to accept of their Power, they would ſtand by him with their Lives, to help him to redreſs his Wrong, provided he would become their General, and be aſſiſtant to them in the carrying on of their Deſigns. This Great Perſon poſſeſs'd yet with fury and a deſire of Revenge for the Injury done him, was not long in conſulting, but preſently accepted of their Offer, looking upon the ſame as the beſt and moſt likely means, not only to repair his Damages, but to revenge himſelf alſo. Upon knowledge of this Acceptance, theſe Robbers ſubmitt with extraordinary alacrity to his Command and Authority; wherein he was no ſooner Inveſted, but firſt of all they fall upon the Judge that gave the Sentence, whom they immediately kill'd: Then they fell upon the Army of the *Tutang* or Vice-Roy, which they quickly routed and put to flight; but he rallying his Forces, turn'd back again upon them with ſuch fury, that he forc'd them to flie into the Mountains with a very great ſlaughter; notwithſtanding all which, they recruited again, but kept in their Holds till they had an opportunity to ſhew themſelves again, as they did in a ſhort time after.

Thoſe Depredations, together with the infinite number of Graſhoppers, which had deſtroy'd all the Graſs and Fruits of the Field in the ſeven Northern Provinces of *China*, cauſing a ſcarcity of Proviſion, and conſequently a great dearneſs, gave a very great occaſion to the riſing and encreaſing of the number of theſe Thieves, which hapned chiefly in the Provinces of *Xenſi* and *Xantung*.

Another Provocation or Inſtigation was, That the Emperor *Zungchinius*, being of a covetous and miſerable Nature, would have (notwithſtanding the Dearth) the uſual yearly Taxes paid him, as in a fruitful Year; which Exaction ſet the Inhabitants of thoſe Provinces upon Plotting againſt him, and at length to joyn with the Robbers, by whoſe aſſiſtance in a ſhort time they brought eight ſtrong Armies into the Field, appointing for their Generals ſuch as they counted the moſt valiant Men among them.

Theſe

Theſe Robbers and Mutineers having now thus ſtrengthned themſelves with Forces, and got great ſtore of Wealth by Preying and Stealing, reſolv'd not to reſt here, but driving higher Deſigns in their Heads, and aiming at greater Matters, they began to conſult about reducing the whole Empire under their Subjection, and Dethroning the Emperor: For the accompliſhing whereof, and advancing himſelf, every one of the eight Generals thought himſelf of ſufficient Strength to get that Morſel, and fancied himſelf capable and fit to bear ſo weighty a Burthen. With which ambitious thoughts puffed up, each of them began to make War upon the other, every one being in hopes to be Conqueror, and to encircle his Head with the Royal Diadem, and enoble his Poſterities Blood by the poſſeſſion of the Empire. This War continu'd till ſix of the eight Generals were ſlain, and only the two ſtouteſt, *Licungzus* and *Changhienchungus*, left alive to diſpute the Quarrel. For the more eaſie bringing this to paſs, each endeavor'd to win to his Party the Forces of the other ſlain Generals, to ſtrengthen themſelves; for to ſuch a heighth was their Ambition grown, that there was no thoughts of dividing the Stakes between them, each reſolving to be *aut Cæſar aut nihil*; ſo ſtrangely were they lifted up with the thoughts of Soveraignty.

Fill'd with theſe aſpiring thoughts, theſe two Generals took ſeveral ways to advance their Intereſts and Deſigns; *Licungzus* with his Forces falling into the Provinces of *Xenſi* and *Honan*: but the other imagining to get the beſt Booty in thoſe of *Suchue* and *Huquang*, march'd thither; ſo that now they no longer fought one againſt another as formerly, but ſeeking Wealth and Booty, were remov'd to a great diſtance.

In theſe Tranſactions the Emperors Concerns began to look with a bad Countenance, as if the Government it ſelf were ſuddenly to undergo ſome fatal Alteration; for the *Tartars* (who were not ignorant of theſe Proceedings) had in their former Wars made ſuch havock of brave Commanders, that there were hardly any left, whoſe knowledge in Military Diſcipline capacitated them for Conduct of the Forces which were marching to ſubdue theſe rebellious Plunderers under the two Generals.

Licungzus in the Year 1641. march'd with his Army out of the Province of *Xenſi*, after he had wholly plunder'd and deſtroy'd its chiefeſt Cities, into the plentiful Province of *Honan*, directly to the famous City *Caifung*; which he preſently begirt and block'd up ſo cloſe, that there was no going in nor coming out: but the Place being well fortifi'd and provided with a good Garriſon and Proviſions, the Siege was ſoon rais'd, and the Beſiegers conſtrain'd to retire into the Mountains, not without very great loſs of Men: But they had no ſooner recruited themſelves, but they return'd to the Siege again, with an intention to have ſurpriz'd the ſame on a ſudden; but the Citizens having privately receiv'd Intelligence thereof, and ſtanding upon their Guards, hinder'd them from effecting their Deſign.

The Enemy being thus twice fruſtrated in his hopes, and ſeeing no likelihood of taking the City by force, reſolv'd to compel them to a Surrender by a long and cloſe Siege: And though it were a Place at leaſt three Miles in circumference, yet they ſurrounded the ſame in ſuch a manner, that no Relief could poſſibly be given them. But the Governor after the firſt Attempt, although provided with all manner of Neceſſaries to withſtand a Siege; yet in regard the Harveſt of Corn prov'd very bad that Year, found upon ſurvey, that it was impoſſible to lengthen out the ſame by the beſt Husbandry, to ſerve

for

for the Maintenance of ſuch a number of People for ſix Months; yet ſtill though their Magazines fell ſhort, they held out, and ſuffered very great hunger, in hopes that the Emperor would come or ſend to their Relief: And at laſt ſuch was their want, that a pound of Rice was ſold for a Pound of Silver; a Pound of old rotten Leather for twenty Shillings; nay, they fed upon dead Mens Fleſh as freely as upon any thing elſe.

Thus did theſe Loyal Subjects hold out beyond admiration, before they would harbor any thoughts of yielding; but when they ſaw themſelves deſtitute of all hopes of Succor, they unwillingly ſubmitted to the cruelty of their Fate.

This *Caifung* lies in a great Valley on the South ſide of the *Yellow River*, which runs at leaſt a Mile to the Land-ward from it: And in regard the Water lies much higher than the Valley wherein the City is built, there is made before it a Bank or Dike of Stone to hinder the overflowing of the ſame River.

The Emperor at laſt underſtanding into what a Strait the Beſieged were brought, reſolv'd to march to their Relief, and to that purpoſe came with his Army before the afore-mention'd Stone Bank, with an intention to bore the ſame through, and ſo drown the whole Army of the Beſiegers. But the Workmen that were intruſted, not being ſo prudent as they ought to have been in the execution of a Deſign ſo hazardous, made too great an Opening in the Bank, ſo that in a few hours the Water guſh'd in with ſuch violence, that it not only drown'd moſt of the Enemy's Army, but the whole City alſo was overwhelmed, and almoſt all therein deſtroy'd with the Inundation. In this miſerable Calamity, thus unfortunately hapning, above three hundred thouſand Perſons were drown'd, and this famous City, formerly the ancient Seat of the Emperors of *China*, upon the ninth of *September* 1642. converted into Pool, with the adjacent Country round about it; for through the violent force of the Water, not only all the Buildings and Houſes were ſoon overturn'd, but Trees which had ſtood for many Ages were waſh'd up by the Roots; ſo that at this time there is nothing thereof left to be ſeen.

Licungzus, who in Perſon eſcap'd this Deluge, with ſome few of his Forces, yet once more made a ſhift to recruit his Army; upon the ſight and muſter whereof, being ſtill perſuaded that he ſhould get into the Throne, took upon himſelf the Title of *King*, calling himſelf *King Xunnanſt*, that is, *A Fortunate King*.

The Province of *Honan* being thus ſubdu'd and brought to ſlavery, and the Inhabitants thereof miſerably handled with Plundering and Stealing, this upſtart King departed with his whole Army, and fell into the Province of *Xenſi*; where he immediately laid cloſe Siege to the Chief City of *Xigan*, which he took after three days, giving the Plunder thereof to his Soldiers; but out of a ſeeming Compaſſion he gave the Inhabitants their Lives. He made this City, upon its Reduction, the Seat of his War, and caus'd all manner of Proviſions and Ammunition to be brought out of the Province and laid up there; partly thereby to keep the Country in awe, and partly to hinder the *Chineſe* Army from any Proviſions in thoſe Parts to ſupport themſelves againſt him. And now becoming over-confident by Succeſs, and doubting no longer of the poſſeſſion of the Empire, which he had already appropriated to himſelf in his thoughts, he took upon him the Title of *Emperor*, by the Name of *Thienxun*, which ſignifies *Obedient to Heaven*; for by pretext of this glorious Name, which he us'd for a Cloke to his Villany, he gave out in Speeches, and ſo made his

Soldiers believe, That it was concluded in Heaven that he ſhould aſcend the Throne, and deliver the oppreſſed Subjects out of the covetous Hands of the preſent Emperor, to inflict Puniſhment on the corrupt Governors of Provinces, who had over-burthen'd the People with intolerable Taxes; and laſtly, to Govern the Empire in Peace and Quietneſs. To all this the Renegado *Chineſes* who had ſided with *Licungzus* giving eaſie credit, were very forward not only to give him the Title of *Emperor*, as his Ambition had aſſum'd it, but did verily believe he was ſent from Heaven to Govern.

And to add the greater Honor and Luſtre to his Name, and win their Favor, he Govern'd them with great moderation and mildneſs, ſo to make his Actions and his Name ſeem agreeable: for ſuch as had done any wrong, underwent no Corporal Puniſhment, but were only chaſtis'd with kind Words and good Admonitions, All ſuch *Chineſe* Governors as refus'd to ſubmit to him, he caus'd to be put to death when taken by him: He aboliſh'd and took off ſeveral heavy Taxes, that had been laid, and then continu'd upon the People, charging ſuch as he made Governors to Rule gently and lovingly over his Subjects. And after this manner, through his cunning and crafty Inſinuations, did this grand Thief bring under his Obedience ſeveral Provinces without ſpilling any Blood; for the Commonalty (which is *Bellua multorum capitum & inſtabile vulgus*) was hugely pleas'd with this new Model of Governing, applauding their new Emperor with higheſt *Eulogiums*.

But beſide the Troubles occaſion'd by the two grand Robbers, there aroſe in the Court another Diſpute and Diſcontent as miſchievous as the other, and which was indeed the greateſt occaſion of the overthrow of the Empire, and the greateſt Diviſions amongſt the Governors themſelves, occaſion'd by the jealouſie and hatred they bore to one *Guei* of the King's Bed-Chamber, for the great Authority committed to him, and Affection ſhewn him by the Emperor, who had not only intruſted the whole Government into his Hands, and preferr'd him to the beſt Offices and Charges within his Dominions, but likewiſe treated with Reſpect, as if he had been his Father. But this Favorite not knowing how to keep himſelf within the limits of Moderation, began ſo to ſwell with Pride, that he caus'd ſeveral Great Perſons to be puniſh'd with Death or Baniſhment for ſmall Offences. Which exorbitant Cruelties brought him into great hatred, not only with the Nobles and Grandees, but alſo with the Prince *Zungchinius* himſelf, who, by the information of the Prime Perſons about him, being acquainted with his Carriage, began to abate much of his Love towards him.

This occaſion'd a very great Fraction amongſt the Governors and Rix-Councellors, who were divided upon it into two Factions; ſo that in a ſhort time there was hardly any Conſiderable Perſon to be found who did not ſide with the one or the other, each endeavoring to ruine his Adverſary, yet ſtill both pretending the Welfare of the State. But the Emperor *Zungchinius* foreſeeing the ruine that was imminent over his Head through theſe Diviſions, endeavor'd by all the means he could deviſe to reconcile theſe inteſtine Jars, thus unhappily riſen among his Subjects; and in order thereunto, after ſeveral other probable Experiments without any effect, he caus'd the Friends of the beforemention'd *Guei* to be puniſh'd in due form of Law, and ſeverely puniſh'd, as Diſturbers of the Publick Peace: nay, at laſt he was forc'd to cauſe *Guei* himſelf to be put to death, with ſeveral others his Adherents, which was put in execution after this manner:

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According to an ancient Cuſtom of the *Chineſe* Emperors, to viſit the Tombs of their Anceſtors, this *Guei*, under colour thereof, was made choice of for the Emperor's Proxy (it being an Employment always committed to the Greateſt Perſons in the Empire) who not dreaming of any hurt intended againſt him, began his Journey with a great Train; but he was hardly gone a Mile out of the City of *Peking*, but a Meſſenger from the Emperor overtook him, who deliver'd him a Golden Box, wherein was a Silken Cord, with order to hang himſelf therewith; which he readily embrac'd, and preſently went and perform'd. And thus to come to the period of Life, is held by the *Chineſes* for an honorable Death; inſomuch that none who have any reſpect for their Family will reject or refuſe this ſevere, though inhumane Order and Command, when ſent him.

But very little advantage did the Emperor reap by the Fall of this his ſo eminent Favorite, but rather created more trouble unto himſelf; for his Adherents hereupon began to conſpire with the rebellious Robbers, and to ſwear Revenge. And theſe Feuds being ſpread into the Armies that were ſent to ſubdue thoſe Robbers, made ſuch heart-burnings among the Soldiers, that they return'd home ſtill with great loſs; by means whereof the Emperors Affairs began to fall daily into a Condition of worſe and worſe; for the Friends of the before-mention'd *Guei* did whatever they could to ruine the Emperor, and the Party adhering to him.

When *Licungzus* receiv'd information of theſe Diviſions between the Emperor and his Commanders and Governors, he concluded that it was now a covenient time to fall upon the Chief City of *Peking*; whereupon (after he had well ſecur'd the Province of *Xenſi*) he march'd with his whole Army to the Eaſt, and paſs'd with little or no trouble over the *Yellow River*, being not defended by any; for he might have been eaſily obſtructed, if not totally prevented in that his Paſſage with a handful of Men, in regard this River in thoſe Parts, between the Provinces of *Xenſi* and *Xanſi*, runs with a very violent Stream and Current; but there being no Strength to hinder him, he eaſily got over, and at the firſt Aſſault took the famous and great City of *Kiangcheu*, which lies near the ſaid River, and on the South ſide of the Province. The news hereof caus'd other Places where he came not to withſtand him, only thoſe of the City of *Thaiyven* held out ſeveral days, as it were in a Bravado: but at laſt being forc'd to ſubmit, they dearly paid for their oppoſition; for the Commanders were all put to the Sword, and a very heavy Fine ſet upon the Citizens that ſurviv'd.

When the Emperor *Zungchinius* receiv'd Intelligence, that theſe bold Pillagers were already got over the *Yellow River*, and in the Province of *Xanſi*, which is not very far from the Imperial Court of *Peking*, he immediately caus'd a very great Army to be rais'd under the Command of his General *Lius*, with order at leaſt to ſtop the Robbers in their March, if he could not totally deſtroy them: But this great Army effected nothing; for no ſooner were they come in ſight of the Enemy, but they deſerted their Commanders, and ran over to them; which ſo infinitely afflicted the General, that he went away forthwith and hang'd himſelf.

The report of theſe diſaſtrous Actions being ſpread, immediately fill'd the whole City of *Peking* with great conſternation and amazement, and withal made ſo deep an impreſſion into the Heart of the Emperor, that he concluded to leave the ſame, and to depart with his Family to *Nanking*: but from this

this his Determination he was earneſtly diſſuaded, as well by ſuch as were faithful, as thoſe that intended Treachery towards him. Theſe laſt, under colour of Friendſhip, though they were in Heart Traytors and Enemies to their Prince and Country, advis'd him to ſtay, that ſo with the greater eaſe and convenience, before their Conſpiracy came to be detected, they might deliver him up into the Hands of the Rebels: but ſuch as were indeed faithful, advis'd his ſtay for the welfare of the Empire, alledging, That his flight, and the deſerting his Imperial City, would hazard the whole State, by heartning the Enemy, and diſcouraging his Subjects: beſides, they concluded, That they were able to defend the City againſt all Attempts whatſoever of the Enemies Army, being well provided and fortifi'd with Victuals and Ammunition: Nay further, That without all peradventure the Inhabitants of all the other Provinces would not forbear to come to their Relief, when they ſhould hear that the Emperor was reſolv'd not to leave the Imperial City, but to run the risque of his utmoſt Fortune, even to the loſs of his Life, in the ſame. Whereupon the Emperor reſts ſatisfi'd, and reſolves in Perſon to ſtand by the City, and defend the ſame to the laſt drop of his Blood.

The Uſurper *Licungzus*, on the other hand, no leſs quick in Intention than nimble at Action, and well knowing that Proverb, *Virtus an dolus quis in hoſte requirit?* joyning Policy and Force together, ſent a great number of his Soldiers, Habited in the ſame Mode with thoſe of *China*, into the Chief City of *Peking*; and the better to prevent diſcovery, he ſent them not all at one time, but now and then one, furniſhing ſome with Money to drive a Trade there, ordering others to ſet up Drinking-houſes, or to take what other courſe of Life they judg'd moſt free from ſuſpicion, till ſuch time as he came with his whole Army before the Walls of the City; and then by ſetting Fire on the Houſes, or ſome other like Misfortune, they ſhould make ſome Diſturbance in the City.

The Plot was not better laid than effected, being carried with that privacy, that nothing of it was ever diſcover'd by the *Chineſes*, till it was put in Execution. But the ambitious Fox not daring to truſt only to this, thought upon ſome other means fit to make ſure of this his Undertaking; and that which appear'd moſt feaſible to him, was by corrupting ſome of the Chief of the Council of War, which he eaſily compaſſed; for they perceiving the Emperor's Affairs to be in a decaying Condition, were ſoon perſuaded to enter into a Confederacy with him, whereby they oblig'd themſelves to deliver up the City to him at ſuch a time and hour: And ſo faithful were they in Infidelity, that it was accordingly perform'd by them in the Month of *May* 1644. when one of the Gates being by theſe Traytors ſet open, the Beſiegers ſuddenly entred; and although diſcover'd by ſuch as were faithful to the Emperor, yet they alſo perceiving that the City was full of Confuſion, and that the Matter was quite paſt hope, every one ſhifted for himſelf, and left all to the mercy of the Robber.

Licungzus being thus Maſter of the City, march'd up directly to the Emperor's Palace, and with the Prime of his Army was gotten through the ſecond Gate (which is much to be admir'd; but what will not Treaſon effect?) before ever the Emperor knew any thing of what had paſs'd; but when he was firſt told of the Enemy's being within the Court, he was aſtoniſh'd with admiration at the unexpected hearing of ſuch direful news; but after a ſmall pauſe, ſeeing there was no hope to eſcape, he took a Pen, and writing a Letter with his own Blood, accuſes therein his Officers of moſt horrid Treaſon, earneſtly

deſiring

desiring and entreating *Licungzus*, that since Heaven had so favor'd his Designs as to give him the Empire, he would do him (a Prince yielding to his Fate) that Right, to punish his traiterous and perfidious Officers and Servants with most severe Punishment.

Having finish'd this Letter, as a Man distracted, he kills his Daughter in his Chamber, being a young Virgin of seventeen or eighteen years of Age, that she should not be misus'd and ill treated by the Rogues; and then with a setled Resolution not to survive this dismal Misfortune, going into the Garden, with one of his Garters he hang'd himself upon a Plum-Tree. And this was the miserable Catastrophe of the Emperor *Zungchinius*, who was very unfortunate during his Reign in all his Undertakings, and is reckon'd for the last Emperor of the Race of *Taiminga*; for although afterwards some other of that Line were chosen, yet they are not reckon'd by the *Chineses* themselves among the Emperors of that Race, in regard that after the Death of *Zungchinius* they never possess'd the whole, but only some part of the ancient Empire. Thus was that Race, whose first Founder was the Robber *Chu*, destroy'd and brought to nothing by another Robber *Licungzus*, who had the Fortune, even beyond his Hope, though not his Ambition, to subdue the biggest Empire in that part of the World.

The Emperor's Death begat so great a Grief and Commiseration in the Chief Governor of the City, that not thinking himself worthy to survive his unhappy Lord, he went and hang'd himself likewise in the same Place. The Empress follow'd the same Example, and also all such as were faithful to them, rather than they would fall into the Hands of the Enemy; for it is counted a piece of Honor and Faithfulness with the Subjects of that Country, to die with their Soveraign.

Licungzus being now Master of *Peking*, presently seats himself in the Imperial Throne, and the next day caus'd the dead Body of the Emperor to be hack'd in pieces, and the Plunder of the City to his Soldiers.

The Emperor *Zungchinius* had three Sons, whereof the eldest (seeing his Father's Death, and the City in possession of the Robbers) never appear'd more, though great search was made for him, to have had him either alive or dead. Of his loss there are divers opinions, some thinking he was kill'd in the Crowd

unknown; others, that he ſav'd himſelf by flight, amongſt thoſe that eſcap'd to the Mountains, where they liv'd a long while after.

Beſide this, were two other younger Sons, who were brought alive to the Tyrant; but he caus'd them to be Beheaded preſently.

And to ſhew his tyrannical Cruelty, and that the Barbariſm of his Nature was not at all alter'd by his being gotten into the Throne, he Summon'd the chiefeſt Perſons of the Empire to a Meeting, under colour of Treating with them about Buſineſs of great conſequence; whether being no ſooner come, but a company of the baſeſt Fellows were turn'd in upon them, whoſe ſalvage Fury ſo unboundedly raged, that it ſpar'd none but ſuch as had Money enough to buy off their Lives. But here ended not his Tyranny, as by the following Tragedy will appear.

Amongſt ſeveral other Governors and Commanders whom he had taken Priſoners, there was a very ancient Man nam'd *Us*, who had a Son, call'd *Uſanguejus*, that had the Command of the *Chineſe* Army which lay upon the Frontiers of *Leaotung* againſt the *Tartars*: of whom the Uſurper ſtanding in fear, as perceiving that he was able to do him very great prejudice with his Forces, threatned this old Man to put him to death in a moſt cruel manner, if he did not forthwith command and enjoyn his Son to come and ſubmit to him; promiſing him to reward ſuch his Civility with great Preſents and Preferments. The decrepit old Man *Us*, in hopes to get his Liberty, and overcome with theſe great Promiſes, writ a Letter to his Son, the ſubſtance whereof was to this purpoſe:

That the various Changes and Viciſſitudes which happen in this World are either preordain'd by the Heavens, occaſion'd by the Earth, or impuls'd by Deſtiny. This I write to you, my Son, to give you notice, that the Emperor Zungchinius, *and the Government of the Race of* Taiminga *is totally deſtroy'd; and that ſince the Heavens, which order and manage all things by a juſt Rule, have given the Dominion to* Licungzus, *it is requiſite that we comply with the Times, and make a Virtue of Neceſſity, eſpecially if we will eſcape all Diſaſters, prevent a cruel Death, and enjoy his Favor. He promiſes to enoble you with a Royal Dignity, and to confer on you all manner of Honor and Friendſhip, if you will take part with him, and own him for your Lord and Emperor. Conſider well thereof, and know, that upon your Promiſe and Conſent to this, depends my Preſervation; and you may now either preſerve my Life, or deſtroy it: Weigh with your ſelf the Obligations of Nature, which will tell you how deeply you are engag'd to preſerve him that firſt gave you Being.*

Uſanguejus upon the receipt and reading this Letter, though very much troubled at the Contents thereof, being ty'd by Oath to his natural Prince, anſwer'd his Father with theſe few, but ſharp words:

I ſhall never own him for my Father, who will not be true and faithful to his Prince. Have you forgot that Faith which you owe to the Emperor? who then can blame me, if I forget that Obedience which I owe to you? Much rather had I die, than betray my Truſt, and falſifie my Oath.

No ſooner had *Uſanguejus* ſent this Letter to his Father, but he diſpatch'd an Ambaſſador to the *Grand Tartar Cham*, to deſire Aſſiſtance againſt the Uſurper and Tyrant *Licungzus*, who had ſo unjuſtly intruded upon the Throne by Rapine and Murder: And to incite the *Tartars* the more ſpeedily to the March,

he

he promis'd them great ſtore of fine Linnen, Silks, Gold, Silver, and a great number of very handſom young Women, wherein the *Tartars* take great delight, becauſe they are very ſcarce amongſt them, their Country abounding more with Men than Women. The *Cham*, who had long been waiting for ſuch an Opportunity, readily accepted of his Offer, promiſing to aſſiſt him with a conſiderable Army, which then lay ready in the Province of *Leaotung*: And in truth he was as good as his Promiſe; for it was not long before he began his March with an Army of eighty thouſand Men, to joyn with *Uſanguejus*; to whom at meeting he thus ſpake:

That we may not be baffled in our Undertaking, I judge it neceſſary, and adviſe you earneſtly, to put all your Soldiers into Tartar *Habits, to wear Caps and ſhort Hair, that ſo the Tyrant by this Stratagem may be deceiv'd; for that he will take them all for* Tartars.

Uſanguejus, whoſe Heart boil'd with Revenge, agreed to all that the *Tartar* deſir'd of him, not conſidering that he brought in Tygers (according to the Saying of the *Chineſes*) to hunt out Dogs.

This Confederacy againſt *Licungzus* was not ſo privately carried, but he had intelligence thereof: But when the news was brought him, that they were not only joyn'd, but upon their March againſt him, it ſtruck ſuch a terror into the Robber, that he preſently quitted the Imperial City of *Peking*, not daring to ſtay or abide their coming, and fled into the Province of *Xenſi* for ſafety, taking with him all that was of value, and Seated himſelf in the Chief City of *Sigan*, formerly the Court of the ancient Emperors. As a teſtimony of the greatneſs of the Treaſure that was carried out of *Peking* by this flying Tyrant and his Followers, it is moſt certain, that ſeven or eight days were ſpent wholly about loading of Wagons and Horſes with the ſame; and yet they left great ſtore of Riches behind them, being ſurpris'd with fear at the ſudden coming of the *Tartars*. And thus were the infinite Riches of Gold, Silver, Jewels, and coſtly Furniture, which ſixteen Emperors of the Race of *Taiminga* had been ſcraping together for the ſpace of two hundred and eighty years, deſtroy'd and carried away: But he had not yet gotten into Harbor with his Booty; for in his flight he was ſet upon by the *Tartar*, who recover'd from him all that maſs of Wealth which he had ſo traiterouſly ſtoln, and then marches directly to the Imperial City of *Peking*, where the Inhabitants without making any reſiſtance ſet open the Gates, and gave them free entrance. And thus at length, and after this manner, the *Tartars* became Maſters of the whole Empire of *China*, for which they had wag'd War, and fought ſo many bloody Battels, for many Ages.

And although at this time, which was at the very firſt entrance, the *Tartar* King *Zungteus* hapned to die, yet (which is very obſervable) they were not thereby deterr'd from purſuing their deſign'd Conqueſt, but endeavor'd both by Cunning and Policy to win the Hearts of the *Chineſes* to affect them: for though the Death of *Zungteus* gave a little check to their Affairs, yet through his good Conduct while he liv'd, he had open'd ſuch a Way for them, that they eaſily ſaw in what Method to proceed for the gaining of the whole Empire. He left behind him a Son who was but ſix years old, whom he declar'd his Succeſſor upon his Death-bed, enjoyning and conjuring his own Brothers prudently to Superviſe and Govern the great Tranſactions of his Dominions, during his Minority. The eldeſt of theſe Brothers had the greateſt hand in the manage-

management of Affairs, which he moſt faithfully perform'd, effecting very great things.

The Robber *Licungzus* being thus expell'd from his Uſurpation, *Uſanguejus* endeavor'd to ſettle again in the Throne the next Heir of the Family and Race of *Taiminga*; and with the more applauſe to effect it, he return'd his hearty thanks to the *Tartars* for their faithful Aſſiſtance and Service, highly commending their Courage ſhewn in driving out the Robber. After this Complement perform'd, he proffer'd them the promis'd Preſents, with requeſt, that upon receiving the ſame they would depart out of *China*, and for the future forget the old Injuries, which they had now ſufficiently reveng'd. But *Uſanguejus* receiv'd from them an Anſwer quite contrary to his expectation (which they had long ſince in their thoughts fram'd) in theſe words:

It ſeems to us, although perhaps you ſhall judge it otherwiſe, as yet too ſoon for you to part with us: China *is not yet free from Armed Thieves, but ſtill too much over-run with them*: *You may eaſily imagine how great a Danger is ſtill imminent over your Head, in regard the grand Robber* Licungzus *has ſetled himſelf in* Sigan, *the Chief City of the Province of* Xenſi. *We have newly ſtruck a fear and terror into him, but if he be once inform'd of our Departure, he will ſoon re-invade the Throne with freſh Forces, and re-conquer the whole; and then in regard of the great diſtance that will be between us, it will be impoſſible for us to come timely enough to your aſsiſtacne. Wherefore we judge it better for us, now we are here, and before our Departure wholly to deſtroy theſe Plunderers; and then all being in Peace and Quietneſs, your new choſen Prince for the future will be freed from any new Troubles. As to your Promiſes, never think of them; for they are as well perform'd by you as by us*: *But if your Intentions aim at the Publick Good, march with a potent Army againſt* Licungzus, *and force him to leave that City, while we in the mean time will endeavor to drive the other Robbers out of the Province of* Xantung: *And in the doing of this, the whole Empire will be ſetled in Peace.*

Uſanguejus, who either did not perceive the craftineſs of the *Tartar*, or elſe diſſembled his knowledge on purpoſe at preſent not to provoke him, agreed at laſt to his Propoſal, and permitted him with his Forces to continue in *China*. But the *Tartars*, in purſuance of their long intended Deſign, before they began their March, at the requeſt of *Uſanguejus*, with their Army into *China*, to drive out *Licungzus*, had ſent into their own Country to raiſe a mighty Army with all ſpeed for the Conqueſt thereof; yet the better to palliate their Practice, they us'd no Force againſt the *Chineſes*, but kept them in hand with kind and crafty Language, till they had got their Forces out of *Tartary*, who brought with them their young King of ſix years old, call'd *Xunteus*; whereby they firſt gave to underſtand that they aim'd at the Soveraignty: for no ſooner was their new-rais'd potent Army arriv'd, but they Proclaim'd this young Child Emperor of *China*, gave him the Name of *Xunchi*, and Entitled his Race *Taicung*. This Child (who yet lives and Reigns in *China*, and is now about twenty nine years of Age) was plac'd with great Majeſty in the ancient Imperial Throne, through the good Conduct of his Uncles and near Relations, who prov'd very faithful to him, being entruſted with the ſole management of all Affairs, and of ſo great Courage and Valour, civil, loving, and juſt Deportment, that they won the Hearts of the *Chineſes*.

Upon the very Day of this new Emperor's Inſtalment, there was ſent in his Name, by the advice of his Uncle, a Regiment or two of *Tartars* to *Uſanguejus*, who

who was upon his March towards the Province of *Xenſi*, to Fight with *Licungzus*, with ſeal'd Letters, whereby he was Conſtituted *King Pingſi*, which ſignifies *A Pacifier of the Weſt*; the Chief City *Sigan* order'd to be his Court, and that he ſhould pay ſome yearly Tribute in token of his Obedience. This Policy did the Guardians of the young Emperor uſe, to ſatisfie and gain *Uſanguejus* to their Party; for they knew very well, that the Intereſt which he had in *China* was ſufficient to embroil the Affairs of the *Tartars*, and involve them in new Troubles.

Uſanguejus, who could never expect the like Preferment from the *Chineſe* Emperor, conſidering that all the laſt Emperor's Children were dead; and ſeeing the *Tartars* upon their March againſt him with ſo great an Army, and that himſelf was in no Condition to oppoſe them, relinquiſheth the Truſt which he had thus long kept, receives the new Honor, and acknowledges the *Tartar* for lawful Emperor of *China*.

In this manner was he, who not long before for the Protection of the *Chineſes* was ſent with an Army to ſubdue the Rebels, now brought over to Fight againſt his own Country-men, and with the *Tartars* help conquer the Empire; and at laſt, with the aſſiſtance of the *Tartars*, having quite vanquiſh'd the Robbers in *Xenſi* in a pitch'd Battel, went and ſetled his Court in the City of *Sigan*. And thus did the *Tartars* prefer this Lord to great Honors and Dignities, who had ſo often fought againſt them with great Succeſs; but truſted him not with any Military Employment, as well knowing what ſuch an expert and valiant Commander (well guarded with Soldiers, whoſe Love in time of Peace he would purchaſe) is able to do, in caſe Fortune ſhould afterwards become froward, and begin to frown upon them.

What became of *Licungzus* is not certainly known, for his Forces were moſt of them kill'd upon the Place by *Uſanguejus*; and therefore ſome are of opinion that he fell into the Slaughter amongſt the reſt, for he never was heard of after that Battel.

The other *Tartars* who were ſent towards *Xantung* and *Peking*, ſoon made themſelves Maſters of them, meeting with little or no reſiſtance: But yet the greateſt ſtop that was after put to the Arms of the *Tartars*, was the Law they publiſh'd, whereby the *Chineſes* were commanded to wear their Hair after the *Tartar* faſhion. This did very much alienate their Affections from the *Tartars*; for they of *China* take great pride in their Hair, and therefore did fight more valiantly to defend that, than for the Safety and Preſervation of the Empire or Emperor; inſomuch that thouſands (who perhaps otherwiſe would have ſubmitted peaceably) choſe rather to loſe their Heads than their Treſſes.

Nevertheleſs the *Tartars* were ſo ſucceſsful in their War, that in the ſpace of twelve Months they Conquer'd four Northern Provinces, *viz.* *Peking*, *Xanſi*, *Xenſi*, and *Xantung*; but for the reſt they us'd another means, which got them more than the Sword, and indeed was a good piece of Policy; for they made no manner of alteration in the Government whereſoever they came, but ſuffer'd the Conduct and Direction of all Civil Affairs, both in City and Country, to continue in the Hands of the *Chineſe* Philoſophers, wherein it was ſetled before: And this one thing brought the *Tartar* into ſuch favor and eſteem with the *Chineſes*, that they readily ſubmitted themſelves to their Command; only herein conſiſted all the Marks of their Vaſſalage, that the Conquerors reſerv'd to themſelves the ſole management of all Martial Affairs; nevertheleſs, ſuch *Chineſe* Commanders as they had found faithful, were ſtill employ'd by

them; and even in the Imperial City it ſelf, the ſame Order, as to the Civil Government, was obſerv'd, only one half of the Judges were *Tartars*, and the other *Chineſes*.

In the mean time the Governors and Commanders of the Southern Provinces (where the firſt Diſturbance of the Robbers began) having information of the Straits the Emperor was reduc'd to, rais'd a great Army, and were already upon their March to his Reſcue; but when they were certifi'd of his Death, and the taking of the City, they immediately return'd with all their Forces; and not long after underſtood that the *Tartars*, who by the means of *Uſanguejus* were call'd in as Aids, had poſſeſſed themſelves of the whole Empire, and were become abſolute Maſters thereof; the very thoughts of which much perplexed their Spirits.

And this ſpread likewiſe a great conſternation among all the People, even as far as *Nanking*, the Chief City of the Province of the ſame Name, ſo that they did not know what to adviſe or do; but at laſt the General took courage, and ſet up, after a long ſerious Conſultation, one of the Family of *Taiminga*, being the next Heir to the *Chineſe* Crown, as Grandchild of the Emperor *Vanlieus*, and Couſin of the laſt Emperor *Zungchinius*, who heretofore kept his Court in the Province of *Honan*, but for fear of the Robbers remov'd to *Nanking*; where, upon his Arrival, the Inhabitants in great Pomp and State ſet the Crown upon his Head, and Proclaim'd him Emperor by the Name of *Hunquang*, in hopes to effect great matters by him, in regard he was a valiant Prince. He was no ſooner ſeated in his Throne, but he ſent an Ambaſſador to the *Tartars*, to demand a Peace upon Terms of leaving all the Northern Provinces to them which they had taken. But the *Tartars* well underſtanding, that the ſcope of this Embaſſy was only intended to gain time till the *Chineſes* could recruit themſelves with Men and Money, rejected his Offers, and return'd him anſwer, *That they would either have the whole Country, or no part of it, being reſolv'd not to lay down their Arms till they had accompliſh'd what they had undertaken.*

In the mean time, whilſt the Ambaſſador was upon his return home, and that both Parties prepar'd for the War, there appear'd in *Nanking* a Youth, who gave himſelf out for the eldeſt Son of the Emperor *Zungchinius*, and endeavor'd to confirm it with ſome peculiar remarks of Truth: And that which ſeem'd to make a great addition to the credit of this Report, was, that ſeveral *Gelubdens*, and others who had been converſant in the Emperor's Court, pretended to know him. But *Hunquang*, who had taſted the ſweetneſs of Government, and in ſome meaſure ſetled himſelf in the Throne, refus'd to own him for the lawful Son of *Zungchinius*, but caus'd him to be Apprehended as an Impoſtor, with an Intention to put him to death: And in this cruel Reſolution he perſiſted, notwithſtanding that all the Commanders and Governors oppos'd him, and extremely hated and maligned him for it; for they gave credit to the Saying of the Youth.

This Buſineſs occaſion'd ſo much and ſo long trouble among the *Chineſes*, that the *Tartars* in the interim took the opportunity to ſubject the Province of *Nanking*, wherein they found little or no oppoſition, in regard the *Chineſe* Commanders were divided among themſelves to that heighth of malice, that ſome refus'd to hinder the Progreſs of the *Tartars*, on purpoſe to work a Prejudice to the new Emperor: Whereupon they came immediately to *Hoaigan*, the firſt Chief City of the ſame Province, and without making any ſtop or delay, they took in the Eaſt ſide of the *Yellow River*, and Ferried over the ſame in Boats,

though

though the other ſide thereof was well lin'd with *Chineſe* Soldiers; who no ſooner perceiv'd the *Tartars* in earneſt to put themſelves aboard for Paſſage, but they left their Station and fled like ſo many Sheep purſu'd by Wolves. The *Tartars* thus got over (which might have been eaſily prevented, if the Guards appointed for defence of the Banks had ſhewn but the leaſt Courage) fell with their whole Army into the ſaid Province, and took and carried away whatſoever they found upon the North ſide of the River *Kiang*, no Place being able to withſtand them, only the rich and famous City of *Jangcheu* made ſome conſiderable Reſiſtance, and kill'd many of the *Tartars* in their Sallies, amongſt whom was a Son of one of their Petty Kings. This City was Commanded by one *Zuus Colaus*, plac'd there by the new Emperor, to whom he prov'd very faithful; for he defended the Place, wherein was a ſtrong Garriſon, to the very laſt; yet having endur'd a long and cruel Siege, and ſeeing no likelihood of Relief (the Proviſions alſo being all ſpent) he was forc'd to deliver it up to the *Tartars*, who put all, as well the Soldiers as Inhabitants, to the Sword, plunder'd the City, and afterwards ſet it on fire.

The *Tartars* hereupon increas'd very much in Power and Authority, ſo that many of the *Chineſe* Commanders went over to them, and were either continu'd in their preſent Employment, or elſe preferr'd to better. Which friendly and favorable treating ſuch Officers and Cities as came voluntarily and without force over to them, and on the other hand inflicting ſuch great ſeverity and cruelty on ſuch as made oppoſition, was the cauſe that moſt of the Places ſituate on the North ſide of the River *Kiang* ſubmitted themſelves, to avoid the puniſhment and miſuſage which they ſhould otherwiſe undergo by making oppoſition.

Having ſubdu'd theſe Places, the next thing they undertook was againſt the City of *Nanking*, formerly the Court of the ancient Emperors, a ſtately City lying upon the South ſide of the River *Kiang*, which ſeparates the whole Empire of *China* into the Southern and Northern Diviſions, and runs quite through the middle of this Province: And the better to accompliſh their Deſign, and to get the new Emperor into their Hands, whom they knew was in this Place, the *Tartars* provided beforehand great numbers of Boats, to tranſport them over the River: But the *Chineſe* having likewiſe a conſiderable Fleet under the Command of the valiant Prince *Hoangchoang*, endeavor'd to hinder their Paſſage. The *Tartars* in their Boats fell upon the *Chineſe* Fleet with great fury, which was as manfully receiv'd and maintain'd the Fight; ſo that both ſides fought valiantly: but at laſt the *Tartars* were vanquiſh'd and totally routed, with a very great ſlaughter of their Men. But Fortune, never conſtant but in her inconſtancy, did not long favor this brave General; for a while after he was moſt treacherouſly kill'd by one of his Commanders, a Traytor who had long before been hir'd by the Enemy to perpetrate this Villany, one *Thienus*, a Native of the Province of *Leaotung*, who from his very Childhood had ſerv'd amongſt the *Chineſes*. And as this Act in it ſelf was direful, ſo the Events that follow'd had a like miſerable iſſue; for through the unfortunate Death of this excellent Commander, the *Chineſe* Affairs began infinitely to decline, and the whole Empire became a Prey to the *Tartars* in a ſhort time after.

The Traytor *Thienus* not ſatisfi'd in having committed this foul Action, but reſolving to add Villany to Villany, flies with his Men into *Nanking*, under colour of performing his Duty as a faithful Officer, but in truth with hopes to effect ſome other Treaſon, as he afterwards did; for the Emperor hearing

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of the Death of the late General, was perſwaded by this *Thienus* to leave the City. As ſoon as the *Tartars*, who were got over the River with their Army, underſtood that the Emperor was fled, they ſent great Parties in purſuit of him, whom the Traytor (being preſent) ſeeing approach, commanded his Men to ſeize him, and then deliver'd him up to the *Tartars* in *July* 1645. who now having obtain'd what they aim'd at, did not preſently put him to death, but carried him about in Triumph, and at length brought him under the Walls of the Chief City of *Peking*, there Strangled him with a Bow-ſtring: which manner of Death is held in great eſteem amongſt the *Tartars*. And thus the Emperor *Hungquang* came to his End, before he had Reigned a compleat Year. Then they caus'd the Youth who pretended himſelf to be the Son of *Zungchinius*, and whom they found in Priſon, to be alſo Strangled; and not only theſe, but all others they could meet with of the Royal Race: for it is a Cuſtom through all *Aſia*, that when a Kingdom is taken from another, all the Kindred of that King are put to death by the Conqueror.

Theſe things thus brought to paſs, the *Tartar* Army fell upon the Chief City of *Nanking*, and took the ſame without any reſiſtance, or ſo much as a Blow given, and out of an innate hatred turn'd the Imperial Palace (the ancient Seat of the Emperor's Courts) and alſo their Tombs and Sepulchres into a heap of Stones, yet never offer'd any hurt to the Inhabitants Houſes. Marching thence, they reduc'd all the other Cities of this Province without any oppoſition, they freely ſubmitting to avoid their Cruelty.

This Province thus ſetled, part of their Army was ſent for *Hangcheu*, the firſt Chief City of the Dominion of *Chekiang*; and the other part march'd over the River *Kiang*, to ſubdue the Southern Countries, as *Kiangſi*, *Huquang*, and *Quantung*. About this City was got together the remainder of the *Chineſe* Army that had ſav'd themſelves by flight, where they were about to chuſe a new Emperor call'd *Louangus*, of the Race of *Taiminga*: But he earneſtly refus'd to take upon him that Dignity, being contented with the Kingly Title, ſaying, That when the *Tartars* were beaten and driven out of *China*, then he would accept of it. His Reign had not continu'd three days, but he ſaw the *Tartars* coming to Fight with him, and to drive him out of the Kingdom: but he not frighted therewith, being a valiant Prince, encourag'd his Men to make a manly Reſiſtance; which they not only promis'd, but faithfully perform'd, behaving themſelves with great Valour and Fidelity, till they were not able to hold out any longer, being overpower'd by Hunger. Whereupon *Louangus*, who had not his Fellow amongſt the *Chineſes* for Civility, and a paſſionate Affection to his Subjects, went to the Walls, and entreated the *Tartar* General upon his Knees, that if he would forgive the City and Inhabitants, he ſhould do with him what he would; for he would willingly offer up himſelf a Sacrifice for his Subjects ſafety. Which ſaid, he forthwith deliver'd himſelf freely over to the *Tartars*, who by that means became Maſters of the City; yet being inrag'd by their reſiſtance, they neither had compaſſion on the Soldiers nor Inhabitants, but put all to the Sword who could not ſave themſelves by flight.

After this the Enemy took the City of *Hangcheu* without doing any prejudice to the Inhabitants thereof: And from thence, by the help of Boats paſſing the River *Cienthang*, they came before *Xaoking*, the moſt compleat and uniform City of all *China*, which preſently ſubmitted to their Arms without making the leaſt reſiſtance. And without doubt they had taken all the other

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Southern Cities without any oppoſition, had they not ſet forth an Edict, thereby commanding every Perſon to cut his Hair after the *Tartar* faſhion; upon the firſt hearing of which the *Chineſe* Commanders and Inhabitants, who have as much love for their Hair as their Country, began to flie to their Arms, with a reſolution to fight for their Hair; which they did with ſuch Valour and Courage, that they beat the *Tartars* out of the City of *Xaoking*, forcing them to flie over the River with the loſs of many of their Men: And doubtleſs if at this time they had purſu'd, they might have regain'd thoſe Places they had loſt; but being ſatisfi'd in their Minds that they had thus preſerv'd their Hair, they ceaſed to purſue their Victory, only making reſiſtance on the South ſide of the River, where they ſo fortifi'd themſelves with the raiſing Bulwarks and Forts, that the *Tartar* deſiſted for a whole Year, without making any conſiderable Attempt.

The People having unfortunately loſt their faithful, and too zealouſly loving Prince *Louangus*, endeavor'd to make another Head over them, and to create one *Lu* (of the Family of *Taiminga*) Emperor; but he likewiſe refus'd the Imperial Title, only taking upon him that of *Reſtorer of the Kingdom*.

The *Tartars* finding their Armies much weakned by the great numbers of Men they had loſt in ſeveral Battels, ſo that they were not in a Condition to effect any conſiderable Deſign, ſent for freſh Men from *Peking* to re-inforce their Troops, wherewith they endeavor'd to paſs the River *Cienthang*; but notwithſtanding all the Force and Policy they could uſe, were not able to accompliſh it. And thus the *Chineſes* began by degrees to recover their loſt Country, which had undoubtedly had very proſperouſly ſucceeded, if an unfortunate Accident had not hapned in the mean time, which prevented it; the Story thus:

The Soldiery and Governors of the Province of *Fokien* that were fled out of *Chekiang*, had with them one of the Race of *Taiminga*, whom they Proclaim'd Emperor in the ſame Province, which borders upon that of *Chekiang*. This Prince being of a lofty and ambitious Nature, and not being able to keep himſelf within Bounds, ſent ſome to perſwade King *Lu* to renounce his Sovereignty, to lay down his Government, and quit the Title of *Reſtorer of the Kingdom*; alledging, That he had but few Cities, and was not ſo near allied to the former Emperor as himſelf. *Lu* argued on the other hand, That he had the Priority of Title by the Election and Submiſſion of the Subjects, and his Conqueſts ſufficiently ſhew'd the Love he bore, and the Service he had done his Country.

The *Tartars* were not a little overjoy'd at theſe Diviſions, which gave them an opportunity to work their Ends, by reducing the whole Empire under their Power; for it was impoſſible to reconcile the Differences of the two new Kings, ſo as they might joyn their Forces againſt the *Tartar*, each of them ſtill endeavoring what he could the ruine of the other. And in regard *Lu* had but eight Cities under his Command, which were not able to maintain an Army ſufficient to grapple with the *Tartar*, he only ſtood upon the defenſive part, and never durſt venture over the River; the *Tartars* in the mean time laboring with their utmoſt endeavor to get over the River, but with Ships they durſt not attempt, underſtanding very well that *Lu* had ſufficient to oppoſe; notwithſtanding which, Fortune too much favoring the *Tartars* in their Undertaking, it hapned this Year to be a very hot and dry Summer, ſo that the River on the South-ſide was thereby grown ſhallow, of which they, by the infor-

mation of ſome treacherous *Chineſes*, having intelligence, found out a fordable place for their Horſe, whereof a few only being got over, gave preſently ſudden Alarm to the Country, that ſo the Inhabitants thereof fled and left all to ſave their Lives: *Lu* himſelf was ſo ſurpris'd at the news, that he abandon'd the City *Xaoking*, and fled into the Iſland *Cheuxan*, ſituated over againſt *Ningpo*, the ninth Chief City of the Province of *Chekiang*, where he liv'd ſeveral years after.

This Iſland, never inhabited before but by a company of poor Fiſhermen and Peaſants, is now, through the concourſe of the *Chineſes*, fled thither to aid this *Lu*, as the Protector of their Hair, grown to be ſo great and powerful a Kingdom, that there was reckon'd in the ſame ſeventy two Cities. The *Chineſes* and their Protector being thus fled, the *Tartars* conquer'd all the reſt of the Cities of the Province, without meeting with any oppoſition; only the City of *Kinhoa*, whereof the *Tutang* was Governor, did withſtand for ſome Months their victorious Arms; for the Governor was reſolv'd to quit himſelf with Courage for the Honor of his Country: but notwithſtanding all his Valour and Reſolution, at laſt the *Tartars* having planted ſome great Guns before the City, they made a large Breach in the Walls, at which they enter'd, and put all to Fire and Sword, inſomuch that they left not one Houſe ſtanding. The Governor himſelf, to prevent falling into the Hands of the Enemy, caus'd himſelf and his Family to be blown up with Powder in his Palace.

One of the ſame three Armies was already upon its March, in order to the ſubduing the Province of *Fokien*, but was in no ſmall trouble where to begin the ſame to their own leaſt prejudice, in regard of the hinderance given to them by the ſteep Hills and Mountains which lie at the entrance into this Province; for between *Fokien* and the Provinces of *Quantung*, *Kiangſi*, and *Chekiang*, lies a row of inacceſſible Rocks and Mountains, which divide it from the other three, and to get over the ſame is not only a troubleſom, but tedious Journey of three days; ſo that it would have been a very eaſie matter to the *Chineſes* to have hinder'd at leaſt, if not ſtopp'd the *Tartars* in their March through theſe Mountains, if they had guarded the ſame but with a few Peaſants; but they were ſo frighted and amaz'd at the coming of the *Tartars*, that they fled out of the Mountains upon their firſt approach, ſo that at laſt, though with infinite trouble, they got over them into *Fokien*, which they ſubdu'd in a ſhort time; and for that the Inhabitants made little or no oppoſition, the *Tartars* were favorable unto them: This done, and having re-inforc'd their Army, they march'd to the Province of *Quantung*, through thoſe of *Huquang* and *Kiangſi*; whither being come, and attaquing the Chief City thereof, they ſoon laid it wholly waſte, becauſe it had made ſome oppoſition againſt them. Mov'd by the terror of whoſe Example, the reſt of the Cities not daring to ſtand out, ſubmitted at firſt Summons. Theſe Provinces thus brought under, an Army was ſent for *Peking*, with Orders to ſettle in each City a ſtrong Garriſon, and Magiſtrates over both Civil and Military Affairs, in the Name of the *Tartar* Emperor.

But there are ſome that give another reaſon how it came to paſs that the *Tartars* happen'd to Maſter the Province of *Fokien* with ſo little trouble.

About this time there appear'd a famous Pyrate, a Native of *Fokien*, by Name *Chinchilung*, but Foreiners call him *Iquon*: This Perſon in his Youth well known to the *Hollanders* and *Spaniards*, being but of mean Extraction, ſerved the *Portugueſes* firſt of all in *Maccao*, in the Quality of a Servant, and afterwards

wards the *Hollanders* in the Iſland of *Formoſa*; but being of an aſpiring and ambitious Mind, could not brook to live under ſo much Subjection; wherefore retiring from them, by ſpecious Pretences, he drew in a great many innocent Creatures to take part with him, by whoſe help, and with a few Ships he had made ſhift to get together, he turn'd Pyrate; in which way after a while having made ſome conſiderable Gain, he increas'd very much in Shipping, at laſt growing ſo ſtrong therein, that he far exceeded the *Chineſe* Emperor both in Naval Forces and Wealth; for he drew the whole Trade of *India* to himſelf, Trafficking with the *Spaniard* upon the *Philippine* Iſlands, with the *Hollanders* upon *Formoſa* and in *New Batavia*, and with the *Portugueſe* in *Maccao*. He drove likewiſe a very great Trade with thoſe of *Japan*, and other Kingdoms and Iſlands ſituate in the great *Indian* Sea; ſo that in truth he alone was able to Export by his Power, Men, and Ships, the *Chineſe* Commodities out of that Empire, and to Import back into the ſame the Commodities of *Europe*: Of which the Emperor taking notice, after a long War that had been between them, at length a Peace was concluded, by which in a ſmall time he grew ſo very potent in Shipping, that he was able to ſet forth a Fleet of three thouſand Ships.

And now Succeſs imping the Wings of this Pyrat's ambitious Thoughts, he was not contented with this petty Greatneſs, but aſpir'd at the Crown; but in regard he knew it would be impoſſible for him to effect any thing ſo long as any of the Race of *Taiminga* was remaining (for neither the Commonalty nor Soldiery ſhew'd any Reſpect towards him) he conceiv'd ſome hopes, that with the help of the *Tartars* it would not be hard for him to extirpate that Family, and ſo make the way eaſie to his own Advancement: Wherefore he reſolv'd under the Cloke of Vertue (and by that Deluſion to draw the greater number to follow him) to march againſt the *Tartar* as the common Enemy. And undoubtedly, had not this Treaſon been foreſeen, under that Pretence all the *Chineſes* would have joyn'd with him, and look'd upon him as the Reſtorer of their Country. But notwithſtanding this fair Pretext, in the mean time he Contracts under-hand a Confederacy with the *Tartars*, promiſing to give them the beſt Aſſiſtance he was able, as indeed it doth appear he did by the ſequel of the Story; for this Traytor *Iquon*, when the *Tartars* fell into *Fokien*, was made by *Lunguvus* General of his whole Army; by which means having gotten the Power into his Hands, he ſuffer'd the *Tartars* unreſiſted to come into the ſame; ſo that 'tis no wonder why the *Tartars* afterwards conferr'd upon him the Royal Dignity, and gave him the Title of *King Pingnan*, which ſignifies *One that Settles the Weſt in Peace*. Yet notwithſtanding this Service by him done to them, they did but temporize to lull him into ſecurity, being jealous of his great Force by Sea, and ſuſpecting that he aſpir'd after the Royal Diadem. Now true and moſt certain it is, although the *Tartars* knew this very well, yet never durſt they act any thing againſt him with Force, but always Courted him, and made him believe that they would give him the Government of the Provinces of *Fokien* and *Quantung*. *Iquon* finding himſelf in ſuch high eſteem among the *Tartars*, doubted not at all but that he ſhould at leaſt keep the Government of the Southern Provinces: But ſee the inconſtancy of humane Affairs, for he was very much deceiv'd in his expectation, and clearly out-witted; for when the *Tartar* Vice-Roy of the Province of *Fokien* had reſolv'd to go for *Peking*, it is a Cuſtom for all the Commanders to come and take leave of him, and to wiſh him a good Journey; according to which *Iquon*, who ſuſpected no miſchief towards him, concluded in himſelf to do the like Honor to this

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Petty King: and thereupon departing from his Fleet, which he left in the Harbor of the Chief City of *Focheu*, he went thither and joyn'd with the Company to conduct the King ſome part of his Way; but when he came to take leave, the King earneſtly deſir'd him to bear him company quite through to *Peking*, promiſing to do him great Honor upon his arrival there for ſuch his Favor. *Iquon* now too late began to grow jealous, endeavoring by all the moſt plauſible Allegations imaginable to excuſe himſelf, but the King would admit of no Denial. And thus this famous Pyrate was eaſily taken in a Net by ſubtilty, who was not to be medled with, or overcome by Force of Arms; for he was no ſooner arriv'd at *Peking*, but he was caſt into Priſon, where he lay ſometime in Captivity, and was afterwards not publickly Executed, but made away by Poyſon. His Sons and Brothers, when they heard of his Impriſonment, quickly went aboard their Fleet, wherewith ſince that time they have done very great Damage, and ſtill continue their Pyracies to this day.

In the interim the other Army, which was got through the Inland Quarters into *Quantung*, was from thence upon their March for the Province of *Quangſi*, to reduce the ſame likewiſe under their Power. But in this Undertaking their Forces were often worſted by the *Chineſes*, who made the greateſt oppoſition where it was leaſt expected.

At that time one *Khiu Thomas* (who was Baptiz'd by the *Jeſuits*, and had embrac'd the *Chriſtian* Religion) was Vice-Roy of the ſame Province, and one *Ching Lucus* was General over the Militia: Theſe two Warriors and valiant Commanders having gotten together a very great Army, fell ſo furiouſly upon the *Tartars*, that they not only drove them out of the Field, but alſo re-took ſuch Places as they had won toward the Weſt.

Proſperity ſeeming thus to begin to ſmile, theſe valiant *Chineſes*, willing to ſhew they were not ambitious, made one *Junglieus* Emperor, one of the Family of *Taiminga*, being a Grandchild of the Emperor *Vanlieus*: He kept his Court at firſt in *Queilin*, the principal Chief City of the Province of *Quangſi*, hoping thereby to draw other *Chineſes* to take up Arms againſt the *Tartar*: But ſoon after he went and remov'd his Court to the famous City of *Chatting* in the Province of *Quantung*, where continuing, he got the better of the *Tartars* in ſeveral Battels. But the ill Fate of the Empire diverted his good Fortune, ſo that he did not continue ſucceſsful any long time, but was quickly overcome and driven out of *Quangſi* and *Quantung*, and from thence conſtrain'd to flie to the Frontiers of *Tungking*.

No ſooner was the Vice-Roy of *Fokien* upon his Journey to *Peking* with *Iquon*, but it ſeem'd as if the People of that Province and *Quangſi* had taken freſh Courage, there hapning a very great and ſudden alteration in the *Tartar* Affairs; for one *Vangus* a Prieſt, who had formerly been a Commander in the Army, ſet the whole Country in an uprore, and having rais'd a great number of Men, and modell'd them into an Army, he went and took the City of *Kienning* with ſeveral other Places, and put all the *Tartars* therein to the Sword; which good Succeſs immediately caus'd ſuch *Chineſes* as had formerly fled into the Mountains for ſafety, to come down and joyn with him, to help to recover their Country. At the ſame time one *Changus* by Name, and a *Tartar* born, being Vice-Roy of two Provinces, had the Command likewiſe of the Province of *Chekiang*; who hearing of the Inſurrection in *Fokien*, march'd immediately thither with his Army, and finding no oppoſition at the mouth of the Mountains, where he ſuppos'd the *Chineſes* would have block'd up his Paſſage, which a few

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Forces would easily have done, he cries out with a loud voice, *The Day is my own, and the Rebels are fled.* So marching over the Mountains without any opposition, he lays Siege immediately to the City of *Kienuing*, into which the Priest *Vangus* was retreated with most of his Army. The City endur'd a long Siege for several Months, and was of such Strength, that it could not be taken by Storm, which had been often attempted by the Besiegers, to their great damage and loss of Men; wherefore at last they resolv'd to get it by Famine, rather than lose any more Men by Storming, whereby he had already very much weakned his Army; but that being recruited with fresh Men from *Peking*, and having made a considerable Breach in the Wall by their Ordnance, they resolv'd to Storm it once more, and the Success answer'd their Desire; for the Commanders within the Place being divided among themselves, there was not such care taken as ought to have been for the resisting of the Assault, by which means the Besiegers getting in at the Breach, immediately cut out their Way and put all to the Sword, neither Man, Woman, nor Child excepted, so that *(dirum dictu)* there were kill'd in and before this City above three hundred thousand People, and the City it self afterwards totally destroy'd, and not one Stone left standing upon another. After the dreadful destruction of this City, the whole Province of *Fokien* submitted to their Power, and for the future none but *Tartars* were made Commanders over the Militia, and Governors of Cities: But notwithstanding all this great and prudent foresight which was us'd, the *Tartars* were not able to keep all quiet; for it hapned that the Governor of the Province of *Kiangsi*, nam'd *Kinus*, revolted and made new work for their Arms; the occasion whereof is said to be upon some difference which hapned between *Kinus* and the other who supervis'd the Civil Affairs of the same Province; the manner thus: They being invited to an Entertainment where a Play was Acted during the Meal, as the Custom is in *China*, and the Players Dress'd in *Chinese* Habits, and not after the fashion of the *Tartars*; *Kinus* (who was born in the Province of *Leaotung*, where they very much resemble the *Tartars* in their Customs and Manners, and therefore put a very great confidence in the Inhabitants) minding the same, said to the other Governor, *Doth not this Habit shew much better than the* Tartar *Fashion?* The other answer'd nothing at present, yet thought himself oblig'd in Duty to acquaint the Emperor by Letter with this Saying; for he fancied that by these words *Kinus* was designing some Novelty in his Head, to the disturbance of the Publick Peace, and imagining he bore the greatest affection to those whose Habit he chiefly commended: *Kinus*, who wanted neither Courage nor Ingenuity, had Brib'd the Secretary of this Governor, by whom he was inform'd from time to time of all was writ to the Emperor against him; and being acquainted with the Contents of the aforesaid Letter, he went immediately with a Company of Soldiers into the Governor's Court, and there kill'd him on a sudden before he was aware. Having done this, he falls off from the *Tartars*, with the whole Province of *Kiangsi*, and declares for the *Chinese* Emperor *Junglieus*, at which the Inhabitants were not a little overjoy'd; only the City of *Cancheu*, which was Commanded and Govern'd by a very faithful *Tartar*, was not to be brought over to countenance the Revolt, which hapned very well for the *Tartar*; for the standing out of this single Place alone was of such consequence, that the *Tartars* (as I shall relate hereafter) did victoriously recover the whole Province of *Kiangsi* and *Quantung*, and brought them once more under Subjection.

The General of the Militia in the Province of *Quantung*, call'd *Licungzus*, was likewiſe at the ſame time revolted from the *Tartars*, and had deliver'd up that part of the Country to the Emperor *Junglieus*, whom alſo the Southern Part own'd for the Emperor of *China*. And for the better proſecution of the Deſign againſt the *Tartars*, the General *Licungzus* endeavor'd to joyn his Forces with thoſe of *Kinus*, to fall both together at one and the ſame time upon them, and drive them out of the Kingdom; which undoubtedly had taken effect accordingly, had not the reſiſtance of the Governor of the City *Cancheu* hindred them: for the ſame Governor was no ſooner inform'd that *Licungzus* was likewiſe revolted from the *Tartar*, and upon his March with his Army, but he ſends to him this deceitful and politick Letter.

Till now I would never ſubmit to Kinus, *becauſe I could never believe that he would be able to withſtand the Forces of the* Tartars; *but ſeeing that you, moſt valiant Prince, alſo turn your Arms againſt him, I cannot conceive what Safety and Protection I can henceforward expect from him; therefore I hold my ſelf oblig'd to follow your Standard, and you ſhall no ſooner appear with your Forces before this City, but I will deliver it up into your Hands.*

After the Governor had diſpatch'd away an Expreſs with this Letter, he ſent another to the General of the *Tartars*, who lay with his Forces in the next Province to *Fokien*, to aſſiſt him with what Strength he could well ſpare; which were ſent, and by him convey'd into the City by Night, ſo that no notice could be taken of his Deſign. *Licungzus* in the mean while not ſuſpecting any Treachery intended againſt him, boldly, but careleſly, went up to the City, and found the Gates thereof ſtanding open, ſo that without delay he entred, and immediately found himſelf aſſaulted on all ſides by the *Tartars*, who lay in Ambuſcade waiting for his coming, and was forc'd to retreat with great loſs: *Licungzus* himſelf, as is ſuppos'd, was kill'd in the Fight, becauſe he was never heard of afterwards.

This Defeat brought the Affairs of the Emperor *Junglieus* into great diſorder and confuſion, yet nevertheleſs *Kinus* won afterwards ſeveral Battels for him againſt the *Tartars*; and when he heard of the Defeat of *Licungzus*, went himſelf and Beleaguer'd the City of *Cancheu*; but he had uot continu'd the Siege many days, before there was advice brought him of a new Army of *Tartars* ſent from *Peking* to reduce the Province of *Kiangſi*; inſomuch that *Kinus* fearing to fall into a Nooſe, broke up his Siege, and march'd toward the Northern parts of *Kiangſi*, to defend and preſerve the ſame from being overcome by the *Tartars*. At firſt indeed he fought with good ſucceſs; but at laſt finding himſelf over-power'd, he retreated for ſafety to the Chief City of *Nanchang*; which having ſuffer'd all the miſeries of a tedious Siege, was at laſt taken; but *Kinus* eſcap'd alive out of it, and got to the Mountains, as has been already related at large. This City thus ſubdu'd, they were Maſters of the whole Province, and put new Garriſons into moſt of the Cities and Places of Concern, and ſo march'd back with their Army in triumph to *Peking*.

While theſe Tranſactions were on foot, very great Preparations for War had been making in *Peking*, ſo that three new Armies were rais'd to reduce the Province of *Quantung*, and others which ſtill held forth, and took part with *Junglieus*. Whereupon the Guardian and Uncle of the *Grand Tartar Cham*, call'd *Xunchi*, who now Reigns in *China*, the better to reduce the Southern Provin-

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ces into Subjection, and rectifie their Diſorder, reſolv'd to appoint ſome Vice-Roys over thoſe Provinces, who being *Tartars* by Nation ſhould have abſolute Power, only with Obligation to pay Tribute yearly to the Emperor. This Counſel was immediately put in Execution, and in the Year 1649. (when the Province of *Kiangſi* was full of uprore) three Vice-Roys were ſent with three Armies, which conſiſted for the moſt part of *Tartars*, from *Peking*; the one was made Vice-Roy of *Fokien*, the other of *Quantung*, and the third of *Quangſi*, with expreſs Order to endeavor jointly the ſubduing, reducing, and total conquering of *Quantung*, and to drive the Emperor *Junglieus* out of the whole Empire.

Hitherto we have only ſpoken of what hapned in the Southern Provinces concerning the *Chineſes* Revolts; we ſhall now proceed to give an Account how Affairs went in the Northern Provinces; by which it will appear with how much Zeal the *Chineſes* were concern'd for their Liberties and the Welfare of their Country; for the Commanders in Chief over the Northern Provinces as well thoſe that had the Power over the Civil as Military Affairs, plotted together which way they ſhould drive out the *Tartars*: Whereupon they raiſed as many Forces as they could privately, and choſe one *Hous* to be their General; who coming to the Army, which he found to conſiſt of about twenty five thouſand Men, march'd therewith from among the Mountains into the Plain Country; whereupon many of the Natives perceiving his Strength, came in to him, and ſeveral Cities ſet open their Gates and receiv'd him and his Army, only *Xigan*, the firſt Chief City of *Xenſi*, withſtood him, being in truth compell'd thereto, having a ſtrong Garriſon of *Tartars* in it; beſides, the Governor thereof having obſerv'd that the *Chineſes* made no reſiſtance, but rather freely ſubmitted to him, and fearing leſt the Citizens might carry on ſome private Deſign againſt him, reſolv'd to put to Death all the *Chineſes* within the City; which he had undoubtedly put in execution, had he not been diſſuaded from it by one of the Vice-Roys; yet ſtill jealous of them, and willing to prevent any Conſpiracy by them, he forbad upon pain of Death, that any more than two *Chineſes* ſhould converſe together at a time, and that none ſhould walk the Streets in the Night, nor keep any Arms in their Houſes.

Not yet ſatisfi'd with all this Care, but to be throughly inform'd of the Forces of *Hous*, he ſends out Spies to bring him intelligence of the Strength and Poſture of the Enemies; at laſt *Hous* comes with his Army, (which now increas'd with the conflux of Country People that ſhelter'd themſelves there, amounted at leaſt to the number of three hundred thouſand) and Beſieg'd *Xigan*, which is at leaſt three Miles in compaſs. When the *Tartar* Governor ſaw from the Walls ſuch a vaſt number of Men, he ſtood amaz'd, as ſuppoſing they had been all Soldiers, which caus'd him again to paſs a ſecond cruel Reſolution, to make away all the *Chineſe* Inhabitants within the City, to prevent any Correſpondence between them and *Hous*; but finding that thoſe that ſerv'd him, and were ſent out to fight, behav'd themſelves valiantly, he forbore to execute ſuch a barbarous Reſolve. In the mean time *Hous* perceiving that no Attempt he could make would prevail againſt the City, broke up the Siege; which he was the rather induc'd to do, becauſe he had receiv'd intelligence that a ſtrong Army was upon their March for relief of the ſame: *Hous* endeavor'd to ſave himſelf by a timely flight, but the *Tartar* Horſe overtook the Rere of his Army, and kill'd a great number of them; but what became of him was never known, in regard he never after appear'd publickly; and indeed

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it is more than probable that he was either kill'd in the Fight, or ended his days in the Mountains.

And thus the *Chineſes* effected as little by their Inſurrections and Plottings againſt the *Tartar* in the Northern Provinces, as they had done in the Southern; for there follow'd nothing upon it but a total deſtruction of their Cities, and the ruine both of the People and Country, drawn upon themſelves, and with the greateſt ſeverity executed in revenge of their Revolt.

The *Tartars* having thus ſucceſsfully pacifi'd all theſe Troubles and Commotions, could not yet be at Peace, but fell again into other as great Dangers and Difficulties as the former, which they brought upon themſelves by their own Pride and Wantonneſs; for in the Year 1649. the young Imperial *Cham Xunchius* having attain'd the Age of twelve years, was deſir'd by his Uncle to take to Wife the Daughter of the King of *Weſt-Tartary*, otherwiſe call'd *The Kingdom of Taniju*; which Alliance would not only ſtrengthen him, but alſo would be a means to eſtabliſh him in his Throne. To that end one of his Uncles was ſent in Embaſſy to the ſame King; in which Journey he hapned to paſs through *Taitung*, the third Chief City, and call'd *The Key of the Province of Xanſi*; for it is a very ſtrong Place, and ſerves as a Bulwark and Defence againſt the Invaſions of thoſe *Weſtern Tartars* into *China*: moreover, it is reported the moſt famous of all others for the beautiful Women which live there. The *Tartars* who attended on this Ambaſſador, in their Paſſage through this Place raviſh'd and took away ſome of theſe Women, and amongſt the reſt a Bride of great Quality, as ſhe was carried by chance through the Street to the Houſe of her Bridegroom; a thing that is held very abominable among the Inhabitants of *Taitung*. At this time was one *Kiangus*, a Commander in the Army, Governor of that Province for the *Tartars*; to whom the Friends and Relations of the Virgin that was carried away by force, came and complain'd with Tears in their Eyes: *Kiangus*, who took compaſſion of them, in regard of the Injuſtice and Villany of the Fact, ſent immediately one of his Attendants to the Vice-Roy *Panang*, with requeſt, that he would be pleas'd to give Order that the raviſh'd Bride might be reſtor'd to her Bridegroom, for that he was grown diſtracted upon the loſs of her; deſiring alſo that care might be taken to prevent the like Abuſes for the future. But the Vice-Roy gave no heed to this Requeſt of the Governor, but ſuffer'd the *Tartars* to go away with the Rape unqueſtion'd; which *Kiangus* took ſo to heart, that he went to the Vice-Roy himſelf in Perſon, who not only refus'd to give him Audience upon it, but commanded him to be put out of his Court.

Kiangus boiling with Revenge at this uncivil Carriage of the Vice-Roy towards him, ſwore that he would never ſerve thoſe that countenance ſuch abominable Actions; and not long after having drawn his Forces together, he came with them and fell upon *Panang* in his Court, killing the greateſt part of his Followers; but *Panang* ſav'd himſelf by being let down with a Rope over the Walls, and ſo eſcap'd with his Life. *Kiangus* hereupon, knowing that what he had done, was a ſufficient cauſe to make him loſe his Head, if he fell into the Hands of the *Tartars*, ſets up his Standard, and promiſes to ſubmit himſelf to the *Chineſe* Emperor, but names none in particular, for he knew not that *Junglieus* was elected to that Dignity, being at ſo great a diſtance from him. He likewiſe us'd all Endeavors to draw the *Chineſes* to take part with him, and to ſtand up for the regaining the Liberties of their Country, which by the unheard of Oppreſſions of the *Tartars* they had loſt. Several Commanders and

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Officers hearing of this, came and joyn'd with him, ſo that by this Revolt of *Kiangus* new Troubles were ariſen in the Emperor's Court at *Peking*, and the more in regard the Weſtern *Tartars* favor'd him, who were able to bring more Men into the Field than the Eaſtern, eſpecially Horſe, of which they have great plenty, whereas there are but few in the other.

Now to nip theſe Riſings in the Bud, which were made by the means of *Kiangus*, a very great Army was forthwith rais'd in *Peking*, and ſent againſt him. *Kiangus*, who was no leſs wiſe than valiant, and very well underſtood the Humors of the *Tartars*, having Convers'd many years with them, at firſt ſeem'd as if he were afraid to ſtay the coming of the Enemy, for he fled with his Forces; but this was done only out of Policy to draw them to purſue after him, having by the Way laid an Ambuſcade for them; which took good effect, the *Tartars* being thereby ſet upon and defeated; and after they had rallied, were beaten in the open Field a ſecond time. The news of this double Defeat being brought to *Peking*, occaſion'd again new Troubles in the Court, eſpecially when they heard that *Kiangus* his Army conſiſted of above a hundred thouſand Horſe-men, and four hundred thouſand Foot; of which great multitude there is no wonder, for every Perſon was glad of his Succeſs, and ready to follow him as the Redeemer of their Country from the *Tartar* Slavery.

When now the Emperor's Uncle underſtood with how great Succeſs this *Kiangus* proceeded, he reſolv'd to march himſelf with all the Forces the Empire was able to make againſt him; for he durſt not truſt any with a Concern, upon which depended the Welfare of the whole State. He therefore cauſes the eight Standards, under whom march all the whole *Tartar* Militia to be made ready for the War; and accordingly, that he might loſe no time, draws forth the choiceſt Soldiers of this great Body, wherewith he marches againſt *Kiangus*, to chaſtiſe him for his Revolt, ſtrengthening himſelf alſo by the Way with the addition of many more Forces, which he had from the Southern Provinces: But although he Commanded a very great Army, yet he avoided by all means Fighting with *Kiangus*, who gave him occaſion, and provoked him on purpoſe to draw him to Battel. But the *Tartar* took a better courſe, fearing the uncertain event of War in a Battel, and knowing how to overcome his Enemy at a far cheaper rate, as being but ill furniſh'd with Proviſions; and therefore he reſolv'd to delay him ſo long, till he ſhould be compell'd to leave the Field for want of Victuals and other Neceſſaries: beſides, another reaſon that made him unwilling to give Battel was, becauſe he firſt deſir'd to receive an Anſwer from the Weſtern *Tartar* King, to whom he had ſent an Ambaſſador with very rich Preſents, and ſeveral handſom Women, with order alſo to demand his Daughter in Marriage for the Emperor his Nephew, and requeſt him not to give any Aſſiſtance to *Kiangus* the Rebel. And ſo much operation had this Embaſſy upon the King of *Taniju* or *Weſt-Tartary*, that he return'd the Ambaſſador immediately with a ſatisfactory Anſwer, and Promiſe, that he would continue from thence-forward in Peace and Amity with the *Great Cham*. *Kiangus* alſo having ſent thither for Aid, but finding himſelf fruſtrated in his Expectation, and deſerted, thought it moſt adviſable for him to make towards the City of *Taitung*; into which he was no ſooner entred, but the *Tartar* Forces were at his Heels, and got to the very Gates; and in the ſpace of three days, with the help of the Peaſants, who were compell'd to come in, a deep Trench of ten Miles in circumference was drawn round about it: Whereupon *Kiangus*, finding himſelf thus penn'd up, and that no Relief was to be expected, but he muſt

either be kill'd or ſtarv'd, like a valiant Commander thus beſpake his Men: *You ſee, Fellow Soldiers, into what a Strait we are reduc'd, there being no hopes to eſcape but by Fighting like Men, the Sword on one ſide, and Hunger on the other encompaſsing us; let us not ſuffer our ſelves to periſh with Hunger, but rather with our Swords in our Hands dearly ſell them our Lives, or with their hazard, cut the Way to our Safety through our Enemies Carcaſes; I for my part will die with my Zable in my Hand.* He had no ſooner ended his Speech, but he and all his Forces made a Sally out into the Trench, where both ſides fought for a while with equal Courage, till *Kiangus* unhappily ſtruck with a Dart, fell down dead, at the very ſight whereof the *Chineſes* deſpairing of making their Way through the Enemy, ſome flung down their Arms and call'd for Quarter, others betaking themſelves to Fight; ſuch as ſubmitted freely to the *Tartars*, had their Lives ſpar'd, for they now thought they had done enough in overcoming ſo great and dreaded an Enemy, whoſe Power would have endanger'd the loſs of the whole Empire. After they had clear'd the Field, and totally routed and deſtroy'd the *Chineſe* Army, they march'd into the City *Taitung*, whoſe Plunder was given to the victorious Soldiers: And not long after the General, having firſt taken care for the ſetling of good Garriſons in all Places, march'd back in triumph to *Peking*, where he was receiv'd with great joy. And now having thus ſubdu'd the Rebels, and made all things to become peaceable and quiet, he bends all his Thoughts to accompliſh the Match between the Emperor his Nephew, and the Daughter of the King of *Weſt-Tartary*; and to that end he takes a Journey thither in Perſon, and through his crafty Behaviour at laſt obtain'd his Suit, and alſo Licence for the Exportation of a great number of Horſes. The Wedding was kept in very great State; for the *Tartar* Kings maintain in Marriage the ſame Cuſtoms with thoſe of *Europe*, Matching only with the Daughters of the higheſt Quality; whereas the *Chineſe* Emperors were wont to chuſe only for Beauty, making no difference between a Perſon of Quality, and one of a mean Extraction; for if the Face do but pleaſe them, they mind not the Quality; as a teſtimony whereof, moſt true it is, that the Father of the laſt *Chineſe* Empreſs maintain'd himſelf by making Shoes of Straw.

But to return to the three Vice-Roys, who were made by the *Tartars* Governors over the three Provinces of *Fokien*, *Quantung*, and *Quangſi*, and ſent with three Armies to reduce *Quantung*, drive out the Emperor *Junglieus*, and pacifie the Diſorders in the Southern Provinces: They took their Journey through a Country which the *Tartar* Emperor had given to ſome *Tartars* (for the native *Chineſes*, by reaſon of their Conſpiracy, were all put to the Sword) to inhabit and cultivate the ſame, they requeſted of the Vice-Roys, that they might accompany them upon the Way; for in truth theſe People ever had an averſion to Husbandry, loving their Arms better than the Plough or Spade: But two of the Vice-Roys deni'd their Requeſt without leave from the Emperor; the third only, call'd *Kengus*, being of a high and lofty Spirit, permitted them to follow him; ſo they abandon'd the Country, and exchang'd their Spades and Ploughs for Boughs and Arrows, following their Country-men with great joy. As ſoon as the Emperor heard of it, he writes a Letter to *Kengus*, with expreſs Command to ſend them back to their Husbandry; but *Kengus* taking no notice thereof, ſuffer'd them to continue their March with him: whereof the Emperor having a ſecond time notice, in a great Rage ſends to the chief *Tutang* or Governor of the Southern Provinces, who held his Court at *Nanking*, either to impriſon or kill *Kengus*. The *Tutang* forthwith obeys the Emperor's Order;

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for after the three Vice-Roys were arriv'd at *Nanking*, and had been nobly Treated by the *Tutang*, he pulls out his Letter and Order, ſhewing them to *Kengus*; who knowing that no Excuſe would be admitted, goes immediately and hangs himſelf; however, his Son, who accompanied him in the Wars, ſucceeded him in his Place, by Order of the Emperor. After this the other two Vice-Roys through the Provinces of *Xantung*, *Kiangſi*, and *Nanking*, at laſt arriving at *Quantung*, with an intention, according to their Commiſſion, to reduce that Province, and to force *Junglieus* to flie thence: and indeed, no ſooner was the Report of the coming of theſe three Armies ſpread through the Countries, but moſt Places ſubmitted freely, only the Chief City of *Canton* or *Quancheu* endur'd a long and hard Siege, and made great and valiant oppoſition, yet was at laſt taken by Treachery in the Year 1650. all the Inhabitants being put to the Sword, and the City levell'd with the Ground.

After the taking of *Canton*, all the adjacent Cities and Places ſent Ambaſſadors to the Vice-Roys, with Promiſes of Submiſſion if they might have their Lives ſpar'd; which was freely granted them. Then the Vice-Roy march'd with his Army to the City *Chaiking*, where the Emperor *Junglieus* kept his Court at that time; who hearing of his coming, durſt not ſtay for him, but left the City and Province, and fled to that of the Dominion of *Quangſi*; but being narrowly and cloſely purſu'd, he was neceſſitated to betake himſelf to the Confines of the Kingdom of *Tungking*, where what became of him is not ſince that time certainly known.

In the Year 1651. died the faithful Uncle of the *Tartar* Emperor, to the great grief and lamentation of all People; for he was a Prince of great Valour, Prudence, and Experience, and to whoſe happy Conduct the Conqueſt of *China* is chiefly to be attributed: Not only the *Tartars*, but the *Chineſes* themſelves lov'd and fear'd him, for his Underſtanding in Martial Affairs, and his otherwiſe civil Comportment and Integrity. And as good Men always die too ſoon, ſo was he hardly cold but great Diviſions hapned in the Court, by means of one of the Emperor's Brothers call'd *Quintus*, who would take upon him the Guardianſhip and Direction of the young Emperor, againſt the wills and minds of all the reſt; for they were of opinion, that the Emperor *Xunchius* being now arriv'd at the Age of ſixteen years, was ſufficiently qualifi'd to take upon himſelf the Management of all the Affairs of the State: But ambitious *Quintus* alledg'd, that the Emperor was not yet of an Age capable to take upon him the great and weighty Affairs of the Empire; and therefore inſiſted that the Direction and Management of Affairs might be committed to him till the young Prince ſhould attain his full Age: But finding that he was generally oppos'd by all the Grandees of the Court, and that it was impoſſible for him to attain his Ends, he at laſt concurr'd with the Opinions of all the reſt; and the young *Cham* of *Tartary* is Crown'd, and the whole weight of the Government unanimouſly thrown upon his Shoulders; which he manag'd with ſuch Judgment, that in a ſhort time he gave ſufficient proof of his Abilities, and not only his deſire, but intention to do Juſtice; inſomuch that when ſome dangerous Counſels which his deceaſed Uncle had in his Life-time given came to break out, he caus'd his dead Body to be taken out of the Tomb, and be moſt ſhamefully miſus'd, and the Tomb to be broken in pieces: nor ended he there; for thoſe of his Uncle's Relations who were privy and conſenting to the ſaid Counſel, were likewiſe handled with extreme ſeverity.

Thus

Thus far have I ſpent in ſetting forth particularly, how and in what manner the Robber *Licungzus* firſt over-ran *China*, and after his Expulſion how the *Tartars* at laſt conquer'd the ſame: Now you are to remember, that contemporary with *Licungzus* was another Thief call'd *Changlianchus*, the remaining Tranſactions of whoſe Villany, whereof we have already in part made mention, I ſhall now relate: And indeed when I call to mind the Cruelties committed by this Monſter in Mans ſhape, I am as one deprived of his Senſes; for his Actions were ſo diſmal and horrid, that whoever hears of them, will be fill'd with ſtupefaction and amazement.

This Robber *Changlianchus* plunder'd and ruin'd ſeveral Provinces, putting the Inhabitants to unſpeakable Tortures, to make them confeſs where they had hid their Wealth and Goods; he was greatly delighted to put out Peoples Eyes, and to ſee Men die in miſery. His Deſign was really to have depopulated the whole Country of *China*, that ſo being alone, there might be none left to oppoſe him, or be his Competitor: And although the barbarouſneſs of his Nature appear'd every where, and upon all occaſions, yet did he give a proof of his Cruelty in no Place more than in the Province of *Suchuen*, where he took upon him the Royal Title, and put moſt of the Inhabitants to death. He would frequently cauſe a whole Family to be utterly deſtroy'd, if any one of them had not obey'd his Orders according to his will and mind. He abounded ſo very much in Feral Barbariſm, that oftentimes if by chance any one had offended him, he would cauſe all the Inhabitants reſiding within the ſame Street to undergo the Fury of his inhumane and beſtial rage.

He was civil and kind to none but his Soldiers, with whom he would Converſe and Drink as if he had been but their Companion; and many times would beſtow great Preſents upon them, if they had perform'd any thing well, and according to his mind; yet on the other hand, for the leaſt Offence or Neglect, he made nothing to put multitudes of them to death. And which is yet more, this bloudy Caitiff's Butchery extended to very Magiſtrates, but in ſpecial manner to thoſe of the Chief City of *Chingtu* of the Province of *Suchuen*, ſo that of ſix hundred, in the ſpace of three years were hardly twenty left that eſcap'd with their Lives; and it was a Recreation to ſee and cauſe People to be flay'd alive.

When this Blood-thirſty Tyrant endeavor'd to take the Chief City of the Province of *Xenſi* (which in regard of its Strength is call'd *The Key of Suchuen and Xenſi*) he came in the Year 1645. before it with a very great Army of at leaſt a hundred and eighty thouſand Natives of the Province only, beſide a vaſt number of others out of ſeveral other Provinces. When the Siege had continu'd a long time, (for the Inhabitants defended themſelves with wonderful Courage) there ran over to the Beſieged at leaſt forty thouſand Men out of his Camp, which troubled and provoked the Tyrant ſo much, that he caus'd the remainder of a hundred and eighty thouſand Men of *Suchuen* to be cruelly maſſacred and murther'd by their other Fellow Soldiers, before his Face.

When he heard that the *Tartars* in the Year 1646. were fall'n with their Forces into the Province of *Xenſi*, he found himſelf neceſſitated, to prevent ſuch an unquiet and troubleſom Neighborhood, to march againſt them; but leſt the Inhabitants of *Suchuen*, to many of whom he had been ſo cruel, ſhould conſpire againſt him in his abſence, he caus'd them all to be put to death, except ſuch as live toward the North-Eaſt: Then he march'd firſt to *Chingtu*, the principal Chief City of the Province of *Suchen*, and caus'd all its Inhabitants

both

both Rich and Poor, being above ſix hundred thouſand in number, to be bound by his Soldiers, and afterwards miſerably ſlain; by the effuſion of whoſe Blood the *Chineſes* write, that the Water of the great River *Kiang*, which runs before the City, was extraordinarily ſwell'd and rais'd. The dead Bodies that they might not taint or infect the Air, were flung into the River, which being carried down with the Stream, ſoon brought this mournful news to the neighboring Cities and Places, viewing what they were like to expect, if they reſiſted not the fierceneſs of that mercileſs Beaſt; which though they did with all their Might, yet it was not long before the ſame cruel uſage reach'd many of them. And after this manner was this Province, which formerly abounded with People, laid waſte and made deſolate both of People and Habitations.

Theſe Villanies perpetrated, and being now to march againſt the *Tartars*, he encourages his Soldiers to behave themſelves valiantly, for that he had Silver enough to reward ſuch as did well; but in regard the Women (as he ſuppos'd) would be a trouble to them, not only upon their March, but in the Battel, he caus'd them to be put to death, therein ſhewing them the way; for of three hundred beautiful Women which he us'd for his own luſtful Pleaſure, he reſerv'd only twenty to wait upon his three Queens, all the other being maſſacred in view of the whole Army: whereupon the Soldiers following his barbarous and bloody Example, did the like, either by Shot or Sword killing their Wives in a moſt wretched manner.

Having deſtroy'd all the Inhabitants of the Province, and no more left to exerciſe his Cruelty upon, he fell upon the Cities and Houſes, laying them waſte, and not leaving any one Place ſtanding whereſoever his ruining Feet trod; nay, more to ſhew his hatred to Poſterity, he caus'd all the Trees to be fell'd and cut down, that ſo no body for the future ſhould have any benefit by them after him; ſuch as were ſick and not able to follow the Camp, he caus'd likewiſe to be hang'd up, to prevent them (as he ſcoffingly ſaid) from living or dying in pain and miſery.

After all this barbarous Havock and Deſolation made, this Enemy of Mankind paſs'd with his Army into the Province of *Xenſi*, whither the General of the *Tartars* follow'd him at the Heels with an Army of fifty thouſand Men, until the reſidue of the whole Army could get up to him. When the news was brought him, that the *Tartars* were in ſight of him with a great Army, he laugh'd at thoſe that reported ſuch a Fable (as he thought it) not believing it poſſible that ſuch a thing could be, till going out of his Tent himſelf, to make the diſcovery, the firſt Object that he met with, was the ſight of five *Tartars*, who, according to the Cuſtom of thoſe People, were ſent out before to diſcover and demand whether he would have Peace or War; but in ſtead thereof they preſently fell upon him, and the firſt Arrow that was ſhot pierc'd him quite through the Heart; wherewith falling down dead upon the Place, it ſtruck ſo great a fear into all his Followers, that they were ſoon overthrown. The news of this Victory was quickly ſpread abroad, upon the report of which ſuch *Tartars* as were left alive, and had eſcap'd the bloody Hands of the Traytor in the Province of *Suchuen*, came out of their Holes, and cry'd up the Victors as their Deliverers: And thus at length the Province of *Suchuen* fell under the Subjection of the *Tartars*, who putting Garriſons into the chiefeſt Places, march'd back with their Army to the Imperial City of *Peking*; where upon their Arrival the General of the Army, though he return'd victorious, yet ſo ſlippery are the Stations of Great Men, was very unworthily receiv'd by

his Brother, who accus'd him of Neglect, in that he had not well perform'd his Charge. The faithful General with this diſgraceful Affront was put into ſo violent a Paſſion, as being conſcious of his own Merit, and knowing that he had deſerv'd the greateſt Thanks imaginable for what he had done, he flung his *Tartar* Hat upon the Ground, which is taken by them for a ſign or token of great Diſreſpect; and therefore (O baſe Reward for Fidelity!) he was condemn'd to perpetual Impriſonment; but this valiant and generous Spirit prevented it, by hanging himſelf beforehand in his Palace.

The *Tartars* having clear'd the Kingdom of the two great Robbers, *Licungzus* and *Changlianchus*, they immediately endeavor'd by all fair means to ſettle the Kingdom in Peace and Quietneſs; which they ſhortly to their great ſatisfaction and content brought to paſs, and enjoy the ſame at this time without any further diſturbance.

FINIS.

A

NARRATIVE

OF THE SUCCESS OF AN

EMBASSAGE

SENT BY

John Maatzuyker de Badem,

GENERAL OF

BATAVIA

UNTO THE EMPEROR OF

China and Tartary,

The 20th of *July* 1655. Soliciting a Licence of Trade in the Ports of his Empire.

Dedicated to *Antonio de Camera*, Captain-General of the City of *The Name of God*, with the Magistrates thereof.

Written by a Jesuit *in those Parts.*

THREE things have I earnestly coveted ever since my first arrival in *China*, and frequently have implor'd them from Heaven: The first is, Union and Concord among *Christian* Princes. The second, that I might live to see our native Country of *Portugal* Govern'd by a natural King. The third, that I might also see before my departure hence, those Countries which the *Hollanders* have Conquer'd from us, recover'd out of their Hands. From the Object of these my Desires it will be easie to understand the Motive from whence they proceed, which is no other than to remove the Obstacles, and make the Way plain to the present Maintenance and farther Propagation of the *Roman Catholick Faith*.

Thus in the Year 1648. being newly deliver'd from that Imprisonment, Famine,

Famine, and other Calamities, which I endur'd within the Province of *Sienchuen*, under the Tyrant which there Rebell'd, I came to the Port at *Peking*, and was there encountred with the news of our new, or rather our old King (for he cannot ceaſe to be a King, who continues ſuch in his Subjects Breaſts, and was always one by Birth-right) like a new Sun riſing in the Weſt in *Lisbon*: which although it came to paſs contrary to the Laws of neighbor Kings, yet no ways contrariant to the Laws of Nature. I ſay, when I heard this News, it caus'd ſuch a Jubilee to my Soul, and Joy to my Heart, and rais'd in me ſuch great hopes of ſpreading the *Chriſtian* Religion, as I could then only feel within my ſelf, and am not able to expreſs; being moreover ſatisfi'd, that our new King, and his glorious Atchievements in *Braſile* did promiſe no leſs in theſe Eaſtern Countries. May the Lord accompliſh theſe Deſires, and grant the happy End that my Heart longs for.

But that *GOD* might either ſhew us our Sins, which have ſo juſtly deſerv'd Puniſhment; or that he might manifeſt the Bowels of his Mercy and ſingular Providence which he hath over his People, eſpecially the Holy Catholick City of *Maccow*; he hath permitted the *Hollanders* to become her Rivals in this Empire, and to Court it for their Eſtabliſhment, Alliance, and Commerce with it. This indeed did rebate the edge of our Minds, and reduce your Favor to more remiſs degrees, though not wholly extinguiſh it: for four of us, Brethren of the Society of *JESUS*, then living at Court, reſuming our Courage with blooming Hopes, reſolv'd to leave no *Medium* uneſſay'd to overthrow thoſe *Hollanders* Deſigns, and with all Diligence and Vigilancy to vacuate their Undertakings.

What Succeſs the *Hollanders* had in their firſt Expedition to *Canton* many years paſt, I have already written to your Lordſhips; therefore I ſhall only meddle with the ſecond Encounter, and by how much fiercer that was with an Enemy furniſh'd with all the Habiliments of War, to wit, Plenty of Gold and Silver, the moſt prevailing Weapons for the conquering of Countries and Great Ones; and of all other Rarities adapted to ſatisfie both Covetouſneſs and Curioſity, as the moſt powerful Engines againſt ſuch Soldiers; by ſo much was our Conflict more grievous, and conſequently the Victory more glorious: ſo hath it many things worthy to be publiſh'd. The Lord grant (for it hath ever been my faithful Petition to him, and may your Lordſhips make it yours, with your whole truſt in him) that as your Lordſhips and my ſelf alſo at a great diſtance have beheld with our Eyes the Hope of my ſecond Deſire fulfill'd (for we have ſeen the Deſire of all Nations, our King, our Father) ſo you may ſee the firſt and third part of my Wiſhes, to the Glory of God, the Honor of the Crown of *Portugal*, and the increaſe of *Chriſtianity*.

Acceſs to *Canton* being precluded to the *Hollanders* at their firſt Attempt, and Trade deny'd them, thoſe *Reguli* which Rule that Province, allur'd with the hopes of that extraordinary Gain they expected to make by Commerce with the *Dutch*, Counſell'd them to return on a ſecond Embaſſage, which they accordingly entred upon the 20th of *July* 1655. and arriv'd in *Canton* the fifth of *September* the ſame Year, where from thoſe *Reguli* they had a very friendly Reception; but becauſe they could obtain no Audience above to their firſt Meſſage, they were fearful to proffer a ſecond, leſt the King and Council ſhould ſuſpect it to ariſe only from the hopes of their own Advantage and Self-intereſt; they therefore ſo wrought with the Vice-Roy of *Canton*, that he ſhould ſend this ſecond Memorial of their Deſires, which, accompanied with many

Commen-

Commendatory Letters to Courtiers, and ſtrengthned a world of large Promiſes, came at length to *Peking*, about the Year 1655. and preſently, no man oppoſing, it was decreed, That twenty *Hollanders* (to wit, two Captains, and eighteen others) ſhould repair to the Court, where they were promis'd a convenient Houſe, with many other Kindneſſes; and that after their appearance, their Buſineſs ſhould be tranſacted according to the Cuſtoms and Laws of the Realm.

Fifteen days after this Memorial came to the Court, we had notice of it, when *Padrie Lodouicus Balliones*, and my ſelf, immediately entred the Liſts, and ſearched after all means poſſible to hinder the *Hollanders* acceſs to the Court. We conſulted with our Friends, both *Chriſtians* and *Heathens*, who were all of opinion, that it was impoſſible for this time, (at leaſt without vaſt Bribes) becauſe thoſe *Reguli* of *Canton* had corrupted the Great *Mandorins*, and open'd all the Dooas of the Court unto them.

Notwithſtanding all this Zeal for the Publick Good, the Progreſs of *Chriſtianity*, the Love of our Country, and eſpecially of this noble City (to which we allow ſo much) did invite, yea, compel us to an Undertaking, the accompliſhment of which ſeem'd impoſſible to all Men. By the Mediation of a certain *Chriſtian*, of no contemptible Condition and Authority, we firſt compaſs'd to ſpeak with one of theſe *Mandorins*, which the *Chineſes* call *Colli*, and we may ſtyle *The Maſter of Requeſts*, whoſe Office is to acquaint the Emperor with the Miſdemeanors of the whole Empire, and particularly with the Exorbitances of the *Mandorins*: He at our firſt Addreſs readily undertook the Buſineſs, and ſeem'd to promiſe himſelf an happy iſſue of it. Hereupon we deliver'd him certain Heads to frame a Petition, of which he accepted; but a few days being paſs'd, when we thought he had made ſome progreſs in the Buſineſs, he comes to the *Chriſtian* before-mention'd, and thus excuſes himſelf: *Sir, if thoſe* Padrees *who are Strangers be ignorant, yet you who are Natives muſt be acquainted with the manner of doing Buſineſs in this Court, to wit, That whoſe Petitions either I, or any other in the ſame Office with me, do exhibit, proceeds always from theſe two Reaſons; either that we may avenge our ſelves of our Enemies, or that we are hir'd to it by ſome great Reward from him in whoſe Name the Petition runs: Now I have receiv'd no Injury from the* Hollanders *to be aveng'd of, nor any Gratuity from thoſe* Padrees, *that I ſhould thruſt my my ſelf into ſo much difficulty and danger for them.* This Man therefore we left, and apply'd our ſelves to another, who plainly told us, *That, if we would give him two hundred* Tays, *he would plight his Faith to deliver our Petition, with whatever Articles we ſhould inſert, only he would not oblige himſelf that the Emperor ſhould approve of them; but if we would give him ſix hundred* Tays *more, he would be bound they ſhould be granted; and in caſe they were not, he would repay the whole Eight hundred* Tays.

Conſidering the weightineſs of the Mattir, and the Liberty which your Lordſhips gave us in your Letters, to undertake for any Sum of Money that we found neceſſary to effect this Buſineſs, with your Engagement that the City of *Maccow* ſhould make good the Payment, we promis'd him the whole Sum: and upon the rehearſed Conditions, before the Petition ſhould be deliver'd (according to this Country Cuſtom) this Maſter of Requeſts would ſee the whole Sum of Money ready, and alſo receve ſome certain *Tayes* beforehand, as a Pledge and Earneſt of the whole; which being impoſſible for us to do, he even excus'd himſelf as the former had done, and ſo forſook us: but we inſiſted, and in ſtead of ready Money, which we wanted, produc'd two rich Veſts that the Emperor had beſtow'd upon us, and we had carefull preſerv'd by us,

but never worn, becauſe it was the Emperor's Gift to us, and that they were unſuitable to our Poverty and Religious Habit: Theſe he accepted for a hundred and fifty *Tays* of the Sum agreed on, with all the ſymptomes of a great Satisfaction; and really great was our Content, becauſe we now ſeem'd to have laid a ſure Foundation for that Work we ſo earneſtly deſir'd to finiſh. When lo this ſame *Mandorin*, we know not by what means, came to diſcover, or at leaſt to ſuſpect, the Veſt to have been the Emperor's Gift unto us, which was an Argument ſufficient for him to decline our Buſineſs, alledging not only, That he was not ſo barbarous to receive or wear them, but alſo, That it was unworthy in us to ſlight the Veſts which had been Preſented us by the Emperor, and therefore we might go look ſome other Perſon for our Buſineſs, which on ſuch Terms he would not touch with his little Finger. Nor is this Anſwer any matter of wonder to any that are acquainted with the Diſpoſitions of thoſe *Chineſes*; for ſo timerous are they in any thing relating to their Emperor, or rather ſo ſuperſtitious, that beyond all compariſon they do more dread him than they do God or his Temple: But this fear and lowneſs is but external, in reference to their Hands, and where their want of Power forbids to do more; but if you reſpect their Hearts, there is no *Chineſe*, eſpecially of the Learned ſort of ingenious and liberal Education, who is not a very Prince, and carries not in his Plebeian Breaſt the Pride of the greateſt Monarch. And this is the Source and Fountain whence ſuch frequent Diſſentions ſpring up among them, and the Cauſe of their often Changes. But this is a Digreſſion, let us return.

Our Affliction and Trouble was not ſmall, to ſee our Hopes thus plung'd; whereon, beſides the many Sacrifices of the Maſs which we offer'd to God, we appointed alſo ſome particular Devotions daily for this purpoſe. Our next Application was to all Princes and Noble-men, whom either we could take any occaſion to viſit, or who took any occaſion to viſit us (for no day paſs'd wherein ſeveral Perſons came not to adore the Holy Image, and to view our new Church and Habitation, which the Emperor had beſtow'd upon us) theſe we ſpar'd not to acquaint with the villanous and perfidious Diſpoſition of the *Hollanders*, with their Apoſtacy from their ancient profeſs'd Religion, and Rebellion againſt their lawful Soveraign; as alſo their Attempt upon the City of *Maccow* ſome years paſt, where they were repell'd, and indeed cut off by the brave Inhabitants, few in number, but mighty in Courage and Unanimity; whereunto we thought fit to add, That after their Repulſe from *Maccow*, they made an Invaſion upon ſome part of the Province of *Fokien*, and alſo ſeconded that with a forcible Seizure of an Iſland lying in that Sea, belonging to the *Chineſes*, and by them call'd *Taiwan*, (but by us nam'd *Formoſa*) where they had erected Warlike Forts, and where they had in no longer ſpace than two or three years, murder'd more than three thouſand Perſons of the *Chineſes*, ſome the ancient Inhabitants of the Iſland, and ſome Merchants of the Province of *Fockin* and *Checkin*, paſs'd thither with their Merchandize: And it appear'd in the Records of their Judicial Proceedings, that during the laſt King's Reign, thirteen of thoſe *Hollanders* which chanc'd to be taken Priſoners upon the Coaſt of *Fockin*, being brought to the Court, were all there Condemn'd, and accordingly Executed. In like manner we continu'd to alledge, That under the pretence of Trade they had been admitted Footing upon the Iſland of *Java*; that notwithſtanding that King, weary of their Neighborhood, had a long time cut off all Relief of Proviſions going to them from all parts of his Territories,

and

and ſometimes Beſieg'd them with puiſſant and numerous Armies, yet could he never prevail to turn them out of their Poſſeſſions, from whence he might at firſt eaſily have kept them: Nor was the Bond of any League ſtrong enough to tie theſe Univerſal Robbers from offering, or to ſecure any of their Allies from ſuffering Injuries by them, who thought the Sea only their ſingle due, excluding all others from any Right to it; and therefore never made diſtinction between Friend or Foe, when any Ship fell into their Hands they were able to maſter, as if *Neptune* had granted to them the only Patent of the Ocean. And upon all this we inferr'd, That to admit theſe Men the Exerciſe of a Free-Trade in *China*, beſides the domeſtick Perils and Miſchiefs it would contract, were likewiſe to condemn and ſcandalize all other *Chriſtian* Princes and Rulers, when they ſhould ſee the great Potentate of the World, embracing in the Boſom of his Country the Arch-Pyrates of all Seas, whom all other Principalities did ſhun, as the moſt pernicious Danger in their Dominions; But here I omit, that all the Chief Perſons about the Emperor admir'd at the Impudence of theſe *Hollanders* Undertakings, and aſtoniſhment at the Careleſneſs and Security of thoſe Perſons who were in Places of Truſt in this Empire, or (more truly) at their Corruption, in letting ſuch a kind of People have acceſs into their Country. One amongſt the Great *Tartars*, a Man of a precipitate Zeal, was ſo tranſported upon our Relation, that he cry'd out, *'Twere fit the Emperor did immediately command them to be Hang'd, as publick Thieves and Rebels to Mankind, to be ſure to deter them from the like Attempts for the future*: To whom we anſwer'd, *That ſuch a Courſe would be too rigorous and unjuſt, becauſe they ought to enjoy the Privileges and Immunity of Ambaſſadors; and ſince they had committed themſelves to the Emperor's Faith, were by all means to be preſerv'd from Violence: 'twould better become the Emperor to ſhew them Grace and Favor, as to Strangers, eſpecially ſince they had brought rich Preſents, and to diſmiſs them peaceably to their Ships, only to be certain to grant them nothing they came for, ſo to diſcourage their Return.* More moderate and wiſe was the Behavior of an Eunuch of the Emperor's, a great Councellor, who when he had heard our Character of the *Dutch*, ſaid, *Although they are a deſpicable ſort of People, it were ignoble to Treat them ill; rather the Emperor ſhould return them Preſents, and diſpatch them for their own Country, with a ſtrict Order never to return to this.* Our Report had ſoon ſpread it ſelf ſo far within and without the Palace, that at length it came to their Ear who had the management of the *Hollanders* Buſineſs, and from thence to the *Dutch* themſelves, who ſent a Meſſenger to deſire us to forbear exaſperating theſe People againſt them, as Thieves and Vagrants, it being an Injury they could not bear: but before I give an Account of them here, ſomething of their coming hither.

The Memorial from the Vice-Roy of *Canton* (as we have ſaid) coming before, it was ſo contriv'd, that the *Hollanders* accompanied with *Mandorins*, and ſome Interpreters, beſide a great company of the Vice-Roys People, who gave them Attendance and great Honor upon the Way, follow'd to the Court of *Peking*, where they arriv'd the 17. of *July* 1656. and (to confeſs the truth) had they given as ample teſtimony in their Travels of their being *Catholicks*, at leaſt *Chriſtians*, as they did of their Munificence, and being *Europeans*, they had highly deſerv'd every Man's Affection, and the Titles of Governors and Noble Perſons; for to all the *Reguli*, Nobles, and *Mandorins* which they met in their Way, and the Cities they paſs'd through, their Preſents were very rich and noble, their Gifts very liberal, even to the meaneſt of the People, who brought them but a Coal of Fire to light their Tobacco, or did any ſuch ſmall Office; whereby

whereby they purchas'd the Hearts of the *Chineſes*, who unacquainted with ſuch Silver Showers, thought they could never ſufficiently admire and extol them.

That theſe *Dutch* prov'd not *Catholicks* is no great wonder, but that they ſhould not appear *Chriſtians*, was a great Infidelity and a grand Scandal. In a City through which they paſs'd in their Journey towards the Court, and where I Lodg'd in my going thence to *Maccoa*, a Father reſiding in a Church there, together with many other ſcandaliz'd *Chriſtians*, told me, That the *Dutch* had there given to the *Bonzians* forty *Tays* towards the building of a Temple for their Prophane and Diabolical Sacrifices; which I endeavor'd to excuſe, by alledging, That doubtleſs they gave it to ſome other end, but that the *Chineſe* Interpreter had taken the advantage thus to turn it, that thereby they might endear the Affections of the People (as is cuſtomary in that Country) at the Coſt of Strangers: but if they did really what the ſame Father and thoſe *Chriſtiuns* related to me, it is manifeſt how much their Policy ſavors of Atheiſm; but however, if in this I have pleaded their Favor, yet for their Eating Fleſh on *Fridays* and *Saturdays* I cannot do it, becauſe it was a grievous Scandal to all the *Chriſtians* here; but theſe are the Fruits of that Evil and Infernal Tree, *Hereſie*, to wit, Scandal of the Brethren, Remiſsneſs in all *Catholick* and *Chriſtian* Duties, Doubtings in Matters of Faith, Evil report of the Holy Law, and Schiſm in the Union of the Church; for theſe young Buds and tender Bloſſoms are not able to endure ſuch blaſting Winds, and nipping of Froſts: it is ſo far from entring into their Hearts, that an *European Chriſtian* ſhould err in matter of Faith, that they hardly believe he can fail in the Obſervation of any of the Laws of God: nor have an Affront to proffer at it, ſince 'tis impoſſible to excuſe that next to be related. Amongſt other curious and precious Gifts (a Liſt whereof you have at the end of this Relation) they gave ſeveral Corral and Amber Beads, as well to the Queen-Mother, as to the King himſelf and his Royal Conſort, and amongſt theſe (as an Eunuch who receives and lays up all Preſents in the Royal Treaſure told me) there was the Image of the Child *Jeſus*, our Lord and Savior, moſt admirably wrought in Amber; whereof ſince there is no particular mention among the Catalogue of the Preſents, doubtleſs they included it among thoſe ſeveral Pieces of Amber appointed for the King. My purpoſe here is not to Diſpute, but to give a Narrative, therefore I ſhall only ſay, That it is an Infernal Policy of that Nation to accuſe us for uſing Beads, and worſhipping of Images, as Superſtition and Idolatry; yet by the ſame in way of Preſent to make their Addreſſes to ſo Great and Eminent Perſons; intimating what they would (as to Religion) trample under their Feet, to be a part of their own Divine Worſhip.

About a years ſpace before the *Hollanders* arriv'd at Court, came two of their Men, one a *Chineſe* of *Canton*, the other an Interpreter, whether of *Maccoa* or no we cannot tell, becauſe we would never viſit either them or the *Hollanders*, though they much deſir'd it; therefore theſe two eſpying Father *Lodowick Balion*, through inadvertency paſſing by their Door, call'd after him very earneſtly, twice repeating *Father, Father*; but he kept on, as though he had neither heard nor ſeen them; and thenceforward we were more careful to avoid all paſſage near their Houſe; for if no other Inconvenience ariſe from viſiting them, yet it had been a kind of Contradiction to thoſe Report which we made here to all People of them.

Now although we knew that theſe two had corrupted many Great Men

about

about the Court, and particularly a *Tartar*, the chief of these *Coly* (as they call them) Preſident of the Tribunal of Hoſpitality (ſomewhat like our Maſter of the Ceremonies) whoſe Office is to receive Strangers, and to Negotiate their Buſineſs for them; yet we reſolv'd not to be diſcourag'd, but rather taking the greater magnanimity, and truſting in Almighty God, who ſometimes permits Difficulties to appear inſupportable by Humane Strength, that we may aſcribe our happy Succeſs to him alone, and return him all Praiſe and Thanks who brings all our Works to paſs; with erected Spirits therefore, and our Hearts advanc'd, we accoſted a famous *Chineſe*, who is likewiſe Preſident of the Tribunal of Hoſpitality (for now all their Courts have double Chiefs and Preſidents in them, the one a *Tartar*, and the other a *Chineſe*) earneſtly requeſting his favorable aſſiſtance in this Buſineſs; for knowing his Authority, in his Favor lay our greateſt Hopes, and he was ever a moſt friendly Perſon to us (as he had been to the Fathers our Predeceſſors) and one that had a good opinion of our Books and Sciences; to whom we Preſented a Book written in *Chineſe* Characters, a Mirror or Theatre of their part of the World, wherein I ſhew'd him a Deſcription of the Iſland adjacent to the Province of *Fokien*; and among them a Geographical Map of the Iſland of *Formoſa*, which they vulgarly call *Tywan*; and ſo took occaſion to report thoſe Miſchiefs that had befall'n that Iſle ſince the *Hollanders* invaded, and to declare the imminent Danger impending not only over that Province of *Fokien*, but the whole Empire of *China*, by the vicinity of ſuch an Enemy; particularly, that ſo long as the *Hollanders* remain'd upon the Iſland of *Formoſa*, neither *Civencheu* nor *Cincheu* (the Names of the Cities of the Province of *Fokien*) could ever be ſecure or flouriſh, but would be in perpetual hazard of decay. This *Mandorin* was wonderfully pleas'd with the Book, and promis'd me to ſhew it to the Council that was to be held about the *Hollanders*; and withal he added this word of Conſolation, *That theſe* Hollanders *ſhall never accompliſh and bring to paſs their Deſigns here, although I well know they have Brib'd the King of* Canton, *and many other great Officers about the Court: for I will never ſuffer them to enter into* China, *or to be allow'd any Commerce with it*: And as he promis'd, ſo he likewiſe perform'd, with other *Chineſes* of his Party withſtanding the *Tartars*, and anon producing the Book to them, whereunto they all gave great eſtimation and credit, becauſe it was written in the *Chineſe* Language.

At length, from the Cognizance that all Great Men took of the *Hollanders*, and the Fame that was ſpread of them, it came to paſs that the *Tartars* ſhut them up, and not only deny'd them liberty to ſell any thing, or to buy any Neceſſaries for themſelves, but alſo prohibiting them to receive thoſe Entertainments whereunto ſome of the Vice-Roy of *Canton*'s intimate Friends had invited them; nor would they ſuffer any Man ſo much as to ſit down at their Door: whence the *Dutch* deſpairing of any good iſſue of their Negotiations, plainly diſown'd their Pretence of ſeeking any Commerce here, and pretended their Buſineſs to be only a Congratulation of the Emperor in his new Conqueſt; which having now perform'd, with their moſt hearty Wiſhes for the continuance and increaſe of his Poſterity, they deſir'd his Majeſties leave to return to their Ships and Country.

Hitherto whatever Father *Lodowick Balion* and my ſelf have done to defeat the *Hollanders*, if it were not according to our Wiſhes, it was according to our Power, and by Divine Aſſiſtance it prov'd ſufficient in our laying open the Qualities of this Nation, to alienate the Affections of the *Chineſes* from them,

and of many *Tartars* too, who before ſtood at the moſt but in a Neutrality, and to the ſtriking ſome terror in thoſe who had been corrupted by their Bribes: I ſay, That by Divine Aſſiſtance it prov'd ſufficient; for without that it had been impoſſible for us to have advanc'd one ſtep in a Buſineſs of this nature, as well for the vaſt Gifts and Preſents, whereby they had gain'd upon Men whom they had found capable of furthering their Deſign; as for the contrary, Penury on our ſide, which loſt us many Advantages that we could otherwiſe have taken: for at *Peking*, as at old *Rome*, all things are bought and ſold.

We went often to the old Church, to confer with Father *John Adam* about this Matter, and to animate him to acquaint the Emperor with it (for he had frequent acceſs to the Emperor's Ear) I ſay, to animate him, not that he wanted either courage or good will, but becauſe (as I have formerly written unto your Lordſhips) all Matters of great moment are entirely acted in the Tribunals, from whence alone the Emperor is to be inform'd of the Adminiſtrations of his Empire, whereto he commonly conforms himſelf; yea, ſometimes (if he would) he cannot alter the Determinations and Decrees of the ſixth Tribunal, who are become the Supreme Legiſlators of that Empire. When home-bred and domeſtick Buſineſs of the Country is in queſtion, and whereof the Emperor hath any knowledge, though it be but ſmall, they commonly make their Addreſſes to his Majeſty about it; but of Forein Buſineſs he hath no knowledge at all till they have finiſh'd it. Nor was it a thing of little danger to move the Emperor in, leſt they who favor'd the *Hollanders* might be provok'd to plead, that what Father *John* and we did, proceeded meerly from Envy and Covetouſneſs to defame the *Hollanders*, becauſe we would ingroſs the Trade of *Canton* in the Hands of the *Portugueſe*, excluding all other Nations, who probably might be more advantageous to this Empire: Yet notwithſtanding all which, Father *Adam* did adventure to ſpeak to the Emperor, who was always highly pleas'd to favor him, and now to entertain his Motion, and for his ſake to incline to our Party; and it pleas'd God ſo to ſtop the Mouths of all Gainſayers, that none durſt open after. Your Lordſhips owe much to Father *John Valleat*, who although he could not negotiate with any abroad out of the Palace, (as he wiſh'd) was yet very behoveful in his conſtant ſolicitation of Father *John Adam*, exhorting him to improve his Intereſt in the Emperor about our Buſineſs, and ſuggeſting many Reaſons to him of its feaſibleneſs; and what he did herein, we have extracted out of an Epiſtle from him to Father *Viſidore*, as followeth:

" THe twelfth of this preſent *February* I was with the Emperor, who be-
" ing pleas'd (according to his wont) to honor me with familiar Diſ-
" courſe, among other Subjects, he fell upon the *Hollanders*; which gave me
" occaſion to repreſent them in their proper Colours, and particularly to ad-
" moniſh the Emperor of that great Lye, wherewith they had arm'd them-
" ſelves upon their coming hither, in the poud boaſting of their large Domi-
" nions, as if they had been legal and ancient Owners of great Territories,
" when they, the truth is, were but violent Poſſeſſors of a ſmall part of a
" Country, which they at firſt had traiterouſly uſurp'd, and ſince rebelliouſly
" defended from their lawful Soveraign; and thereupon became Vagabonds
" upon the Sea, there ſeeking Rapine from all People to furniſh themſelves for
" maintenance of their Rebellion at home. Whereto his Majeſty expreſs'd his
" credit,

" credit, by telling me, That two years ſince, upon their Proffer at it, he had
" deny'd them Entrance into his Country, and that he knew not how they had
" now obtain'd it; ſignifying, that 'twas either through negligence, or ſur-
" reptitious dealing in his Officers; which I interpreted to him to be the Bri-
" bing thoſe of *Canton*: however, ſince there was a Licence ſent for their co-
" ming to Court, the beſt was to admit them, becauſe it would ſeem light now
" to revoke it; only he ſhould be cautious how he granted them any Com-
" merce in his Country; for whereſoever they once got footing, they immedi-
" ately ſo fortifi'd themſelves, that there was then no expulſion of them, nor
" preſerving the adjacent Parts from being infeſted with them. The Emperor
" was very well pleas'd at my Information, and ſaid it ſhould be remembred
" in its proper Seaſon. A few days after their arrival here, I was Summon'd
" by the *Mandorins* to be preſent in the Tribunal, in the Hearing and Debating
" the *Hollanders* Propoſals, and to give my Judgment upon them: At their
" appearing there were twenty of them, the two chief being *Peter de Goyer*, and
" *Jacob de Keyſer*, whom the *Tartars* call'd *Compim*, that is *Captain*, and ſhew'd
" them a fair Reſpect: they Saluted me very civilly after the *European* faſhion,
" calling me by my Name, which they had learn'd in *Canton* or *Couchinchina*.
" Here they preſently produc'd many Boxes and Fardels, which they open'd
" before the *Mandorins* and *Tartars*, and took out their Contents; but being ask'd
" concerning every *Species*, whether it were of *Holland* or any other Country,
" either becauſe I was preſent, or to juſtifie themſelves by the truth, they open-
" ly acknowledg'd of what Place every Particular was; ſo that all things be-
" ing ſeen and Examin'd, ſcarce one of ten was found to be of *Holland*, it be-
" ing eaſie to perceive they were moſt of them *Indian* Commodities; yea, the
" Cloth, which they pretended to be made in *Holland*, and whereof they had
" a hundred Pieces, was really no other than *Indian Baſta's*: Then Demand
" being made of the length of the Voyage from thence hither, they ſaid it did
" require ſixteen Months, affixing the time ſpent in Sailing from Place to
" Place where they gather'd up Goods. All the Friends and Servants of the
" Kings of *Canton* were diligent Attendants unto the *Dutch*, perpetually prai-
" ſing and extolling them, and proclaiming the great Benefit which the *Mando-*
" *rins* would receive by Commerce with theſe Men; by which it was appa-
" rent, that thoſe of *Canton* had undertaken the management of this Embaſſy,
" which they perform'd with all their Power, as if it had been their own pro-
" per Buſineſs: At length they flock'd about me, to hear what I would ſay;
" and I thus deliver'd my ſelf in the *Chineſe* Language: *Moſt certain it is, that*
" *theſe* Hollanders *are* Europeans, *who have now no King to Govern them, becauſe*
" *they have caſt him off; they have one only Prince that Commands their Armies, and he*
" *who Commands now is a Child about ſix years old, nor is it he who ſends them hither;*
" *but, as they confeſs, by the Advice and Counſel of their* Mandorins, *they came firſt into*
" India, *and afterwards into* China: *The Traffick they bring with them is for the moſt*
" *part (that I ſay not all) of the Growth of other Countries, and not their own.* But as I
" intended to have proceeded, a Meſſenger coming for me from the Emperor,
" I was forc'd to break off, only adding, *That my Native Country was near theirs,*
" *ſo that I very well knew their Manners, and underſtood their Language, whereby I had*
" *diſcover'd from them, that in the Schedule which they deliver'd to the* Mandorins, *and*
" *in the Memorial to the Emperor, they had made a far different Relation from what they*
" *now have, had I been either abſent, or ignorant of them: And though they found one*
" *Preſident acting much in favor of them, yet ſeeing me ſit near him, they ſuppos'd me to*

" *have*

" *have ſome Authority in the Court, which made them to forbear ſo much; and when I* " *aroſe to go out, they all ſtood up, and the two Captains proffer'd me their utmoſt Service.*

" When I came to the Emperor, the firſt Obſervation I made to him, was " the Calculation of the time of the *Hollanders* Travels; for being demanded, " Whence they came to this Employment? they anſwer'd, From *Holland*, for " a ſecond Experiment of that Succeſs whereof they had fail'd two years ſince. " They had confeſs'd ſixteen Months for their Voyage from *Holland* to *China*, " and allowing other ſixteen Months for their Paſſage from *China* to *Holland*, " therein were thirty two Months for their Paſſage forward and backward; " whereto adding eight Months, which have been ſpent between their arrival " at *Canton* and this Court, the whole amounts to forty Months, whereby it is " manifeſt, that they could not go hence home, and there wait for a Commiſ- " ſion and Preſents, to return hither with them, and all in the ſpace of two " years, as had been pretended; ſo that by this Lye the Emperor might judge " what credit was to be given them in other Matters. The Emperor was " ſomewhat amaz'd at this Argument; but approaching near, as if I had ſome " Secret to whiſper to him, I alledg'd a ſecond, which much more aſtoniſh'd " him, thus: If theſe People get footing in any Place, upon pretence of Com- " merce, immediately they raiſe Fortreſſes, and plant Guns. (wherein they are " moſt expert) and ſo appropriate a Title to their Poſſeſſions. I admire how " they come to be led through the Emperor's High-ways between *Canton* and " this Court, and to be ſuffer'd to view all Places which may be moſt advan- " tageous to them: for ſuppoſing they have a Deſign to Invade the Kingdom " of *Cayo*, if they come to that Iſland which is call'd *The Golden Mountain*, ſtand- " ing in the middle of the great River, where it empties it ſelf into the Sea, " and ſhould there build a Caſtle, they would Command that Paſſage, and be " capable of all Supplies from Sea, in deſpite of this whole Country: and " thereabouts are four great Cities, which who could preſerve from their In- " curſions, if they ſhould Settle themſelves upon the aforeſaid Place, which " they would be able to defend with a hundred Men, though it would put your " Majeſty to the Charge of keeping two or three thouſand Men in Pay to at- " tend their Motions? and the like danger there would be in what Place ſo- " ever ſhould be allotted them for Abode. Let not the Emperor take it ill that " I do thus freely declare the ſenſe of the Danger I apprehend him to be in; " for I ſtand before my bounteous Lord and Maſter, to whom I am oblig'd to " declare any thing that may prevent his ill, the fear whereof breeds no little " anxiety in my Heart. The Emperor ſtood muſing for a ſmall ſpace, and " then ſignifi'd his clear apprehenſion of what I deliver'd, and preſently ask'd " me if the *Muſcovites* were of the ſame Temper? whereto I anſwer'd quite " contrary, That they were a very faithful and juſt People, one only Ex- " ception Law allow'd, which therefore they do not ſo perfectly obſerve as " they ought; but they are Govern'd by a potent Prince, who could have no " other Deſign in his Embaſſy hither, but a meer Congratulation of the Em- " peror's fortunate Conqueſt of this Empire, and happy Inauguration in the " Throne: but becauſe they underſtand not this Language, nor have any In- " terpreter careful of their Buſineſs, they are left as Men forlorn; it would " be therefore like the Emperor's wonted Goodneſs, though here are but two " of that Nation, ſeeing you have receiv'd their Meſſage and Preſent, to do " them ſome Honor, and with other Gifts to return them in Peace and Amity " to their owu Country. The Emperor was pleas'd to approve whatever I

" ſaid,

" ſaid, ſo that I thought it needleſs to preſs any thing farther; God grant he " may be mindful (as I have already found him) of what I have now urg'd to " him, as well as what I mov'd about the *Hollanders* ſome Months ſince. At " length the Emperor commanded a Table to be furniſh'd for me, and the " chief Eunuch of the Palace to accompany me, and ſo withdrew.

" Certain it is, that three thouſand *Tays* were ſufficient to make a Preſent to " the Emperor, more acceptable than all the *Dutch* have brought, thereby to " confirm the Emperor's Favor to us, and interclude all Ways to theſe Here- " ticks; but we are at too great a diſtance from *Maccoa*, to acquaint them with " theſe Paſſages, and probably we might not be heard; nevertheleſs I aſſure " your Reverend Fatherhood, that as far as my Power will extend, I will ſpare " neither Art nor Labor to paint out theſe *Hollanders* in their true and native " Colours. To do this Work now by the Hands of Subjects, ſeems very dif- " ficult unto me: inſomuch that a thouſand, now the Enemy by his Bribes " has poſſeſs'd ſo many Hearts, would ſcarce do what a hundred would for- " merly have done; however, I truſt in God, the Ruler of all Hearts, and hope " in the Goodneſs and Favor of the Emperor, that as he hath been pleas'd to " hearken unto me in other things, ſo he would vouchſafe me equal Grace in " this preſent Buſineſs.

" The firſt of *Auguſt* ſome *Mandorins* belonging to the Emperor, invited the " *Mandorin* of *Canton*, with a great *Mandorin* of another Province (who both had " accompanied the *Dutch* to Court) unto our Colledge, whither there came " that day at leaſt a hundred Men, moſt of them grave and eminent Perſons, " my ancient Acquaintance and Friends: Among other things they told me, " that the Fraternity call'd *Cin a vam*, had reſolv'd to invite the *Dutch* to a Feaſt, " but they were not permitted to ſtir out of their Doors, which made them " deſpair of effecting their Deſign, inſomuch that they had declar'd againſt all " ſeeking of Trade here; and having Saluted and Congratulated the Empe- " ror, were deſirous to depart homewards, only they had a very choice Pre- " ſent deſign'd for me, but for the ſame reaſon were not able to bring it; yet " they hope I will do them no Injury to the Emperor.

" The ſixth of *Auguſt* the Emperor ſent for me to come to Court with ſpeed, " to co-operate with the *Coli* in the *Hollanders* Buſineſs; and as ſoon as I came, " they ſhew'd me a Copy of a Decree drawn up, but not confirm'd by the " Emperor, who (they ſaid) would have me conſulted in it. Upon Examina- " tion I found it run much in favor of the *Dutch*, praiſing their Nobleneſs and " Greatneſs, and extolling their Worthy Labors in coming from ſo remote a " Country, to Viſit and Congratulate his Imperial Majeſty; upon which " Conſiderations this Tribunal being to deliver their Opinions to the Em- " peror concerning the Commerce which they deſire with his Countries, " they declar'd an unanimous propenſity to it: The Preſident ask'd me if it " were with my ſatisfaction? I anſwer'd Negatively, and gave him my Rea- " ſons for it, that for thouſands of years paſt, until this time, the Empire of " *China* having never admitted the like, it was a pregnant Argument that it " was not conceiv'd ſafe, but very dangerous; and greater Miſchiefs were to " fear'd from the *Hollanders* upon ſuch a Contract, than from any other Nation " under the Sun. But probably the *Hollanders* (ſaid I) may be your Parents " and Kindred, and ſo come hither for your Benefit wholly; yet if their Pre- " tences be well ſcann'd, they will appear to be grounded upon their own " Profit: They boaſt what great Merchants they are, and I ſuppoſe it is their

" Nature, as well as Trade, to enrich themſelves from the Goods of others.
" The *Tartar* Preſident was both amaz'd and incens'd at my Anſwer; he was
" Son-in-law to one of the Vice-Roys of *Canton*, and durſt not contradict his
" Father-in-law; therefore to make trial whether I would change my Sen-
" tence, he appointed three *Chineſes* of the *Coli* to debate the Buſineſs more pri-
" vately with me; who were ſo far from altering my Opinion, that with
" great alacrity they became all of my Mind, and expreſs'd a great deal of Joy
" that I had ſpoke ſo frankly, which they not daring to do, were reſolv'd to
" abſent themſelves from Court. Hereupon I urg'd boldly that the Decree
" might be alter'd, and the Suffrage of the Court being taken, a definitive Sen-
" tence drawn up, That ſeeing the Emperor had receiv'd Preſents from the
" *Hollanders*, he ſhould be deſir'd to remunerate them away; but Contracts
" with, and Acceſs to this Court, was not according to the ancient ſtyle of this
" Empire. To this they were all ſilent, and ignorant of the reaſon, albeit
" two days after a Decree was iſſu'd out with ſome ſmall Alterations only;
" which mov'd me to go to the moſt ancient *Chineſe* of the *Coli*, to know the
" reaſon thereof: who ſeeing my Conſtancy and Reſolution, deſir'd me to
" reſt ſatisfi'd, and ſaid it ſhould be Concluded, that Commerce ſhould be de-
" ny'd the *Dutch*, only it ſhould be confirm'd by general Suffrage, that there
" might be no occaſion of offence to any.

" The ſame day came the Preſident to viſit me, to be inform'd (as he ſaid)
" about the *Hollanders* Buſineſs: I advis'd him to be very careful what he did
" in it, for I had ſpoken privately with the Emperor, who had commanded
" the *Coli* to conſult with me about it; whereby he intended nothing elſe, than
" that they ſhould follow my Sentence in it, and not recede from it. His Re-
" ply was, That he would perſuade them to be content; that the Emperor
" ſhould reward them only, but not grant them any liberty of Trade. Thus
" far was only Conſultation about it, but it is now become a Concluſion; for
" they deſpair'd of the Emperor's Approbation in their Favor without my
" Conſent, and of that they deſpair'd much more: In few days the Decree
" will be Publiſh'd, and poſſibly before Father *Gabriel Magelanus*'s Departure,
" who brings theſe.

The Letter from the General of *Batavia*, to the Emperor of *China*, and Vice-Roy of *Canton*; Tranſlated out of *Dutch* into *Portugueſe* by Father *John Adam*.

THE Omnipotent God, who created the Heavens, the Earth, and whatſoever is contain'd in them, hath divided the Earth into ſeveral Kingdoms, Empires, Provinces, Iſlands, and Dominions, and hath ordain'd by his Eternal Wiſdom that no one Place ſhould be ſtor'd with all manner of things, but that whatſoever is either neceſſary for the Life, or convenient for the Ornament of Mankind, whether Production of Nature, or Invention of Art, ſhould be found partly in one Country, and partly in another, Divine Providence ſo diſpoſing it, that the Wants of this Land ſhould be ſupply'd by that, and the Defects of that retributed by another, that ſo by the means of Commerce Men might enjoy Society, and the common Wants of all Nations might, by receiving mutual Relief, knit themſelves together in the Bonds of Friendſhip: And this is the reaſon which mov'd our Nation, above all others, wholly to apply and devote it ſelf to Trade and Commerce through the utmoſt Parts of the Sea; and by this means are we come to Alliance and Friendſhip with Kings and Rulers of moſt Countries neighboring on China, *whereby we came to receive Intelligence*

of

of thoſe triumphant Victories, and glorious Conqueſts which Almighty God hath given your Majeſty over the renowned Emperor of China, *by ſetling and eſtabliſhing your Majeſty in the Throne thereof: And by this we have been ſtirr'd up to appear in the Preſence of your Majeſty, to Congratulate thoſe glorious Atchievements, and to wiſh a future Happineſs and Proſperity thereunto; and withal, to deſire your Majeſties admittance of our Ships to enter with ſafety into the Ports of your Dominions, and to exerciſe a Trade with your Subjects, as we do with thoſe of other Countries. We hope that your Majeſty will grant us this Favor, ſeeing it is the Decree of Divine Providence, and an univerſal practice amongſt all Men; whereby great Profit ſhall accrue to your Majeſties Subjects and Countries. And to the end your Majeſty may receive from us the greater Security and Satisfaction about our Propoſals, we have ſent two ancient and honeſt Men,* Peter de Goyer *and* Jacob de Keyſer, *to attend your Majeſties Perſon and Pleaſure, to whom we truſt your Majeſty will give Audience, and a convenient Diſpatch. And thus we pray Almighty God to grant perfect Health, and to add many happy days to your Majeſties Life.*

From *Batavia*,
July 20. 1655.

Governor General,
John Maatzuyker.

" This Letter, which by the Emperor's Order was Tranſlated *verbatim* out " of *Dutch* into the *Chineſe* Language, came at firſt unſeal'd, and without any " manner of Glorious or Majeſtick Title, as if he had writ to one of his " familiar Friends and Equals; but the *Chineſes* in *Canton* did ſo dreſs it up and " adorn it, that it appear'd with great Reverence and Humility: for other- " wiſe and different were the Letters formerly written to the Emperor's of " *China* when we came hither, by *Maximilian* Duke of *Bavaria*, and *Ranutius Fer-* " *nelius* Duke of *Parma*, as well for the Paper, Style, and Superſcription, as for " the magnificent Titles and Encomiums which they gave him: but what " Compariſon between theſe Princes and a few Merchants in *Java*? at length " the World will be undeceiv'd. Thus far Father *Adam*.

The Preſents they brought they divided into four Parts, the firſt was for the Emperor, the ſecond for his Mother, the third for the Empreſs; theſe three had their Superſcriptions: the fourth was a particular Preſent for the two Ambaſſadors. This Diviſion was ſubtilly enough contriv'd, to purchaſe the Favor, and to inſinuate into the Affections of all Parties: but though the *Hollanders* are ſufficiently Maſters of that Art, this was not their own Contrivance, but the Vice-Roy of *Canton*, who, as they did not act the Tranſlator's part, to mend and patch the General of *Batavia*'s Letter, but Compos'd new ones in ſtead thereof, ſo they wholly order'd and diſpos'd the Preſents, ſuppoſing ſo to manage the whole Buſineſs, that it ſhould not be capable of denial: Nor had they miſs'd their aim, had they been *Catholicks*; for then they had met with no Oppoſition. That the method and alteration in the diſpoſure of the Preſents was the *Chineſes* Invention, appears plain enough from this one Argument: When the Maſter of the Ceremonies had receiv'd the Preſents from the *Hollanders*, he ask'd them how it came to paſs that ſuch and ſuch were for the Queens, ſeeing there was no mention made thereof in their General's Letter or Memorial? To which they return'd this ridiculous Anſwer, That after they ſet Sail from their Port, and were far off at Sea, they found theſe things in the Ship, which they knew not of before, aud therefore they had diſpos'd them for their Majeſties. Happy *Argonantes* are theſe, to find Silk and Purple

Purple woven in their Ships, without their own Labor; Corral and Amber, with all manner of precious things, without their knowledge! Let no Man think their Anſwer falſe or equivocal, becauſe haply they found them in the Ships of ſome *Portugueſe* Merchants or others they met with in their Voyage; for this they ordinarily do without any ſcruple of Conſcience, or terror of Divine Vengeance.

No Man can doubt, but a Nation ſo remote, which was in no caſe dependant upon, and never heard of before in the Empire of *China*, coming now with the ſpecious Pretence of being Tributaries, their Hands full of Preſents, (which though they had been of ordinary Quality, and things common in *China*, yet might have been ſufficient for the multitude of them) whereby they endeavor'd to conquer the Emperor by the Vice-Roys of *Canton*, corrupt the *Mandorins*, and above all make ſure of that Chief of the *Coli*, Son-in-law (as I have ſaid) to the eldeſt Vice-Roy of *Canton*, and Bribe the *Tartar* Preſident of the Tribunal of Hoſpitality (which was not hard to faſten on ſo ſordid and covetous a Wretch) I ſay no Man can doubt, but that all this did promiſe to the *Hollanders* a very prevailing Succeſs to their Negotiations. But the Hearts of Kings are in the Hand of the Lord: but though it muſt be confeſs'd, that Gifts will do much, yet much more the devout Prayers of the Servants of God, who has been pleas'd to fortifie the Minds of the *Chineſe Mandorins*, to weaken and unbend thoſe of the *Tartars*, and ſo to fix the Heart of a young Emperor, that he ſhould deny the *Hollanders* the Commerce they ſought, and with a remarkable Ingenuity, Affability, and Prudence, make them promiſe their Return hither once every eight Years to pay their Tribute.

Three things there are, whereof the *Hollanders* have no ſcarcity, which had they brought, would have been powerful Advocates for them: The firſt is, a Harpſichord, with a skilful Player on it; the ſecond, a Trumpeter; the third, ſome Engineers and Officers to Train up and Exerciſe Soldiers. Theſe things the Emperor doth much long for; but our God would not ſuffer them to bring them, that for the future the like may be brought by our Friends, which may redound very much to the benefit of the *Catholick* Religion.

Laſtly, May your Lordſhips conſider, that it was a peculiar Grace of God to blind the Eyes of theſe *Hollanders* (with their great Favorers and Interpreters in *Canton*) that they ſhould not put a pleaſing Title to their Memorials, that thereby the *Chineſes* taking diſguſt at theſe innovating *Hereticks*, might be the more cloſely link'd to the *Catholick Portugueſe*.

A Catalogue of the Preſents which the *Hollanders* brought to the Court of *China*.

The Preſents for the Emperor.

A Suit of Armor Emboſs'd with Gold.
Twenty three Guns of ſeveral ſorts and ſizes, all richly and curiouſly wrought.
Six broad Swords.
Six other Swords, Hatch'd with Gold.
Five Cheſts fill'd with Cloves.
One Cheſt fill'd with Nutmegs.
Two Pieces of fine Scarlet.
Two Pieces of Broad-Cloth.
One Piece of Cloth, Carnation Colour.

One

One Piece of green Cloth.
Two Pieces of Skie-colour Cloth.
Two Pieces of Popingee Cloth.
A hundred Ells of Holland.
Three Fardels of Flowers of divers Colours.
Three Fardels of Cinamon.
Twelve Quilts.
Fifty Pounds of Amber.
Two Pound of choice Corral.
Two Pound of Amber Beads.
One Branch of poliſh'd Corral, weighing one Pound and a half.
Ten Parcels of Sandal.
Three Flasks for Powder.
A Silver Optick Tube.
Twelve Plumes.
Four Looking-Glaſſes.
One great Looking-Glaſs eight-ſquare.
One Suit of of Tapeſtry Hangings.
Six Carpets.

The Preſents for the Empreſs.

A large Looking-Glaſs.
A little Image of Tortoiſe-ſhell.
A Piece of of green Cloth.
A Piece of Scarlet.
Eight Ells of Holland.
A Piece of Skie-colour Cloth.
A Piece of green European *Satin.*
Two Quilts.
Tapeſtry Hangings.
Four Pieces of Amber.
Two Italian *Tables of white Marble, Inlay'd with Pictures of divers Colours.*
Three Roſaries of Amber Beads.
A Cryſtal Cabinet.
A Cabinet of Wood of divers Figures.
Ten Bottles of European *ſweet Waters.*
Six little Cheſts of divers Pictures.

The Preſents for the Empreſſes Mother.

A large Looking-Glaſs.
A Tortoiſe-ſhell Cabinet Inlay'd with Silver.
An Ebony Cabinet Inlay'd with Silver.
Another little Ebony Cabinet.
A great Scretore *wrought with Cryſtal.*
Four Roſaries of Amber Beads.
Three Roſaries of Corral Beads.
Six Pieces of groſs Amber.
One Branch of Corral.
Six Italian *Tables of white Marble, Inlay'd with Pictures of divers Colours.*
Three Painted Carpets.

One Piece of Scarlet.
One Piece of Broad-Cloth, ſomewhat courſe.
One Piece of black European *Satin.*
One Piece of green European *Satin.*
One Piece of blue Satin.
Two Pieces of black European *Damask.*
Oue Piece of European *Velvet.*
Tapeſtry Hangings.
Twenty ſix Ells of Holland.
A Cabinet made after the faſhion of an Eagle.
Six Cryſtal Goblets.
Twenty one curious Pinctadoes of Metchlajatam.
Twelve Bottles of European *Sweet-Water.*
One Piece of Broad-Cloth, very fine.

The Preſents which *Peter de Goyer* and *Jacob de Keyſer*, the two *Holland* Ambaſſadors, made to the Emperor.

A Piece of Scarlet.
A Piece of green Cloth.
A Piece of green European *Satin.*
A Piece of red European *Satin.*
A Piece of white Satin.
Twenty four Ells of Holland.
Ten Pieces of Amber.
Two Roſaries of Amber Beads.
Two Roſaries of Corral Beads.
A Looking-Glaſs.
Four Looking-Glaſſes with Painting.
Four Marble Tables of divers Colours.
A Marble Cabinet.
Two Guns.
Two Launces.
One Sword, with a Silver Hilt and rich Scabbard.
Three Goblets of Venice Glaſs.
Two Statues, Engraven with divers Flowers.
A Sword Hatch'd with Gold and Silver.
A pair of Knives.
A Plume of Feathers.
A Painted Parrot.
Twenty Bottles of European *Sweet-Water.*
Twelve Pots of Wine of divers Countries.

Theſe are the Treaſures wherewith the *Hollanders* intended to purchaſe the *Chineſe* Trade; certainly the beſt Courſe for Merchants to take: But though theſe had good Skill, yet they had bad Succeſs; and our God who ſuffer'd them to enter *Japan*, ſo much to the deſtruction of *Chriſtianity*, which before flouriſh'd on that Iſland, would not permit their Ingreſs into *China*, to the like damage of Religion here.

The *Hollanders* Reception in *Canton* was very Honorable, and their Entertainment at this Court very Hoſpitable; and at laſt their Diſmiſſion thence

was

was withal poſſible Grace and Favor, as appears by their Paſsport, whereof the Tranſlation followeth, *viz.*

A Remonſtrance of the Court of Requeſt to the Emperor.

" IN the thirteenth Year of the Reign of the Emperor *Canchy*, on the eigh-
" teenth Day of the ſixth Month, came to this Court a Copy of a Petition
" of the *Hollanders*, who came here to tender their Homage and Vaſſalage to
" your Majeſty; wherefore, according to our Duty, we have conſulted there-
" on: and although the truth be, that the Fame of your Majeſties Greatneſs
" and Power be extended unto the utmoſt Parts of the habitable Earth; yet
" upon our ſtricteſt examination and ſearch into the Laws and ancient Re-
" cords of this Empire for this purpoſe, we cannot find in any Age paſt, that
" the *Hollanders* have ever ſent to pay Tribute: Therefore ſeeing we have no
" Preſident, nor eſtabliſh'd Rule to follow in this Buſineſs, the reſult of our
" preſent Judgment is, that your Majeſty may do very well to continue this
" following Decree, to wit,

That conſidering the Voyage from the Hollanders *Country hither is both tedious and perilous, your Majeſty doth grant them leave, once every five years to come and pay their Tribute unto this Court, and not oftner: And this your Majeſty doth, to ſhew the whole World your willingneſs to receive into your Boſom the remoteſt Strangers. For the Way of their approach hither, it is fit to be by the Province of* Canton, *and no otherwiſe: And for what relateth to grant Licence for their Commerce within your Majeſties Dominions, there is already a clear Declaration publiſh'd for your Majeſties Diſlike thereof, ſo that more needs not be ſaid of that Matter; yet notwithſtanding, after their appearance before your Majeſty, they may buy and ſell ſome certain things, provided they have regard always to ſuch Conſtitutions as are made concerning all Strangers within this Realm, and exactly conform themſelves in the manner of Buying and Selling to the Laws and Ordinances eſtabliſh'd in that behalf; and hereupon let all vigilancy be had, and all appointed Penalties ſeverely executed upon Default. As often as they ſhall come to pay their Tribute, their whole number both of Maſters and Servants not to exceed an hundred Perſons; of thoſe, only twenty ſhall repair unto the Court (the reſt remaining behind at* Canton) *and of thoſe twenty, let them obſerve to bring two Chiefs, whereof one may be a Man of Learning, the other a Soldier. Let the* Mandorins *provide ſtrong Guards to accompany them to the Court, and to take care at their Return that they keep together, without ſtragling out of their Way; and upon their arrival at* Canton, *that they immediately repair for their own Country, their delays about the Coaſt and Seas of* Canton *appearing inconvenient.*

" This is the Opinion of your Majeſties Court of Requeſt, but not daring
" to take upon it any Determination of what is fit or not fit; therefore I the
" Preſident thereof, do in all humble reverence offer this Remonſtrance unto
" your Majeſty, beſeeching your Majeſties Royal Decree for a final Determi-
" nation hereon. Given in the thirteenth Year of his Imperial Majeſty *Can-*
" *chy*, on the ſeventh Day of the ſeventh Moon.

Two days after the Date of this Remonſtrance, this following Decree of the Emperor was Publiſh'd.

The

The ultimate Decree of the Emperor.

TO the Kingdom of Holland *Health and Peace, which out of its Cordial Love to Juſtice hath ſubjected it ſelf to Us, and ſent Ambaſſadors through the wide Sea to pay Us Tribute: We nevertheleſs weighing in Our Mind the length of the Voyage, with the Dangers incident thereunto, do heartily grant them leave to come once every eight years, to pay their Tribute unto this Court; and this We do to make known to the Univerſe Our Affections to the People of the remoteſt Parts: In all other things We give Our Royal Conſent and Approbation to the Remonſtrance of Our Court of Requeſt.*

Thus (you ſee) neither the Court nor Emperor have granted them Commerce in this Country; which being deny'd, there is little reaſon to think that they will return to pay their Tribute only, whence they ſhall reap neither Honor nor Profit, but contrarily Damage and Diſgrace: for although the Emperor ſhould have return'd them Gifts of equal value to their Preſents, according to the Cuſtom of other Countries, yet the Expence of a Ship or two for the ſpace almoſt of two years, would be burthenſom and ridiculous; which however, allowing the denial of Commerce to them, if the Emperor had granted them their Return every year, they might well have made up by a private Trade, eſpecially being ſo much in favor with the Vice-Roys of *Canton*, and the *Tartars* thereabouts, who would ingroſs the Profits thereof. Therefore did God ſtir up the Hearts of the *Chineſe Mandorins* unanimouſly to oppoſe and contradict it; and at length, when both *Tartars* and *Chineſes* had granted their Return every fifth Year, the Emperor by ſpecial Divine Providence hath augmented it to the eighth Year; and before that Revolution come, either the Emperor, the Vice-Roys of *Canton*, or the reſt of their Favorers will be dead, or the *Hollanders* will be deſtroy'd, or the Times will be chang'd, and other Government will ſucceed: but if all theſe fail, and the *Hollanders* will be ſo abject to return at the eight years end, yet the Lord will miniſter ſome means to us for the ruining their Deſigns; albeit there is little probability of their Return, ſince they departed ſo highly diſcontented as they did, as well by the ſtrict Watches that were ſet over them, as for that they were never admitted to the Emperor's Preſence, as Father *Balion* hath acquainted me in an Epiſtle which he wrote to me by a Poſt after my departure to *Nanking*, wherein he thus writes:

The Hollanders *may not come into the Kings Preſence (nor the* Muſcovites*) becauſe they will not ſubmit themſelves to thoſe Ceremonies of Reverence accuſtom'd in this Palace. They are Novices, and ignorant in Affairs, and obſtinate in refuſing to accommodate themſelves to the Cuſtoms of the Country. God will at length diſcover his Mercies to the* Catholick Portugueſes *here. The Court of Requeſts exhibited a Remonſtrance to the Emperor, to grant them leave to return every fifth Year, but not any liberty of Trade; but the Emperor hath alter'd the fifth to the eighth Year, which is equivalent with a forbidding them ever to return again. The day before Publiſhing the Emperor's Decree (whereof I here ſend your Father-hood a Copy) Father* Adam *told me he had ſpoken with the Emperor.* Thus far Father *Balion.*

Your Lordſhips may obſerve how much our God doth favor and aſſiſt true *Catholick Chriſtians*; for the *Tartars* and *Chineſes* are highly offended with the *Hollanders,*

Hollanders, and account them *Barbarians*, for refuſing the Ceremonies and Reverence of the Court: and the *Hollanders* (with the *Muſcovites*) are equally diſtaſted, becauſe they could not be admitted to the Emperors Preſence without them; and very juſt is it, that *Hereticks* and *Schiſmaticks* ſhould depart with hatred and diſguſt, that by their ill Example they might not give Scandal to the new *Chriſtianity* here Planted, nor cauſe the Religion of *Europe* to be ill ſpoken of.

Wherefore the moſt Noble Captain, and the reſt of the Governors of the Holy City, be your Lordſhips of good Courage, and hope ſtrongly in the Bowels of the Mercy of God, that as he hath ſuffer'd his City (moſt faithful to his Divine Majeſty) of late Years to undergo ſo many Tribulations, he hath done it for Direction only, not for Deſtruction. Doth Gold melted in the Furnace come out waſted and conſum'd? no, but more pure, bright, and precious. Can God forget the Piety of ſuch a City, which maintains ſo many Religious of all ſorts, and where ſo many Maſſes and Oblations are daily Offer'd? Where is the Refuge and Sanctuary of Religion but in this City, which is glorioufly call'd *The Name of God*? Can God forget his Promiſe? he hath promis'd Tribulations, and an hundred-fold for the Sufferings of his Saints, and an hundred he will pay.

FINIS.

AN

APPENDIX:

OR

Special Remarks

TAKEN AT LARGE OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART I. CHAP. I.

The Cauſe and Occaſion of this Work.

IT is now about thirty years ſince I produc'd the Expoſition of a certain *Syro-Chineſian* Monument, found in *China* in the Year 1625. which although it gain'd no ſmall Applauſe among the Readers of a more than ordinary Apprehenſion, who were taken with the Novelty, yet there were not wanting ſome incompetent Cenſurers or Criticks, who ceaſed not to wound its Reputation by ſnarling and trifling Objections, ſtabbing it with critical Steletto's, albeit they prov'd in the ſequel leaden and blunted, *viz.* That there was never any Monument of ſuch a kind in Nature, and that therefore it was a meer Forgery. This they endeavor'd by all means poſſible, not only to perſuade themſelves to believe, but alſo to raiſe a like Credulity in others. Theſe and the like Perſons are deſervedly, and ought to be eſteem'd for ſuch, who rejecting all Divine and Humane Faith, approve of nothing but what they have ſeen themſelves, account nothing to be believ'd but what their own Brain hath dictated to them. Theſe are they that like troubleſom Fleſh-Flies, flying at any obvious fatneſs, ſoil that which is ſincere and untainted, and deſiſt not to beſpot that which is pure with a defil'd

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and *Thraſonick* Blaſt: Amongſt which was a certain modern Writer, who bluſh'd not with all his Might, and indeed with an inſolent Scoff to queſtion the truth of this Monument, ſometimes aſſerting it to be introduc'd by a Jeſuitical Cheat, and other whiles averring that it was a flat and plain Forgery of the *Jeſuits*, feigned both to deceive the *Chineſes*, and alſo to defraud them of their Treaſures. I ſhall conceal the Name of the Perſon, partly out of a tenderneſs to *Chriſtian* Charity, and partly becauſe in the Judgment of prudent and knowing Men he ſeemeth unworthy of any Anſwer; ſeeing that the truth of this Monument is eſtabliſh'd and confirm'd by the Eye-witneſs of ſo many illuſtrious Authors, by ſo many Books concerning this Method divulg'd throughout the whole Empire by the *Chineſian Colais* themſelves, *Leo* and *Paule*, Perſons of great Quality, and inſtructed in the *Chriſtian* Religion (theſe Books are commonly expos'd to the ſight of Strangers in the Library of the *Roman* Colledge, with the authentick Draught of the Monument it ſelf ſent from *China*) and laſtly, approv'd by the whole *Chriſtian* World; ſo that it is of little concernment what an obſcure Bragadocio barketh forth in the utmoſt Quarter of the World; who, if he had abſtain'd from Calumnies and Scoffs, and had prudently propos'd the Matter with ſome ſcrupuloſity, peradventure might better have ſav'd his own Reputation and the Credit of his Work; but ſo it hapneth by the juſt Judgment of God, that thoſe who endeavor to traduce the Glory of the Divine Majeſty by Cavils and Scoffs, both contrary to Conſcience and Charity, for the moſt part at length ſuffer Shipwrack of their own Fame and Labors.

Mov'd therefore by theſe Reaſons, leſt a Monument of ſo great Concern, depriv'd of its Credit, ſhould run the hazard of being caſt away, I ſhall labor ſo by the Divine Aſſiſtance to eſtabliſh the Truth of the Monument in this undertaken Work, (being my Contexture from the very bottom of the Matter) confirm'd not only by the great atteſtation of the Fathers of our Society, which have ſeen it with their own Eyes, but alſo from the teſtimony of the *Chineſes* themſelves, that from henceforth there may no place of doubting be left, and the *Heterodox* themſelves may be forc'd to confeſs (the Interpretation of this *Syro-Chineſian* Inſcription being conſider'd) that no other Doctrine was taught above a thouſand years paſt by the Preachers of the *Goſpel*, which is not altogether conſonant and conformable, yea the very ſame with the *Orthodox* Doctrine now profeſs'd: and therefore the *Goſpel* Preached formerly in *China*, is the ſame with that which the Univerſal Catholick *Roman* Church enjoineth to be believ'd at this Day, as I ſhall afterwards prove by manifold ſtrength of Argument.

A two-fold Interpretation of this Monument.

Now that the Matter may be treated of in a requiſite Order and Method, I thought good firſt of all to annex a two-fold, perfect, and ſincere Interpretation of this Stone, expounded by the *Chineſian* Learned Men themſelves, from a Book Printed in *Chineſian* Characters, and expreſs'd *verbatim* in the genuine Pronunciation of the *Chineſian* words, by Father *Michael Boim*, a Perſon excellently skill'd in the *Chineſe* Language, as it will appear anon from his Epiſtle to the Reader. I have alſo adjoin'd another Expoſition with the *Scholiaſts*, avoiding the *Chineſe* Phraſe, not ſo accuſtom'd to our Ears, and that for the more ſutable apprehending of the genuine Sence of the Table. And this I did the rather, that I might not ſeem to omit any thing by which the Monument might receive the greater Illuſtration. And by reaſon ſome may juſtly queſtion how thoſe *Syrian-Chaldeans*, the great Propagators of the *Chriſtian* Religion,

ligion, could penetrate into thoſe utmoſt Quarters of the Earth; it appear'd not only congruous, but alſo abſolutely neceſſary for the confirmation of this Matter, to adminiſter Aid to the perplexed Reader in this obſcure Labyrinth of various Travels, by the flaming Pharos of this Work; that is, to direct him by Geographical Demonſtrations; from which, if I do not deceive my ſelf, the Reader ſhall clearly underſtand, That not only the *Chriſtian* Doctrine, but alſo the Superſtitions of the *Chineſes* and their Fables before the coming of our *Saviour*, deriv'd their Original from one and the ſame Region; that is, from *Egypt*, *Græcia*, *Syria*, and *Chaldea*. Now where the vaſt Empire of the *Chineſes* is, into which the Monument ſheweth the *Goſpel* to have had an Entrance, I ſhall rather hint at in a few words, than endeavor to deſcribe; concerning which, notwithſtanding, if the inquiſitive Reader deſireth farther ſatisfaction, I ſhall remit him to have recourſe unto the Hiſtory of Father *Nicholas Trigautius*, and *John Samedius*, as alſo to the *Atlas Sinicus* of *Martine Martinius*, and many others, where he ſhall find fully deſcrib'd whatſoever relateth unto the Situation of *China* and its Wonders, the Nature, Property, and Fertility of the Regions, the multitude of its great and vaſt Cities, and their Inhabitants; and laſtly, the Politick and Civil Government, in which regard this Empire ſeemeth not to give place to any Monarchy in the World. My Buſineſs is only to explain thoſe things, which as they are controverted, ſo likedo wonderfully render the Readers doubtful and perplex'd about the equivocation of the Terms; and alſo to alledge, in reſpect to the curious Reader, the more rare Curioſities and Secrets of Things obſerv'd to be treaſur'd up in this Nation and others adjacent, not obſerv'd hitherto by any former Authors; with the Prodigies both of Nature and Art, each being recorded in their proper place.

Whence the Goſpel, as alſo the Heatheniſh Superſtitions came into *China*.

CHINA, the largeſt and vaſteſt of Kingdoms, as it was confin'd unto the utmoſt Bounds of *Aſia* by the Creator of the Earthly Globe, ſo alſo did it remain altogether unknown unto the Ancients, even unto the Year 1220. when *Marcus Paulus Venetus* firſt diſcover'd it unto us under the Name of *Catay*, as afterwards ſhall be made manifeſt. On the Eaſt it is encompaſs'd with the Eaſtern Ocean; On the North it hath *Tartary* adjoining, ſeparated by a Wall, whoſe yet undiſcover'd Bounds are extended even unto the Frozen Sea, and queſtionleſs they are in ſome part or other continu'd to the North part of *America* with *Anian*, whether it be a Sraight or *Iſthmos*; although unto this very time (as with great pains it was ſearch'd after by the Fathers of our Society employ'd in *China*) the Limits of theſe vaſt Kingdoms and Lands have as yet been detected by no Perſon: On the Weſt it is encompaſs'd partly with Ridges of moſt high Mountains, partly a Sandy Deſart and other Kingdoms, which we ſhall diſcourſe of anon: Laſtly, on the South it is limited with the Sea, the Kingdoms of *Touchinum*, *Cochinchina*, *Laum*, and others. The Latitude beginneth from 18 Degrees, and extendeth it ſelf unto 43. that is, it is diſtended by the interval of a thouſand four hundred and forty *Italian* Miles from South to North, and from the Weſt unto the Eaſt it almoſt conſiſteth of the ſame Diſtance; whence the *Chineſes* do expreſs it in their Maps in the form of a Quadrate, although by our Geographers that are better skill'd in the Mathematicks, it is deſcrib'd in the Figure of a *Creſcent*. Now in reference unto the confuſion of the Names of it, it is as great as the diverſity of the adjoining Nations are: the *Spaniards* and the *Portugueſe* call it *China*; the Ancients, as it is to be ſeen in *Ptolemy*, *Sin and Serica*; the *Arabians*, *Sin*; and the *Sarazens*, *Catay*:

The Deſcription and Boundaries of *China*.

Its ſeveral Names.

All which Appellations are ſo far I may ſay, from being in uſe among the *Chineſes* themſelves, that the Names are not ſo much as known, as it is hence apparent; for it is an immemorial Cuſtom among the *Chineſes*, that as often as the Right of Dominion devolv'd from one Family to another, according to the mutability of Humane Affairs, ſo alſo was the Kingdom dignifi'd with a new Name by him that aſſum'd the Regalities; which he that doth, impoſes ſome glorious Title on the Empire, according to his own will and pleaſure: So in Times paſt we read that it was call'd *Tan*, which is to ſay, *An Empire without Bounds*; other times *Yu*, that denoteth *Reſt* or *Repoſe*; then *Hiu*, from the Name of a great Duke; I find it alſo call'd *Sciam*, as if you ſhould ſay, *A moſt Adorn'd Kingdom*: *Cheu* ſignifieth *A Kingdom that exceedeth all other Kingdoms in Perfection*; alſo *Han*, by which word they denominate the *Milky-Path*; whence it cometh to paſs, that almoſt each ſeveral Nation doth deſcribe it by the impoſition of proper and different Terms: Now at this Day it is call'd *Ciumquo*, and by ſome *Ciunhoa*, whereof the former ſignifieth *A Garden*, by reaſon of its pleaſantneſs, and abundance of delightful things, and the latter implieth *The Middle*, becauſe the *Chineſes* ſuppoſe their Kingdom is ſituate in the midſt of the Earth, which alſo they will have to be four-ſquare.

The Diviſion of the Empire of *China*.

This whole Empire is divided into fifteen Kingdoms or Provinces, bounded or terminated in ſome places by vaſt Rivers, and in others by inacceſſible Rocks and Mountains: Of which Provinces nine are reckon'd in the South part, and ſix in the North. Nature in a manner hath contriv'd all this complex of Kingdoms unacceſſible unto all others; on the Eaſt and South the Ocean is ſcarcely Navigable, by reaſon of the violence of the Tydes; and on the Weſt the craggy Ridges of the Mountains admit of no paſſage; and on the North it is at this Day fortifi'd partly by a Deſart of an immenſe vaſtneſs, and partly by a Wall of nine hundred *Italian* Miles, erected by King *Xio*, about two hundred Years before the Incarnation of our *Saviour*, by the work of 1000000 Men in the ſpace of five Years, to reſtrain the Incurſion of the *Tartars*; ſo that being defended by ſo many Fortifications, it relieth on its own weight: If you do but only obſerve the Wall, it is a Work that will cauſe an amazement, which without doubt, if the Ancients had arriv'd unto the knowledge of, they would have reckon'd it amongſt the ſeven Wonders of the World. But let us now ſubjoin the Names of the Kingdoms or Provinces.

The Northern Kingdoms of the Empire of *China* are *Honan*, *Xenſi*, *Xanſi*, *Xantum*, *Peking*, and *Leautum*. The Southern Kingdoms are *Canton* or *Quantung*, *Quangſi*, *Yunnan*, *Fukien*, *Kiangſi*, *Suchuem*, *Utquang*, *Chekiam*, and *Nankim*.

That I may comprehend all in brief, firſt I ſhall annex a Geographical Scheme or Map of the whole Empire, divided into fifteen Provinces, that you may more clearly diſcover the Situation of each, and that we may not appear to have let ſlip any thing memorable in reference to the Cities, Mountains, Rivers, Lakes, and other Occurrences worthy of obſervation, I have here prefix'd this Geographical Table, which containeth a Deſcription of all the Kingdoms; from which, as from an alone Compendium, you may find whatſoever preſenteth it ſelf worthy of Conſideration.

CHAP.

CHAP. II.

IN the Year 1625. when in *Siganfu*, the Metropolis of the Kingdom of *Xenſi*, in a certain Village a Trench was digg'd for the fit Foundation of an Edifice or Building, it ſo hapned, That in the caſting up of the Earth the Laborers found a Stone Table, worthy of note for its *Chineſian* Writing; which when they had digg'd out of the Ground, they meaſur'd it's quantity, and found it in length nine handfuls and a half, in breadth five, and in thickneſs about one; whereupon was curiouſly Engraven a Croſs. Thoſe who ſtudiouſly view'd it, report, That the Croſs was bent inwards like to the Lilies, in the manner of that which is to be ſeen at *Meliapore* in *India*, on the Sepulchre of St. *Thomas* the Apoſtle, and not much unlike that which the Knights of the Order of *St. John of Jeruſalem* bore, partly hanging on their Necks, and partly ſew'd to their Garments and Cloaks. Under this Croſs followeth the Title of the Inſcription, expreſs'd throughout the whole ſuperficies of the Stone in the *Chineſian* Language and Character, as is manifeſt from the Figure adjoin'd.

The firſt diſcovery of the *Syro-Chineſian* Monument.

And as the *Chineſes* are carried as it were by a certain natural propenſity unto things curious; ſo alſo the firſt Report of the finding of this Stone attracted a great multitude of their Learned Men, who reſorted thither from all Parts. The Governor of the Place being mov'd with the ſtrangeneſs of this Monument, having ſeriouſly contemplated the venerable Antiquity of it, that he might allure and draw the People from all Parts by the Fame thereof, for the Benefit and Reputation of the City, plac'd it on a Table or Pedeſtal curiouſly wrought within the Court of the Temple of the *Bonzii*, and erected a Roof over it, partly that it might receive no damage by the injury of Time, and alſo that as many as were Spectators of this unuſual Monument might read, examine, and deſcribe it at their own leiſure.

And becauſe that on the Margents there were diſcover'd Characters unknown to the *Chineſes*, intermix'd with thoſe of their own, they were much concern'd to know what they related unto, and at laſt were ſatisfi'd by the diligence of our Society, as it will appear more at large in the following Diſcouſe. *Leo* the *Mandorin* being now inſtructed in the *Chriſtian* Faith, firſt of all others divulg'd it, exactly deſcrib'd, unto the whole Kingdom, for the great advantage of the *Chriſtian* Religion, which he hop'd might accrue from thence; which coming to the Hands of the Fathers of our Society, when they had read it, they could not ſufficiently admire the Providence of the Divine Majeſty, that ſhould condeſcend ſo far to diſcloſe a Monument of ſo great Concern for the Converſion of the *Heathen* in this novel Vintage of *Chriſt*; wherefore not to conceal their Joy, they betook themſelves to *Siganfu*, the great Metropolitan City of *Xenſi*, that they might be ocular Spectators of it; of which the firſt was Father *Alvares Samedus* a *Portugueſe*, whoſe words I ſhall the rather alledge, by how much he was the more engag'd unto me by the ſtrict tye of Friendſhip, whilſt he remain'd at *Rome* Procurator or Provincial, where he related to me in a familiar Conference all the Obſervations he had made concerning this Monument. Now he thus relateth the whole Circumſtance in his Hiſtory of the Affairs of *China*, Publiſh'd in *Italian*, pag. 158.

By whom firſt made publick

Three

Three Years after, in the Year 1628. *there went ſome Fathers to that Province, upon occaſion of a* Mandorin, *being a* Chriſtian, *whoſe Name was* Philip, *who was going thither; thoſe Fathers, by the help of the* Mandorin, *erected both a Church and a Houſe in the Metropolis of* Siganfu, *that ſince our Bleſſed God, who would that ſo fair a Memorial of a hold taken of his Divine Law in that Country ſhould be diſcover'd, he might alſo be ſerv'd, and the Reſtoration of the ſame Faith Inſtituted in the ſame Place. 'Twas granted to me to be of the firſt, and I fancied that Manſion happy becauſe of ſeeing the Monument, and when I got thither I car'd not for any thing elſe: I ſaw it, and read it, view'd it, and read it over and over leiſurely, and wholly; and conſidering its Antiquity, I wonder'd how it could be ſo entire, and have its Characters ſo clear and cleanly Engraven. In the middle it hath many* Chineſe *Characters, which contain the Names of Prieſts and Biſhops of thoſe Times; it hath alſo many others, which then were not known, becauſe they are neither* Hebrew *nor* Greek, *yet they are thought by moſt to contain the ſame Names, to the end that if perchance any Stranger ſhould not be able to read thoſe of the Country, they might happily underſtand the Forein ones. Afterwards paſſing by* Coccino, *I arriv'd at* Grauganor, *the Seat of the Arch-Biſhop of* Coſta, *to conſult upon theſe Characters with Father* Antonio Fernandez *of our Society (moſt excellently skill'd in the Characters of this St.* Thomas *his* Chriſtianity) *who told me that they were* Syriack *Characters, and ſuch as were in uſe there.* Thus Father *Alvares Samedus.*

But there being very few that had any knowledge in the *Syriack* Letters, at length being ſent to *Rome*, they came to my Hands, when I (if I be not deceiv'd) gave the firſt Interpretation of them in my *Prodromus Coptus*, as I ſhall ſhew more at large anon; yet notwithſtanding I could not obtain them all, becauſe ſome of them being deſcrib'd in disjoin'd Papers, peradventure were Tranſcrib'd from the authentick Copy, only for a Specimen; but when not long after the perfect Exemplar of the Original (which alſo at this day is to be ſeen in the Library of the *Roman* Colledge) was ſent unto me, then in truth I eſteem'd it requiſite to finiſh all and every part of them in this, as a very convenient Place, with a more exact Interpretation both of the *Chineſian* and *Chaldean* Characters.

Father *Martinius Martinii* coming to *Rome* after *Samedus*, did not only give me an account of the Monument by word of Mouth, but alſo relateth the Matter at large in his *Atlas*, where treating of the Province of *Xenſi*, he ſaith, *Martin. Atlas pag.* 44. *That which maketh this Province the more famous, is that moſt ancient Stone, Sculp'd partly with* Chineſe *Characters, concerning the Introduction of the* Goſpel *by the Succeſſors of the Apoſtles into* China; *thereon are Regiſtred the Names of the Biſhops and Prieſts of that Time, and the Favors and Indulgences of the* Chineſian *Emperors; there is alſo contain'd in it a ſhort, but a moſt exact and admirable Explication of the* Chriſtian *Law, compos'd in a moſt eloquent Style; concerning which, by Gods aſſiſtance, I ſhall treat more fully in my ſecond Decade of the Epitome of the* Chineſian *Hiſtory. This Stone was found* Anno 1625. *when in the City* Sanyun *a Trench was prepar'd, by caſting up the Earth, for laying of the Foundation of a Wall: The Governor of the Place being inform'd thereof, when he had exactly conſider'd the Footſteps of venerable Antiquity, of which the* Chineſes *are wonderful Admirers, immediately he took order to have the whole Inſcription of the Monument Engraven on another Stone of the ſame Magnitude, obſerving and keeping the ſame Strokes of the Characters as exactly as might be: The firſt Draught of which the Fathers of our Society diſpatch'd to* Rome, *together with the Interpretation, where it is preſerv'd in the Library of the* Roman *Colledge. The Figure of the Stone is extended after the mode*

of

of a Parallelogram, five Hands broad, one thick, and almoſt ten long; on the top is a Croſs, ſomewhat like that of the Knights of Malta: *If any one deſireth a more accurate Account of it, he ſhall find the Matter more fully explain'd in the* Prodromus Coptus *of the Reverend Father* Athanaſius Kircher, *and in the Relation of the Reverend Father* Alvares Samedus, *concerning the Tranſactions of* China. *The Fathers of our Society then again reſtor'd the knowledge of the Law of God, obliterated and almoſt blotted out of the memory of Men by the interval of a long Series of Time, they having erected many Temples to the living and true God, and Adminiſtred in them with conſpicuous and ſignal Piety: Two of our Fathers do there ſtrenuouſly cultivate that new Vineyard of the Lord, one of them having fix'd his Station in the Metropolis, the other Travelling hither and thither throughout the Province, where the greater neceſſity requireth, for the promotion of the Worſhip of God, and the Good of Souls, that he may every where break and communicate the Bread of Salvation to all that require the ſame.* Thus Father *Martinius Martinii.*

Father *Michael Boim* at length arriv'd here, who brought me a more exact Relation of this Monument than any other; he mended all the Defects in deſcribing of it from a *Chineſian* Manuſcript, which I have in my Study, and in my preſence perfected a new and ſhort Interpretation of the whole Table word for word, by the aſſiſtance of his Aſſociate *Andreas Don Sin*, a Native of *China*, a Perſon excellently vers'd in his native Language: all which he preſenteth to the Reader; in which he hath exactly deſcrib'd the Series of the whole Matter, and whatſoever may afford it ſelf worthy of conſideration in this Monument; which Epiſtle I have judg'd meet, with his aſſent, to be here prefix'd, as a luculent Teſtimony of the truth of this Interpretation, and alſo for a laſting and durable Preſervatory of the Matter; and I have taken care to have the Draught of this Monument brought from *China*, the Original of which even now may be ſeen in my Study to be Inſculp'd, keeping its genuine Notes and Characters, both thoſe of the *Chineſes* and *Chaldeans*, and alſo with the addition of *Scholias*. The aforeſaid Epiſtle of Father *Michael Boim* followeth.

Father Michael Boim, *a* Polonian, *of the Society of* Jeſus, *wiſheth all Happineſs to the well affected Reader.*

" AMongſt the Monuments found in *China* concerning the *Catholick* Faith " there Preach'd, a Marble Stone of *Chineſe* Writing, Engrav'd about a " thouſand years ſince, with ancient *Syriack* Characters, which they term " *Eſtrangelo*, and the Subſcription of the *Chaldean* Prieſts, claimeth the prece- " dency of Place.

" Although long ſince there hath been Imprinted an Interpretation of " this Monument, perform'd by Father *Athanaſius Kircher* in the *Latin* Tongue, " and after him by Father *Alvares Samedus* in the *Italian*, who himſelf ſaw the " Monument; yet notwithſtanding, becauſe both of them have only attain'd " the Sence of the written Stone, and the former alſo had not as yet obtain'd " out of *China* the *Syriack* Subſcriptions of all the Prieſts, that he might Inter- " pret them; I have therefore reſolv'd with my ſelf intirely, and with all Fi- " delity, to publiſh the Inſcription it ſelf both in *Chineſian* and *Latin* Characters, " with a *Latin* Interpretation word for word, retaining the *Chineſe* Phraſe, and " alſo to propoſe and ſhew unto all Perſons all the *Syriack* Subſcriptions of the " *Syrians* Commented on by *Athanaſius Kircher*, a Perſon excellently accom- " pliſh'd in the Languages, with other *Chineſian* Occurrences, as ſo many obvi-

" ous Teſtimonies of the *Catholick* Verity: and that I may comprehend all in " a word, to expoſe the Stone it ſelf to the Eye of the whole World in the *Chi-* " *neſian* Idiome, as it was Sculp'd in the Year of *Chriſt* 782. that from this moſt " ancient Teſtimony every one may conjecture, how true the Doctrine of the " *Catholicks* is, ſeeing the ſame was Preach'd in an oppoſite Quarter of the " World, amongſt the *Chineſes*, *Anno* 636. of our *Saviour*, that is about a thou- " ſand years ſince. The *Chineſian* Original of the Stone is now conſerv'd in " the Library of the *Roman* Colledge that belongeth to the Fathers of the So- " ciety of *Jeſus*; and another Copy is to be ſeen in the Repoſitory of the " Houſe of the Profeſſion. I my ſelf alſo obtain'd from the moſt Grave *Chineſe* " Doctors and Maſters (at the very time that the Monument was found) a " Book Printed in the *Chineſe* Language, in which the Writing of the Stone " was moſt truly and exactly expreſs'd according to the true Original. They " adviſe the *Chineſes* in the larger Preface adjoin'd to the Book, that at length " they would have recourſe to the Maſters of the great Occident (for ſo they " term the Fathers of the Society of *Jeſus*) and diſcover whether they Preach " the ſame Law amongſt the *Chineſes*, which their Anceſtors with ſo many " Emperors embrac'd a thouſand Centuries ago, and which the Fathers of the " Society of *Jeſus* exhibited in the Books Printed in the *Chineſe* Language be- " fore the Stone was found. Now it only remaineth that I ſhould declare how " this Marble Table was detected.

" When, after the Death of St. *Francis Xavier*, the venerable Father *Matthew* " *Riccius*, and other Fathers of the Society of *Jeſus*, had introduc'd the *Goſpel* of " *Chriſt* into the more Inland Parts of *China*, and had erected Reſidences and " Churches in ſome Provinces, and therefore the Propagation of the Holy " Faith had made no ſmall progreſs in that of *Xenſi*.

" *Anno* 1625. one of the Fathers of the ſame Society, invited by Doctor " *Philip*, having Baptiz'd twenty Perſons in his native Country of *Sanyven*, he " went with the ſame Doctor to ſee a Stone, which they had found ſome " Months before in the Village *Chenche*, near the Metropolis *Siganfu*, whilſt " they were caſting up the Rubbiſh for the building of a Wall.

" This Father writes (which other Fathers, who had fix'd their Abode, and " erected a Church in *Siganfu*, with the *Chriſtians* and *Heathens*, alſo affirm'd) " That a Stone was found five Hands broad, one thick, and nine long; the " top whereof made like an oblong Pyramid of two Hands, and one broad; " on the Vertex the Croſs was Engraven above the Clouds, that with its " Branches ſeem'd to imitate the Flower-Deluce; beſides the *Chineſian* Inſcri- " ption, on the left ſide, and beneath, there appear'd the Names of the *Syrian* " Prieſts, and alſo other *Chineſian* Names of the ſame Prieſts under-written. " (It is the Cuſtom of the *Chineſes* to have many Names; whence alſo the *Chri-* " *ſtians* at this Day retain both the Name of the Saints they receiv'd in Bap- " tiſm, and another *Chineſe* Name.) The Governor of the Place being certifi'd " of the finding of this Monument, commanded an elegant Compoſition to " be made in praiſe of it, and to be Engraven on ſuch another like Marble " Stone, cauſing both of them to be plac'd in the Fane or Temple of the *Bonzi*, " that are call'd *Tan Su*, a Mile diſtant from the Walls of the Metropolis *Sigan-* " *fu*, as a perpetual remembrance of the ſame.

" Many other Footſteps of the *Catholick Faith* Preach'd to the *Chineſes* were " diſcover'd in the following Years, which God ſeemeth not willing to have " manifeſted, but only at that very time in which the Preaching of the ſame

" *Faith*

" *Faith* arriv'd amongſt the *Chineſes* by the Labor of the Fathers of our Society,
" that ſo both the old and new Teſtimonies might affect the identity of the
" *Catholick Faith*, and the truth of the *Goſpel* might be rendred perſpicuous and
" manifeſt unto all, The like Images of the Holy Croſs were ſeen in the Pro-
" vince of *Fokien* in the Year 1630. In the Province of *Kiangſi* alſo a miracu-
" lous Light ſhone forth, *Anno* 1635. which was beheld by the *Gentiles*; and
" alſo in the Mountains of *Fokien*, and in the City *Cyvencheu*, 1643. Croſſes
" were found; yea, the venerable Father *Martin Riccius*, when firſt he came
" into *China*, found *Xe tſu Kiao*, to be a Name ſignifying *The Doctrine of the*
" *Croſſes*, by which the *Chriſtians* anciently, that were Diſciples of that Doctrine
" of the Croſs, were nam'd; and I doubt not but all that were *Chriſtians* in
" the Kingdoms of *China*, when the *Tartars* about three hundred years paſt firſt
" invaded *China*, and that they liv'd there mix'd with *Sarazens*, *Jews*, *Neſtorians*,
" and *Gentiles*; that is to ſay, in the Time of *Marcus Paulus Venetus*, who tra-
" vell'd unto *Catay*, which is the very ſame with that we now call *China*.

" And now, whether St. *Thomas*, or any other Apoſtle, firſt Preach'd the
" *Goſpel* to the *Chineſes*, is not yet certainly known. Father *Nicholas Trigautius*
" collecteth from ſome ancient Teſtimonies of the *Chriſtians* of the Church of
" *Malabar* in the Arch-biſhoprick of *Cranganor*, or *De Serra*, which are termed
" *The Chriſtians of St. Thomas*, That in that Place, as alſo in *Meliapor* (which for-
" merly was call'd *Calamina*, and now by the *Portugueſe*, *San Thome*) the holy
" Apoſtle Preach'd, by reaſon that out of their *Gaza*, or Treaſury, in the Of-
" fice of St. *Thomas* is recited or rehearſed; *That by St.* Thomas *the* Chineſes
" *and* Ethiopians *were Converted to the Truth*; *by St.* Thomas *the Kingdom of Hea-*
" *ven took its flight, and aſcended to the* Chineſes: And in the *Antiphono*, the *Ethiopi-*
" *ans*, *Indians*, *Chineſes*, and *Perſians*, in commemoration of *St. Thomas*, Offer up
" Adoration unto his holy Name. Alſo in an ancient *Synodical* Canon, the
" Biſhops of the great Province, *viz.* thoſe other Metropolitans of *China*, *India*,
" and *Paſes*, do ſend their Letters of Conſent. Add withal, That he that Go-
" vern'd the Church *De Serra* at the coming of the *Portugueſe*, ſubſcrib'd him-
" ſelf *Metropolitan of all India and China*. But in truth, things being more nar-
" rowly conſider'd, from thoſe Circumſtances and Footſteps which began to
" be manifeſt after the time of Father *Trigautius*, we cannot certainly conclude,
" that St. *Thomas* the Apoſtle Preach'd the *Goſpel* himſelf amongſt the *Chineſes*:
" for although theſe Footſteps of the *Faith* of *Chriſt* here found, do evidently
" ſhew, That the *Chriſtian Belief* hath been in *China*; yet notwithſtanding,
" thoſe very Paths or Tracts do demonſtrate, that the *Faith* had its entrance
" into *China* when the Family of *Heuhan* Rul'd over three Kingdoms (which
" are now united in *Nanking*, the third Province of the Empire) *viz.* in the
" Province of *Kiangſi*, at the Shore of the River; for *Antron*-Croſs ſeems by
" its Inſcription to have been fix'd, according to the *Chineſian* Computation,
" about the Year of *Chriſt* 239. (which Croſs weigh'd about three thouſand
" weight) whence the *Faith*, and the Preachers of the ſame, are certainly evinc'd
" to have come amongſt the Southern *Chineſes* about a thouſand four hundred
" and fifteen years ago. But in ſome years following (the Knowledge of the
" *Goſpel* being extinguiſh'd) it was again renew'd by Prieſts out of *Tacyu*, that
" is, *India* or *Syria*, in *Xenſi*, a Northern Kingdom of the *Chineſes*, the Royal
" Family of *Tam* then Reigning *Anno* 639. as the Monument that was found
" avoucheth, where relating the Preachers of the *Faith* of *Chriſt* at that time
" amongſt the *Chineſes*, it mentioneth not St. *Thomas*, or any other Apoſtle;

At what time the *Chriſtian Faith* entred into *China*.

" which

" which yet, if Insculp'd, would have been of considerable moment unto their " purpose who erected the Stone, *viz.* That the Preachers of the *Faith* then " again Preach'd the same *Law* that St. *Thomas* or some other Apostle had be- " fore Preach'd amongst the *Chineses*. Moreover it is evident, That those " Preachers of *Tacyu* had no knowledge of St. *Thomas*, or any other Apostles " Preaching the *Law* of *Christ* unto the *Chineses*; and a Conjecture may be " made, that peradventure neither St. *Thomas*, nor any other Apostle, intro- " duc'd the *Gospel* amongst them: And that I may speak most moderately, no- " thing can be certainly deduc'd or drawn concerning this Matter from the " Footsteps here found; and the Passages before alledg'd are only able to " prove, That those Priests were sent from the Church of St. *Thomas*, or *Baby-* " *lon*, which then Govern'd the *Malabran* Chuch *De Serra*, belonging unto the " *Christians* of St. *Thomas* (as the *Portuguese* afterwards found) to erect an Epis- " copal Seat, and to introduce the *Faith* amongst the People of *China*, seeing " this is testifi'd by the ancient *Syrian* Language call'd *Estrangelo*, which is now " retain'd in that Church, and was in former Times in use in *Babylon* and *Sy-* " *ria*. And as for the Orations compos'd in praise of St. *Thomas* the Apostle, " from them we may only conjecture, that by the Merits of St. *Thomas* and his " Church, the Priests perchance introduc'd first of all the *Faith* which they had " receiv'd from St. *Thomas*, amongst the *Chineses*; and therefore deservedly their " Conversion ought to be attributed unto St. *Thomas*. Wherefore seeing there " is no mention of St. *Thomas* to be found in the Paths of the *Faith* Preached, " hitherto discover'd, we cannot positively assert, That St. *Thomas*, or any " other Apostle, Preach'd the *Gospel* unto the *Chineses*; but I rather think that " many Ages after, the *Christians* of *Prester-John*'s Country (whose Emperor " *Paulus Venetus* calleth *Usan Can*) who are term'd *The Worshippers of the Cross*, " were those that entred into *China* either with the *Tartars*, or a little before: " for those from *India*, or rather from the *Syrian Chaldea*, or those of *Malabar*, " as they are far more ancient than the *Tartar-Christians*, so would they have " call'd their Disciples that were Followers of a more clear Doctrine *Kin Kiao*; " but I believe those Preachers came not out of *India*, for the *Syrian* Language " and Names testifie them to be *Syrians*; and they term'd themselves *Jews*, or " of *India*, by reason they Preach'd that Law or Doctrine which had its Origi- " nal from *India*: But from what Place those *Syrian* Priests came, as also their " *Syrian* Subscriptions, these, I say, we leave to the industrious Disquisitions of " the Reverend Father *Athanasius Kircher*, a Person highly meriting of all An- " tiquity; which that he may accomplish with the greater fidelity and solidity, " we have presented him the same Writing, transcrib'd in the *Chinese* out of the " Book by the sole pains and industry of *Don Chin Andreas*, a Noble *Chinesian* " Youth, the inseparable Companion of my Voyage to *Rome*, to the Apostolick " See (which Book was Imprinted and divulg'd throughout the whole Empire " by the *Chinese* Doctors, Men of great Fidelity and Authority) with my *Latin* " Translation rendred word for word; and I have laid up the Book that is al- " together consonant to the original Monument, in the Study of the same Fa- " ther, together with an Attestation of the Fact, by the Subscription of my own " Hand, and the Hands of those that were Natives of *China*, Eye-witnesses of " the Monument, as also the Transcribers of this Table from the Original.

Rome, Novemb. 4.
Anno 1653.

Father *Michael Boim.*
Andreas Don Chin, a *Chinese.*
Matthew, a *Chinese.*

A Paraphraſtical Declaration of a *Chineſe* Inſcription, Tranſlated word for word out of the *Chineſe* Language into the *Portugueſe*, out of that into *Italian*, and from the *Italian* into the *Latin* Tongue.

The Declaration of Xiu Piu; *or, as the Commentator hath it, made by a Prieſt of the Kingdom of* Judea, *who was call'd* Kim Lim.

1. THis therefore I ſay, That he who was always True and Undiſturb'd, being without any Beginning, of a moſt profound Intellect and eternal Eſſence, by his moſt excellent Power out of Nothing created All things, and by his Divine Wiſdom made the Saints. This is that Divine Eſſence, Three in Perſon, but One in Subſtance, our Lord, who being certainly Infallible, without Beginning, *Olo o yu* (which in the *Chaldee* ſignifies the ſame with *Eloha*) made the four Parts of the World in form of a Croſs, gathering together the *Chaos*: He form'd two *Kis*, that is, two Virtues or Qualities call'd *Inyam*, the Commentator names them *Two Principles*; chang'd the Abyſs, that is, he took away the Darkneſs, and the Heaven and the Earth appear'd: He form'd the Sun and Moon, that by their continual Motions they ſhould diſtinguiſh the Night and Day: He ſet together and built all things. But when he created the firſt Man, beſides his Being, he endow'd him with Original Righteouſneſs, appointing him Lord of the whole Univerſe; which at firſt of his own Nature was empty and vile, fill'd with himſelf, of a plain and equal Underſtanding, and having no mixture of any inordinate Appetite. The Creation of all things.

2. But afterwards, by cunning Deceits, the Devil brought it to paſs, that *Adam* infected whatever was before naturally and in its ſelf Pure and Perfect; that is, he was the cauſe of ſowing the Seeds of Malice (that general Diſturber of the Peace) in his Heart, whereby the equal Temper of his Uprightneſs was alter'd, and Diſcord fraudulently introduc'd: From whence in proceſs of time three hundred and ſixty five Sects ſprung up one after another, each of which drew to themſelves as many as they could delude; ſome worſhipping the Creature in ſtead of the Creator; others made an empty Principle of all things, and a real *Ens*, (to this alludes the Sect of the *Pagodi* and Learned *Chineſes*) becauſe they aſſert, *That the Principle which produc'd all things was void*; *That the ſame is to them ſubtile and undiſcernable to the Senſes, although in it ſelf it be a real and poſitive Principle.* But others ſay, *That the Principle of things is not only real and poſitive, but that it was of ſuch a Figure and Corpulency, as might eaſily be comprehended by Senſe.* Some did ſeek Happineſs by Sacrifices; others took a pride to deceive Men under the ſpecious ſhew of Goodneſs, uſing all their Skill and Induſtry therein, making all their Diligence and Intentions ſubſervient to their Affections: But in vain, and without any profit, did they labor, ſtill making their progreſs from bad to worſe, as it happens to thoſe that would ſtrike Fire out of an Earthen Veſſel, they add Darkneſs to Darkneſs; and ſo indeed once leaving the true Path, they can never return to the Way of Life. The Fall of *Adam*.

3. Then one of the Divine Perſons of the moſt Holy Trinity, call'd the *Meſſias*, by contracting and hiding his Majeſty, and accommodating himſelf to Humane Nature, was made Man: Wherefore, for the declaring theſe joyful Tidings, he ſelected an Angel, and was born of a Virgin in *Judea*. A great Star alſo proclaim'd this Felicity, ſo that Kings ſeeing its brightneſs, came and offer'd The Incarnation of the Son of God.

offer'd Preſents, that the Law and Propheſies of the twenty four Prophets might be fulfill'd. He Govern'd the World by one great Law, founded the Divine and Spiritual Law without any thundring Words, and confirm'd it with the Seal of a true Faith. He pronounc'd the eight Beatitudes, turn'd Mundane things into Eternal, open'd the Gate of the three Theological Virtues, and gave Life by deſtroying Death: He deſcended into Hell in Perſon, and brought Confuſion to the Devil and his Angels: He wafted Good Men to Heaven in the Ship of his Piety, and gave Salvation to the Souls of the Juſt. Theſe things finiſh'd about Noon, by his wonderful Power he aſcended into Heaven, leaving twenty ſeven Tomes or Volumes of his Doctrine, to open a Way for the Converſion of the World. He Inſtituted Baptiſm by Water and the Spirit, for the waſhing away of Sins, and cleanſing the World: He made uſe of the Croſs, that he might take in all without exception, ſtirring up all by the voice of Charity, commanding to worſhip towards the Eaſt, that they might proceed in the Way of a Glorious Life.

4. His Miniſters or Prieſts for outward Ornament ſake nouriſh their Beards, but ſhave the Crowns of their Heads, that they may ſhew they are inwardly inclin'd to no Evil: They uſe no Servants: In Proſperity and Adverſity they ſhew wonderful Humility, making themſelves equal to the meaneſt: They heap not up Riches, but make them all common: They obſerve Faſts, as well for mortification of their Paſſions, as obſervation of the Divine Precepts: They bear all awful Reverence to their Superiors, who are equally as themſelves retir'd from the World: Seven times a day they Pray as well for the Living as the Dead; and one Day in ſeven they keep Holy, to purge their Souls from Sin, and reſtore them to Purity. And becauſe this infallible and well-grounded Law is ſo excellent, it is a very difficult thing to appropriate to it a congruous Name; for the Effects of it are to illuminate and find out all things with the cleareſt perſpicacity; whereupon, as neceſſary, it was intitled *Kim kiao*, that is, *The Great and Perſpicuous Law*.

The Excellency of the *Chriſtian* Law.

5. The Law, where there are no Royal Perſons, is neither extended nor dilated; yet Perſons Royal without the Law are not worthy of Eſteem. The Law therefore and Princes concording, and as it were meeting in one, forthwith the World is illuminated.

In this famous Time a King nam'd *Tai cum veu huamti*, with ſingular Prudence and Sanctity Governing *China*, there came out of *Judea* a Man of very great Virtue, ſtil'd *Olo puen*, who brought as it were from the Clouds this true Doctrine: And driven by the Winds, by the help of Hydrographical Maps (having ſuſtain'd many Dangers and much Labor) at length, in the Year *Chin quon jeu ſie*, that is, 636. he arriv'd at the King's Palace: When the King heard thereof, he commanded the famous *Colao*, call'd *Fam Kien Lym*, that he ſhould ride to meet this new Gueſt towards the Weſt, that is, towards the Suburbs of the City, and ſhould bring him to the Palace with all Kindneſs and Reſpect; then he directed him to declare his Doctrine there, when at once he ſearch'd out the Truth of the Law; whereof being ſatisfi'd, he ſeriouſly commanded the ſame to be Preach'd and Publiſh'd with Efficacy and Reverence through his whole Kingdom. And in the Year 12 *Cin quon 7* (which is 636.) he wrote back in this manner. The tenour of the Promulgation is as follows:

The true Law hath no determinate Name, nor have the Saints any limited Place where they remain; they run to all Parts that they may inſtruct the World, being intent with

might

might and main to do good, and ſuccour the afflicted People. Out of the far diſtant and remote Kingdom of Tancin, (*or* Judea) Olo puen, *a Man of moſt eminent Virtue, brought and preſented his Doctrine and certain Images to our Princely Palace: Whoſe Intentions to inſtruct us we having examin'd to the bottom, do find his Doctrine moſt excellent, without any exterior clamour, and taking its original from the Creation of the World. This Doctrine conſiſts not in multitude of Words, nor doth it lie only in a ſuperficial Foundation for Truth, but brings Profit and Salvation to Mankind: Wherefore it is meet that it be divulg'd through our whole Empire.*

He commanded alſo the *Mandorin* call'd *Nim Fam* to build a large Church, and to officiate therein. The Author *Kim Lim* praiſes this King, for enervating the Strength of the Monarchy of *Cheu Olad iu*, that is, the Head of the Sect *Stai iu*, or *Tanſu*. He departed in a black Chariot towards the Weſt, that is, out of *China*: But where the Great *Tam* is made famous with *Tao*, the Holy *Goſpel* is brought into *China*. A little after the King caus'd the Effigies of the ſame *Olo puen*, who as we ſaid firſt Preached here the *Goſpel*, carefully and exactly to be Painted, and ſo to be faſtned to the Wall. This moſt excellent Figure ſhines at the Gates of the Church, and his Memory will always be refulgent in the World.

6. According to Geographers who mention thoſe Weſtern Parts, and by the Hiſtorians of the Kingdoms of *Han* and *Guei*, the Kingdom of *Tancin* (that is *Judea*) on the South is bounded by the *Red-ſea*; on the North it hath the *Mountains of Pearls*; on the Weſt *Boco das fullas* (which what it is, is hard to conjecture, but I gueſs it to be *Carmel*) bounds it; laſtly, on the Eaſt it borders on this Place *Ciam fam* and *The Dead Water*. This Land caſts forth Aſhes yet hot with Fire, (perhaps he means the *Aſphaltick* Lake) produces *Balſamum*, little Gems and Carbuncles (by which he ſeems to mean *Egypt*, with the Coaſt of the *Red-ſea*, where the things aforeſaid are found.) There are neither Thieves nor Murderers, but the People live in Peace and Quietneſs. They admit of no Religion into the Kingdom but the *Goſpel*, nor do they confer any Dignities but on Perſons meriting the ſame by Virtue. Their Buildings are very large. In a word, the Kingdom is famous for Poetry, Order, and good Manners.

The Deſcription of the Situation of *Judea* according to the *Chineſe* Geographers.

7. *Docao*, or *Caozum*, *Cum* the Son of *Tai cum*, came to the Government in the Year of our Lord 651. Our Author *Kim Lim* ſpeaks thus of him:

Cao vim, *otherwiſe* Caozum, *a very great Prince, not at all degenerating from the Virtues of his Grandfather, was pleas'd with Honor to continue his good Intent, and alſo to improve whatever his Father had begun: He commanded Churches to be built in all Provinces, at the ſame time alſo enobling* Olo puen *with the Title of* Biſhop of the Great Law which Governs the Kingdom of *China*.

Hereupon the Law of God was promulgated through all the ten Provinces of *China*, the Kingdom enjoy'd a flouriſhing Peace, all the Cities were fill'd with Churches, and the People proſper'd under the Evangelical Felicity.

8. In this Year call'd *Ximlie*, which is all one with *The Year of our Lord* 699. the *Bonzii*, Followers of the *Pagods*, making uſe of their Strength, with a huge clamour aloud blaſphem'd our holy Law in the Place which is call'd *Tum Cieu*, in the Province of *Honan*; and in the end of another Year call'd *Sien tien*, which anſwers to the Year of our Lord 713. certain private Men in *Sieno*, the ancient Place of *Venvam*, (the Commentator will have it to be *Siganfu* in the Province of *Xenſi*) were ſo audacious as to rail againſt our holy Law with Mocks, Flouts, and opprobrious Language.

9. At

9. At this time there was one of the Chief Prieſts (a Biſhop as it ſhould ſeem) by Name *John*, and another Man of great Virtue and Eminency, by Name *Kie Lie*, with other Nobles and Perſons belonging to them, no leſs honor'd for their Fame, than reſpected for their contempt of worldly Affairs, who began again to revive and Preach their moſt excellent *Goſpel*, and to tie together thoſe Threds which by the malice of the Devil had been broken: And the King *Hiuen cum chi tao*, who began his Reign in the Year 719. commanded five of his Principal Officers, that they ſhould go in Perſon into that Happy Houſe (meaning the Church) and erect Altars. Then the Pillar of the Law, which for a ſhort time had been laid groveling, began anew to riſe and flouriſh. In the beginning of the Year *Tien pao*, being the Year of our Lord 743. King *Ota Ciam Kuen* gave ſtrict Command to *Cuolie ſie* (an Eunuch in extraordinary Favor and Power with him) that he ſhould carry the true Effigies of the five Kings his Predeceſſors and Grandfathers, and place them in the Church, whither alſo he ſhould ſend an hundred Meaſures of Precious things for celebrating the Solemnity, the Author *Kim Lim* ſaith, in honor of the ſaid Kings.

10. In the third Year *Tien pao*, being the Year of our Lord 745. there was in *Judea*, others ſay *India*, one *Kieho* a Prieſt, who was conducted into *China* by the help of the Stars, and looking upon the Sun (this was a Ceremony of thoſe who are admitted to ſpeak with our Emperor) he was forthwith brought into his Preſence: But the Emperor Commanded that the Prieſts *John* and *Paul*, with others of that Profeſſion, and the ſo eminently virtuous Perſon *Kieho*, ſhould betake themſelves to the Palace *Him Kim*, to worſhip and perform other holy Acts of Devotion. At this time his Royal Grants were kept in Tables in the Church, according to order richly adorn'd, and glittering with red and blue; and the empty ſpace was fill'd with the Royal Plume, aſcending and reaching even to the Sun. His Favors and Donations are compar'd to the heighth of the Mountains of the South, and the abundance of his Benefits equal to the depth of the Eaſt Sea: Reaſon cannot but well like a thing ſo approv'd and worthy to be remembred. Therefore the King *Sa Cum nen men*, or *Ven min*, who began to Reign in the Year 757. commanded Churches to be built in *Lim ſuu ſeu* and five other Cities, by a new Proclamation. This King was of a moſt acute Ingenuity, under whom a Gate of Happineſs was open'd to the whole Kingdom; and hereby all the Royal Affairs of State were Adminiſtred, and proſper'd with applauſe, rejoycing, and felicity.

11. The King *Tai cum nen vu* coming to the Throne in 764. and enjoying the benefit of good Times, manag'd all the Affairs of the Kingdom without any difficulty. At the Feaſt of *Chriſt*'s Birth every Year he ſent certain excellent Perfumes in a thankful remembrance, and aſſign'd Princely Proviſion of all kinds in honor of the Miniſters of that holy Law. Surely the Heaven gives beauty and perfection to the World, which therefore produceth all things with ſo liberal a Hand. This King imitated Heaven, and therefore knew it was fit to nouriſh and preſerve his own.

12. The King *Kien cium xim ven vu*, in the Year 781. us'd eight ways of rewarding the Good, and chaſtiſing the Bad. He ſet forth new Orders for reſtoring and promoting the *Goſpel*. His Government was full of Excellency. We Pray to God for him, not bluſhing thereat. He was eminent for Virtue, Peaceable, and Learned: He lov'd his Neighbor, abounded with Charity to help all, and was a great Benefactor to all then living. This is the true Way and the Scale of our holy Law, to cauſe that the Winds and the Rain return

The Effect of the *Goſpel* and Law of *Chriſt*

at

at their wonted Seaſons, that the World be quiet, Men well Govern'd, Affairs orderly diſpos'd, ſuch as yet are on Earth live well, and thoſe that are deceaſed enjoy Reſt and Peace: To have theſe things in readineſs, and be able to give an Account thereof, proceeds really from our holy *Faith*, and are Effects of the Strength and Power of our moſt ſacred *Goſpel*.

13. The King gave to the Prieſt call'd *Uſa*, and one of the Chief Preachers of the Law, theſe Titles, *Kin ju, quam lo tai fu,* being an Office in the Court, and *Sou fum cie, tu fu lei,* being an Office without the Court, and *Xi tien thum Kien,* another Office alſo (but the Explication thereof we have not found in the Exemplar.) He gave alſo to the ſaid Prieſt and Preacher of the Great Law, a Veſtment of blue Colour (which the *Italians* call *di color pavonazo.*) This Prieſt was inclin'd to Peace, rejoyc'd to do good to others, with all his Endeavors ſtriving to do Acts of Charity: He came into *China* from a remote Country and Place call'd *Vam xi ciu chim*, being Heatheniſh, which is the ſame as the far diſtant *India*: He perfectly taught ſeveral Sciences, and his Acts were famous through *China* for above three Generations: At the beginning he waited upon the King in his Court, and afterwards his Name was Entred in the King's Record or Chronicle.

14. The Governor *Fuen Yam*, call'd alſo *Co cu y*, and enobled with the Title of *Chum Xulim*, at firſt only minded his Military Affairs in the Parts of *Sofam*; but the King *So cum*, commanded *Ay ſu*, or *Yſu*, that he ſhould promote *Co cu y* with more favor than the reſt (it ſeems the King commanded *Ay ſu* to make him a Councellor) for although his Captain lov'd him extraordinarily, yet he did not like his ordinary method of proceeding; for (as the *Chineſes* ſpeak) *An Army is the Teeth and Nails, the Eyes and Ears of the Commonwealth.* He knew how to diſtribute his Revenues, and not hoard them up at home: He offer'd to the Church a Precious thing call'd *Poli* (made of Glaſs as it ſeems) the People of this Place name it *Cim reguen*, others *Lintiguen*. Beſides, he beſtow'd Tapeſtries of theſe Parts interwoven with Gold, call'd *Cie Ki*, repair'd the Churches in ſuch manner, that he ſeem'd to have founded them anew: He appointed a Court and Houſe for the reading of the Law, beautifying and adorning Hoſpitals and Places of Receipt. Over and above theſe Exerciſes of our holy Law, he was very much given to Works of Charity, every year calling together the four Prieſts of the Churches, to whom he cordially perform'd all Offices of Love and Service, he provided them with all neceſſary things for the ſpace of fifty days; he Fed ſuch as were hungry, Cloth'd ſuch as were naked, took care of ſuch as were Sick and Weak, and buried the Dead.

15. In the time of *Ta ſo* there was no ſuch Goodneſs heard of with all his Parſimony (this *Ta ſo* was a *Bonzius*, a *Pagan* kind of Prieſt) who in a great Aſſembly of the *Bonzii*, wherein was to be conſulted concerning the Affairs of their Sect, he undertook the Office of receiving Strangers, and procuring every one all things neceſſary. (Therefore the Author in handling the Works of Charity of *Oy ſie*, places him before *Ta ſo.*) But although this was a Time in which the *Goſpel* was Preach'd, yet we ſee there were Men void of Good Works: Wherefore, that ſuch heroick and noble Deeds may be declar'd and ſet in open view, I have caus'd the ſame to be Engraven upon this great Stone.

16. I ſay therefore, That the true God is without any Beginning, Pure, Peaceable, and Unchangeable: He was the firſt Creator of All things; he diſcover'd the Earth, and lifted up the Heaven. One of the Perſons, for the Eternal Salvation of Mankind, was made Man; he aſcended into Hea-

ven like the Sun, deſtroying Darkneſs, and in all things eſtabliſhing a profound Verity.

17. This moſt Glorious King, who moſt truly is the Chief King of Kings, takes away all difficulty, uſing his own time: The Heaven was ſtretch'd out, and the Earth extended. Moſt noble is our *Goſpel* brought into the Kingdom of *Tam*, aſſerting Knowledge, erecting Churches, and being both to the Living and the Dead as a Refuge or Guide; and which exalting all Felicity, reſtor'd Peace to the whole Univerſe.

The building of Churches.

18. *Cao Cum* continuing in the Footſteps of his Grandfather, gave his Mind to the new building of Churches, ſo that with their loftineſs and magnificence they fill'd the Land; but the truth of this Law is its greateſt Beauty: He beſtow'd on the Biſhop a Title of Honor, and the People enjoy'd a mirthful Peace without any irkſom Toil.

19. The wiſe King *Ni ven cum* underſtood how to perſevere in the true and right Way; the Tables of the Kings were magnificent and illuſtrious; the Royal Grants therein flouriſh'd and were reſplendent, their Figures glitter'd: All the People highly reverenc'd them, all things were improv'd, and from hence all enjoy'd the Perfection of Happineſs.

20. This King *So cum* then Reigning, came to the Church in proper Perſon: The Sun of Sanctity ſhin'd, and the enlightned Clouds diſpell'd Darkneſs and Obſcurity: Thus Felicity being accumulated in the King's Houſe, all Vice was baniſh'd, and our Empire reſtor'd by the taking away of Diſſention.

21. The King *Tai cum fu* was Obedient; for Virtue he might compare with the Heaven and Earth; he added as it were a Life to the People, and made all things thrive: He ſent ſweet Perfumes for the giving of Thanks, and exercis'd Works of Charity: The Sun and the Moon were united in one Perſon, that is, all flew to perform their Duty and Obedience to him.

22. The King *Kien cum* being ſetled in the Government, ſhew'd himſelf moſt virtuous; he pacifi'd the four Seas by force of Arms; he illuſtrated ten thouſand in his Confines by Literature; illuminated the Secrets of Men like a Candle, and as it were in a Looking-glaſs ſeeing all things, reviv'd the whole World; ſo that even barbarous People took from his Example a Rule to live by.

23. O how great! how perfect! and extending it ſelf to all things, is this Law! Willing to give a Name thereto, I could call it no other than *The Divine Law*. Former Kings were not to ſeek how to diſpoſe of their Affairs: I a Vaſſal am only able to declare them, and therefore I erect this moſt precious and wealthy Stone, to be the Proclaimer of this excceeding Felicity.

24. In the Empire of the Great *Tam*, in the ſecond Year of this *Kien cum*, in the Year of our Lord 782. on the ſeventh Day of the Autumnal Month, being *Sunday* (or to ſay better, *The Lord's Day*) this Stone was erected, *Him ciu* being then Biſhop of the *Chineſe* Church. The *Mandorin*, by Name *Lieu ſieci yen*, but by Title *Ciao y cum*, or as others, *Chio y lam* (in which Office before him was *Tai cieu ſie ſu Can Kiun*) made this Inſcription with his own Hand.

And this is the Explication of the Inſcription Engrav'd on the Stone; in which this truly is worthy of great admiration, That the relation of ſo great a variety and multiplicity of Affairs and things as this Stone contains, could be compris'd in ſo narrow a ſpace, and written with ſo few as eighteen thouſand Characters.

Of this Writing there was a double Interpretation made; this preſent is moſt

moſt conformable to that which was made at *Peking*, and afterwards again by *P. Michael Boim* expos'd from the *Chineſe* Exemplar, being indeed more elegant and proper, and likewiſe more conformable to the *Chineſe* Language; and although for that cauſe it ſeems leſs polite in our Tongue, yet nevertheleſs is it moſt eloquent, and having reſpect to the Phraſe and Style of the *Chineſe* Speech, is by ſuch as profeſs themſelves Maſters in the underſtanding of that Tongue, judg'd the moſt deſerving Praiſe of all others. Now it is collected from this Monument, That the Law of *Chriſt* was above a thouſand years ago brought into *China*; alſo with what Reverence and Honor it was receiv'd by the Emperors; how and through what vaſt Provinces it was Preach'd; how in the ſpace of a hundred and fifty years, wherein it chiefly flouriſh'd, it was ſpread abroad; what Perſecutions it twice ſuffer'd, and how by little and little it was ſo ſuppreſs'd, that unleſs the remembrance had been preſerv'd in this Monument, no Footſteps thereof could have been trac'd; for in all the *Chineſe* Chronicles, beſides the Names of the Kings and *Mandorins*, that then liv'd, there is hardly any mention of it, or any other Matters of thoſe Times. And this Stone was found a few years before the Fathers of the Society of *Jeſus* arriv'd in *China*: From whence it appears, That the Interpretation of ſuch ſublime and notable things was only reſerv'd to them, who being eminently inſtructed in the Science as well of Humane as Divine Matters, were to become the Preachers and Propagators of the ſame Law and Doctrine, almoſt obliterated by the all-devouring Teeth of Time. And this may ſuffice concerning the Inſcription in the *Chineſe* Language.

CHAP. III.

An Interpretation of the Syriack *Names inſcrib'd upon the Monument.*

NOW we proceed to the Inſcription that is Inſculp'd on the Margins; which ſeeing it hath remain'd unexplain'd hitherto, by reaſon of the want of Men in *China* that are vers'd in thoſe Characters, and for that very cauſe was ſent into *Europe* by the *Portugueſe* Fathers of our Society, to be explicated by Perſons skill'd in the *Syrian* Language; I firſt of all undertook the Interpretation thereof, and that with good ſucceſs, diſcharging the ſame with equal fidelity and diligence. Now it is Engrav'd on the Margins of the Stone in the ancient *Syriack* Characters that are term'd *Eſtrangelo*, and it containeth the Year, the Names, and Offices of thoſe Apoſtolical Men, and Promoters of the Divine Law, that were then in *China* when the Stone was erected. Father *Emanuel Dias*, in a certain Letter written in the *Portugueſe* Tongue, Dated from *Maccao*, Auguſt 23. 1625. taketh notice of this Stone, and of the Inſcriptions mention'd; His words tranſlated are theſe:

In the Province of Xenſi *in* China, *where now* Trigautius *reſideth, a certain Stone of about twenty four Hands breath was digg'd up; in which is manifeſtly apparent, that above a thouſand two hundred and forty three years ſince there were* Chriſtians *with ſhaven Crowns, that Preach'd the Myſtery of the* Trinity *and* Incarnation, *and that the Kings of* China *conferr'd many Favors on them. Doctor* Leo *deſir'd to have the whole Matter Printed, firſt tranſcrib'd by the* Mandorins *that were* Chriſtians, *to ſhew all the Myſteries contain'd on the Stone, that the ſame might more plainly appear. At preſent*

we

we only endeavor that the Matter may come to the knowledge of the Emperor. God proſper all to his own Glory.

Father *Francis Hurtado*, from the Province of *Nancheu*, alſo confirmeth this, and addeth, " That in the ſame Year a Paſſage was open'd into the new Pro- " vinces of the Empire of *China*, viz. *Xenſi*, *Xanſi*, *Fohum*; which laſt is con- " terminate with *Couchinchina*, and eaſily admitteth of Strangers. And thus proceeding ſays, " Unto theſe were annexed ten or twelve Lines in *Syriack*, " which I could not Interpret; alſo the Priviledges granted by the Kings of " *China* to the Prieſts of that Law were adjoin'd. The Verſion was made " word for word out of the *Chineſe* Language. There were alſo other Tranſ- " lations, but they all agree in the Eſſential Matters. It is Recorded in the " Books of the Kings of *China*, that the *Chriſtian Faith* arriv'd amongſt the *Chi-* " *neſes* above 994 years ſince, and that this Inſcription was made 140 years " after its entrance. Thus Father *Emanuel Dias*.

But in other Letters of a more later Date, from *Maccao* 21 *Novemb.* 1627. we find it thus written concerning this City: " Some years ſince there was " found a very long and ancient Writing Engraven on a Stone in the *Chineſian* " and *Chaldean*, or *Syrian* Language; from whence it is evident, That the *Law* " of our Lord and Saviour arriv'd amongſt the *Chineſes* about a thouſand years " ſince, *Anno Dom.* 636. Now the Stone was erected and inſcrib'd *Anno* 782. " that is a hundred and forty ſix years after the Preaching of the *Goſpel* there, " by which a great Converſion unto the Faith was wrought, Churches were " built, and Biſhops conſtituted. The Kings that Govern'd at that time are " reckon'd about eight, whoſe Names are expreſs'd in that Stone, and who all " of them favor'd the *Chriſtians*: Now the Preachers of this *Law* came out of " *Paleſtine*, and other adjoining Places. It containeth the chief Miſteries of our " *Faith*, which are manifeſt from the Inſcription. All which are largely evi- dent from the forementiond Teſtimonies of Father *Boim*, *Martinius*, and *Daniel Bartolus*, which were collected from the Study of the Colledge of our Society. But I think it will be worth our time to produce this *Syrian* Inſcription in the ſame *Strangelick* Characters in which it was expreſs'd in *China*, together with the Interpretation; eſpecially ſeeing the Fathers of our Society in *China* therefore ſent it hither into *Europe* in a particular Folio, Printed in *China* by the Maſters of that Language, for a better Explanation of it: For this being Explain'd, I hope it will ſo come to paſs, that both the Day, the Names, the Country, and the Offices of the Preachers of the *Divine Law*, and finally our Deſign, will the more evidently be diſcover'd.

The Inſcription of the *Syriack* Names is two-fold; one of them Sculp'd on the Margin, the other on the Foot of the Monument: And becauſe this latter containeth the Year of its Erection, we ſhall begin the Thred of our Expoſition from it. The *Syrian* Inſcription is as followeth:

Adam Kaſiſo Ucurapiſcupo Upapaſi di Zinſtan. Bejume Abo dabohotho Mor Hanan Jeſua Kataliko Patriarchis. Beſanath alf uti ſaain utarten dia vanoie. Mor Iibuzad Kaſiſo Ucurapiſcupo de Cumdan medinah malcutho bar nihh napſo Milis Kaſiſo dmen Balehh Medintho Tahhurſtan Akim Lucho hono Papa dicta bou beh medabarnutho dpharukan Ucaruzuthon dabhain daluat malche dizinio.

Adam Meſchamſchono Bar Iidbuzad Curaphiſcopo.
Mar Sargis Kaſiſo, Ucurapiſcupo.
Sarniſchua Kaſiſo.
Gabriel Kaſiſo Varcodia cun, Uriſch ahito de Cumbdan u Daſrag. This

This the Explication of it.

Adam, *Prieſt or Presbyter, and Archbiſhop and Pope of* Zindoſtan, *or the Region of* China, [where note, that *Stan* in the *Indian* Language ſignifieth *A Region*, whence are deriv'd *Indoſtan*, *Turkiſtan*, or *Turcheſtan*, and the like Names that ſignifie the ſame, even as the following *German* Names *Frieſland* and *Franckeland*, ſigniſie the Regions of *Friſia* and *Francovia*, and other innumerable words of the like kind, all which are compounded of the *German* word *Land*, which as the *Indian* word *Stan*, is the proper Name of a Region or Place. Which I though fit here to alledge, that the Reader might not be ignorant why *China* is call'd *Zindoſtan*] *in the Days of the Father of Fathers, the Lord* Hanan Jeſua *or* John Joſue, *Catholick Patriarch* [you muſt underſtand either the Patriarch of *Alexandria*, or of *Antioch*, or of *Babylon*, who are properly call'd Univerſal or Catholick Patriarchs] *in the Year* 1092. *according to the* Grecian *Compute*; *The Lord* Iidbuzad, *Prieſt and Vicar-Biſhop of* Cumdan, *City of the Kingdom* [ſo they phraſe the Metropolis] *Son of* Milis, *Peace be to his Soul, Prieſt of* Belehh, *a City of* Tahurſtan, [you muſt read *Turcheſtan*] *Pope*, [ſo they term the Chief in any Eccleſiaſtical Order] *erected this Table, and the Adminiſtration, or Government of our Savionr is Inſcrib'd in it, and alſo the Preaching of our Fathers, who reſided with the Kings of* China.

Adam the Deacon, Son of *Iidbuzad*, Epiſcopal Vicar.
Mar Sargis, Presbyter and Epiſcopal Vicar.
Sarniſchua, Presbyter.
Gabriel, Presbyter and Archdeacon, Head of the Churches of *Cumdan* and *Daſrag*.

And theſe are found in the Folio Printed in *China*, which are alſo ſeen Inſculp'd on the Stone.

But before I proceed any farther I muſt clear one Difficulty which occurreth, about the Year of the Erection of this Stone; for the Year of this Stone in the *Chineſian* Inſcription is found ſo different from that of the *Syriack*, that not a few Perſons being perplex'd with the diverſity, alledg'd their Doubts unto me concerning the true and faithful Interpretation of the Monument: for the *Portugueſe* Verſion out of the *Chineſe* Tongue, and the *Italian* Tranſlated from the *Portugueſe*, place the Year of the Erection of this Stone in the Year 782. after the Birth of *Chriſt*; but the *Syriack* Inſcription fixeth the time, according to the Compute of the *Grecians*, at the Year 1092. which how different it is from the other Accompt, is eaſie to be diſcover'd by any one. Now that all theſe Particulars may be the better reconcil'd, and this Knot alſo unloos'd, I thought it requiſite firſt to ſet down word for word the Tranſlations of the aforeſaid Inſcription.

Thus the *Portugueſe* hath it.

No noſſo Potentado do Grande Tam, ſegundo Anno deſte Kien Cium, que eram do Senhor 782. *no mes de Autuno, no ſettimo dia, dia de Domingo, foy allevantada eſta pedra; ſendo Biſpo Nim Ciu, que governa a Igreia China.*

Thus the *Italian*.

Nel noſtro Potentato del Gran Tam, ſecondo Adno di queſto Kien Cium, che erano del Signore 782. *nel meſe di Autunno, nel ſettimo giorno, giorno di Dominica, fu inalzata queſta pietra; eſſendo Veſcouo Nim Ciu, che governa la Chieſa della China.*

The *Italian* Verſion is thus.

In our Dominion of the Grand Tam, *the ſecond Year of this* Kien Cium, *which was of our Lord* 782. *in the Month of* Autumn, *on the ſeventh day, upon the* Sunday, *this Monument was erected,* Nim Ciu *being Biſhop, who is over the Church of* China.

The Interpretation of both of them is this.

In our Potency of the Great Tam, (*viz.* the King) *in the ſecond Year of this* Kien Cium, *which was the Year of our Lord* 782. *in the Month of* Autumn, *on the ſeventh day, being the Lord's Day, this Stone was erected,* Nim Ciu *the Biſhop Governing the Church of* China.

The *Syriack* Inſcription.

BISNAT ALF VE TISSAIN VE TARTEN DIUNOIO.

That is,

In the Year 1092. *according to the* Grecian *Accompt.*

Now ſeeing the Eaſtern, or the *Greek* Church, doth agree for the moſt part with the *Latin* in the Compute of their Years, it is demanded, after what manner theſe Years may be reconcil'd? I anſwer therefore, That this Monument was Mark'd or Sculp'd with a two-fold kind of Computation of the Years us'd by the aforeſaid Promulgers of the *Chriſtian* Law, *viz.* One being the Eccleſiaſtical Accompt of the Years of *Chriſt*, which the faithful *Chriſtians* every where uſe in *China*; the other was a Politick or Civil Year, which was common to the *Syrians*, *Chaldeans*, *Arabians*, *Egyptians*, and almoſt to the whole Eaſt; which that you may the better underſtand, you muſt obſerve, that the Years of the *Grecians*, of which the Books of the *Maccabees* make mention, are the ſame with thoſe that are otherwiſe call'd by the *Chaldeans*, *The Years of the Seleucians*, *Syro-Grecians*, or *Syro-Macedonians*; but by the *Hebrews*, *The Years of Contracts*; and by the *Egytians*, *The Alexandrian Years*, or *The Accompt from the Death of Alexander*; by the *Arabians* they are term'd *Dhul Karnain*, which is as much as to ſay, *Of Alexander holding of two Horns*, (and they therefore call him ſo, either (as *Chriſtmannus* will have it) becauſe that he ſubdu'd both the Oriental and Occidental Parts of the World; or, as I ſuppoſe more probably, from *Jupiter Ammon*, who was figur'd with the Head of a Ram, whoſe Son *Alexander* would be eſteem'd; or, in relation unto the he-Goat, unto which *Daniel* compareth him) or laſtly, they are call'd *The Years of Philip* (which I have ſhew'd above to be call'd by *Albategnius*, *Tarich Alkupti*) and the *Epocha* of thoſe Years beginneth 12 Years compleat after the Deceaſe of *Alexander the Great*, as St. *Hierome* obſerveth out of *Euſebius*, on *Daniel*, *cap.* 9. who is follow'd herein by *Ribera*, *Torniellus*, and others. Now although before *Julius Cæſar* theſe Years ſeem to have had another form, and another beginning of their Month, yet notwithſtanding, by the common Supputation they take their Entrance from the *Calends* of *October*. The Names of the Months are either *Greek*, or *Syro-Chaldean*; in other reſpects they agree with the quantity and form of the *Julian* Year, only that the Intercalary Day is added in this *Epocha* or Accompt, unto the Month *Sabath*, which is anſwerable unto our Month of *February*.

Theſe things being noted beforehand, we place the beginning of the *Grecian* Empire, by the conſent of *Euſebius*, *Scaliger*, and others, in the Year current, before the Year of the *Chriſtian Epocha* or Accompt 310. in the 117th *Olympiad*, according unto the Chronicle of *Alexandria*; for it is agreed upon by all, that

that *Alexander the Great* died in that very year in which the 114th *Olympiad* began, in the latter end of the Month *Hecatombæon*, as *Plutarch* writeth, *viz.* before the *Chriſtian* Accompt 322. (for *Chriſt* was born in the third year of the 194th *Olympiad* conſider'd excluſively) therefore the years of the Kingdoms of the *Grecians*, beginning or taking place from the year of *Chriſt* 310. going on do differ, ſo that the year 310 of the Kingdom of the *Grecians* beginneth from the firſt year of *Chriſt*; whence it cometh to paſs, that if you add 310 unto the year of *Chriſt* propos'd, the beginning year of *Alexander* will ariſe in the very year of *Chriſt* that is current, or going on; and if you ſubſtract 310 from the year of *Alexander*, the year of *Chriſt* remaineth, in which that year of *Alexander* is diſcover'd; and finally, if the year of *Alexander* be ſubſtracted from 310. the number remaining will ſhew the year before the *Chriſtian Epocha* or Accompt, in which the year of the *Grecians* began, or in which the *Æra* or Compute of *Alexander* had its beginning; which Compute the *Arabians* and *Egyptians* call *Tarich Dhul Karnain*.

This being thus demonſtrated, if you ſubſtract 310 (which is the difference between the year of *Chriſt* and the year of *Alexander*) from the *Grecian* or *Alexandrian* year 1092. that is Engraven in *Syriack* Characters on the Stone, there will remain 782. which is the year of *Chriſt* Inſculp'd on the Stone in *Chineſian* Characters, exactly anſwering to the *Syro-Grecian*, or *Alexandrian* year.

A Paradigma of the Compute or Accompt.

Alexander the Great died, according to *Plutarch*, Olymp.	114 *A.*
After whoſe Death, as St. *Hierome* witneſſeth, twelve years being compleated, the *Alexandrian Epocha* began, *viz.* Olymp.	117 *B.*
Now *Chriſt* was born the third year excluſively, *viz.* Olymp.	194 *C.*
The Stone was erected in the *Alexandrian* year	1092 *D.*
And in the year of *Chriſt*	782. *E.*

This being thus laid down, ſubſtract the number *B.* from the number *C.* and you have the difference of the aforeſaid *Olympiads*, viz. 77 *Olympiads*, which being reduc'd into years, each *Olympiad* conſiſting of four years, the Product will be 308. and unto thoſe add the two years compleated of the *Olympiad* in which *Chriſt* was born, and they will make 310. which being ſubſtracted from 1092. there remaineth *E.* the number of the years of *Chriſt* in which the Stone was erected. Wherefore with good adviſement they Engrav'd this two-fold Computation of Time upon this Stone, that ſo ſuch Strangers as underſtood not the year of *Chriſt*, might here find that of *Alexander*, which extended farther, and with which perhaps they might be better acquainted.

From hence it is alſo manifeſt, that the *Syrian*, or *Chaldean* Tongue in thoſe Times was common to the Churches of *Syria*, *Paleſtine*, *Egypt*, and *Babylon*, yea peculiar to them in *Chriſt*'s time; ſo that it is no wonder that the *Goſpel* of *Chriſt*, immediately after the Travels of the Apoſtles throughout the whole World, was carried not only into the moſt remote Regions of the Eaſt, but alſo into the adjacent Regions of *Babylon*, *Egypt*, and *Ethiopia*, where, as if in the native Birth-places of the Church, the *Syrian* or *Chaldean* Tongue took ſuch root, that it was thereby ſpread throughout all the Coaſts of *India*, as I have ſaid before, and the utmoſt Regions of *China*. But of this more in the following Diſcourſes.

OF THE VARIOUS

Voyages and Travels

UNDERTAKEN INTO

CHINA.

PART II. CHAP. I.

By whom, and by what means the Holy Goſpel *of* Chriſt *was at divers times introduc'd into the uttermoſt Regions of the Eaſt, into* India, Tartaria, China, *and other Countries of* Aſia.

SEeing that at this very Day in *India*, *China*, and other Regions of *Aſia*, there are yet remaining frequent footſteps of the *Chriſtian Religion*, as I have ſhew'n even now, I think it will be worth while, if (having Explain'd the *Syro-Chaldean* Monument found in *China*) I now give a brief Account by what way and occaſion theſe Apoſtolical Perſons penetrated into thoſe moſt remote Quarters of the World; for having accompliſh'd this, it will clearly appear, that at all times *Syria*, *Egypt*, and *Grecia*, have been a Seminary, not only of promoting the *Chriſtian Religion* in the far diſtant Regions; but alſo before the coming of *Chriſt*, they were the Propagators of all Superſtition throughout the World. And that I may proceed with the more clearneſs in a Matter ſo abſtruſe, I ſhall firſt here ſet down the Opinions of ſome concerning them; ſo that thoſe things being diſcuſſed, it may more evidently appear what ought to be reſolv'd concerning the Matter propos'd.

Firſt therefore, there are ſome Perſons who aſſert, That theſe Colonies of the *Chriſtians* firſt of all entred *China*, and the other Regions of *Aſia*, by the aſſiſtance of that great *Aſiatick* Emperor uſually term'd *Presbyter John*: But then again, ſeeing that this is a great Controverſie amongſt Authors concerning this Emperor, and the Situation, Quality, and Condition of his Kingdom or Empire, I ſhall in the firſt place alledge ſomething concerning this Prince and his Dominions, for the more clear Explication of the Matter or Subject, albeit I have already treated of the ſame in my *Prodromus Coptus*.

Who was that famous Presbyter John, *and whether there ever were such an Emmperor*

NOw therefore, as the Kings of *Egypt* were at first call'd *Pharaohs*, and afterwards *Ptolemyes*; those of *Mauritania, Seriphii*; those of the *Persians*, formerly *Xerxes*, *Artaxerxes*, and now *Sophi*; so the Name of *Presbyter John* hath now for a long time denoted the Dignity of some *Christian* Prince whose Dominions are plac'd, by consent of the most knowing Persons, not amongst the *Ethiopians*, or in any part of *Africa*, as some falsly suppose, but in the Continent of *Asia*; yet in what Place he Rul'd, is not exactly known. Now some Writers affirming that they were the Kings of *Cathay*, have thereby rendred the Matter more doubtful, seeing it hath been discover'd in these latter Years, that all *Cathay* belongeth unto *China*, and that there is no City or Territory call'd by this Name, that is now found without the Bounds of *China*. And in this all the Fathers of our Society, who have continu'd in *China* for many years, do agree, who are Persons very well skill'd in Geographical Knowledge; as *Matthew Riccius*, *Nicholas Trigautius*, *Alvarus Samedus*, *Michael Boim*, *Martin Martinius*, *John Gruberus*, and *John Adams*, that great *Mandorin* of the Kingdom of *China*; and lastly *Benedict Goes* of the same Society, who by order from his Superiors travell'd from the Kingdom of *Magor* purposely to find out *Cathay* by a Land-Voyage. I believe that it is not far wide of the Truth, that besides that portion of Land, which by the Name of *Cathay* was found by the Fathers of our Society within the Limits of *China*, there is another Quarter of the World much larger, conterminate on the North and West unto the Empire of *China*. But seeing that all that Region without the Walls of *China*, is a Desart almost of two Months travel, incultivated, and destitute of Inhabitants, it is probable that the Region of *China*, in latter Times, as being very much manur'd, and abounding in all things, might properly be call'd *Cathay*: And that the Desart at this day call'd *Kalmuk*, and the Regions confining on it without the Walls, in former Ages had the Name of *Cathay the Desart*; in the adjoining Kingdoms of which, that same *Presbyter John*, of whom even now we treated, Rul'd in the days of our Ancestors: *Marcus Paulus Venetus* termeth it *The Empire of the Great Cham*; the Holy Scriptures, (as *Arias Montanus* will have it) *Gog and Magog*; concerning which, thus writeth *Sybilla*:

Presbyter John, where he inhabited.

> *Heu tibi Gogque, Magogque, aliisque ex ordine cunctis,*
> *Marson atque Angon tibi quot mala fata propinquant!*

Now that this is the *Scythian Cathay*, is shew'd by the *Arabick* Geographer, throughout the four entire last Climates, where he describeth it to abound in Men, Animals, and Minerals, flourishing with *Christians*, meer'd and inclos'd with the vast extended Skirts of *Caucasus*, call'd *Jagog* and *Magog*. Thus the *Arabian* Geographer in his ninth Part, Climate 5. Line 21. his words are to this effect, as I have translated them out of the *Arabick*: *From the Mansion* Gerrada, *to the City* Tahamet, *on the South Quarter are four* Leucæ (*whereof one maketh twenty five Miles*) *from the City* Geerada *even unto the Mountain which is call'd* Caucasus, *is seven days travel. And this Mountain encompasseth the Regions of* Jagog *and* Magog. *It hath such craggy and difficult sides, that none can ascend it, and if any one doth attempt it, he can never arrive at the top, being obstructed by continual Snows congeal'd into Ice; which because they are never dissolv'd, represent the similude of a Mist, or thick Cloud perpetually*

petually fix'd on the top of the mountainous Caucaſian *Rocks. On the other ſide the Mountain are many Cities of* Jagog *and* Magog. *And it often hapneth, that the Inhabitants of this Region, out of a certain curioſity, aſcend ſome part of it, to diſcover what is on the top of the Mountain, and what is beyond, but many never return, either becauſe they are devour'd by wild Beaſts, or taken by the Tranſmountainers; but ſome that have return'd ſafe, relate, That in the Region on the other ſide of the Mountain in the Night are many Fires, but in the Day nothing elſe but a thick Cloud mix'd with Darkneſs is diſcover'd.* Alſo in the ſeventh Part of the ſame Climate, Line 34. he adds, *In theſe Regions many* Chriſtians *or* Nazaræans *do inhabit.* And in the eighth Part, Line 18. he ſaith, *That a great quantity of Gold is gather'd out of theſe Mountains, and divers ſorts of Precious Stones, and that there is a great Monarch that Ruleth over theſe Countries*: All which are agreeable to the Empire of the *Great Cham*, as *Marcus Paulus Venetus*, an Eye-witneſs, in his firſt Book, Chap. 64. delivereth in theſe words: *Departing from the Province of* Egriaia *towards the Eaſt, the Way leadeth unto* Tenduc, *(it is better to read it* Tanchut,) [Now *Tanchut* is a Kingdom of *Tartary*, which comprehendeth many other Kingdoms, as the Kingdom of *Laſa*, or that which the *Tartars* call *Barantola*, the Kingdoms of *Nethel*, *Tibeth*, *Maranga*, and others, as I ſhall ſhew anon, together with the Deſart *Kalmack*, which is bounded by the Wall of the *Chineſes*: and moſt Geographers confound this Kingdom with *Cathay*] *in which are many Cities, and Tents, where alſo that great Emperor, term'd,* Presbyter John, *ſo famous throughout the whole World, was wont to reſide. But now that Province is Tributary to the Great Cham, having a King of the Progeny of* Presbyter John: *and although there are many* Idolaters *and* Mahumetans, *yet the greateſt part of the Province embraceth the* Chriſtian Faith, *and theſe* Chriſtians *are the Chief in this Province; eſpecially there is a certain Nation in the Province call'd* Argon, *which is more ſubtle and eloquent than the other People; here are alſo the Regions of* Gog *and* Magog, *which they term* Lug *and* Mongug; *in theſe Places is found the Stone* Lazuli, *that maketh the beſt Azure*: *In theſe Mountains alſo are great Provinces, Mines of Silver, and various ſorts of wild Beaſts.* All which aptly conſent with the Deſcription of the *Arabick* Geographer before alledg'd. Alſo he thus writeth concerning the Altitude of the Mountains *Jagog* and *Magog*, in his firſt Book, Chap. 27. *Hence if you travel to the Eaſtern Quarter, you muſt aſcend for three whole Days up the ſteep Rocks of* Caucaſus, *until you come to a moſt high Mountain, than which there is not an higher in the World; and there alſo appeareth no Bird, by reaſon of the Cold, and the over high Elevation of the Earth, which can afford no Food unto Animals. And if at any time Fire be kindled there, it becometh not light, it being obſtructed by the over-much coldneſs of the Region, neither is it of that activity as in lower Places.* And a little after he ſaith, *This Region is call'd* Belor, *always having the face of Winter ſtamp'd on it.* Thus far *Marcus Paulus*. All which agree unto that Mountain, which they call *Langur*, the higheſt Mountain in the Kingdom of *Laſa*; concerning which Father *John Gruberus*, who travell'd through it on foot, relateth, that you cannot travel through it in Summer without danger, both by reaſon of the great ſubtilty of the Air, which hardly admitteth a Paſſenger to breathe, and alſo becauſe of the Vapor of a certain poiſonous Herb, which by its ſcent killeth both Man and Beaſt. And about this Kingdom of *Belor*, *viz.* the ancient Seat of the *Sacæ*, the *Arabian* Geographer placeth the principal Kingdom of *Presbyter John* in *Cathay*; as the Tractate written by *Rabbi Abraham Pizol* doth alſo clearly demonſtrate: The *Nubian*, or *Arabick* Geographer calleth it *Begarger*, in which he ſaith there is ſituate a very great City; his wotds are theſe: *In the Eaſtern part of it is the Kingdom of* Begarger, *the great City of which is call'd* Centaba, *fortifi'd with twelve*

Belor a moſt high Mountain.

Iron

Iron Gates. *Rabbi Pizol* with *Paulus Venetus* calleth it *Belor*, in which he ſaith the Kingdom of *Thebeth* was lately diſcover'd; his words are as followeth: *The Kingdom of* Belor *is very great and mighty, according unto all Hiſtorians that have written of it; there are many* Jews *inhabiting in it, principally in the Eaſtern and Northern Quarters: And there are moreover other Eaſtern People not long ſince diſcover'd, call'd by the Natives* Thebeth, *having a moſt ſplendid and magnificent City exceeding all others in magnitude, there being not the like under the Canopy of Heaven, in which all good things are found.* Which indeed can be no other than the City *Chaparangue*, ſituate in the Kingdom of *Thebeth*, concerning the Monuments of which, in relation unto our Religion, there left by the *Chriſtians*, Father *Anthony Andradas*, a *Portugueſe*, of the Society of *Jeſus*, relateth Wonders; who when he had heard that the Inhabitants thereof were profeſſed *Chriſtians*, he took a Voyage into the ſame from the Kingdom of *Mogor*, *Anno* 1624. full of labor and difficulty; in which alſo having diſcover'd the Fountains or Heads of *Ganges* and *Indus*, he obſerv'd many things moſt worthy of Conſideration and admiration, as I have it confirm'd by *Joſeph*, a *Chriſtian* of the *Mogors* Country, who at the time of this my writing, with Father *Henry Roth*, Moderator of the new Converted *Chriſtians* in the Kingdom of the *Mogor*, is yet at *Rome*, ſtrong and luſty, although eighty five years of Age, who related unto me every Particular.

There is in the moſt high Mountains of *Thebeth*, that are perpetually cover'd with Snow, a great Lake, the Receptacle of the greateſt Rivers of *India*, from which *Indus*, *Ganges*, *Ravi*, *Athec* derive their Currents: Hence the River *Ganges* hath its original, falling down from the moſt high Rocks into a low Valley: *Indus*, and the other Rivers, make their Outlets through the foot of the Mountains, as is evident from the Map. Now he affirmeth this Kingdom to be one of thoſe of *Great Cathay*, that are contain'd both without and within the Walls of the *Chineſes*, although the Relation be not in every reſpect conformable unto that perform'd by *Benedict Goes* of our Society, which he undertook by order of his Superiors, as we ſhall ſee anon.

And in theſe vaſt Regions of *Cathay* I find by the Relation of *Paulus Venetus*, that moſt Potent Emperor *Presbyter John* to have had ſubject unto his Dominions ſeventy two Kings, partly *Chriſtians*, and partly *Heathens*; although the ſimilitude of the Kingdoms in thoſe vaſt Regions, and the Names ariſing from the various Revolutions of thoſe Nations, the Tumults of War, and the other changes of Affairs, together with the different Denomination, hath caus'd ſuch and ſo great a Confuſion, that to this very Day no Perſon hath been able to free himſelf out of this intricate Labyrinth; for ſome make him the ſame with the *Great Cham*, others call him *Aſcid*, by Original a *Perſian*; ſo *Almachin*, in the third Book and fourth Chapter of his Hiſtory of the *Saracens*: *Every King*, ſaith he, *of* Pharanga (ſo they call the City of *Sogdiana*) *is call'd* Aſcid, *as the* Roman *Emperor is call'd* Cæſar, *and the King of the* Perſians, Coſrai. And there are ſome, that rather by a new Name with the *Ethiopians*, more truly than by the old, term him *Juchanes Belul*, that is to ſay, *Precious John*: Others, by no improbable Conjecture do aſſert, That in honor of the Prophet *Jonah*, who is highly reſpected amongſt them, all that Govern'd the Empire were ſo denominated. But yet in theſe Weſtern Parts of the *Latin* Church he is termed *John*, with the addition of the word *Presbyter*, not becauſe he was a Prieſt, but by reaſon that after the Mode and Cuſtom of a Chief Arch-biſhop, he had a Croſs carried before him, by which he declar'd himſelf a Defender of the *Chriſtian Religion*. Whence *Scaliger* ſuppoſeth him to be ſo call'd from the *Perſian* word

Preſtegiani,

Preſtegiani, which ſignifieth *Apoſtolical*; which the Weſtern People miſunderſtanding, for the word *Preſtegiani* they write *Presbyter John*; I will add his words: *In truth* (ſaith he) *I have very often admir'd, that a Nation altogether ignorant in Navigation, ſhould be ſo potent both at Land and Sea, as to extend the Bounds of their Empire from* Ethiopia *even unto* China: *for from thoſe very Times we have had a knowledge of that Emperor, but that under the Name of* Preſtegiani, *in the* Perſian *Tongue, which is almoſt common over all* Aſia, *as the* Latin *is with us in the Weſt, ſignifieth* Apoſtolical; *by which Name it is manifeſt they underſtand a Prince that is* Chriſtian *and Orthodox; for in the* Perſian, Preſtegiani *in the plural Number ſignifieth* Apoſtles, *and* Preſtegini, Apoſtolical, *as* Padiſcha Preſtegini, *an* Apoſtolical King; *in the* Arabick, Melek Arreſuli; *in the* Ethiopick, Negus Havarjavi. *That the Empire of the* Ethiopians *was extended far and wide in* Aſia, *is evident by the* Ethiopian *Croſſes which are ſeen in* Japan, China, *and other Places; yea, and the Temple of St.* Thomas *the Apoſtle, ſituate in the Region of* Malabar, *is wholly* Ethiopick, *as the Croſſes, the Structure, and many other things, yea, and what you will moſt wonder at, the very Name.* Thus far *Scaliger*.

From which Diſcourſe we may well collect, That certain Colonies were ſent out from *Ethiopia* into *India*, *China*, and other Parts of *Aſia*, which propagated the *Chriſtian Faith* in thoſe Parts, which we now endeavor to ſhew: but in that he ſaith *Presbyter John* was originally an *African*, or that being forc'd out of *Aſia*, he ſhould ſet down in *Ethiopia*, and there Rule and Govern, is altogether improbable, and without any foundation, as we ſhall ſee anon. Now that this *African* and *Aſiatick* Emperor were diverſe, is conſented unto by the greater part of the beſt Authors. And the Empire of the *Aſiatick* flouriſh'd for many Years, until it fell unto one *David*, who, as *Paulus Venetus* relateth, being overcome or vanquiſh'd by a certain Commander nam'd *Cingis Cublai*, his Uncle, in a great Battel (who was elected Emperor by the *Scythians*, and in ſtead of *Presbyter*, began to be call'd *Uncam*, or *Naiam*) unto the great loſs of *Chriſtianity*, put an end both to the Glory of the Empire, and the Name of *Presbyter John*, as we have ſhew'd in the Hiſtory of *Marcus Paulus Venetus*. I ſhall now declare by what miſtake the Name of *Presbyter John* was given unto the Emperor of the *Abyſſines* or *Ethiopians*. At that time in which the *Portugueſe* by a Maritime Voyage ſought after new Quarters of the Earth, the Name of *Presbyter John* was very famous through *Europe*; for he was reported to be a moſt potent Emperor, Lord of many Kingdoms, a *Chriſtian* by Religion; but in what Place he Rul'd, was altogether unknown: Therefore when *Peter Couillan* was ſent by *John* the Second King of *Portugal*, firſt through the *Mediterranean Sea*, and afterwards by a Land-Voyage, to find out this Prince, he heard in the *Aſiatick India*, unto which he had arriv'd, that in that *Ethiopia* which is beneath *Egypt*, there was a certain Prince very powerful, who profeſs'd the *Chriſtian Religion*; he therefore betook himſelf to him, and when he had found many things there with him, which were conformable unto the conſtant Fame that was reported amongſt the *Europeans*, he believ'd that that was the *Presbyter John* ſo call'd. He therefore was the firſt Perſon who began to call the Emperor of the *Abyſſines* by the Name of *Preſte Jean*, that is, *Presbyter John*: Others alſo in ſucceeding times, who travell'd into *Ethiopia*, imitated him, and eaſily introduc'd the ſame Error into *Europe*. All which is Learnedly ſhew'd by Father *Balthaſar Tellez*, in his *Ethiopian* Hiſtory, which he hath compos'd in an elegant and polite *Portugueſe* Style: unto which alſo ſubſcribeth *Alphonſus Mendes*, the moſt wiſe Patriarch of *Ethiopia*, and the great Light of our Society, in an

Why the Emperor of the *Abyſſines* is called *Presbyter John*.

Epiſtle prefix'd unto the Work of Father *Tellez* concerning the *Ethiopick* Affairs. Therefore when we ſpeak of *Presbyter John*, we underſtand not the Emperor of the *Abyſſines*; for beſides that his Empire is ſituate very far diſtant from that of the *Presbyter John* of *Aſia*, it is evident from the Chronology of the Emperors of *Ethiopia*, which is to be ſeen in the *Vatican* Library, that there is no mention of tranſplanting out of *Africa* into *Aſia*, or out of *Aſia* into *Africa*; yea, *Damianus a Goes*, in his Book of the Manners and Cuſtoms of the *Ethiopians*, doth expreſly deny him to be call'd *Presbyter John*, or that he was ever ſo termed; which is alſo aſſerted by the *Ethiopian* Prieſts above cited: but we underſtand that Great Prince of *Aſia*, of whom we have ſpoken in the precedent Diſcourſe.

And certainly at this very day there remaineth ſome Footſteps of this formerly Great *Presbyter John*, in the Kingdom of *Tanchut*, which the *Tartars* call *Barantola*; the *Saracens*, *Boratai*; and the Natives, *Laſſa*; as the Fathers of our Society, *Albert Dorville*, and *John Gruberus* (who travell'd through it as they return'd from *China* into *Europe*, *Anno* 1661.) ſufficiently teſtifie, who relate incredible things concerning the ſuperſtitious Adoration of this Prince.

The King of *Barantola* adored as a God.

Now there are in this Region two Kings, the firſt whereof hath a regard to the Adminiſtration of the Political Government; and the other, whom they term *God*, or *The Celeſtial Father*, or elſe *The Great Lama*, or *High Prieſt*, *and Pope of the Prieſts*, remaineth in the innermoſt Receſſes of his Palace, and receiveth Adoration and Worſhip from all his People, as a Deity; and they have him in ſuch high Veneration, that they fooliſhly perſuade themſelves, that the very Filth of his Body, and his Excrements, are extremely conducing to the curing of all Diſtempers; whence they do not only compound and mix them with their Medicines, but alſo bluſh not to carry them about in a Box, faſtned to, or hung about their Necks. And by reaſon that Mortality cannot evade or eſcape the Bonds of Death, his Worſhippers, that he may not be ſaid to periſh as other Perſons, (the Devil their Tutor ſuggeſting it to them) have found out the following Stratagem or Device: They make Inquiſition throughout all the Kingdom to find out a *Lama* as like as may be unto the former; whom when they have gotten, they advance him by a clandeſtine and ſecret Machination or Plot unto the Throne of the *Eternal Father*, as they call it, pretending the feigned Deity, upon the account of his likeneſs to the former, to have been rais'd from the Dead, who is now ſaid to have been rais'd ſeven times. The Reader may fully underſtand in the following Diſcourſe, the Rites and Ceremonies by which the fooliſh People do Adore him with a perpetual Veneration: And they report, that theſe Ceremonies and Worſhip had their original from no other Perſon than that Prince which Authors uſually term *Presbyter John*; whom they are certainly perſuaded to have Rul'd in the Kingdom of *Tanchut*, which is now included under the Dominion of the Kingdom of *Laſſa*: for as formerly they went in Pilgrimage from all Parts of *Tartary* unto him, as unto an Oracle, ſo at this very time they ceaſe not from all Parts to flock unto this ridiculous God and Father, the Head of the *Lamæ*, to obtain his Benediction; ſo that *Anno* 1629. that great *Tartarian* Monarch of the *Chineſes*, as ſoon as he had ſubdu'd the Empire of *China*, according to the Cuſtom practis'd by his Anceſtors, was ſolicited by the Magiſtrates of *Tartary*, to do Homage to the Great *Lama*, that is, *The Prieſt*, as to the Supreme Biſhop or Pope of the Religion of the *Tartars*; and the Buſineſs was brought unto that accompliſhment, that the Emperor, through the Advice of his Council,

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was reſolv'd to meet with the Great *Lama*, now coming towards him even unto the Walls of the Empire of *China*, in a Progreſs almoſt of two Months ſpace, if Father *John Adams*, an intimate Aſſociate of the Emperor, out of an extreme hatred unto the thing, had not ſhew'd himſelf averſe and oppoſite, and that by the allegation of many weighty Reaſons: which Perſuaſions of the aforeſaid Father took ſo good effect, that the Emperor was ſo far from vouchſafing to go forwards out of the City to meet him, that he would hardly give him any farther entrance or admiſſion than the Garden of the Palace of *Pequin*; and at length, after the uſual Mode, being Preſented with divers Preſents, diſmiſſed him unto his own Kingdom, wholly neglecting all thoſe accuſtom'd Ceremonies that were uſually perform'd; and he that was ſuppos'd to have conferr'd great Proſperity and Happineſs by his Approach and Benediction, brought the contrary Effects with him; for that ridiculous Archprieſt, after his departure, incurr'd the Curſes and Malediction of all Perſons, as being the ſeeming Cauſe of Famine, Peſtilence, and War.

But to return to our purpoſe; I ſay therefore, That 'tis very probable this *Presbyter John* reſided in the Kingdom of *Tanchut*: for he and his Succeſſors Ruling far and wide in *Aſia*, and worthily promoting the *Chriſtian Faith*, thoſe Preachers of the Word of God, either being call'd, or of their own accord, out of zeal to advance the *Chriſtian Faith*, or which is more likely, being compell'd by Fear, and flying from the aforeſaid Places, in the time of that horrid Perſecution which began under the Empire of *Diocleſian* and *Maximianus*, in which on the Confines of *Syria*, *Egypt*, and the adjacent Places of *Ethiopia*, the Followers of the *Chriſtian Doctrine* were every where enquir'd and ſought after, to be put to moſt cruel Torments; they ſat down and Planted themſelves in the middle of *Perſia*, *Bactria*, and *Turcheſtan*: and then it is altogether probable, that by degrees, after long Exilement, arriv'd in the utmoſt Regions of *Aſia*: and laſtly, *Anno* 600. in the time of the Empire of *Heraclius*, perfidious and debauch'd *Mahomet* then rebelling, new Colonies were continually tranſplanted into the aforeſaid Regions of the Eaſt. For it is manifeſt, that the *Syrian* or *Babylonian* Prieſts giving place to the fury of the *Infidels*, ceaſed not in ſucceſſion of time to propagate the *Chriſtian Religion*, as the alledg'd *Syriack* Inſcription doth clearly ſhew, where *Iidbuzad* Biſhop of *China* is call'd the Son of *Noah*, a certain Prieſt of the City of *Balech* in the Kingdom of *Turcheſtan*, as is manifeſt from the *Syriack* words above-cited, and here again repeated, *viz.* *Anno* 1902. Iidbuzad *Prieſt and Vicar of the Biſhop of the Regal City of* Cumdan, *Son of* Noah *a Prieſt, Native of the City Belech in the Kingdom of* Turcheſtan.

Where *Presbyter John* reſided.

Now that *Turcheſtan* is the ſame Region which the *Perſians* call *Usbec*, the beginning of *Great Cathay*, and the City *Belech* ſeated in it, is clear from the *Arabian* Geographer, *Part* 8. *Climate* 4. *Line* 34. where treating concerning the *Turcheſtians*, a peculiar Province of the *Coraſini*, he placeth the Situation of the City *Belech* not far from *Samarcande*, the Regal Court of *Great Tamberlain*, formerly a moſt famous City: his words are theſe, as they are Tranſlated by me out of the *Arabick*: *Now this is the eighth Part of the fourth Climate, and containeth a portion of the Region of* Coraſina *from* Karman *even to* Kaſaralkamat *fifteen Miles*; *hence to* Samarcande, *ſix Miles*: *and it is the Road of thoſe that paſs from* Samarcande *unto the City of* Belech: *Whence it is plainly manifeſt, that* Iidbuzad *Vicar of the Biſhop, term'd a* Syrian *by Original or Deſcent, was of the Country of* Turcheſtan *or* Coraſine: *And it is evident from the* Syro-Chineſian *Inſcription of the Stone, that many of the Region of the* Pagodes, *and other Countries of* Aſia, *penetrated into* China

for

for the advancement of the Goſpel: All which we leave farther to be enquir'd after by the curious Reader. And thus much ſhall ſuffice concerning the Tranſplanting of the Colonies in the Kingdoms of *Presbyter John*, and in *China*.

Moreover, thoſe who ſuppoſe that moſt of theſe Evangelical Perſons firſt arriv'd in *India* out of *Syria*, *Egypt*, and *Ethiopia*, and having converted that Country by their Labors to the *Faith* of *Chriſt*, afterwards ſent out ſome Colonies from amongſt them into *China*, by reaſon of the frequent Commerce which at that time was maintain'd by a Maritime Voyage between the *Indians* and *Chineſes*; have much more of certainty than any others for their Opinion. And of this Expedition I ſhall give a clear Account in few words.

CHAP. II.

Of Cathay, *and its proper and genuine Situation.*

ALthough in the preceding Diſcourſe we have produc'd divers Paſſages out of various Authors, both *Latins*, *Grecians*, *Jews*, *Arabians*, and *Perſians*, concerning the Situation of *Cathay*; yet here notwithſtanding, for the better elucidation and clearing of the Matter, we ſhall declare by divers Voyages and Travels purpoſely alledg'd for that end, what at length this Kingdom of *Cathay* is, and where ſituate.

Cathay the ſame with *China*.

It is not only evident by the diligent ſearch of the Fathers of our Society, that *China* is the greateſt part of *Cathay*; but alſo it is moſt apparently prov'd out of *Marcus Paulus Venetus*: for he ſaith, *That the moſt vaſt City of* Cambalu, *or, as the true pronunciation of the* Tartars *hath it*, Cambalek, *was the Regal Seat of the Great Cham*. The Fathers of our Society ſay, That it was no other than the modern Imperial City of *China*, which they call *Pequin*, or *Pekin*; and that the vaſtneſs of the Walls made in a Quadrangular order, and the incredible bigneſs of the City, do more than ſufficiently demonſtrate the ſame. Now *Marcus Paulus* writeth, "That the City of *Cambalu*, ſituate near the great River, was "anciently very Splendid and Regal; for *Cambalu*, ſignifieth *The City of the* "*Lord*: The *Great Cham* remov'd this City to the other ſide of the River; for "he learn'd from an Aſtrologer, that in time it would become rebellious unto "his Empire. This City being built four-ſquare, comprehendeth in circuit "twenty four Miles, the ſide of every Square or Quadrate containing ſix "Miles: It hath Walls whited over, which are twenty Paces high, ten in "breadth, but in thickneſs become narrower as they aſcend: Every Quadra-"ture of theſe Walls hath three principal Gates, there being twelve in all, "which have each a magnificent Palace built near unto them: In the corners "alſo of the Wall there are noble Towers, where the Arms and Ammunition "of the City are ſtor'd and kept. There are Streets and Paſſages ſtraight "through the City, ſo that there is a free Proſpect from one Gate unto ano-"ther, moſt beautiful Houſes being Erected on either ſide. A little farther he ſaith, "That without the City of *Cambalu* there are twelve great Suburbs, "adjoyning unto each of the twelve Gates, in which Merchants and Stran-"gers are continually found. All which are ſo agreeable unto the Princely City of *Pequin*, that there is hardly any difference, as *Martinius* relateth, in Page 29. of his *Atlas*; alſo the Names of the City *Tadinfu*, *Cacanfu*, *Quelinfu*, *Cingianfu*, *Sianfu*, which alſo is now call'd *Siganfu*, ſituate not far from the *Saf-*

fron

fron River, which was taken by the *Great Cham*, after three years Siege, by the help of battering Engines (as yet unknown in *China*) which he caus'd *Chriſtian* Artizans to make: This hapned *Anno* 1268. as *Marcus Paulus Venetus* (who with his Father *Nicolas* and his Uncle, that then were reſident with the Emperor) relateth. See *Marcus Paulus Venetus* in his ſecond Book, Chap. 58. For *Fu* in the *Chineſian* Language ſignifieth nothing elſe but *A great City*, and alſo *Ceu* added unto other words or Names, denoteth *A ſmall or indifferent City*; which words are proper and known unto no other Region but only that of *China*. Yet nothing ſo clearly demonſtrateth *China* to be taken for *Cathay*, as the Aſtronomical *Botanical* Monuments of the *Perſians*; which the Learned *Jacobus Golius*, in his Appendix adjoin'd unto the *Atlas Sinicus*, hath made apparent unto us from the Aſtronomical Tables of *Naſirodim*, a *Perſian* Mathematician, famous throughout the whole Eaſt; where you may plainly ſee the *Cathaian* Names of the twelve Hours into which the natural Day is divided amongſt the *Chineſes*, or *Cathaians*, ſo correſpondent unto the *Chineſian*, that they differ in nothing; which is alſo teſtifi'd by as many of the Fathers of our Society as have return'd from *China* to *Rome*. But that it may be more evident, I ſhall here ſet down the Names.

The Names of the Hours into which the Natural Day is divided amongſt the Chineſes *or* Cathaians.

1	2	3	4	5	6	7	8	9	10	11	12
Cu,	*Cheu,*	*Yin,*	*Mao,*	*Xin,*	*Su,*	*V,*	*Vi,*	*Xin,*	*Yien,*	*Sio,*	*Hai.*

If any one compare the Cycle of ſixty Years, (which, as *Naſirodim* ſaith, the *Cathaians* uſe in the Calculation or Account of their Days, Weeks, and Solary Years,) with the *Chineſian* Account, he ſhall find the mode or form of the Computation, and the Names by which they call it, to be wholly the ſame: and the like we affirm concerning the *Cathaian* Year, which they divide, as alſo the Zodiack, into twenty four Parts, beginning their Year from the 15th Degree of *Aquarius*. But concerning this, ſee the above-mention'd *Golius* in the place cited before, who alledgeth *Uleg Beg*, a *Perſian* Aſtronomer, for a Witneſs, from whoſe Aſtronomical Tables he ſheweth evidently whatſoever hath hitherto been deliver'd from the Harmony or Agreement of the *Cathaian* Calculations, or which is the ſame, that of the *Chineſes*. And I alſo find in the *Arabian* Phyſicians, the Musk that is found in *China*, often call'd *The Musk of Cathay*; and alſo that Drink which is made of a certain Herb proper to *Cathay*, is for the moſt part term'd *Cha of Cathay*. And the *Mogors*, which are originally *Tartars*, and had their Deſcent from the Line or Stock of *Cingis-Can*, and the other ſucceding potent Emperors, them, I ſay, I find to be ſo call'd (from their overrunning of the Empire of *China*) by their Hiſtorians the *Chineſian-Mogulos*. But what he writeth concerning *Quinſai*, a City of a wonderful and almoſt incredible magnitude, is all found to be true at this day conceening the Metropolitan City *Hancheu*, of which Father *Martinius*, the Author of the excellent *Atlas Sinicus*, thus diſcourſeth, Folio. 109. "That the *European* Coſmographers may no "longer erre in making enquiry after, and ridiculouſly delineating of *Quinſai*, "mention'd by *Marcus Paulus*, I ſhall here give the very exact Portaicture of "the ſame, the Shadow of which did not appear unto the Author of the "*Archontologia Coſmica*; and if the Divine Majeſty be propitious unto my De- The Deſcription of *Hancheu* or *Quinſai*.

" ſign, I ſhall peradventure in time ſend over the Theatre of the Cities of " *China*, Printed by the *Chineſes* themſeves, not known or ſeen, as I ſuppoſe, hi- " therto in *Europe*. But to return to the Matter in hand; I prove firſt by moſt " invincible Arguments, that this is the ſame City of *Quinſai* mention'd by " *Paulus Venetus*: for this is that City which is diſtant the ſpace of five days " travel from *Singui*, that is, *Su Chou*; which holdeth good, if we ſpeak of the " Progreſs or March of the Army, in which it is manifeſt that *Marcus Paulus* " *Venetus* was; otherwiſe it is ſcarce four days Journey. This is that City in " which in his time was the Court or Imperial City of *China*, which the *Chine-* " *ſes* in the elegant Tongue of their Learned Men term *Kingſu*, but in the " common Speech of the vulgar ſort of Men, who tie not up themſelves unto " that exactneſs of Phraſe, *Kingſai*, whence the term of *Quinſai* in *Venetus* had its " original. You muſt here note moreover, that *Kingſu* is a Name of Dignity " common unto Regal Cities, and not proper and ſingular unto one alone; " for its genuine and true ſignification is *Regal*, although oftentimes the ſame " City hath otherwiſe a proper Name; as this City is call'd *Hancheu*, which " under the Empire of the Family of *Sunga* was call'd *Lingan*, becauſe the tenth " Emperor of this Family, nam'd *Coacungus Kin*, flying from the *Tartars*, there " fix'd his Court, and therefore in the time of *Venetus* it was call'd *Kingſu*, " whatever others think to the contrary. This hapned *Anno* 1135. And alſo " in the ſame City the Family of *Sunga* held the Empire, until the Weſtern *Tar-* " *tars*, under the Goverment of the Great *Han*, erected the *Kin Tartars*, or thoſe " of the Eaſt out of *Cathay*, that is, out of the Northern Provinces, and ſo then " they became vanquiſh'd; and a little after they advanc'd their victorious " Armies into the Kingdom of *Mangin*, having begun a ſeizure of thoſe Sou- " thern Provinces. But to come more near to the Buſineſs: This is that Ci- " ty which hath ſuch a vaſt number of high Bridges, both within its Walls, " and without in its Suburbs; for there are almoſt ten thouſand, as *Venetus* " reckoneth them, if you account the Triumphal Arches amongſt the Bridges, " which by reaſon of their ſimilitude he might eſteem for ſuch, by the ſame " miſtake by which he call'd Tygers Lions, notwithſtanding here are none to " be found, nor almoſt in all *Aſia*; except you will have him to be underſtood " not only to comprehend the Bridges that are both within the City and with- " out in the Suburbs, but alſo thoſe of the whole Empire, and then indeed " their number, which otherwiſe will hardly gain credit amongſt us, may ea- " ſily be augmented, there being ſo vaſt an abundance of Bridges and Trium- " phal Arches every where to be found. For the greater confirmation of this " Matter, there is a Lake of forty *Italian* Miles, which they call *Sihu*, which al- " though it be not within the Walls, yet it doth encompaſs it for a large ſpace " from the Weſt to the South, and many Channels are drawn from it into the " City; moreover, the Banks or Shores of it on every ſide are ſo beſet with " Temples, Monaſteries, Palaces, Libraries, and private Edifices, that you " would ſuppoſe your ſelf to be within a moſt ſpacious City, and not in the " Country: the Margents or Banks of the Lake are rais'd in every part with " four-ſquare and cut Stone, and a convenient Paſſage left for Travellers; al- " ſo ſome Paſſages go clear through the Lake, furniſh'd with many, and thoſe " very high Bridges, under which Ships may paſs, in paſſing over which, they " may to and fro encompaſs the Lake, whence theſe Bridges might eaſily be " reckon'd by *Venetus* to belong to the City. This is that City which hath a " Mountain within its Walls on the South-ſide, term'd *Chinghoang*, in which is

" that

" that Tower with a Guard, where they meaſure the Hours by an Hour-glaſs,
" and it is declar'd or inſcrib'd on a Tablet how many Hours, in large Golden
" Letters. This is that City, all whoſe Streets are pav'd with ſquare Stone;
" and this is ſituate in a Mooriſh place, and divided by many Navigable Chan-
" nels. Laſtly, This is the City, to omit other things, from which the Em-
" peror took his flight unto the Sea by the great River *Cientang*, the breadth
" of which exceeds a *German* Mile, and floweth to the South-ſide of the City.
" So that here is the very ſame River which *Venetus* aſcribeth unto *Quinſai*,
" whence it is diſembogu'd into the Sea towards the Eaſt, from which this
" City is as far diſtant as *Venetus* doth affirm it. I add, That the compaſs of
" the City is above an hundred *Italian* Miles, if you reckon in the large Sub-
" urbs, which extend very far on every ſide, whence you ſhall go over five
" hundred *Chineſian* Paces or *Stadiums*, by walking in a ſtraight Line or Way
" from North to South through the moſt large and populous Streets, in which
" you ſhall find no place deſtitute either of Houſes or People: you may per-
" form the like Journey almoſt from the Weſt to the North. Seeing therefore
" that according unto the *Chineſian* Hiſtory, the Name, the Deſcription, the
" Magnitude, and all other Paſſages, do demonſtrate this to be the City *Quin-*
" *ſai*, we ought no longer to queſtion or doubt of the ſame. Thus Father
Martinius Martinii in the Place cited.

SECT. I.

The Voyage of Benedict Goes, *of the Society of* Jeſus, *into* Cathay *or* China, *taken out of Father* Nicholas Trigautius.

I Shall therefore now briefly ſhew whence proceeded that ſo great confuſion of Opinions concerning the proper Situation of *Cathay*. Now it is known both from the Hiſtory of *Marcus Paulus Venetus*, *Haytho* the *Armenian*, and alſo from the Chronology of the *Chineſes*, that the *Great Cham*, Emperor of the *Tartars*, whom ſome call *Cublai*, others *Ulcam*, or *Uncam*, *Anno* 1256. making a Breach or Irruption through the Walls, gain'd the whole Empire of the *Chineſes* (which then was divided into two Empires, whereof the one towards the North was call'd *Cathay*, the other towards the South *Mangi*;) whence as the North part of *China*, with the other Regions without the Walls, was otherwiſe vulgarly call'd *Cathay*, ſo alſo the whole Empire of the *Chineſes* being now poſſeſs'd, the whole was call'd by the Name of *Cathay*, by the *Tartars*, and the adjoining *Saracens*, the Name of the other circumjacent Regions without the Walls being utterly extinguiſh'd; ſo that from that very time, that only Empire of the *Chineſes* that extended ſo far included within the Walls, was call'd *Cathay*, by as many as Traffick'd or Merchandiz'd thither from *Indoſtan*, *Usbec*, *Camul*, and other Mediterranean Regions, as it is manifeſt from the Voyage of our Brother *Benedict Goes*. But becauſe that was not only undertaken and decreed by the Command and Advice of the Superiors of our Society, but alſo by the Command of the Viceroy of *Aria* in *India* call'd *Saldagna*, yea alſo of the Great *Acabar*, Emperor of the *Mogors*, both to find out *Cathay*, and alſo to inſtruct in the *Chriſtian Religion* the Inhabitants of the interjacent Kingdoms; certainly it was perform'd with all the diligence and care poſſible by *Benedict Goes*, a Perſon of great Prudence and Underſtanding, and alſo skill'd in the *Perſian* Language, which he had excellently attain'd to by a long ſtay or continuance

The Voyage of *Benedict Goes*, for the Diſcovery of *Cathay*.

nuance in the Court of the *Mogor*, and where he was very familiar with the Emperor *Acabar*. Therefore he being ſufficiently furniſh'd with Supplies convenient for ſo great a Voyage from the Vice-Roy of *India*, and having alſo the *Diploma*, Patent, or Paſs, taking the Habit of the *Armenians*, and changing alſo his Name *Benedict* into *Abdulla*, which ſignifieth *The Servant of God*; and joyning with him an *Armenian* nam'd *Iſaac*, as his inſeparable Companion in his Voyage, *Anno* 1603. in the ſolemn *Lent* Faſt departing from *Labor* the Regal City of the *Mogor*, he travell'd towards the Kingdom of *Caſcar* in the company of five hundred Perſons, which they call *The Caravan*, having with them a great multitude of Beaſts of Carriage, Camels, and Wagons: In a Month he arriv'd at the City *Athec* under the Juriſdiction of the *Mogor*; and having paſſed over the River *Indus*, at the end of two Months more he came unto *Paſſaur*, where he was inform'd by an Hermit, that about two Months Journey farther towards the North, was the Region *Caphurſtan*, that is, *The Land of Infidels* (of which I ſhall treat anon) that had many *Chriſtians* in it: unto which notwithſtanding, being hindred by the *Caravan*, he could not travel. Hence in the Courſe of twenty five Days he came unto a City nam'd *Ghideli*, where he was in great danger of Thieves. Departing thence, in twenty Days he came to the City *Cabul*, a City yet ſubject to the *Mogor*; from whence he went unto *Chianacar*, a City abounding with Iron; and from thence in ten Days he arriv'd at a Place call'd *Parvan*, the laſt Town of the Kingdom of the *Mogor*. After five Days reſpite, he came in the ſpace of twenty Days to a Region nam'd *Ancheran*, having paſs'd over exceeding high Mountains; and in fifteen Days more he arriv'd at the City *Calcia*, and there having ſpent ten Days, he came to a certain Place call'd *Gialalabeth*, famous for the Portage or Cuſtoms of the *Brachmans*: after fifteen Days more he came to *Talhan*; and hence proceeding forward to *Chaman*, he incurr'd the great hazard of Robbers; whom having ſhunn'd, at length he came to *Ciarciunor*; and after ten days, paſſing through *Sarpanil*, a deſart Place, he came to the Province *Sarcil*, over a very high Mountain, and that in twenty Days Travel: after two Days more he came to the foot of the Mountain *Cetialath*, in which, by reaſon of the multitude of Snow, many periſh'd by the vehemency of the Cold. Having travell'd ſix Days through the Snow, he came to *Tamgheran* in the Kingdom of *Caſcar*, and after fifteen Days to *Jaconich*, and after five to *Hiarcham*, the Metropolitan City of *Caſcar*, and the end of the Region of *Cabul*: The whole Region are Followers of the Law of *Mahomet*; and hence from *Hiarcham* is the beginning of the Expedition by *Caravan* into *Cathay*; and the Negotiation of thoſe that certainly know they ſhall be admitted into the Kingdom, wholly conſiſteth as it were in Fragments of precious Jaſpar, which are found in great plenty in *Cathay*, that is in *China*, and are of two kinds; the firſt ſort is brought out of the River *Cotan*, not far from the Regal City, by Fiſhermen, like unto thick Flints; the other being digg'd out of the Mountains, is cleft into ſtony Plates, almoſt two Ells long. This Mountain *Canſangui* is diſtant from the Imperial City twenty Days Journey, and it is call'd *The Stony Mountain*, noted vulgarly in Geographical Maps: hence therefore *Benedict*, after long ſtay, again began his Voyage; firſt he arriv'd at *Jolci*, the Place of Cuſtom for the Kingdom, and from hence in a Voyage of twenty five Days he paſs'd over theſe following Places: *Hancialix*, *Alceghet*, *Hagabathet*, *Egriar*, *Meſetelec*, *Thalec*, *Horma*, *Thoantac*, *Mingieda*, *Capetalcol*, *Zilan*, *Sarognebetal*, *Cambaſco*, *Aconſerſec*, *Ciacor*, *Acſu*; *Acſu* is a Town of the Kingdom of *Caſcar*, from which he paſs'd by a laborious Voyage, through the

the Deſart *Caracatai*, that is, *Black Cataia*, unto *Oitograch*, *Gazo*, *Caſciani*, *Dellai*, *Saregabadal*, *Ugan*, and at laſt he arriv'd at *Gruciam*. Departing hence, in a Voyage of twenty five Days he came unto the City of *Cialis*, which is ſubject to the Dominion of the King of *Caſcar*, where the *Saracens* returning in the *Caravan* of the Year before from *Cathay*, that is, from *Pekin*, the Royal City of *China*, declar'd wonderful things unto our *Benedict*, concerning *Matthew Riccius* and his Companions; and here our Father wondred that he had found *Cathay* in the chief Place of the *Chineſes*. From hence in twenty Days he came unto *Pucia*, a Town of the ſame Kingdom, and from hence to *Turpham* and *Aramuth*, and at length arriv'd at *Camul*, a fortifi'd City: from *Camul* in nine Days he came to the Walls of the North part of *China*, which he had ſo long deſir'd, unto a Place call'd *Chaiaicum*, where being admitted within the Walls by one Days Journey, he came to the firſt City of *China* call'd *Socien*, and found no other *Cathay* but *China*; ſo that from thenceforward he laid aſide all ſcruple of the proper and true Situation of *Cathay*, which the *Saracens* often confounded with *China*. Note, That this Voyage was taken or begun from *Laor* towards the North, when he might have come to his Journeys end from *Laor* by a much nearer Way; but as this Voyage or Paſſage through the *Thebetick* Mountains, was not yet diſcover'd, ſo that alſo on the other ſide by *Usbeck* and *Samarcande* at that time was more us'd, although that to conform himſelf unto the Cuſtom of Merchants, he was forc'd to attempt to paſs by this latter, though it were very much out of the Way, by reaſon of its vaſt Windings and and Turnings, and alſo on every hand ſubject to Robbers. The Territory of *Usbec* is extended by a large Interval of Regions from the Weſt to the North, being made up of three very great Kingdoms, whereof the firſt is *Samarcande*, famous for the Birth of *Tamberlan*; the ſecond, *Tarphan*; and the third, *Turphan*; all of them infamous for the Religion of *Mahomet*. The Inhabitants, as Hiſtorians relate of the *Scythians*, are Cruel, Thieves, Bloudy, and implacable Enemies of the *Chriſtians*; ſo that this Kingdom is now altogether unpaſſable for the *Chriſtians*, except ſuch as will become Deniers of *Chriſt*, and profeſs themſelves Followers of the Law of *Mahomet*. And this is the Paſſage from *Usbec* to *Cathay*.

But the Voyage undertaken by Father *Antonius Andradas*, a *Portugueſe*, into the Kingdom of *Thebet*, was after this manner: Firſt paſſing over *Ganges* from *Laor*, he entred into *Scrinegar* and *Ciapharanga*, moſt great and populous Cities; and from theſe having paſs'd over a moſt high Mountain, on the top of it he diſcover'd a vaſt Lake, the common Receptacle of the Waters of the River *Indus*, *Ganges*, and the other great Rivers of *India*; and hence by a Voyage of many Days, and that alſo through high Mountains, he arriv'd in the cold Northern Region *Redor*, and in a City of the ſame Name; from which, paſſing through the Kingdom of *Maranga* and the Kingdom of *Tanchut*, which belongeth unto the *Tartars*, in two Months ſpace he eaſily arriv'd at *Cathay*, that is, *China*.

SECT. II.

Another Voyage from China *to the* Mogor, *perform'd by the Fathers of our Society, Father* Albert Dorville, *and Father* John Gruberus.

THeſe Fathers began their Voyage from *Pequin*, *Anno* 1661. in the Month of *June*, from whence they arriv'd at *Siganfu*; and from hence, after thirty Days ſtay, they departed to *Sining* or *Siningfu*, in almoſt twice ſo many Days, having paſs'd over the *Saffron River*. Now *Sining* or *Siningfu* is a great and populous City, built at the Walls of the Kingdom of *China*, by or through the Gate of which is the firſt entrance into *Cathay* or *China*, for thoſe that Trade thither from *India*, and where alſo they are forc'd to ſtay till they have a farther admiſſion granted them by the King. The City is plac'd under the Elevation of the Pole 36 Degrees and 20 Minutes.

From *Sining* in three Months ſpace, paſſing through the Deſart of *Kalmack* in *Tartaria*, they came unto the very entrance of the Kingdom of *Laſſa*, which the *Tartars* alſo call *Barantola*: The Deſart is partly moutainous, partly level, and overſpread with Sand and Duſt, altogether ſterile and barren; unto which notwithſtanding Nature is here and there in ſome places propitious, by affording ſome ſmall Rivulets, whoſe Banks yield a ſufficient quantity of green Herbs and Graſs: But as this Deſart deriveth its original from the innermoſt Mediterranean Parts of *India*, ſo is it alſo extended in a ſtraight Line from the South to the North, and no Perſon hath yet unto this Day been found, who hath diſcover'd its Bounds: Many ſuppoſe it to be extended even unto the *Frozen Sea*, concerning which I have treated at large in my Book of the Subterranean World. Now it hath various Names; *Marcus Paulus Venetus* calleth it *Lop*, infamous for Diabolical Deluſions, and a multitude of Spectres or evil Spirits that uſually appear in it, concerning which notwithſtanding our Fathers relate nothing; for the once or twice appearing of theſe Spirits, doth not prove the perpetual continuance of their appearance unto all: The *Tartars* formerly call'd it *The Deſart Belgian*, others ſometime *Samo*, the *Chineſes Kalmack*, others *Caracathay*, that is, *Black Cathay*, where you ſhall find no other Animals but wild Bulls of a mighty bigneſs: Yet the *Tartars*, accuſtom'd to Deſarts, wandring to and fro, paſs over it at all times; and there alſo pitch or fix their Hords, where they find a Place or River commodious for the Paſturage of their Cattel; their Hords are Pens or Tents, fit for the receiving both of Men and Cattel.

From *Laſſa* or *Barantola*, plac'd under the Elevation of the Pole 29 Degrees and 6 Minutes, they came in four Days ſpace to the foot of the Mountain *Langur*; now this *Langur* is the higheſt of Mountains, ſo that on the top of it Travellers can hardly breathe by reaſon of the ſubtilty and thinneſs of the Air; neither can they paſs over it in Summer, without manifeſt hazarding of their Lives, by reaſon of the virulent and poiſonous Exhalations of ſome Herbs. No Wagon or Beaſt can paſs over it, by reaſon of the horrible great ſteepneſſes and rocky Paths, but you muſt travel all the Way on foot, almoſt for a Months ſpace, even unto the City *Cuthi*, which is the firſt, or Chief City of the Kingdom of *Necbal*. Now although this mountainous Tract be difficult to paſs over, yet Nature hath plentifully furniſh'd it with variety of Waters,

which

which break forth of the hollow places of the Mountain in every part thereof. Theſe Waters are repleniſh'd with abundance of Fiſh for the Suſtenance of Man, and their Banks afford plenty of Paſturage for Beaſts: I take this to be the ſame Tract which *Ptolemy* calleth *Parapaniſus*, which being link'd in the ſeries of the *Caucaſian* Mountains, is extended far and wide towards the Eaſt, and with its Skirts toucheth the South and North. *Marcus Paulus Venetus* calleth it *Belor*, others give it other Names, according to the diverſity of Nations through which it paſſeth.

From *Cuthi* in five Days paſſage they came to the City *Neſti* in the Kingdom of *Necbal*, in which all the Natives, being involv'd in the Shades of Idolatry, live without any ſign of the *Chriſtian Faith*; yet it aboundeth with all things neceſſary for the ſuſtaining of Life, ſo that thirty or forty Hens are ſold for one *Scutum*.

From *Neſti* they came in five days Journey to the Metropolitan City of the Kingdom of *Necbal*, which is call'd *Cadmendu*, and plac'd under the Elevation of the Pole 27 Degrees and 5 Minutes, where there is a potent King that Ruleth, and although an *Heathen*, yet not very much averſe unto the *Chriſtian Religion*.

From *Cadmendu* in half a Days time they came unto a City that the Natives call *Badda*, the Regal City of the Kingdom of *Necbal*.

From *Necbal* in a Journey of five Days you meet with the City *Hedonda*, a Colony of the Kingdom of *Maranga*, being plac'd under the Altitude of the Pole 26 Degrees and 36 Minutes.

From *Hedonda* in eight Days ſpace they came even to *Mutgari*, which is the firſt City of the Kingdom of *Mogor*.

From *Mutgari* is a Voyage of ten Days ſpace even unto *Battana*, which is a City of *Bengala* towards *Ganges*, plac'd under the Elevation of the Pole 25 Degrees and 44 Minutes.

From *Battana* in eight Days ſpace they came to *Benares*, a populous City on *Ganges*, and plac'd under the Elevation of the Pole 24 Degrees and 50 Minutes: It is famous for an Academy of the *Brachmans*, which flouriſheth there, in which all the Sciences proper unto their Religion, or rather more truly, unheard-of Superſtitions are taught.

From *Benares* in eleven Days ſpace they came to *Catampor*, and from thence in ſeven Days to *Agran*.

Therefore from *Pekin* even unto *Agran* was a continu'd Voyage of two hundred and fourteen Days; but if you have reſpect to the ſtay of the *Caravans*, it is a Voyage of one whole Year and about two Months. And theſe Relations I receiv'd by word of Mouth from the above-mention'd Fathers, who perform'd the Voyage in the ſame manner as I have deſcrib'd it.

CHAP.

CHAP. III.

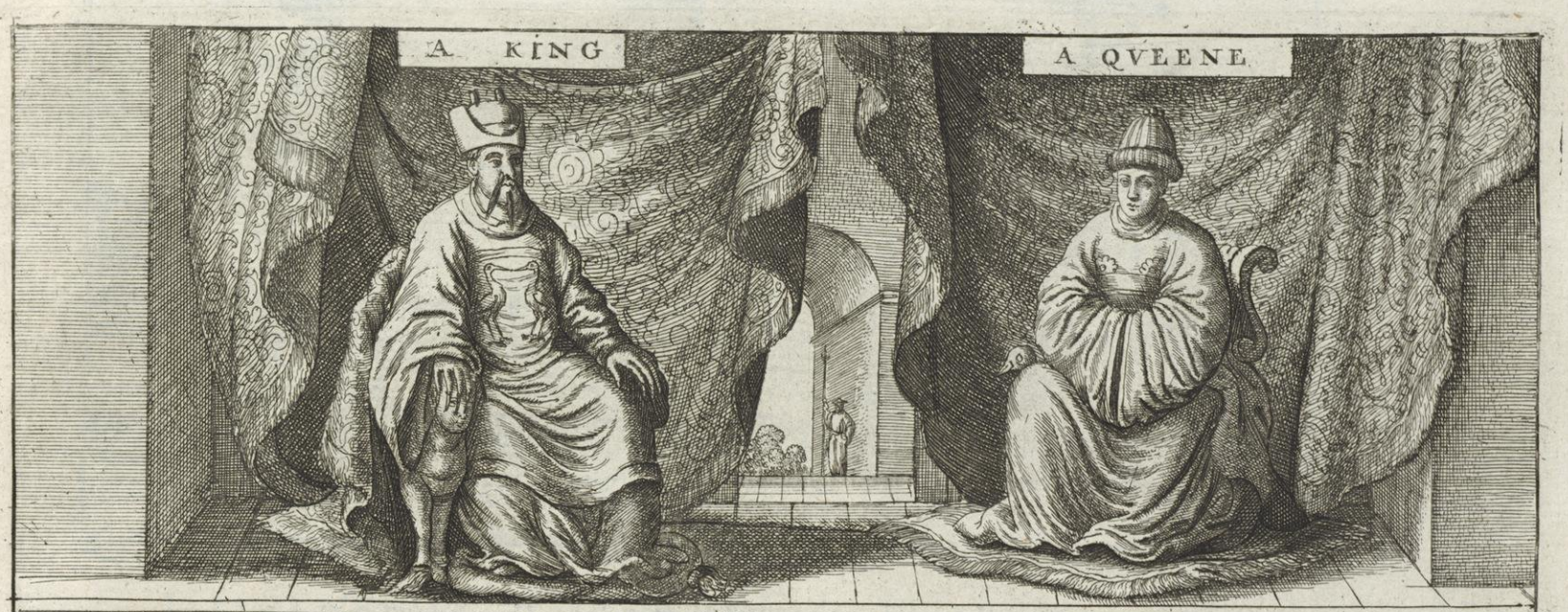
Of the various Habits, Manners, and Customs of the Men of those Kingdoms, which were observ'd and drawn by the aforesaid Fathers, Albert Dorville, *and* Gruberus, *as they pass'd through them.*

AS the Kingdoms, which the afore-mention'd Fathers pass'd through by a Voyage never hitherto attempted by any *European*, were unknown to Geographers; so also did they observe many things, very worthy of consideration, in reference to the Habits, Manners, and Customs of those Nations, which on purpose being deliver'd to me, what by Pictures, and what by Writing, they left to be inserted into their Voyage perform'd; which I thought fit, having now an opportune and convenient time, to accomplish.

A Description of the Walls of *China.*

Therefore setting forwards from *Pekin*, the Metropolis and Imperial Seat of the *Chineses*, they came in the space of two Months to those most famous Walls, at which that vast City *Siningfu* is situate, as it were a certain and most safe Bulwark unto the Walls against the Incursions of the *Tartars*, where in the end of our Book, we exhibit the Structure of as much of these Walls as the convenience of the Place would admit of, as they were most diligently observ'd and drawn by them; and they added, that the Walls were of so great a breadth, that six Horse-men set orderly abreast, might conveniently run a Race without being an hindrance to one another; whence they report, that they are so frequently visited by the Citizens of *Siningfu*, both for the enjoying of the Air, which is most wholsom, and which breatheth from the adjacent sandy Desarts, and also becaus they are very opportune for the performing of many other Exercises for easing and recreating of the Mind; for they are of that heighth, that they easily invite the Inhabitants unto them by their Prospect, which is on every side most clear and open, and withal exceeding pleasant, and also by reason of the great conveniency of the Stairs, which give an Ascent unto them: now the Longitude unto the broadest part of the Wall, even unto the other Port or Gate, through which they pass from the Desart unto the City *Sucien*, is so great, that it can hardly be pass'd in the space of eighteen Days; which many do undertake, having first obtain'd leave of the Governor of *Siningfu*, not so much out of any necessity of Trafficking or Merchandise, as led by a certain Curiosity, and withal being sufficiently furnish'd with Provision; for they say, that the innumerable Habitations which are within the Wall, appear from thence as from an high Mountain; but without in the adjacent Desart, as the Inhabitants related unto them by word of Mouth, they may recreate themselves with the wonderful and unwonted sight (as it were from an high Tower) of all kinds of wild Beasts, such as are Tygers, Lions, Elephants, Rhinoceroses, wild Bulls, Monoceroses, (that is, a certain kind of Horn'd Asses) and all the while being free, and out of all danger, more especially from that part of the Wall, which leading toward the South, draweth near unto the more inhabited Regions, as *Quansi*, *Junnam*, and *Tibet*; for from hence unto the *Saffron River*, and the Places adjoyning, which abound with Bushes and Thickets, they are wont to betake themselves in Herds and Droves at certain times of the Year, both in respect of Pasturage, and for Hunting of their Prey.

Therefore



A Pater of the Society of Iesus.

A Doctor of the Province of Nankin

A Souldier of the Province of Quicheu.

A Souldier of the Province of Quamsi

A Rusticke of the Province of Huquang.

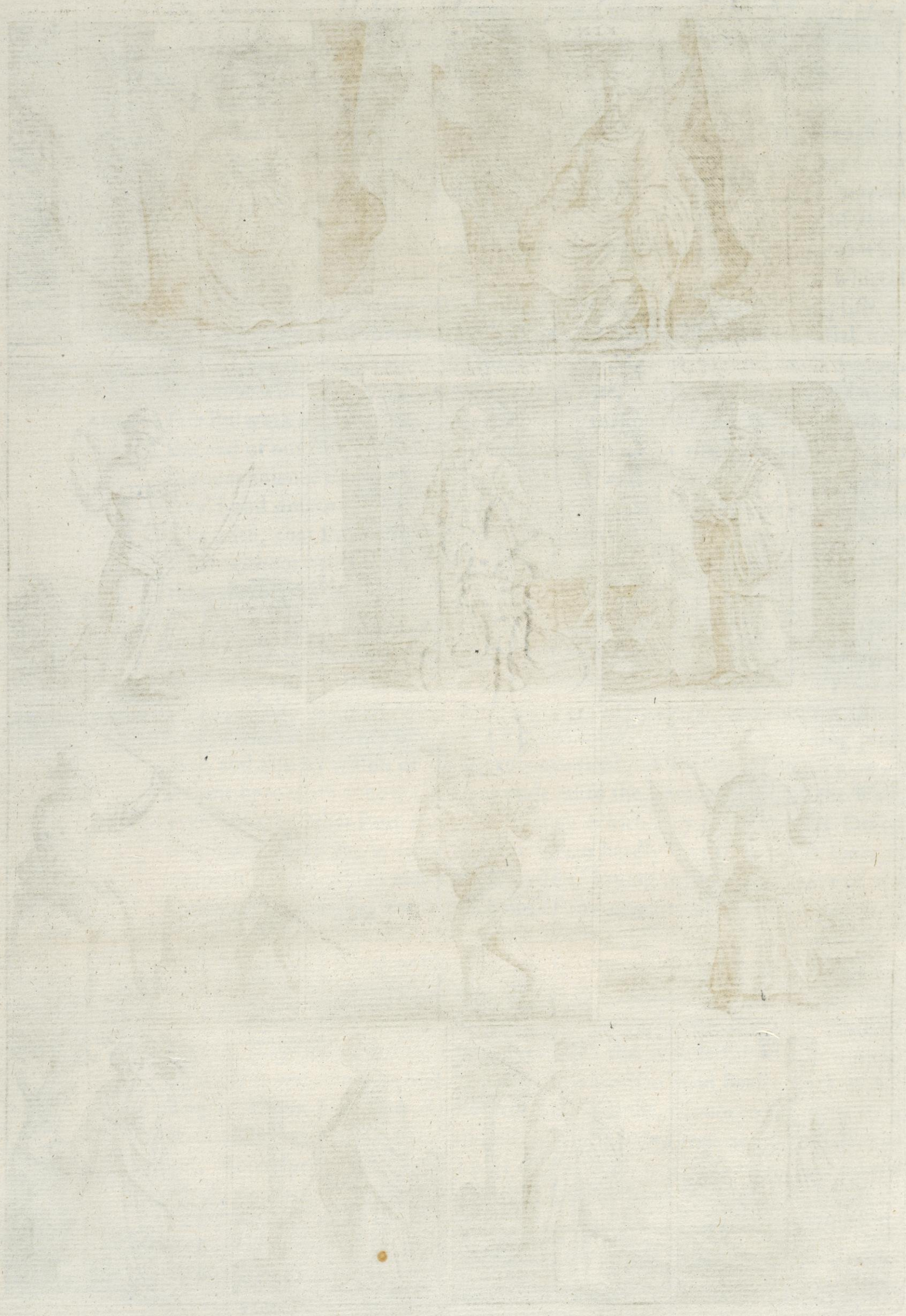
A Rusticke of the Province of Suchuen

a Woman of the Provin: of Xansi

a Woman of the Province of Honan

A Woman of y Province of Chekiang.

A Woman of the Province of Fokien.



I. *A Tartar of* Kalmack. II. *A Woman of* Kalmack. III. *A Lama* Tartar. IV. *The Habitation of the* Tartars. V. *The Turning Wheel.*

Therefore when theſe Fathers had paſs'd this Wall, preſently they met with a River repleniſh'd with Fiſh, of which they made their Supper, which they prepar'd in an open Tent; and having alſo paſs'd over the *Saffron River* without the Walls, and immediately having entred that moſt vaſt and barren Deſart *Kalmack*, a Deſart very dreadful and formidable, in two Months they came to the Kingdom of *Barantola*. This Deſart, although it be parch'd and ruinous, is yet inhabited by the *Tartars*, which are call'd *Kalmack*, at certain times of the Year, when there is great abundance of Paſturage on the Banks of the River, they there fixing of their Hords, which you may term, and not unfitly, *Portable Cities*. The *Tartars* rove up and down in this Deſart to Rob and Pillage; whence it is very neceſſary that the *Caravan* be ſufficiently ſtrong, to reſiſt the violence of their Attempts. Theſe Fathers, as they hapned to ſee them, drew their Habits as they are here ſet down.

The firſt Figure ſheweth a *Tartar* of *Kalmack*, Cloth'd with a Leathern Garment, and a yellow Cap. The Habit of the *Tartars* of *Kalmack*.

The ſecond Figure exhibiteth a *Tartar* Woman of *Kalmack*, Cloth'd with a Veſtment made of a certain Skin, as they gueſs'd, of a green or red colour; and each of them hath a Phylactery or Amulet hung about their Necks, which they wore to preſerve themſelves from Dangers and Miſchiefs.

The *Tartar* which the third Figure exhibiteth, weareth the Habit of a *Lama*, which is the Prieſt or Biſhop of the holy Rites of the Nation of the *Tartars* of *Kalmack*; they uſe a Cap or Hat Painted of a red Colour, a white Coat or Cloke caſt backwards, a red Girdle; they are alſo Veſted with a yellow Coat, from the Girdle of which hangeth down a Purſe.

The fourth Figure expreſſeth their Habitations, which are *Tartarian* Tents, made up within of ſmall bended and wreathed Sticks, on the outſide fram'd with a courſe Matter of a certain Wooll, and ty'd or bound together with Cords.

The fifth Figure ſheweth an Inſtrument, or turning Wheel, in the form of a Scepter, which is mov'd round by the ſuperſtitious Auditors or By-ſtanders, at the time when the *Lama* Pray.

VI. *The fore part of a Woman of Northern* Tartary.
VII. *The back part of the ſame Woman.*

In the Court of *Deva* King of *Tanguth*, our Fathers ſaw a Woman born in Northern *Tartary*, who as ſhe was Dreſs'd in an unwonted Habit, ſo ſhe ſeem'd not unworty of having her Picture taken unto the Life: She wore Hair ty'd or knotted like unto ſmall Cords, having her Head and Girdle adorn'd with the Shells of Sea-Cockles: See her exhibited in her fore and back part, in the ſixth and ſeventh Figures.

VIII. *The Habit of a Courtier in the Attire of a Woman.* IX. *The Trophies which are erected in the tops of the Mountains with Adoration unto the Great* Lama, *for the conſervation of Men and Horſes.* X. *Another Habit of a Courtier.*

There were alſo in the ſame Court of the King certain Courtiers, whoſe Habit, if you obſerve it, is altogether womaniſh, but only that they uſe a Coat of a red Colour, after the manner of the *Lama*; which, together with the Trophies erected in the tops of the mountains in Adoration of the Great *Lama*, for the conſervation of Men and Cattel, are expreſs'd in the eighth, ninth, and tenth Figures.

There

XI. *The Habit of the poſſeſs'd Youth that killeth Men, call'd* Phut. XII. *The common Habit in the Kingdom of* Tanchut. XIII. *The Habit of the ſame Nation.*

There is a moſt deteſtable and horrible Cuſtom introduc'd into theſe Kingdoms of *Tanchut* and *Barantola*, by the ſubtlety of Satan, which is as followeth: They chuſe a luſty Youth, unto whom they grant liberty on Set-days of the Year, to kill with the Weapons wherewith he hath Arm'd himſelf, any Perſon he meeteth, of what Age or Sex ſoever, without any difference or reſpect of Perſons, fondly ſuppoſing, that thoſe who are thus ſlain, immediately, as if they were Conſecrated by *Menipe*, a deviliſh Spirit whom they worſhip, obtain eternal Honors, and a moſt happy Eſtate. This Youth, in a very gay Habit, furniſh'd with a Sword, Quiver, and Arrows, and ſtuck or laden with the Trophies of Banners and Enſigns, at a prefix'd time, being poſſeſs'd with the Demon or Devil unto whom he is Conſecrated, ruſhing with great fury out of the Houſe, wandreth through the Ways and Streets, and killeth at his pleaſure all that meet him, no reſiſtance being made: This Youth they call in their Language *Phut*, which ſignifieth *The Slayer*; whence our Fathers depicted him altogether after the ſame manner that they had a ſight of him, together with the Habit of both Sexes in the Kingdom of *Tanchut*, as the eleventh, twelfth, and thirteenth Figures do ſhew.

There are other Kingdoms included within the vaſt Kingdom of *Tanchut*, and in the firſt place *Barantola*, alſo call'd *Laſſa*, which hath a Metropolitan City of the ſame Name: It hath a King of its own, and is altogether intangled with the foul Errors of *Heatheniſm*: The People worſhip Idols, with the deference of Deities; amongſt which that which they call *Manipe* hath the preeminence, and with its nine-fold difference of Heads riſeth or terminateth in a Cone in a monſtrous heighth, concerning which we ſhall ſpeak more fully in the following Diſcourſe, when we come to treat of the many-headed Deities of the *Chineſes*. Before this Demon or falſe God this fooliſh People perform their Sacred Rites, with many unwonted Geſticulations and Dances, often repeating of theſe words, *O Manipe Mi Hum*, *O Manipe Mi Hum*, that is, *O Manipe, ſave us*: They many times ſet divers ſorts of Viands or Meats before the Idol, for the propitiating or appeaſing of the Deity, and perform abominable kinds of Idolatry.

There

XIV. Han, *the deceaſed King of* Tanguth, *whom they worſhip with Divine Honor.* XV. *The Effigies of the Great* Lama.

There is alſo exhibited in *Barantola* another Spectacle of a falſe Deity, which as it almoſt ſeemeth to exceed humane belief, ſo it alſo doth require to be evidenc'd with the more ſingular care. Our Fathers relate, that whilſt they remain'd in *Barantola*, which was about two Months, to wait for the convenience of the *Caravan*, they obſerv'd many things in reference to the Manners and Cuſtoms of the People, of which they noted ſome to be ridiculous, and others to be curſed and deteſtable.

The ridiculous Worſhip of the *Great Lama.*

There are two Kings in this Kingdom, whereof one is truly concern'd and employ'd in the management of the Affairs of the Kingdom, whom they call *Deva*; the other being ſeparated and taken off from the weight or incumbrance of all extraneous Concernments, living in quiet and repoſe within the private Apartments or Withdrawings of his Palace, is ador'd like a Deity, and that not only by the Natives, but of all the Kings that are ſubject unto the Empire of *Tartary*, who undertake voluntary Journeys or Pilgrimages unto him: They adore him as the True and Living God, and call him *The Eternal and Heavenly Father*, offering a multitude of Preſents and Oblations to him. He ſitteth in an obſcure Chamber or Room of his Palace, adorn'd with Gold and Silver, and rendred reſplendent by the multiplicite luſtre of flaming Lamps, in a lofty place upon a Couch, which is cover'd with coſtly Tapeſtry; unto whom Strangers at their approach fall proſtrate with their Heads to the Ground, and kiſs him with incredible Veneration; which is no other than that which is perform'd unto the Pope of *Rome*; ſo that hence the fraud and deceit of the Devil may eaſily and plainly appear, who by his innate malignity and hatred, in way of abuſe hath transferr'd (as he hath done all the other Myſteries of the *Chriſtian Religion*) the Veneration which is due unto the Pope of *Rome*, the only Vicar of *Chriſt* on Earth, unto the ſuperſtitious Worſhip of barbarous People.

Whence as the *Chriſtians* call the *Roman* High-Prieſt *Father of Fathers*, ſo theſe Barbarians term their falſe Deity *The Great Lama*, that is, *The Great High-Prieſt*, and *The Lama of Lamas*, that is, *High-Prieſt of High-Prieſts*, becauſe from him, as from a certain Fountain, floweth the whole Form and Mode of their Religion,

gion, or rather mad and brain-ſick Idolatry, whence alſo they call him *The Eternal Father*. And leſt that by dying he ſhould ſeem to be deveſted, of the duration of Eternity, the *Lamæ*, or Prieſts, which are perpetually about him, with great care and ſolicitude wait on his Neceſſities, expound the Oracles that are taken from his Mouth unto ſimple Travellers, and ſuch as will believe them, with a wonderful counterfeiting of a feigned Divinity; theſe, I ſay, after his Death, ſeek throughout the whole Kingdom for another Perſon as like unto him in all reſpects as may be, whom, being found, they advance into his Throne; and by this means they perſuade and impoſe on the Belief of thoſe that are ignorant of the fraud and deceit, by divulging the perpetual duration of the *Eternal Father*, ſeven times now in an hundred years rais'd from the Dead; the Minds of thoſe barbarous People being ſo firmly blinded by a diabolical Deluſion, that from hence they have no doubting or ſcruple of the truth or belief of it. Thence it cometh to paſs that he is worſhipp'd with ſo great ſigns of Veneration, that that Perſon eſteemeth and reputeth himſelf bleſſed, who can obtain by the Bounty or Courteſie of the *Lamæ* or Prieſts (whom therefore they are wont to corrupt or bribe for that purpoſe with large and coſtly Preſents, which redounds much to their advantage) any of the Excrements or Urine of the Grand *Lama*: for from theſe worn about their Necks, and the Urine mix'd with their Meats, (*Oh abominable naſtineſs*!) they fooliſhly imagine themſelves to be ſafe, and througly arm'd againſt the Aſſaults of all Bodily Infirmities. Theſe things the Fathers learn'd from the Citizens of *Barantola*, and were very much afflicted in Mind, in conſidering of the great blindneſs of theſe Nations; and although they could not ſee the *Great Lama* (by reaſon thoſe that are of the *Chriſtian Profeſſion* are prohibited his ſight, as alſo any other may not be admitted, unleſs he have firſt perform'd the aforeſaid Idolatrous Ceremonies proper or peculiar to the *Great Lama*) yet notwithſtanding they exactly drew his Effigies as it was expos'd to view in the Entrance or Porch of the Emperor's Palace, to which they pay the ſame accuſtom'd Ceremonies, as unto his living Perſon.

The Caſtle wherein the *Great Lama* inhabiteth, is ſituate at the end of the City *Barantola*, and is call'd by them *Bietala*, a Draught whereof is expreſs'd in the ſixteenth Figure.

XVII. *and* XVIII. *The Habit of the Kingdom of* Necbal. XIX. *A Northern* Tartar.

This *Great Lama* is of ſo great Authority throughout all *Tartary*, that there is no King Crown'd in any Place, who doth not firſt ſend his Ambaſſadors with ineſtimable Preſents, to crave his Benediction, as an happy Omen of his Entrance upon the Kingdom. See what I have ſaid at large in the preceding Diſcourſe, concerning the Honor conferr'd on him by the Imperial Monarch of *Tartary* and *China*; where alſo I have demonſtrated, that this whole ſuperſtitious Worſhip of the *Great Lama* took its original from that famous *Presbyter John*, who had his Reſidence in this Kingdom of *Tanchut*. But thus much ſhall ſuffice for the *Great Lama*.

They ſaw alſo ſtrange Habited Women at *Barantola*, which came thither out of the adjacent Kingdom of *Coin*. The Noble Women braid or curl all their Hair in the manner of Hairlaces or ſmall Bands, and wreath it behind them; on their Foreheads they wear a red Fillet, beſet with Pearls; on the top of their Heads they bear a Silver Crown, interlac'd with *Turchoiſes* and Coral.

The high Mountain *Langur*.

Having left the Kingdom of *Laſſa* or *Barantola*, in a Months Voyage they came over the moſt high Mountain *Langur*, which we have deſcrib'd a little before, unto the Kingdom of *Necbal*, where they found nothing wanting unto Humane Suſtenance, nor could any Good be wiſh'd them which they did not enjoy, except the Light of the Goſpel; for they are all involv'd in the thick Cloud of *Heatheniſh* Blindneſs. The chief Cities of this Kingdom are *Cuthi* and *Neſti*.

It is a Cuſtom in this Country, that if you drink to a Woman, the other Men or Women that are in the Company, pour in the Liquor *Cha*, or the Wine, three times for them, and in the time of Drinking affix three pieces of Butter to the Brim of the Pot or Cup; thoſe that pledge, or drink after them, take them off again, and ſtick them upon their Foreheads.

There is alſo a moſt cruel Cuſtom obſerv'd in theſe Kingdoms; for when they deſpair of the recovery of their Sick, eſteeming them near to Death, they carry them forth, and caſt them into deep Ditches in the Fields, which are full of dead Bodies; and there being expos'd to the injury of Time, they ſuffer them to periſh without any pitty or commiſeration; and after they are dead,

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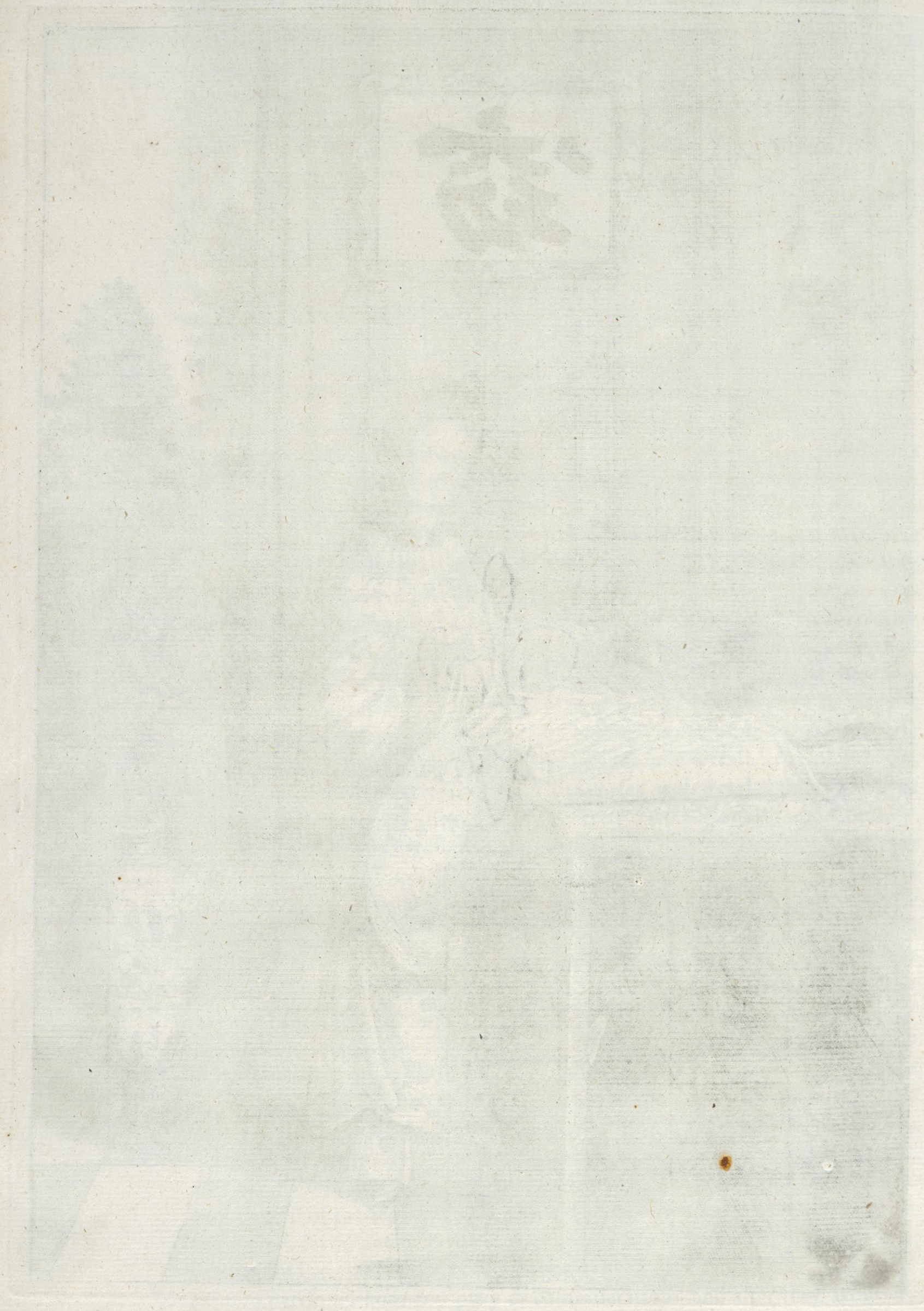

they leave them to be devour'd by ravenous Birds, Wolves, Dogs, and ſuch like Creatures; whilſt in the mean time they perſuade themſelves, that 'tis no mean Monument of a glorious Death, to have their Tomb in the Bellies of living Animals. The Women of theſe Regions are ſo deform'd and ugly, that they appear more fit for Devils than Men; for out of a Religious Conceit they never waſh themſelves with Water, but with a ſtinking kind of Oyl, which beſides that it gives a moſt intolerable ſcent, it doth ſo bedaub and render them filthy, that they ſeem not to be Women, but Hags and Witches.

The King of *Necbal* ſhew'd himſelf extraordinary courteous to our Fathers, by reaſon of a Preſent they beſtow'd on him, which was a Perſpective-Glaſs, and other very curious Mathematical Inſtruments, with which he was ſo taken, that he wholly determin'd with himſelf not to let them go, which he had not done, but that they made him a faithful Promiſe to return thither again; which if they perform'd, he promis'd to erect a Houſe for their uſe and Exerciſe, endow'd with moſt ample Revenues, and alſo to grant them a plenary Power to introduce the *Chriſtian Law* into his Kingdom.

Departing from *Necbal*, they came to the Confines of the Kingdom of *Maranga*, which is enclos'd in the Kingdom of *Thebet*; whoſe Metropolis is *Radoc*, the utmoſt Bound of the Voyage formerly undertaken by Father *Andradas*, where they found many Marks of the *Chriſtian Faith* in time paſt there Planted, from the Names of *Dominick*, *Francis*, and *Anthony*, by which the Men are call'd.

From hence they arriv'd at that firſt City of the Kingdom of the *Mogor*, ſo well known unto the World by the Name of *Hedonda*; and thence they came to *Battana*, a City of *Bengala*, ſituate on *Ganges*; thence to *Benares*, a City famous for an Academy of the *Brachmans*; and at laſt to *Agra*, the Imperial City of the *Mogor*: where Father *Albert Dorville*, broken with the Labors of his Travels, and full or repleniſh'd with Merits, leaving this Terreſtrial Country, departed, as we piouſly believe, unto the Heavenly Manſion, in a middle Way between *Europe* and *China*.

CHAP. IV.

Of the Voyage attempted by Father Amatus Cheſaud, *a* French-man, *Superior of the Reſidency of* Iſphahan, *for the diſcovery of an eaſie and ready Paſſage into* China, *extracted out of his Letter written in the* Perſian *Language, and directed unto Father* Athanaſius Kircher. *The Letter is to this effect.*

The Voyage of Father *Amatus Cheſaud.*

I *Write not this Letter from* Hiſpahan, *but in the Way, being return'd from the City* Hairat Sfahanum, *from which City it is almoſt a Year ſince I departed towards* Baich, *wich is the Regal City of* Usbeck, *that I might diſcover whether there were any poſſible way of paſſing through the foreſaid* Usbeck *and* Turkeſtan *into* Cathay, *and hence into* China. *But indeed as I came hither with the Ambaſſador of* Usbeck *unto the Bounds of* Kezalbax, *I found that Way both difficult and dangerous; therefore I continu'd for ſome Months at* Hairat (*which City was formerly call'd* Sciandria) *and there I narrowly view'd the Place which the Ancients call'd* Bachtra, *where there is a great Univerſity or Academy, built by the Son of the Famous* Tamerlang (*which notwithſtanding*

notwithstanding is destroy'd by degrees, and runneth to Ruin for want of Repair) as also many other Edifices, which were formerly there built about the same time in which that City was in the Hands of the Usbequi. From this Place at length I came to the City Maxahad, which others call Sancta, where there is a fair Mesquit, adorn'd with Gold. In this Place I continu'd two Months, and here Disputed with the Learned, of whom there are many, about the Law; and I found, that albeit they openly and abroad praise their own Sect, yet they hold, That others of a contrary Persuasion ought to observe the King's Law: Their time is not as yet come. I departed from this Place, and came to Nixapor and Sabazuar, which belong unto Chorasan; from whence I pass'd through the Cities Setam, Damgan, and Jamnam, and at last arriv'd at Kaxanum in the Province of Aracand, which is thirty Farsang distant from Sfahanum. This Tract of Land is for the most part barren. At length I return'd to Sfahanum, and here remain ready to fulfil the Commands of your Reverend Fatherhood. But doth your Reverend Fatherhood in the mean while publish nothing to the World? Such a Tree ought to bear some Fruit. Besides two Books that you were pleas'd to send me some Years since, nothing else hath arriv'd at my Hands. I have here Compos'd some Treatises about the Controversies of the Law, in particular, An Answer to the Polisher of the Looking-glass. I know no Person that can better manage this Business at Rome than your Reverend self, whom I beseech to render me more certain whether such Books can be Printed there; but I much question whether any one can be found that will be at the Charge: yet in this matter I shall determine nothing but what my Superiors shall ordain. To conclude, The least of your Reverend Fathership's Servants onely more especially requesteth this, That you would retain this my Epistle by you for a Memorial, and that you would not be unmindful of me in your Holy Sacrifices. Dated near Xaxan about the time of the Festival of Saint Francis Xavier.

CHAP. V.

The Voyage perform'd by Marcus Paulus Venetus, *and* Haython *the* Armenian, *into* Cathay *or* China.

SEeing none of the Ancients have describ'd the Kingdoms of the utmost Confines of the East, more fully than *Marcus Paulus Venetus*, therefore I esteem'd it my Duty to say somewhat of his Voyage into *Cathay* at this time, having so fit an opportunity; although there do many things occur, which are neither apprehended nor understood at this very Day by any Geographer, by reason of the variety of Names by which he calleth Kingdoms, Provinces, Cities, Mountains, Rivers, and Lakes, and that differently from all others; and also by reason of the Description of some Cities, which consent not with the modern Geography. Moreover, *Marcus Paulus* being ignorant of the use of the Globe, hence it came to pass, that he setteth not down the Longitude and Latitude of any City, from which knowledge alone the true Situation of Places is found. But now let us come to relate his Voyage.

The Voyage of *M. Paulus Venetus.*

Anno 1269. *Baldwine* being Emperor of *Constantinople*, two famous Persons of the Illustrious Family of the *Paulini*, *Nicolas* and *Matthew*, Citizens of *Venice*, set forwards unto *Constantinople* in a Ship fraighted with divers Commodities; where having a little refresh'd themselves, and committing themselves to the *Euxine Sea*, they arriv'd with prosperous Winds at a Port of *Armenia*, call'd *Soldadia*; (Now what this Port of *Soldadia* is, we have not hitherto found out:

I interpret it to be *Trapezonmet*, ſeeing that there is no Port of the *Armenians* nearer the *Euxine Sea*; neither can we diſcover what the Kingdom of *Bartza* is.) From the Kingdom of *Bartza* they came by great windings and turnings of the Land unto the City of *Bochara*, ſituate on the River *Oxus* in the Kingdom of *Usbeck*; where great Wars ariſing between the King of *Bartza* and the *Tartars*, they were much perplex'd, and ignorant which way to take to return into their own Country; but at laſt, upon ſerious Conſideration and Advice, they remain'd there full three years: and that they might not ſpend their time idly in that ſpace, they apply'd themſelves with all their endeavor to the attaining of the *Tartarian* Tongue. While Affairs were in this Condition, an Ambaſſador came to *Bochara*, to Treat with the Great Emperor of *Tartary*, where when he had found theſe fore-mention'd Perſons, he us'd his utmoſt Endeavors, (both in reference unto their great and noted Behaviour, and the *Tartarian* Tongue, in which they were excellently accompliſh'd,) to have them with him in his Return to the Great *Cham*, to whom he knew they would be very acceptable; therefore they relying on the Advice of the Ambaſſador, after the Travel of ſeveral Months, made their appearance before the *Great Cham*. He firſt of all admiring the Countenance and Behavior of theſe *Europeans*, and alſo being led with a curioſity of underſtanding the Affairs of *Europe*, was wholly intent upon the diſcovery of the Mode and Form of the Government of the Occidental Regions, enquiring of them concerning the Pope, the Emperor, and the Rites of the whole Empire, as well thoſe that are obſerv'd in Peace as War: Unto which, when they had prudently reply'd, they ſo far wrought upon the Emperor, that entring into Counſel with his Nobles, he concluded upon ſending an Ambaſſador to the Pope of *Rome*, which he thought fit in his Name to impoſe on theſe *Paulini*, whoſe Faith and Sincerity he had now ſufficiently try'd; and together with them he ſent a Golden Table and Letters, in which he requeſted his Holineſs would ſend him an hundred Perſons, conſpicuous both for Learning and Wiſdom, to inſtruct his Subjects in the *Chriſtian Faith*, which he ſaid was the beſt and moſt pure of all others. Wherefore theſe Perſons having receiv'd their Embaſſy, immediately ſet forward on their Voyage, having this Golden Table, which was Seal'd with the Seal of the *Great Cham*, and alſo having his Letters, in which he commanded all his Subjects to receive them with all Honor and Affection, and diſcharge them of all Cuſtoms and Tribute. Thus they follow'd on their Journey by the great aſſiſtance of the Golden Table, and after the ſpace of ſome Months, came at length to *Balzra*, a Port of the *Armenians* (now what this Port was, whether on the *Caſpian* or *Euxine Sea*, I have not as yet found) it is moſt probable to be the Port of *Trapezonmet*, plac'd in a Corner of the *Euxine Sea*; for from this Port, within a few Months, *Anno* 1272. they came to *Ancona*, which could not be perform'd from the *Caſpian Sea*, by reaſon of the great ſpace of Land and Regions interjoin'd.

Moreover, having return'd unto *Ancona*, whence they departed, the report of the death of *Clement* the Fourth being nois'd abroad, and no other as yet plac'd in the Apoſtolical Seat, being deſtitute of Advice, they were not a little diſturb'd: and ſetting forward unto *Venice* to viſit their native Soil, they heard of the Election of a new Pope. Here *Nicolas* found his Wife, whom he had left great with Child at his departure, to be dead, having left behind her *Marcus*, a Son of fifteen years of Age, who afterwards became the Companion of his Father into thoſe remote Regions of *Aſia*, which his Father had before

travell'd unto, and alſo was the Author and Writer of this Geographical Hiſtory. Wherefore a new Pope being choſen, and nam'd *Gregory the Tenth* (*Rudulphus* being Emperor) by the unanimous Approbation of the Cardinals, they return to *Ancona*, having deliver'd the Letters of the *Great Cham*, together with the Preſents, to the Pope; with which he being mov'd, and greatly rejoycing that he had a fit opportunity offer'd him for the Propagation of the *Goſpel*, he return'd a Literal Miſſive unto the *Great Cham*, in which all things were contain'd that might ſeem neceſſary to inſtruct them better in the *Chriſtian Religion*, and render the mind of the *Great Cham* more flexible and yielding unto the receiving of the *Chriſtian Law*. Unto theſe he adjoin'd two excellent Perſons for Learning, of the Society of St. *Dominick*, *William* of *Tripoly*, and *Nicolas*, whoſe Sirname is not added. Theſe therefore, provided with all Neceſſaries for ſuch an Expedition, began their Journey to the Eaſt, and at length after a long Voyage by Sea and Land, entred *Armenia*, where they found all things in diſorder, by reaſon of a War commenc'd between the *Armenians* and the *Sultan* of *Babylon*: The Fathers being ſtruck with fear, and laying aſide all proſecution of a farther Voyage, took up their Station, and continu'd in *Armenia*; but *Nicolas*, with his Son *Marcus Paulus*, rejecting all fear of danger, out of a great deſire which they had to give the *Great Cham* a plenary Satisfaction concerning his Embaſſay, although they were expos'd to great hardſhip, and the danger of unknown Paths, yet at laſt arriv'd at the City *Clemeniſu*; of whoſe approach when *Cublai* the *Great Cham* was acquainted, he commanded his Meſſengers in forty Days ſpace to ſet forwards to meet them, and to conduct them to him, and withal to ſhew them all the reſpect that might be, and to let them want for nothing that might be any way neceſſary for them. Therefore being admitted into the Preſence of the *Great Cham*, and having perform'd the accuſtom'd ſigns or tokens of Veneration, they declar'd the Effects of their Embaſſy, and alſo Preſented him with the Letters of the Pope, together with a Viol of Oyl borrow'd from one of the Lamps our *Saviour's* Sepulchre: He admiring the Preſence of *Marcus* the Son of *Nicolas*, gave ſuch Reſpect unto both of them, that he admitted them for his Domeſtick Attendants, which was a token of great Honor, and made uſe of *Nicolas* as an Ambaſſador, whom by reaſon of that ſingular Prudence that appear'd in him, his ſignal dexterity in diſpatching Buſineſs, and his great skill in four different Tongues, he ſent him on divers Employments, all which redounded unto his great advantage; and when he diſcover'd the Emperor to be delighted with curious ſights of Nature, and ſtrange Cuſtoms, whatſoever he obſerv'd rare, admirable, and exotick, in the various Tracts of his Embaſſies and Voyages, thoſe he collected with great Induſtry, and Preſented them to the *Great Cham*; by which you can hardly imagine how much he ingratiated himſelf in his Favor; until at length, overſway'd with a deſire of returning to their native Country, after the diſcharge of many Embaſſies for the ſpace of ſeventeen years, having obtain'd, though with much reluctancy, a freedom to return, they came back well and ſafe, through many unknown Paths of Sea and Land, having paſs'd innumerable Regions, unto *Venice*, *Anno* 1295. Now having related this by the way, there remaineth nothing, but that I ſhould deſcribe ſomewhat more at large his Voyage into *Cathay*, ſeeing many things, as I have ſaid, do occur in it, that do very much perplex Geographers.

Having Sail'd over the *Mediterranean Sea*, and Travell'd through *Anatolia*, *Armenia*, and *Perſia*, he came unto the Region of *Balaſia*, which I ſuppoſe to be

Coraſina,

Coraſina, a Country interpoſed between *Perſia* and the Kingdom of the *Great Mogol*: From this Place, avoiding the Paſſage towards the South, he took his way between the North and Eaſt, which they call *Nordoſt*; thence he went through the Deſarts, and then over the moſt high Mountain *Belor*, which we have deſcrib'd before, into the Kingdom of *Caſſar*, which now they call *Caſcar*, for a time Tributary to the *Great Cham*, partly Inhabited by *Neſtorian Chriſtians*, and partly by *Mahumetans*: Thence wandring a little towards the North, he entred into *Samarcande*, the Regal Seat of the Great *Tamberlain*, in the Kingdom of *Carcham*, now call'd *Tarcham*; from whence he proceeded onwards, through the Deſart *Lop*, into the Cities *Peim* and *Ciarcia*, and at length into *Camul* and *Tarpham*, at that time Provinces of the Empire of *Tanchut*, and now ſubject to the Empire of *Usbeck*. All which agrees with what we have alledg'd before concerning the Voyage of *Benedict Goes*. Yet from hence he went not the ſhorteſt Way unto *Cathay*, but declining towards the North, he came unto the City *Campition*, the Metropolis of the Kingdom of *Tanchut*, where having entred between the Eaſt and South, that is, South-Eaſt unto thoſe that proceed forwards, he came into *Cathay* through the Deſart; yet laying aſide this Paſſage, he proceeded forwards again towards the North, and having paſs'd through many Provinces and Kingdoms of the *Eaſtern Tartary*, where he found many *Chriſtians*, at length he arriv'd at *Cambalu*, the Royal Court of the *Great Cham*, of the largeneſs and Etymology of which City we have before treated at large: Where I wonder very much that *Paulus Venetus* maketh no mention of the Walls of the Empire of *China*, through which of neceſſity he ſhould have paſs'd; peradventure he ſtragling far and wide unto the *Eaſtern Sea* (unto which he writeth that he came) through the Northern Kingdoms, paſs'd through *Cireanum* (belonging unto the *Chineſes*) into *Cathay*, that is, *China*; for whatſoever he afterwards relateth concerning *Cathay*, whatſoever he obſerveth concerning the vaſtneſs and magnificency of the Cities, concerning the frequency and multitude of the People and Merchants, of the affluency of all things neceſſary for Humane Life, of the abundance of great and ſmall Rivers, of the admirable Structures and Fabricks, of the Bridges; theſe, I ſay, can agree unto no other Region, Kingdom, or Empire, but only unto that moſt vaſt Empire of the *Chineſes*, unto which the *Chineſian* Names of the Cities, with their Cuſtoms and Manners, are altogether conſonant and agreeable, as I have ſhewn at large in the preceding Diſcourſe.

Haython the *Armenian*, a Monk of the Order of the *Præmonſtratenſis*, and of the Bloud-Royal, a Traveller throughout the whole Eaſt, he with the Fidelity of a religious Perſon confirmeth whatſoever is more largely related by *Paulus Venetus* concerning the Kingdom of *Cathay*; for *Anno* 1307. he beheld all thoſe Kingdoms of the utmoſt Parts of the Eaſt with his own Eyes, the cauſe, manner, and occaſion of which Voyages, we ſhall afterwards declare. Now he thus ſpeaketh concerning the Kingdom of *Cathay*, in the firſt Chapter of his Hiſtory: *The Kingdom of* Cathay *is the greateſt that is to be found in the World, and is repleniſh'd with infinite People and Riches: It is ſituate on the Sea-Coaſt. The Men of of thoſe Parts are moſt ſubtle, and full of deceit: and therefore in all Knowledge make ſlight of all other Nations; for they ſay that they are the only People that ſee with both Eyes, and all others only with one: They have for the moſt part little Eyes, and are naturally without Beards. And moreover it is reported concerning this Kingdom, that it is ſituate in the chief part of the World, becauſe it hath the Eaſt on one part, and on the other part there doth no Nation inhabit, as they report; on the Weſt it hath its Confines on the Kingdom*

of

of Tarſa, *on the North it is bounded with the Deſart of* Belgian, *and on the Eaſt and South there are innumerable Iſlands of the Sea.* In which words he ſo deſcribeth *Cathay* or *China*, that he differeth in nothing from the modern Situation, the Cuſtoms of the Nations, and other things proper unto *China*.

CHAP. VI.

Of the Introduction of the Chriſtian Faith *into the forementionʼd Kingdoms of* Tartary *and* Cathay, *by the now alledgʼd Voyages.*

SEeing that in all the forementionʼd Voyages we at all times meet with the mention of the *Chriſtians*, the Reader ought not to doubt, but that the Evangelical Doctrine of the *Chriſtian Law* hath been introducʼd into the utmoſt Kingdoms of the Eaſt, from the very firſt Times of the Primitive Church, either by the Apoſtles themſelves, or by their Diſciples, or their Succeſſors in the Apoſtolical Function; which that it may appear more plainly, I am reſolvʼd to treat of the Apoſtolical Expeditions of all Ages into theſe Kingdoms; and although I have in the former Part of this Book treated of the Expedition of St. *Thomas* into *India*, and the neighboring Kingdoms, yet I ſhall here demonſtrate how by the Aſſiſtance and Labors of St. *Thomas*, as alſo of St. *Philip*, *Bartholomew*, *Thadeus*, and other Apoſtles, the Holy *Goſpel* was propagated in the Kingdom of the *Mediterranean India*, to the utmoſt Bounds of *Tartary*. Which whilſt I perform, I muſt acknowldge that I receivʼd no ſmall Light from the excellent Father *Henry Rho*, who hath travellʼd almoſt throughout all *India*; for being ſent from *Goa* into the Kingdom of the *Mogul*, to *Dalcan*, which is now callʼd *The Kingdom of Viſiapour*, having paſsʼd over the Mountain *Gati*, he came to *Golconda*, and thence into *Montipur*, and thence by a direct Voyage to *Bengala* and the Kingdom of *Decanum*; and from hence, in a ſtraight Path, to the Court of the *Mogor* in the City of *Agra*. What Rarities and Curioſities he obſervʼd in ſo great a Voyage, he will publiſh to the World in due time in his itinerary Diſcourſing concerning the Kingdom of *Narſinga*, and thoſe ſo celebrated Relicks of St. *Thomas* at *Meliapor*, he ſaith, *That amongſt other things which the* Chriſtians *reſerve in their Library unto this Day, there is the Voyage of* St. Thomas (*which that holy Apoſtle undertook from* Judea *into* India) *preſervʼd, and that he hath it Tranſlated out of the* Syriack *into the* Latin *Tongue*; which when I earneſtly requeſted, he freely aſſented to my Deſire, and it is as followeth: *In the general diſtribution of the Globe of the Earth, made by the Apoſtles at* Hieruſalem, *for the propagation of the Divine* Goſpel, *it is manifeſt from Eccleſiaſtical Hiſtory, that* India *fell unto the lot of* St. Thomas, *unto which that he might arrive, he thus began his Voyage*: *From* Judea, *having paſsʼd through* Syria, Armenia, *and* Meſopotamia, *he came unto a certain City of* Perſia, *which is callʼd* Soldania, *where having ſowʼd the Seed of the* Goſpel, *he reapʼd a large Harveſt of* Chriſtian *Converts. Hence he paſsʼd through the Kingdom of* Candahar *and* Cabul, *which is* 40 Lucæ *diſtant from* Candahar; *now* Cabul *is alſo callʼd* Galabor, *by which the Holy Apoſtle paſsʼd over high Mountains unto the Region callʼd at this Day by the Moors* Gavorſtan, *that is*, The Region of Infidels, *for ſo they term the* Chriſtians *which continue there unto this very Day. The* Chriſtians *are callʼd* The Chriſtians of St. Thomas; *they are naturally defended or fortifiʼd by moſt high Mountains, ſo that there is no eaſie Paſſage to them, although ſometimes ſome* Saracens *paſs unto them, who are preſently ſlain, out of an hatred*

of

of their perfidious Sect ; but the Gentiles *or* Heathens *are receiv'd : And although theſe* Chriſtians *obſerve various Rites of the* Chriſtian Religion, *as that they imprint a three fold Croſs on their Foreheads and Temples, which is done or depicted by an* Indian *herb or Weed call'd* Santalis, *of a red Colour, and that in Baptiſm they dip their Children in Water ; yet notwithſtanding it hath ſo hapned in proceſs of time, that the Church growing full of Brambles for want of Apoſtolical Men,* Chriſtianity *is much waſted and decay'd, ſome ſmall ſparks of the* Chriſtian Faith *only remaining ; for the whole Nation is defil'd with the various Superſtitions and Blemiſhes of Error.* Father *Nicholas Trigautius*, in the Voyage undertaken by *Benedict Goes* into *Cathay*, farther confirmeth it in theſe words : *Afterwards they came into another Town nam'd* Paſſaur, *where they met a certain* Anchorite, *by whom they underſtood, that thirty Days Journey thence was a City of the* Chriſtians *nam'd* Caphurſtan, *into which there was no Paſſage admitted unto the* Saracens, *and thoſe that approach thereunto, ſuffer Death : yet the* Heathen *Merchants are not prohibited the entrance of their Cities, but are only excluded or debarr'd admiſſion to their Temples. He farther related, That all the Inhabitants of that Region go to Church Apparell'd in Black ; that the Land is fruitful ; and that there are plenty of Vines found there.* Which Narration caus'd a ſuſpicion in him, that without queſtion there was yet the Habitation of *Chriſtians*, although much degenerated, which he had alſo confirm'd by report elſewhere. This was alſo ſo manifeſt unto others of our Fathers, the Propagators of the *Chriſtian Faith* in the Kingdom of the *Mogul*, that no Perſon from henceforwards ought to doubt of the ſame; whence unto this very Day they are call'd *The Chriſtians of St. Thomas* : and queſtionleſs they had long ſince been gather'd into the Church of *Chriſt*, if there had not wanted Laborers. Moreover, St. *Thomas* is ſaid to have departed from *Caphurſtan* unto to the leſſer *Guzarata*, not far from the Kingdom of *Caſmir*, of which we have treated above, which is ſituate diſtant from *Lahor* three Days Voyage towards the North ; and thence he is ſaid to have the Mountains of *Thebet* in a long compaſs of the Land towards *Bengala* through the Kingdom of *Decan*, to have arriv'd at *Meliapor*. It is certainly related, that Letters written in the *Syriack* Tongue, on a moſt ancient Parchment, are yet preſerv'd in the Library or Repoſitory of the Church of *Meliapor*, in which St. *Thomas* is ſaid to have convocated the Biſhops Conſecrated by him in the aforeſaid Kingdom, that is, from *Candahar*, *Cabul*, *Caphurſtan*, the leſſer *Guzarata*, and the other adjoining Provinces, unto the Council of *Meliapor* ; which if it be ſo, it is very much to be lamented, that there have no Perſons been found, who might have tranſlated a Treaſury of ſo great Eccleſiaſtical Antiquity into *Latin*. But however this be, *Origen* and *Euſebius* write, That St. *Thomas* firſt went and Preach'd to the *Parthians* : and *Gregory Nazianzen* delivereth, in his Homily againſt the *Arrians*, that he Preach'd to the *Indians* : *Theodoret* conſenteth unto theſe, that the Preaching and receiving of the *Goſpel* amongſt the *Parthians*, *Perſians*, *Medes*, *Brachmans*, *Indians*, and the bordering Nations, ought to be aſcrib'd unto St. *Thomas* : And *Nicephorus* alſo relateth, that he came unto *Tapraban*, now call'd *Sumatra*, which ſeeing it is not remote from the Empire of *China*, it cannot but appear very probable to any one that he viſited *China* alſo in his own Perſon ; any one, I ſay, who rightly underſtandeth what I have above related concerning the Voyages of St. *Thomas* the Apoſtle, which is at large handled by *Oſorius* Biſhop of *Sylva*, who hath elegantly compil'd the *Indian* Hiſtory : Whence from theſe Regions even now declar'd, *viz.* from *Cabul*, *Caphurſtan*, *Tibet*, and *Mogul*, he might eaſily by the Biſhops his Succeſſors, propagate the Sacred *Goſpel* of *Chriſt* into the remoteſt Provinces and Kingdoms,

to the utmoſt Bounds of *Tartary*. This *Ortelius* openly confirmeth, who ſaith, That the Kingdom of *Archon*, ſituate in the utmoſt Angle or Corner of the North, was Converted unto the *Chriſtian Faith* by St. *Thomas*; you muſt underſtand it of of his Succeſſors; ſo that by this Account there is no Part or Corner of the World which hath not been fill'd with the Light of the *Goſpel*, by his Care and Diligence.

Nicephorus alſo relateth in his ſecond Book, Chap. 39. That St. *Philip* Preach'd the *Goſpel* in the upper *Aſia*; now the upper *Aſia* is nothing elſe but that vaſt Space of *Aſia Minor* which the Ancients call'd by the Name of *Scythia* on this ſide, and beyond *Imaus*; and they are all thoſe Regions which are comprehended in the extreme Limits of the *Eaſtern Sea*, and about the *Caſpian Sea*, as *Georgia*, *Iberia*, *Albanior*, *Micrelia*, *Armenia*, and part of the Tranſmarine *Aſiatick Tartary*; from whence in courſe of Time the *Goſpel* of our *Saviour* by a farther ſprouting, was tranſplanted into all the circumjacent Kingdoms, as *Thebet*, *Indoſtan*, *Tanchut*, and the like. *Chryſoſtome* ſaith, That St. *Bartholomew* inſtructed the People of the greater *Armenia* in the *Chriſtian Faith*: *Sophrinus* ſaith, that he taught the *Albanians*; and *Origen*, that he Preach'd to the hithermoſt *Indians*. *Panthenus*, a *Chriſtian* Philoſopher, ſaith, That when he travell'd to the *Indians*, he found *Chriſtianity* yet flouriſhing by the Preaching of St. *Bartholomew*. He that is curious to know more concerning this, let him have recourſe unto the Hiſtory of the *Armenians*, which they call *Giarrentir*, that is, *A Book of Relations*, which *Clemens Galanus*, a Canon Regular, who ſpent many years in *Armenia*, *Georgia*, and the other Regions of *Colchis*, to propagate the *Chriſtian Faith*, here publiſh'd at *Rome*.

Firſt of all therefore, the *Chriſtian Faith* was introduc'd into the forementi-on'd Kingdoms by the Apoſtles, *Thomas*, *Philip*, and *Bartholomew*, which afterwards in courſe of Time being Propagated and Cultivated by their Succeſſors, very Holy Men, and illuminated with the Holy Spirit, diffus'd and ſpread the Light of the *Divine Law* throughout the whole Eaſt, unto the great advantage of Souls, until by the want of Laborers, the People following a more diſſolute and ill mode of Life, degenerated from the Rectitude of *Faith* receiv'd, and alſo blemiſh'd and beſpotted with the Rites of the *Gentiles*, altogether fell off from the True Way: for *Anno* 400. when by the inſtigation of Satan the curſed *Arrius*, *Neſtorius*, *Dioſcurus*, and other Hereticks, but eſpecially the *Neſtorians*, had every where ſpread their damnable Opinions, and in an horrid manner weakned the Orthodox *Faith* of *Chriſt*; above all other Parts it infected with the Venom of its peſtiferous Doctrine *Colchis*, *Armenia*, *Perſia*, *Turcheſtan*, and the utmoſt Bounds of the *Aſiatick Tartary*; ſo that (as *Marcus Paulus* and *Haython* relate) there is no Place of the aforeſaid Regions which it hath not defil'd. Add unto this, that in the Year 632. or thereabouts, was the curſed riſe of the Incendiary of the World, *Mahomet*, who ſwelling and breaking in like an Inundation over a great portion of the Earth, ſubjected the ſame to his moſt unjuſt Laws; whence it came to paſs, that the faithful *Chriſtians*, and more eſpecially Perſons of the Prieſtly Order, being exil'd their Native Country, by degrees forſook the Provinces of the more inward Part of of *Aſia*, either for fear of Perſecution, or by a voluntary Exile; thoſe that were arm'd with a zeal and deſire to the Houſe of God, being inflam'd with a fervour to propagate the ancient Religion of the Orthodox *Faith*, fled, or retir'd into *China* it ſelf, where how much they labor'd to the advantage of the *Chriſtian Faith*, is plainly ſhew'd by the *Syro-Cheneſian* Monument I have expounded above.

The time of *Mahomet's* coming into the World.

Now

Now as nothing is firm and ſolid in Humane Affairs, ſo alſo the *Faith* introduc'd into the foremention'd Regions, now fading, either through the want of Apoſtolical Men, or the extreme degeneration of *Chriſtians*, tended or deflected firſt to Idolatry, then to *Mahumetaniſm*, anon to the Religion of the *Neſtorian* Hereticks, according as the luſt of each Perſons *Genius* led or drew them; and this Viciſſitude or Alteration of the Orthodox *Faith*, ſometimes receiv'd, and ſometimes being rejected, continu'd more eſpecially in the *Eaſtern Tartary*, unto the Year 1252. in which (as *Haython* the *Armenian* relateth, who was of the Blood-Royal) *Haython* King of *Armenia* his Brother Reigned, until he could no longer endure the *Turkiſh* Spoilers of his Kingdom; wherefore by a Divine Inſtinct taking a new Counſel, and going in his own Perſon unto the *Great Cham* Emperor of *Tartary*, whom *Paulus Venetus* calleth *Cublai Cingiſchan*, who Rul'd in *Tartaria* and *Cathay*, both to make a League againſt the *Saracens*, and to gain the Favor of that moſt Potent Prince for the confirming of the *Chriſtian* Commonwealth in a peaceable Eſtate and Condition, after a tedious Voyage he arriv'd at *Almalech*, that is, *Cambalu*, the Court of the *Great Cham*. The *Great Cham*, or *Cublai*, being much joy'd at his coming, receiv'd him with great Honor and Reſpect, as he deſerv'd, beſtow'd on him great Preſents, and advis'd his Nobles to follow his Example, and do the ſame. Therefore when King *Haython* had reſted himſelf ſome Weeks after the toil of his continual Travels, he addreſs'd himſelf to the Emperor, and with much ſtrength and weight of Rational Arguments open'd the Cauſe of his ſo far undertaken Voyage. The Emperor having duly ponder'd the juſt Reaſons of his Petition, and greatly admiring both the Condeſcenſion of the King's Perſon, in expoſing himſelf to ſo great Labors and Danger, and alſo conſidering that the Quiet of his Kingdom, and the Advantage or Intereſt of the *Chriſtian* Commonwealth was very much concern'd, out of his Clemency promis'd to grant him whatſoever he ſhould demand. *Haython* accepting of the obſequiouſneſs of ſo free an Offer, Preſented him in Writing ſeveral Points of his Petition, which were as followeth:

The *Great Cham* converted to *Chriſtianity*.

1. *That the* Great Cham *would vouchſafe to embrace the* Chriſtian Faith.

2. *That a perpetual League of Friendſhip might be confirm'd between the* Chriſtians *and the* Tartars.

3. *That all the* Chriſtians, *both Eccleſiaſticks and Laicks, with their Churches, might be free from all Perſecution, and enjoy the Immunities and Priviledges in all the Kingdoms which the* Tartars *had ſubjected to the Empire.*

4. *That he ſhould raiſe an Army to free the Holy Sepulchre of* Chriſt *from the* Turkiſh *Tyranny, and alſo reſtore the Holy Land poſſeſs'd by the* Saracens, *into the Hands of the* Chriſtians.

5. *That he ſhould joyn his Forces with his, to root out the moſt potent* Caliph *of* Baldach.

6. *That he ſhould grant him the Priviledge, to implore the Aſſiſtance of the* Tartars *whereſoever they inhabit, more eſpecially thoſe that border nearer* Armenia, *and that without any delay they ſhould be oblig'd to aid him.*

7. *That the Priviledges and Juriſdictions of his Kingdom of* Armenia, *which firſt was poſſeſs'd by the* Saracens, *and they being thence expuls'd by the* Tartars, *the Tributary Kings of the* Great Cham *poſſeſs'd, ſhould be reſtor'd to him the King of* Armenia.

The *Great Cham* having heard theſe Demands, preſently call'd a Council of his Nobility, in whoſe Preſence he return'd this Anſwer:

" Becauſe

" Becauſe the King of *Armenia* hath addreſs'd himſelf to Our Empire, not " by any Compulſion, but mov'd of his own free Will, in truth, it very much " becometh Our Imperial Majeſty to aſſent unto his lawful Requeſts, and by " all ways poſſible to further his Deſires: Therefore We accept of your " Prayers, and ſhall be careful to accompliſh all by God's Aſſiſtance. Firſt of " all, I the Emperor and Lord of the *Tartars*, will cauſe my ſelf to be Bap- " tiz'd, and will hold that *Faith* which the *Chriſtians* hold, adviſing all the " Subjects of my Empire to do the ſame, but not with that intention, that I " deſire violence ſhould be offer'd to any Perſon. Unto the ſecond We An- " ſwer, and effectually Intend, and ſtrictly Command, That there be a perpe- " tual League between the *Chriſtians* and the *Tartars* inviolably confirm'd. Al- " ſo We Will, and it is Our Pleaſure, That all the Churches of the *Chriſtians*, " and the Clergy of what Condition ſoever, whether Secular or Religious, " have and enjoy their Priviledges and Liberties in all the Kingdoms or Pro- " vinces ſubject unto my Dominion, and that none moleſt them. As for what " concerneth the *Holy Land*, We ſay, That if We could with Our Convenience, " We would, out of Reverence unto Our Lord and Saviour *Jeſus Chriſt*, go in " Perſon; but becauſe We have much Buſineſs in theſe Our Kingdoms, We " Will and Enjoyn Our Brother *Haolon* to bring all this Buſineſs to effect, as it " requireth and becometh the ſame: for he ſhall free the City of *Jeruſalem*, and " all the *Holy Land*, out of the Hands of the *Pagans*, and ſhall reſtore the ſame " unto the *Chriſtians*. And now for what concerns the *Caliph* of *Baldach*, We " ſhall iſſue out Our Commands unto Our Captain *Baydod*, who is General of " the *Tartars*, and thoſe that are in the Kingdoms of *Turcia*, and all others that " inhabit about thoſe Regions, That they reduce them all under their Yoke, " and utterly deſtroy the *Caliph*, Our Capital Enemy. And as for the Privi- " ledge that the King of *Armenia* requireth by the Aid of the *Tartars*, it is Our " Pleaſure, that he may have Satisfaction according to his Deſire, which We are " reſolv'd alſo freely to confirm. And laſtly, as concerning the King of *Arme-* " *nia*'s Demand, That we ſhould reſtore the Lands of his Kingdoms taken " from him by the *Saracens*, and afterwards poſſeſs'd by the *Tartars*, this We " willingly and freely grant unto him; and it is Our Pleaſure that our Bro- " ther *Haolon* reſtore all thoſe Lands without delay; and alſo Our Will and " Pleaſure is, that many Tents may be granted unto the aforeſaid King, and " and that by a ſpecial Grace, for the Augmentation and Defence of his King- " dom. Thus *Haython* the *Armenian*, who was Brother of this King of *Armenia*, and alſo his inſeparable Companion in his Voyage unto the *Great Cham* into the remoteſt Parts of *Tartary*.

The Points which King *Haython* requeſted of the *Great Cham*, were obtain'd with wonderful conſtancy of Faith and Sincerity; for as the *Armenian* Writer of this Hiſtory teſtifieth in his 24th Chapter, he accompliſh'd the firſt Point, in reference unto Baptiſm, without delay; for after he had been inſtructed in the *Chriſtian Faith*, he with his whole Court, and all his Nobility, were Baptiz'd by a Biſhop that was Chancellor of *Armenia*, and by his Brother *Haython*, the King of *Armenia*; and having now haply diſcharg'd his Embaſſy, and accom- pliſh'd his Deſires, accompanied with *Haolon*, after he was reſtor'd unto his Kingdom, he gain'd the Poſſeſſion of all *Perſia*, being then without a King, meeting with very little reſiſtance: He deſpoil'd alſo the *Caliph* in *Baldach*, and plunder'd the City, which abounded with great Riches, and block'd up the *Caliph*, the Head of the perfidious *Mahumetan* Religion, a Perſon extremely

covetous,

covetous, who reſerv'd his Money to raiſe an Army, in a Caſtle or Tower, and thence caſt out his Gold, Silver, and Jewels, to maintain and preſerve his Life, if poſſible; but he famiſh'd him, by depriving him of all Proviſion, and thus ſpake unto him: *If thou hadſt not ſo covetouſly and penuriouſly reſerv'd this Treaſure, thou hadſt freed thy ſelf and thy City; but now enjoy thy Wealth, and eat and drink that which thou haſt ſo dearly delighted in.* And thus he repoſing confidence in his Riches, periſh'd with Hunger. Thence wheeling about his Army, he wan all *Turcia*, and reduc'd into his Poſſeſſion *Alepo*, a moſt ſtrong and populous City, and abounding in Wealth, after nine Days Siege; which being gain'd, and *Damaſcus* being alſo Aſſaulted and taken by his Valour, he then ſubdu'd with the like ſucceſs the *Holy Land*, even to the Deſart of *Egypt*: and in all the Kingdoms now ſubjected under his Dominion, this was his only Care, that whatſoever *Chriſtians* he found either Exil'd or debarr'd of their Liberty, were reſtor'd unto the ſame again, and alſo had the Priviledge of their Churches granted them, and thoſe that were demoliſh'd, were re-edifi'd at their Coſt; being induc'd unto this more eſpecially by his Wife, who was nam'd *Dioucoſcaron*, and reported to be one of the Linage of the three Kings that were led by the Star, and offer'd their Preſents unto our *Saviour* at his Birth: for ſhe, as having been long before inſtructed in the *Chriſtian Religion*, ſo alſo being inflam'd with a zeal and deſire of promoting the *Chriſtian Faith*, made it her whole endeavor, by the extirpation of the wicked Sect of *Mahomet*, to reſtore the *Holy Land* and the Sepulchre of *Chriſt* unto the *Chriſtians*. Therefore it ſo hapned by the zeal of *Haython* to the *Chriſtian Faith*, that beſides the hithermoſt *Tartary*, both the Kingdoms of *Armenia* and *Colchis*, and alſo *Turcia*, *Babylon*, *Syria*, and *Paleſtine*, freely, and with great liberty, enjoy'd the *Chriſtian Profeſsion*, with a great acceſſion of the *Infidels* unto the *Faith* of *Chriſt*. And in the greater *Tartaria*, all every where following the Example of the *Great Cham*, embrac'd the *Chriſtian Profeſsion* even unto the utmoſt Bounds of *Cathay*.

St. *Antonius* confirmeth all this in his 3. *Tom. Tit.* 19. *Chap.* 8. *Sect.* 21. and he whom we before call'd *Haolon*, he calleth *Ercaltay*, a Prince, and Brother of *Cublai* the *Great Cham*; for he a long time after his Baptiſm, being ſent in the name of the Emperor to deſtroy the perfidious Sect of *Mahomet*, out of a great and incredible zeal he had to the Orthodox Religion, and alſo to recover the *Holy Land*, as we have before related, atchiev'd many Exploits worthy eternal Memory. There is an Epiſtle of his extant, in the ſame quoted place of *Antonius*, unto St. *Lewis* King of *France*, who was alſo at the ſame time intent on the War undertaken againſt the *Mahumetans* in the Iſland of *Cyprus*; in which Epiſtle he ardently exhorteth him to accompliſh the ſame Enterprize together with him; and becauſe it is worthy of conſideration, I thought it requiſite here to inſert it. This is the Exemplar or Tranſcript of the Letter which *Ercaltay* Prince of the *Tartars* ſent unto King *Lewis*, and by his Command Tranſlated into *Latin* word for word.

The Letter of *Haolon* to the K. of *France*.

THE *Words of* Ercaltay, *ſent by the Power of the High God from the King of the Land of* Cham, *unto the Great King, the Strenuous or Victorious Conqueror of many Provinces, the Sword of the World, the Victory of* Chriſtianity, *the Defender of the Apoſtolical Religion, Son of the Evangelical Law, King of* France, *let God increaſe his Dominion, and preſerve it for many years, and fulfill his Deſires in the Law, and in the World now, and in the World to come, by the Verity of his Divine Power, that leadeth all Men, and all the Prophets and Apoſtles,* Amen. *A hundred thouſand Salutes and Bene-*

dictions; and this I request, That he will accept these Benedictions, and that they may appear great in his sight: God grant that I may behold this magnificent King, who hath approached so near unto us. Now the most High Creator grant this our Meeting may be in Charity, and cause us to assemble together in Unity. After this our Salutation, That in this our Epistle we intend nothing but the advantage of Christianity, *and to strengthen the Hands of the* Christians; *and I beseech God to render the* Christian *Armies successful, and that they may become triumphant over their Adversaries that contemn the Cross. Now on the part or behalf of the Great King, let God advance him, let God increase his Magnificence in the Presence of* Cyochaym: *We come with Power and Command, that all* Christians *be free from Servitude and Tribute, from Force, Compulsion, and the like, that they be Honor'd and had in Reverence, and that none take away, or deprive them of their Possessions; and that their demolish'd Churches be re-edifi'd, their Tables founded, and that no Person may restrain them to Pray with a quiet Conscience and free Mind for our King. We have sent hither by our faithful Servant the venerable Person* Sabaldi, David *and* Mark, *and they declare those good Reports, and relate by word of Mouth how Matters are carried with us; now the Son may receive their words, and may concredit them, and in our Letters the King of the Earth may be exalted: His Magnificence commandeth, that in the Law of God there be no difference between the* Grecian *and the* Roman, *the* Armenian, Nestorian, *and* Jacobite, *and all those that adore the Cross; for they are all one with us, and so we desire that the Magnificent King would not be divided, or be contrary amongst us, but that his Piety may be shewn upon all the* Christians, *and that his Goodness and Clemency may continue.*

Thus far the Example of the Epistle, which was sent to the King of *France* in *Cyprus* from *Ercaltay* Prince of the *Tartars*, unto which other Letters are sufficiently consonant, which a little before were Presented unto the same King from the King of *Cyprus*, and the Count of *Joppa*; a Transcript of which also, together with the Transcript of the aforesaid Letter of *Ercaltay*, were sent by the venerable Legate unto Pope *Innocent* the Fourth. This I have transcrib'd out of *Antonius*.

The Presents of St. *Lewis* King of *France*, to the *Great Cham*.

Also St. *Lewis* sent unto the foremention'd *Ercaltay*, and to the *Great Cham*, Ambassadors of the Order of St. *Dominick*, with rich Gifts or Presents, one whereof was that which they call *A Baldachin*, a most magnificent Present, in which the whole Life of *Christ* was beheld interwoven in Tapestry-work by a wonderful Art, together with a piece of the Cross: But concerning this see more at large St. *Antonius* in the fore-cited place; as also *Vincentius* Bishop of *Bellay*, in his *Speculum Historicum*, or *Historical Looking-Glass*; all which happened about the Year 1256. and are consonant to what we a little before alledg'd out of *Paulus Venetus* and *Haython*. St. *Antonius* asserteth in the place quoted, That some *Tartars* came unto the Council held under *Innocent* the Fourth. At length, *Anno* 1300. (as *Vadingus* relateth in the Life of *Odiricus*) many Religious Persons of the Order of St. *Francis* were sent unto the *Great Cham*, into the greater *Cathay* and *Tartary*, and remain'd in the Cities of *Cambalu* and *Nanchin*, which they call *The City of Heaven*, as also the Kingdom of *Tebeth*, Converting many of the *Infidels* and *Pagans* unto the *Faith* of *Christ*. This St. *Odiricus* abovemention'd, was a Person of the same Order, who being inflam'd with a zeal of gaining all the People of those Kingdoms unto *Christ*, is reported to have travell'd thither, as is shewn at large by the Reverend Fathers *Bollandus* and *Hoenschenius*, in that splendid Work of *The Lives of the Saints*, unto which I refer the Reader; where in the first Tome, on the fifteenth day of *January*, they at large demon-

demonſtrate the ſame in their Learned Commentaries. And therefore by this occaſion the *Goſpel* of *Chriſt* being ſpread throughout all *Tartary* and the Kingdom of *Cathay*, which is *China*, was in every Place much augmented. But as we have often ſaid before, what through the defect of the Cultivators of the Vineyard of *Chriſt*, or by the various Succeſſors of the Empire, very little addicted unto the *Chriſtian Faith*, or from ſome other cauſes, the *Tartarian* Church reduc'd unto its *Chaos*, partly adher'd unto the Superſtition of the *Gentiles*, partly unto the Law of *Mahomet*, or elſe to the Hereſie of the *Neſtorians*, who in the Year 1300. undertaking an Expedition or Voyage from *Chaldea* into *Tartary* to ſow their Tares, infected the Minds of the *Chriſtians* there yet remainining with the Venome of their impious Opinions, and alſo taught them, who were ignorant of Writing before, the uſe of the *Chaldean* Characters, which the *Tartars* uſe unto this Day. But how the *Tartars* became *Mahumetans*, read in *Matthias Micheu*, in his firſt Book of the *Aſiatick Tartary*. And this is that which in brief I eſteem'd requiſite to acquaint the Reader with, concerning the Change of the *Chriſtian Religion* in *China*, *Tartaria*, and the other Regions of *India*.

CHAP. VII.

Of the laſt Introduction of Chriſtianity *into* China.

THe Church of *Chriſt* continuing thus from *Anno* 636. in which the *Syro-Chineſian* Monument was erected in *China*, and making great Progreſs, behold, the Enemy of Mankind, by the Aſſiſtance of wicked Men, threw down at one ſhock or ſtorm, whatſoever the Church of God had perfected in many years, the Preachers of the *Chriſtian Faith*, out of the hatred and envy of the *Bonzii*, being ſome put to death, and the reſt baniſh'd; whence the Faithful at that time perſever'd in the conſtancy of the *Faith* receiv'd, even unto the Death: but their Poſterity in proceſs of time, being brought up in the Rites of the Law of the *Gentiles*, even unto the Year 1256. in which the *Great Cham*, Emperor of the *Tartars*, making an Incurſion into *China* or *Cathay* with an irreſiſtible Army, in a ſhort ſpace, as I have related before, ſubjected the whole Country unto his Dominion, who as he was inſtructed in the *Chriſtian Religion*, ſo alſo a great multitude of *Chriſtians* (as *Paulus Venetus* and *Haython* relate) entring with him, Propagated themſelves in a great number, who at length, when again the Natives recover'd the whole Empire, and expell'd the *Tartars*, the *Chriſtians* alſo, whether out of fear of Perſecution, or out of hope of living better among the *Tartars*, left *China* and follow'd them; and thoſe that remain'd behind, retain'd only ſome external Ceremonies: And theſe are thoſe *Chriſtians* whom the *Chineſes*, by the Name of *The Adorers of the Croſs*, relate to have liv'd in *China*; concerning which ſee what I have ſaid before. Therefore *China* being again accuſtom'd unto its Country Worſhip of Idols, ſo continu'd unto the Year 1542. in which a new Light of Truth ſhone forth unto it; for after that St. *Francis Xavier*, an Apoſtle elected by God for the Salvation of the *Indians*, had ſown the Seed of the Word of God through all the unknown Parts of the World, with a great and incredible gain of Souls, and had gain'd *Japan*, an Iſland hardly noted to the World, unto the *Faith* of *Chriſt*; at length he apply'd his Mind, inflam'd with a thirſt of obtaining Souls unto *Chriſt*, to the Converſion of the *Chineſes*, uſing his utmoſt endeavor, that he might become

The various Changes of the *Chriſtian Law* in *China*.

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Maſter of his Deſires: But it ſeem'd otherwiſe fit to the Divine diſpoſal of the Heavenly Majeſty; for expecting an opportunity of entring *China*, in *Santian*, an Iſle adjoining to the Coaſts of *China*, he was ſeiz'd with a Fever, where being repleniſh'd with Merits, and now ready to receive the Reward of Eternal Bleſſedneſs for thoſe his ſignal Labors perform'd, he rendred his Spirit unto his Creator, and took his flight unto Heaven, and what he could not perform of himſelf, that he obtain'd with God by his Interceſſions, that his Succeſſor in ſo great a Charge might accompliſh after the following manner: *Alexander Valignanus*, of our Society, who *Anno* 1582. conducted the three Vice-Roys of *Japan*, who were Converted to the *Chriſtian Faith*, to render Obedience to Pope *Gregory* the Thirteenth; he, I ſay, had come out of *Europe*, as appointed Viſitor by the Vicar-General of all the *Indies*; and now having paſs'd over that part of *India* that is on this ſide of *Ganges*, he ſet Sail to view that which is ſituate on the other ſide of *Ganges*, and at length arriving in the Port of *Amaca*, he determin'd with himſelf to paſs over into *Japonia*; but being hinder'd by the Laws of Navigation, he continu'd full ten Months in our Station of *Amaca*, where being wholly inform'd of the *Chineſian* Affairs, he reſolv'd with great ardency to proſecute the Voyage or Expedition begun by his Predeceſſors that hitherto lay hid in the Embers; for from the magnitude of the Empire, the nobleneſs of the Nation, their great Peace now enjoy'd for ſo many years, the Prudence of the Magiſtrates, as alſo the Political Mode of Government, unto which none were admitted, but only ſuch Perſons as were accompliſh'd in all kinds of Literature: from theſe Conſiderations, I ſay, he moſt rationally concluded, That the *Chineſes* being a Nation ſubtle, and addicted unto the Studies of good Arts, might ſo far at length be wrought upon, as to admit of, or tolerate certain Perſons excelling in Virtue and Learning, to abide or inhabit in their Empire, and eſpecially ſuch as were not unskilful in their Country Language, and Learning; and he ſeem'd to be of opinion, that in time it might ſo come to paſs, that the Rules and Statutes of the moſt holy *Chriſtian Law* might have a propitious Influence on this Nation, ſeeing they were ſo far from the diſturbance of the Political or Civil Adminiſtration of the Republick or Empire, that they would rather highly promote the ſame; whence *China* abominating their *Heatheniſh* Vanities, might conceive an hope or deſire of the Heavenly good things, and have an Eye unto Eternity: therefore on that very account he commanded without any delay, ſome Perſons, ſent for out of *India*, to employ their utmoſt Endeavors for the attaining of the *Chineſian* Language and Learning, (they were two *Italians*, one Father *Michael Rogerius*, and the other Father *Matthew Riccius*:) which when they had in ſome meaſure attain'd, with very great Induſtry they entred the City of *Canton*, with hope to get ſome Habitation in it; but being often fruſtrated in their Intentions, they return'd to *Amaca*. It can hardly be expreſs'd, how many and various Adventures or Caſualties interpos'd, which rendred the Buſineſs of the undertaken Voyage, if not deſperate, yet at leaſt very much eclips'd and fading; all which in the end being overcome, the Matter was brought to the wiſh'd Concluſion by Father *Matthew Riccius*, unto whom, by the proſperous Lot of our Fathers, the firſt Way was open'd into the Empire of *China*, and to him alſo the bleſſed Succeſs of the *Chriſtian Law* ought deſervedly to be aſcrib'd. This Perſon had been formerly the Scholar of Father *Chriſtopher Clavius*, one very well skill'd in the Mathematical Sciences; he being aſſociated unto Father *Rogerius*, and being ſtor'd with abundance of curious things, together with

with a formal Embaſſy from the *Portugueſe* to the Vice-Roy of *Canton*, made his Entrance into *China*, and ſo bewitch'd the Fancy of the Governor with the Novelty of the Preſents that he brought with him, that he avouch'd, that neihe himſelf, nor all *China* ever beheld the like; and he alſo not only retain'd theſe Fathers with him as Perſons dropt from Heaven, but likewiſe ſhew'd them all the Reſpect and Civility that poſſibly he could.

The Fame of ſuch great Matters being nois'd abroad, poſſeſs'd the Minds not only of many Learned Perſons in the Kingdom of *Canton*, but throughout the whole Empire, whom when they could not poſſibly behold in Preſence, or carry thoſe admirable things with them that were ſo reported of, they call'd them unto them every where, by Letters dated out of all the Kingdoms, to come and behold them: for thoſe things which were now grown common in *Europe*, were eſteem'd as Miracles in *China*, being there as yet both unſeen and unheard of. Now there were amongſt the reſt a Clock, both exact and curiouſly fram'd, ſhewing beſides the Hour of the Day, the Riſing and Setting of the Sun, the Day of the Month, and Age of the Moon: There was alſo a Trigonal Glaſs, which ſome thought to be an ineſtimable Jewel, and others ſuppos'd it to be a part or portion of the Celeſtial Orb: moreover, Geographical Maps which expreſs'd the Globe of the Earth, unto the grat amazement and admiration of all: For as the *Chineſes* were of opinion, that there was nothing elſe without the vaſt Empire of *China*, ſo they could not apprehend that the Globe of the Earth was furniſh'd with ſo many, and thoſe ſo Potent Nations and People unknown to them, that it ſhould be eucompaſs'd with ſo large an Ocean, with ſo great a multiplicity of Iſlands here and there on every ſide ſcatter'd abroad; and moreover, that *Europe* ſhould be ſituate ſo far off in the ultimate Receſſes of the Weſt, disjoin'd by the interpoſal of ſo many Lands and Seas, reſplendent for ſo many Kingdoms and Monarchs, and more eſpecially for the Majeſty of the *Roman* Empire; alſo that *China* ſhould be plac'd in the utmoſt Corner of the Eaſt; this indeed they admir'd at, and were withal much diſpleas'd, that their Empire, beyond which they imagin'd nothing to be remaining, yea, which was fix'd in the middle of the Earth as a Jewel in a Ring, ſhould be caſt into the extreme Part of the World. Father *Riccius* being mov'd at this their Diſpleaſure, that he might not any way abate of that Reputation he had gain'd amongſt them, deſign'd a new Delineation of the Globe of the Earth in a greater Form, diſtinguiſh'd into two Hemiſpheres, that *China*, the proportion of the Paralells and Meridians being obſerv'd and kept, ſhould be in the middle. Laſtly, he Illuſtrated all the Kingdoms, Regions, Provinces, Cities, Mountains, Rivers, Seas, and Lakes, in the *Chineſian* Characters and Language; which Work, of ſo univerſal Diligence and Labor, you can hardly expreſs how much it drew and faſtned the Mind and Eyes of all upon it, eſpecially ſeeing that what before they admir'd as a rude indigeſted Heap, having no farther underſtanding of it; now they did not only behold the Conſtitution of each Part of the World declar'd in their own Language, but alſo comprehended and diſcover'd all and every Place in it; whence, when the Houſe was not able to contain the great number of Perſons that came to view this hitherto unſeen Work, that many might become partakers of ſo great a Good, the Map, at the Coſt of the Vice-Roy was ſpeedily Engraven, and abundance of the Copies of it were diſpers'd through the whole Empire, which excited ſuch a flame in the Minds of Perſons that were curious, that they believ'd *Matthew Riccius*, like a reviv'd *Atlas*, to be the moſt

The ignorance of the *Chineſes*.

excellent Aſtronomer in the whole World, and to have fall'n down from the Clouds.

The Grandees of the Empire being ſmitten with thoſe firſt Fruits of Curioſity, every where labor'd to call our Fathers unto them; but by this means they were unmeet for ſo great Undertakings, having ſent for divers of the Fathers of great Abilities from *Maccao*, they employ'd them in Fiſhing: By this means, firſt the Minds or Phantaſies of the Great Perſonages being allur'd by ſuch preparative Inventions of curious things, as they acquir'd an high eſteem of their admirable Learning and incomparable Wit, ſo nothing was more eaſie than by laying hold on the occaſion, which was the chief inducement of their Voyage into *China*, to diſcourſe concerning the *Chriſtian Religion* and the God of Heaven.

Now the *Chineſes*, who for a long ſpace of time had a great Controverſie about the Worſhip of the True God, being captivated with their great Reaſonings, that were ſtrengthned with the weight of Arguments concerning the One and True God, and the nullity of the *Gentile* Figments and Images, preſently ſubmitted themſelves to be inſtructed in their Worſhip and Diſcipline; whence within a few years, Men of Note, together with other Perſons of all States and Conditions, diſcovering the Vanity of their own Religion, being waſh'd with the Sacred Water of Baptiſm, were receiv'd into the Boſom of our Holy Mother the Church; amongſt which were many Noble Perſons and Governors of the Empire, whom they term *Mandorins* and *Colao's*, who acknowledging the Benefit of the Divine Call unto the ſafe Harbor of *Saving Faith*, ſo warmly embrac'd the *Law* of *Chriſt*, that they ſeem'd hardly able to reſt, before they had brought over many others to embrace the ſame: Hence many Books which deliver'd the Fundamentals of the *Chriſtian Religion* were written and diſperſed throughout the whole Empire, to the incredible advantage of Souls.

The Nobility of *China* receive the *Law* of *Chriſt*.

But the great Enemy of Man-kind ſuffer'd not ſuch a Prey to be reſcu'd from him; for now Places of Reſidence being eſtabliſh'd through the chief Provinces of the Empire, and Churches alſo erected unto the Service of God, by the Envy and Hatred of the *Bonzii*, that is their Prieſts, who were almoſt frantick at the ſo great Advancement and Propagation of the Divine *Goſpel*, ſo heavy a Perſecution was rais'd againſt our Fathers and Converts, that often being clapp'd up in Priſon and cruelly tormented, and laſtly by their withdrawing, and the total exilement of the *Chriſtian Profeſſion*, ſo happy a Progreſs of the *Faith* was almoſt reduc'd unto the extremeſt hazard: but by the Aſſiſtance of the Divine Favor, the Conſtancy of our Fathers, the Books publiſh'd by Great Perſons whom they had gain'd unto *Chriſt*, and alſo by reaſon of the great Authority they bore, and the Innocency of the Fathers, demonſtrated by the detection of the Calumnies of the Adverſaries, they were reſtor'd unto their former Liberty, they learning from this one Example, that it cannot poſſibly be brought to paſs that ſuch another Perſecution ſhould ever go about to obſcure the ſo famous Fruits, manag'd for the Glory of the Divine Majeſty, no more than a Shadow can put out the Light of the Sun; therefore Matters being again brought to this tranquillous Condition, *Chriſtianity* aroſe to ſo much the more heighth, by how much it had been the more lowly and violently depreſs'd; for the *Faith* did not only extend it ſelf throughout the utmoſt Bounds of the Empire, but alſo entred the Palace of the Emperor; and the inviolable force of Verity was ſuch, that it drew the Empreſs and her Son to the love of it, by the Pains of *Andrew Coſler*, and *Auſtrian*; who being waſh'd with the Wa-

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ter of Baptiſm, the Empreſs had the Name of *Helena* given her, and her Son that of *Conſtantine*; the chief Miniſter of whoſe Court, *Pan Achilleus*, having alſo been inſtructed in the *Chriſtian Religion*, and being a Perſon mightily inflam'd with zeal to propagate the *Chriſtian Faith*, often ſolicited by ardent Entreaties, that Letters might be ſent unto the Pope, and to the General of the Society of *Jeſus*, for the ſending over of a great plenty of Laborers into *China*: They had ſo great a Devotion towards the Apoſtolical See, that what Homage and Obedience they could not perform in their own Perſons, they enjoyn'd Father *Michael Boim* to diſcharge at *Rome* unto the Pope in their ſteads.

Things thus proſperouſly ſucceeding, and according to the Deſires of all, behold a new Whirlwind with great violence from the North diſturb'd the proſperous and fortunate Tranſaction of the *Chriſtian* Affairs, which being eſtabliſh'd and confirm'd by the Broad Seal of the Emperor, they hop'd might have enlarg'd the Preaching of the *Goſpel* throughout the whole Empire: But the *Tartars* being allur'd or intic'd by the Inteſtine or Civil Wars of the *Chineſes*, and breaking through the Fortreſſes of the Walls, did not only reduce *Pequin*, but, like an Inundation, in little ſpace ſubjected all *China* unto their Empire. *Vumly*, Emperor of the *Chineſes*, being deſerted by all, and forc'd to great Exigences, when no Place of Safeguard was granted unto him by his rebellious Subjects of *China*, that he might not be compell'd to behold ſo great a Confluence of imminent Calamities, having firſt with his own Hands ſlain both his Wife and his Daughter, at length, heightned unto Deſpair, miſerably concluded his Life by the Halter: Concerning which Occurrences, he that deſireth farther to underſtand the Cataſtrophe of Humane Concernments, may have recourſe unto Father *Martinius*, in his Tractate of the *Tartar* War, and from thence he may learn not to be any farther inquiſitive after the heighth of an unhappy Monarch in ſuch ſort exalted, which lieth ſubject and expos'd unto ſo horrible Precipices, and ſo great Ruines, in the ſo great diſturbance of Affairs, and Confuſion of the Empire. The *Chriſtians* plac'd between hope and fear, with careful Minds expected the Inclination of the new Emperor, unto the Progreſs of the *Chriſtian Faith*; and at length they found it more propitious unto them than ever they could have wiſh'd or deſir'd, in the manner that followeth.

The Emperor *Vumly*, when he had ſlain his Wife and Daughter, hang'd himſelf.

There had now been reſiding in *China* for many years Father *John Adam Schall*, Native of the City of *Colonia* in *Germany*, who as he was inferior to none, either in reſpect of his Knowledge in the Mathematicks and other Sciences in which he excell'd, or his excellent skill in the *Chineſian* Tongue; or laſtly, his Prudence in the management of Affairs, acquir'd by long Experience; ſo was he much fam'd throughout the whole Empire; concerning whom when the new Emperor had been inform'd many worthy things, as in reference to a Stranger, he was very much joy'd with this Information, that he had found a Stranger, which for a long ſpace he had deſir'd, ſo much knowing in all the Affairs of *China*, unto whom he might ſafely and ſecurely entruſt the cloſeſt Secrets of all his Councils, and whom he diſcover'd happily to have conjoin'd the *Chineſian* Arts unto an *European* Wit or Capacity; therefore having call'd him to Court, he receiv'd him with great teſtimony of Friendſhip, and obſerving the gravity of his Deportment, his Candor of Life, Prudence, and excellent Wid at ſudden Repartees; he was ſo well pleas'd with his Converſation, that he immediately created him one of his intimate Councellors, a *Mandorin* of the prime Rank, and aſſign'd unto him the higheſt Place in the Aſtronomical Tribunal

bunal of the Calendar, and commanded all throughout the whole Empire to obey his Aſtronomical Determinations; he eſpecially wondring at his infallible Prediction of Eclipſe, in which the others did ſo much err, perform'd by his accurate Calculation; he admir'd alſo his skill in the Mechanick Arts, eſpecially in caſting of great Ordnance. The Emperor being taken with theſe things, lov'd and honor'd him as a Father, looking upon him as more than Man, as having ſomething of Divinity about him; and when any Addreſs was ſcarcely admitted unto ſo ſublime a Majeſty, beſides that of the Empreſs and Eunuchs, he obtain'd without any Prohibition, a Favor granted to no other, a Priviledge of coming into the Emperor's Preſence, whether at home or abroad; and therefore he was eſteem'd as his *Maffa*, for ſo the Emperor call'd him, that is to ſay, *Venerable Father*; a Priviledge never read of in the Annals of the *Chineſes*. Four times in a Year the Emperor vouchſaf'd to viſit the Houſe and Church of our Society, going into all the Corners of the Houſe: he was pleas'd to converſe with the *Maffa* privately in the Lodging-Room, refuſing all Ceremonies of State befitting ſo great a Monarch, ſometimes ſitting upon the Bed Pallat, and ſometime in the old decrepit Chair, condeſcending to view ſome of our Rarities, not refuſing to ſmell Flowers which he Preſented him from his own Garden, and never ſeem'd more pleaſantly to recreate himſelf, than in the Houſe of the poor Prieſts; and in the Church he wondred at the brightneſs of the Altars, and the elegancy of the *European* Images, curſorily enquiring concerning the Books, their Characters and Images, with the Myſteries thereof; which when explain'd unto him, he worſhipp'd, eſpecially the Fignres of *Chriſt* and the Bleſſed Virgin, and aſſerted, That the *Chriſtian Religion* was the beſt, and excell'd all others; that his Anceſtors had formerly been of the ſame Perſuaſion. And that he might not ſeem to eſteem of the *Chriſtian Faith* in words only, he reſolv'd to do ſomething in honor thereof; for on a great Marble Stone erected before the Doors of our Church, he caus'd to be Engraven in *Chineſe* and *Tartar* Characters, his Will and Pleaſure for the Propagation of the *Faith* of *Cnriſt*, by a Regal Edict, which at this Day is to be ſeen Printed on a *China* Sheet of Paper in the Library of the *Roman* Colledge, and is as followeth:

THE *Heavenly Science of Aſtronomy (which our Progenitors ſo highly eſteem'd of, as we alſo do who trace their Footſteps) deſerves to be extoll'd to the Skies, eſpecially after the ſame, formerly under divers Emperors being almoſt wholly collaps'd, is reſtor'd, and eſpecially hath been rendred more exact by* Co Zeu Kim, *in the time of the Empire of* Juen, *Emperor of the* Tartars, *who formerly Rul'd the* Chineſes *four hundred years; and laſtly, was become very erroneous in the latter part of the Reign of the former Emperor* Mim. *There is found* John Adam Schall, *coming from the fartheſt part of the Weſt into* China, *who underſtandeth not only the Art of Calculation, but alſo the Theory of the Planets, and whatſoever doth belong unto Aſtronomy; he being brought unto the Emperor our Anteceſſor, by his Command took upon him the care of reſtoring the Mathematicks and Aſtronomy in the Univerſity; but becauſe that many apprehended not the Fruit that would redound unto the Commonwealth from this Science, he could not then conclude that his Subjects ſhould employ themſelves in that Science; but now I being come unto the Empire, make the order of Time my firſt care, as conducing to the Profit and Advantage of my Empire: for in the Autumn of the firſt Year of my Rule, demanding an Experiment in that Art which* John Adam *hath reſtor'd, I commanded him to obſerve the Ecliyſe of the Sun, which he had moſt diligently Calculated long before, and having found both the Moments of Time, and*

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alſo the Points of the Eclipſe moſt exactly to correſpond in all Circumſtances with his Calculation; and alſo in the Spring of the following Year, when there was an Eclipſe of the Moon, commanding him with the ſame Diligence to obſerve it, I alſo found this not to err or differ an Hairs breadth: wherefore I preſently diſcern'd, that Heaven ſent this Perſon unto us at ſuch a time, in which I undertook the Regiment of ſo great an Empire, whence I committed unto him the whole Government of the Mathematical Tribunal; but becauſe John Adam *is chaſte from his Youth, and will not undertake any Buſineſs contrary to the Rules of the Religious Order, I thought it neceſſary to bind him with an abſolute Command to undertake this Function, and to add the Dignity of the ſecond Order unto the Title of the Maſter of the Celeſtial Secrets; in which Office he having been employ'd for ſome Years, hath daily increas'd his Diligence and Study: And becauſe he hath a Temple or Church near the Gate of the City, nam'd* Xun Che Muen, *in which, according to the Rites of his Law or Religion he Offereth Sacrifices unto God, I therefore contributed ſome Aſſiſtance unto him for the building and adorning of it; and when I entred that Temple, I diſcern'd the Images and Utenſils of it to have the ſhapes of ſtrange things; and when I had ask'd him what the Books of his Religion (which I found on the Table) contain'd? he anſwer'd, That they contain'd the Explication of the Divine Law: Indeed, although I had firſt apply'd my Study to the Doctrine or Religion* Yao Xun Cheu, *and learn'd ſome things out of their Books* Cum Cu, *and albeit I have read ſomewhat in the Books* Foe *and* Tau, *yet notwithſtanding I can remember nothing contain'd in them; and ſeeing I could not, by reaſon of the Affairs of my Kingdom, hitherto peruſe the Books of this Divine Law, but onely curſorily, therefore I cannot paſs an exact Judgment out of them concerning the Law; but if you reflect upon, or conſider Father* John Adam, *who for many years having been converſant with the* Chineſes *and with us, followeth this Law, and Preacheth the ſame, then I judge and eſteem it the beſt; for* John Adam *doth ſo reverence his God, that he hath dedicated this Temple unto him with ſo great Modeſty and Integrity, for ſo many years always conforming himſelf in the ſame method of this Law, and not in the leaſt point varying from it: this indeed is an evident ſign that the Law is moſt perfect, in which* John Adam *ſheweth himſelf of moſt approved Vertue, and fulfilleth that exactly by his Fidelity which that Law teacheth or commandeth,* viz. *To ſerve God, to obey Kings and Magiſtrates, to do no wrong to any Perſon, and to have reſpect to the Good and Welfare of the Commonwealth and our Neighbors: And would to God, that all my Magiſtrates, Officers, and Subjects, would imitate this his Method in ſerving of God, and keeping of this his Divine Law, and at a long diſtance would but ſhadow this in the Homage they owe unto their Emperor; without doubt it would fall out better, and far more happily with me and my whole Empire. As for my own part, I praiſe, and greatly approve of this his Belief and Law which he followeth; and therefore in a perpetual Commemoration I affix this Title to his Church,* Tum hiuen hia Kim, *that is,* The excellent Place for aſcending to Heaven. *Given at* Peking *the ſeventh Year of our Empire.*

This Patent, written in the *Chineſian* and *Tartar* Languages and Characters, on a black Table, by a polite and elegant Hand, is to be ſeen in our Study or Gallery; and the *Tartar* Characters do indeed reſemble the form of the *Syriack*, wholly different from thoſe of the *Chineſes*. Now on what occaſion the *Tartar* granted this Priviledge, is related before. From whence it is manifeſtly apparent, what affection ſo great a Monarch had for the *Chriſtian Faith*, and how much he endeavor'd the promotion and promulgation thereof, even to the embracing of it himſelf, confeſſing the only obſtacle of his Converſion was *Polygamie*; which Doctrine being ſo diſſonant to the Cuſtoms and Nature of the *Heathen* Princes, made them boggle at firſt, and then flie from that *True*

Faith they were ready to receive, to the perdition of their Souls. But to return to our purpoſe.

Many Noble *Chineſes* converted to the *Chriſtian Religion.*

From this moſt ardent propenſity of the Emperor unto our Religion, immediately there ſucceeded a great Converſion of the Ladies of Honor, the Eunuchs, and *Mandorins*; the *Chriſtian Law* being ſpread abroad in the City of *Peking*, there were gather'd into the Boſom of the Church almoſt eighty thouſand Converts. But all this flouriſhing and Blooming Spring was blaſted in the Bud by the ſudden Death of the Emperor, he not obtaining that Eternal Salvation which he ſo much deſir'd on the behalf of others; and although oftentimes he requeſted the Ghoſtly Aſſiſtance of Father *Adam*, yet by the craft and ſubtlety of the *Lamas* and *Bonzii*, who ſtood before the Emperor in the laſt Conflict of Life and Death, it ſo fell out, that all Addreſs to him was obſtructed till it was too late; for being fruſtrate of his hope, whom he thought alive, he to his incredible ſorrow found dead. Now when his Funeral Rites were perform'd, a Pile being made of precious Wood, the Treaſures of ſo wealthy a Prince were caſt into the Flames with the dead Corps, which put an end to his Imperial Magnificence and Grandeur.

The Son of this deceaſed Emperor, being a Youth of fourteen Years of Age, ſucceeded him in the Government; who as he was under the Diſcipline and Tuition of Father *Adam*, being wholly committed unto his Care by the Emperor, ſo he deveſted not himſelf of that innate Affection which he had to the *Chriſtian Faith* and our Religious Fathers.

Now how much the *Chriſtian* Concerns were augmented under theſe Emperors in reſpect of former Times, is evidently ſhewn by the Inſcription of the new erected and Conſecrated Church at *Peking*, which, as being worthy of Conſideration, I ſhall here ſubjoyn in ſtead of a Concluſion.

The Inſcription of the Church of *Peking*, belonging to the Society of *Jeſus*.

The Inſcription of the Church of the Fathers of the Society of *Jeſus.*

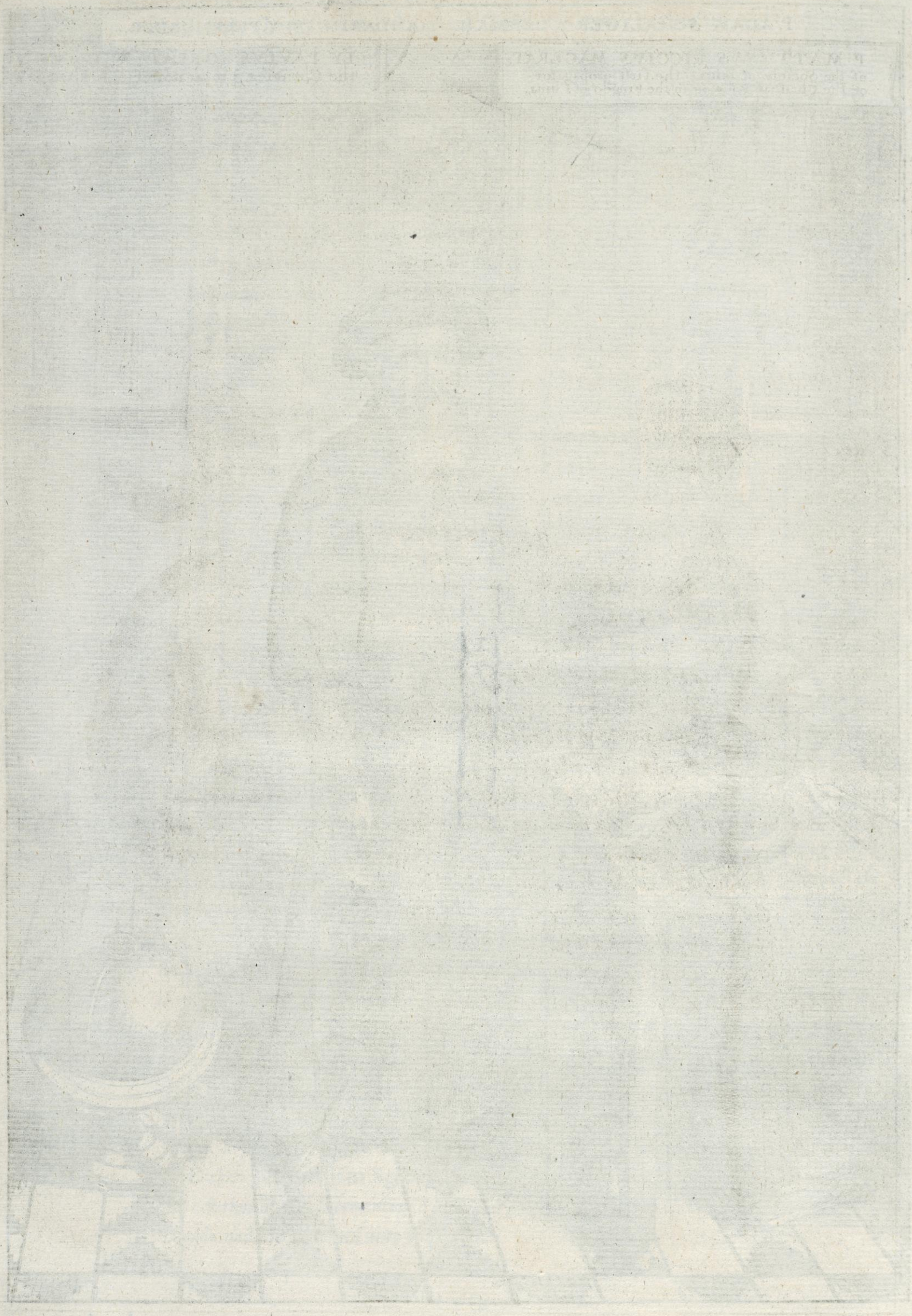
After the Faith *introduc'd by* St. Thomas *the Apoſtle, and after the ſame was again, and that more largely Propagated by the* Syrians *in the time of the Reign of the Emperor* Tam; *the ſame being again the third time divulg'd in the time of the Regency of the Emperor* Mim, *by the Conduct of* St. Francis Xavier *and Father* Matthew Riccius, *of the Society of* Jeſus, *both by Preaching, and Books publiſh'd in the* Chineſian *Tongue, perform'd with great Study and Labor, but by reaſon of the inconſtancy of the Nation, not altogether with equal ſucceſs. The Empire being now devolv'd unto the* Tartars, *the ſame Society, for a concluſion of their Labors in reſtoring the Calendar call'd* The XI of Hien Lie, *hath publickly plac'd and Dedicated this Temple to the moſt High God, at* Peking, *the Royal City and Palace of the Emperors of* China.

Anno 1650. *and the ſeventh Year of* Xun Chi.

Father John Adam Schall *of* Zell, *a* German, *Profeſſor of the Society of* Jeſus, *and Author of the forementiond Calendar, out of the Labor of his Hands bequeatheth this Temple and his Patience unto Poſterity.*

CHAP.

P. ADAM SCHALIGER A GERMAN, MANDARIN OF Y FIRST ORDER.



P. MATTHÆVS RICCIVS MACERAT.
of the Society of Iesus, the first propagator
of the Christian Religion in the Kingdo of China,

LY PAVLVS GREAT COLAVS OF
the Chineses, propagator of Christian Law.

CHAP. VIII.

Of the Correction of the Chineſe *Calendar, and how much Good redounded from thence.*

THE *Chineſes* never ſo much delighted in any thing, as in an exact Calculation of Times and Seaſons, without which they juſtly believ'd, that neither the Actions of Princes, or Hiſtories of any Age could methodically be compos'd, always endeavoring to confirm the ſame, if their Rules of the Aſtronomical Science had not fail'd them; for they relate in their Annals, that they have had an Academy of Aſtronomers maintain'd at the Publick and Royal Coſt above three thouſand nine hundred Years, whoſe Employment was to compute the Courſe of the Sun and Moon, and the Eclipſes, and as accurately as might be to note the Houſes of the New-Moons entring, and her other Appearances, that by theſe Lunary Obſervations they might give Advice to the Husbandman, and others concern'd; for they had no knowledge of the various Walks of the Planets, but were of an Opinion, before the arrival of the Fathers of our Society, that all the Conſtellations of what Sphere ſoever, were equally diſtant from the Earth; diſcovering thereby their groſs ignorance in this Science.

The *Chineſes* relate, That their Aſtronomy had its original from a very ancient King call'd *Jao*; who had two Brothers, one nam'd *Hy*, and the other *Ho*, moſt famous for their Skill in Aſtronomy, whom he enjoin'd to declare and ſet down in a ſhort and clear Method whatſoever they thought might be known concerning the Compute of Times, to be obſerv'd by a conſtant Rule; which they perform'd with ſuch care and diligence as was requiſite; but after the ſpace of about two thouſand years, *Cin Hoam* obtain'd the Empire, who in the thirty fourth Year of his Reign did not only prohibit the uſe of all Arts, but alſo caus'd to be burnt all the Books that he could find; but ſo it hapned in courſe of Time, that amongſt the Ruines of vaſt Fabricks, the ſo long deſir'd Aſtronomical Volumes were diſcover'd, to the univerſal joy of the Empire: but as they had lain neglected for the ſpace of ſo many years, ſo alſo they were found ſo erroneous, that they were of little uſe without Correction; the Emendation of which was at length undertaken by one *Cofcencin*, an Aſtronomer of great note in *China*. At length it came to paſs alſo, but how I know not, that a Book concerning the Diurnal Motion of the Planets was found preſerv'd in the Kings Library, which was Preſented by the Ambaſſador ſent out of *Perſia* to the Emperor of *Tartary*, when the *Tartars* were expuls'd out of *China* by the Emperor *Humun*: He caus'd the ſame Book to be Tranſlated out of the *Perſian* and *Arabick* Tongue into the *Chineſian* Language, hoping that in time to come their *Chineſian* Calendar might be reſtor'd unto its priſtine Perfection. But the *Mandorins* moſt Learned in the Arts, not fully underſtanding the ſubtle Theories of the *Perſians*, it came to paſs that the *Chineſian* Calender remain'd uncorrected until the arrival of the Fathers.

The original of the *Chineſian Aſtronomy.*

The Maſters of the Aſtronomical Function being forc'd to make uſe of their accuſtom'd erroneous Tables in the yearly Publication of the Lunaries, with ſuch grand Eſcapes in the computing Eclipſes; in which having in vain employ'd themſelves three years, they ingeniouſly acknowledg'd that they were won-

wonderfully miſtaken; and therefore they Preſented a Petition to the Emperor, in which they ſhew'd the great neceſſity of correcting the Calendar, recommending unto him the Fathers of the great Weſtern part of the World, both in relation to their Skill in Aſtronomy, and alſo the acuteneſs of their Ingenuity in that Art. The Emperor, when he had read the Petion, was very much rejoyced, and aſſented unto whatſoever they deſir'd, and preſently by his Proclamation manifeſted his Majeſties high Pleaſure for the carrying on of the Work without delay.

Our Fathers appointed to Correct the *Calendar* by the Emperor's Edict.

Our Fathers being exalted to an Honor they never durſt hope for, or ever could deſire a Means more commodious for the Propagation of the *Goſpel* of *Chriſt*, moſt willingly apply'd themſelves to a Buſineſs of that great and weighty concernment: Thoſe that were firſt employ'd were Father *Sabatinus de usrſis*, and Father *Jacobus Pantoja*, *Anno* 1611. Perſons excelling in the Knowledge of the Aſtronomical Sciences. Father *Sabatinus* immediately endeavor'd to have the Theories of the Planets, very neceſſary to the underſtanding of the Motion of the Conſtellations, Tranſlated out of the *Latin* Tongue into the *Chineſian*, by the aſſiſtance of two *Mandorins*, *Paul* and *Leo*, now become *Chriſtians*, who with great proficiency had ſometime ſince attain'd the Aſtronomical Diſciplines, by the inſtruction of Father *Matthew Riccius*: Then he apply'd himſelf to find out the Longitude of the City of *Peking*, by Obſervations made by his Correſpondents both in *China*, *India*, and *Europe*, without which the Calculation of Eclipſes is altogether in vain undertaken. *Pantoja* undertook to ſearch out the Latitude of the Cities of *China*; and beginning from *Canton*, he moſt exactly meaſur'd with the Aſtrolabe through the Latitude of the whole Empire, in a direct Line from the South unto the Limits of the North of *Peking*, ſporting himſelf both Night and Day in the indagation of the preparative Exerciſes, concerning which there was not the leaſt hint in the *Chineſian* Aſtronomy. And although the *Chineſes* vaunt ſo much of their great Excellency above other Nations in ſubtlety of Wit, yet they knew not what the Longitude or Latitude of Places was; ſo that when the Fathers of our Society firſt entred into *China*, and caus'd ſome Sun-Dyals to be made, they admir'd that the Cities of *China* ſhould be under divers Elevations of the Pole, in regard they aſſign'd but thirty ſix Degrees unto the whole Empire, relying upon the Tradition of the Ancients, who fooliſhly perſuaded themſelves, that the Earth was not Globular, but that it was extended into an infinite Superficies, and that the Sun and Moon about or under the Weſt, entred into a certain deep Cave, from which again they aroſe about the Eaſt: And moreover, that the Sun and Moon were no bigger than what the Eye demonſtrated them to be, *viz.* that thoſe lucid Bodies are not above ſix Handfuls in magnitude: from whence it is manifeſt, how maim'd, lame, and impefect the *Chineſian* Aſtronomy was.

The Errors of the *Chineſes* in *Geography*.

But to return to our purpoſe: This happy beginning of the Emendation of the Calendar continu'd not long, by reaſon that the Academy of the Mathematical Colledge being enrag'd at our Fathers for the great Honor conferr'd upon them by the Emperor, Preſented an humble Petition to him, in which, with great eagerneſs, they complain'd of the ſuppreſſion of the Studies of their Country Sciences, and of the ſignal Advancement of *Barbarians* in the Royal Employment: But the Emperor having fully diſcover'd the imperfection and deformity of the ſeveral Computations made by the Adverſaries, and that the Calculations of our Fathers always agreed to the Point of

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the Prediction, at length, by a new Patent, granted unto the Fathers a plenary Power, in reference unto the Aſtronomical Arts, Father *John Terentius* being more eſpecially taken into this Employment, at the Requeſt of the *Mandorins Paul* and *Leo*.

This Father *John Terentius* was a *German* of the City of *Conſtance*, who before he entred into our Society, was in great favor and requeſt with Princes and Noble Perſonages, for his exact Knowledge of the occult Secrets of Nature, and happy Skill in Phyſick; but weary of his Honor and Fame, divulg'd far and near, and renouncing the World, he reſolv'd to employ his Talent in the Converſion of the *Infidels*; wherefore he undertook the *Indian* Expedition, which he obtain'd with no great Labor; for as he ſhew'd himſelf an indefatigable Searcher out of the Myſteries of Nature, ſo now by this Opportunity he paſs'd the vaſt Voyages of the Ocean, not after the manner of idle Perſons, and ſuch as ſleep away their Time, or ſpend it in other trivial Employment; but our *Terentius* left nothing uninquir'd after, whether you have an Eye to the natural Situation of Promontories, or Coaſts, the original of Winds, the Properties of the Sea, and the varieties of Fiſh therein.

Terentius being now arriv'd in *India* in the Fields and Woods, and being a moſt skilful *Botaniſt*, he met with no kind of Plant, but having moſt exactly examin'd, he entred them in his Book, together with their proper ſhapes, and diſtinct forms. Hence, having ſearch'd out the Coaſts of *India, Bengala, Malaca, Sumatra, Couchinchina*, and the Rarities of Nature worthy of conſideration, he at laſt arriv'd at *Maccao*, and from thence he came into *China*, the accompliſhment of his Deſires, over all which he travell'd by a direct, tranſverſe, and oblique Voyage; and becauſe many Rarities of Natures Secrets more perſpicuouſly preſented themſelves in theſe moſt diſtant Climates, *viz.* in Stones, Plants, Animals, and in the Cuſtoms and Manners of the Inhabitants, he left no way unſearch'd, nor means unexamin'd, but made trial of the Vertues of each by Philoſophical Experiments; and as he was not unskilful in Painting, he exhibited each of them Pencil'd to the Life with his own Hands, according to the Prototype or Draught of Nature, unto the admiration of the *Chineſes*, in two large Volumes, which he call'd *Indian Pliny*, a Title becoming ſo great and worthy a Work. It was the only intention of this Perſon by theſe his admirable Secrets, firſt to lay open a way for himſelf, and at length for others, both of the Learned, and alſo of the *Mandorins*, to obtain their Aſſent for a Liberty of Preaching the *Goſpel*; which he ſo dextrouſly gain'd, that there was hardly any Perſon that did not eſteem and honor him as a Man ſent down from Heaven; and being an excellent Phyſician, he was ſent for at laſt unto all Perſons, of what Eſtate or Condition ſoever they were, that were afflicted with any Diſtemper, whom with the Embracements of the Bowels of an invincible Charity, he both cur'd of their Bodily Diſtempers, and heal'd their Souls that were oppreſs'd and infected with the Darkneſs of *Gentiliſm*, by the *Word of Life*, unto the incredible Fruit and Advantage of the *Chriſtian* Commonwealth: Therefore being intent on theſe Concernments, after the ſo long ſuſpended Buſineſs of the mending of the Calendar, and the Return of our Fathers from Exile, as a Maſter now a long while Exercis'd in the Aſtronomical Diſciplines, by the Labor of *Leo* the *Mandorin*, now Converted unto the *Criſtian Faith*, he was ſent for unto *Peking*, at the Emperor's Coſt to correct the Calendar,; but while he was employ'd in this Affair, being ſeiz'd on by Death, the Buſineſs was obſtructed, to the great Grief of all Perſons, and more

eſpecially of the Emperor: Yet there wanted not new *Atlaſes*; for in his Place was ſubſtituted Father *Jacob Rho* an *Italian* of the City of *Milan*, and Father *John Adam*, who by an united Force undertook the proſecution of this Undertaking: But Father *Rho* departing this Life, the whole Management of this weighty Affair was laid on the Shoulders of Father *Adam*, who with the Applauſe of the whole Empire made a final Concluſion thereof. But the malice of their Adverſaries can hardly be expreſs'd, who in their Apologetical Writings to the Emperor, complaining, that they had preſcrib'd the Laws of the Arts and Sciences unto the *Chineſes*, to the Diſgrace and Signal Contempt of the whole Empire; and that *Barbarians*, and Sons of an unknown Land, ſhould be exalted with ſo great Honor from the Emperor, and that by the Imperial *Diploma* or Patent; as if the excellency of Wit of all the Learned *Chineſes* concentred in the Heads of two obſcure Perſons, leaving them for the future no hope of Glory. And when they could accompliſh nothing by ſuch like Accuſations, returning unto horrible Calumnies, they were invective againſt our Fathers, as the Overthrowers of the Republick, the Contemners of the Gods, Promulgers of a New Law, wholly and diametrically contrary unto theirs. The Emperor perceiving their Malice, anſwer'd, *That the Aſtronomical Government had nothing to do with their Religion, and that they ſhould know his Royal Judgment was juſt and right, which, laying aſide all reſpect, was confirm'd in the truth of reforming the Calendar, and Calculation of the Eclipſes, in which he had long ſince found them very much miſtaken, always diſcovering the Calculation of our Fathers to anſwer exactly to their Predictions.* Wherefore he commanded them to ceaſe from Contentions, or otherwiſe he would immediately inflict due Puniſhments with Juſtice and Severity upon the unjuſt Slanderers. Therefore being as it were thunder-ſtruck, they deſiſted from any further Contradiction, judging it more fit for ſome ſpace to decline the Diſpleaſure of the Emperor, than by ſuch Accuſations to loſe all hope of further Proportion, and to run the hazard of Baniſhment, and the loſs of Life it ſelf.

Now the Emperor, by Nature moſt curious, reſpected and favor'd our Fathers for the great Collection of Books which they made for reforming the *Chineſian* Aſtronomy, which they Preſented unto him. The firſt of theſe was an Aſtronomical Book of *Logarithms*, adapted unto the *Chineſian* Accompt, which, beſides that it was involv'd with innumerable Difficulties, was altogether inſufficient for all manner of Aſtronomical Operations: for what they could not perform by *Addition*, *Subſtraction*, and the other known kinds of Numbers alone, thoſe our Fathers, by introducing the *European* Compute, comprehended in a few Lines.

They alſo publiſh'd a Treatiſe of *Trigonometry*, ſo neceſſary to the accompliſhment of Aſtronomical Concluſions; concerning which, the *Chineſes* even unto that very Day had not receiv'd the leaſt glimpſe.

There alſo follow'd another Work of the *Opticks*, in which was deſcrib'd the Situations of the Stars, their Magnitude, their Diſtance from the Earth, and alſo from one another, the Doctrine of *Parallaxes*, of their other Accidents and Phænomena's, or Appearances.

Next to this, ſucceeded the *Mechanicks*, or the Uſe and Making of Aſtronomical Inſtruments; with which the Emperor being much delighted, they reduplicated his Joy, by Preſenting him with each Inſtrument, as they were newly made in *Europe*; and he was ſo taken therewith, that he gave a ſtrict Order they ſhould be laid up in the moſt withdrawing Receſs of his Bed-Chamber;

Chamber; and that he might exactly underſtand each, he would be inſtructed therein by the Fathers. And from that time they obtain'd not only what concern'd Learning, but alſo the Propagation of the *Goſpel* of *Chriſt*, accompanied with Revenues neceſſary for their own Private Support. Moreover, the Emperor deputed an hundred of the *Chineſian* Aſtronomers, who ſhould acquieſce in the Judgment of Father *Adam Schall* in the Deciſion of all things, as the Supreme Head and Arbiter of the Tribunal of Rites or Aſtronomical Council. Which Edict was confirm'd with ſo great force, that to this very Day no Perſon whatſoever durſt ſo much as motion any thing contrary unto it: And his Authority was ſuch, that no *Ephimerides*, which was wont every year to be divulg'd through the Empire, might now be Publiſh'd, without it were Compos'd or Authoriz'd by him, a great Penalty being inflicted on thoſe that ſhould act to the contrary.

They that deſire to know more concerning the Matters above-mention'd, may have recourſe to the Relation (if ever it chance to be Publiſh'd) which Father *Adam Schall* hath compil'd concerning the reformation of the *Chineſian* Aſtronomy, which I have read in the Manuſctipt; where the curious Reader will ſee with admiration how much the Labors of theſe our Fathers have contributed to the Propagation of the *Goſpel* of our Lord *Jeſus Chriſt* throughout the vaſt and extenſive Dominions of the Emperor of *China*, and how much Glory, Honor, and Reputation hath thence redounded unto all *Europe*: And from the extraordinary Favor and Kindneſs that Father *Adam Schall* receiv'd on all occaſions from the Emperor, we may conceive great hopes of the Converſion of theſe *Infidels*; for certainly this Great Prince is himſelf ſo inclinable to the *Faith* of *Chriſt*, in which he acknowledgeth his Predeceſſors to have been formerly inſtructed, that being convinc'd by the undeniable Truth of our moſt Holy *Faith* he hath for a long while ſince determin'd to receive *Baptiſm*, but that the affection he beareth unto *Polygamie*, which conſiſts not with the Purity of our *Religion*, and the Precepts of the *Divine Law* which *Chriſt* has commanded us, hath proved an Obſtacle to his Converſion; and this is it alſo which equally hindereth the Conſents of all the *Indian* Princes to this Holy Reſolution: Otherwiſe he willingly admitteth of *Chriſtians*, eſpecially the *Doctors of the Divine Law of the Great Weſtern World* (for ſo he termeth the *Europeans*) by whoſe means he ſaith he hath learn'd from the Ancient Monuments of his Predeceſſors, that the *Chriſtian Faith* was formerly Preach'd and Receiv'd throughout all *Tartary*; to confirm which his Opinion, he acknowledgeth, that in many Places of his Empire of *Tartary* Croſſes and other Emblems of *Chriſtianity* have been found: And he glorieth that the Characters which they uſe in Writing, the *Tartars* receiv'd from the Maſters of the *Divine Law* of the Weſt: So that in this reſpect he hath very little favor or regard for the frantick and deteſtable Worſhip of the abominable Deities of the *Bonzii*; and if at any time he be inforc'd by his own Imperial Law to go to their Temple, according to the Cuſtom of his Predeceſſors, it is not out of Religious but Politick reſpects; for he hath a natural antipathy to the Manners of the *Chineſes*, which is evident from his rejecting the Habit which the *Chineſian* Emperors uſed to wear, and commanding the Great Officers of his Court to follow his Example: And that the difference may be the better diſcern'd, the following Figure gives the Repreſentation of the Emperor in his Royal Habit; and alſo the Portraiture of Father *Adam Schall*, in the Habit Generally worn there by the Fathers of our Order. The Emperor's

The Emperor's Habit,

peror's Robe is adorn'd with Embroider'd Dragons, and Feathers of Birds, as alſo with Jewels and Pearls of ineſtimable Value, by which he ſtrikes an awful and reverential Fear into the Minds of his Subjects.

Now the Cauſe why all that have Admiſſion into the Emperor's Court ſtand near the Throne with their Arms hanging down, is this; The *Tartars* eſteem it a grand Miſdemeanor in the Preſence, to Geſticulate acting with the Hands, or moving with the Feet; from whence fearing his high Diſpleaſure, they ſtand like Statues without any Motion, with their Eyes fix'd on the Earth: the Emperor by the ſame Poſture on his part, ſeemeth to demonſtrate what others ought to do, neither may any one dare to appear in his Preſence in any other Habit but that which the Dignity of his Office, or the Mode of the Royal Employment preſcribeth; for by that Habit his Office is known, both by the Emperor and all others. Hence by the Figure of a Crane on the Breaſt of Father *Adam Schall*, is declar'd the Dignity of his Place. And becauſe it is eſteem'd diſhonorable to come into the Preſence on foot, therefore both the *Colai* and the *Mandorins* of the higheſt Rank, are carried in magnificent Chairs plac'd on Mens Shoulders.

Now how much this Habit is different from the Habit of the Emperors of *China*, the Reader may eaſily collect from that Figure which is exhibited in the firſt place of the Geographical Chart of the Empire of *China*, where I have alſo ſet down the proper Habits of the private Perſons in each Province. Moreover, in the time of *Matthew Riccius*, in which the *Chineſian* Emperors Reigned, the chief *Colai* and *Mandorins* of the Tribunals were alſo Veſted in a different Habit, ſuch as is this that followeth, where you ſee the Habit of Father *Paul Riccius*, which is proper and peculiar to the Doctors of the great Weſtern World, which the Fathers of our Society us'd conſtantly before the Invaſion of the *Tartars*.

The other is the Pourtraicture of Doctor *Paul*, long ſince Converted unto the *Chriſtian Faith* by the aforeſaid *Paul Riccius*, a Man of a moſt quick and clear Judgment, who as he was a great *Colaus* of the Empire, and of great Authority among the *Chineſes*, ſo both by his Preaching and Writing he very much Illuſtrated the *Chriſtian Religion*: But ſeeing the Hiſtorians of *China* have ſufficiently deſcrib'd their Lives, and the Grandeur of their Actions, I thought it not requiſite to repeat them; wherefore it ſhall ſuffice here to ſet down both their Pictures in the *Chineſian* Habit.

Now the Emperor of the *Chineſes*, before the Irruption of of the *Tartars*, when he went unto the Tribunal, was accuſtom'd to preſent himſelf unto view, like a petty Deity, from a lofty Place, at a Window; he bore in his Hand a Skreen of Ivory to cover his Face, and another half a Cubit long over his Royal Diadem, from which, Precious Stones of ineſtimable Price were ſo inſerted on Threds, that they hung down, and by their luſtre mask'd his Preſence from the Eyes of the Beholders.

As for the Women, the *Chineſes* have this Cuſtom: The Plebeians and poorer ſort buy their Wives, and as often as they pleaſe ſell them again. The Emperor, and the Royal Lineage, in their Matrimonial Contracts, have regard only to the Beauty of the Body, not to the Riches or Quality of thoſe they Marry: Neither do the Noble Perſonages aſpire unto ſuch Marriages, by reaſon that the Queens and Empreſſes have little Command, and being confin'd in their Palace, are for ever depriv'd the of ſight of their Relations; and alſo becauſe in the Election that is made by the Magiſtrates who look after the

the Concernments of Marriage, very few of an innumerable company are advanc'd to the Dignity of the Royal Bed. The Emperor hath one primary Wife, beſides which he and the Heir to the Crown Marrieth nine others ſomewhat inferior; and laſtly, thirty ſix others, all which enjoy the Conjugal Title: Unto theſe are added a far greater number of Concubines, which are neither term'd Queens, Empreſſes, or Wives, reſerv'd for collateral Pleaſure. The primary Wife only ſitteth at Table with her Husband, all the reſt, eſpecially thoſe that are not of the Royal Kindred, are Servants to the Prince, and Ladies of Honor unto the Empreſs, who in the Preſence are not permitted to ſit; neither do their Sons call them Mother, but the primary Wife.

It can hardly be expreſs'd how ſtrictly the Women are kept throughout the whole Empire, not only thoſe of Quality, but the common ſort, who are oblig'd by an inviolable Law ſo ſtrictly, that not only thoſe Perſons that are not ally'd unto them by any Affinity, but alſo thoſe that are near unto them by Blood, yea, their very Children come not at them; for the Womens Apartments are ſo contriv'd, that they can neither ſee or be ſeen by others; from whence they very ſeldom have liberty granted to go abroad, and if upon an urgent Occaſion they obtain it, they are ſo clos'd up in Sedans, that there is not ſo much as a Chink or Cranny left open to ſhew themſelves.

The *Chineſes* eſteem their Beauty chiefly to conſiſt in ſmall Stature and little Feet, ſo that what may ſeem unto us unbecoming, they eſteem as Miracles of Beauty; whence from their Infancy their Feet are ſo cloſely Swath'd, which continueth all their Life, that they can hardly go without great pain: If you demand a Reaſon of them, they anſwer, That they have obſerv'd this Cuſtom (deriv'd to them about two thouſand eight hundred years ſince) from the Example of *Tachia*, the Wife of the Emperor *Chei*, which Empreſs for her incredible Beauty they ſuppoſe to be plac'd amongſt the Goddeſſes, and therefore ſhe is eſteem'd by them for the *Chineſian Venus*; and they feign the Beauty of this Perſonage to have aroſe from nothing elſe but the ſtrait binding of her Feet, which conſequently caus'd the ſmallneſs of them. Others ſay, That this Coercitation was Enacted by a Law of the wiſe Men, that Women may learn to ſit at home, which if they do not voluntarily, they are by this means compell'd. Their Habit is modeſt and full of Gravity, being veil'd ſo, that no part of their Body is naked, except the Face: They adorn their Heads, eſpecially the more Noble ſort (and thoſe that live at Court) with divers Wreaths or Fillets beſet with Precious Stones, which add wonderful ſplendor: Their Veſts interwoven with Flowers, Birds, and the like Ornaments, trail at their Feet, but yet ſo, that what they eſteem their chief Beauty is not obſcur'd; and to paſs away their Time, they ſport with little Dogs, Birds, and ſuch Delights: But that their Habit may be the better underſtood, the Attire of the Court-Ladies is ſet forth in the annexed Figure, brought from *China* by ſome of our Society.

CHAP. IX.

Of the Mode that our Fathers are wont to proceed in, in the Converſion of the Chineſes.

IF ever any Monarchy in the World were Conſtituted according to Political Principles, and the Dictates of Right Reaſon, I dare be bold to ſay it is that of the *Chineſes*; for in it I find all things diſpos'd in ſo great order, that whereas all in a manner are ſubject to the Pleaſure and Command of the Learned, ſo almoſt nothing is tranſacted in the whole Empire which hath not a dependance on them; neither is any one advanc'd to any Dignity before he is ſufficiently inſtructed in their Learning and Arts, and by a rigid Examination of the Learned Tribunal hath firſt been approv'd; and no Perſon can obtain any Office of great Port and Honor, unleſs he be found to be eminent in the Knowledge of the Sciences, and the Principles and Intrigues of Policy; and theſe have the Charge of the Empire, whom they vulgarly term *Mandorins*, Governors of Cities, or Vice-Roys of Provinces, who are diſtributed in ſuch order, that nothing hapneth throughout the whole Empire, which the Emperor is not made acquainted with: And ſeeing the Dictates of the Emperor, have the Oligation of a Law amongſt his People, there is no Perſon but doth forthwith put in Execution his Will and Pleaſure, under the Penalty of privation of his Office and Dignity, than which nothing is more feared by them; ſo that the leaſt Concernment falleth not out in ſo vaſt an Empire, that hath relation either to the Machinations or Plots of Forein Enemies, or the Fidelity and Care, or the negligence of the *Mandorins* in their Charge; or laſtly, the Revenues of the Empire, and Grievances of the Empire, which is not firſt made known by theſe ſorts of *Mandorins* unto the *Colai*, and by them immediately the Supreme Monarch hath Intelligence, whence every one diſchargeth his Place with incredible Care and Solicitude, without any reſpect had either to Friends or Kindred.

Now ſeeing that amongſt all their other Laws, one of the chiefeſt is that by which all Foreiners and Strangers are prohibited entrance into *China*, it may eaſily be collected from this Diſcourſe, compar'd with what is related in the Hiſtories of *China*, how great the Difficulties were which our Fathers labor'd under for divers Years, to procure a Diſpenſation from this Law, (which by the favor of Almighty God they at laſt obtain'd,) if you conſider their unskilfulneſs in the Language, which is the moſt abſtruſe of all others to write and ſpeak, and in which if a Stranger be not well vers'd, he can neither lie obſcur'd without the Character of Treaſon, or Commerce in Publick, without evident danger of Baniſhment, or infliction of Torments, being preſently diſcover'd not only from the pronunciation of the *Chineſian* Speech, but alſo by their Perſons very much differing from the *Chineſes*. Theſe things being prov'd by experience, it was concluded, that none ſhould undertake this Expedition who was not in ſome tolerable meaſure inſtructed in the *Chineſian* Language at *Maccao*, (where on purpoſe the New Converts, Teachers of the ſame, were kept) that being skill'd in the Tongue, and obliging the Minds of the *Mandorins* by ſome curious Preſents of their Ingenuity, they might the better expect a Return of their Labor: for there is no Place for them to boaſt of

Metaphyſical

Metaphyſical Speculations, nor Study of Scholaſtical Quirks and Subtleties, or more ſublime Theories; but you muſt extract and ſhew ſome undertaken *Specimens* of the *Mathematicks*, and things ſenſible, both to cauſe admiration, and to gain a Repute to the *European* World. Laſtly, ſome Documents of *Moral Philoſophy*, unto which they are addicted, to be approv'd not by vain gaiety of Words, but Example of an exquiſite, excellent, and innocent Life, remov'd from all deſires of Mundane Pretenſions, ſuch as becometh the Apoſtolical Laborers in the Propagation of the *Divine Law*.

And as the Precepts of the *Chriſtian Faith* ſeem to differ as much from the Religion of the *Chineſes* as the Heaven doth from the Earth, ſo it cannot be expreſs'd how many Toils and Labors muſt be undergone, and how many Dangers paſs'd through, that they may be rendred capable of receiving our moſt holy Law, and the truth of the ſame genuinely explain'd: Here the Vanities of *Polytheiſm*, or of having many Deities, muſt be confuted; here *Polygamie*, or Marrying of many Wives, muſt be deſtroy'd by ſtrength of Argument; here the incomprehenſible Myſteries of our Belief muſt be inculcated with great dexterity and caution, wherein laboring with more than ordinary patience and continual ſubjection of the Body, how many Calumnies muſt they be ſubject unto! But for this peruſe the Hiſtory of Father *Daniel Bartolus*, lately publiſh'd in the *Italian* Tongue.

And becauſe the Preaching of the *Goſpel* could not take root without the publication of Books, I might treat opportunely in this Place concerning thoſe publiſh'd on this Occaſion. As firſt the Works of the Venerable Father *Matthew Riccius* of *Macera*, the Founder of the *Chineſian* Expedition after St. *Francis Xavier*. Secondly, Father *Nicholas Trigautius* a *Flandrian* of *Doway*. Thirdly, Father *Jacob Rho* of *Milan*; all which writ many large and Learned Volumes. And beſides theſe, there were many who publiſh'd large Treatiſes to ſatisfie the Curioſity of the *Chineſes*, as the two-fold Univerſal Hiſtory of Father *Nicholas Trigautius*, Father *John Terentius* his *Indian Pliny*, and many more particularly mention'd by our Author, from *Fol.* 117. to 121. in which are the Particulars at large.

SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. III.

Of the Idolatry of the Chineſes.

THE Books of the *Chineſes* mention only three Sects of Religion in *China*; Firſt, that of the *Learned*; next, that call'd *Sciequia*; and the third they term *Lancu*. One of theſe three all the *Chineſes*, and other conterminate Nations which uſe the *Chineſian* Characters, do profeſs; ſuch are thoſe of *Japan*, *Corian*, *Tonchini*, and *Cocincina*. The three Sects of the *Chineſes*.

Theſe three Sects do very much reſemble the *Egyptian* Prieſts or Wiſe-men, their *Hierogrammatiſts*, or thoſe that were vers'd in the Sacred Writings, and the *Plebeians*.

The Sect of the *Learned* Rule the Commonwealth, abound in Books, and are applauded above the reſt. They acknowledge *Confutius* as the Author and Chief of the Philoſophers, as the *Egyptians* do their *Thoyt*, whom the *Grecians* call *Hermes Triſmegiſtus*; and as the *Egyptians* do their Sages worſhipp'd one God, whom they termed *Hemphet*, ſo the *Learned Men* of *China*, according to the Dictates of *Confutius*, worſhip not Idols, but one Deity, whom they term *The King of Heaven*. The firſt Sect.

Concerning this Sect *Trigautius* in his *Chriſtian Expedition into China* ſays, "They aſſert that the Function or Office of Sacrificing to, and Worſhipping

" of the King of Heaven doth only belong to the Prince; and therefore the " Emperor hath two moſt ſtately and magnificent Temples in his Palaces of " *Nanquin* and *Pequin*, the one Dedicated to Heaven, the other to the Earth: " He himſelf formerly Sacrific'd in them, but now the moſt grave Magi- " ſtrates ſupply his Place; they ſlay and Offer up Bulls and Sheep in Heca- " tombs to the Heaven and the Earth (as the *Egyptians* did to *Oſiris* and *Iſis*) " and perform many other Rites. The peculiar Temple of the *Learned* is " that of *Confutius*, which is erected by Law in every City, in a Place above " their Schools. This ſtately Edifice adjoyns to the Magiſtrates Palace, who " is Preſident over thoſe that have taken the firſt Degree in that Learning. " In the moſt obvious place of the Temple is the Statue of *Confutius*, full of " Characters; or in ſtead of a Statue, his Name inſcrib'd in Golden Letters " on an elegant Table: on each ſide of which ſtand the Statues of ſome of " his Diſciples, whom the *Chineſes* have Canoniz'd amongſt the Deities of the " inferior Order. All the City Magiſtrates meet every New and Full-Moon in " this Temple, with thoſe that have taken the Degree of Batchelors, to ho- " nor their Maſter with accuſtom'd Crouching, even to Proſtration, the Tem- " ple being all the while illuminated with lighted Torches, and burning of " Incenſe.

Much after the ſame manner, the *Egyptians*, on the firſt Day of the Month *Thoth*, perform'd their Solemnities unto *Mercury*.

There are alſo various Statues of this God, ſome of them very great, others ſmall, and eaſily carried about; one was communicated unto me by the Reverend Father, Aſſiſtant of the *Portugueſe* Society of *Jeſus*, *Nunnius Maſcarenias*, the which Engrav'd I thought good to adjoyn.

The ſecond Sect. The ſecond Sect of the *Chineſes*, which anſwereth to the Philoſophers amongſt the *Egyptians*, is call'd *Sciequia*, or *Oympto*, but vulgarly *Amida*; the *Japoneſes* term it *Xaca* and *Amidabu*. This Law came to the *Chineſes* from the Weſt, brought from a Kingdom call'd *Threncio* or *Sciuro*, which Regions, as *Trigautius* affirmeth, are concluded under the only Name of *Indoſtan*, ſituate between the River *Indus* and *Ganges*.

This Sect will eaſily appear by their Opinions to have proceeded from the *Gymnoſophiſts*, *Brachmans*, *Perſians*, and *Bactrians*, who anciently inhabited this

Indoſtan,

Indoſtan, and have Planted their Colonies in *China*; for they hold a multitude of Worlds, a Metempſychoſis or Tranſmigration of Souls into Brutes, profeſſing all the Philoſophy of *Pythagoras*. Father *Martinius* in his *Atlas* thus relateth concerning them:

"*Xekiao* (ſaith he) is a Sect which our Fathers hold to have been introduc'd "into *China* firſt after *Chriſt*: It admitteth a Tranſmigration of Souls after "Death, as a Puniſhment for Sins committed, and that both external and "internal: They worſhip Idols, and perpetually abſtain from whatſoever had "Life, a Law judg'd neceſſary by them, for a withdrawing of the rude Multi- "tude from Vice, and as an incitement to Vertue. The internal Metempſy- "choſis is that part of Moral Philoſophy moſt famous and excellent, as ha- "ving reference unto the Vacuity and univerſal Victory of the Paſſions and "deprav'd Affections; that this may take place, they hold, that they paſs "into Plants and Animals, as they were obnoxious and inclinable unto their "Affections. In their ſceptical way they will have nothing to have the ſtamp "of Truth in this Life, but as we apprehend it, and that Good and Bad are "the ſame in reſpect of divers.

Taigautius ſubſcribeth unto this: "This Opinion (ſaith he) fram'd with "*Democritus* and others, many Worlds, but they ſeem chiefly to have borrow'd "the Tranſmigration of Souls from the Doctrine of *Pythagoras*, and they have "added many other Fictions unto it, to colour over the Falſity: Now they "appear not only to have receiv'd theſe Tenents from our Philoſophers, but "alſo to have borrow'd a certain Shadow from the Evangelical Light; for "they introduce a certain mode of a Trinity, in which they feign three "Gods at length to co-unite into one Deity.

Of this alſo the *Spaniſh* Epiſtles make mention in theſe words: "They had "notice of the *Goſpel*, becauſe in the Province of *Peking*, amongſt other Idols, "there is the Figure of a Man which hath three Heads, and they look one to- "wards the other; and the *Chineſes* ſay, That it ſignifies that all three of them "have but one Will and Deſire. And a little after he ſaith, "There is ano- "ther Image of the Figure of a Woman, with a Child in her Arms.

Father *Martin Martinius* reporteth, That he hath ſeen in many Images, the Prints, or Footſteps of the *Chriſtian Faith* in the Province of *Fokien*. And he alſo aſſerteth, That he beheld ancient Croſſes, and the Image of the Bleſſed Virgin embracing her Son, which are now to be ſeen in our Church. Now we may piouſly ſuppoſe theſe to be the Relicks of St. *Thomas* the Apoſtle, or of ſome later Propagators of the *Goſpel*; and it is more probable that Idols had their original from the *Perſians*, *Medes*, and the *Indian* Philoſophers, Heirs of the *Egyptians*, amongſt whom it was a peculiar Property to make many Statues to ſignifie the Effects of one thing. They continually ſhave their Heads, that give themſelves up unto Contemplation on Mountains, and in Caves. Their Temples are ſo full of Idols, made of Braſs, Marble, Wood, and Clay, that you would take them for *Egyptian* Chappels.

The third Opinion of the Prophane Religion call'd *Lanzu*, anſwereth to the *Plebeians* and *Egyptian* Magicians, and had its original from a certain Philoſopher who flouriſh'd at the ſame time with *Confutius*; they feign, that his Mother bare him eighty years in her Womb, wherefore he was call'd *Lanzu*, that is, *The Old Philoſopher*. This Opinion promiſeth Paradiſe unto thoſe that are made up of Soul and Body; and they hang up in their Temple the Effigies of certain Perſons, whom they fable to have ſoar'd up unto the Heavens: they

The third Sect.

they preſcribe Methods of Exerciſes to attain the ſame, which conſiſt in various Rites, and certain Prayers alſo in Potions, by which, and with the favor of the Gods, they promiſe a long Life.

It is the peculiar Office of the Prieſts of this Sect, by impious Prayers to Exorciſe Devils out of Houſes; which they attempt by affixing on the Walls the horrid ſhapes of Dæmons, delineated with Black on yellow Paper; then they fill the Houſes with ſuch ſtrange Cries, that themſelves ſeem to be Furies: They alſo promiſe to fetch down Showers in a Drought, to ſtop great Rains, and to avert Private or Publick Misfortunes.

And theſe are the three chief Heads of the Opinions of theſe Idolaters; but the ſubtlety of theſe Maſters have wrought them into ſo many Meanders, that they ſeem ſcarcely to be numbred, and the incredible number of Images ſufficiently ſhew the ſame, which they do not only expoſe often to be ador'd in their Temples, but alſo in each private Dwelling a Place is deputed for them; and in the Market, the Streets, their Ships, and Palaces, they are firſt obvious to the ſight, wherein they imitate the *Egyptians*, who were infamous for all ſorts of Idols.

But to clear this: Firſt, as the *Egyptians* and *Grecians* believ'd certain Deities to preſide over the Univerſe, ſo unto theſe do the *Chineſes* build myſtical Temples; theſe they, after the manner of the *Egyptians*, pacifie and attract with various Rites and Ceremonies.

The ſecond Argument, that the Religion of the *Chineſes* was borrow'd or deriv'd from the *Egyptians*, is ſo manifeſt, that no Perſon can in the leaſt doubt or queſtion the ſame; and it is this, That unto this very Day there are found Temples Dedicated unto *Mars*, *Venus*, *Fortune*, *Peace*, the *Oreades* or *Nymphs* of the Mountains, and other Gods, common both to the *Grecians* and *Egyptians*, as the *Ichnography* of the Metropolitan City of *Nanking* in *China*, no leſs elegantly than exactly Imprinted on *Chineſian* Silk by our Fathers, and ſent from *China* to *Rome* ſome years ſince, will ſufficiently prove, which I have here adjoin'd, as I Copied it with great fidelity, to demonſtrate the great Affinity that there was between the *Chineſian*, *Grecian*, and *Egyptian* Religions.

The Temples of the Chineſian *Gods.*

THE Temple of the Dragon of the Sea, or *Typhon.*
The Temple of the Queen of Heaven, Dedicated to the Moon.
The Temple Dedicated to Heaven.
The Temple Dedicated to Dæmons and Spirits.
The Temple Dedicated to Mountains and Rivers, that is, to the *Oreades* and *Nereiades.*
The Temple of a Grateful Mind:
The Temple Dedicated to the Planet *Mars.*
The Temple Dedicated to the Preſident of the Walls.
The Temple Dedicated to Good Peace.
The Temple Dedicated to the Spirit of Medicine, *Æſculapius* or *Apollo.*
The Temple Dedicated to the Preſident of the Woods, or *Diana.*
The Altar of Heaven.
The Altar of the Earth, *Ceres.*
The Altar of the God of Rain.
The Altar of the King of Birds.

Theſe

Theſe are ſo agreeable to the *Grecian* and Egyptian Deities, that all their Idolatry ſeemeth to have made a Voyage thence into *China*.

The third Argument is, That beſides their Letters, in which they come very near the *Hieroglyphicks* of the *Egyptians*, as I have ſhew'd in the ſecond Part of my *Oedipus*, they have the ſame Ceremonies. 'Tis receiv'd for Truth on all hands, That the *Egyptians* always ador'd the Figures of the *Pyramids* with a certain Divine Honor, the Tracts of which ſort of Worſhip continue in *China*; for they have alſo *Pyramids*, which they call *Chinees*, and hold them in ſo great Veneration, that no Perſon dares undertake any thing, till ſuch time as he hath perform'd his Devotion there: I ſhall alledge *Petrus Jarricus* as a Witneſs of this Matter, who in the fifth Book of his *Indian* Hiſtory, publiſh'd in *French*, *Chap.* 51. ſpeaking of them, hath theſe words following:

" Beſides theſe Wooden Idols there are others which they call *Chinees*, made " for Workmanſhip in the faſhion of Pyramids; within which there is a cer- " tain kind of white Ants or Emmets, which diſcover not themſelves with- " out, but have their little Cabbins or Lodges within, ſo that none know from " whence they receive their nouriſhment. The *Idolaters* ſtand much in fear of " theſe *Chinees*, inſomuch that when they buy a Slave, they firſt bring him " before ſome one of theſe Pyramids, with a Wine-Offering, or other things " which they Preſent unto it, ſupplicating the Idol, that if he ſhould run " away, he would cauſe the Serpents, Lizards, and Tygers, to kill and devour " him; whereupon the poor Slaves are ſo fearful, that although they are ill " us'd by their Maſters, yet do they never preſume to forſake them.

From which it is apparent, that the *Chineſes* borrow'd all theſe Fopperies from the *Egyptians*, *Perſians*, and others, who (as I have ſhewn in my *Oedipus*) worſhipp'd a Stone or Rock terminated in a Cone, or a Pyramid in ſtead of a Deity; but for the *Novizonian* Pyramids, hear Father *Martinius*, who in his *Atlas*, *fol.* 57. thus deſcribeth them:

" In the Province of *Foquien* (ſaith he) are many beautiful Fabricks, and " not a few Temples: But the Tower without the Walls excelleth all the reſt " in ſplendor and magnitude of Work: The Figure is eight-ſquare, riſing " from the Ground nine Stories in heighth, and therefore is call'd *Novizonia*; " its Perpendicular from the Vertex to the Foundation is ninety Cubits, un- " to which the Breadth anſwereth in a due proportion: The exterior Wall " is adorn'd with Carv'd and Painted Figures made of the fineſt Clay, of " which they make their *Porcellane*: The inward Wall is veſted with parti- " colour'd Marble, which is ſo poliſh'd, that like a bright Mirror it reflecteth " the Face of the Beholder: You aſcend by Stairs, not built in the Tower, but " within the double Walls; from which there is a Paſſage unto each Story, " and thence to moſt beautiful Footpaces cut in Marble, and Gilded Iron " Grates, by which the Galleries are every where fortifi'd and adorn'd: With- " out the Tower, about all the Galleries, and eſpecially at the top, ſmall Bells " and tinkling Inſtruments are ſo hung, that being mov'd by the Wind, they " make a moſt pleaſant Muſical Conſort: The laſt Round containeth the " Idol unto which the Tower is Dedicated, which is Caſt in Copper, and " Gilded over. About the Tower are ſeveral other Temples of Idols, which " may eaſily compare with the ancient Fabricks of the *Romans*. And this is one " of thoſe Towers which (as I formerly mention'd, was ſuperſtitiouſly erected " by the *Chineſes*, they ſuppoſing that their Fortune and Felicity doth depend " upon it. I have briefly deſcrib'd it, becauſe I my ſelf aſcended it, and dili-

" gently view'd every Corner of it; and though there be many which are more " beautiful than it, yet from the Deſcription of this you may judge of the reſt, " ſeeing they are for the moſt part alike, and built in the ſame order of Archi- " tecture.

Moreover, as the *Egyptians* believ'd their Dæmons to be confin'd within Statues, and Conſecrated certain Temples unto them, ſo in like manner do the *Chineſes*; concerning which hear *Jarricus* before cited, in the place above quoted, thus diſcourſing:

" There is likewiſe in the Empire of *China* a Place Dedicated to the Devil, " where they go to make their moſt ſolemn Sacrifices unto him, in a little Iſle; " they call the Idol *Camaſſono*, and thoſe that paſs by much dreading this Idol, " and fearing leſt their Veſſels ſhould be caſt away, when they are over againſt " the Iſle, make an Offering, caſting into the Sea either Oyl, or ſuch other " Merchandiſe as they have Aboard.

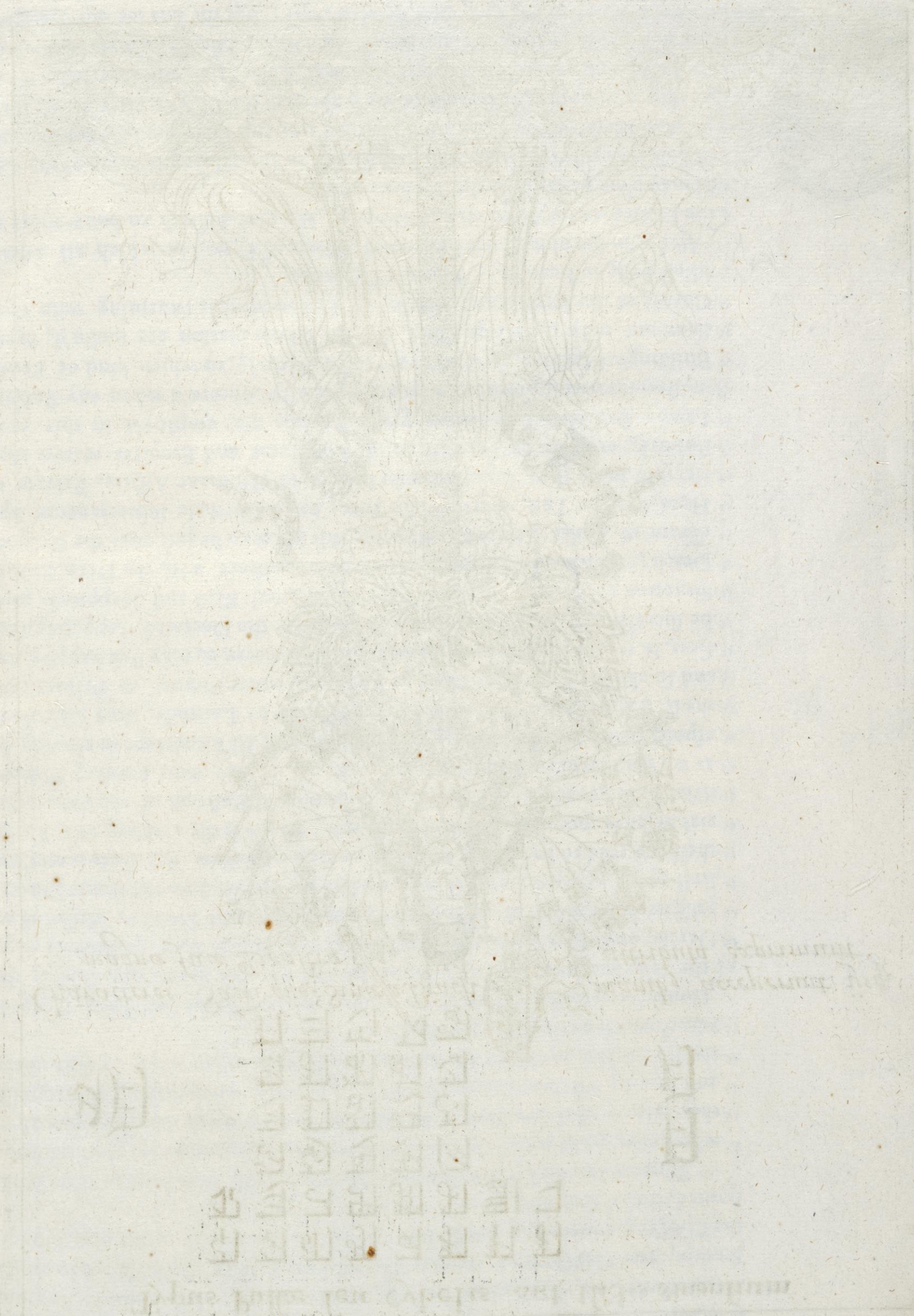
Concerning their Oracles, thus writeth *Trigautius*, in the firſt Book, Chap. 8. of the Voyage into *China*: " Some of the *Chineſes* (ſaith he) conſult the " Devils, and there are many familiar Spirits, which they commonly ſup- " poſe to have more of their good Dæmon, than any Fraud or Malice of an " Evil Spirit; they diſcover things, declare preſent, and foretel future Events: " theſe we read to have been common to all the *Heathen*. But there is one ſpe- " cial Science, peculiar only to the *Chineſes*, which is the erecting of a Terre- " ſtrial Scheme, that is, by the Configuration and Poſition of the Mountains " as we may term it, in preſent Proſpect, as if they were moving Planets, " aſpecting variouſly ſeveral fix'd Conſtellations, all Landskips ſo altering by " the leaſt change of Place, either in Longitude or Latitude, they Calculate, " and ſo chuſe a piece of Ground to build on, either Publick or Private Edi- " fices, in which thoſe that reſide or are moſt concern'd, may live happily, and " be ſucceſsful in the future, and alſo to Interr the Deceaſed, ſuppoſing ſuch " Situation very much additional to their Eternal Bliſs and Happineſs after " Death; which choice Plot they ſo ſettle in poſture with the Dragons they " dream of under Ground, affirming this Place to be juſt over the Dragons " Head, that his Tail, and there his Feet; for from theſe ſubterraneous Spi- " rits they more than ſuperſtitiouſly believe all Humane Affairs, Private or " Publick, even to the Tranſlation of Kingdoms and Empires receive their " Laws; and therefore many grave Perſons are employ'd in this moſt " myſterious occult Science, who are eſpecially concern'd when any Publick " Buildings, Machins, or Operas are to be erected; to which kind of Predi- " ction not only the Great Ones, but the whole Nation are inclin'd, every " Corner of the Streets and Houſes of Entertainment ſwarming with theſe " blind Prognoſticators. Thus far *Trigautius*.

And who beholdeth not here another Face of *Egypt*, in which all Affairs were carried on by Auguries and Omens. He that deſireth to know more of this may have recourſe to the Authors cited.

Theſe things being propos'd, I ſhall add in this place a Scheme of the *Chineſes* mad Idolatry, by which the Learned amongſt them are bewitch'd; and that they may appear to be ſomewhat wiſer than the Vulgar, they divide their falſe Deities into three Orders, the Supernal, Terreſtrial, and Infernal. They place in the Supernal the Properties of the Divine Eſſence, whom to worſhip under the Name of the One God, term'd *Puſſa*; but for this ſee our *Syntagma*, or Treatiſe concerning the *Cabala* of the *Hebrews*: And for better Illuſtration,

Typus Pullæ seu Cybelis aut Isidis Sinensium

Characteres Sacri quos Sinæ a Brach manib, acceperunt ijsq, magnæ suæ Deastræ attributa exprimunt



I ſhall here annex the Effigies of the *Chineſian Puſſa*, drawn from the Original, which Father *Gruberus* not long ſince brought out of *China* to be preſerv'd in our Study.

The three Deities worſhipp'd under the Name of one *Puſſa*, are ſeated in a more elevated place, together with two Attendants, which the Chorus or Quire of the Deaſters beneath, with ſtretched out and lifted up Hands ſeem to uphold; in the middle is the Deaſter term'd *Fe* or *Fo*, which ſignifieth *A Saviour*, like another *Jupiter*, reſplendent with an auguſt Face and wonderful Majeſty, encompaſs'd with many Gods and Goddeſſes (whom they call the Heroes of the ancient Times begotten by the Gods) under which are again plac'd a Troop of the Semi-Gods, Gods of Nature and Kingdoms, which are uſually exhibited as ſo many *Internuncii*, who with great Veneration and ſignal readineſs attend to execute the Commands of the Great *Foor Chineſian Jupiter*.

SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. IV.

THE PREFACE.

SEEING that many things related by our Fathers concerning the Indian *Kingdoms, and the Empire of* China, *are carped at by ſome Criticaſters, as being feign'd and falſe, I ſhall here call them anew unto Examination, that it may be manifeſt there is nothing in thoſe Places ſo ſtrange or exotick, which is not found both in* Europe, *and alſo in ſeveral other Parts of the World.*

CHAP. I.

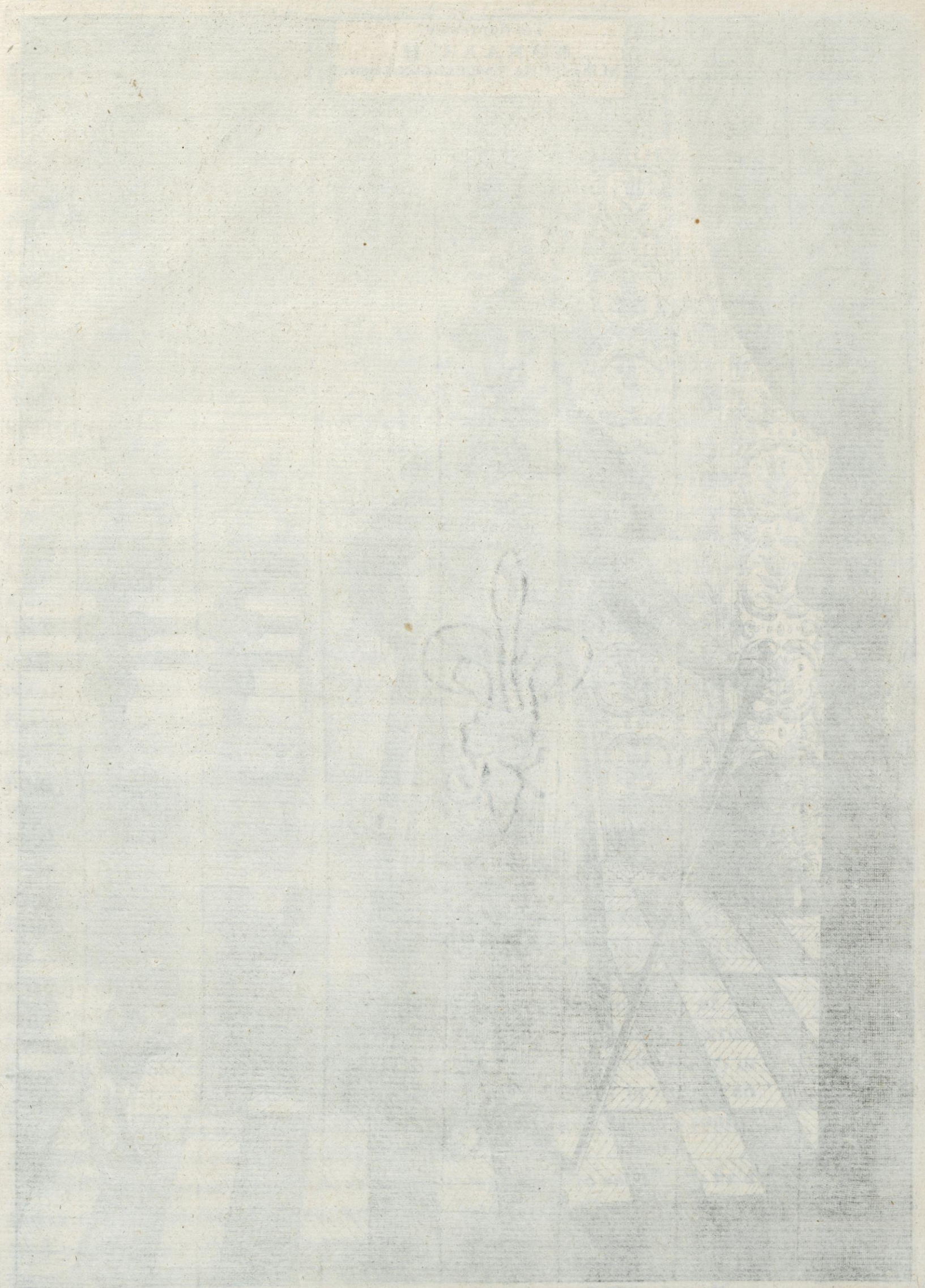
Of the Wonderful Situation of China, *and the manner of the Peoples Living there.*

AS the Empire of the *Chineſes* is the moſt Opulent, Potent, and Populous, containing fifteen Kingdoms, ſo the Government is the moſt abſolutely Monarchical of all other Nations, being furniſh'd both with the Arts and Rarities of Nature, Policy, and good Order; ſo that being inde-

pendent and totally ſeparated from the reſt of the World, it ſeems a Microcoſm or little Univerſe within it ſelf, Nature having on the North and Weſt, beſides a Wall of three hundred *Italian* Miles, hedg'd it about with the vaſt and unbounded Defence of a Sandy Sea; on the Eaſt and South ſhe has ſo fortifi'd it, both with the unlimited, and as yet unknown Receſſes of the Eaſt and South Ocean, and alſo with wild Roads and unſafe Harbors for Shipping, that without manifeſt danger you can hardly approach her Shores, both by reaſon of the boiſterouſneſs of the Winds, and the moſt violent reciprocations of the Marine Tides: And leſt on the Weſt ſome Entrance ſhould be granted, Nature hath block'd up her Paths with rugged, inacceſſible, and yet unpenetrated Mountains, and ſo Arm'd with Garriſons of wild Beaſts and venomous Serpents, ambuſcaded in their obſcure Receſſes, that on this ſide no one can hope for Paſſage; wherefore *China* is often call'd in their Language *Cunghoa*, ſignifying *The Middle Empire*, believing themſelves to be ſituate in the midſt and Navel of the World; and ſometimes *Cungque*, *A Garden in the midſt*, or *A Florid Garden*, by reaſon of the affluence of all things neceſſary for Humane Life: for the whole Empire is ſo much enrich'd from the defuſion of Lakes and Rivers, breaking out every where from the Mountains of the Weſt, and from the Mediterranean Parts of the continu'd Mountains, that there is ſcarcely a Field that is not water'd with, almoſt no City but may hold a Correſpondency with others by Shipping, that Sail through Rivers and Trenches, to the great convenience of Merchants and Travellers: the moſt perſpicuous Rivers are, *Kiang*, for its largeneſs term'd *The Son of the Sea*, and *Hoang*, ſo call'd from his Saffron Colour: Theſe water all *China*, and riſing from the bordering *Indian* Mountains, by a divided Dominion ſeparate the whole Empire, and at length diſembogue themſelves into the Eaſtern Ocean. And this is alſo moſt worthy of admiration in the *Chineſian* World, and which hapneth unto no other Monarchy, that at this day the Empire is ſo ſituate from the South towards the North, that not content with the proper Munificences of the Temperate Zone, it hath moreover ſubjected both the Torrid and Frigid unto its Juriſdiction; beginning from the 18. Degree of the Torrid Zone, and proceeding in a ſtraight Line through the Temperate, it is extended almoſt unto the 70. Degree of the Altitude of the Frozen *Tartarian* Ocean within the Frigid Zone, in all 32 Degrees, which if divided into 15. make 780 Aſtronomical Miles, of which 15 make one Degree; and 3120 *Italian* Miles, 60. of which Miles make one Degree.

From whence it followeth, that all ſorts of Fruits, Aromaticks, Trees, and Animals, are ſo common unto this Empire, as they are each of them proper to their peculiar Climate, and therefore what is ſcatter'd in ſundry Parts, is here collected with abundant Increaſe. What Monarch ever had the happineſs every Day to have his Table furniſh'd with the ſeaſonable and proper Fruits of the *Indies* brought from the Burning Zone, and to be delighted with the variety and abundance of all Fruits peculiar to the Temperate Zone, and whatever elſe ſerves for Food, Raiment, or Pleaſure? For what this vaſt Empire hath, either rare, delicate, or admirable, is all ſerv'd up for the Emperor's uſe.

CHAP.



The Supreame
MONARCH
of the CHINA-TARTARIAN Empire,

CHAP. II.

Of the Political Government of the Chineſes.

SEeing in the former Chapters we have treated at large of the Political Empire of the *Chineſes*, here I thought good to adjoin ſome things worthy of greater conſideration: The Emperor of *China* is abſolute Lord of the whole Monarchy, and the Empire is ſo Govern'd by him, that no Perſon may undertake any Buſineſs of importance without his Aſſent. The Monarchy deſcendeth ſucceſſively from the Father to the Sons, and where the Direct Line fails, it runs Collateral; all the reſt, whether they be Brethren or Nephews, or otherways join'd in Conſanguinity, are honor'd with the Title of Kings, each of them having a Province aſſign'd him, which they Rule, but yet with ſuch a limitation of Authority, that having certain Revenues aſſign'd them, all the reſt is transferr'd into the Emperor's Treaſury. There are ſix Tribunals or Courts of Juſtice which determine all Cauſes and Controverſies of the whole Empire: The firſt for chuſing of Magiſtrates: The ſecond, the Exchequer of his Imperial Majeſties Revenues: The third, for Emergencies in Eccleſiaſtical Affairs: The fourth, for the Militia: The fifth orders Publick Edifices, and ſuch like Buildings: The ſixth ſpreads it ſelf into ſeveral Courts, concerning Criminal Cauſes. And by theſe ſix, with their ſubordinate Officers, all Buſineſs is diſpatch'd. The Emperor hath Lords of his Privy-Council, which they call *Colaos*, who as they are Perſons excellently vers'd in the knowledge of State Affairs, ſo alſo they are had in eſtimation next to himſelf; he hath likewiſe his Governors, or Lords Lieutenants, of divers Degrees, which are term'd *Mandorins*, and accompliſh'd in variety of Learning and Knowledge; ſo that the whole Kingdom is in a manner Rul'd (as *Plato*'s Commonwealth) only by Learned Men; and that Kingdom cannot but arrive to the greateſt heighth of Felicity, in which either the Prince acts like a Philoſopher, or a Philoſopher Reigneth. This is manifeſt by the innumerable multitudes of the Inhabitants, which the Emperor Governeth with as much facility, as the Maſter of a Family doth his Houſe; it is alſo clear from the Magnitude, Splendor, and incredible Magnificence of the Cities, and the frequency of Bridges, the Structure of which, whether you have reſpect to their Length, or the Rules of Architecture, hath amaz'd ſuch as beheld them: Add unto this the convenience of Publick Paſſages, the afflux of Shipping from all Parts reſorting to the Metropolitan Cities, the indefatigable Labor and Induſtry of the Husbandmen in Cultivating their Lands, the great Vigilancy and unwearied Guard of the Soldiery, the extraordinary Rigor and Severity of the Judges in puniſhing Malefactors; all which cannot have their original in ſo great an Empire, without the ſuppoſition of excellent Laws eſtabliſh'd for the confirmation of the Peace and Tranquility thereof.

As for the Emperor's annual Revenues, although they are not always fix'd and certain, by reaſon of the viciſſitude and alteration of Times, yet for the moſt part in Peace they eaſily amount to 150000000 *Tayes*, according to their Exchequer Rolls, in which, as Father *Martinius* avoucheth, they have not only the number of the Inhabitants in every Province and City, but alſo a Compute of each Years Revenue moſt exactly Regiſtred. In the Regency of the

the Emperor *Vanly*, the number of the Inhabitants throughout the whole Empire amounted to about two hundred Millions, not accounting the Emperor's Servants, Eunuchs, Women, and Children, and the Revenue was eſtimated at 1500000. of Gold after our Rate; but now, under the Regency of this Emperor, the Revenues of his Kingdoms being alſo in the Audit, it far exceeds; and for better ſatisfaction, I have here annex'd a Table of the annual Incomes of each of the fifteen Provinces of the Empire of *China*, paid into the Exchequer, together with the number of the Inhabitants contain'd in every one of them in the time of the Emperor *Vanly*, which Table I have extracted out of *Martinius* his *Atlas*.

A Catalogue of the Families, Fightmen-Men, not reckoning the Emperor's Retinue, together with the Tributes yearly paid throughout the whole Empire, excepting Tolls and Cuſtoms, taken from the Book of the Compute of the Chineſes, *in the Year that the Empire flouriſh'd, according to Father* Martine Martinius *and others.*

	Families.	Fighting-Men.	Sacks of Rice.	Pounds of Silk.	Truſſes of Hay.	Pounds of Salt of 24 ounces.
1. *Pechinck Peckali*, or *Cambalu*, the Metropolis, and a hundred and thirty five Cities under it.	418989	3452254	2274022	45135	8737284	180870
2. The Kingdom of *Xanſi* hath five Chief Cities, unto which are ſubject ninety two leſs.	589939	5084015	1929057	4770	3544850	420000
3. The Kingdom of *Xenſi*.	831051	3934176	2812119	9218	1514749	
4. *Xantung* hath ſix Metropolitan Cities, and ninety two others ſubject to them.	770555	6759675	2414477	54990	3824290	
5. The Province of *Honan* hath eight Metropolitan Cities, and a hundred others ſubject to them.	589296	5106270	6106960	9959	2288744	
6. The Province of *Sucheu*.	464129	2204170	2167559	6339		149177
7. *Huquang* hath fifteen Metropolitan Cities.	531686	4833590	1616600	17977		
8. *Kiangſi* hath thirteen Metropolitan Cities, and ſixty two others under them.	1363629	6549800	5995034	11516		
9. *Nanking*, or *Quiang*, hath fourteen Metropolitan Cities, and under them a hundred others.	1969116	9967429	2510299	28452	5804217	5808217
10. *Chekiang* hath eleven great Cities, and ſixty two others ſubject unto them. It abounds in Silk.	1242135	4525470	883115	2574	8704491	444763
11. *Fokien* hath eight Metropolitan Cities, and unto them forty eight others.	509200	1802677	1017772	600		
12. *Quantung*, vulgarly *Canton*, hath ten Metropolitan Cities, unto which are ſubject ſeventy three.	483360	1978022	1017772			37380
13. *Quangſi* hath twelve Metropolitan Cities, and ſubject to theſe above a hundred others.	186719	1054760	431359			
14. *Queicheu* hath eight Metropolitan Cities, and to theſe ten other are ſubject.	45305	231365	47658			56965
15. *Junnan* hath twelve Metropolitans, and under them eighty four Cities.	132958	1433110	1400568			

CHAP.

CHAP. III.

Of the Cities of China, *and the Customs of the Inhabitants.*

FAther *Martinius*, *Samedus*, *Trigautius*, and *Gruberus*, Eye-witneſſes, relate, That the Empire of *China* is ſo full of Inhabitants, the Towns and Villages ſo contiguous, that did the Wall reach the South Sea, it might deſervedly be term'd but one City; but there are Metropolitans and Chief Cities of Provinces to the number of a hundred and fifty, and of thoſe of the inferior rank, a thouſand two hundred ſixty two, all fortifi'd with Walls, Works, and Trenches; beſides, there are Caſtles, Corporation-Towns, Villages and Granges without number. The Cities for the moſt part are built four-ſquare: Their Houſes generally are Wood, and not above one Story, poor and rude without, but within very ſplendid; each Houſe is bound to affix a Shield upon the Door, containing the number of Inhabitants, and of what Condition each Perſon is, to the end the *Mandorins* may know how many Perſons every City contains, for the avoiding of Seditions, and to gather in the Revenues; by which means it cannot be thought ſtrange, that if Foreiners come into *China* they are diſcover'd, their Landlords being oblig'd, under the infliction of a ſevere Penalty, not to conceal them.

The Mechanick Arts are in great eſteem amongſt them, and they ſo manage them, that they ſuffer not the vileſt Droſs to periſh, but convert it to ſome Gain. The Learned apply themſelves unto no other Sciences, but Politick and Moral: They know not the Name of the Scholaſtick and Speculative Diſcipline, which is wonderful in a Nation that aboundeth with Ingenious Perſons; yet their Phyſicians by Tradition are endow'd with an admirable knowledge of the Palſie, by which, with incredible Induſtry, they find out the moſt Latent Cauſes of Diſeaſes, and then apply for Cure their proper Remedies. But in the Arts anvil'd out by modern Curioſity, as Architecture, Sculpture, and Weaving, if you except the knowledge of Proportions and the Opticks, they come not behind the *Europeans*. For their other Acquirements, ſee what I have ſaid in the preceding Diſcourſe; and he that deſireth more full Information, may have recourſe to the above-cited Authors.

CHAP. IV.

Of the Mountains of China, *and the ſtupendious Prodigies of Nature which are obſerv'd in them.*

ALthough in this Empire Mountains are ſo numerous, yet the greateſt are the continual Theme and Argument of their Studies; for what our Aſtrologers perform by the Celeſtial Houſes, they make out by the Terreſtrial Hills. But amongſt their many Enquiries by Terrene Calculations after their good and bad Fortunes, there is nothing they more labor in, than the Buſineſs of their Sepulture, about which they ſpare no Coſt or Pains, not only obſerving with no ſmall ſcrutiny the Summits, Tops and Superficies, but alſo making ſubtle Inſpections into the very Bowels of the Mountains, to

find a fortunate Spot of Ground, which they fancy to reſemble the Head, Tail, or Heart of the Dragon; which done, they joyfully conclude they have found a Place in which the Perſon Interr'd ſhall be happy, and his Poſterity ſucceſsful: which Opinion I believe to have been inculcated by ſome grave Philoſopher, to advance a filial Piety to the deceaſed Parents, and more ſpecial care of the honor of Funerals.

Now the Mountains of *China* are for the moſt part encompaſs'd with great Villages, pleaſant for moſt beautiful Sepulchral Monuments, Chaſes, and Groves, and a waving Sea of Rice makes them like a Plain, which when Groves and Woods do ſmile with their Summer Attire, renders a moſt pleaſant Proſpect, the Chappels plac'd on them excelling for Magnitude and Splendor: there are alſo the Monaſteries of the Prieſts; but yet in the thick and overgrown Woods liveth a barbarous Nation not yet ſubjected to the *Chineſes*.

Many things are obſerv'd in theſe Mountains, which (if true) may be deſervedly accounted amongſt the Miracles of Nature: Some by reaſon of their immenſe heighth have a perpetual Serenity on their Tops; others are cover'd with a continual dark Mantle of ambient thick Miſts: there are ſome which triumph only with wholſom Plants, exiling all venomous Weeds.

In the Mountain *Queyu* both ſmall and great Stones are found, in a cubical or four-ſquare Figure, which are alſo in one of the Mountains of *Calabria*, of which we have treated in our Book of the *Subterranean World*.

The Mountain *Paoki*, in the Province of *Xenſi*, hath the Figure of a Cock, who on the approach of a Storm ſendeth forth ſuch Murmurs and Rorings, as may be heard at a great diſtance; and *Olaus Magnus*, in his Hiſtory of the Northern Reigons, ſaith, That ſuch monſtrous Sounds happen in the Mountains of the *Botnick* Sea.

That is alſo worthy of admiration which the *Chineſian* Oreoſcopiſts relate concerning the Mountain *Cio*, That on the top of it there is a Stone five Perches high; and another alſo in the Kingdom of *Fokien*, which as often as a Storm is near, tottereth, and is moved hither and thither, as Cypreſs Trees ſhaken by the Winds.

There is another Mountain continually cover'd with Froſt, the cauſe of which may be conjectur'd to be the Nitrous Spirits which the Mountain, together with the Vapors of the Watry Receptacles therein laid up, perſpireth.

There is a Mountain in the Province of *Kiangſi* which hath two Tops, the uppermoſt of which reſembles a Dragon, ſeeming to ſtoop fiercely at the lower Spire, which appeareth like a Rampant Tyger; from whoſe various Aſpects the Prieſts make many Rules of Divination for their Diſciples.

Another Mountain by its ſeven tops configureth the ſeven Stars in the Conſtellation of the *Greater Bear*.

But the Mountain faſhion'd in the ſhape of an Idol, near the City of *Tunchue* in the Province of *Fokien*, exceedeth all admiration; concerning which thus writeth Father *Martinius* in his *Atlas*, Page 69. *The firſt Mountain of this Province* (ſaith he) *is worthy of admiration, being ſituate on the Banks of the River* Feu; *for from this Mountain they have, as I may ſay, not form'd a monſtrous, but a mountainous Idol, which they call* Fe; *it ſitteth with croſs Legs, or decaſſated Feet, folding the Hands in his Boſom: You may judge of the Magnitude, the Eyes, Ears, Noſtrils, and Mouth being perſpicuous to the Beholders at leaſt two Miles.* This they ſuppoſe not to have been cut out by the Labor of Art, (as *Dinoſtratus* offer'd to Carve the Mountain

Athos

Athos into an *Alexander*, holding a City in one Hand, and a River in the other) but the meer work of Nature much aſſiſted by Fancy.

They report of the Mountain *Taipe* in the Province of *Xenſi*, much celebrated by the Oreoſcopiſts or Mountain-Diviners, that a Drum being beaten on it raiſeth ſuddenly Thunder, Lightning, and great Tempeſts; therefore is there a ſtrict Law and ſevere Puniſhments provided, for whoever is found to offend in this kind.

The Oreologiſts relate, that there is a Mountain in the Province *Uquang*, which is ſo tenacious of its own Right, that if any one hath feloniouſly taken any of its Wood, Fruit, or the like, he ſhall never be able to depart thence, being perpetually included as in a Labyrinth, but he that religiouſly abſtaineth, may go thence without trouble. But we reckon this amongſt the Fables of the *Bonzii*.

There alſo are *Æolian*, or windy Mountains, ſuch as in *Europe*; for in the Province of *Huquang* is a Mountuin call'd *Fang*, from which (as *Martinius* relates, in the Spring and Autumn not the leaſt Breath appears; but from the hollow Caverns in Summer aſſiduous Blaſts and continual Blowings iſſue.

CHAP. V.

Of wonderful Lakes, Rivers, and Springs.

THE Lakes of the *Chineſes* are like their Mountains, full of Rarities.

There is a Lake in the Province of *Fokien*, which converteth Iron into Copper; the Water being very green, we preſume is full of Nitrous Spirits, and ſo diſcolour'd with Coperas, which operates in the converſion of this Metal.

Another Lake call'd *Chung* in the Province of *Fokien*, hath a greater Wonder; for they report, that in a fair Houſe there erected, as often as Rain or Tempeſt is approaching, there is a ſound heard like the ringing of a Bell.

In the Mountain *Talaus*, in the Province of *Quantung*, is ſaid to be a Lake which is moſt clear throughout the whole Year, except in the Autumnal Seaſon, in which it is tinctur'd ſo deep with a blue Colour, that it Dyes whatever is dipp'd in it.

There is near *Sining*, in the Province of *Quantung*, a Mountain call'd *Tenlu*, full of Caverns, and dreadful to behold; in it, as Father *Martinius* witneſſeth, they report a ſtanding Pool to be, into which if you caſt a Stone from aloft, you ſhall preſently hear a roring and noiſe like Thunder, and immediately the Skie being troubled, diſembogues violent Showers.

In the Province of *Junnan* is the Lake call'd *Chin*, ſo much celebrated by Geographers, and ſet forth in their Maps; concerning which their Hiſtories relate, That out of the Ruine of a great populous City, ſwallow'd by an Earthquake, (after whoſe dreadful devoration the Scene ſuddenly chang'd into the Proſpect of this pleaſant Lake) none but a Child ſwimming on a piece of Wood eſcap'd. This Lake is call'd alſo *The Starry Sea*, from certain Weeds appearing on the ſurface like beamy Stars.

CHAP. VI.

Of ſtrange or Forein Plants in China.

AS the Empire of *China* by a continu'd Tract of Lands participateth of the Properties of many things with *India*, the Seas being ſubject to the *Torrid Zone*, ſo alſo it produces various Plants, endu'd with rare and admirable Qualities; of ſome whereof take the following Account.

The firſt is of the Roſe of *China*, which twice every day changeth its Colour, now being all Purple, and by and by becoming all White, yet without any ſweet Scent.

There is alſo the Plant call'd *Cha*, which not being able to contain it ſelf within the Bounds of *China*, hath inſinuated it ſelf into *Europe*: It aboundeth in divers Regions of *China*, and there is great difference, but the beſt and more choice is in the Province of *Kiangnan*, in the Territory of the City *Hoeicheu*. The Leaf being boil'd and infus'd in Water, they drink very hot as often as they pleaſe; it is of a Diuretick Faculty, much fortifies the Stomach, exhilarates the Spirits, and wonderfully openeth all the Nephritick Paſſages or Reins; it freeth the Head by ſuppreſſing of fuliginous Vapors, ſo that it is a moſt excellent Drink for ſtudious and ſedentary Perſons, to quicken them in their Operations; and albeit at the firſt it ſeemeth inſipid and bitter, yet Cuſtom makes it pleaſant: and though the *Turkiſh Coffee* is ſaid to produce the like effect, and the *Mexican Chocolate* be another excellent Drink, yet *Tea*, if the beſt, very much excelleth them, becauſe *Chocolate* in hot Seaſons inflameth the Blood more than ordinary, and *Coffee* agitateth Choler; but this Liquor in all Seaſons hath one and the ſame effect. Concerning this Plant, ſee more in *Martinius* his *Atlas Sinicus*.

In the Province of *Quantung* groweth a Plant call'd *Chiſung*, that is, *Weatherwiſe*; for the Mariners, as Father *Martinius* relateth, do by the number and diſtance of the Knots growing thereon, predict how many Tempeſts ſhall be throughout the whole Year, and when they ſhall happen.

In

In the Province of *Quangſi* there groweth a Tree which they call *Quanlang*, which in ſtead of Pith hath a ſoft Pulp like unto Meal, whereof the Natives make Bread, and apply to the ſame Uſes with Flour; of which Trees *Marcus Paulus Venetus* maketh mention, *Lib.* 3. *Chap.* 19.

There is ſaid to be a Lake near the City *Vuting* in the Province of *Hunnam*, which is call'd *Hociniao*, on every ſide beautifully ſurrounded with Trees; the Leaves that fall from them are chang'd into ſmall Birds of a black Colour, in ſuch numbers, that the Inhabitants ſuppoſe them to be Spirits. So *Martinius* in his *Atlas*. The like to theſe are reported to be in *Scotland* and elſwhere, as *Soland* Geeſe, Clack-Geeſe, and Barnicles.

The *Atlas* of *China* mentions an Herb in the Province of *Huquang*, call'd *Puſu*, which liveth a thouſand years, and hath the vertue of reſtoring Youth, and changing Gray Hairs into Black; the truth of which may well be doubted.

There is alſo found the Root call'd *Ginſeng* in the Province of *Leaotung*, moſt famous throughout all *China*; from the operation of whoſe wonderful Vertue the vulgar *Chineſes* believe ſtrange Reſtoration of Health and Longevity. See Father *Martinius* in his *Atlas*, *Fol.* 35.

It is reported, that there groweth an Herb in the Province of *Xenſi*, call'd *Quei*, which being eaten cauſeth Mirth and Laughter, ſomewhat like unto the Weed *Apioriſus*.

Our *Atlas* reporteth an admirable kind of Withy or Vine to grow in the Mountains of *Quantung*, call'd by the *Chineſes*, *Teng*; by the *Portugueſe*, *The Wheel*; you would believe it to be a Rope wreath'd by Nature, of a very great length, creeping along through the mountainous Earth; it is full of Prickles, and with oblong Leaves, and often ſpreads for the ſpace of a Furlong; there is ſuch plenty of it in the Mountains, that the long Branches being entangled within one another, make the Way unpaſſable for the Deer; they make of it Cables and Tackle for Ships, and being wrought in fine Threds, it ſerves to make Bee-Hives, Cratches, Chairs, Pillows, Beds, and Mattreſſes; for no Vermine will harbor in it: in the Summer it greatly refreſheth Perſons wearied with Heat.

There are alſo Trees in the Provinces of *Junnan* and *Chiangſi*, whoſe Wood

may deſervedly be reckon'd amongſt the precious Commodities; they call that which is young and tender, *Aqualin*, and when it is grown to maturity, it is call'd *Calambi*. The value of this Plant conſiſteth in the Odour, which is ſweeteſt when aged, and nothing can be more fragrant.

There is ſuch plenty of the beſt ſort of this *Aqualin* in the Mountains of *Couchinchina*, call'd *Moi*, and in *Junnan* and *Chiangſi*, Provinces conterminate on *Couchinchina*, that it is free for all Perſons to gather the ſame; and ſometimes it is tranſported to a hundred-fold Gain, eſpecially amongſt the *Brachmans*, who make ſacred Pyles of it on the great Days of Solemnity, in which Women Conſecrate themſelves to the Flames, out of love to their deceaſed Husbands; or when the Corps of great deſerving Perſons are burnt: for they ſottiſhly believe their falſe Gods are wonderfully delighted with ſuch kind of Odours, and are thereby rendred propitious unto the Souls of the Deceaſed, in their Tranſmigration. But the *Calambi* is of a greater Price, and reſerv'd for the Emperor: It groweth upon the Mountains,and is fetcht thence by Night with Torches, the better to evade the Incurſions of wild Beaſts there reſiding. In *Japan* the Noblemen make of it the *Turpentine*, although by the beneficiency of the Sun and Climate, it is much improv'd.

In the Provinces of *Suchuen* and *Xenſi*, and the City *Socieu*, near the *Chineſian* Wall, is found in great abundance that ſo famous and Phyſical Drug *Rhubarb*.

There are ſuch variety of Fruit-Trees in *China*, that they anſwer to all the Products of that nature in every Climate of the World, whether in the *Torrid*, *Temperate* or *Frozen Zones*; but amongſt them all ſhe boaſts of one Tree that bears no Fruit, as we may ſay, and yet abounds with delicious Variety; it is call'd by the *Chineſes* for its thorny and prickly Leaves, *Po-lo-mie*; and in ſtead of Buds and Bloſſoms it thruſts forth Excreſcencies of a prodigious ſize, bigger than our largeſt Pumpions, and not unlike, ſome of them as much as a Man can carry; the Rind is tough and briſtly, which opened, affordeth a Storehouſe of delicious Varieties, enough to ſatisfie twenty Perſons, inſomuch that the *Chineſes* call it *A Sack full of Honey Fruit*, the meaneſt of which for taſte, as ſome report, excels the choiceſt of our Mellons.

Like

Like to this is the Tree which the *Indians* call *Papaya*, and the *Chineſes*, *Fanyay-Xu*; it beareth a Bunch of Fruit no bigger than our Mellon, of taſte delicious; the Juice to be eaten with a Spoon: and throughout the whole Year it glories in green Flowers and ripe Fruit.

There are in the aforeſaid Regions, eſpecially in the Province of *Chekiang*, near the City *Sungiang*, Pine-Trees of ſuch a wonderful bigneſs, that eight Men with their Arms extended cannot fathom the circumference of one of them, within whoſe vaſt Rind forty Men may well ſtand; alſo Reeds of ſo great bigneſs, that the Joynts betwixt the Internodes or Knots will ſerve to hold Liquor, in ſtead of a Kilderkin or Barrel.

They have likewiſe in *China* a Tree call'd *Kagin*, yielding Fruit twice a year, which by inverſion thruſts forth the Seed or Kernels, like Warts, or ſuch Excreſcencies, on the out-ſide of the Fruits, and is in common to the *Eaſt* and *Weſt-Indies*, who call it *Ananas*; but the *Chineſes* call it *Fam-Polo-Mie*: it groweth in the Provinces of *Quantung*, *Kiangſi*, and *Fokien*, and is ſuppos'd to have been firſt brought from *Peru*: The Tree on which it groweth is not a Shrub, but an Herb, much like to our *Carduus*, but call'd by them *Catriofoli*; on whoſe Leaf a Fruit groweth ſticking unto its Stalk, of ſo pleaſant and exquiſite a taſte, that it may eaſily obtain the preeminence among the moſt noble Fruits of *India* and *China*. The Spermatick Faculty is innate in all the Parts thereof; for not only the Seeds ſhed on the Ground, but it's Sprouts and Leaves being Planted, produce the like Fruits: Concerning which admirable Product of Nature, ſee what I have diſcourſed at large concerning the Seeds of things, in the twelfth Book of my *Subterranean World*. The Seeds of ſuch Plants conduce much to prove that new Philoſophy of Plants, of which I have there laid the Platform.

The moſt noted Fruits, *Manga*, *Lici*, and *Quei*, are every where deſcrib'd; but how *Manga* is inoculated in the Pomecitron, is much different from the Art of the *Europeans*, being perform'd without Transfoliation or Inoculation; for they only bind a Bough of the Fruit *Manga* to a Bough of the Pomecitron, and daub it about with Clay; which being done, they conjoyn, and ſo bring forth the moſt excellent Fruit of both.

The Author of *Atlas Sinicus* makes mention of a Tree in the Province of *Chekiang*, which produceth a Fruit that is fat, whereof they make moſt excellent white Candles, which neither foul the Hands, nor make any ill Scent being extinguiſhed; The Tree is like our Pear-tree; when the Fruit is ripe, they break the Bark, macerate and ſteep it in hot Water, and when they have water'd the heated Pulp, they make it up into a Lump, which looks like Suet; and from its Nut they extract Oyl, like our Oyl of Olives, very uſeful in Winter; the Leaves are ſtain'd with a Copper-like redneſs, which dropping to the Ground, afford Sheep and Kine good Food, by which they become very fat.

CHAP. VII.

Of ſtrange Beaſts or Animals in China.

THere are in all the Empire of *China*, but eſpecially in the Province of *Junnan* and *Quangſi*, great plenty of Elephants, Tygers, Bears, and other wild Beaſts, common to ſeveral Parts of the World; but I ſhall treat only of ſuch as are to be found no where elſe but in *China*.

In

In the Weſtern Provinces of *China*, viz. *Xenſi* and *Kiangſi*, is the *Odoriferous Stag* or *Deer*, (for ſo the *Chineſes* call the *Xechiam*) being an Animal which produceth Musk; Concerning which, thus the Author of *Atlas Sinicus*:

"That there may be no doubt (ſaith he) what Musk is, I ſhall diſcover it, "having been more than once an ocular Spectator of what I now relate: "There is a certain Bunch or Excreſcency about the Belly of the Animal "by the *Chineſes* call'd *Xe*, much like a Purſe, conſiſting of a thin Skin, co- "ver'd with Hair: the Odour or Fragrancy thereof is call'd *Xehiang*, which "ſignifieth *Musk*; it is a four-footed Beaſt, not much unlike a Deer, the Hair "of it ſomewhat more black, and altogether without Horns; the Fleſh of it, "when kill'd, is eaten by the *Chineſes*. In this Province, and in *Suchuen* and "*Junnan*, and the Places more near the Weſt, is found great plenty of Musk. "Thoſe Bunches or Purſes, if they be not adulterated, are of as ſtrong a ſcent "as the pure *Zybeth*; but the crafty Merchants ſtuff the Purſes which the Skin "of the Beaſt maketh, with the Blood, Skin, or ſome part elſe, and ſell them "for the true and genuine: ſome mix it with Dragons Blood, and by this "means of one Bladder make two or three: but yet the more skilful do di- "ſcern the Fallacy; for if being burn'd it evaporateth, it is believ'd to be true, "but if it remaineth like a Coal or Cinder, it is adulterate.

Almoſt the ſame is deliver'd by Father *Philip Marinus* in his Hiſtory of *Tunchino*, in which Place there is plenty of theſe Animals, which he ſaith are ſo ſimple, that not knowing how to eſcape, they will of their own accord preſent themſelves unto the Huntſmen to be ſlaughter'd.

The Hippopotame, *or* Sea-Horſe, *by the* Chineſes *call'd* Hayma.

THeſe Animals are often ſeen on the Shores of the *Chineſian* and *Indian* Ocean, in *Hainam*, the *Philippine* Iſlands, the *Maldivas*, and eſpecially in *Mozambique*, on the Southern Coaſt of *Africa*. They are very deformed Creatures, and terrible to behold. Father *Boim*, whilſt he ſtaid at *Mozambique*, diſſected and inſpected one of them; of whom take the following Account in his own words:

"I

" I have (ſaith he) annexed a double Scheme of the true *Sea-Horſe*, of which " when I was at *Mozambique*, I ſaw a great Company wallowing in the Sea in " a Creek on the Sands. The Judge of the City *Mozambique* ſent the Head of " an *Hippopotame* unto the Colledge, that I might peruſe it; which meaſuring, I " found it in length three Cubits from the Mouth to the Shoulders; on the " lower Jaw it had two high bended Teeth, unto which in the upper Jaw the " great Teeth were conſentaneous, and the Tongue lolling out. Afterwards " viewing the more Inland Parts of *Crafraria*, Coaſting the Shore in a Gally, " we beheld at leaſt fifty *Sea-Horſes* within a Stones-caſt, neighing, and " playing divers Tricks in the Water: a Slave with his Muſquet kill'd one of " them; which bringing Aſhore, and dividing it amongſt his Companions, " they pull'd out his Teeth, and gave me ſome of the biggeſt of them. His " Skin is very hard; he hath no Hair but only in the end of his Tail, which " turns in; they caſt a Brightneſs like poliſh'd black Horn, and are about " the bigneſs of a Quill or ſmall Reed, of which the *Cafres* make Bracelets, " both for Ornament, and to prevent the Palſie: Of their Teeth are made " Beads, Croſſes, and Images; ſome ſtop the Flux of Blood: but all have " not this Vertue, only thoſe that are taken at a certain Seaſon of the Year. " In the Royal Hoſpital at *Goa* there is a great *Sea-Horſe* Tooth, which being " apply'd to a Vein that is open'd, will immediately ſtop the Blood. The " Story of a Prince of *Malabar* ſlain by the *Portugueſe*, is ſufficiently known, " whom they finding wounded with many Bullets, yet without any ſign of " Blood, though his Wounds were gaping, ſtripp'd, and pulling away a piece " of the Bone of the *Hippopotame* that hung about his Neck, the Blood, like " a Torrent that breaketh over the Banks, flow'd out of the dead Corps, be- " ing before ſo ſtopp'd and coagulated only by the frigid Nature of this Crea- " ture. Thus Father *Boim*.

The Province of *Fokien* hath an Animal perfectly reſembling a Man, but longer Arm'd, and Hairy all over, call'd *Feſe*, moſt ſwift and greedy after Humane Fleſh; which that he may the better make his Prey, he feigneth a Laughter, and ſuddenly while the Perſon ſtands liſtning, ſeiſeth upon him.

There are alſo in *China* Apes and Baboons of a different kind, whereof ſome imitate Men, others, Dogs and Cats, and are alſo tractable and docile to admiration; of which take Father *Roth*'s Relation, he being an Eye-witneſs.

" The King of *Bengala* (ſaith he) in the Year 1650. diſpatch'd unto the " Emperor of the *Mogors* a ſolemn Embaſſy, with many rich Preſents, among " which was a Triumphal Chariot drawn by two white Horſes, wonderfully " adorn'd with Gold and Gems: But that which was more worthy of admi- " ration, the Charioteer was no humane Creature; for a great Baboon guided " the Reins with no ſmall skill and dexterity, his Livery Cloke and Cap ſhi- " ning with Scarlet and Gold; the Champion, a great Maſtive, ſitting on the " higheſt Seat, as in a Throne of Majeſty, Deck'd and Adorn'd with Gold " and Jewels in ſo great Splendor, that he ſeem'd to be ſome great Prince " and not a Dog; his *Valets-de-Chambre*, Pages and Lacquies, richly Dreſs'd " according to their Place and Office, were all Apes and Monkies, offici- " ouſly attending round about him, who ſo well had learnt his Leſſon, that " when any Perſon of Quality drew near, he not only perform'd due Reve- " rence, making low Congies, but his well inſtructed Followers did the like: " which the Emperor beholding with great pleaſure and admiration, caus'd a

" high Treatment to be prepar'd for them, where each had his own proper " and peculiar Meſs, and his Gueſts Feaſted themſelves with good order and " gravity. This pleaſant Comedy I ſaw acted in the Imperial Palace at *Agra*. So far Father *Roth*.

CHAP. VIII.

Of ſeveral Fowls no where found but in China.

AMongſt theſe the *Bird-Royal*, which they call *Fum Hoam*, deſerves the firſt and chiefeſt place; of whom Father *Boim* in his *Flora* gives us this following Account:

" This Bird (ſaith he) of moſt admirable beauty, if at any time abſent, or " a while unſeen, it is an Omen of ſome Misfortune to the Royal Family; " the Male is call'd *Fum*, the Female *Hoam*; they have their Neſts in the " Mountains near *Peking*; their Heads are like a Peacocks: the *Chineſes* em- " blem their Shoulders to the Vertues, their Wings ſignifie Juſtice, their Sides " Obedience, and the Neſt Fidelity. This Pious Bird, as they term it, is in " this like a *Rhinoceros*, that it never turns, but goeth backward, with the Ma- " jeſtick pace of a Stag; it hath a Cock's Train, Creſted like a Serpent, Feet " like a Tortoiſe, and Angels Wings. The Emperor, *Colaos*, and *Mandorins*, " have theſe Birds Embroider'd on their Veſts and other Habits.

In the Kingdom of *Suchue* are Fleece-bearing Hens, they are ſmall Duck-leg'd, yet bold and daring, and are much eſteem'd by the Women for their callow Down and ſoft Plumage, reſembling Wooll, delightful to handle.

They alſo report, That in this Province there is a Bird produc'd of the Flower *Tunchon*, which therefore is call'd *Tunchonfung*. This Bird doth meaſure out Life with the Days of the Flower, ſo fading, and ſo expiring: She is veſted with ſo great variety of Plumes, that her Wings expanded, lively de-portray the Beauties of the Flower when blown.

Between *Couchinchina* and the Iſland *Hainan*, are many great and ſmall Rocks,

Rocks, within which in the Spring-time a multitude of little Birds, like unto Sparrows or Swallows, flock to build their Neſts; from whence they come is not known, they fix their Neſts to the Rocks, where with ſingular artifice they lay their Eggs, hatch their young ones, and flie away: Their Neſts are gather'd up, and Tranſported by whole Cargoes into *China* and *Japan*, where they are eſteem'd as great Delicacies; they are in a manner diaphanous or tranſparent: I have three of them in my Study; they are ſomewhat of a yellowiſh Colour, of an Aromatical Compoſition, and being mix'd with any ſort of Meat whatſoever, give it a grateful taſte; the Matter whereof theſe Neſts are built, they produce out of their Stomachs, which fixing upon the Rocks, they curiouſly form with a Liquor they find iſſuing from the Clefts: But of this ſee more in Father *Daniel Bartolus* his Hiſtory of *China*, and Father *Philip Marinus* his Hiſtory of *China*, Fol. 42.

CHAP. IX.

Of the Fiſhes of China.

THere is in the Province of *Quantung* the ſo much admir'd Animal, by the *Chineſes* call'd *Hoangioyu*, that is, *The Saffron-Fiſh*, which in the Summer Seaſon is wonderfully transform'd to a Bird of the ſame Colour, and like other Fowls flying over the Mountains, ſeeketh its Nutriment; but when *Autumn* is ended, returning to the Sea, it is chang'd into a Fiſh, which the Natives eſteem as a great Delicacy for its moſt pleaſant taſte.

They report of a Fiſh in the ſame Province, which they call *The Swimming Cow*, that it often cometh Aſhore, and fighteth with the Land Cows; but continuing long out of the Water, the Horn waxeth ſoft, and becoming of no defence, the Fiſh is compell'd to return again to the Waters to recover the hardneſs of the Horn.

The Author of the *Atlas* ſaith, That there are a kind of Bats in the Province of *Xenſi*, which are as big as a Hen or Gooſe, and much ſought after by the *Chineſes* as a ſingular Diſh, their Fleſh being much preferr'd before the moſt delicate Meats that can be made of Hens. See what I have ſaid before concerning Bats in the Empire of the *Mogor*.

In the Province of *Quantung* is found a Sea-Monſter with four Eyes and ſix Feet, which liveth by feeding on Oyſters, and vomits up things like Pearls; it reſembleth the Creature call'd a Sea-Spider, and is not much unlike a Tortoiſe.

In the Province of *Quangſi*, in the Cleft of a Mountain, are Fiſh that have four Feet and Horns, which the *Chineſes* call *The Delight of the Dragon*, and eſteem it an Offence worthy to be puniſh'd with Death to injure them. They ſay alſo, That there is in this Tract of Land an Animal which reſembleth a Bird in the Head, and a Fiſh in the Tail, which they call *Rondoves*, that is *Swallows*; I have one to ſhew in my Study, which will turn it ſelf unto that part from whence the Wind bloweth.

The ſame Author likewiſe reporteth, That in this Province are found Crabs, which when they have left the Water and come into the Air, immediately are turn'd into a hard Stone, yet retaining their form.

CHAP. X.

Of the Serpents of China.

THere are in this Empire Serpents of ſo prodigious a ſize, that (as *Martinius* in his *Atlas* relateth) in the Province of *Quangſi* there are ſome thirty Foot long, unto which if their Bulk anſwereth, one would believe that greater cannot be.

The *Flora Sinenſis* reporteth of the Serpent call'd *Gento*, "That it devoureth "whole Stags, yet is not very venomous; it is of an Aſh-colour, its length "from eighteen to twenty four Foot: Being hungry, it ruſheth out of the "Thickets and ſeizeth its Prey: Erected upon his Tail, he maintains a Fight "with Men or wild Beaſts; and oftentimes will ſeize upon a Man by leap- "ing from a Tree, and kill him by its violent windings about him. The *Chi-* "*neſes* preſerve his Gall to cure the Diſeaſes of the Eyes.

Marcus Paulus Venetus teſtifieth the ſame of the Serpents of *Carrajam*, which are ſo great, that ſome are in length ten Paces, in thickneſs ten Palms; a Geometrical Pace conſiſting of five Foot, the length of this Serpent muſt be fifty Foot, and ſo it exceeds the Serpents of *Quangſi* twenty Foot; but if the common Pace, which is three Foot, then they are equal; But thus *Marcus Paulus*: "There are bred in the Province of *Carrajam* very great Serpents, ſome in "length ten Paces, and in thickneſs ten Palms, having in ſtead of Feet, Claws "like thoſe of a Lion or Falcon; they have great Heads, and fiery Eyes, ſtaring "as wide as Sawcers, and bunching forth like Footballs; their Mouth and "Jaws ſo wide, that are able to ſwallow a Man, with large and ſharp Teeth, "being terrible to behold; they are taken after this manner: The Serpent in "the day-time lieth hid in Caves of the Mountains, and in the night-time go- "eth forth to hunt the Dens of Beaſts for Prey, which he devoureth, fearing "neither Lions, Bears, or any other Creature; and having ſatisfi'd his Hun- "ger, returneth to his Cave, with the weight of his Body ploughing exceed- "ing deep Furrows, the Earth being Sandy, in which Tract the Huntſmen fix "ſtrong Stakes, pointed with ſharp Iron, which they conceal with the Sand; "and when the Serpent cometh forth to ſeek his Prey, or returneth back, "as he creepeth along, the Sand giveth way, and the Iron Spikes pierce his "Breaſt, goring his Entrails; where being faſtned, and ſore wounded, the "Huntſmen kill him, and ſell his Gall at a great Price, it being Medicinal; "the Fleſh they ſell for Meat, and Men feed freely on it. Thus far *Marcus Paulus Venetus*. And though theſe may be reckon'd amongſt Dragons, yet are they without Poyſon, of which there are divers others (as *Martinius* relateth) in the Province of *Chekiang*.

There are alſo other Serpents in *China*, full of incurable Poyſon, call'd *Cabra de Cabelo*, that is, *The Hairy-Headed Serpent*, of whoſe Stone we have made mention.

In the Empire of the *Mogor* there is another ſort, ſwoln with deadly Venom, and exceedingly valu'd for the excellent Antidotes that are compounded of them. Let this Serpent be ſteep'd in a large Veſſel full of rich Wine, ſo that his Head may come out at a Hole made in the middle of the Cover, then put Fire under it till the Wine be ready to boil, and the Poyſon of the Serpent breathe

breathe out, and is all diſſolv'd into Smoke, the Head being cut off, the Fleſh is the moſt precious Antidote againſt all Poyſons.

There are Tortoiſes diſcover'd in the *Chineſian* Ocean, as the *Atlas* teſtifieth, that afar off appear like Rocks.

The *Flora Sinenſis* ſays, That there are found Tortoiſes in the Kingdom of *Honan*, ſome green, and ſome blue; there are alſo others, that to mend their Pace, have Wings added to their Feet.

CHAP. XI.

Of the wondrous Stones and Minerals in China.

THe Author of the *Atlas Sinicus*, and other Writers ſay, That Nature hath here ſported her ſelf in Stones, and the Oeconomy of Minerals, as well as Animals. In the Province *Huquang*, at the Mountain *Xeyen*, eſpecially after the fall of Rains, are found Stones which they call *Swallows*, becauſe they ſo exactly reſemble that Bird, that they want nothing; the Phyſicians diſtinguiſh them into Male and Female, and uſe them in their ſeveral Compounds.

The *Chineſian* Genealogiſts report, That there is a Stone found in the Province of *Xenſi* of an ineſtimable Price, for that it increaſeth and decreaſeth with the Full and Wane of the Moon.

Many Writers of Natural Obſervations report, That the Stone call'd *Selenitis* hath the ſame effect amongſt us: This is a kind of *Talcus* or Specular Stone, which I have oftentimes obſerv'd, not only to ſhine at the Brightneſs and Splendor of the Moon, but perfectly to ſhew, as in a Glaſs, the Figure of the Moon, when at Full, when an half-Moon, and when in a Sextile Figure; whence I ſuppoſe the Fable to have its original, That this Lunary Stone ſometimes increaſeth, and ſometimes decreaſeth, according to the appearance of the Moon.

They have an Earth call'd *Quei*, a Mineral very bright, and much eſteem'd by the Women, being endow'd with a Coſmetick Faculty, which infus'd in Water with a gentle Fucus, mundifies the Skin, taking away all Morphew, Freckles, Fluſhings, Pimples, and ſuch Rubifying Ebullition; they call it *Quei Xi*, that is, *The Noble Lady*.

There is in the Province of *Xantung* a Stone taken out of a Cows Paunch, of a Clay colour, about the bigneſs of a Gooſes Egge, but inferior to a *Bezoar* in ſolidity, being of a lighter Subſtance, and therefore thought by ſome to be the more eminent in Vertue.

In the Province of *Kiangſi*, at the Mountain *Yangkiu*, is ſeen a wonderful Stone, which being form'd into an humane Shape, either by Nature or Art, aſſumeth divers Colours, according to the various Temperature of the Air, as ſome affirm, by which they prognoſticate either fair or foul Weather.

The *Chineſian Atlas* tells of an Herb call'd *Asbeſtus*, in *Taniju*, growing upon a Stone, that defieth the Flames, not ſuffering in a fiery trial, but cometh forth a Conqueror, no way impair'd by the fierceſt ardor, though a fibrous ſmall Excreſcency like Hairs; but being put into Water it moulders away like Clay, and is ſuddenly conſum'd. How this *Asbeſtus* is hatchel'd into Flax, and woven into fine Linnen, whoſe Maculations, and all other Soil, is (as we

may ſay, waſh'd and rinſed by Fire, as other Linnen is by Water. See my *Mundus Subterraneus*, *Lib.* 12.

There is a City call'd *Jaocheu*, on the Northern Bank of the River *Po*, in the Province of *Kiangſi*, which alone hath the honor to make the beſt *Porcelane* Ware, or *China* Diſhes, ſo highly eſteem'd in *Europe* and elſewhere; yet they fetch their Materials from another City that hath that precious Vein of Earth in great abundance, which yields them ſmall Audits, not being able to make the like uſe thereof. The Body of this Earth is rather of a ſandy than clayie Subſtance, tender and brittle, which they knead, with often ſprinkling Water, into a contiguous Paſte, thence raiſing and modeling Veſſels of what ſize or Shape they pleaſe, which they bake with great care by gentle, yet continu'd Heats, till they bring it to ſome perfection; and being broken, they new mould them, bringing them almoſt to their firſt value.

As the Mountains of *China* are repleniſh'd with other Metals, ſo alſo there are plenty of Gold and Silver Mines; but by the Emperor's Edicts they are prohibited to dig them, becauſe from the virulent Exhalations of that Earth, the Workmen are expos'd to Diſeaſes and Death. But they have Golden Ore, which they extract from the Sand of Rivers and Springs. And beſides, they have thoſe which promiſe to themſelves and others, Mountains of Gold by the Art of Chymiſtry; and there is a Place near *Pukiang* in the Province of *Sucheu*, that boaſts it ſelf for the Birth-place of *Hoangtius*, the firſt Profeſſor of Alchymie, and Tranſmutation of Metals into Gold, two thouſand five hundred years before the Birth of our Saviour. And that this Empire is rich in Gold and other Metals, the plenty of hot Baths, the abundance of Nitre, Alumen, Vitriol, Sulphur, and Subterranean Fires, do ſufficiently evidence.

There is a Spring in the Province of *Honan*, the upper part of whoſe Water is cold; but if you thruſt your Hand in a little depth, you will find it to be ſcalding hot.

But that which is moſt worthy of admiration is, That in the Province of *Xanſi* are Wells of Fire, and thoſe as common as Springs of Water in other Parts: the Inhabitants dreſs their Meat therewith, cloſing up the Mouth of the Well, that it admitteth of nothing elſe but the Pot or Kettle; and the Heat

ſo

ſo contracted, eaſily makes the Pot boil. Father *Martinius* in his *Atlas* ſaith, "That this Fire is thick, and not ſo bright as other Flame, and though very "hot, yet conſumeth not Wood caſt into it; being collected as in a Stove, it "may eaſily be carried about, and us'd to boil Meat, but at laſt it will expire. "They have alſo in this Province Mines of Coal, like to that us'd in *Eng-*"*land*, being of great uſe to the Northern *Chineſes*, eſpecially for heating their "Furnaces; they are digg'd up in huge great Pieces, but they break them, "and mix'd with Water they make them up into Lumps, which with difficul-"ty take fire, but when once kindled, burn fiercely, and continue long: The "Fnrnaces in their Stoves are like thoſe in *Germany*, but ſometimes they are "made like unto a Bed, and ſerve to lie upon in the Winter. Thus *Martinius* in his *Atlas*.

SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. V.

THE PREFACE.

Although the Chineſes *have not that knowledge of the Speculative Sciences as the* Europeans, *yet they are very capable of them, and have profited ſo far in the* Mathematicks, *that although formerly they hardly underſtood any part but* Aſtronomy *and* Arithmetick; *yet diligently ſtudying the Books Compos'd by the* Europeans, *they have attempted to publiſh ſomewhat concerning* Occult Philoſophy, *abundantly laboring in the* Ethicks *and* Politicks, *together with the* Oeconomicks, *judging him fitteſt for the great Dignities and Employments of the Empire, that is beſt Read therein. And in theſe Arts their Governors are great Proficients, as will appear, if you conſider with what admirable Order their Laws are form'd, for the Preſervation, Glory, and Riches of ſo large an Empire.*

CHAP. I.

Of the Bridges and wonderful Fabricks of the Chineſes.

AND firſt the Bridge call'd *Loyang* in the Province of *Fokien*, built by a Prefector Governor call'd *Cayang*, exceedeth all admiration, the Longitude whereof extendeth about ſixty Perches, and the Latitude ſix. Where this Bridge now ſtands there was formerly a Paſſage for Ships, but very dangerous, by reaſon of the extraordinary violence of the Current. The building of this Bridge coſt 4000000 Crowns; concerning which the Author of the *Atlas* gives this Relation: "I twice beheld (ſaith he) the famous "Bridge *Loyang* with amazement; it is all built of one ſort of black hewn "Stone, having no Arches, but is erected upon three hundred Maſſie Stone-"Piles, all of the Figure of a Ship, on each ſide ending in an acute Angle, that "they may the leſs ſuffer by the force and beating of the Waves; on the tops "of theſe Piles are laid Stones of an equal length, every one of which is twenty "two Paces in length, and two in breadth, as I meaſur'd them; and of theſe "Stones there are 1400 all alike: and to prevent falling off, there are Rails "with Lions cut in Stone on both ſides, with many other Ornaments: A "moſt ſtupendious Work, and deſervedly admir'd: But this is only the De-"ſcription of part of this Bridge, which lieth between the Town *Logan*, and "a Caſtle built upon the Bridge; the other part being equal. That this Bridge ſhould be built with ſo little Coſt, is no wonder, conſidering the greateſt part of the Laborers ſerve *gratis* in Publick Works, and thoſe that receive Wages have not the tenth part ſo much as our Laborers in *Europe*. *Marcus Paulus Venetus* maketh mention alſo of this Bridge when he deſcribeth the City of *Xartes*.

There is a Bridge in the Province of *Queicheu* call'd *Tienſem*, that is, *Built by Heaven*; it is a moſt excellent Work of Nature, conſiſting of one Stone, over the Torrent *Tanki*, whoſe Latitude is two Perches, and the Longitude twenty. This Place formerly was ſhut up within a Mountain; but by the force and violence of the Floods, the Mountain being eaten away and hollow'd, this Bridge was left.

In the Province of *Xenſi* is a Way made with Bridges by the General of an Army nam'd *Chauleang*, in the making whereof an Army of many hundred thouſand Men were employ'd, whole Mountains cut through at ſuch a depth, that the ſides perpendicularly equal with the top of the Mountains, ſeem to brave the Clouds, and yet every way admitteth the Light that elapſeth from above. In ſome Places he built Bridges with Beams and Spars laid from Mountain to Mountain, and upheld by Beams plac'd under them; in places where the Valleys are, wide Pillars are apply'd. The third part of the Voyage conſiſteth of Bridges of ſo great heighth, that you ſcarcely dare look down; the breadth of the Way is capable of receiving four Horſemen abreaſt, and to prevent falling, they have plac'd Rails of Wood and Iron on both ſides; it is call'd *Cientao*, that is, *The Bridge of Props and Rails*, and was erected to ſhorten the Way from the City of *Hanchung* unto the Metropolitan City of *Siganfu*, which before was 20000 *Stadia*, through many Turnings and Windings; and now by the Paſſage through theſe Mountains, their Voyage is but 80 *Stadia*.

There

The Bridg from Mountaine to Mountaine in the
Provence of Xensi called the flying Bridg
400 cub: long 500 high

There is another Bridge in this Province near unto *Chogan*, on the Bank of the River *Fi*, built on one Arch from Mountain to Mountain, whoſe length is forty *Chineſian* Perches, that is four hundred Cubits; the Altitude or Perpendicular to the *Saffron-River*, which paſſeth under the Bridge, is reported to be fifty Perches; the *Chineſes* call it *The Flying Bridge*.

I have ſeen the like Bridge built from Mountain to Mountain in *France* near *Nemanſe*, which hath three Stories; the firſt conſiſteth of four Arches, under which Coaches paſs, the other is rais'd npon twelve Arches, a Paſſage for Horſemen; the third hath thirty ſix Arches, and ſerveth for an Aqueduct; Report ſays 'twas built by the ancient *Romans*; it is vulgarly call'd *Le Pont du Garden*, erected over a River of the ſame Name.

In the Province of *Junnan*, over a moſt deep Valley, through which a Torrent runneth with a rapid and violent flux of Waters, is a Bridge reported to be built by the Emperor *Mingus*, of the Family of *Hame*, in the ſixty fifth Year of *Chriſt*, rais'd not with the cementing of Stones or Plaiſter-work, but with Iron Chains faſtned to Rings and Hooks, ſo placing the Bridge to Beams above; there are twenty Chains, and every one conſiſteth of twenty Perches; many paſſing over together, the Bridge removeth hither and thither, poſſeſſing the Paſſengers with giddineſs and fear of the ruine and fall of the Bridge.

I cannot ſufficiently admire the dexterity of the *Chineſian* Architects, who durſt undertake ſo many difficult Works for the convenience of Paſſengers.

When once you deſcend from the Bridges upon the craggy Mountains into the Campaign, you enter upon the publick Ways, which are ſo pleaſant, being Pav'd with fourſquare Stone, that you would think you went ſtill through a City; and where the rough Mountains deny a Paſſage, there their Ingenuity hath contriv'd a Way, though perform'd with great labor and difficulty; for in ſome places they were compell'd to cut down Rocks, in others to level the aſpiring tops of Mountains, and fill up the low Valleys, an incredible number of Hands having been employ'd to make an eaſie Paſſage throughout the whole Region, which at length they have perform'd: And in certain Diſtances, at every Stone or Mile Boundary, which contain each ten *Chineſian Stadia*, are appointed Poſts, by whoſe Diligence, in a very ſhort time, all the Proclamations and Imperial Edicts are carried unto the Governors with much ſpeed. At each eighth Boundary, that is one Days Journey, are erected Publick Houſes, which they call *Cunquon* and *Yeli*, unto which the Magiſtrates direct thoſe that Travel upon Publick Concerns, having firſt acquainted thoſe to whoſe Charge the keeping of theſe Houſes is committed, with the Dignity of the Perſon, and the Time when they will arrive, that ſo they may provide accordingly for their Entertainment and Reception.

The Banks of the Rivers are as commodious as the Imperial Ways, no Tree or other Impediment being left within five Cubits diſtance of the Water, by which the Towing of their Ships and Boats ſhould be retarded. In many places they have made Wharfs of ſquare Stone, and plac'd where neceſſity requireth, Stone Bridges of divers Arches; ſo that by the Magnificency of theſe Works they at leaſt equalize the ancient *Greeks* and *Romans*, if not excel them; ſo great is the Zeal and Study of all Perſons to advance the Publick Intereſt.

I ſhall here ſay nothing concerning the Magnificence, Splendor, and almoſt infinite multitude of their Ships, which are found in every River throughout the whole Empire, and in ſo great a number, that, as the Fathers write, any one may well doubt whether more Perſons live in their Ships, eſpecially in the

the Kingdoms nigh unto the Sea, or in the Cities: But concerning theſe, ſee *Trigautius*, *Samedus*, *Atlas*, *Marinus*, and others.

As for the Buildings within the Walls, thoſe of Private Perſons are not ſtately, they having more regard to their Convenience than Splendor or Ornament; for the moſt part they are but one Story, abhorring the trouble of going up Stairs: but what they want in heighth, they recompence in length and breadth, which makes it no wonder to find Cities in *China* of a vaſt extent: the ſix Stories of the *Roman* Colledge plac'd in length, would extend fifty Paces more than half an *Italian* Mile, which with the Gardens, Schools, and Courts, would make a City: Nor doth the Splendor or Beauty of the Cities of *China* come near thoſe of *Europe*, for they admit of no Windows next the Street, but all inwards, like the Religious Houſes of Nuns amongſt us. The Houſes of wealthy Perſons are ſplendid and coſtly, but thoſe of the Magiſtrates or *Mandorins* exceed the reſt, and may truly be call'd Palaces. In each Metropolis there are fifteen or twenty, and oftentimes more; in the other Cities, for the moſt part eight; in the leſſer, four; they are all built alike, only ſome are bigger than others, according to the Dignity of the Prefect or Magiſtrate, and all erected at the Emperor's Coſt, for his Officers either Civil or Military. Neither doth the Emperor only allow them Palaces and Ships, but alſo Furniture, Proviſion, and Servants. The greater Palaces have four or five Courts, with as many Houſes on the Front of the ſeveral Courts; in the Frontiſpiece of each are three Gates, that in the middle the biggeſt; both ſides of the Gates are Arm'd with Lions cut in Marble, at whoſe Bounds is a moſt capacious Hall ſupported with mighty Pillars, call'd *Tang*; in this the Magiſtrate adminiſtreth Juſtice, on each ſide whereof Publick Poſts have their Lodgings; next to this is the inward Hall call'd *Sutang*, which is the Privy-Chamber for Retirement, Conference, and Salutation: laſtly, the great Gate and Houſe, the Apartment of the Magiſtrate's Wife and Children, being moſt richly adorned; to which is adjoin'd Groves, Gardens, and Lakes, for Pleaſure and Delight. But yet theſe Palaces being built all of Wood, have this Inconvenience, that if a Fire break out, oftentimes whole Cities are reduc'd into Aſhes in a very ſmall ſpace, as it hapned to *Peking*, the greateſt City in this large Empire, except *Nanking*, which was totally conſum'd with Fire by a Rebel, at the beginning of the Irruption made by the *Tartars*, in four Days ſpace; yet it was reſtor'd to its priſtine Splendor by the *Tartars* in four Years time. But I will conclude my Diſcourſe of the Fabricks of *China* with the moſt ſtupendious, and never enough to be admir'd Maſter-piece of all their Works.

The famous Chineſe *Wall.*

CONcerning which, thus ſaith *Martinius* in his *Atlas*: *This mighty Wall fortifies the Borders of four Kingdoms, the Longitude being three hundred* German *Miles, of which fifteen make a Degree,* i.e. *twelve hundred* Engliſh *Miles. This long Series continues without any Gap, only on the North part of the City* Siuen, *in the Province of* Peking, *which is ſupply'd with the inacceſſible part of a Mountain, and where the Mouth of the* Saffron River *receiveth the Diſembogues of leſſer Rivers: The Avenues and Paſſes for Strangers and Travellers repairing from Forein Countries, are contriv'd Archwiſe like Bridges, or through Vaults under Ground; all the reſt uniform, though carried on for the moſt part through rough and uneven Countries, forcing a Way not only over the Skirts, but the Mountains themſelves. At commutual Diſtances, where one may aſſiſt*

the

the other, are planted high Towers, and ſtrong Gates or Sally-Ports, from whence they iſſue forth, or retire to, when any Invaſion or Aſſault requires; and convenient Fortreſſes alſo adjoin'd, not only Defenſive, but accommodated for the Reception of the Soldiers, which to make good and maintain, takes up no leſs than a Million. The Wall is thirty Chineſian *Cubits high, twelve broad, and in ſome places fifteen.*

Xius Emperor of *China*, and Founder of that Imperial Family, began this Wall, who excell'd all the *Chineſian* Princes in the Magnitude of his Works, and the Glory of his Martial Atchievements: Having conquer'd all *China* by ſubjugating the Family of *Cheva*, from the Governor of a Province, he aroſe to be abſolute and ſole Monarch, reducing the *Tartars* by many ſignal Victories; and to prevent their future Incurſions, he began this Work the twenty ſecond Year of his Reign, which was two hundred and ten Years before *Chriſt*, and in five Years ſpace compleated the whole Fabrick, impreſſing three Men out of ten throughout the whole Empire, which amounted to many Millions. And ſuch was the Compoſure of this miraculous Work, being ſo ſtrongly compacted and cloſely joyn'd, that if in any place of the Cementations a Nail might be driven between the Stones, thoſe that committed that Error, were to be put to Death without mercy; by reaſon whereof the Work became ſo wondrous ſtrong, that it is the greateſt part of admiration to this day; for notwithſtanding the many Viciſſitudes of the Empire, Changes of Government, Batteries and Aſſaults, not only of the Enemy, but of violent Tempeſts, Deluges of Rain, ſhaking Winds, and wearing Weather, yet it diſcovers not the leaſt ſign of Demoliſhment, nor crack'd or craz'd with Age, but appears almoſtas in its firſt ſtrength, greatneſs, and beauty; and well may it be, for whoſe ſolidity whole Mountains, by ripping up their rocky Bowels for Quarries, were levell'd, and vaſt Deſarts, drown'd with deep and ſwallowing Sands, ſwept clean to the firm bottom.

There is alſo a Channel made by the *Chineſes*, at a vaſt Expence both of Coſt and Labor, for commodious Navigation unto the Royal City of *Peking*: And although many admire the *Dutch* for their Trenches or Cataracts cut through the Land for Paſſage from Place to Place, yet the Channel *Jun* in *China* is admirable, beyond all their Works; concerning which *Martinius* in his *Atlas* gives the following Account:

The Province of Xantung *deservedly boasts of the River* Jun, *the most famous Channel throughout the whole Empire of* China, *digg'd with incredible Labor and Industry, by which from most Parts of the Empire Ships bring Merchandize to the Royal City of* Peking. *This Trench beginneth on the North of the City* Socien, *from the Bank of the* Saffron River, *thence stretching it self unto* Cining *and* Lincing; *from whence in that Channel it passeth into the River* Quei, *being some hundred Miles. I have counted upon it above twenty Cataracts or Waterfalls made of hewn Stone, with a Passage for Ships, where they dam up the Waters with a Sluce, which is easily heav'd up by the benefit of an Engine with a Wheel, affording an Outlet to the Waters; and if they want Water for great Vessels, then in the middle Passage, before you come to* Cining, *they let it in from the Lake* Cang, *through the greatest Cataract, as much as they please, timely closing the Passage, to prevent an Inundation. These Cataracts are commonly call'd* Tung-pa, *because they sustain the force of the Water flowing from the Lake: Now when Ships arrive, that they may not be forc'd to Sail through the Lake, they have cut a Trench or Channel on the Bank, fortifi'd with Rampiers, by which all Ships do easily pass. At each Cataract are Persons maintain'd at the Publick Charge, to attend the Ships until they are pass'd the Cataracts.*

The Province of *Chekiang* is rough and mountainous, not able to compare with other Provinces for great Cities, multitude of Inhabitants; and richness of Soil, yet affords two Commodities of great Profit, which none of the rest have, and those of so great use, that they are an Ornament to the whole Empire. The first is many thousand Bails of the best Paper, which plentifully furnisheth the fifteen Provinces. The other is that Gum which they call *Cie*, distilling from Trees, not unlike that which drops from our Fir-Trees; and of this they make that Varnish wherewith they so dress their Houses, that although the out-sides be but low and mean, yet within they far exceed all *Europe* for Splendor, every thing therein being so transparent, that you can look no where, but as in a Mirror each opposite Object is represented; and being temper'd with divers Colours, and beautifi'd with Birds, Flowers, and Dragons, the several Effigies of Gods and Goddesses, and other Figures drawn to the Life, which at once abundantly delight, and cause admiration in the Beholders. When the Gum is gather'd, they make it of what Colour they please, but the Gold Colour is in most esteem, and next that the Black. Before it is dry'd, it sendeth forth venomous Exhalations, which cause Swellings, the Pthysick, and Consumption; but they who use this Preparation, have an Antidote ready, which defends them from Infection. Things Painted with this Gum or Varnish, dry soonest in a damp place; but once dry'd, never yields nor melteth.

The *Chineses* also boast of other excellent Inventions; as first, that ingenious Art of PRINTING, us'd by them long before it was known in *Europe*: But yet they understand not the right use of it, being ignorant of the Art of Founding Letters, or Composing with them, but Cutting or Engraving upon Wood what they have to Print, like our Sculp'd Plates fitted for the Rowling-Press; so that not being able to Distribute their Character, they are forc'd to have a standing Form for every Page, by which means the Printing of one Volume oft-times filleth a whole House with their Typographical Tables; as for Example, if the whole have but 100 Sheets, they must have 400 Tables.

Secondly, Though we acknowledge they had the Invention of Gun-powder before us, (because the Fathers of our Society have seen great Ordnance, as big as *Bazaliscoes*, Cast for a Siege in divers Provinces, especially in *Nanking*, which are very ancient) yet they never arriv'd to our Perfection, being unskill'd in

Fire-

Fire-works; but their Art in Caſting excells, as appears by the mighty Statues, great Guns, and ponderous Bells every where frequent, and as the Bells mention'd in a Letter from Father *Ferdinando Verbiſt* to Father *John Gruberus* in *Peking* (in reſpect of which the greateſt in *Europe* may be call'd Saunce-Bells) ſhall demonſtrate; his words are theſe: *Anno* 1403. *there Reign'd an Emperor in* China *nam'd* Yum lo, *he that firſt remov'd the Court from* Nanking *to* Peking, *who the better to perpetuate his Name, Caſt many Bells of a prodigious Magnitude, whereof one of Iron, and eight of Braſs, are now at* Peking, *the leaſt of which are* 120000 *weight: I ſaw ſeven lying in one place near unto* Chum leu, *all fair and like ours, but the Margents are not ſo ſpreading, nor the top ſo Conick: And becauſe Father* Athanaſius Kircher, *in his* Muſurgia, fol. 522. *hath ſet down the Meaſure of the Bell of* Erford *in* Germany, *which for the bigneſs he termeth prodigious, I will here give the Dimenſions of one of thoſe which I ſaw at* Peking, *and compare it with that of* Erford, *reducing Meaſures to the Cubits of* China.

The Bell of Peking.	*The Bell of* Erford.
1. The Altitude included in the Curvature is 12 Cubits.	1. The Altitude included in the Curvature is 8 Cubits 5 Digits and a half.
2. The Diameter of the Orifice or Baſis 10 Cubits and 8 Digits.	2. The Diameter 7 Cubits 1 Digit.
3. The thickneſs of the Bell 9 Digits.	3. The thickneſs 6 Digits & 3 quarters.
4. The exterior circumference meaſur'd by the Diameter only three times taken, that is omitting one Seventh of the Diameter, is 39 Cubits and 6 Digits.	4. The Circumference, or Periphery, according to the Meaſure alledg'd by Father *Kircher*, is 26 Cubits and 1 Digit.
5. The weight 120000 Pounds.	5. The weight 25400 Pounds.

The Diameter of the Bell of *Peking*, next the Canon, where it beginneth to cloſe at the top, is 8 Cubits 5 Digits, the Circumference of the Handle bended is 3 Cubits, and there the Dameter is about 1 Cubit; the Altitude of the Perpendicular Canon above the top is three Cubits: now the *Chineſian* Cubit is divided into 10 Digits, whereof 9 are equivalent to our Geometrical Foot.

SOME

Special Remarks

TAKEN OUT OF

ATHANASIUS KIRCHER'S

Antiquities of China.

PART. VI.

Of the Hieroglyphical Characters of the Chineſes.

THere is no Nation ſo barbarous, but they have ſome way to manifeſt their Conceptions one to another; but above others, the *Chineſes* have the moſt ſignificant Characters; the firſt Inventor of which was *Fohi*, about three hundred years after the *Flood*, as their Records ſay, who form'd divers Figures drawn from Animals, Birds, Reptils, Fiſhes, Herbage, Plants, Trees, and abundance of other things: ſo that according to the numerous variety of the Products of Nature, and her ſeveral Reſemblances, ſuch, and ſo infinite were their Characters; which though the modern *Chineſes*, taught by Experience, have rectifi'd, yet at this day they have above eighty thouſand, the Study of which is the Apex of all their Learning; but they are able with ten thouſand to make out handſomly moſt Expreſſions upon all occaſions: Yet thoſe that wade fartheſt into the Puzzles and Difficulties of ſo long Leſſons, and ſo tedious a Science, are preferr'd to the higheſt Offices and Dignities of Place, which ſeldom happens till they grow aged.

The hardneſs of the Task ariſeth from their having no Alphabet, Declinations, nor Conjugations, but every Caſe and Gender in Nouns, and every Perſon and Tenſe in Verbs, with the like, have their ſeveral and diſtinct

Characters: Formerly when they did treat about things of a fiery Nature, they us'd Serpents, Aſps and Dragons; in the deſcription of Aerial Bodies, the various Order of Birds; in a watry Subject, Fiſhes; in deſcribing of Vegetives, Flowers, Leaves, and Boughs; in the Conſtellations, Points and Circles, each of which expreſs'd a Star; in indifferent Arguments they exhibited Wood, Globes, and Threds, diſpos'd in a certain Order: But now in ſtead of theſe Figures, they uſe Strokes and Lines, ſo contriv'd, that they anſwer to the Significations of thoſe drawn from Animals, *&c.* The Emperor *Fohi* invented the Characters compos'd of Serpents, Dragons, *&c.* And the ſecond was found out by *Xim Num*, compos'd of the Husbandmans Tools, and us'd in deſcribing what belongs to Paſturage or Cultrature. The third ſort were by the Emperor *Xan Hoam* compos'd of the Wings of the Bird *Fam Hoam*. The fourth form of Characters were contriv'd of Oyſters and Silk-worms, by the Emperor *Chuen Kim*. The fifth were of Roots. The ſixth made up of the Claws of Birds, us'd by the Emperor *Choam Ham*. The ſeventh was the Work of the Emperor *Yao*, of Tortoiſes. The eighth ſort were Birds and Peacocks. The ninth are made of Wings, Reeds, and Herbs. The tenth ſort was their Art of Memory. The eleventh, of the Stars and Planets. The twelfth were Characters us'd in Grants and Priviledges. The thirteenth are the Characters of *Yeu Chan Chi Cyan Tao*. The fourteenth are the Characters to expreſs Quietneſs. The fifteenth are compos'd of Fiſhes. The ſixteenth is a Compoſition that now is neither read nor underſtood. And theſe are the Characters of the ancient *Chineſes*, very much like the *Egyptian* Hieroglyphicks, but not adorn'd with ſuch illuſtrious Myſteries; in making of which they did not uſe a Pen and Ink, but a Pencil, and rather Paint than Write.

The *Chineſian* Characters being ſo numerous, the Language is wonderful equivocal, and oneword oftentimes, only by the different Pronunciation, or placing of the Accent, may ſignifie ten, or ſometimes twenty various things, whereby it is rendred more difficult than poſſibly can be imagin'd.

The *Mandorin* Language is common to the Empire, and is the ſame as the Language of *Caſtile* in *Spain*, and the *Tuſcan* in *Italy*: The Characters are common unto the whole Empire of the *Chineſes*, as alſo to *Japan*, *Couchinchina*, *Corea*,

Corea, and *Touchin*, though the Idiom is much different; ſo that the People of *Japan*, &c. do underſtand Books and Epiſtles that are written in this ſort of Characters, but yet cannot ſpeak mutually to, or underſtand one another; like the Figures of Numbers us'd throughout *Europe*, and by all Perſons underſtood, although the Words by which they are pronounced are exceeding different; ſo that 'tis one thing to know the *Chineſian* Language, and another to ſpeak the Tongue.

A Stranger that hath a ſtrong Memory, and doth apply himſelf to Study, may arrive to a great heighth of that Learning, by reading the *Chineſian* Books, although he be neither able to ſpeak it himſelf, or underſtand thoſe that ſpeak it. But Father *Jacobus Pantoja*, according to the Muſical Notes, *Ut*, *Re*, *Mi*, *Fa*, *Sol*, *La*, firſt of all found out the riſing and falling of the Accents to be obſerved in the Pronunciation, aſſiſted by which, they overcome the Difficulties of the Language. The firſt of the five *Chineſe* Accents anſwereth to the Muſical Note *Ut*, and the ſound of it is call'd in the *Chineſe*, *Cho Pim*, as if you ſhould ſay, *The firſt word equally proceeding*. The ſecond Note anſwereth to *Re*, and it is term'd in the *Chineſe* Language *Pum Xim*, that is, *A clear equal Voice*. The third Note agreeth with *Mi*, and the ſound in the *Chineſe* is *Xam Xim*, that is, *A lofty Voice*. The fourth Note is ſounded like *Fa*, and is term'd in the *Chineſe*, *Kiu Xun*, that is, *The elated Voice of one that is going away*. The fifth Note anſwering to *Sol*, in the *Chineſe* is call'd *Se Xun*, that is, *The proper Voice or Speech of one that is coming in*: For Example, that one word *Ya*, written in the *European* Characters, and having the five Notes above affixed, it muſt be prounc'd with divers Voices and Accents; A Tooth, *Yâ*; Dumb, *Yā*; Excellent, *Yà*; Stupidity, *Yá*; A Gooſe, *Ya*: For as the ſame word ſuggeſteth divers Significations, and the Speech ſpoken ſlower or faſter reſembleth the Modes and Times in Muſick; ſo from the Words of Monoſyllables (for the *Chineſes* have none of *bis*, *tres*, or more Syllables) is a timely Harmony; by the help of which Notes Strangers may attain to ſomething of the Tongue, though with great Labor, and indefatigable Patience: And though the ſame word hath one Signification in the *Mandorins* Language, and a contrary in *Japan* and other Places, yet knowing this one Speech and Character, you may Travel not only through the Empire of *China*, but the adjacent Kingdoms.

THoſe that are earneſt to make further ſcrutiny in queſt of all theſe wonderful Relations, may reſort to the Author himſelf, and to thoſe in his Quotations; for this we thought a ſufficient Appendix to the Dutch *Embaſſy, the one ſeeming the better to Illuſtrate the other, many of the ſame Concerns being handled in both.*

FINIS.

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