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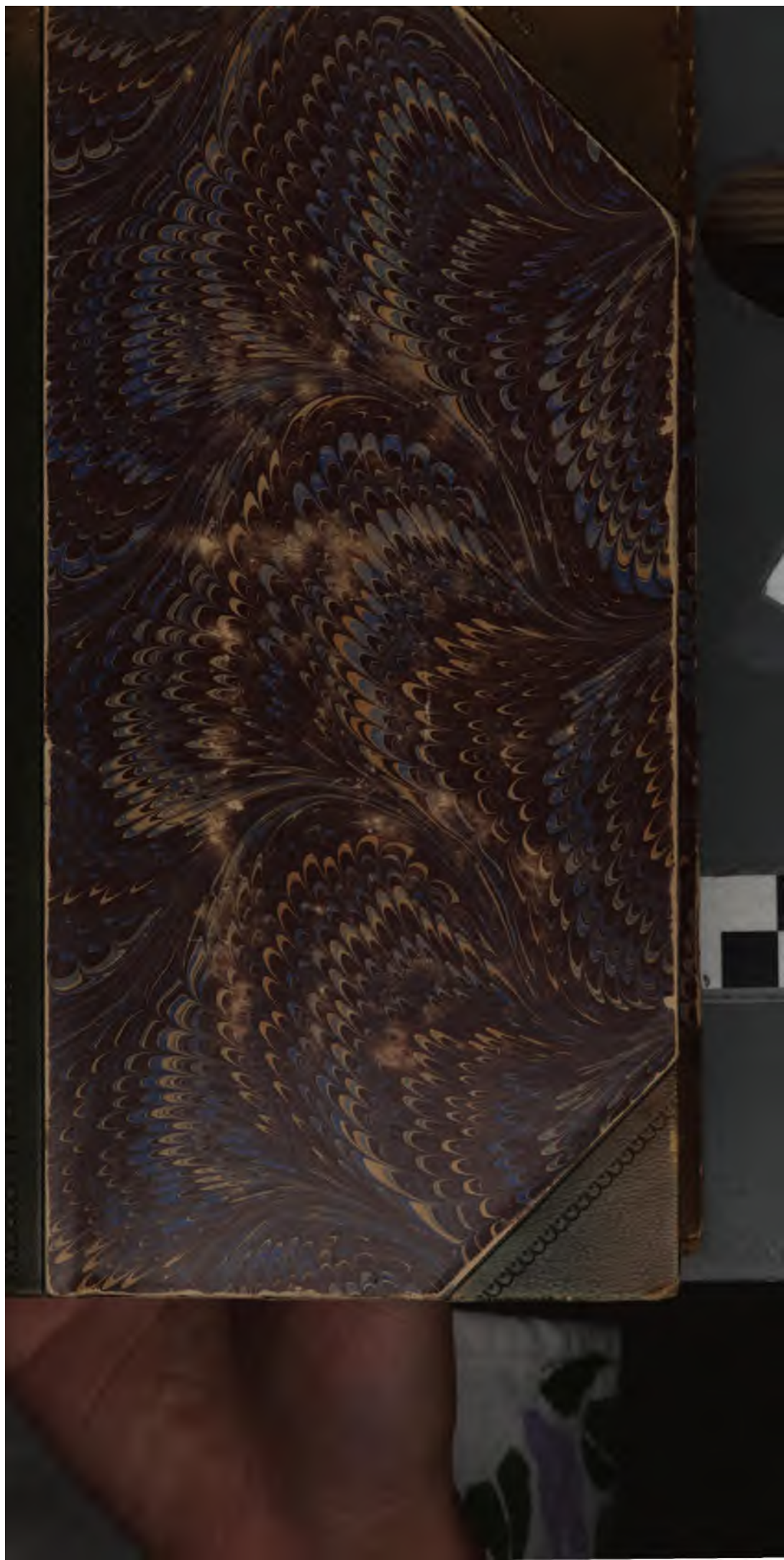
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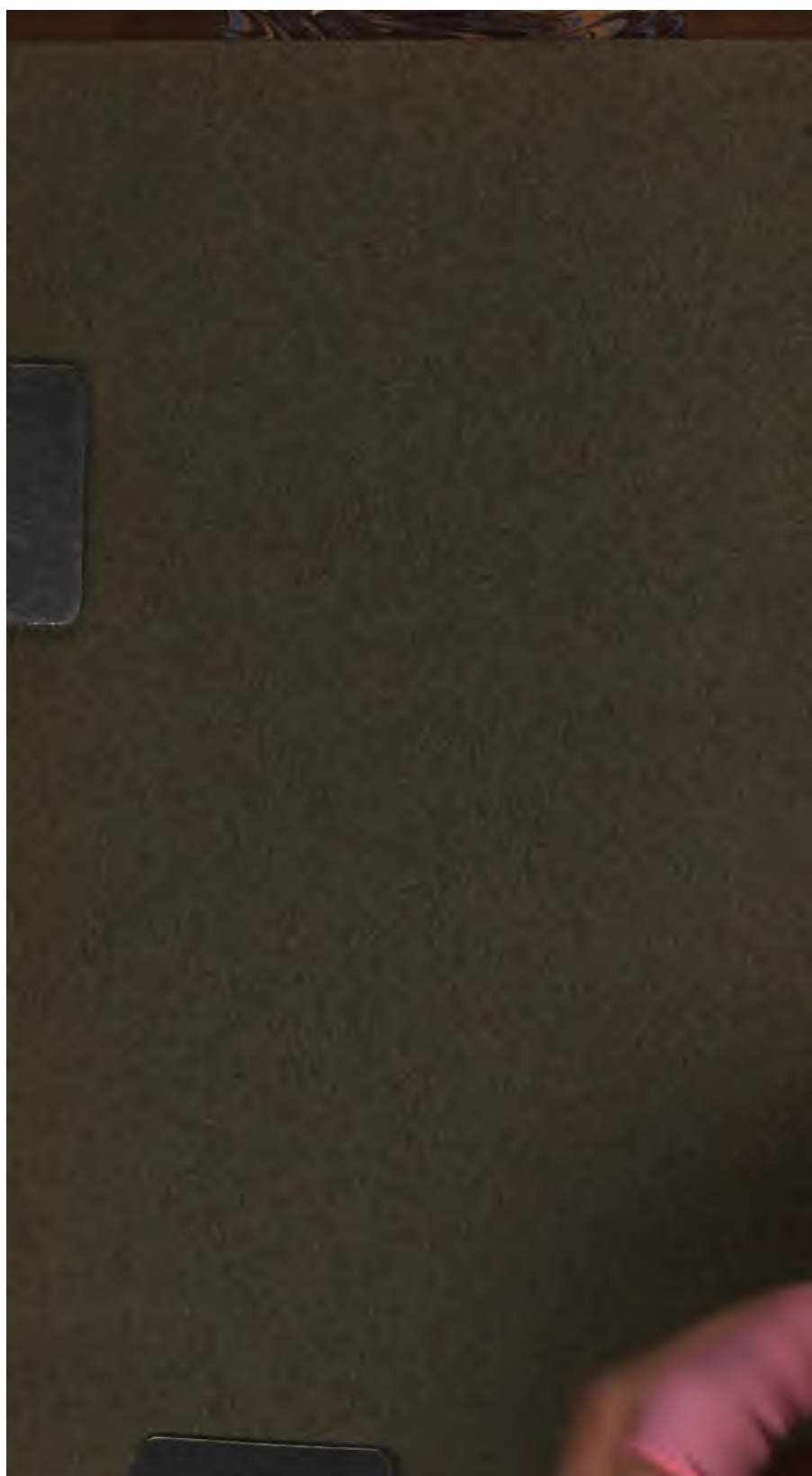
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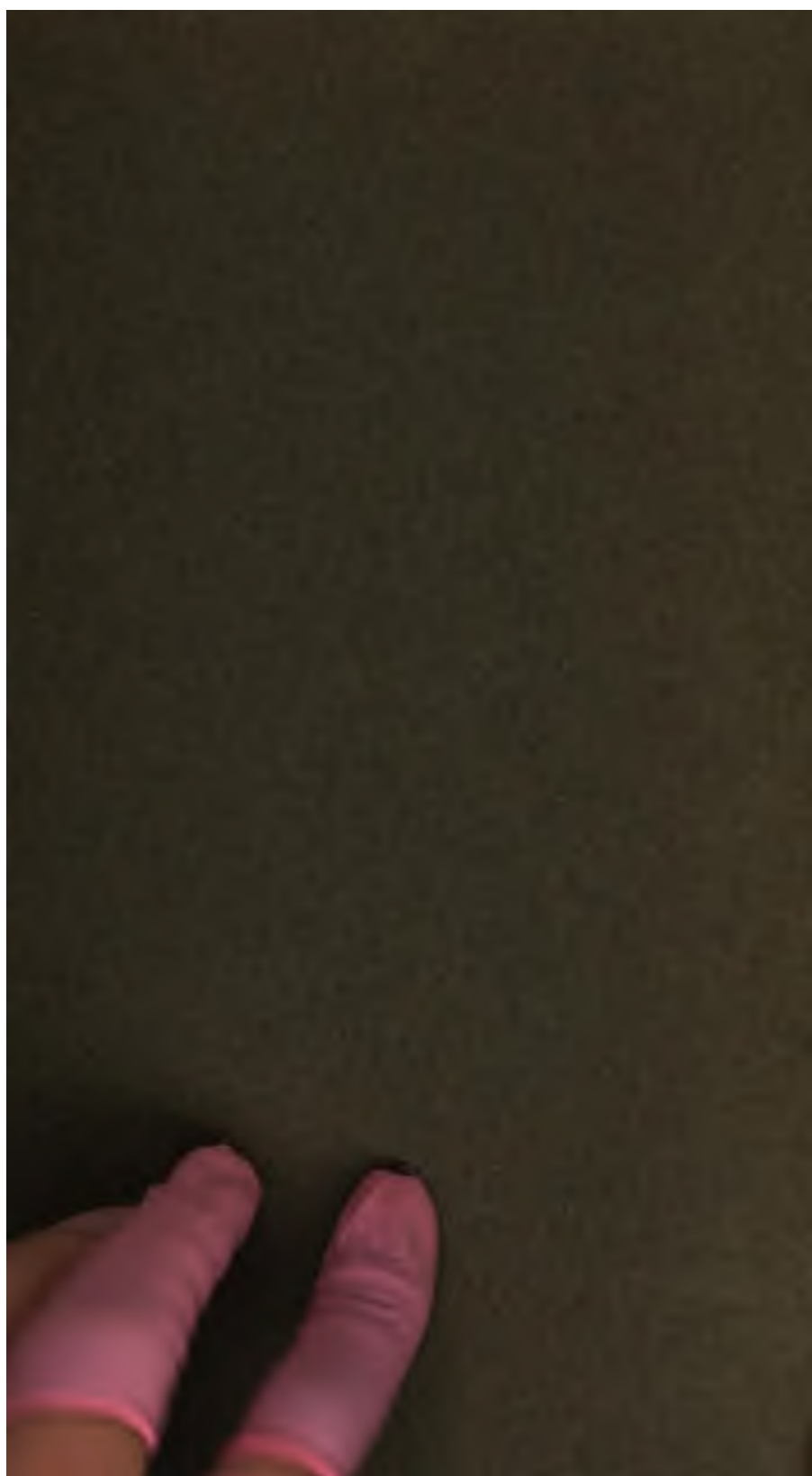
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AN
HISTORICAL, GEOGRAPHICAL,
AND
PHILOSOPHICAL
VIEW
OF THE
CHINESE EMPIRE;

COMPREHENDING

A DESCRIPTION OF THE FIFTEEN PROVINCES OF CHINA,
CHINESE TARTARY, TRIBUTARY STATES; NATURAL
HISTORY OF CHINA; GOVERNMENT, RELIGION,
LAWS, MANNERS AND CUSTOMS, LITERA-
TURE, ARTS, SCIENCES, MANU-
FACTURES, &c.

BY
W. WINTERBOTHAM.

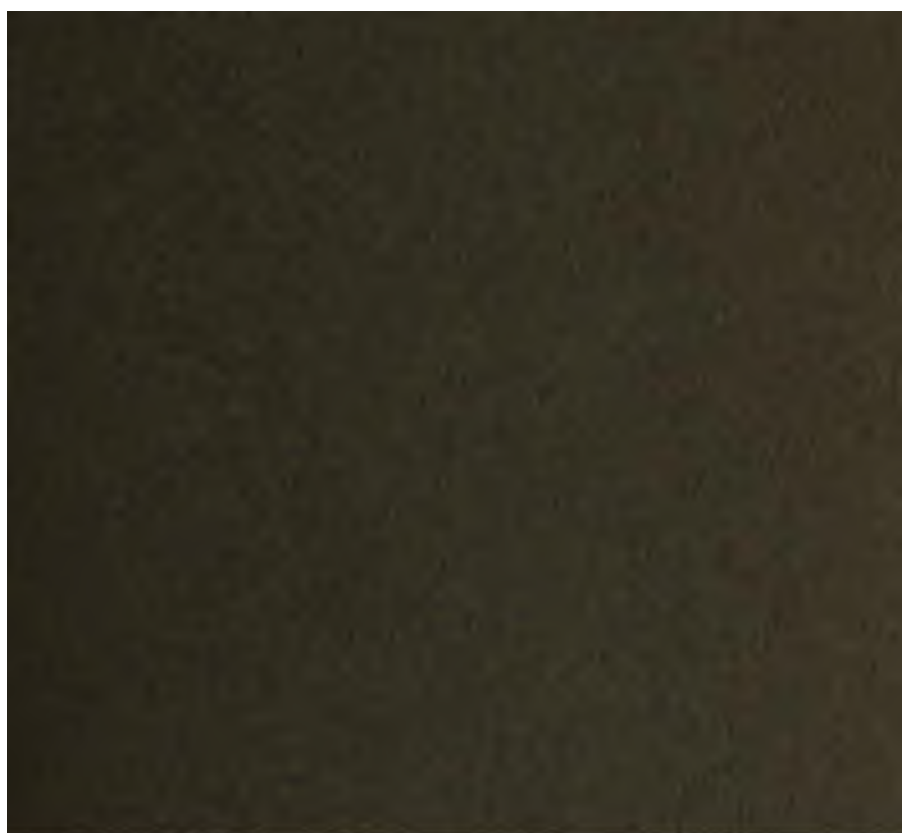
To which is added,
A COPIOUS ACCOUNT
OF
LORD MACARTNEY'S EMBASSY,
COMPILED FROM ORIGINAL COMMUNICATIONS.

LONDON:

PRINTED FOR, AND SOLD BY THE EDITOR; J. RIDGWAY,
YORK-STREET; AND W. BUTTON, PATERNOSTER-ROW.

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1795.





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УВАЖАЈУ ОБОЈАТИ

ADVERTISEMENT.

The Editor has only to add, that in compiling this work, he has investigated different accounts with impartiality, stripped the accounts of visionary missionaries of their absurdities; and by collecting facts respecting the natural history, population, government, laws, customs, religion, literature, sciences, manufactures, &c. of the Chinese empire, he hopes he has enabled the reader to form a pretty correct opinion of a nation, in many instances the most astonishing of any recorded in the page of history.

With respect to the account of the Embassy, he has only to say, the materials from which it was compiled, were furnished to the publisher by one who formed a part of the suite attendant on the Embassy, and has every proof that the author was an attentive observer.

The map is laid down from the Jesuits maps, made from actual surveys, and includes the whole of China, Chinese Tartary, and the tributary kingdoms.

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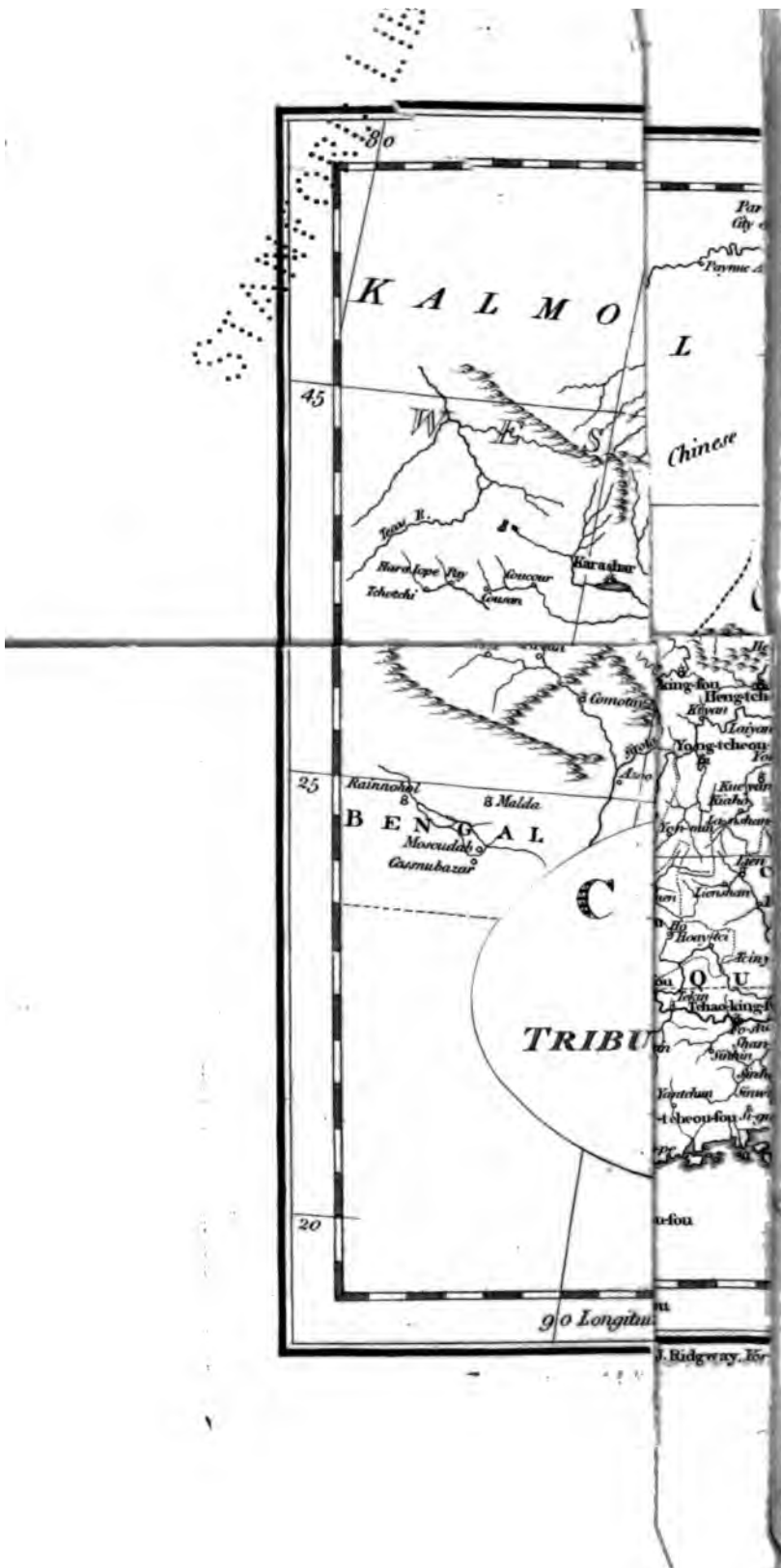
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GENERAL HISTORY

OF

CHINA.

THE origin of all nations is involved in obscurity and fable; but that of the Chinese perhaps much more so than any other. Every nation is inclined to assume too high an antiquity to itself, but the Chinese carry theirs beyond all bounds. Indeed, though no people on earth are more exact in keeping records of every memorable transaction, yet such is the genius of the Chinese for superstition and fable, that the first part of their history is deservedly contemned by every rational person. What contributes more to this uncertainty of the Chinese history is, that neither we, nor they themselves, have any thing but fragments of their ancient historical books; for about two hundred and thirteen years before the Christian æra, the reigning emperor Si-hoang-ti caused all the books in the empire to be burned, except those written by lawyers and physicians. Nay, the more effectually to destroy the memory of every thing contained in them, he commanded a great number of learned men to be buried alive, lest, from their memories, they should commit to writing something of the true memoirs of the empire. The inaccuracy of the Chinese annals is complained of even by their most respected author Confucius himself; who also affirms, that before his time many of the oldest materials for writing such annals had been destroyed.

B

GENERAL HISTORY

According to the Chinese histories, the first monarch of the whole universe (that is, of China), was called PUON-KU, or PUEN-CU. This, according to some, was the first man; but according to Bayer and Menzelius, two of the greatest critics in Chinese literature that have hitherto appeared, the word signifies *the highest antiquity*. PUON-KU was succeeded by TIENE-HOANG, which signifies *the emperor of heaven*. They call him also the intelligent heaven, the supreme king of the middle heaven, &c. According to some of their historians, he was the inventor of letters, and of the Cyclic characters by which they determine the place of the year, &c. Tiene-hoang was succeeded by TI-HOANG, *the emperor of the earth*, who divided the day and night, appointing thirty days to make one moon, and fixed the winter solstice to the eleventh moon. Ti-hoang was succeeded by GINE-HOANG, *sovereign of men*, who with his nine brothers shared the government among them. They built cities, and surrounded them with walls; made a distinction between the sovereign and subjects; instituted marriage, &c.

The reigns of these four emperors make up one of what the Chinese called *ki*, "ages," or "periods," of which there were nine before FO-HI, whom the most sensible writers acknowledge as the founder of their empire.

The history of the second *ki* contradicts almost every thing said of the first; for though we have but just now been told that Gine-hoang and his brethren built cities surrounded with walls; yet, in the succeeding age, the people dwelt in caves, or perched upon trees as it were in nests. Of the third *ki* we hear nothing; and in the fourth, it seems matters had been still worse, as we are told that men were then only taught to retire into the hollows of rocks. Of the fifth and sixth we have no accounts. These six periods, according to some writers, contained ninety thousand years; according to others, one million one hundred thousand seven hundred and fifty.

In the seventh and eighth *ki*, they tell us over again what they had said of the first; namely, that men began to leave their caves and dwell in houses, and were taught to prepare clothes, &c. TCHINE-FANG, the first monarch of the eighth *ki*, taught his subjects to take off the hair from skins with rollers of wood, and cover themselves with the skins so prepared. He taught them also to make a kind of web of their hair, to serve as a covering to their heads against rain. They obeyed his orders with joy, and he called his subjects *people clothed with skins*. His reign is said to have lasted three hundred and fifty years; that of one of his successors, also, named YEOU-TSAO-CHI, lasted more than three hundred; and his family continued for twelve or eighteen thousand years. But what is very surprising, all these thousands and millions of years had elapsed without mankind's having any knowledge of fire. This was not discovered till towards the close of this period, by one SOUVIGINE. After so useful a discovery, he taught the people to dress their victuals; whereas before, they had devoured the flesh of animals quite raw, drunk their blood, and swallowed even their hair and feathers. He is also said to have been the inventor of fishing, letters, &c.

In the ninth period we find the invention, or at least the origin of letters, attributed to one TSANG-HIE, who received them from a divine tortoise that carried them on his shell, and delivered them into the hands of TSANG-HIE. During this period also, music, money, carriages, merchandize, commerce, &c. were invented. There are various calculations of the length of these *ki* or periods. Some make the time from Puan-ku to Confucius, who flourished about four hundred and seventy-nine years before Christ, to contain two hundred and seventy-nine thousand years; others, two millions two hundred and seventy-six thousand; some, two millions seven hundred and fifty-nine thousand eight hundred and sixty years; others, three millions, two hundred and seventy-six thousand; and some

no less than ninety-six millions nine hundred and sixty-one thousand, seven hundred and forty years.

These extravagant accounts are by some thought to contain obscure and imperfect hints concerning the cosmogony and creation of the world, &c. Puon-ku, the first emperor, they think, represents eternity preceding the duration of the world. The succeeding ones, Tiene-hoang, Ti-hoang, and Gine-hoang, they imagine signify the creation of the heavens and earth, and the formation of man. The ten *ki*, or ages, nine of which preceded Fo-hi, mean the ten generations preceding Noah.

What we have now related, contains the substance of that part of the Chinese history which is entirely fabulous. After the nine *ki* or "ages" already taken notice of, the tenth commenced with Fo-hi; and the history, though still dark, obscure, and fabulous, begins to grow somewhat more consistent and intelligible. Fo-hi is said to have been born in the province of Shenfi. His mother, walking upon the bank of a lake in that province, saw a very large print of a man's foot in the sand there; and, being surrounded by an iris or rainbow, became impregnated. The child was named Fo-hi; and, when he grew up, was by his countrymen elected king, on account of his superior merit, and styled TYENT-TSE, that is "*the son of heaven.*" He is said to have invented the eight *qua*, or symbols, consisting of three lines each, which, differently combined, formed sixty-four characters that were made use of to express every thing. To give these the greater credit, he pretended that he had seen them inscribed on the back of a dragon-horse, an animal shaped like a horse, with the wings and scales of a dragon, which arose from the bottom of a lake. Having gained great reputation among his countrymen by this prodigy, he is said to have created mandarines or officers, under the name of *dragons*. Hence we may assign a reason why the emperors of China always carry a dragon in their banners. He also instituted marri-

age, invented music, regulated the dress of the sexes, &c. Having established a prime minister, he divided the government of his dominions among four mandarines, and died after a reign of one hundred and fifteen years.

After Fo-hi followed a succession of emperors, of whom nothing remarkable is recorded, except that in the reign of YAU, the seventh after Fo-hi, the sun did not set for ten days, so that the Chinese were afraid of a general conflagration. This event the compilers of the Universal History take to be the same with that mentioned in the book of Joshua, when the sun and moon stood still for about the space of a day. Fo-hi they will have to be the same with Noah. They imagine, that after the deluge this patriarch remained some time with his descendants; but on their wicked combination to build the tower of Babel, he separated himself from them, with as many as he could persuade to go along with him; and that, still travelling eastward, he at last entered the fertile country of China, and laid the foundation of that vast empire—But, leaving these fabulous and conjectural times, we shall proceed to give some account of that part of the Chinese history which may be more certainly depended on.

As the Chinese, contrary to the practice of almost all nations, have never sought to conquer other countries, but rather to improve and content themselves with their own, their history for many ages furnishes nothing remarkable. The whole of their emperors, abstracting from those who are said to have reigned in the fabulous times, are comprehended in twenty-two dynasties, mentioned in the following table.

	Emperors.	Before Christ.
1. <i>Hya</i> , containing	- 17 -	- 2207.
2. <i>Shang</i> , or <i>Ing</i> ,	- 28 -	- 1766.
3. <i>Chew</i> ,	- 35 -	- 1122.
4. <i>Tsin</i> ,	- 4 -	- 248.
5. <i>Han</i> ,	- 25 -	- 206.

Emperors.				After Christ.
6. <i>Hew-han,</i>	-	-	2	- - 220.
7. <i>Tsin,</i>	-	-	15	- - 465.
8. <i>Song,</i>	-	-	8	- - 22c.
9. <i>Tsi,</i>	-	-	5	- - 479.
10. <i>Lyang,</i>	-	-	4	- - 502.
11. <i>Chin,</i>	-	-	4	- - 557.
12. <i>Swi,</i>	-	-	3	- -
13. <i>Twang,</i>	-	-	20	- - 618.
14. <i>Hew-lyang,</i>	-	-	2	- - 907.
15. <i>Hew-tang,</i>	-	-	4	- - 923.
16. <i>Hew-tsin.</i>	-	-	2	- - 936.
17. <i>Hew-hun,</i>	-	-	2	- - 947.
18. <i>Hew-chew,</i>	-	-	3	- - 951.
19. <i>Song,</i>	-	-	18	- - 960.
20. <i>Iwen,</i>	-	-	9	- - 1280.
21. <i>Ming,</i>	-	-	16	- - 1368.
22. <i>Tjing,</i>	-	-	-	- - 1645.

This table is formed according to the accounts of the Jesuit Du Halde, and is commonly reckoned to be the most authentic; but according to the above mentioned hypothesis of the compilers of the Universal History, who make *Nau* cotemporary with Joshua, the dynasty of *Hya* did not commence till the year before Christ 1357; and to accommodate the history to their hypothesis, great alterations must be made in the duration of the dynasties.

The most interesting particulars of the Chinese history relate only to the incursions of the Tartars, who at last conquered the whole empire, and who still continue to hold the sovereignty; though by transferring the seat of the empire to Pe-kin, and adopting the Chinese language, manners, &c. Tartary would seem rather to have been conquered by China, than China by Tartary. These incursions are said to have begun very

early; even in the time of the emperor SHUN, successor to Yau above mentioned, in whose reign the miraculous solstice happened. At this time, the Tartars were repulsed, and obliged to retire into their own territories. From time to time, however, they continued to threaten the empire with invasions, and the northern provinces were often actually ravaged by the Tartars in the neighbourhood. About two hundred and thirteen years before the Christian æra, SHI-HOANG-TI, having fully subdued all the princes, or kings as they were called, of the different provinces, became emperor of China with unlimited power. He divided the whole empire into thirty-six provinces; and finding the northern part of his dominions much incommoded by the invasions of the neighbouring barbarians, he sent a formidable army against them, which drove them far beyond the boundaries of China, and to prevent their return, he built the famous wall which separates China from Tartary. After this, being elated with his own exploits, he formed the design of making posterity believe that he himself had been the first Chinese emperor that ever sat on the throne; and for this purpose, ordered all the historical writings to be burnt, and caused many of the learned to be put to death, as already mentioned.

What effect the great wall for some time had in preventing the invasions of the Tartars, we are not told; but in the tenth century of the Christian æra, those of Kitan or Lyangot a footing in China. The Kitan were a people of western Tartary, who dwelt to the north and north-east of the province of Pecheli in China, particularly in that of Layu-tong lying without the great wall. These people having subdued the country between Korea and Kashgar, became much more troublesome to the Chinese than all the other Tartars. Their empire commenced about the year 916, in the fourth year of MO-TI-KYAN-TI, second emperor of the 14th Chinese dynasty called HEU-LYANG.

In 946, MINGT-SONG, second emperor of the fifteenth dynasty, being dead, Sheking-tang, his son-in-law, rebelled against Mingt-fong, his son and successor, whom he deprived of his crown and life. This he accomplished by means of an army of fifty thousand men furnished by the Kitan. Fi-ti, the son of Mingt-fong, being unable to resist the usurper, fled to the city Ghey-chew; where shutting himself up with his family and all his valuable effects, he set fire to the palace and was burnt to ashes. On his death, SHE-KING-TANG assumed the title of emperor; founded the sixteenth dynasty; and changed his name to that of *Kaut-su*. But the Kitan general refusing to acknowledge him, he was obliged to purchase a peace by yielding up to the Tartars sixteen cities in the province of Pecheli, besides a yearly present of three hundred thousand pieces of silk.

This submission served only to inflame the avarice and ambition of the Kitan. In 959, they broke the treaty when least expected, and invaded the empire afresh. TSI-VANG, the emperor at that time, opposed them with a formidable army; but through the treachery of his general Lyew-chi-ywen, the Tartars were allowed to take him prisoner. On this, Tsi-vang was glad to recover his liberty, by accepting of a small principality; while the traitor became emperor of all China, and, changing his name to KAUT-SU, founded the 17th dynasty. The Tartars, in the mean time, ravaged all the northern provinces without opposition, and then marched into the southern. But being here stopped by some bodies of Chinese troops, the general thought proper to retire with his booty into Tartary. In 962, Kaut-su dying was succeeded by his son IN-TI. The youth of this prince gave an opportunity to the eunuchs to raise commotions; especially as the army was employed at a distance in repelling the invasions of the Tartars. This army was commanded

by Ko-ghey, who defeated the enemy in several battles, and thus restored peace to the northern provinces. In the mean time, In-ti was slain by his eunuchs, and the empress placed his brother on the throne: but Ko-ghey returning in triumph, was saluted emperor by his victorious army; and the empress being unable to support the rights of her son, was obliged to submit, while Ko-ghey, assuming the name of TAY-TSU, founded the eighteenth dynasty. Nine years after this, however, the grandees of the empire, setting aside Kong-ti, the third in succession from Tay-tsu, on account of his non-age, proclaimed his guardian, named *Chau-quang-yu*, emperor; who assuming the name of KAU-TSU, founded the nineteenth dynasty, called *Song* or *Tsong*.

Under this monarch the empire began to recover itself; but the Kitan still continued their incursions. The successors of Kau-tsu opposed them with various success; but at last, in 978, the barbarians became so strong as to lay siege to a considerable city. TAY-TSONG, successor to Kau-tsu, detached three hundred soldiers, each carrying a light in his hand, against them in the night time, with orders to approach as near as possible to the Tartar camp. The barbarians, imagining, by the number of lights, that the whole Chinese army was at hand, immediately fled, and, falling into the ambuscades laid for them by the Chinese general, were almost all cut to pieces.

This check, however, did not long put a stop to the ravages of the Kitan. In the year 999, they laid siege to a city in the province of Pecheli; but CHING-TSONG, successor to Tay-tsong, came upon them with his army so suddenly, that they betook themselves to flight. The emperor was advised to take advantage of their consternation, and recover the country which had been yielded to them; but instead of pursuing his victory, he bought a peace, by consenting to pay annually one hundred thousand taels, about thirty four thousand pounds, and two hundred

thousand pieces of silk. The youth and pacific disposition of JIN-TSONG, successor to Ching-tsong, revived the courage of the Kitan; and, in 1035, war would have been renewed, had not the emperor condescended to as shameful a treaty as that concluded by his father. Two years after, the Tartars demanded restitution of ten cities in the province of Peche-li, which had been taken by Ko-ghey, founder of the eighteenth dynasty; upon which Jin-tsong engaged to pay them an annual tribute of two hundred thousand taels of silver, and three hundred thousand pieces of silk, in lieu of these cities.

From this time the Kitan remained in peaceable possession of their Chinese dominions till the year 1117. Whey-tsong, at that time emperor, being able neither to bear their ravages, nor by himself to put a stop to them, resolved upon a remedy which at last proved worse than the disease. This was to call in the Nu-che, Nyu-che, or Eastern Tartars, to destroy the kingdom of the Kitan. From this he was dissuaded by the king of Korea, and most of his own ministers; but, disregarding their salutary advice, he joined his forces to those of the Nu-che. The Kitan were then every where defeated; and at last reduced to such extremity, that those who remained were forced to leave their country, and fly to the mountains of the west.

Thus the empire of the Kitan was totally destroyed, but nothing to the advantage of the Chinese; for the Tartar general, elated with his conquest, gave the name of KIN to his new dominion, assumed the title of emperor, and began to think of aggrandizing himself and enlarging his empire. For this purpose, he immediately broke the treaties concluded with the Chinese emperor; and, invading the provinces of Peche-li and Shen-si, made himself master of the greater part of them. Whey-tsong, finding himself in danger of losing his dominions, made

several advantageous proposals to the Tartar ; who, seeming to comply with them, invited him to come and settle matters by a personal conference. The Chinese monarch complied : but, on his return, the terms agreed on seemed so intolerable to his ministers, that they told him the treaty could not subsist, and that the most cruel war was preferable to such an ignominious peace. The Kin monarch, being informed of all that passed, had recourse to arms, and took several cities. Whey-tsong was weak enough to go in person to hold a second conference ; but, on his arrival, was immediately seized by the Tartar. He was kept prisoner under a strong guard during the remaining part of his life ; and ended his days in 1126, in the desert of Shamo, having nominated his eldest son Kin-tsong to succeed him.

KIN-TSONG began his reign with putting to death six ministers of state, who had betrayed his father into the hands of the Kin Tartars. The barbarians in the mean time pursued their conquests without opposition. They crossed the Hoang-ho, or Yellow River, which an handful of troops might have prevented ; and marching directly towards the imperial city, took and plundered it. Then seizing the emperor and his consort, they carried them away captives : but many of the principal lords, and several of the ministers, preferring death to an ignominious bondage, killed themselves. The Kin being informed by the empress *Meng* that she had been divorced, they left her behind. This proved the means of saving the empire ; for by her wisdom and prudence she got the crown placed on the head of Kau-tsong, ninth son of the emperor Whey-tsong by his divorced empress.

KAU-TSONG fixed his court at Nankin, the capital of Kyang-nan ; but soon after was obliged to remove it to Kang-chew in Che-kyang. He made several efforts to recover some of his provinces from the Kin, but without effect. ILI-TSONG the Kin monarch, in the mean time,

endeavoured to gain the esteem of his Chinese subjects by paying a regard to their learning and learned men, and honouring the memory of Confucius. Some time after, he advanced to Nankin, from whence Kau-tsong had retired, and took it: but, receiving advice that Yo-si, general of the Song, or southern Chinese, was advancing by long marches to the relief of that city, they set fire to the palace and retired northward. However, Yo-si arrived time enough to fall upon their rear-guard, which suffered very much; and from this time the Kin never dared to cross the river Kyang. In a few years afterwards the Chinese emperor submitted to become tributary to the Kin, and concluded a peace with them upon very dishonourable terms. This submission, however, was of little avail: for, in 1163, the Tartars broke the peace; and, invading the southern province with a formidable army, took the city of Yang-chew. The king, having approached the river Kyang, near its mouth, where it is widest as well as most rapid, commanded his troops to cross it, threatening with his drawn sword to kill those who refused. On receiving such an unreasonable command, the whole army mutinied; and the king being killed in the beginning of the tumult, the army immediately retired.

From this time to the year 1210, nothing remarkable occurs in the Chinese history; this year, JENGHIZ-KHAN, chief of the western Tartars, *Moguls* or *Mungls*, quarrelled with Yong-tsi, emperor of the Kin; and at the same time the king of Hya, disgusted at being refused assistance against Jenghiz-khan, threatened him with an invasion on the west side. Yong-tsi prepared for his defence; but in 1211, receiving news that Jenghiz-khan was advancing southward with his whole army, he was seized with fear, and made proposals of peace, which were rejected. In 1212, the Mogul generals forced the great wall, or, according to some writers, had one of the gates treacherously opened to them, to the north of Shen-si; and made incursions

as far as Peking, the capital of the Kin empire. At the same time the province of Lyau-tong was almost totally reduced by several Kitan lords who had joined Jenghiz-khan; several strong places were taken, and an army of three hundred thousand Kin defeated by the Moguls. In autumn they laid siege to the city of Tay-tong-fou; where, although the governor Hujaku fled, yet Jenghiz-khan met with considerable resistance. Having lost a vast number of men, and being himself wounded by an arrow, he was obliged to raise the siege and retire into Tartary; after which the Kin retook several cities. The next year, however, Jenghiz-khan reentered China, retook the cities which the Kin had reduced the year before, and overthrew their armies in two bloody battles, in one of which the ground was strewn with dead bodies for upwards of four leagues.

The same year Yong-tsi was slain by his general Hujaku; and Sun, a prince of the blood, advanced in his room. After this the Moguls, attacking the empire with four armies at once, laid waste the provinces of Shen-si, Ho-nan, Peche-li, and Shan-tong. In 1214 Jenghiz-khan sat down before Peking; but instead of assaulting the city, offered terms of peace, which were accepted, and the Moguls retired into Tartary. After their departure, the emperor, leaving his son at Peking, removed his court to Pyen-lyang near Kay-fong-fou, the capital of Ho-nan. At this Jenghiz-khan being offended, immediately sent troops to besiege Peking. The city held out to the fifth month of the year 1215; and then surrendered. At the same time the Moguls finished the conquest of Lyau-tong; and the Song refused to pay the usual tribute to the Kin.

In 1216, Jenghiz-khan returned to pursue his conquest in the west of Asia, where he staid seven years; during which time his general MUHULI made great progress in China against the Kin emperor. He was greatly assisted by the motions of NING-TSONG, emperor of the Song, or southern China; who, incensed by the frequent perfidies

of the Kin, had declared war against them, and would hearken to no terms of peace, though very advantageous proposals were made. Notwithstanding this, however, in 1220, the Kin, exerting themselves, raised two great armies, one in Shen-si, and the other in Shang-ton. The former baffled the attempts of the Song and king of Hya, who had united against them; but the latter, though no fewer than two hundred thousand, were entirely defeated by Muhuli. In 1221, that officer passed the Hoang-ho, and died after conquering several cities.

In 1224, the Kin emperor died; and was succeeded by his son Tshew, who made peace with the king of Hya; but next year, that kingdom was entirely destroyed by Jenghiz-khan. In 1226, Oktay, son to Jenghiz-khan, marched into Ho-nan, and besieged Kayfong-fou, capital of the Kin empire; but was obliged to withdraw into Shen-si, where he took several cities, and cut in pieces an army of thirty thousand men. In 1227 Jenghiz-khan died, after having desired his sons to demand a passage for their army through the dominions of the Song, without which he said they could not easily vanquish the Kin.

After the death of that great conqueror, the war was carried on with various success; but though the Moguls took above sixty important posts in the province of Shen-si, they found it impossible to force Ton-quan, which it behoved them to do in order to penetrate effectually into Ho-nan. In April 1231 they took the capital of Shen-si, and defeated the Kin army which came to its relief. Here one of the officers desired prince Toley to demand a passage from the Song through the country of Han-chong-fou. This proposal Toley communicated to his brother Oktay, who approved of it as being conformable to the dying advice of Jenghiz-khan. Hereupon Toley, having assembled all his forces, sent a messenger to the Song generals to demand a passage through their territories. This, how-

ever, they not only refused, but put the messenger to death; which so enraged Toley that he swore to make them repent of it, and was soon as good as his word. He decamped in August 1231; and having forced the passages, put to the sword the inhabitants of Hoa-yang and Fong-chew, two cities in the district of Han-chong-fou. Then having cut down rocks to fill up deep abysses, and made roads through places almost inaccessible, he came and besieged the city of Han-chong-fou itself. The miserable inhabitants fled to the mountains on his approach, and more than one hundred thousand of them perished. After this, Toley divided his forces, consisting of thirty thousand horse, into two bodies. One of these went westward to Myen-chew: from thence, after opening the passages of the mountains, they arrived at the river Kyaling, which runs into the great Kyang. This they crossed on rafts made of the wood of demolished houses; and then, marching along its banks, seized many important posts. At last, having destroyed more than one hundred and forty cities, towns, or fortresses, they returned to the army. The second detachment seized an important post in the mountains, called Tau-tong, six or seven leagues to the eastward of Han-chong-fou. On the other side Oktay advanced, in October, towards Pu-chew, a city of Shan-si; which being taken after a vigorous defence, he prepared to pass the Hoang-ho. Toley, after surmounting incredible difficulties, arrived in December on the borders of Ho-nan, and made a shew as if he designed to attack the capital of the Kin empire. On his first appearance in Ho-nan through a passage so little suspected, every body was filled with terror and astonishment, so that he proceeded for some time without opposition. At last the emperor ordered his generals, Hota, Ilapua, and others, to march against the enemy. Toley boldly attacked them; but was obliged to retire, which he did in good order. Hota was

for pursuing him, saying that the Mogul army did not exceed thirty thousand men, and that they seemed not to have eaten any thing for two or three days. Ilapua, however, was of opinion that there was no occasion for being so hasty, as the Moguls were inclosed between the rivers Han and Hoang-ho, so that they could not escape. This negligence they soon had occasion to repent of: for Toley, by a stratagem, made himself master of their heavy baggage; which accident obliged them to retire to Tang-chew. From thence they sent a messenger to acquaint the emperor that they had gained the battle, but concealed the loss of their baggage. This good news filled the court with joy; and the people who had retired into the capital for its defence, left it again, and went into the country: but, in a few days after, the vanguard of the Moguls, who had been sent by the emperor Oktay, appeared in the field, and carried off a great number of those that had quitted the city.

In January, 1232, Oktay passing the Hoang-ho, encamped in the district of Kay-fong-fou, capital of the Kin empire, and sent his general Suputay to besiege the city. At that time the place was near thirty miles in circumference: but having only forty thousand soldiers to defend it, as many more from the neighbouring cities, and twenty thousand peasants, were ordered into it; while the emperor published an affecting declaration, animating the people to defend it to the last extremity. Oktay, having heard with joy of Toley's entrance into Ho-nan, ordered him to send succours to Suputay. On the other hand, the Kin generals advanced with one hundred and fifty thousand men to relieve the city; but being obliged to divide their forces in order to avoid in part the great road which Toley had obstructed with trees, they were attacked by that prince at a disadvantage, and, after a faint resistance, defeated with great slaughter, and the loss of both their

generals, one killed and the other taken. The emperor now ordered the army at Tong-quan and other fortified places to march to the relief of Kay-fong-fou. They assembled accordingly, to the number of one hundred and ten thousand foot and fifteen thousand horse ; and were followed by vast numbers of people, who expected by their means to be protected from the enemy. But many of these troops having deserted, and the rest being enfeebled by the fatigues of their march, they dispersed on the approach of their pursuers, who killed all they found in the highways. After this the Moguls took Tong-quan and some other considerable posts ; but were obliged to raise the sieges of Quey-te-fou and Loy-ang by the bravery of the governors. Kyang-shin, governor of Loy-ang, had only three or four thousand soldiers under him, while his enemies were thirty thousand strong. He placed his worst soldiers on the walls, putting himself at the head of four hundred brave men ; whom he ordered to go naked, and whom he led to all dangerous attacks. He invented engines to cast large stones, which required but few hands to play them, and aimed so true as to hit at an hundred paces distance. When their arrows failed, he cut those shot by the enemy into four pieces ; pointed them with pieces of brass coin ; and discharged them from wooden tubes with as much force as bullets are from a musket. Thus he harrassed the Moguls for three months so grievously, that they were obliged, notwithstanding their numbers, to abandon the enterprize.

Oktay, at last, notwithstanding his successes, resolved to return to Tartary ; and offered the Kin emperor peace, provided he became tributary, and delivered up to him twenty-seven families which he named. These offers were very agreeable to the emperor ; but Suputay, taking no notice of the treaty, pushed on the siege of the capital with more vigour than ever. By the help of the Chinese slaves in his army, the Mogul general soon filled the ditch ;

but all his efforts seemed only to inspire the besieged with new vigour. The Moguls at that time made use of artillery, but were unable to make the least impression upon the city walls. They raised walls round those they besieged, which they fortified with ditches, towers, and battlements. They proceeded also to sap the walls of the city; but were very much annoyed by the artillery of the besieged, especially by their bombs, which sinking into the galleries, and bursting under ground, made great havock among the miners. For sixteen days and nights the attack continued without intermission; during which time an incredible number of men perished on both sides; at length, Suputay, finding that he could not take the city, withdrew his troops, under pretence of conferences being on foot. Soon after the plague began in Kay-song-fou; and raged with such violence, that, in fifty days, nine hundred thousand biers were carried out, besides a vast multitude of the poorer sort who could not afford any.

In a short time, two unlucky accidents occasioned a renewal of the war; which now put an end to the empire of the Kin. Gan-young, a young Mogul lord, having assumed the government of some cities in Kyang-nan, and killed the officer sent to take possession of them, declared for the Kin. The emperor unwarily took Gan-young into his service, and gave him the title of Prince. Upon this Oktay sent an envoy, attended by thirty other persons, to enquire into the affair; but the Kin officers killed them all, without being punished by the emperor. Suputay, having informed his master of all these proceedings, was ordered to continue the war in Ho-nan. Shew-fu now commanded his officers to unite their troops for the defence of the capital; but before his orders could be obeyed, they were attacked and defeated, one after another, by the Moguls. This obliged him to raise soldiers from among the peasants, for whose subsistence the people

were taxed three tenths of the rice they possessed. The city began now to be distressed for want of provisions ; and as it was but in a bad posture of defence, the emperor marched with an army against the Moguls. His expedition proved unfortunate ; for, sending part of his army to besiege a city called Wy-chew, it was totally cut in pieces, and Suputay a second time fat down before the capital.

On hearing this news, the emperor repassed the Hoang-ho, and retired to Quey-te-fou. Here he had not been long before the capital was delivered up by treachery, and Suputay put all the males of the imperial race to death ; but, by the express command of Oktay, spared the inhabitants, who are said to have amounted to one million and four hundred thousand families. After this disaster the unhappy monarch left his troops at Quey-te-fou, and retired to Juning-fou, a city in the southern part of Ho-nan, attended only by four hundred persons. Here the distance of the Moguls made him think of living at ease ; but while he flattered himself with these vain hopes, the enemy's army arrived before the city and invested it. The garrison were terrified at their approach ; but were encouraged by the emperor, and his brave general Hu-fye-hu, to hold out to the last. As there were not in the city a sufficient number of men, the women, dressed in mens clothes, were employed to carry wood, stones, and other necessary materials to the walls. All their efforts, however, were ineffectual. They were reduced to such extremities, that for three months they fed on human flesh ; killing the old and feeble, as well as many prisoners, for food. This being known to the Moguls, they made a general assault in January 1234. The attack continued from morning till night ; but at last the assailants were repulsed. In this action, however, the Kin lost all their best officers ; upon which the emperor resigned the crown to Cheng-jin a prince of the blood. Next morning, while

the ceremony of investing the new emperor was performing, the enemy mounted the south walls, which were defended only by two hundred men; and the south gate being at the same time abandoned, the whole army broke in. They were opposed, however, by Hu-sye-hu; who, with a thousand soldiers, continued to fight with amazing intrepidity. In the mean time Shew-fu, seeing every thing irreparably lost, lodged the seal of the empire in a house; and then causing sheaves of straw to be set round it, ordered it to be set on fire as soon as he was dead. After giving this order he hanged himself, and his commands were executed by his domestics. Hu-sye-hu, who still continued fighting with great bravery, no sooner heard of the tragical death of the emperor, than he drowned himself in the river Ju; as did also five hundred of his most resolute soldiers. The same day the new emperor, Cheng-lin, was slain in a tumult; and thus an end was put to the dominion of the Kin Tartars in China.

The empire of China was now to be shared between the Song, or southern Chinese, and the Moguls. It had been agreed upon, that the province of Ho-nan should be delivered up to the Song as soon as the war was finished. But they, without waiting for the expiration of the term, or giving Oktay notice of their proceedings, introduced their troops into Kay-fong-fou, Lo-yang, and other considerable cities. On this the Mogul general resolved to attack them; and repassing the Hoang-ho, cut in pieces part of the garrison of Lo-yang, while they were out in search of provisions. The garrison of Kay-fong-fou likewise abandoned that place; and the Song emperor degraded the officers who had been guilty of those irregularities, sending ambassadors to Oktay, at the same time, to desire a continuance of the peace. What Oktay's answer was we are not told, but the event showed that he was not satisfied; for in 1235, he ordered his second

son prince Kotovan, and his general Chahay, to attack the Song in Se-chwen, while others marched towards the borders of Kyang-nan.

In 1236, the Moguls made great progress in the province of Hu-quang, where they took several cities, and put vast numbers to the sword. This year they introduced paper or silk money, which had formerly been used by Chang-tsong, sixth emperor of the Kin. Prince Kotovan forced the passages into the district of Hang-chong-fou in the province of Shen-si, which he entered with an army of five hundred thousand men. Here a terrible battle was fought between the vast army of the Moguls and the Chinese troops, who had been driven from the passages they defended. The latter consisted only of ten thousand horse and foot, who were almost entirely cut off; and the Moguls lost such a number of men, that the blood is said to have run for two leagues together. After this victory the Moguls entered Se-chwen, which they almost entirely reduced, committing such barbarities, that, in one city, forty thousand people chose rather to put an end to their own lives than submit to such cruel conquerors.

In 1237, the Moguls received a considerable check before the city of Gantong in Kyang-nan, the siege of which they were obliged to raise with loss. In 1238 they besieged Lu-chew, another city in the same province. They surrounded it with a rampart of earth and a double ditch; but the Chinese general ordered their intrenchments to be filled with immense quantities of herbs steeped in oil, and then set on fire, while he shot stones upon them from a tower seven stories high. At the same time a vigorous sally was made; and the Mogul army being thrown into the utmost disorder, were obliged finally to abandon the siege, and retire northwards.

In 1239, these barbarians were opposed by a general called Meng-kong, with great success; who, this and the

following year, gained great honour by his exploits. While he lived, the Moguls were never able to make any considerable progress; but his death, in 1246, proved of the greatest detriment to the Chinese affairs; and soon after the Tartars renewed the war with more vigour and success than ever. In 1255, they re-entered the province of Se-chwen; but still met with vigorous opposition in this quarter, because the Chinese took care to have Se-chwen furnished with good troops and generals. Though they were always beaten, being greatly inferior in number to their enemies, yet they generally retook the cities the Moguls had reduced, as the latter were commonly obliged to withdraw for want of provisions and forage. In 1259 they undertook the siege of Ho-chew, a strong city to the west of Pe-kin, defended by Vang-kyen, a very able officer, who commanded a numerous garrison. The siege continued from the month of February till August: during which time the Moguls lost an immense number of men. On the 10th of August they made a general assault in the night. They mounted the walls before the governor had intelligence; but were soon attacked by him with the utmost fury. The Mogul emperor Meng-ko, himself came to the scalade; but his presence was not sufficient to overcome the valour of Vang-kyen. At the same time the scaling-ladders of the Moguls were blown down by a storm; upon which a terrible slaughter ensued, and amongst the rest fell the emperor himself. Upon this disaster the Mogul generals agreed to raise the siege, and retire towards Shen-si.

On the death of Meng-ko, Hupilay, or Kublay Khan, who succeeded him, laid siege to Vu-chang-fou, a city not far distant from the capital of the Song empire.

At this the emperor being greatly alarmed, distributed immense sums among his troops; and, having raised a formidable army, marched to the relief of Vu-chang-fou.

Unfortunately the command of this army was committed to the care of Kya-tse-tau, a man without either courage or experience in war. He was besides very vain and vindictive in his temper; often using the best officers ill, and entirely overlooking their merit, which caused many of them to go over to the Moguls. The siege of Vuchang-fou was commenced, and had continued a considerable time, when Kya-tse-tau, afraid of its being lost, and at the same time not daring to take any effectual step for its relief, made proposals of peace. A treaty was accordingly concluded, by which Kya-tse-tau engaged for the emperor to pay an annual tribute of about fifty thousand pounds in silver and as much in silk; acknowledging likewise the sovereignty of the Moguls over the Song empire. In consequence of this treaty, the Moguls retreated after the boundaries of the two empires had been fixed, and repassed the Ky-ang; but one hundred and seventy of them having staid on the other side of the river, were put to death by Kya-tse-tau.

This minister totally concealed from the emperor his having made such a shameful treaty with the Moguls; and the hundred and seventy soldiers massacred by his order, gave occasion to report that the enemy had been defeated; so that the Song court believed that they had been compelled to retreat by the superior valour and wisdom of Kya-tse-tau. This proved the ruin of the empire; for, in 1260, the Mogul emperor sent an officer to the Chinese court to execute the treaty according to the terms agreed on with Kya-tse-tau. The minister dreading the arrival of this envoy, imprisoned him near Nankin; and took all possible care that neither Hupilay, nor Litsong the Chinese emperor, should ever hear any thing of him.

It was impossible such unparalleled conduct could fail to produce a new war. Hupilay's courtiers incessantly

pressed him to revenge himself on the Song for their treacherous behaviour ; and he soon published a manifesto against them, which was followed by a renewal of hostilities in 1268. The Mogul army amounted to three hundred thousand men ; but notwithstanding their numbers, little progress was made till the year 1271. Syan-yang and Fan-ching, cities in the province of Se-chew, had been besieged for a long time ineffectually ; but this year an *Igur* lord advised Hupilay to send for several of those engineers out of the west, who knew how to cast stones of an hundred and fifty pounds weight out of their engines which made holes of seven or eight feet wide in the strongest walls. Two of these engineers were accordingly sent for ; and after giving a specimen of their art before Hupilay, were sent to the army in 1272. In the beginning of 1273 they planted their engines against the city of Fan-ching, and presently made a breach in the walls. After a bloody conflict the suburbs were taken ; and soon after the Moguls made themselves masters of the walls and gates of the city. Nevertheless, a Chinese officer, with only an hundred soldiers, resolved to fight from street to street. This he did for a long time with the greatest obstinacy, killing vast numbers of the Moguls ; and both parties are said to have been so much overcome with thirst, that they drank human blood to quench it. The Chinese set fire to the houses, that the great beams, falling down, might embarrass the way of their pursuers ; but at last being quite wearied out, and filled with despair, they put an end to their own lives. After the taking of Fan-ching, all the materials which had served at the siege were transported to Seyen-yang. The two engineers posted themselves against a wooden retrenchment raised on the ramparts. This they quickly demolished ; and the besieged were so intimidated by the noise and havock made by the stones cast from these terrible engines, that they immediately surrendered.

In 1247, Pe-yen, an officer of great valour, and endowed with many other good qualities, was promoted to the command of the Mogul army. His first exploits were the taking of two strong cities: after which he passed the great river Ky-ang, defeated the Song army, and laid siege to Vu-chang-fou. This city was soon intimidated into a surrender; and Pe-yen, by restraining the barbarity of his soldiers, whom he would not allow to injure any one, soon gained the hearts of the Chinese so much, that several cities surrendered to him on the first summons. In the mean time the treacherous Kya-tse-tau, who was sent to oppose Pe-yen, was not ashamed to propose peace on the terms he had formerly concluded with Hupilay; but these being rejected, he was obliged at length to come to an engagement. In this he was defeated, and Pe-yen continued his conquests with great rapidity. Having taken the city of Nankin, and some others, he marched towards Hang-chew-fou, the capital of the Song empire. Peace was now again proposed, but rejected by the Mogul general; and at last the empress was constrained to put herself, with her son, then an infant, into the hands of Pe-yen, who immediately sent them to Hupilay.

The submission of the empress did not yet put an end to the war. Many of the chief officers swore to do their utmost to rescue her from the hands of her enemies. In consequence of this resolution they distributed their money among the soldiers, and soon got together an army of forty thousand men. This army attacked the city where the young emperor Kong-tsong was lodged, but without success; after which, and several other vain attempts, they raised one of his brothers to the throne, who then took upon him the name of TWON-TSONG. He was but nine years of age when he was raised to the imperial dignity, and enjoyed it but a very short time. In 1277 he was in greater danger of perishing, by reason of the ship on board which he then was being cast away. A great part of his

troops perished at that time, and he soon after made offers of submission to Hupilay. These, however, were not accepted; for, in 1278, the unhappy Twon-tong was obliged to retire into a little desert island on the coast of Quan-tong, where he died in the eleventh year of his age.

Notwithstanding the progress of the Moguls, vast territories still remained to be subdued before they could become masters of all the Chinese empire. On the death of Twon-tong, therefore, the mandarins raised to the throne his brother, named TE-PING, at that time but eight years of age. His army consisted of no fewer than two hundred thousand men; but being utterly void of discipline, and entirely ignorant of the art of war, they were defeated by twenty thousand Mogul troops. Nor was the fleet more successful; for being put in confusion by that of the Moguls, and the emperor in danger of falling into their hands, one of the officers taking him on his shoulders, jumped with him into the sea, where they were both drowned. Most of the mandarins followed this example, as did also the minister, all the ladies and maids of honour, and multitudes of others, insomuch that one hundred thousand people are thought to have perished on that day. Thus ended the Chinese race of emperors; and the Mogul dynasty, known by the name of *Ywen*, commenced.

Though no race of men that ever existed were in general more remarkable for cruelty and barbarity than the Moguls; yet it doth not appear that the emperors of the *Ywen* dynasty were in any respect worse than their predecessors. On the contrary, HUPILAY, by the Chinese called SHI-TSU, found the way of reconciling the people to his government, and even of endearing himself to them so much, that the reign of his family is to this day styled by the Chinese *the wise government*. This he accomplished by keeping as close as possible to their ancient laws and customs, by his mild and just government, and by his regard for their learned men. He was indeed ashamed of the igno-

gance and barbarity of his Mogul subjects, when compared with the Chinese. The whole knowledge of the former was summed up in their skill in managing their arms and horses, being perfectly destitute of every art or science, or even of the knowledge of letters. In 1265, he had caused the Mogul characters to be contrived. In 1280, he caused some mathematicians to search for the source of the river Hoang-ho, which at that time was unknown to the Chinese themselves. In four months time they arrived in the country where it rises, and formed a map of it, which they presented to his majesty. The same year a treatise on astronomy was published by his order; and, in 1282, he ordered the learned men to repair from all parts of the empire to examine the state of literature, and take measures for its advancement.

At his first accession to the crown he fixed his residence at Tay-ywen-fou, the capital of Shen-si; but thought proper afterwards to remove it to Pe-kin. Here, being informed that the barks which brought to court the tribute of the southern provinces, or carried on the trade of the empire, were obliged to come by sea, and often suffered shipwreck, he caused that celebrated canal to be made, which is at present one of the wonders of the Chinese empire, being three hundred leagues in length. By this canal above nine thousand imperial barks transport with ease, and at small expence, the tribute of grain, rice, silks, &c. which is annually paid to the court. In the third year of his reign Shi-tsu formed a design of reducing the islands of Japan, and the kingdoms of Tonquin and Cochinchina. Both these enterprises ended unfortunately, but the first remarkably so; for of one hundred thousand persons employed in it, only four or five escaped with the melancholy news of the destruction of the rest, who all perished by shipwreck. Shi-tsu reigned fifteen years, died in the eightieth year of his age, and was succeeded by his grandson. The throne continued in the Ywen family till

the year 1367, when SHUN-TI, the last of that dynasty, was driven out by a Chinese named CHU. During the above period the Tartars had become enervated by long prosperity; and the Chinese had been roused into valour by their subjection. Shun-ti, the reigning prince, was quite sunk in sloth and debauchery, and the empire was oppressed by a tyrannic minister named Ama. In June 1355, Chu, a Chinese of mean extraction, and head of a small party, set out from How-chew, passed the Kyang, and took Tay-ping. He then associated himself with some other mal-contents, at the head of whom he reduced the town of Tu-chew, in Kyang-nan. Soon after he made himself master of Nankin, having defeated the Moguls who came to its relief. In December 1356, he was able to raise an hundred thousand men, at the head of whom he took the city of U-chew, in the east borders of Quang-si; and here, assembling his generals, it was resolved neither to commit slaughters nor to plunder. The most formidable enemy he had to deal with was *Chen-yew-lyang*, styled "emperor of the Han." This man being grieved at the progress made by Chu, equipped a fleet, and raised a formidable army, in order to reduce Nan-chang-fou, a city of Kyang-si, which his antagonist had made himself master of. The governor, however, found means to inform Chu of his danger; upon which that chief caused a fleet to be fitted out at Nankin, in which he embarked two hundred thousand soldiers. As soon as Chen-yew-lyang was informed of his enemy's approach, he raised the siege of Nan-chang-fou, and gave orders for attacking Chu's naval force. An engagement ensued between a part of the fleets, in which Chu proved victorious; and next day, all the squadrons having joined in order to come to a general engagement, Chu gained a second victory, and burnt an hundred of the enemy's vessels. A third and fourth engagement happened, in which Chu was victorious; and in the last, Chen-yew-lyang himself was

killed, his son taken prisoner, and his generals obliged to surrender themselves, with all their forces and vessels.

In January 1364, Chu's generals proposed to have him proclaimed emperor; but this he declined, and at first contented himself with the title of king of *U*. In February he made himself master of Vu-chang-fou, capital of Hu-quang; where with his usual humanity, he relieved those in distress, encouraged the literati, and would allow his troops neither to plunder nor destroy. This wise conduct procured him an easy conquest both of Kyang-si and Hu-quang. The Chinese submitted to him in crowds, and professed the greatest veneration and respect for his person and government.

All this time Shun-ti, with an unaccountable negligence, never thought of exerting himself against Chu, but continued to employ his forces against the rebels who had taken up arms in various parts of the empire; so that Chu found himself in a condition to assume the title of emperor. This he chose to do at Nankin on the first day of the year 1368. After this his troops entered the province of Ho-nan, which they presently reduced. In the third month, Chu, who had now taken the title of *Hong-vou*, or *Tay-tsu*, reduced the fortress of Tong-quan; after which his troops entered Pe-cheli from Ho-nan on the one side, and Shan-tong on the other. Here his generals defeated and killed one of Shun-ti's officers; after which they took the city of Tong-chew, and then prepared to attack the capital, from which they were now but twelve miles distant. On their approach the emperor fled with all his family beyond the great wall, and thus put an end to the dynasty of Ywen. In 1370 he died, and was succeeded by his son, whom the successor of Hong-vou drove beyond the Kobi or Great Desert, which separates China from Tartary. They continued their incursions, however, for many years; nor did they cease their attempts till 1583, when vast numbers of them were cut in pieces by the Chinese troops.

The twenty-first dynasty of Chinese emperors, founded in 1368 by Chu, continued till the year 1644, when they were again expelled by the Tartars. The last Chinese emperor was named Whay-tsong, and ascended the throne in 1628. He was a great lover of the sciences, and a favourer of the Christians; though much addicted to the superstitions of the Bonzes. He found himself engaged in a war with the Tartars, and a number of rebels in different provinces. That he might more effectually suppress the latter, he resolved to make peace with the former; and for that end sent one of his generals, named Ywen, into Tartary, at the head of an army, with full power to negotiate a peace; but that traitor made one upon such shameful terms, that the emperor refused to ratify it. Ywen, in order to oblige his master to comply with the terms made by himself, poisoned his best and most faithful general, named Mau-ven-long: and then desired the Tartars to march directly to Pe-kin, by a road different from that which he took with his army. This they accordingly did, and laid siege to the capital. Ywen was ordered to come to its relief; but, on his arrival, was put to the torture and strangled; of which the Tartars were no sooner informed, than they raised the siege, and returned to their own country. In 1636 the rebels above-mentioned composed four great armies, commanded by as many generals; which, however, were soon reduced to two, commanded by Li and Chang. These agreed to divide the empire between them; Chang taking the western provinces, and Li the eastern ones. The latter seized on part of Shen-si, and then of Ho-nan, whose capital, named Kay-fong-fou, he laid siege to, but was repulsed with loss. He renewed it six months after, but without success; the besieged choosing rather to feed on human flesh than surrender. The imperial forces coming soon after to its assistance, the general made no doubt of being able to destroy the rebels at once, by breaking down the banks of the Yellow River; but unfortunately

The rebels escaped to the mountains, while the city was quite overflowed, and three hundred thousand of the inhabitants perished.

After this disaster, Li marched into the provinces of Shen-si and Ho-nan; where he put to death all the mandarines, exacted great sums from the officers in place, and showed no favour to any but the populace, whom he freed from all taxes: by this means he drew so many to his interest, that he thought himself strong enough to assume the title of emperor. He next advanced towards the capital, which, though well garrisoned, was divided into factions. Li had taken care to introduce before hand a number of his men in disguise; and by these the gates were opened to him the third day after his arrival. He entered the city in triumph at the head of three hundred thousand men; whilst the emperor kept himself shut up in his palace, busied only with his superstitions. It was not long, however, before he found himself betrayed: and, under the greatest consternation, made an effort to get out of the palace, attended by about six hundred of his guards. He was still more surpris'd to see himself treacherously abandoned by them, and deprived of all hopes of escaping the insults of his subjects. Upon this, preferring death to falling alive into their hands, he immediately retired with his empress, whom he tenderly loved, and the princess her daughter, into a private part of the garden. His grief was so great that he was not able to utter a word; but she soon understood his meaning, and, after a few silent embraces, hanged herself on a tree in a silken string. Her husband staid only to write these words on the border of his vest: "I have been basely deserted by my subjects; do what you will with me, but spare my people." He then cut off the young princess's head with one stroke of his scymitar, and hanged himself on another tree, in the seventeenth year of his reign, and thirty-sixth of his age. His prime minister, queens, and eunuchs, followed his example;

and thus ended the Chinese monarchy, to give place to that of the Tartars, which hath continued ever since.

It was some time before the body of the unfortunate monarch was found. At last it was brought before the rebel Li, and by him treated with the utmost indignity; after which he caused two of Whey-tsong's sons, and all his ministers, to be beheaded; but his eldest son happily escaped by flight. The whole empire submitted peaceably to the usurper, except prince U-san-ghey, who commanded the imperial forces in the province of Lyau-tong. This brave prince, finding himself unable to cope with the usurper, invited the Tartars to his assistance; and Tsong-te, their king, immediately joined him with an army of eighty thousand men. Upon this the usurper marched directly to Pe-kin; but not thinking himself safe there, plundered and burnt the palace, and then fled with the immense treasure he had got. What became of him afterwards we are not told; but the young Tartar monarch was immediately declared emperor of China, his father Tsong-te having died almost as soon as he set his foot in that empire.

The new emperor, named SHUN-CHI, or XUN-CHI, began his reign with rewarding U-san-ghey, by conferring upon him the title of King; and assigned him the city of Si-gnan-fu, capital of Shen-si, for his residence. This, however, did not hinder U-san-ghey from repenting of his error in calling in the Tartars, or, as he himself used to phrase it, "in sending for lions to drive away dogs." In 1674, he formed a very strong alliance against them, and had probably prevailed if his allies had been faithful; but they treacherously deserted him one after another: which so affected him, that he died soon after. In 1682 Hong-wha, son to U-san-ghey, who continued his efforts against the Tartars, was reduced to such straits that he put an end to his own life.

During this space, there had been some resistance made to the Tartars in many of the provinces. Two princes of Chinese extraction had at different times been proclaimed emperors; but both of them were overcome and put to death. In 1682, the whole fifteen provinces were so effectually subdued, that the emperor KANG-HI, successor to Shun-chi, determined on a visit to his native dominions of Tartary. He was accompanied by an army of seventy thousand men, and continued for some months taking the diversion of hunting. This he continued to do for some years; and in his journeys took father Verbeest along with him; by which means we have a better description of these countries than could possibly have been otherwise obtained. This prince was a great encourager of learning and of the Christian religion; in favour of which last he published a decree, dated in 1692. In 1716, however, he revived some obsolete laws against the Christians; nor could the Jesuits with all their art preserve the footing they had got in China. The causes of this alteration in the emperor are, by the missionaries, said to have been the slanders of the mandarins; but from the known character of the Jesuits, it will readily be believed, that there were other causes for this conduct. This emperor died in 1722, and was succeeded by his son Yon-ching; who not only gave no encouragement to the missionaries, but persecuted all Christians of whatever denomination, not excepting even those of the imperial race. At the beginning of his reign he banished all the Jesuits into the city of Canton, and in 1732 they were banished from thence into Ma-kau, a little island inhabited by the Portuguese, but subject to China.

He died in 1736, and was succeeded, by the present emperor, from whom the Jesuits flattered themselves with meeting with different treatment, but we believe, they have not yet had their expectations realized, nor does it appear probable that they will.

34 GENERAL HISTORY OF CHINA.

Having thus sketched the most material transactions recorded in the Chinese History, we shall proceed to describe the present state of the empire; its dependencies, and inhabitants, according to the best and latest accounts we are in possession of.

GENERAL DESCRIPTION

OF THE

CHINESE EMPIRE:

IN attempting a general description of this vast empire, we shall pursue the following arrangement. 1. CHINA PROPER—2. CHINESE TARTARY—3. THE STATES TRIBUTARY TO CHINA.

CHINA PROPER.

ORIGIN OF ITS NAME.

The western Moguls call this kingdom CATAY—the Mantchew Tartars call it NICAN-COURANE;—the Japanese THAU, and the people of Cochin-china, and Siam CIN. From this latter appellation it is most probable the name CHINA is derived, for according to the Chinese history, the first imperial family that carried their arms toward the west, assumed the name of *Tsin*, or *Tai-sin*. And the armament, sent by the Emperor Tsin-chi-hoang as far as Bengal, must have brought the people of India acquainted with the name of Tsin, whose formidable power had been so severely felt. This name passing from India, perhaps to Persia, or Egypt, might lay the ground for *China*: this is the opinion of Du Halde, and Grosier.

But according to Navarrette, the name has its origin in India, or Persia, from a species of silk called Chin, from whence it was brought to Europe by the Portuguese. The Chinese themselves, however, call it TCHONG-KOUË, or CHONG-QUA, that is the middle kingdom, for till their intercourse with Europeans had rectified their geography, they imagined that their country was situated in the centre of the earth, and that all other kingdoms lay scattered around it.

EXTENT, BOUNDARIES, &c.

China, properly so called, according to Grosier and Du-Halde, comprehends from north to south eighteen degrees; its extent from east to west being somewhat less. The adjacent countries subjected to the Chinese government, such as the islands of Hainan and Formosa, Tartary, &c. are not included in this estimation; for, reckoning from the most southern point of the island of Hainan to the northern extremity of Tartary which is under the dominion of China, we shall find that the territories of this emperor are more than nine hundred leagues in extent from north to south, and about fifteen hundred from east to west, reckoning from the eastern sea as far as the country of *Casgar*, conquered by the Chinese in 1759. According to Guthrie, China is situated between 20° and 42° N. latitude, and 98° and 123 E. longitude. It is bounded on the north by Tartary, from which it is separated by a wall five hundred leagues in length; on the east by the sea; on the west by lofty mountains and deserts; and towards the south by the ocean, the kingdoms of Tong-king, Laos, and Cochin-China. It is divided into fifteen provinces; the northern are CHEN-SI, CHAN-SI and PE-TCHELI. CHAN-TONG, KIANG-NAN, TCHÉ-KIANG and FO-KIEN extend along the shore of the eastern sea. The provinces of QUANG-TONG, QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the south and north. HÔ-NAN, HOÛ-QUANG,

KORI-TCHOU and KIANG-SI occupy the middle space. Of each of these provinces we shall now proceed to give a general account.

PROVINCE OF PE-TCHELI.

Pe-tcheli, T-cheli, or Li-pa-fou, is the principal province of the whole empire; and its capital, Pe-king or Peking, is become the ordinary residence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the east by the sea; on the south by the provinces of Chang-tong and Ho-nan; and towards the west by the mountains of Chan-si.

This province contains nine counties, each of which has a city of the first class, which have several others under their jurisdiction; these are about forty in number, less considerable indeed, but all surrounded with walls and ditches, besides numerous boroughs and villages without walls.

PE-KIN.

Pe-kin is the capital of the empire, is situated in a very fertile plain, twenty leagues distant from the great wall; this name, which signifies the *Northern Court*, was given to distinguish it from another considerable city called Nanking, or the *Southern Court*. The emperor formerly resided in the latter, till the Tartars, a restless and warlike people, obliged him to remove his court to the northern provinces, that he might more effectually repel the incursions of those barbarians.

This capital forms an exact square, and is divided into two cities; the first, where the emperor's palace is built, is called SIN-CHING, or the New City, and is inhabited chiefly by Tartars, and therefore called also the Tartar City. The second is called LAN-CHING, or the Old City, and inhabited chiefly by Chinese. These two cities, without including the suburbs, are eighteen miles in circum-

ference, according to the most accurate measurement made by the express order of the emperor.

The height and enormous thickness of the walls of the Tartar city excite admiration; twelve horsemen might easily ride abreast upon them; they have spacious towers raised at intervals, a bow-shot distant from one another, and large enough to contain bodies of reserve in case of necessity.

The city has nine gates, which are lofty and well arched; over them are large pavilion-roofed towers divided into nine stories, each having several apertures or port-holes; the lower story forms a hall for the use of the soldiers and officers who quit guard, and those appointed to relieve them. Before each gate a space is left of more than three hundred and sixty feet; this is a kind of place of arms, enclosed by a semicircular wall equal in height and thickness to that surrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the first, in such a manner, that, as the cannon of the former can batter the houses of the city, those of the latter can sweep the adjacent country.

The streets of Pe-kin are straight, about an hundred and twenty feet wide, a full league in length, and bordered with shops, but the houses being low make a mean appearance. An immense concourse of people continually fill the streets, and the confusion caused by the number of horses, camels, mules and carriages, which cross or meet each other is prodigious. Besides this inconvenience, passengers are every now and then stopped by crowds who stand listening to fortune-tellers, jugglers, ballad-singers, and a thousand other mountebanks and buffoons, who read and relate stories calculated to promote mirth and laughter, or distribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of distinction oblige all their dependants to follow them. A mandarin of the first rank is always accompanied in his walks by his whole tribunal, and to augment his equipage, each of the inferior mandarins in his suit is generally attended by several domestics. The nobility of the court, and princes of the blood, never appear in public without being surrounded by a large body of cavalry; and as their presence is required at the palace every day, their train alone is sufficient to create confusion in the city. In all this prodigious concourse, no women are ever seen: hence we may judge how great the population of China must be, since the number of females in this country, as well as every where else, is superior to that of the other sex.

As there is a continual influx of the riches and merchandise of the whole empire into this city, the number of strangers that resort to it is immense; they are carried in chairs, or ride on horseback always attended by a guide acquainted with the streets, and who knows the houses of the nobility and principal people of the city. They are also provided with a book containing an account of the different quarters, squares, remarkable places, and of the residence of those in public offices. In summer there are to be seen small temporary shops where people are served with water cooled by means of ice; and every where eating-houses, with refreshments of tea and fruits are found. Each kind of provision has a certain day and place appointed for its being exposed to sale.

The governor of Pe-kin, who is a Mantchew Tartar, is styled Governor of the Nine Gates; his jurisdiction extends not only over the soldiers, but also over the people in every thing that concerns the police. No police can be more active. It is rare, in a number of years, to hear of houses being robbed, or people assassinated; all the principal streets have guard-rooms, and soldiers

patrole night and day, each having a sabre hanging from his girdle, and a whip in his hand, to correct, without distinction, those who excite quarrels or cause disorder.

The lanes are guarded in the same manner, and have latticed gates which do not prevent those from being seen who walk in them; they are always kept shut during the night, and seldom opened even to those who are known: if they are, the person to whom this indulgence is granted must carry a lanthorn, and give a sufficient reason for his going out.

In the evening, as soon as the soldiers are warned to their quarters by beat of drum, two sentinels go and come from one guard-room to another, making a continual noise with a kind of castanet, to shew that they are not asleep. They permit no one to walk abroad in the night time. They even examine those whom the emperor dispatches on business, and if their reply gives the least cause of suspicion, they have a right to convey them to the guard-room. The soldiers in each of the guard-rooms are obliged to answer every time the sentinels on duty call out.

It is by these regulations, observed with the greatest strictness, that peace, silence, and safety reign throughout the whole city. The governor is also obliged to go the round; and the officers stationed on the walls and in the towers over the gates, in which are kept large kettle-drums, that are beat every time the guard is relieved, are continually dispatching subalterns to examine the quarters belonging to the gates where they are posted. The least neglect is punished next morning, and the officer who was on guard is cashiered. This police, which prevents nocturnal assemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much relished by our young men of fortune and ladies of quality. But the Chinese think justly; they consider it to be the duty of the magistrates of a city, to prefer good order and public tranquillity, to vain amusements, which generally oc-

caſion many attempts againſt the lives and property of the citizens. It is true, the ſupport of this police coſts the emperor a great deal; part of the ſoldiers we have mentioned being maintained for this purpoſe only. They are all infantry, and their pay is generally very high; their employment conſiſts not only in watching for thoſe who may occaſion diſturbance in the day time, or walk abroad during the night; they muſt alſo take care that the ſtreets are kept clean and ſwept every day; that they are watered morning and evening in time of dry weather; and that every nuifance is removed; they have orders alſo to aſſiſt in this labour themſelves, and to clear the kennels, that the water may have a free courſe.

The emperor's palace ſtands in the middle of the Tartar city. It preſents a prodigious aſſemblage of vaſt buildings, extenſive courts and magnificent gardens, and is ſhut up on all ſides by a double wall, the intervening ſpace being occupied by houſes belonging to the officers of the court, eunuchs, and different tribunals. To ſome of theſe is aſſigned the care of providing neceſſaries for the uſe of the emperor; others are for determining diſputes, and puniſhing faults committed by the domeſtics of the imperial family. The exterior circumference of this immenſe palace is reckoned at about ſeven Engliſh miles.

The imperial palace of Pe-kin does not fail to ſtrike beholders by its extent, grandeur, and the regular diſpoſition of its apartments, and by the ſingular ſtructure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards; theſe roofs are covered with varniſhed tiles of ſo beautiful a yellow colour, that, at a diſtance, they make as ſplendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs ſloping from the wall, ſupported by a great number of beams, daubed over with green varniſh, and interſperſed with gilt figures. This ſecond roof, with

42 GENERAL DESCRIPTION

the projection of the first, forms a kind of crown to the whole edifice, and gives it a good effect.

The palace is a small distance from the south gate of the Tartar city; the entrance to it is through a spacious court, to which there is a descent by a marble staircase, ornamented with two large copper lions, and a balustrade of white marble. This balustrade runs in the form of a horse-shoe, along the banks of a rivulet, that winds across the palace with a serpentine course, the bridges over which are of marble. At the bottom of this first court arises a façade with three doors; that in the middle is for the emperor only; the mandarins and nobles pass through those on each side. These doors conduct to a second court, which is the largest of the palace; it is about three hundred feet in length, and fifty in breadth; an immense gallery runs round it, containing the rich effects, which belong to the emperor as his private property; for the public treasure is entrusted to a sovereign tribunal, called *Hou-pou*.

The royal hall, called *Tai-hotien*, or the *Hall of the Grand Union*, is in this second court; it is built upon a terrace about eighteen feet in height, incrufted with white marble, and ornamented with balustrades of excellent workmanship. Before this hall all the mandarins range themselves, when they go, on certain days, to renew their homage, and perform those ceremonies that are appointed by the laws of the empire.

This hall is almost square, and about one hundred and thirty feet in length. The ceiling is carved, varnished green, and loaded with gilt dragons. The pillars which support the roof within, are six feet in circumference towards the base and are coated with a kind of mastich varnished red; the floor is partly covered with coarse carpets, after the Turkish manner; but the walls have no kind of ornament, neither tapestry, lustres, nor paintings.

The throne, which is in the middle of the hall, consists of a pretty high alcove, exceedingly neat. It ha-

no inscription but the character *Ching*; a word answering to the English words *holy, excellent, perfect, most wise*. Upon the platform opposite to this hall, stand large vessels of bronze, in which incense is burnt when any ceremony is performing. There are also chandeliers shaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two lesser halls; one of them is a rotunda that glitters with varnish, and is lighted by a number of windows. Here the emperor changes his dress before or after any ceremony. The other is a saloon, the door of which opens to the north; through this door the emperor must pass, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried in a chair, by officers dressed in long red robes bordered with silk, and caps ornamented with plumes of feathers. It is perhaps impossible to give an exact description of the interior apartments which properly form the palace of the emperor, and are set apart for the use of his family, as few are permitted to enter them but women and eunuchs.

PAO-TING-FOU.

Pao-ting-fou is the most considerable city in the province next to Pe-kin, and here it is the viceroy resides. It has twenty others under its jurisdiction; three of the second and seventeen of the third class. In the midst of the city is a beautiful small lake, famous for the great quantities of water lilies produced there, and called by the Chinese Lyen-wha. This flower, so little esteemed in Europe, is a favourite of the Chinese, and, owing either to the climate or the care they take of it, generally blows there double. The country around is pleasant, and inferior in fertility to no part of China. It is necessary to

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pass this city in going from Pe-kin to the province of Chan-fi.

HOKIEN-FOU.

Ho-kien-fou is the next in order; it has two cities of the second, and fifteen of the third class in its district, and is remarkable for nothing but the neatness of its streets and its situation between two rivers, from whence it derives its name.

ICHIN-TING-FOU.

Ichin-ting-fou is a large city about four miles in circumference: its figure an oblong square. Its jurisdiction is very extensive, comprehending thirty-two cities; five of which are of the second, and twenty seven of the third class. Northward from it lie several mountains, where, the Chinese say, many simples and curious plants are to be found. On these mountains there are also several monuments or temples erected in honour of deceased heroes; among which is one consecrated to the memory of the first emperor of the dynasty of Han.

CHUN-TE-FOU.

Chun-te-fou has but a small district; for there are only nine cities of the third class under its jurisdiction but all very populous. The adjacent country is pleasant and fertile, owing to the number of rivers and lakes that water and refresh it. Its fish are various, and its craw-fish are celebrated; it produces a fine delicate kind of sand, used in the manufacture of an inferior kind of China-ware, and in polishing precious stones. It abounds also with touch-stones for gold, reckoned the best in the empire.

QUANG-PING-FOU.

Quang-ping-fou is situated in the northern part of Pe-tcheli, between the provinces of Chang-tong and Henan, and has nine cities of the third class dependent on it; all its plains are well watered by rivers. Among its temples, there is one dedicated to those men, who

as the Chinese pretend, discovered the secret of rendering themselves immortal. The country is agreeable around it, and its waters are well stored with fish.

TAI-MING-FOU.

Tai-ming-fou has one city of the second class and eighteen of the third, in its district. It presents nothing remarkable. It lies near to Quang-ping-fou, and the country around it is peculiarly fruitful and agreeable.

YUNG-PING-FOU.

Yung-ping-fou is very advantageously situated in the neighbourhood of the sea. The surrounding mountains produce abundance of tin. But its soil is not very fertile. Here is a paper manufactory, and not far from the city is a fortress named Chan-hai, which may be called the key of the province of Leao-tong. This fortress is near the great wall. Yung-ping-fou reckons in its district only one city of the second, and five of the third class.

FUEN-HOA-FOU.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its streets and triumphal arches. It is situated near the great wall, amidst mountains, and has under its jurisdiction, besides two cities of the second, and eight of the third class, a great number of fortresses, which bar the entrance of China against the Tartars.

It would be unnecessary if not tiresome to the reader to enter into a description of the cities of the second class, but there is one which though without any jurisdiction over others, is beyond comparison more populous and rich, and has a greater trade than any of those we have mentioned. It is seated on the spot where the Royal Canal which comes from Lin-tsin-chew, joins the river of Pe-kin, and

is called Tyen-sing-wey. Here the great mandarin resides, on whom the officers who superintend the salt made along the coasts of Pe-tcheli and Chang-ton depend, and at this port all the ships which fetch timber from Eastern Tartary unload.

Pe-tcheli has few mountains. Its soil is sandy, and produces very little rice when compared with the southern provinces, owing to its small number of canals, but all other kinds of grain abound, as well as the greater part of the fruit-trees we have in Europe. Cattle are also in great plenty, and the rivers are full of fish. It pays an annual tribute to the emperor, which, according to Father Martini, consists of six hundred and one thousand one hundred and fifty three bags of rice, wheat, and millet; two hundred and twenty four pounds of linseed; forty five thousand one hundred and thirty five pounds of spun silk; thirteen thousand seven hundred and forty eight pounds of cotton; eight million seven hundred and thirty seven thousand two hundred and forty eight trusses of straw for the horses belonging to the court, and one hundred and eighty thousand eight hundred and seventy measures of salt, each containing one hundred and twenty four pounds. This tribute is proportionably much inferior to that paid by other provinces.

The face of the country here being flat and level, permits the use of a kind of carriage, the construction of which appears to be rather singular. Father Martini, one of the first missionaries in China, thus describes it: "They use," in the province of Pe-tcheli, "a kind of
"chariot with one wheel, and constructed in such a man-
"ner, that there is room in the middle for only one per-
"son who sits as if on horseback; the driver pushes be-
"hind, and by means of wooden levers, makes the cha-
"riot advance with safety and expedition. This has per-
"haps given rise to the report of chariots driven in that

“ country by the wind, which the Chinese direct over
“ land with sails, as they do ships at sea.” A French
missionary, who traversed this province in 1768, seems
to have made use of the same kind of carriage. “ We
“ quitted the canal,” says he, “ to travel in carts, which is
“ customary in this part of China; but it is disagreeable
“ beyond description. The cart is amazingly clumsy, and
“ has a great resemblance to the carriage of a gun; there
“ is room in it for only one person, who is frequently
“ obliged to sit cross-legged, as our taylors do in Europe;
“ it jolts prodigioufly; and, while the traveller is exposed
“ to the scorching rays of the sun, such clouds of dust
“ sometimes arise as almost suffocate him.”

Among the animals of this country, the most remarkable are yellow rats; they are much larger than those seen in Europe, and their skins are highly valued by the Chinese. Chrystal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not seem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-second degree of north latitude, yet all the rivers there are so much frozen during four months in the year, that horses and waggons with the heaviest loads, may safely pass them, and it is remarkable that the whole body of ice is formed in one day, though several are necessary to thaw only the surface. What may appear no less extraordinary is, that during these severe frosts, that sharp and pinching cold which accompanies the production of ice in Europe, is not felt in this province. These phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found dispersed throughout this province, and to the serenity of the sky, which, even during winter, is seldom obscured by a cloud. This physical explanation appears to be confirmed by experiments made by Father

Amiot at Pe-kin *, which convinced him, that in the capital and neighbourhood, as far as seven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the solidity of the ice and its duration, evidently announce the presence of nitre. "A tub filled with water, placed near one of Reaumur's thermometers, had its surface immediately frozen, when the mercury stood only one degree above the freezing point; and when it stood three degrees below freezing, the water became a solid mass of ice, if the diameter of the vessel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the same state of congelation, as long as the mercury in the thermometer did not rise higher than three degrees above (0); when the mercury rose higher, it then began to dissolve, but so slowly, that two or three days were scarcely sufficient to restore it to its former fluidity." To this experiment, Father Amiot adds another, made in the summer of the year 1777; which appears to have been attended to with the greatest possible accuracy. It may be proper to observe, before we relate it, that during the year 1777, there was a longer continuance of hot weather than is generally observed at Pe-kin. In the course of the months of June and July, the thermometer continually rose from the twenty sixth to the thirty second and thirty third degrees above Zero; on the 23d of July, at three in the afternoon, the thermometer rose to thirty four degrees, and remained at that height until half past four on the 24th of the same month, it rose, about three o'clock, to thirty three degrees; half an hour after, the sky became over-cast, and a strong wind arose, accompanied with thick clouds of

* The latitude of Pe-tcheli is $39^{\circ} 52' 55''$.

dust, which continued half an hour; during this time, the thermometer began to fall; at four the wind ceased, and some rain fell; the thermometer then stood at thirty three degrees; the 25th and 26th of July it rose to twenty nine degrees, and the 28th to thirty three degrees, owing to a northerly wind.

On the 29th of July, Father Arriot put into a small net, made of strong pack-thread, a block of ice of an irregular figure, and suspended it from a balance placed in the open air and exposed to the wind and rays of the sun.

At six in the morning, a thermometer, exposed to the north, being at $26\frac{1}{2}$ degrees, the ice was weighed; its weight was found to be fifty pounds.

At 7 the therm. $27\frac{1}{2}$ weight of the ice 46 lb.

At 8 - - - $27\frac{1}{2}$ - - - - - 40

At 9 - - - 30 - - - - - 32

At 10 - - - $31\frac{1}{2}$ - - - - - 25

It is to be observed, that during this time, the wind was north, and stronger than it had been for some time before.

At 11 the therm. 32° weight of the ice 19 lb.

At 12 - - - 33 - - - - - 15

At 1 - - - $33\frac{1}{2}$ - - - - - 10

At 2 - - - $33\frac{1}{2}$ - - - - - 7

At 3 - - - $33\frac{1}{2}$ - - - - - 5

At 4 - - - 33 - - - - - 3

At 5 - - - $33\frac{1}{2}$ - - - - - $1\frac{1}{2}$

It must be observed, that during the last four hours, the ice had been in the shade.

At 6 the therm. stood at $32\frac{1}{2}$ the weight of the ice 1 lb. 4oz.

At 7 the ice was not weighed.

At 8 some of it still remained.

At 9 there remained only a bit of the size of a nut; fifteen hours were therefore necessary to dissolve this piece

of ice, weighing fifty pounds, even when exposed to ~~the~~ wind and scorching rays of the sun.

It is to be further observed, that this ice had already been three or four days from the ice-house ; for Father Amiot relates, that he purchased it from one of those people who are employed by the emperor to give fresh water, gratis, to all who ask for it. Ice, when first taken from the ice-house, dissolves with difficulty ; it is transported to Pe-kin, and from one place to another, during the greatest heats of summer, in open wheel-barrows, with as little precaution as if it were brick or flint ; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. From these observations it appears evidently, that the reason why this ice is so long in dissolving is, because of its impregnation with nitrous particles, which preserve it a long while in its state of congelation.

Father Amiot also tells us, that every kind of water at Pe-kin, whether taken from springs or rivers, has a very singular quality ; it leaves a kind of tartar in those vessels in which it has been kept and in those in which it has been boiled. The Chinese call this kind of tartar *kien* ; it is white when produced by water which has not been subjected to the action of fire, and yellowish when it is left by that which has been boiled. This *kien* has neither smell nor taste, nor is it good for any thing. “ The first opportunity I had of being acquainted with it,” says Father Amiot, “ was by accident. I caused a small porcelain
“ vessel to be filled every evening with fresh spring-water ;
“ this vessel had a cover, which I always shut very carefully, to prevent insects and dirt from getting into my
“ water. After some months, I perceived that there was
“ formed in the bottom and sides of the vessel, a crust, of
“ the thickness of a leaf of paper, which adhered so
“ closely, that it was necessary to make use of the point of

“ a knife to detach it. Upon this occasion, being defi-
 “ rous of giving a lesson of cleanliness to my servant, he
 “ told me, that what I saw had nothing in it to occasion
 “ disgust, that it was what was generally left by the water
 “ of the country, and that I should be much more sur-
 “ prised, if I should see how this *kien* incrufted the infides
 “ of sauce-pans, and other kitchen utensils, in which
 “ water had been boiled. I immediately ordered some to
 “ be brought, and was convinced, by my own eyes, that
 “ my Chinese had told me truth. A yellow crust, about
 “ four or five tenths of an inch in thickness, covered the
 “ whole inside of the vessel, in the same manner as tartar
 “ covers the inside of an old cask. I detached some of it,
 “ which I applied to my nose and mouth, and examined
 “ with the greatest care; but I found nothing in it which
 “ enabled me to define it. May it not have been a de-
 “ praved salt (*infatuatum*) or dead nitre, which might
 “ have been revived by means of air or fire? I am no
 “ chemist; I express myself as I can, on a subject which
 “ I do not understand.”

If the waters of the province of Pe-teheli contain much
 nitre, it is no less certain, that the air there is abundantly im-
 pregnated with it. The Abbe Grosier adduces the following
 as indubitable proofs of it. “ 1st. Notwithstanding un-
 wholesome food, such as the flesh of the greater part of
 domestic animals that have died of old age or disease,
 which the people of this province greedily devour, not-
 withstanding filth and all the inconveniences resulting
 from low, damp and confined lodgings, where all the in-
 dividuals of the same family are, as it were, heaped one
 upon another, the plague never makes its appearance in
 Pe-teheli; and the people are seldom attacked by any of
 those epidemical distempers which are so common in
 Europe. 2dly. Provisions of every kind may be kept at
 Pe-kin a long while, without being subject to corruption.

Raisins are eaten there fresh even in May, apples and pears till Midsummer; wildboars, stags, deer, roe-bucks, rabbits, hares, pheasants, ducks, geese, and all kinds of game brought from Tartary to Pe-kin after the commencement of winter; fish of every species, transported from the rivers of Lea-tong, will keep without the assistance of salt, in their state of congelation, for two or three months, although they are exposed every day in the markets, carried from the markets to private houses, and from private houses brought back to the markets, until they are all sold, which does not happen before the end of March. It is certain, that these facts announce an anti-septic quality in the air, which must undoubtedly proceed from the great quantity of nitre contained in it."

The earth which forms the soil of Pe-tcheli abounds no less with nitre; whole fields may be seen in the neighbourhood of Pe-kin which are covered with it. Every morning at sun-rise, the country in certain cantons, appears as white as if sprinkled by a gentle fall of snow. If a quantity of this substance be swept together, a great deal of *kien*, nitre, and salt may be extracted from it. The Chinese pretend, that this salt may be substituted for common salt; however this may be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peasants make use of no other. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deserts; it is cultivated with care, and becomes fruitful by labour. The earth is frozen in winter to the depth of two or three feet, and does not become soft before the end of March. This may sufficiently explain, why the frost kills plants in the neighbourhood of Pe-kin, which Linnæus raised in Sweden, although it is twenty degrees farther north than the capital of the Chinese empire.

PROVINCE OF KIANG-NAN.

KIANG-NAN is the second province of the empire, and is undoubtedly one of the most fertile, commercial, and consequently one of the richest in China. It is bounded on the west by the provinces of Ho-nan and Hou-quang; on the south by Tche-kiang and Kiang-fi; and on the east by the gulph of Nan-kin; the rest borders on the province of Chan-tong.

The emperors long kept their court in this province; but reasons of state having obliged them to move nearer to Tartary, they made choice of Pe-kin for the place of their residence. The province is of vast extent; it contains fourteen cities of the first class, and ninety-three of the second and third. These cities are very populous, and there is scarcely one of them which may not be called a place of trade. Large barks can go to them from all parts, for the whole country is intersected by lakes, rivers and canals, which have a communication with the great river Yang-tse-kiang, which runs through the middle of the province. Silk-stuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-kin, as well as from the other cities of this province, are much more esteemed, and fetch a higher price than those brought from the neighbouring provinces. In the town Chang-hai alone, and the villages dependent on it, there are reckoned to be more than two hundred thousand weavers of calicoes and other common cotton cloths. The manufacturing of these cloths gives employment to the greater part of the women.

In several places on the sea coast there are found many salt-pits, the salt of which is distributed all over the empire; a great quantity of marble is also found here. In short, this province is so abundant and opulent, that it brings every year into the emperor's treasury, about

thirty-two million taëls*, exclusive of the duties upon every thing exported or imported, for the receiving of which several offices are established.

The inhabitants of this province are civil and ingenious, and acquire the sciences with great facility: hence many of them become eminent in literature, and rise to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a distinct governor. The governor of the eastern part resides at Sou-tchou-fou, and the governor of the western at Ngan-king-fou. Each of these governors has under his jurisdiction seven *fou*, or cities of the first class.

NAN-KIN.

Kiang-ning-fou, or Nan-kin, is the capital of this province; and by the ancient Chinese it is said to have been one of the most beautiful and flourishing cities in the world. When they speak of its extent, they say, if two horsemen should go out by the same gate in the morning, and ride round it on full speed, taking different directions, they would not meet before the evening. This account is evidently exaggerated; but it is certain, that Nan-kin surpassed in extent all the other cities of China. Its walls are said to be fifteen leagues and a half in circumference. A French missionary, lately arrived from China, speaks of this celebrated city in the following manner: " We arrived at Nan-kin on the 2d of June. I was very desirous of seeing this city, which is reckoned the largest in the world. The suburbs through which we passed are very long, but not populous; the houses stand at some distance one from another, having roads, pools of water, or plantations of bamboo between them. We took a view of the city from the fifth story of the porcelain tower, which commands an extensive prospect; but it did not appear to us,

* A taël is equal in value to an ounce of silver, which in China is worth about six shillings sterling.

“ to be above two thirds as large as Paris. We could not
 “ reconcile this with the accounts generally given of its
 “ immense extent ; but the next morning explained the mat-
 “ ter. We had travelled a full league from Nan-kin, when
 “ we perceived, on a sudden, the walls of a city rising amidst
 “ mountains, and appearing as if cemented to the rocks.
 “ These were the walls of Nan-kin, which, leaving the
 “ city where it now stands, have, as it were, retired thither,
 “ and inclose a space of fifteen or sixteen leagues, twelve or
 “ thirteen of which are not inhabited.”

Nan-kin is situated at the distance of a league from the river Yang-tse-kiang, from whence barks come up to it by means of canals ; it is of an irregular figure ; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city, and for this reason, it was called Nan-kin, which signifies *The Southern Court* ; but since the six grand tribunals have been transferred from hence to Pe-kin, it is called Kiang-ning-fou in all the public acts.

This city has lost much of its ancient splendour ; it had formerly a magnificent palace, no vestige of which is now to be seen. Its observatory is neglected, and almost destroyed ; of its temples, tombs of the emperors, and other superb monuments, nothing remains but the remembrance, being all demolished by the Tartars, who first invaded the empire. A third of the city is deserted, but the rest is well inhabited. Some quarters of it are extremely populous and full of business. The streets are not so broad as those of Pe-kin ; they are, however, very beautiful and well paved, and abound with shops richly furnished.

In this city resides one of those great mandarins called Tsong-gtou, who takes cognizance of all important affairs, on appeal from the tribunals of both the governments of the province, and also from those of the province

of Kiang-si. The Tartars have a numerous garrison here, commanded by a general of their own nation, and they occupy a quarter of the city, separated from the rest by a single wall.

The palaces of the mandarins here are neither so large, nor so well built as those in the capital cities of other provinces. Nor are there here any public edifices corresponding to the reputation of so celebrated a city, excepting its gates, which are beautiful, and some idol temples, among which is the famous porcelain tower. It is of an octagonal figure, each side being fifteen feet in front, it is two hundred feet high, and divided into nine stories by single floors within, and without by cornices at the rise of the arches and small projections covered with green-varnished tiles. There is an ascent of forty steps to the first story, and between each of the others there are twenty-one. The tower is the tallest and most beautiful of all those to be seen in China.

The breadth and depth of the river Yang-tse-kiang formerly rendered the port of Nan-kin very commodious; but at present large barks, or rather Chinese junks, never enter it; whether it be, that it is shut up by sand-banks, or that the Chinese, out of policy, forego the use of it, in order that navigators may insensibly lose all knowledge of it.

In the months of April and May a great number of excellent fish are caught in this river, near the city, which are sent to the emperor's court; they are covered with ice, and transported in that manner by barks kept entirely on purpose. And though Nan-kin is more than two hundred leagues from Pe-kin, these boats make such expedition, that they arrive there in eight or ten days. All the way there are stages where the men are relieved, during the fishing season. Nan-kin, though the capital of the pro-

vince, has under its particular jurisdiction only eight cities of the third class.

SOU-TCHEOU.

Sou-tcheou is the second city in this province ; it is one of the most agreeable in China ; and by those Europeans who have seen it, has been compared to Venice, with this difference, that the latter is built as it were in the sea, and Sou-tcheou is intersected by canals of fresh water, so that you may pass through the streets by water as well as by land. The branches of the river and canals are almost all capable of bearing the largest barks, which, according to Du Halde, may sail through the city to the ocean in two days. From this city a trade is carried on, not only with all the provinces of the empire, but with Japan.

There is not, perhaps, in the universe, a country more delightful, either from the pleasantness of its situation, or the mildness of its climate ; the air is temperate, provisions plentiful, the soil fruitful and well improved, and the manners of the people gentle, so that the city is considered as a place of pleasure, and the paradise of China. *Above, says the Chinese authors, is the celestial paradise ; but the paradise of this world is Sou-tcheou.* The brocades and embroideries made here are in great request throughout the whole empire. Its jurisdiction extends over only eight cities ; one of which is of the second class, and the rest of the third ; but all these cities are beautiful, and about two or three leagues in circumference each.

SONG-KIANG-FOU.

This city is built close to the water ; the prodigious quantity of cotton cloth here made, is very fine, and with which it supplies, not only the empire, but also foreign countries, renders it very celebrated, and causes

it to be much frequented. This city has only four others under its jurisdiction, but which for magnitude and commerce may compare with most in China.

TCHIN-TCHEOU-FOU.

Tchin-tcheou-fou is situated near the canal through which all barks going from Sou-tcheou to Kiang must pass. According to Du Halde, it is adorned with triumphant arches, and the sides of the canal leading to it are lined with hewn stone. It is celebrated on account of its trade and waters, which are said to give to tea an agreeable and pleasant taste; it has dependant on it five cities of the third class, in some of which a particular kind of earthenware is made, which the Chinese highly value. Pretending that tea prepared in these vessels acquires a superior quality, hence they prefer this plain earthen-ware to the most elegant porcelain.

TCHIN-KIANG-FOU.

Tchin-kiang-fou is the key of the empire on the sea coast; here a numerous garrison is always kept, and though it is small, compared with some cities we have described; its situation, trade, and the beauty of its walls give it a pre-eminence over the others of this province; but its jurisdiction is very confined; for it has authority over only three cities of the third class.

It stands on the sides of the Ta-kyang, which is here a mile and a half over, and a little to the east of a canal cut as far as the river. Six paces from the bank in the river stands a hill, called Kin-shan, or golden-hill, on the top of it is a tower several stories high, and its shores are beset with idol temples and houses of bonzes. On the opposite side of the river stands *Qua-chew*, which, though simply denominated a place of trade, may yet rank with many cities.

HOAI-NGAN-FOU.

Hoai-ngan-fou is situated in a marsh, and enclosed by a triple wall: as the ground on which it stands is lower than the bed of the canal, and in many parts only supported by a bank of earth, the inhabitants live in continual danger of an inundation. The suburbs extend to the distance of a league on each side of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and brisk trade. A mandarin who has the inspection of the canals and navigation, and who is one of those obliged to supply the court with necessary provisions, resides here; he has a number of officers under him who have here proper stations allotted to them. This city has eleven others under its jurisdiction; two of which are of the second, and nine of the third class.

YANG-TCHEOU.

This city enjoys a mild and temperate air, and the country around is pleasant and fertile. It is populous, and two leagues in circumference, built on the side of the royal canal, which extends from the Ta-kyang and runs northward to the Hoang-ho or Yellow River. As it is intersected by a number of canals, it has twenty-four stone bridges, each of which consists of several arches. There is always so great a crowd on the bridge which forms a communication with the eastern suburbs, that it has been found too narrow; and a ferry-boat has been established at a small distance, which is scarce sufficient for the confluence of passengers, although the breadth of the canal is only thirty paces.

The inhabitants of this city are accounted very voluptuous, and it is said that they carry on a traffic in women; they educate with great care a certain number of young girls, who are taught music, singing, drawing, and every

branch of education suitable to their sex ; these are afterwards sold at a high price to some of the principal nobility, who add them to the number of their concubines. The author quoted, when speaking of Nan-kin, thus expresses himself of Yang-tcheou. “ It is one of the
 “ most beautiful and largest cities I ever beheld. The
 “ farmers of the salt revenue have built here a pleasure-
 “ house for the emperor, which strikes with more asto-
 “ nishment, as nothing has been seen hitherto equivalent
 “ to it ; it is built after the model of Hai-tien, another
 “ country-house, two leagues distant from Pe-kin, where
 “ the emperor commonly resides. The palace of Yang-
 “ tcheou occupies more ground than a moderate city ; it
 “ is a collection of artificial mounts and rocks formed by art ;
 “ of valleys and canals, sometimes broad and sometimes
 “ narrow, bordered in some places with cut stone, in others
 “ with rocks scattered promiscuously ; a vast assemblage of
 “ buildings, each different from another, of halls, courts
 “ and galleries both open and enclosed ; gardens, parterres,
 “ cascades, elegant bridges, pavilions, groves and triumphal
 “ arches. Each piece, taken separately, is neither beau-
 “ tiful nor laid out with taste ; but the multiplicity of
 “ objects is striking, and makes the beholder at last ex-
 “ claim, *This is the habitation of a powerful master !* ”

NGAN-KING-FOU.

Ngan-king-fou is the capital of the western part of the province ; its situation is delightful. It is governed by a mandarin as a particular viceroy, who keeps a large garrison in a fort built on the banks of the river Yang-tse-kiang, and which commands the lake Poy-ang. The commerce and riches of this city render it very considerable ; and every thing that goes from the southern part of China to Nan-kin must pass through it. The country belonging to it is level, pleasant and fertile : but under its jurisdiction there are only six cities of the third class.

HOEI-TSHEOU.

This is the most southern city of the province, and one of the richest of the empire; the people are economical and temperate, active and enterprising; and they boast of their tea, varnish, ink, engravings, and earth for China ware, which are indeed the most esteemed in China. It has six cities of the third class dependent on it; and the mountains which surround this canton contain gold, silver and copper mines.

NING-KOUE-FOU.

Ning-koue-fou is situated on a river that falls into the Yang-tse-kyang: has nothing remarkable but its manufactories of paper, which is made of a species of reed, of which there are several. It has under its jurisdiction six cities of the third class.

TCHI-TCHEOU-FOU.

Tchi-tcheou-fou is surrounded by a hilly country; its principal resource is in its situation on the river Yank-tse-kiang, by which it can either furnish or draw from the other provinces every necessary or luxury. It has six cities of the third class belonging to its district, but of no great note.

TAY-PING-FOU.

Tay-ping-fou is also built upon the banks of the Yang-tse-kiang, and its plains are watered by a number of navigable rivers, which almost inclose it, and render it very opulent. Its jurisdiction extends over only three cities, of which Vou-hou-hien is the most considerable in point of opulence.

FONG-YANG-FOU.

This city is situated on a mountain near the Yellow river, and encloses with its walls several fertile little hills. Its jurisdiction is very extensive, being eighty leagues from east to west, and sixty from north to south; comprehending eighteen cities, five of which are of the second,

and thirteen of the third class, besides a number of villages, or rather places of trade, settled on the river for the convenience of merchants and collecting of dues. As this was the birth-place of the emperor Hong-vou, chief of the preceding dynasty, this prince formed a design of rendering it a magnificent city, in order to make it the seat of empire. After having expelled the western Tartars, who had taken possession of China eighty seven years, he transferred his court hither, and named the city Fong-yang; that is to say, *The place of the Eagle's Splendor*. His intention was to beautify and enlarge it; but the inequality of the ground, the scarcity of fresh water, and the vicinity of his father's tomb, made him change his design; and by the unanimous advice of his principal officers, this prince established his court at Nan-kin. When he had formed this resolution, a stop was put to the intended works; the imperial palace, which was to have been enclosed by a triple wall; the walls of the city, to which a circumference of nine leagues were assigned; the canals that were marked out and begun, all were abandoned; and nothing was finished but three monuments, which still remain; their extent and magnificence sufficiently shew what this city would have been, had the emperor pursued his original design.

The first of these monuments is the tomb of the father of Hong-vou, to decorate which no expence was spared, nor any thing which filial affection could invent; it is called *Hoang-lin*, or the *Royal Tomb*. The second is a tower built in the middle of the city, which is of an oblong form, an hundred feet high; and divided into four stories raised on a massive pile of brick work. The third is a magnificent temple erected to the idol Fo. At first it was only a little pagod, to which Hong-vou, at the age of seventeen, retired after having lost his parents, and where he was admitted as an inferior domestic; but having soon become weary of this kind of life, he enlisted with the chief

of a band of robbers who had revolted from the Tartars, where he soon gave proof of his valour and talents. As he was bold and enterprising, the general whose esteem he had gained, made choice of him for his son-in-law, and soon after he was declared his successor by the unanimous voice of the troops. The new chief, seeing himself at the head of a large party, had the presumption to aspire to the throne, and having gained a numerous party to his interest, took his measures accordingly. The Tartars, informed of the progress of his arms, sent a numerous army into the field; but he surprised and attacked them with so much impetuosity, that they were obliged to fly; and, though they several times returned to the charge, they were still defeated, and at length, after a close pursuit, driven entirely out of China.

Soon after he mounted the throne, he caused the superb temple which we have mentioned to be raised, out of gratitude to the bonzes, who had received him in his distress, and assigned them a revenue sufficient for the maintenance of three hundred persons, under a chief of their own sect, whom he constituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod, called Long-hing-oe, was supported as long as the preceding dynasty lasted; but that of the eastern Tartars, which has succeeded have suffered it to fall to ruins; at present there are to be seen here only about a score of priests, who are almost reduced to beggary.

LIN-TCHEOU-FOU.

Lin-tcheou-fou, is the last city of the first class; it has nothing to distinguish it from others, but the excellence of the grain and fruits with which it abounds. Its mountains are covered with excellent timber, and its jurisdiction comprehends eight cities; two of which are of the second, and six of the third class.

ISLAND OF TSONG-MING.

The island of Tsong-ming belongs also to the province of Kiang-nan, from which it is separated only by an arm of the sea, about five or six leagues broad.

Formerly this country was a sandy desert, to which criminals were banished. Those who first landed on it began to till the earth, that they might not perish with hunger, and some poor Chinese families emigrating thither, divided the island among them; they afterwards invited others to settle, and gave them part of the land, on condition of an annual rent of the produce, so that in less than in ten years the island was peopled and cultivated. It now contains one city of the third rank, and several villages.

Some parts of it produce wheat, rice, barley, cotton, citrons and several other fruits; but its principal revenue arises from salt, which is made in such abundance, that the island can supply most of the neighbouring countries. This salt is extracted from a kind of grey earth, which is found dispersed by acres in different parts of the island, especially in the north.

The method of making this salt, according to the accounts we have, is curious. " The earth is smoothed, and
 " raised in a sloping form, that the water may not settle
 " upon it. When the sun has dried its surface, it is
 " carried off and laid in heaps; which are carefully beat
 " on every side; this earth is afterwards spread out on
 " large tables a little inclined, and a quantity of fresh
 " water is poured over it, which, as it runs off, carries
 " with it the saline particles into a large earthen vessel,
 " into which it falls, drop by drop, from a small canal
 " made on purpose. The earth, being thus freed from
 " its salt, is placed apart, and when dry is pulverised;
 " after which it is spread over the soil from which it was
 " taken; and at the end of some days it is found im-
 " pregnated, as before with a great quantity of saline par-

“ ticles which are a second time extracted in the same
“ manner.”

“ While the men are labouring in the field, the women
“ and children are employed in boiling the salt water ;
“ they fill large iron basons with it, in which it thickens
“ and changes gradually into a very white salt, which
“ they keep continually stirring with an iron spatula, until
“ the aqueous part is entirely evaporated.”

Other parts of the island yield the inhabitants two crops per annum ; one of corn in the month of May, and the other of rice and cotton in September.

The air in this part is healthful and temperate, the country delightful, and intersected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country ; but the governor is one of those who are called *literati* ; he administers justice, receives the tribute paid to the emperor, gives passports to ships, and passes sentence of death on criminals. When the people have occasion for rain, or fine weather, he proclaims a general fast ; butchers and inn-keepers are then forbid to sell any thing under the severest penalties ; they however in general take care to get rid of their provisions, by privately bribing the officers of the tribunal, whose business it is to enforce the observance of this order. The mandarin afterwards walks in procession, accompanied by his subalterns, to the temple of the idol whom they intend to invoke ; he kindles on the altar two or three small aromatic twigs, which being done they then all sit down, and pass the time in drinking tea, smoking and conversation, for an hour or two ; after which they retire.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient because rain had not been granted to his repeated requests, sent an inferior mandarin to tell the idol from him, that if it did not rain before a certain day he would drive him from

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the city, and cause his temple to be rased. No rain having fallen before the day mentioned, the viceroy, in a great passion, forbade the people to carry, according to custom, their offerings to the idol, and ordered the temple to be shut and the gates sealed up; which was immediately executed.

This island extends from south-east to north-west, and is about twenty leagues in length, and five or six in breadth.

PROVINCE OF KIANG-SI.

This province is bounded on the north by that of Kiangnan, on the west by Hou-quang, on the south by Quang-tong, and on the east by Fo-kien and Tche-kiang. The country is extremely fertile, but it is so populous, that it can scarcely supply the wants of its inhabitants: on this account, they are very economical and fordid; which exposes them to the sarcasms and raillery of the Chinese of the other provinces; however, they have the character of being a people of great solidity and acuteness, and have the talent of rising rapidly to the dignities of the state.

The mountains of this province are covered with simples, and contain in their bowels mines of gold, silver, lead, iron and tin; the rice it produces is exceedingly fine, and the wine made here is by the Chinese reckoned among the best in the country. The porcelain made here is also the finest and most valuable of any in the empire.

The river Kan-kyang divides this province, which contains thirteen cities of the first class, and seventy-eight of the second and third.

NAN-TCHANG-FOU.

This city is the capital of the province, has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou, and exceeding good. It is the residence of a viceroy, and comprehends in its district eight cities;

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seven of which are of the third class, and only one of the second. So much of the country around is cultivated, that the pastures left are scarcely sufficient for the flocks.

JAO-TCHEOU-FOU.

Jao-tcheou-fou is situated on the northern bank of the river Po, which discharges itself at a small distance into the lake Po-yang. It commands seven other cities of the third class, and is particularly famous on account of the beautiful porcelain made in a village belonging to its district, called King-te-tching, in which are collected the best workmen in porcelain; this village is as populous as the largest cities of China. It is reckoned to contain a million of inhabitants, who consume every day more than ten thousand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not, like many others, a collection of straggling houses intermixed with spots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long streets which they form are too narrow; those who pass through them imagine themselves transported into the midst of a fair, where nothing is heard around, but the noise of porters calling out to make way. Provisions are here exceedingly dear, because every thing consumed is brought from a great distance; even wood, so necessary for the furnaces, is actually transported from the distance of an hundred leagues. This village, notwithstanding the high price of provisions, is an asylum for a great number of poor families, who have no means of subsisting in the neighbouring towns. Children and invalids find employment, and the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour of about a league in circumference, and two or three rows of barks placed in a line, sometimes border the whole extent of this vast basin.

King-te-ching contains about five hundred furnaces for making porcelain, all employed; the flames and clouds of

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smoke, which rise from them in different places, shew at a distance the extent and size of this celebrated village. Strangers are with difficulty permitted to sleep here; they must either pass the night in the barks which brought them hither, or lodge with their friends, who are obliged in such case to answer for their conduct. Thus they maintain order and safety in a place, the riches of which might otherwise excite the avidity of a number of banditti.

KOANG-FIN-FOU.

Koang-fin-fou is surrounded by mountains, the greater part of which are lofty, and abound with fine crystal, others are divided into ploughed lands, many of which are but little inferior to the valleys, and some are covered with forests. There is some good paper made in this city, and the candles here are deemed the best in the empire. Its jurisdiction extends over seven cities of the third class.

NANG-KANG-FOU, KIEOU-KIANG-FOU, KIEN-TCHANG-FOU.

These cities have nothing remarkable but their situation. The first is built on the banks of the lake Po-yang, the second on the south side of the river Yang-tse-kiang, and the third on the frontiers of the province of Fo-kien. The first has four others of the third class under its jurisdiction, and the two last have five. At Nang-kang-fou and Kieou-kiang-fou they manufacture slight summer cloathing from a species of hemp that grows near them, and the country in general, produces plenty of rice, fruits, wheat, &c. though the former is not very good.

VOU-TCHEOU-FOU.

This city was formerly one of the most beautiful in China; but since the invasion of the Tartars it has been a heap of ruins, which however serve to convey some idea

of its ancient magnificence. The air here is pure, the people are active and industrious, and the fields well cultivated. Its district is about twenty-five leagues in extent, and its government embraces six cities of the third class.

LIN-KIANG-FOU.

Lin-kiang-fou is situated on the banks of the river Yu-ho; its soil is good, and the climate is healthful; but it is much deserted, and the inhabitants live very poor, so that the Chinese say, by way of sneer, *one bog would be sufficient to maintain the whole city two days*. It has four cities of the third class belonging to its district. One of its villages, at about three leagues distant on the banks of the river Kan-kyang, is the general mart for all the drugs sold in the empire; this makes it a place of some note.

KI-NGNAN-FOU, CHOU-TCHEOU-FOU AND YUEN-TCHEOU-FOU.

These are cities very commodiously situated upon the banks of different rivers, and in cantons equally fertile. The mountains of the first contain gold and silver mines, and nine cities of the third rank are within its district; the district of the second reaches over three cities of the third class, and in its mountains are found the lapis lazuli, and the third furnishes the rest of China with abundance of vitriol and alum, while its district extends over four cities of the third class.

KAN-TCHEOU-FOU.

Kan-tcheou-fou has every appearance of a flourishing trade, and its rivers, port, riches and population, all contribute to attract strangers. A day's journey from this city the river forms a rapid current, almost twenty leagues in length, flowing with great impetuosity over a number of scattered rocks that are level with the water. So that travellers here are in great danger of being lost, unless they are conducted by a pilot of the country; after this passage

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the river becomes three or four times as large as the Seine at Rouen; and is continually covered with loaded barks and other vessels under sail.

Near the walls of the city is a very long bridge, composed of an hundred and thirty boats joined together by strong iron chains. The custom-house is near this bridge, where a receiver constantly resides, to visit all barks, and examine if they have paid the duties imposed on the commodities with which they are loaded. Two or three moveable boats are so placed, that by their means the bridge can be opened or shut, to give or refuse a passage; and no barks are ever permitted to pass until they have been examined. In the territory belonging to this city, a great number of those valuable trees grow, from which varnish distils. Its district is extensive, containing twelve cities of the third class.

NAN-NGAN-FOU.

This city is situated in the most southern part of the province; it is beautiful, populous, and commercial, for here all the merchandise must be landed that goes to, or comes from the province of QUANG-TONG, and is much frequented. It has dependant on it four cities of the third class.

PROVINCE OF FO-KIEN.

The province of Fokien is not very extensive; but its riches entitle it to be ranked among the most flourishing of the empire. Its climate is warm; but the air is so pure, owing to the sea breezes, that no contagious disease was ever known to prevail here.

It is bounded on the north by the province of Tche-kiang, on the west by Kiang-si, on the south by Quang-tong, and on the east by the Chinese sea. Its productions are musk in abundance, precious stones, quick-silver, iron, and tin. Tools of steel necessary for every art, silk stuffs, cotton and linen, and cloths of surprising fineness and beauty are made here. The mountains of this province

are likewise said to contain tin, gold, and silver mines; but the latter are forbid to be opened, under pain of death.

It has few plains; but industry has fertilized the mountains, the greater part of which are disposed in the form of amphitheatres, and cut into terraces that rise one above another, and which have to an European a very novel appearance. The valleys are watered by rivers and springs, which fall from the mountains, which the Chinese husbandman distributes with great skill, on his rice; they likewise raise the water to the tops of the mountains, and convey it from one side to another, by pipes of bamboo, plenty of which are found in this province. Most of the grains and fruits of the other provinces are likewise found here.

The inhabitants of Fo-kien carry on a considerable trade with Japan, the Philippines, Java, Camboya, Siam, and the isle of Formosa, which renders this country extremely opulent. It contains nine *fou*, or cities of the first class, and sixty *hien*, or cities of the third class: among the former they reckon Tay-wan, the capital of the island of Formosa, as well as the isles of Pong-hu, between Formosa and the port of Hya-men, which is also in its district.

FOU-TCHEOU-FOU.

Fou-tcheou-fou is one of the most considerable cities in the province, with respect to the beauty of its situation, goodness of its soil, the extensiveness of its trade, the number of its literati, the convenience of its rivers and port, and the magnificence of its principal bridge, which has more than an hundred arches, constructed of white stone, and ornamented with a double balustrade throughout. This city is the residence of a viceroy, and it has under its jurisdiction nine cities of the third class.

TSUEN-TCHEOU-FOU.

This city is little inferior to the preceding; its situation, trade, extent, triumphal arches, temples, &c. secure it a

distinguished rank among the most beautiful cities of China. Within its district are seven cities of the third class. Not far from this city is a bridge remarkable for its extraordinary size and the singularity of its construction, which was built at the expence of one of its governors. Father Martini speaks of it in the following words: "I saw it twice, and always with astonishment. It is built entirely of the same kind of blackish stone, and has no arches, but above three hundred large stone pillars, which terminate on each side in an acute angle, to break the violence of the current with greater facility. Five stones of equal size, laid transversely from one pillar to another, form the breadth of the bridge, each of which, according to the measurement I made in walking, were eighteen of my ordinary steps in length; there are one thousand of them, all of the same size and figure: a wonderful work, when one considers the great number of these heavy stones, and the manner in which they are supported between the pillars! On each side there are buttresses or props, constructed of the same kind of stone, on the tops of which are placed lions on pedestals, and other ornaments of the like nature. It is to be observed, that in this description, I speak only of one part of the work (that which is between the small city of Lo-yang and the castle built upon the bridge): for, beyond the castle, there is another part equally stupendous as the first."

KIEN-NING-FOU.

This is one of those common cities which presents nothing remarkable. It stands on the side of the river Miao-ho, and has a pretty good trade, lying in the way of all ships that pass up and down. At the time of the conquest of China by the Tartars, it sustained two sieges, and resolutely refused to submit; but, some time after, being taken, all the inhabitants were put to the sword. Having been since re-established by the same Tartars who destroyed it, it is now

ranked amongst cities of the first class, which is the more astonishing, as it has nothing to distinguish it from ordinary cities. Eight cities of the third class belong to its district.

YEN-PING-FOU.

This city rises in the form of an amphitheatre, upon the brow of a mountain washed by the river Min-ho; it is fortified by inaccessible mountains, which cover it on every side, and all the barks of the province pass by the foot of its walls, to go to their different places of destination. The water of the mountains is conveyed by canals into every house, which few other cities can boast. It has under its jurisdiction seven cities of the third class; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occasioned by the fertility of its lands:

PING-CHEOU-FOU, HING-HUA-FOU AND CHAO-QU-FOU.

These cities present nothing curious to the traveller. Seven cities of the third class depend on the former, two on the second, and four on the third, which is a place of strength, and one of the keys of the province. Hing-hoa-fou, though it has but two cities within its district, has a number of villages, and pays the most considerable tribute of rice of any other city in the province.

TCHANG-TCHEOU-FOU.

Tchang-tcheou-fou is a city very considerable on account of its trade with the isles of *Emou*, *Peng-hou*, and *Formosa*. The missionaries found here some vestiges of the Christian religion, and Father Martini says he saw in the house of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the scriptures. This Jesuit offered a sum of money for it; but the owner refused to part with it, though he had no knowledge of christianity, because it was a book which had been long preserved in his family, and

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which he said his ancestors had always considered as a very great curiosity.—This city, which is the most southern in the province, has ten cities of the third rank in its district, the inhabitants of which, for the most part, have a considerable talent for commerce.

Besides these cities and a number of forts belonging to them, this province has under its jurisdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the isles of *Pong-hu*, and *Tay-wan*, or *Formosa*.

ISLAND OF EMOUY.

The port of Emouy is properly but an anchoring-place for ships, inclosed on one side by the island from which takes its name, and on the other by the main land; but it is so extensive, that it can contain several thousands of vessels; and the depth of its water is so great, that the largest ships may lie close to the shore without danger.

In the beginning of the present century it was much frequented by European vessels; but at present few visit it, the trade being carried to *Canton*. Here, however, the emperor keeps a garrison of six or seven thousand men, commanded by a Chinese general.

A large rock which stands at the mouth of the road divides it almost as the *Mingant* divides the harbour of Brest. It is visible, and rises several feet above the surface of the water. About three leagues distant is a small island, with a natural arch in the middle which admits light from the opposite side: from this circumstance it is named *The Perforated Island*.

The island of Emouy is celebrated on account of its principal pagod, consecrated to the deity *Fo*. This temple is situated in a plain, terminated on one side by the sea, and on the other by a lofty mountain. Before it the sea, flowing through different channels, forms a large sheet of water, bordered with turf of the most beautiful

verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, the usual ornaments of the Chinese architecture. On entering, a vast portico presents itself, with an altar in the middle, on which is a gigantic statue of gilt brass, representing the god *Fo*, sitting cross-legged. There are four other statues at the corners of this portico, eighteen feet high, although they represent people sitting. These statues are each formed from a single block of stone, and they bear in their hands different symbols, which mark their attributes, as formerly in Athens and Rome the trident and caduceus distinguished Neptune and Mercury. One holds a serpent in its arms, which is twisted round its body in several folds; another has a bent bow and quiver; a third presents a battle-axe, and the other a guitar, or instrument of the same kind.

Crossing this portico, there is an entrance to a square outer court, paved with large grey stones, the least ten feet in length and four in breadth. At the four sides of this court arise pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round. One of these contains a bell ten feet in diameter; in the other is a drum of an enormous size, which the bonzes use to proclaim the days of new and full moon. The two other pavilions contain the ornaments of the temple, and often serve for the accommodation of travellers, whom the bonzes are obliged to receive,

In the middle of this court is a large tower, which stands by itself, and terminates in a dome, to which the ascent is by a beautiful stone staircase that winds round it. This dome contains a remarkably neat temple; the ceiling of which, is ornamented with mosaic work, and the walls covered with stone figures in relief, representing animals and monsters. The pillars which support the roof of this edifice are of varnished wood, which on festivals

are ornamented with small flags of different colours. The pavement is formed of little shells, and its different compartments present birds, butterflies, flowers, &c.

The bonzes continually burn incense upon the altar and keep the lamps lighted, which hang from the ceiling. At one extremity of the altar is a brazen urn, which when struck sends forth a mournful sound, and on the opposite side is a hollow machine of wood, of an oval form, for the same purpose, viz. to accompany with its sound the voices when they sing in praise of the tutelary idol of the pagod.

The idol *Pouffa* is placed on the middle of this altar on a flower of gilt brass, which serves as a base. He holds a young child in his arms, and several subaltern deities arranged around him, who shew by their attitudes their respect and veneration.

The bonzes have traced on the walls of this temple several hieroglyphical characters in praise of *Pouffa*; there is also an historical or allegorical painting in fresco, representing a burning lake, in which several men appear to be swimming, some carried by monsters, others surrounded by dragons and winged serpents. In the middle of the gulph rises a steep rock, on the top of which the god is seated, holding in his arms a child, who seems to call out to those who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the summit of the rock, and threatens to drive them back with a large club. Behind the altar is a library, containing books which treat of the worship of idols.

Crossing the court there is an entrance to a gallery, the walls of which are lined with boards; it contains twenty-four statues of gilt brass, representing twenty-four philosophers, disciples of Confucius, and at the end of this gallery is a large hall, the refectory of the bonzes. After traversing a spacious apartment, the entrance of the tem-

ple of *Fo* presents itself, to which there is an ascent by a large stone staircase. It is ornamented with vases, full of artificial flowers, and here also are the same kind of musical instruments as those mentioned before. The statue of the god can only be seen but through a piece of black gauze, which forms a curtain before the altar. The rest of the pagod consists of several large chambers, neat, but badly disposed; the gardens and pleasure-grounds are laid out on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable shelter from the excessive heat of the sun.

Besides the above, there are several other pagods in the isle of Emouy; among which is one called *The Pagod of the Ten Thousand Stones*, because it is built on the brow of a mountain where there is said to be a like number of little rocks, under which the bonzes have formed grottos and covered seats.

Strangers are received by these bonzes with great politeness, and may freely enter their temples; but they must not attempt so far to gratify their curiosity as to enter those apartments into which they are not introduced, for the bonzes, who are forbid under pain of severe punishment to have any intercourse with women, but who often keep them in private, might from fear of being discovered, revenge themselves on too impertinent a curiosity. Such will ever be the result of the ordinances of any religion which are opposed to reason and nature.

ISLES OF PONG-HOU.

These isles form an archipelago between the port of Emouy and the island of Formosa. A Chinese garrison is kept here, with one of those mandarins who are called *literati*, whose principal employment is to watch the trading vessels which pass from China to Formosa, or from Formosa to China.

These islands being only sand-banks or rocks, the inhabitants are obliged to import every necessary of life; neither shrubs nor bushes are seen upon them; their whole ornament consisting of one solitary tree. The harbour however is good, and sheltered from every wind; and has from twenty to twenty-five feet depth of water, and although it is in an uncultivated and uninhabited island, it is necessary for the preservation of Formosa, which has no port capable of receiving vessels that draw above eight feet of water.

ISLAND OF TAI-OUNAN, OR FORMOSA.

This island, which is only thirty leagues from the province of Fo-kien, was not known to the Chinese till the year 1430, nor was it till 1661, in the reign of the late emperor, Kang-hi, that they established themselves on it; and now it is not all under their dominion. The island is divided near the middle by a chain of mountains running from south to north, and that part only which lies on the west side, between $22^{\circ} 8'$ and $25^{\circ} 20'$, belongs to the Chinese; it is a fine country, the air pure and serene and the soil good, producing grain of every sort, and most of the fruits found in the Indies; but there is a great scarcity of good water.

It is divided into three Hyen or subordinate governments dependent on the capital of the island called Tai-ouan, the governor of which is subject to the viceroy of the province of Fo-kien. The trade of this place is very considerable, and the population is great; the town is handsome, and on the island the emperor keeps a garrison of ten thousand men, commanded by a Toang-ping or lieutenant-general, two Fu-tyang or major-generals, and several inferior officers, who are changed once in three years, and sometimes oftener.

The inhabitants of Formosa rear a great number of oxen, which they use for riding, from a want of horses and mules: they accustom them early to this kind of service,

and by daily exercise, train them to go well and expeditiously: these oxen are furnished with a bridle, saddle and crupper, and a Chinese looks as big and is as proud when mounted in this manner, as if he were carried by the finest Barbary courser.

PROVINCE OF TCHE-KIANG.

This province, which was formerly the residence of some of the emperors, is one of the most considerable in the empire, on account of its maritime situation, extent, riches, and the number of its inhabitants. It is bounded on the south by Fö-kien, on the north and west by Kiang-sze and Kiang-si, and on the east by the sea. The air is pure and healthful, the mountains are well cultivated, and the plains are watered by a number of rivers and canals, broad and deep, kept in good order, and ornamented with bridges at proper situations: the springs and lakes which the province abound, contribute greatly to its fertility. The natives are mild, lively, and very polite to strangers; but are said to be extremely superstitious.

In this province a prodigious quantity of silk-worms are bred; whole plains may be seen covered with dwarf mulberry-trees, purposely checked in their growth, and planted and pruned almost in the same manner as vines, long experience having taught the Chinese, that the leaves of the smallest trees procure the best silk. The principal branch therefore of commerce in this province consists in silk stuffs, and those in which gold and silver are intermixed, are the most beautiful and most esteemed in the empire. Of their common pieces, an immense quantity is sent to every part of China, to Japan, the Philippines, and to Europe; and notwithstanding this extensive exportation, a complete suit of silk may be bought as cheap as one of the coarsest woollen cloth in France.

This province is also famous for its hams, and those small gold-fish with which ponds are commonly stocked.

80 GENERAL DESCRIPTION

The tallow-tree grows here, and a species of mushrooms, which for their flavour are transported to every province of the empire. They will keep a whole year when dried; when wanted for use, they are soaked in water, which renders them as fresh as they were at first: there are likewise in this province, whole forests of Bam-boo canes, of which the Chinese make mats, boxes, combs, &c.

In Tche-kiang there are eleven cities of the first class, seventy-two of the third, and eighteen fortresses, which in many parts of Europe would be accounted large cities.

HANG-TCHEOU-FOU.

Hang-tcheou-fou, the metropolis of the province, may be considered as one of the richest, best situated and largest cities of the empire. It is four leagues in circumference, exclusive of its suburbs; and the number of its inhabitants are computed to amount to more than a million. It is asserted that there are sixty thousand workmen within its walls, employed in manufacturing silk: a small lake, called Si-hou, washes the bottom of its walls on the western side; its water is pure and limpid, and its banks are almost everywhere covered with flowers. Halls and open galleries, supported by pillars, and paved with large flag stones, have been erected here on piles, for the convenience of those who are fond of walking; causeways lined with free-stone, traverse the lake in different directions; and the openings, which are left in them at intervals, for the passage of boats are covered by handsome bridges.

In the middle of the lake are two islands, to which the inhabitants generally resort after having amused themselves with rowing in the barks. On these islands a temple and several pleasure-houses have been built for their reception, among which the emperor has a small palace.

The city has a garrison of three thousand Chinese, under the command of the viceroy, and three thousand Tartars, commanded by a general of the same nation. Un-

der its jurisdiction there are seven cities of the second and third class.

KIA-KING-FOU.

The streets of this city are ornamented with piazzas, that shelter passengers from the sun and rain; and canals lined with free stone are cut in every part of it, and on the sides of that to the west of the city, and through which the barks pass, are fifteen towers. The whole country in this district is flat, without so much as one hill, and seven cities of the third class are dependent on it.

MOU-TCHEOU-FOU.

This city is situated on a lake, from which it takes its name. The quantity of silk manufactured here is almost incredible; but we may form some idea of it by the tribute paid by a city under its jurisdiction, named Te-tsin-hien, which amounts to more than five hundred thousand *taels* or ounces of silver. Its district contains seven cities, one of which is of the second, and six of the third class, and the country around is exceedingly fertile.

NING-PO-FOU.

Ning-po-fou, called by the Europeans Liampo, is an excellent port, on the eastern coast of China, opposite to Japan. The city stands on the confluence of two small rivers, which form a canal from thence to the sea, capable of bearing vessels of two hundred tons. Eighteen or twenty leagues from this place is an island called Tcheou-chan, where the English are said to have first landed on their arrival at China, not having been able to find the way to Ning-po-fou among so many islands as are on this coast.

The silks manufactured at Ning-po-fou are much esteemed in foreign countries, especially in Japan, where the Chinese exchange them for copper, gold, and silver. The

merchants of Batavia come here annually for the purpose of purchasing this article. This city has four others under its jurisdiction, besides a great number of fortresses.

CHAO-HING-FOU.

Chao-hing-fou is situated in an extensive and fertile plain, intersected with canals of clear water, so that persons may travel from every part of the country round to every part of this city by water, for there is no street without a canal. The people of this country are said to be the greatest adepts in chicanery of any in China; they are so well versed in the laws, that the governors of the provinces and great mandarins choose their *Siang-cong*, or secretaries, from among them.

Half a league from the city is a tomb, which the Chinese say is that of the great *Yu*. Near the monument a magnificent edifice has been raised by order of the emperor Chang-hi, who visited it in the twentieth year of his reign, to shew his respect to the memory of that character. This province has under its jurisdiction eight cities of the third class, in most of which they make a wine esteemed throughout the empire.

TAI-TCHEOU-FOU AND KIN-HOA-FOU.

The first of these cities stands on the side of a river in a country surrounded with mountains, and is neither so rich or considerable as those before mentioned; it has however six cities of the third class in its jurisdiction. Kin-hoa-fou also stands on the side of a pleasant river, and carries on a considerable trade with many other provinces of the empire, in dried plumbs, rice, hams, and wine. It has been famed for the courage of its inhabitants, who long withstood the power of the Tartars. It has eight cities of the third class dependent on it, some situated on the mountains, and some in the open fields.

KYU-TCHEOU-FOU AND YEN-TCHEOU-FOU.

The first of these cities is the most southern one in the province, bordering on Kyang-fe and Fo-kien; its jurisdiction extends over five cities of the third class, but they contain nothing remarkable. Yen-tcheou-fou is of still less importance; its jurisdiction extends over six small cities of the third rank. Some copper mines are however found here, and the varnish tree; they also manufacture paper, which is generally esteemed,

OUEN-TCHEOU-FOU AND TCHU-TCHEOU-FOU.

The first of these cities stands in a marshy soil, near the sea; its buildings are handsome, and it has a convenient harbour for barks and transports;—the plains around it are fertile, but some of the mountains are frightful: it has five small cities dependent on it. Tchu-tcheou-fou is surrounded with vast mountains; its jurisdiction is over ten cities of the third class. Rice here is plenty, owing to the difficulty of transporting of it to other parts; and the pine trees on the mountains grow to an enormous size.

PROVINCE OF HOU-QUANG.

This province lies nearly in the centre of the empire; the river Yang-tse-kiang traverses it from west to east, dividing it into two parts. It is celebrated for its fertility so much, that the Chinese call it the store-house of the empire; and it is a common saying among them, that *The province of Kiang-si would furnish China with a breakfast; but that of Hou-quang alone could supply enough to maintain all the inhabitants of the empire.*

Some princes of the race of Hong-you formerly resided in this province; but that family was entirely extirpated by the Tartars when they conquered China. This country boasts much of its cotton cloths, simples, gold-

mines, wax, and paper, the latter of which is made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the first class, and sixty of the second and third. The southern comprehends seven of the first class, and fifty-four of the second and third, exclusive of forts, towns and villages.

VOU-TCHANG-FOU.

Vou-tchang-fou, is the capital of the province, the rendezvous at different times of all the commercial people in China. This city, as well as the rest of the province, suffered greatly during the last wars; but it has recovered so much, that it is now inferior to none of the others, in extent, opulence, or population. Every branch of trade is carried on here, and its port, situated on the river Yang-tse-kiang, is always crowded with vessels. The beautiful crystal found in its mountains, the plentiful crops of fine tea which it produces, and the prodigious sale of the bamboo-paper made here, contribute to render it famous. Its extent is compared to that of Paris, and it embraces in its district one city of the second, and nine of the third class, besides fortified towns and fortresses.

HANG-YANG-FOU, AND NGAN-LO-FOU.

These cities are populous and commercial, but they present nothing remarkable, except the first, in which is a very high tower, raised, according to vulgar tradition, in honour of a young woman, whose innocence was declared by a striking miracle: the branch of a pomegranate-tree, which she held in her hand, instantly became loaded with fruit. It is situated on the Yang-tse-kyang, and has only one city under its jurisdiction; owing to its commercial advantages, its inhabitants are very rich. Ngan-lo-fou is built on the borders of the river Han, in a vast plain, its commerce with Vou-tchang-fou contributes to the riches

of its inhabitants; and it has jurisdiction over two cities of the second, and five of the third class.

SIANG-YANG-FOU, YOUEN-YANG-FOU, TE-NGAN-FOU.

The first of these cities stands on the river Han, and shares in most of the advantages of the last city we mentioned, with respect to trade; one part of its territory is mountainous, and abounds with minerals, and gold is said to be found mixed with the sand of its rivers; its district comprehends one city of the second and six of the third class. Youen-yang-fou is the most northern city in the province, situated on the Han, and inclosed with mountains, from whence some good tin has been obtained; it has six cities of the third class within its jurisdiction. Tengan-fou is built on the banks of a river which falls into the Yang-tse-kyang; the country around it is inclosed on the north by mountains, and the south by rivers and canals. It has six cities of the third class in its jurisdiction, and is remarkable for a species of white wax, which they say comes from an insect, and from which they make candles.

KIN-TCHEOU-FOU, AND HOANG-TCHEOU-FOU.

Neither of these cities differ much from those last described. The jurisdiction of the former extends over two cities of the second class and eleven of the third; the latter over one of the second and eight of the third. It is built on the Yang-tse-kyang, and as a place of trade is of importance. These are all the cities in the northern division of this province.

The southern division contains seven cities of the first class, six of the second and forty-eight of the third; of those of the first class, the principal is

TCHANG-TCHA-FOU.

This city is situated on a large river, which has a communication with an extensive lake, called Tong-ting-hou.

It has under its jurisdiction one city of the second and eleven of the third class. The inhabitants of one of the cities were the institutors of a grand festival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and splendour. The mandarin who governed the city having been drowned, the people, who adored him on account of his virtue and great probity, instituted this festival in honor of him, and ordered it to be solemnized by sports, feasts, and combats on the water. And this festival, which at first was peculiar to the city, at length extended over the whole empire.

Long, narrow boats, covered with gilding, are prepared for this solemnity, which are called *Long-tcheou*, because they represent the figure of a dragon; and rewards are bestowed upon those who are victorious: but, as diversions of this kind have become dangerous, they are forbid by many of the mandarins in their respective provinces,

YO-TCHEOU-FOU.

This city is built on the banks of the river Yang-tse-kiang, and may be ranked among the wealthiest in China. It is exceeding populous, and a place of great trade. One city of the second class, and seven of the third, are under its jurisdiction. The other cities of the province have nothing remarkable; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tchou-fou, and Yong-tcheou-fou.

PROVINCE OF HO-NAN.

Every thing that can contribute to render a country delightful is found united in this province; the Chinese therefore call it Tong-hoa, or *The Middle Flower*: it is bounded on the north by Pe-tche-li and Shan-si, on the west by Shen-si, on the south by Hou-quang, and on the east by Chang-ton, and watered by the Hoang-ho, or Yellow River.

The ancient emperors, invited by the mildness of the climate and the beauty and fertility of the country, fixed their residence here for some time. The abundance of its fruits, pastures and corn, the effeminacy of its inhabitants, and the cheapness of provisions, have prevented trade from being so flourishing here, as in the other provinces of the empire. The whole country, excepting towards the west, is flat. There arises a long chain of mountains covered with thick forests; and the land is in such a high state of cultivation, that it appears like an immense garden.

Besides the river Hoang-ho, which traverses this province, it is watered by a great number of springs and fountains; it has also a valuable lake, which invites to its banks prodigious numbers of workmen, as it is supposed its water has the property of communicating a lustre to silk, which cannot be imitated. Exclusive of forts, castles and places of strength, this province contains eight cities of the first class, and an hundred and two of the second and third. In one of these cities named Nan-yang, is a kind of serpent, the skin of which is marked with small white spots; this skin the Chinese physicians steep in wine, and use it afterwards as a remedy against the palsy.

CAI-FONG-FOU.

Cai-fong-fou is the capital of Ho-nan; it is situated at the distance of six miles from the river Hoang-ho; but the ground is so low, that the river is higher than the city. To prevent inundations, strong banks have been raised, extending more than thirty leagues. This city was besieged in 1642 by an army of an hundred thousand rebels, headed by one Ly-techaung. The commander of the troops sent to relieve it, formed the design of drowning the enemy, by breaking down the large bank of Hoang-ho: in this stratagem he succeeded: but the inundation was so violent and sudden, that it is asserted that three hundred thousand inhabitants perished on the occasion.

By the ruins which still subsist it is evident that Cai-fong-fou must ~~then~~ have been three leagues in circumference. It has been rebuilt, but in a style far inferior to its former magnificence. Nothing now distinguishes it from the inferior cities but the extent of its jurisdiction, which comprehends four cities of the second, and thirty of the third class.

KOUEI-TE-FOU.

Kouei-te-fou has under its jurisdiction one city of the second, and six of the third class. It is situated in an extensive and fertile plain between two large rivers, and nothing is wanting to render it opulent but an increase of its inhabitants and trade. The air here is pure, the earth fertile and the fruits excellent, while the inhabitants are remarkably mild, and treat strangers with uncommon hospitality.

TCHANG-TE-FOU.

This is one of the most northern cities of the province. Its district is of small extent, but the soil is rich and fruitful; there are two things here remarkable: the first a fish resembling a crocodile, the fat of which is of so singular a nature, that when once kindled it is scarce possible to extinguish it; the second a mountain in the neighbourhood, so steep and inaccessible, that in time of war it affords a place of refuge to the inhabitants, and a safe asylum from the insults and violence of the soldiery. Tchang-te-fou contains in its district one city of the second and six of the third class.

QUEI-KIUN-FOU AND HOAIKING-FOU.

The territories of these provinces, which are not very extensive, abound with simples and medicinal plants; they have nothing else remarkable, but both these have under their jurisdiction six cities of the third class.

HONAN-FOU.

Honan-fou is situated amidst mountains and between three rivers. The Chinese formerly believed it to be the

Centre of the earth, because it was in the middle of their empire. Its jurisdiction is extensive; comprehending one city of the second and thirteen of the third class: one of these cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an observatory; there is still to be seen in it an instrument which he made use of to find the shadow at noon, for astronomical purposes. *Tcheou-kong* lived above a thousand years before the Christian era, and the Chinese pretend that he was the inventor of the mariner's compass.

NAN-YANG-FOU AND YUNING-FOU.

These cities have under their jurisdiction twenty-two others, of which the former has two of the second and six of the third class; and the latter, two of the second and twelve of the third. Provisions are so abundant in the first, that numerous armies have remained in it without the inhabitants scarce perceiving the least scarcity, though its district is small; and the latter is not less fruitful. We have nothing else particularly worthy of attention concerning them.

PROVINCE OF CHANG-TONG.

This province, which was the birth place of Confucius, is bounded on the east by Pe-tcheli and part of Ho-nan, on the south by Kiang-nan, on the east by the sea, and on the north by the same and part of Pe-tcheli. It is divided into six districts, containing six cities of the first class and an hundred and fourteen of the second and third. Besides these, there are along the coast fifteen or sixteen forts, several villages of considerable note, on account of their commerce, and a number of small islands, the greater part of which have harbours very convenient for the Chinese junks, which pass from thence to Corea or Lcao-tong.

Besides the grand Imperial Canal which traverses this province, and by which the commodities of the southern parts arrive at Pe-kin, it contains a great many lakes, streams and rivers, which contribute to the ornament and fecundity of its plains; still however it has much to fear from drought, as it seldom rains here, and locusts, which at times make great devastation. There is no country in the universe perhaps where game is more plentiful, or where hares, pheasants, partridges and quails are cheaper. For the inhabitants are reckoned the keenest sportsmen in the empire. The lakes produce fish in plenty, and the earth yields an abundant increase of fruits and grain.

The Imperial Canal adds greatly to the riches of the province. Through this canal, as we have before observed, all barks from the south of China, which are bound to Pe-kin, must necessarily pass; their number is considerable; and they transport such quantities of merchandise and provisions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000l. sterling. All these barks pass from the Yellow River into the Imperial Canal at So-tien; from thence they go to Tci-ning, and afterwards to Lin-tsin, where they enter the river Oei. In the course of this navigation are a great number of locks, which the want of water sufficient to carry large barks has rendered necessary. The obstacles which nature opposed to the execution of this magnificent work, the strong and long dikes by which it is contained, its banks decorated and often lined with cut stone, and the ingenious mechanism of its locks, all render it an object of admiration to the European traveller.

There is found in this province a species of insect much resembling European caterpillars, which produces a coarse kind of silk, from which very strong stuffs are made, and as these stuffs are very durable, they have an extensive sale throughout China.

TSI-NAN-FOU.

Tsi-nan-fou is the capital of this province ; it is situated south of the river Tsing-ho or Tsi ; it is large and populous, and is much respected by the Chinese on account of its having been formerly the residence of a long series of kings, whose tombs, rising on the neighbouring mountains, afford a beautiful prospect. Here a quantity of that inferior silk stuff we have before mentioned is made.

Tsi-nan has under its jurisdiction four cities of the second and twenty-six of the third class. They have nothing remarkable, excepting Yen-tching, where a kind of glass is made, so delicate and brittle, that it cracks if exposed to the least extra sharpness of the air.

YEN-TGHEOU-FOU.

This is the second city of the province, it is situated between the Ta-chin-ho and Hoang-ho rivers : the air is mild and temperate, which renders it an agreeable place of residence. The district of this city is very extensive ; having under its jurisdiction four of the second and twenty-three of the third class : one of these cities, named Tci-ning-tcheou, is little inferior, if any, to the capital, either in extent, number of inhabitants, riches or commerce. Its eligible situation for business upon the banks of the Grand Canal, invites to it a great number of strangers ; no less celebrated is Kiou-feou, the birth place of *Confucius*, where several monuments are still to be seen, erected in honour of this eminent man. A third city, in which we are assured that great quantities of gold were formerly collected, and which perhaps gave occasion to its name of *Kinkian*, or *The Golden Country*, is likewise of some note.

TONG-TCHING-FOU.

This city is famous for its riches and trade, being situated on the great Canal, with a level country, producing

plenty of grain and fruits of all kinds, which procure in exchange whatever the other provinces supply. Its jurisdiction extends over three cities of the second and fifteen of the third class; among these Lin-tcin-tcheou is the most remarkable: it is situated on the great Canal, and is much frequented by vessels; it may be called a general magazine for every kind of merchandize. Among the edifices admired here, is an octagonal tower, divided into eight stories, the walls of which are covered on the outside with porcelain, loaded with various figures neatly executed; and within lined with polished marble of different colours, a stair-case, constructed in the wall, conducts to all the stories, from which there are passages that lead into magnificent galleries of marble, ornamented with gilt balustrades, which encompass the tower. All the cornices and projections are furnished with little bells, which, when agitated by the wind form a very agreeable harmony. The highest story contains an idol of gilt copper, to which the tower is consecrated. Near this tower are some other idol temples, the architecture of which is exceedingly beautiful.

TSIN-TCHEOU-FOU.

This city is inferior neither in extent nor riches to the preceding. Its principal branch of commerce is fish, which are caught in such abundance on its coast that a very considerable profit arises from the sale of their skins only. The jurisdiction of this city extends over one of the second and thirteen of the third class.

TEN-TCHEOU-FOU, AND LAI-TCHEOU-FOU.

These are the two last cities of the first class in this province; they are remarkable for nothing but their situation: each of them has a convenient harbour, a numerous garrison and several armed vessels to defend the coast. One

City of the second, and seven of the third class depend on the former: the jurisdiction of the latter extends over seven; of which two are of the second class.

PROVINCE OF CHAN-SI.

Chan-si is one of the smallest provinces of the empire; it is bounded on the east by Pe-tcheli, on the south by Honan, on the west by Chen-si, and on the north by the great wall. According to Chinese tradition, the first inhabitants fixed their residence in this province. Its climate is healthful and agreeable, and the soil fruitful. It furnishes abundance of musk, porphyry, marble, lapis lazuli and jasper of various colours: iron mines, salt-pits and crystal are also common here.

The province is full of mountains; some of which are uncultivated, and have a wild and frightful appearance; others are cut into terraces, and from top to bottom covered with corn; on the tops of some are found vast plains, equally fertile with the richest low-lands.

The inhabitants of this province are civil, and in general strong made, but exceedingly ignorant. Vines grow here, which produce the best fruit in this part of Asia. The Chinese dry these grapes and sell them in the other provinces. The mountains abound with coal, which the inhabitants pound, and form into small cakes by mixing with water; it is not very inflammable, but when once kindled, affords a strong and lasting fire: it is used principally for heating the stoves, which are constructed with brick, as in Germany, but here they give them the form of small beds, and sleep on them during the night. This province comprehends five cities of the first class and eighty-five of the second and third within its district.

TAI-YUEN-FOU.

This city is the capital of the province : it is ancient, and about three leagues in circumference. It was formerly the residence of the princes of the family of Tai-ming-tchao, but it has lost much of that splendour which it then had : nothing remains of their palaces but heaps of ruins. The only monuments entire are the tombs of these princes, which are seen on a neighbouring mountain.

This burying-place is magnificently ornamented ; all the tombs are of marble or cut stone, and have near them triumphal arches, statues of heroes, figures of lions, horses, and different animals. Groves of aged cypresses, planted chequer-wise, preserve an awful and melancholy gloom around these tombs, and make the spectator feel the littleness of human grandeur.

Tai-yuen-fou has under its jurisdiction five cities of the second and twenty of the third class ; it has also a small Tartar garrison under an officer called Ho-tong-la. It has manufactories of hard-ware, and stuffs of different kinds, particularly carpets made in imitation of those of Turkey.

PIN-HIANG-FOU.

This city is not inferior to the capital, either in antiquity, the richness of its soil, or the extent of its jurisdiction, which extends over six cities of the second, and twenty-eight of the third class, besides a number of populous villages.

Near Ngan-y is a lake, the water of which is as salt as that of the sea, and from which a great quantity of salt is made.

LOU-NGAN-FOU.

Lou-ngan-fou has under its jurisdiction only eight cities of the third class ; but it is agreeably situated near the source of the river Tso-tfang-ho ; the country around is

full of hills, but the land produces all the necessaries of life.

FUEN-TCHEOU-FOU.

This is an ancient and commercial city; it is built on the banks of the river Fuen-ho, from whence it has its name; its baths and springs, almost as hot as boiling water, draw hither a great number of strangers, which adds to its opulence. Its district is small, having only one city of the second, and seven of the third class, most of which lie between the river Hoang-ho and the Fuen.

TAI-TONG-FOU.

This is a place of strength, built near the great wall. Its situation renders it important, because it is the place most exposed to the incursions of the Tartars; it is therefore strongly fortified, and has a numerous garrison. The territory of this city abounds with lapis lazuli, and medicinal herbs; some of its mountains furnish a peculiar stone of a deep red color, which is steeped in water and used for taking impressions of seals, &c. they furnish also a particular kind of jasper, called *yu-che*, which is as white and beautiful as agate; marble and porphyry are also common; and a considerable trade is carried on in skins, which are dressed here. The jurisdiction of Tai-tong-fou comprehends four cities of the second and seven of the third class.

PROVINCE OF CHEN-SI.

This province is divided into two parts, the eastern and the western; and contains eight cities of the first class, and an hundred and six of the second and third. It is bounded on the east by the Hoang-ho, which separates it from Chan-si; on the south by Se-tchuen and Hou-quang; on the north by Tartary and the great wall, and on the west by the country of the Moguls.

Chen-si had formerly three viceroys; but at present it has only two besides the governors of So-tcheou and Kan-tcheou, which are the strongest places in the country. The province in general is fertile, commercial and rich. It produces little rice; but plentiful crops of wheat and millet; it is, however, subject to long droughts, and sometimes every thing that grows in the fields is destroyed by locusts, which in return the Chinese eat boiled; several wild animals, as bears, tygers, &c. are also found in the woods. This country abounds with drugs, rhubarb, musk, cinnabar, wax, honey, and coals; of the latter it contains inexhaustible veins; it is said also to contain rich gold-mines, which are not allowed to be opened: gold-dust is washed down among the sand of the torrents and rivers, and a number of people obtain their subsistence by collecting it. The natives of this country have the character of being more polite and affable to strangers, and of possessing greater genius, than the Chinese of the other northern provinces.

SI-NGAN-FOU.

This is the capital of the province, and, Pe-kin excepted, one of the most beautiful and largest cities in China; its walls are thick, high, and four leagues in circumference; they are flanked with a great number of towers, a bow-shot distant one from the other, and surrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

It was for many years the court of the Chinese Emperors, and there is still to be seen a palace where they resided. The rest of the buildings have nothing to distinguish them from those of other cities. The houses are low and ill constructed; and the furniture inferior to that in the southern provinces: porcelain is very rare, and the varnish is coarse.

The inhabitants are in general more robust, braver, better calculated to endure fatigue, and of greater stature

than the people of most of the other provinces. The greater part of the Tartar forces destined for the defence of the northern part of the empire are in garrison here, under a general of their own nation, and they occupy a quarter of the city, separated from the rest by a wall. The mountains in this district are exceedingly pleasant, and furnish a considerable quantity of game, also bats of a singular species: they are as large as domestic fowls, and the Chinese prefer their flesh to that of the most delicate chicken. This country also furnishes the ladies with a white-paint, which they use for to soften or rather disfigure their complexions.

Father Le Comte observes, that in 1625 " a large block of marble was dug up in the neighbourhood of this city, which had been formerly raised as a monument: on the upper part it had a cross neatly carved; and below, an inscription, partly in Chinese, partly in Syriac characters; the substance of which was, that an angel had declared, that the Messias was born of a Virgin in Judea, and that his birth was indicated by a new star in the heavens; that the kings of the East observed it, and came to offer presents to this divine child; that a Christian, named *Olopuen*, appeared in China in the year 636, and had been favourably received by the emperor, who having examined his doctrine, acknowledged the truth of it, and published an edict in its favour".* If this is not a missionary's fabrication, it appears certain, that the Christian religion flourished in China from the year 636 to 782, the year in which this monument was erected. F. Le Comte says, that the emperor then reigning gave orders that it should be carefully preserved in a temple, which is a quarter of a league distant from Si-ngan-fou. If this could be ascer-

* The whole inscription, and the history of its discovery, may be seen in the *Sina Illustrata* of Kircher.

tained, and the antiquity of the monument and inscription put beyond doubt, it would throw a great additional light on the history of Christianity.

Si-ngan-fou has under its jurisdiction six cities of the second and thirty-one of the third class.

YEN-NGAN-FOU, AND FON-TSIANG-FOU.

The first of these cities is situated in an agreeable plain, and has three cities of the second and sixteen of the third class within its district. And some of its mountains are said, by Du Halde, to distil a bituminous liquor, which the inhabitants burn in their lamps. A fabulous bird which the Chinese paint on their garments and furniture gave name to this place, which contains nothing remarkable; it has one city of the second and seven of the third class in its jurisdiction.

HAN-TCHONG-FOU.

This is a large and populous city, situated on the river Han, which waters the whole country belonging to its district; in which there are two cities of the second, and fourteen of the third class. The mountains and forests serve as bulwarks, and the valleys are fertile and pleasant.

There is a highway cut out across the mountains, which conducts to the capital, and is the most remarkable thing in the country. This road was made by the army in the course of a military expedition. The number of workmen employed, amounted to more than a hundred thousand, and we know not which to admire most, the difficulty of the labour, or the surprising shortness of time in which it was finished. Mountains were levelled, and bridges constructed on arches, which reach from one to another; and when the valleys between appeared too wide, large pillars were erected to support them. These bridges, which form part of the road, are in several places so exceedingly high, that it is impossible to look down from them without terror; four horsemen may ride a-breast up-

on them. For the safety of travellers, they are railed on each side; and for whose accommodation villages, with inns, have been built at convenient distances upon the road.

PING-LEANG-FOU.

This is one of the most considerable cities of the western part of the province, it is situated on the river Kin-ho. The air is mild, and the agreeable views which the surrounding mountains present, added to the streams which water the country, render it a very agreeable residence. The district includes three cities of the second, and seven of the third class. A valley so deep and narrow, as to be almost impervious to the light, intersects a part of this country, and a large highway paved with square stones runs through it.

KONG-TCHANG-FOU.

Kong-tchang-fou is surrounded by inaccessible mountains, and in it is a tomb which the Chinese pretend to be that of the emperor *Fo-hi*; if this is true, it is the most ancient sepulchral monument known in the world. The jurisdiction of this city extends over three others of the second class and seven of the third. The country around it is fertile, and from its situation on the river *Whey*, it is become a place of considerable trade, and of consequence very populous.

LING-TAO-FOU, AND KIN-YANG-FOU.

These cities present nothing remarkable. Two cities of the second class and three of the third depend on the former, which is situated on a river which falls into the Hoang-ho; the latter has one of the second and four of the third class in its district, and was formerly considered as a barrier to the incursions of the Tartars.

Lan-tcheou, a city of the second class depending on the preceding, is situated near the great wall, and in

the neighbourhood of the principal ports on the western coast, and therefore is classed among the most important cities of the empire: it has even been made the capital of the western part of the province, and the seat of government. Its territories are washed by the Yellow river. The trade of this city consists in skins, brought from Tartary, and different kinds of woollen stuffs. They likewise manufacture here a coarse kind of stuff of cow's hair, which the inhabitants use for making great-coats to defend themselves from the snow.

PROVINCE OF SE-TCHUEN.

Se-tchuen is bounded on the north by Chen-si, on the east by Hou-quang, on the south by Koei-tcheou, and on the west by the kingdom of Thibet and some other neighbouring countries. It is divided into ten districts, which, besides a great number of forts and places of strength, include ten cities of the first class and eighty-eight of the second and third. The great river Yang-tse-kiang traverses this province, which is opulent, on account of the abundance of silk it produces, and its mines of iron, tin and lead, which are very valuable. Its amber, sugarcanes, loadstone, lapis lazuli, musk and horses are also in great request; as is its rhubarb and the root *fou-ling*, which the Chinese physicians introduce into all their prescriptions; besides these it furnishes a number of other useful productions, which it would be tedious to enumerate. All the salt consumed in this province is got from its mountains, where the inhabitants dig pits, which furnish them with it in abundance.

TCHING-TOU-FOU.

This city, which is the capital of Se-tchuen, was formerly the residence of the emperors, and one of the largest and most beautiful cities in China; but in 1646 it was, with the whole province, ruined and almost destroyed by the civil wars, which preceded the last invasion of the

Tartars. Its temples, bridges, and the ruins of its ancient palaces, are still objects of admiration to strangers, but neither its commerce nor inhabitants have any thing which distinguishes it from other cities, its situation is however exceedingly pleasant, and well watered. It has under its jurisdiction six cities of the second class and twenty-five of the third.

PAO-NING-FOU, CHUN-KING-FOU and SU-TCHEOU-FOU,

These are very ordinary cities, of which little is mentioned by geographers but the names. The first is pleasantly situated between two rivers, and comprehends in its district two cities of the second and eight of the third class, the second, two of the second and seven of the third class; and the third, which is situated on the banks of the Yang-tse-kyang, is a place of some trade, having a communication with most of the principal towns in the province, and has ten cities of the third class in its district,

TCHONG-KING-FOU.

Tchong-king-fou is one of the most commercial cities of the province. Its situation is at the confluence of two remarkable rivers; one of which, called Hin-cha-kiang, or *golden sand*, receives in its course all the tributary streams from the mountains which rise on the neighbouring confines of Tartary. The other is the Ta-kiang, or Yang-tse-kiang, the source of which is beyond the boundaries of China.

Tchong-king-fou is built upon a mountain, and the houses rise in the form of an amphitheatre: the country is fruitful, the air is wholesome and temperate, and the rivers are stored with fish. The city is celebrated for a particular kind of trunks made of canes, interwoven in the manner of basket work, and painted of divers colours. It has in its district three cities of the second and eleven of the third class.

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HOEI-TCHEOU-FOU AND MA-HOU-FOU.

The first of these cities stands on the Yang-tse-kyang, and has a custom house for receiving the duties on goods brought into this province. Its trade renders it rich, but its inhabitants are clownish, particularly those who inhabit the mountainous parts of the district; its jurisdiction extends over one city of the second, and nine of the third class. Ma-hou-fou is situated on the Kin-sha-kyang, and ranked of some importance as a place of trade, though its jurisdiction extends over only one city of the third rank.

LONG-GNAN-FOU, AND TSUN-Y-FOU.

These cities offer nothing remarkable to view, the first was formerly considered important as a place of defence and the key of the province, and as such had the command of several forts, its district includes three cities of the third class. The second lies on the borders of *Quay-fou*, and may, in case of necessity, serve to defend that province on that side; it has two cities of the second and four of the third class in its district.

TONGU-TCHEN-FOU.

This is a fortified place, the inhabitants of which are all soldiers, who have followed the profession of arms from father to son. Besides their pay they have lands assigned them near the cities they inhabit, and in time of peace they are distributed in the frontier garrisons of the empire. Besides cities of the first class, this province contains also some of the second, which have several important fortresses under their jurisdiction: such are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

PROVINCE OF QUANG-TONG.

This is the most considerable of the southern provinces of China: it is bounded on the north-east by Fo-kien, on

the north by Kiang-si, on the west by Quang-si and the kingdom of Tong-king; the rest is washed by the sea.

It is diversified with plains and mountains, and the land is sufficiently fertile to produce two crops of corn yearly. Trade and the fecundity of the soil supply this province with every necessary and luxury of life: its products are gold, precious-stones, silk, pearls, eagle-wood, tin, quick-silver, sugar, copper, iron, steel; saltpetre, ebony, and abundance of aromatic woods.

Besides a great many of the fruits of Europe, and of those which grow in the Indies, it produces several which are peculiar to itself: of which we shall have occasion to speak hereafter. The coasts abound with fish, and the oysters, crabs and tortoises are of an immense size.

A prodigious number of tame ducks are raised in this province: they load a great number of small barks with them and carry them in flocks to feed on the sea-shore, at low water, where they find shrimps, oysters and other kinds of shell fish. Small fleets generally go in company, and the ducks mix together on the shore; but when night approaches, each owner by beating on a bason, collects his own flock to his boat without further trouble. The Chinese salt large quantities of their flesh in such a manner that it loses nothing of its original flavour; they also possess the art of salting their eggs by covering them with a coat of clay mixed with salt.

The climate of this province is warm, but the air is pure, and the people are robust, healthy, and industrious, and it is asserted, that they possess in an eminent degree the talent of imitation.

This province suffered much during the civil wars; but at present it is as flourishing as any in the empire; and, as it is at a great distance from court, its government is important. The viceroy of it has also the command of Quang-si, and on that account resides at Chao-king, in order that he may more conveniently issue his orders

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to either of these provinces. There are a number of troops kept in this province, to check the incursions of robbers and pirates, who, without this precaution, might hurt and interrupt its trade, and for the same reason, a great number of fortresses have been built along the coasts and in the interior parts of the country.

Quang-tong is divided into ten districts, which contain ten cities of the first class, and eighty-four of the second and third.

QUEN-TONG OR CAN-TON.

This is the capital of the province, and is a large, populous and wealthy city. It stands on the banks of the river Taa; or great river, which, near the city, is wide and spacious. The wall of the city is high, and about six or seven miles in circumference, though not more than one-third of the ground is occupied by buildings, the other parts being appropriated to pleasure grounds or fish ponds. The country is extremely pleasant, and towards the east hilly, so as to command a beautiful prospect of the city and suburbs, the compass of which, together, is about ten miles, and its district extends over one city of the second and seventeen of the third class.

The buildings of Canton are in general low, consisting of one story and a ground floor, which is covered with earth or red tiles, in order to keep it cool; but the houses of the most respectable merchants and mandarins are comparatively lofty, and well-built. In different parts of the city and suburbs are joss houses or temples, in which are placed the images worshipped by the Chinese: before whom are placed, at particular seasons, a vast variety of sweetmeats, oranges, great plenty of food ready dressed, and also incense, which is kept perpetually burning.

The streets of Canton are long and narrow, paved with flat stones, adorned at intervals with triumphal arches, which have a pleasing effect, and much crowded with people. On both sides are shops, appropriated to the sale of

different commodities: and a kind of awning is extended from house to house, which prevents the sun's rays from incommoding either inhabitants or passengers. At the end of every street is a barrier, which, with the gates of the city, are shut every evening. In China Street, which is pretty long, and considerably wider than the rest, reside merchants; whose trade, so far as respects China, lackered ware, fans, &c. is wholly confined to Europeans. Most of them speak the foreign languages tolerably well, or at least sufficiently intelligible to transact business. Besides these merchants, there is a company of twelve or thirteen, called the *Cohong*; who have an exclusive right by appointment from authority to purchase the cargoes from the different ships, and also to supply them with teas, raw silks, &c. in return. The establishment of the *Cohong*, though injurious to private trade, is admirably well adapted for the security of the different companies with which they traffic; because each individual becomes a guarantee for the whole; so that if one fail, the others consider themselves as responsible.

In Canton there are no carriages; all burdens are carried by porters across their shoulders on bamboos; as are also the principal people in sedan chairs, and the ladies always. The streets of Canton may be traversed from morning till evening without seeing a woman, those excepted who are Tartars, and even these but very seldom.

On the wharf of the river, which is commodious and pleasant, stand the factories of the different European nations, viz. the Dutch, French, Swedes, Danes, English, &c. In those reside the supercargoes belonging to their respective companies, who are appointed to dispose of the cargoes brought to market; to supply the ships with others from Europe in return; and during their absence, to contract with the merchants for such articles as may be judged necessary for the next fleet. Between the residents of the factories the most perfect cordiality

subsists; in each a common and splendid table is kept at the company's expence, and visits are reciprocally exchanged; so that nothing is wanting to make a residence at Canton agreeable to an European, but the pleasure naturally resulting from the society of women.

The side of the river next the city is covered with boats, which form a kind of town or streets, in which live the poorer sort of the Chinese, or rather the descendants of the Tartars. Some of the men come on shore in the morning to their respective employments, and in those sampans, or boats which are not stationary, the women and also the men carry passengers from place to place in the same manner as is done by wherries on the Thames. On this river live many thousand souls who never are permitted to come on shore; whose only habitation is their boat; in which they eat, drink, sleep, carry on many occupations, keep ducks, &c. and occasionally a hog.

The manufactures of Canton are principally carried on in the suburbs; though it has been frequently supposed that they were confined to the city; and this, by some writers, has been given as a reason why Europeans are not permitted to enter within the gates. But this is a mistake; and perhaps the true reason for this very singular restraint is, that the houses in which they keep their women are chiefly within the city.

At Wampoa, a large commodious place for anchorage, and which is about twelve or fourteen miles from Canton, the European vessels lie and unload their cargoes, which are transmitted by lighters to the factories; and by the same conveyance receive their respective freights. Between this place and the city are three hoppers, or custom-houses, at which the boats passing and repassing are obliged to stop, and undergo, with its passengers, an examination, in order to prevent smuggling. The lighters just mentioned, and also the captain's pinnace, are, however, excepted; the former having proper officers on board for the pur-

pose, and the latter being narrowly watched and examined at the landing.

The weather at Canton is in summer extremely hot ; and in the months of December, January, and February, cold : the country is nevertheless pleasant and healthful, abounding with all the necessaries and delicacies of life, which may be procured on terms much cheaper than in Europe. The number of inhabitants has been estimated at one million ; and though some calculations have made the number considerably less, Mr. Anderson, in his account of the late embassy, supposes it is under-rated.

Four leagues from Canton is the village of Fo-chan, the largest and perhaps most populous in the world ; it is called a village on account of its not being inclosed by walls, and not having a particular governor. It carries on a great trade, and contains more houses than Canton itself. It is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portuguese port commonly called *Macao*, situated in lat. $22^{\circ} 12'$. The city is built on a small island, or rather a peninsula, joined to the rest of the island by a small neck, inclosed by a wall. The Portuguese, as we have before observed, obtained this port as a reward for the assistance they gave the Chinese against a celebrated pirate, who infested the neighbouring seas, and had laid siege to the capital of the province.

Some travellers have asserted, that this city had no inhabitants but pirates when the Portuguese formed an establishment on it, and that they were only permitted to build huts covered with straw : however this may have been, they fortified the place, and surrounded it with strong walls.

Macao has now a Portuguese governor, and a Chinese mandarin ; the palace of the latter is in the middle of the

city; and the Portuguese pay a tribute of a hundred thousand ducats per annum for the liberty of choosing their own magistrates, exercising their religion, and living according to their own laws. The houses here are built after the European manner, but are very low. The city is defended by three forts, built upon eminences: its works are good, and well supplied with proper artillery.

CHAO-TCHEOU-FOU.

Chao-tcheou-fou is the second city in the province of Quang-tong. It is situated between two navigable rivers. The surrounding country produces abundance of rice and fruits; the pastures, on which numberless flocks are seen feeding, are also numerous, and the coasts teem with fish; but the air is unhealthy; hence contagious distempers, which generally prevail here from the middle of October to the beginning of December, sweep off a great number of the inhabitants. There is a celebrated monastery of the bonzes at about three miles distance; and nothing can be more delightful than its situation. It stands on the centre of a mountain, called Nan-hoa, from whence there is a charming prospect of a desert, which stretches out into an immense plain, bordered with hills, the tops of which are covered with fruit trees, planted in regular order, and intermixed with groves, the foliage of which is always green. The origin of this monastery is traced back eight or nine hundred years; the bonzes pretend that its founder practised the most edifying austerity: but if so, his successors but badly follow his example; for it is asserted, that they abandon themselves to every kind of debauchery, and the people who formerly visited the place on pilgrimage, have complained much of their thefts and robberies; these latter abuses have however been corrected, and devotees may now visit the place in safety. This city has under its jurisdiction six cities of the

third class, near one of which grows a kind of black reed, of which several musical instruments are made, that cannot be distinguished from those made of real ebony.

NAN-HIONG-FOU AND HOEI-TCHEOU-FOU.

Both of these are trading cities, and the first in particular is much resorted to; it stands at the foot of a mountain, from whence two large rivers descend, one of which runs to the North, and the other to the South. The district of this city includes only two others of the third rank. Hoi-tcheou-fou is almost surrounded with water, and the country abounds with springs; its jurisdiction embraces one city of the second, and ten of the third rank.

TCHAO-TCHEOU-FOU AND TCHAO-KING-FOU.

The first of these cities stands near the mouth of the river Han-kyang, the sea flowing up to its walls: it has a magnificent bridge on the east side, long, and proportionably wide: there are eleven cities of the third rank within its district, which is separated from the province of Fo-kien by high mountains, and which is in general fertile.—Tchao-king-fou is situated on the Ta-ho, and its port is spacious, being at the confluence of three rivers, one of which flows to Can-ton, between which and this city both sides are covered with large villages. Tchao-king has within its jurisdiction one city of the second and five of the third class.

KAO-TCHEOU-FOU.

The tide flows up to this city, and Chinese vessels of burthen may sail up to it with conveniency. Its situation is in a delightful and fertile country; and in its neighbourhood is found a singular kind of stone, resembling marble, which represents, naturally, rivers, mountains, landscapes, and trees; these stones are cut into slabs, and made into tables and other curious pieces of furniture;

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crabs are also caught on the coasts here, which have a great resemblance to the common sort, and which are said to have this singularity, that when taken from the water, they become petrified without losing any thing of their natural figure.* Kao-tcheou has in its district one city of the second and five of the third class.

LIEN-TCHEOU-FOU, AND LOUI-TCHEOU-FOU.

Both these cities are on the sea coast, and have very convenient harbours. The district of the former borders on the kingdom of Tong-king, from which it is separated by inaccessible mountains; it embraces one city of the second class and two of the third. The second is separated from the island of Hai-nan only by a narrow strait, where there was formerly a pearl fishery. The district of this city is not more extensive than that of the former, having only three cities of the third class, but it abounds with small fishing towns on the coast.

KIUN-TCHEOU-FOU.

This is the capital of the island of Hai-nan, which belongs to this province. This island has on the north the province of Quang-si; on the south the channel formed between the bank Paracel and the eastern coast of Cochinchina; on the west, the same kingdom and part of Tong-king; and on the east, the Chinese sea.

Its extent from east to west is between sixty and seventy leagues, and from north to south forty-five; being about an hundred and sixty leagues in circumference.

Kiun-tcheou-fou, its capital, stands on a promontory, and ships anchor at the bottom of its walls. Two different kinds of mandarins command here, as in the other provinces of China: the first are called literati; the second, mandarins of arms, or military officers. Its jurisdiction

* Vide Du Halde and Grofier,

extends over three cities of the second class and ten of the third. The greater part of the island is under the dominion of the emperor of China; the rest is independent, and inhabited by a free people, who have never yet been subdued. Compelled to abandon their plains and fields to the Chinese, they have retreated to the mountains in the centre of the island, where they are sheltered from the insults of their intruders, though they formerly held a correspondence with them. Twice a year they exposed, in an appointed place, the gold which they dug from their mines, with their eagle-wood and *calam-ja*, so much esteemed by the Orientals. They appointed a deputy to visit the frontiers, to examine the cloths and other commodities of the Chinese, whose principal traders repaired to the place of exchange fixed on; and after the Chinese wares were delivered, they put into their hands with the greatest fidelity what they had agreed for. By this barter the mandarins made immense profit, but the emperor Kang-hi, informed of the prodigious quantity of gold which passed through their hands, forbade his subjects, under pain of death, to have any communication with these islanders: some private emissaries of the neighbouring governors still find the means of having intercourse with them; but the advantages of this clandestine trade is little, in comparison of that which they formerly gained. The natives of this island are described as very deformed, small of stature, and of a copper colour: both men and women wear their hair thrust through a ring on their forehead; and above they have a small straw hat, from which hang two strings that are tied under the chin. Their dress consists of a piece of dark-blue cotton cloth, which reaches from the girdle to their knees: the women have a kind of robe of the same stuff, and mark their faces from the eyes to the chin with blue stripes made with indigo.

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Among the animals of this island a curious species of large black apes is found, they have the shape and features of a man; and are said to be very fond of women: among the birds there are crows with a white ring round their necks: starlings with a small crescent on their bills; black-birds of a deep blue colour, with yellow ears rising half an inch, and many other birds, remarkable for their colour or song.

Besides mines of gold and lapis lazuli, which enrich the island of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predecessor of the present emperor caused some of it to be transported to Pe-kin, at an immense expence, to adorn an edifice which he intended for a mausoleum. The most valuable is called by the natives *hoa-li*, and by the Europeans, rose or violet-wood, from its smell; it is very durable, and of singular beauty; it is therefore reserved for the use of the emperor.

Hai-nan, on account of its situation, riches and extent, deserves to be ranked among the most considerable islands of Asia. Not far from thence is another small island, commonly called San-cian. It is celebrated by the death of St. Francis Xavier, whose tomb is still to be seen on a small hill, at the bottom of which is a plain, covered on one side with wood, and on the other ornamented with several gardens. This island is not a desert, as some travellers have pretended: it contains five villages; the inhabitants of which are poor people, who have nothing to subsist on but rice and the fish which they catch.

THE PROVINCE OF QUANG-SI.

This province is situated between those of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king; it is inferior in extent and commerce to most of the other provinces; however, it is so abundant in rice, that it supplies the province of Quang-tong with a con-

considerable portion of its consumption. The mountains, with which it is covered, especially towards the north, abound with mines of gold, silver, copper and tin. Some years back the governor of one of the cities of the first class presented a memorial to the emperor, in which he proposed a plan for preventing the inconveniencies dreaded from the working of these mines: he stated, among other things, that the people of the country had offered to open them at their own expence, and to admit no one to work in them without a patent from his mandarin, and four sureties to answer for good behaviour.

The emperor having read this memorial, referred it for examination to the *hou-pou*, or court of finances. They approved of the plan, on condition, that, according to what had been practised upon similar occasions, forty per cent should be given to the emperor, and five per cent. to the officers and soldiers who presided over the works: the emperor afterwards took them wholly to himself, and caused them to be opened at his own expence.

There is a very singular tree grows in this province; instead of pith it contains a soft substance, which is a kind of meal, and the bread made of it is said to be exceedingly good. Parquets, hedge-hogs, the rhinoceros and a prodigious number of other wild animals, curious birds and uncommon insects are found in this province, which contains twelve cities of the first class and eighty of the second and third.

QUEI-LING-FOU.

This city, which is the capital, has its name from a flower called *quei*; it grows on a tree resembling a laurel, and exhales so agreeable an odour, that it perfumes the whole country around.

Quei-ling-fou is situated on the banks of a river, which flows into the *Ta-ho*; but with such rapidity, and amidst valleys so narrow that it is neither navigable nor of any utility to commerce. This city is large, and partly built

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after the model of the ancient European fortresses; but it is, much inferior to the capitals of most of the other provinces.

There are a number of birds found in the territories belonging to this city, the colours of which are so bright and variegated, that the artists, to add to the lustre of their silks, interweave with them some of their feathers, which have a splendour and beauty that cannot be imitated. Queiling has under its jurisdiction two cities of the second and seven of the third class.

The other cities of the province present nothing remarkable; they have little or no trade, the inhabitants, chiefly Tartars, are a kind of half barbarians, and in general the districts are far from fruitful. Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou and Ping-lo-fou are surrounded with dreary mountains. Ou-tcheou-fou, Sin-tcheou-fou, Nan-ning-fou, Tai-ping-fou, Se-ming-fou, Tchin-ngan-fou, and Se-tchin-fou are rather more pleasantly situated, but none of them claim a more particular description: altogether have thirty other cities of the second class, and forty-one of the third, within their jurisdiction.

PROVINCE OF YUN-NAN.

The province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the west by the kingdoms of Ava and Pegu; on the south by those of Laos and Tongking; and on the east by the provinces of Quang-si and Koei-tcheou.

It is reckoned one of the most fertile and opulent in China; its inhabitants are brave, robust, affable and fond of the sciences; its rivers are suited for commerce or pleasure, and its mines of gold, copper and tin, its richness in amber, rubies, sapphires, agates, pearls and precious stones, marble, musk, silk, elephants, horses, gums, medicinal plants and linen have procured it a high repu-

tation. Its commerce is immense, and its riches are said to be inexhaustible.

This province has under its jurisdiction twenty-one cities of the first class and fifty-five of the second and third.

YUN-NAN-FOU.

This city, which is the capital of the province, is situated on the borders of a large lake; it was formerly celebrated for its extent and the beauty of its public edifices. Within its walls were magnificent buildings, and without them vast gardens, tombs, triumphal arches and elegant squares were every where seen; but the Tartars, in their different invasions, destroyed all these monuments; and the city at present contains nothing remarkable: it is, however, the residence of the governor of the province, as it once was of a Chinese prince. It has a considerable trade in silk, metals, &c. and comprehends in its district four cities of the second class and seven of the third.

With respect to the other cities of this province, they afford little deserving notice, we shall therefore only enumerate them, they are Ling-ngan-fou, Tali-fou, Tchou-hiung-fou; Tchink-iang-fou, King-tong-fou, Quang-naa-fou, Quang-si-fou, Chun-ning-fou, Ku-tsing-fou, Yao-ngan-fou, Ko-king-fou, Vou-ting-fou, Li-kiang-to-fou, Yuen-kiang-fou, and Mong-hoa-fou. Of these the sixth, seventh, ninth, fourteenth and fifteenth have no districts belonging to them: all the rest have under their jurisdiction twenty-one cities of the second and sixteen of the third class.

PROVINCE OF KOEI-TCHEOU.

This is one of the smallest provinces in China. It is bounded on the south by Quang-si; on the east by Hou-quang; on the north by Se-tchuen; and on the west by Yun-nan. The whole country is almost a desert, and covered with inaccessible mountains: on which account

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it has been justly called the Siberia of China. The people who inhabit a great part of it are mountaineers, unsubdued and accustomed to independence, and are little less ferocious than the savage animals among which they live.

The mandarins and governors of this province, are in general disgraced noblemen, whom the emperor does not think proper to discard entirely, on account of their alliances, or the services which they have rendered to the state; he therefore often sends them here with their families, and numerous garrisons are entrusted to their charge, to over-awe the inhabitants of the country; but hitherto these troops have been found insufficient to thoroughly subdue these untractable mountaineers.

Frequent attempts have indeed been made to accomplish this object, and new forts have from time to time been erected in their country; but they keep themselves shut up among their mountains, and seldom issue forth, but to destroy the Chinese works, or ravage their lands.

Neither silk stuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, nearly resembling European hemp, the cloth made of which is used for summer dresses. Mines of gold, silver, quicksilver and copper are found here; of the last metal those small pieces of money which are in common circulation throughout the empire, are made.

Koei-tcheou contains ten cities of the first class, of which Koei-yang is the capital, and thirty-eight of the second and third. Koei-yang is said to have been formerly the residence of the ancient kings: and the remains of temples and palaces, still to be seen, proclaim its former magnificence; but these monuments are insensibly mouldering and falling to pieces.

The Chinese in this province are more taken up with defending themselves from the incursions of the mountaineers than in preserving remains of antiquity on which

they set no value: their houses are built of earth and brick, and the greater part of the cities in this province are but heaps of cottages badly disposed: the other nine cities are called Se-tcheou, Se-nan, Tchinyuen, Chetsien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen, and Ouei-ning.

Some of these are situated on the banks of agreeable rivers, and in fertile valleys, and a great quantity of land might be found which would yield a considerable produce were it improved; but the mountaineers strike a terror into the Chinese, which keeps them in the neighbourhood of their fortresses. This province however furnishes the best horses in China, and an immense number of cows and hogs are raised; and some excellent wild poultry, of a most exquisite taste, are every where to be found.

In describing the fifteen provinces of China, we have contented ourselves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given the whole number, according to the account which he says a learned mandarin caused to be published for the use of government. Although it is impossible to warrant the correctness of this list of the cities and monuments of China, we shall give it a place here.

“There are reckoned to be four thousand four hundred and two walled cities in China, which are divided into two classes—the *civil* and *military*. The civil class containing two thousand and forty-five, and the military two thousand three hundred and fifty-seven: the civil class is again divided into three others; one hundred and seventy-five of the first, which the Chinese call *fou*; two hundred and seventy of the second, which are called *tcheou*; and an hundred and sixty of the third, which are distinguished by the name of *hien*.”

“The military cities are divided into seven classes; there are reckoned to be six hundred and twenty-nine of the first, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the sixth, and three hundred of the seventh. Soldiers are quartered in some of these cities, and a certain quantity of land assigned them in the neighbourhood for their support. The frontiers and sea coasts are defended by four hundred and thirty-nine castles, well fortified, and kept in good order: there are also along the same coasts two thousand nine hundred and twenty towns, many of which are equal in extent and population to several of the walled cities. With regard to towns and villages dispersed throughout the interior parts of the country, we are assured that they are almost innumerable, and that the greater part of them are rich, commercial, and populous ”

“Public institutions in China correspond with the extent of the empire. There are one thousand one hundred and forty-five royal hospitals, or lodging-places, destined for the use of the mandarins, governors of provinces, officers of the court, couriers, and all those who travel at the expence of the emperor. The towers, triumphal arches, and other monuments, erected in honour of good kings or illustrious heroes, are in number eleven hundred and fifty-nine. The virtues of women, as well as those of the men, are entitled to public honours in China: two hundred and eight monuments are to be seen there, consecrated to the memory of a certain number of females, who, by their modesty, virtue, and attention to the duties of their sex, have merited the esteem and veneration of their fellow citizens. Two hundred and seventy-two celebrated libraries are continually open to the liter-

rati and men of genius, and the schools or colleges established by *Confucius*, and those founded in honour of him, are multiplied as much as cities and towns."

GENERAL DESCRIPTION

OF

CHINESE TARTARY:

EXTENT, BOUNDARIES, &c.

CHINESE Tartary is bounded on the north by Siberia, on the east by the gulph of Kamtschatka and the eastern sea; on the south by China, and on the west by the country of the Kalmouks, who are established between the Caspian sea and Casghar. The different tribes which at present inhabit this country were formerly comprehended under the general name of *Moungäl* or *Mogul* Tartars. That they are a warlike and formidable nation is evident from the conquest of Indostan, and the subjection of China under the conduct of the famous Zinghiskan. After having taken possession of the latter empire, and supported a Tartar emperor there for an hundred years, they were expelled by the Chinese in 1368. The fugitives took different routs: some going towards the eastern sea, where they established themselves between China and the river *Saghalien*; the rest returned westward to their former country, where, intermixing with the Moguls who had remained, they soon resumed their ancient manner of living; those who settled towards the east, found the country almost a desert and without inhabitants, hence they retained the customs which they had imbibed in China: and hence the origin of the difference of

OF CHINESE TARTARY. 121

these two Mogul nations in language, government, religion and customs. Those of the west still retain their ancient name of Moungal or Mogul Tartars: the others are known by the name of Mantchew or Eastern Tartars. Thus Chinese Tartary may be considered as divided into two parts—the eastern and western, agreeable to which we shall pursue our description.

EASTERN CHINESE TARTARY.

This division of Tartary extends, north to south, from the forty-first to the fifty-fifth degree of north latitude; and east and west, from about the hundred and thirty-seventh degree of longitude, as far as the eastern sea, being bounded north by Siberia, south by the gulph of Lea-tong and Corea, east by the eastern sea, and west by the country of the Moguls.

After their expulsion from China in 1368, the Tartars, who came to this part, immediately began to build towns and villages, and to cultivate the earth after the manner of the Chinese, among whom they had lived: the greater part of them have, therefore, remained fixed, and are in general more civilized than the rest of the Mogul nation. They were at first governed by particular *Kans*, each independent of the other; but since the *Kan of Ningouta* took possession of China, the emperor, who is still one of his descendants, has reduced under his dominion all the other *kans* of this part of Tartary: and governs it immediately by himself, sending governors and officers, as into the other provinces of the empire, at his will. It is divided into three grand departments, viz. CHEN-YANG, KI-RIN, and TCITCICAN.

CHEN-YANG.

Chen-yang comprehends all the ancient Leao-tong, extending to the great wall, which bounds it on the south; but on the east, north and west it is enclosed by a palisade,

better calculated to defend the country against robbers than to stop the march of an army : it is constructed only of stakes seven feet high, without any bank of earth, ditch, or the smallest fortification ; nor are the gates any better, the guards at which consist only of a few soldiers.

Chen-yang is the capital city of the country : the Mantchew Tartars have adorned it with several public edifices, and provided it with magazines of arms and store-houses. It is considered as the principal place of the nation ; and since China has been under the Tartar dominion, the same tribunals have been established here as at *Pe-kin*, excepting that called *Lii-pou* : these tribunals are composed of Tartars only ; their determination is final ; and the Tartar characters and language is used in all their acts. *Chen-yang* is built on an eminence : and is considered as a double city ; one enclosed within the other : the interior contains the emperor's palace, hotels of the principal mandarins, sovereign courts and the different tribunals ; the exterior is inhabited by tradesmen, and those whose employments or professions do not oblige them to lodge in the interior : the latter is almost three miles in circumference ; and the walls which enclose both are more than nine miles round : these walls were rebuilt in 1631, and repaired several times under the reign of the emperor *Kang-hi*.

Near the gates of the city are two tombs of the first emperors of the reigning family, built in the Chinese manner, and surrounded by a thick wall furnished with battlements ; they are entrusted to the care of several Mantchew mandarins.

The rest of the cities of this province are of little consideration ; they are for the most part ill built, and without any other defence than a wall, half in ruins, or constructed of earth beat together ; an exception must however be made with respect to the city of *Fong-hoang-ching*, which is populous, and a place of great trade, arising from its situation on the frontiers of *Corea*. Being near the en-

trance of that kingdom, the king's messengers, and such of his subjects as are desirous of trading in the empire, must pass it: on this account, it is frequented by a great number of Chinese; who are in some manner the factors of the merchants of the other provinces. There are in this country many mountains; some of which abound with metals and wood fit for building: the land is in general fertile, producing wheat, millet, leguminous plants and cotton. Immense herds of oxen and flocks of sheep are seen feeding in the valleys.

KI-RIN.

Ki-rin, the second department of Eastern Chinese Tartary, is bounded on the north by the river *Saghalien*, on the east by the sea, on the south by Corea, and on the west by the palisade of the province of *Leao-tong*. This country is rendered extremely cold by the number of forests with which it is covered. It is thinly inhabited, containing only two or three ill-built cities, surrounded by plain mud walls. Plenty of *gin-feng* grows here, as do most of the fruit trees of Europe; and here the emperor sends those criminals who are condemned to banishment by the laws.

Ki-rin is situated on the river *Songari*, and is the residence of a *Manchew* general, who is invested with all the powers of a viceroy: at the distance of forty-five leagues towards the north-east, on the same river, is the city of *Ptsouné*, still less considerable than the preceding: having scarcely any inhabitants but Tartar soldiers and Chinese condemned to banishment.

A third city, which may be considered as the cradle of the present imperial family, is called *Ningouta*. It is surrounded by a fence of plain stakes driven into the earth, which touch each other, and are twenty feet high: without this palisade, there is another of the same kind,

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a league in circumference, with four gates corresponding to the four cardinal points. This city is the residence of a lieutenant-general, who is a Mantchew Tartar, and whose jurisdiction extends over the neighbouring country and all the villages of Yupi-tase, with some other petty nations that inhabit the banks of the rivers Oufouri and Saghalien, and along the sea coast.

The Tartars of Yupi-tase are of a peaceful disposition, but stupid and clownish. They sow nothing but a little tobacco in some of the fields surrounding their villages. Immense forests, almost impenetrable, cover the rest of the country, which produce clouds of troublesome insects.

The river Oufouri, on the banks of which these people live, supplies them with fish, they have no other food, and scarcely any clothes but what they make of their skins, which they dress and dye of three or four colours. They cut and join them with such dexterity and neatness, that they appear to be sewed with silk, nor can it be perceived until they are ripped, that this thread is only a very small thong cut from a skin exceedingly fine: their clothes are shaped like those of the Mantchew Tartars, and the women suspend from the bottoms of their long-cloaks pieces of money and little bells, the noise of which gives notice of their approach; they part their hair into several tresses, and let it hang over their shoulders: all these tresses are loaded with small mirrors, rings and other toys.

The whole summer these Tartars are engaged in fishing; they generally use harpoons for striking large fish, and nets for catching the rest. Their boats are small; and their canoes are made of the bark of trees, so well sewed together, that the water cannot penetrate them. Of one part of their fish they make oil, which they burn in their lamps: another supplies them with immediate food; and

a third they dry in the sun, and reserve for winter when the ice prevents them from fishing.

Dogs are deservedly held in great estimation for their great value and importance in this country: they are yoked to sledges, which they draw and conduct along the ice for hundreds of miles.

Beyond the Yupi-tafe Tartars are the Ketcheng-tafe Tartars. These inhabit both banks of the river Saghalien-oula, and extend themselves as far as the eastern-sea. Their country, which is about four hundred and fifty miles in length, contains only small villages, the greater part of which are situated on the banks of the river. The language of these Tartars is different from that of the Manchews, and is distinguished by the name of *Fiatta*: it is in all probability the same with that spoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

These Tartars do not shave their heads, they wear their hair tied in a knot with a ribband, or inclosed in a bag behind. They appear to be less clownish than the Manchews, employing much of their time in hunting fables, of the skins of which they are obliged to pay a certain tribute.

TCIT-CI-CAR.

The most northerly of the departments of Eastern Chinese Tartary is that of Tciticar — This is a modern city built by the emperor of China to secure his frontiers against the Muscovites. The country is occupied by different Tartar tribes; the principal of which are the Manchews, Solons and the Tagouris the ancient inhabitants of the country. The two latter tribes submitted to the Manchews, and implored their assistance against the Muscovites, who had made themselves formidable to the Tartar nations who inhabited the banks of the Saghalien-oula, and the Songan-oula,

as well as to those on the little rivers that fall into them.

The city of Tciticar is fortified by close palisades and a wall of earth. The space enclosed by the former contains the tribunals and the house of the Tartar general; that between the palisades and the wall is occupied by the soldiers of the Tartar garrison, merchants and tradesmen, the greater part of whom are Chinese drawn here by the hopes of gain, or condemned to exile for their crimes: their houses are only of earth, but form pretty large streets. The jurisdiction of Tciticar extends over the new cities of Merguen and Saghaliën-oula-hotun, or *City of the Black River*: the latter is the most populous, rich, and important, on account of its situation: it stands on the southern bank of the river Saghaliën, commanding a plain in which several villages have been built, and securing to the Manchew Tartars the possession of extensive deserts covered with woods, in which a great number of fables are found. The Muscovites would have soon become masters of these valuable forests, if the fort of Yafca, erected higher up on the river Saghaliën, had been suffered to remain; but, by the treaty of peace in 1689 between the Russians and Chinese, it was agreed that it should be demolished, that no cause of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent the Tartars from keeping strict watch on their territories; and they keep advanced guards constantly posted in proper places, and a number of armed barks on the river Saghaliën.

The Tagouris, who are the oldest inhabitants of the country, are tall, strong, and accustomed to labour; they build themselves houses, cultivate their lands, and sow corn; although they are surrounded by Tartars who live under tents, and who are entirely ignorant of agriculture.

The Solon Tartars are robust, braver, and more ingenious, than the Tagouris; they are almost all hunters; their women mount on horseback, handle the bow and the javelin, and follow in the chase stags and other wild animals. About the beginning of October they take their departure to hunt fables, clad in short close garments of wolf's skin; their heads are covered with caps of the same; and their bows are suspended at their backs.

They take with them several horses loaded with sacks of millet, and their long cloaks made of foxes or tygers skins, with which they defend themselves from the cold during the night.

The fable skins of this country are valuable; but the obtaining of them exposes the hunters to dangers and fatigues almost unparalleled. Neither the rigorous cold of winter, which freezes the largest rivers, the dread of tygers, which must be encountered, nor the death of many of their companions, prevents these people from returning every year to this dangerous occupation. The most beautiful skins are put apart for the emperor, who buys a certain number of them at a stated price; the rest are sold high, even in the country, being immediately bought up by the mandarins and merchants of Tciteicar.

Pearls are found in some of the rivers which discharge themselves into the Saghalien-oula. This fishery requires little preparation: as these small rivers are generally very shallow, the divers plunge to the bottom of the water, and collect whatever oysters they can, as chance directs, returning to the bank, with their load. This pearl-fishery belongs to the emperor; but the pearls are small, and not of a fine water; a kind much more beautiful are found in some other rivers of Tartary which flow into the eastern sea. The emperor however sends every year to this fishery a certain number of men chosen from the eight Tartar bands. The three first, which are the most celebrated

and numerous, furnish thirty-three companies ; the other five thirty six. Each company has a captain and serjeant ; three superior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All these companies for their permission to fish must every year pay to the emperor eleven hundred and forty pearls, which is the fixed tribute. The three first companies furnish five hundred and twenty-eight ; and the five last, five hundred and sixty-six. These must be pure and without blemish, otherwise they are returned, and others required in their stead. The pearls are examined at the return of these companies and, if they are few in number, the officers are punished as guilty of negligence, and their pay either stopped for a whole year, or they are cashiered.

The Mantchews dispersed throughout Eastern Chinese Tartary have neither temples nor idols ; they adore as they express it the *Emperor of Heaven*, to whom they offer sacrifices ; but since they have entered China, some of them worship *Fo* and other idols of the Chinese. They are however in general attached to their ancient religion ; which they consider as the cause of their actual greatness and the cause of the prosperity of their arms.

Nations who have become conquerors, have in general had the vain ambition of being thought descended from an illustrious origin. Thus when the Mantchew Tartars saw themselves masters of China, they gave themselves a celestial extraction, and placed a god at the head of their race. The following fable concerning their first sovereign, is related by them, and, also is found in some of their most authentic books :

“ On the top of the white mountain towards the rising
 “ of the sun is a celebrated lake, called *Poulkouri*, as well
 “ as that part of the mountain where it is situated. We
 “ have learned by tradition, that the daughter of Hea-

“ ven, having descended on the banks of this lake, tasted
“ a red fruit, eat some of it, conceived, and afterwards
“ brought forth a son of the same nature with herself.
“ As this wonderful child was endowed with celestial gifts,
“ he spoke the very moment after his birth; his figure
“ was wonderful, and every thing in it displayed majesty
“ and grandeur. When he grew up, he amused himself
“ sometimes in traversing the lake in the trunk of a tree,
“ which was hollowed out in the form of a boat. One
“ day, having suffered himself to be carried away by the
“ current, the boat stopped of itself at that place of the
“ river which served as a port to the people on each side
“ of it, and as a magazine for their different commodities.
“ It happened at that time, that tumultuous assemblies
“ were held every day in the neighbourhood of this place,
“ for the electing of a sovereign: three chiefs of families
“ disputed with each another for the honour of command-
“ ing the rest; each had his partisans almost equal in num-
“ ber and strength; on which account they could not
“ agree; neither being willing to yield, and each confi-
“ dering his party as the most powerful. One of the
“ company having gone aside to draw water from the
“ river, beheld with astonishment this young stranger.
“ After having contemplated him for some moments, he
“ hastened back to his companions, to inform them of
“ what he had seen. When he was near enough to be
“ understood, *A miracle!* cried he, *a miracle! Let us*
“ *cease our disputes! Heaven itself wishes to put an end to*
“ *them; it hath sent us a king, in the person of an extraor-*
“ *dinary youth, whom I have just seen on the river. Yes, it*
“ *is Heaven itself which hath sent him: I judge from*
“ *what I have seen. For what other purpose could a young*
“ *man of this nature be permitted to land here?* On these
“ words, the whole multitude flocked to the shore to
“ enjoy the spectacle which had been announced to them:

“ those who arrived first, turning towards the rest
 “ followed, cried out, *Nothing is more true ; this is re*
 “ *a miraculous child ; this is the king whom Heaven se*
 “ *us—we have occasion for no other.*

“ These words passed successively from mouth to mou
 “ and every one took a pleasure in repeating them.
 “ soon as the first transports of admiration were a lit
 “ calmed, two of the chiefs of the company, address
 “ the stranger, said to him, *Amiable young man, illust*
 “ *ous youth ! 'who art thou ? by what fortunate cha*
 “ *have we the happiness of seeing thee among us—I*
 “ *replied the young man, I am the son of the daugh*
 “ *of Heaven ; my name is AISIN-KIORO, or KIORO*
 “ *GOLD. Thus am I named by Heaven itself ; my serna*
 “ *is POULKOURI-YONGCHONG : I am sent to termin*
 “ *your disputes, and to cause harmony and concord to re*
 “ *among you.*”

“ Scarcely had he done speaking, when transports
 “ joy burst forth on all sides with reiterated shouts
 “ applause ; and the two chiefs who had first address
 “ him, thrusting their fingers between each other, c
 “ tended their arms and formed a kind of seat, up
 “ which they placed the illustrious youth, and carr
 “ him with respect, followed by the whole multitu
 “ to the place where the three competitors stood : *Behu*
 “ *said they, accosting them, behold the sovereign wh*
 “ *Heaven itself hath sent—we have occasion for no oth*
 “ *Let all contentions among us be now ended, and let ev*
 “ *altercation cease.—We consent, replied the three can*
 “ *dates ; let this august youth govern us ; let him be c*
 “ *king—we henceforth acknowledge him as such.*”

From the period in which the Tartars gained possessi
 of the throne of China, their language has been famili
 at the court of Pe-kin. Two presidents, one a Tart
 the other a Chinese, are at the head of every soverei

court ; and all the public acts issued from these principal tribunals are drawn up in the Tartar and Chinese languages.

This language is considered as much easier to be acquired than that of China, but it would have been in danger of being entirely lost, had not the Tartars taken precautions for its preservation. They perceived that it was becoming impoverished by many of its terms being forgotten : the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, because their mothers and servants were in general Chinese.

Kang-hi thought his glory interested in perpetuating the language of his nation. He, therefore, in the commencement of his reign, instituted a tribunal composed of literati versed in the Tartar and Chinese idioms ; some of whom he ordered to translate books of history and other esteemed works ; but the greater number were employed in compiling a *treasure* of the Tartar language : this latter work was executed with surprising perseverance and expedition. If any doubt arose, the veterans of the eight Tartar bands were interrogated ; was it necessary to make farther researches, persons who had recently arrived from the interior parts of their country were consulted, and rewards were offered to those who should discover any old words or ancient modes of expression proper to be inserted in the *treasure*. These were afterwards used in preference to others, for the purpose of recalling them to the memory of those who had forgot them, or teaching them to the young Tartars who had never had any knowledge of them.

When all these words were collected, they were distributed into several classes : the first speaks of the heavens ; the second, of time ; the third, of the earth ; the fourth, of the emperor, government, ceremonies, customs, music, books, war, hunting, man, drinking, eating, silks,

cloth, dress, labour, workmen, instruments, barks, corn, herbs, birds, animals wild and domestic, fishes, reptiles &c.

Each of these classes was divided into chapters and articles; all the words were written in capitals, and under each were found in smaller characters the definition, explanation and usual meaning of the word. Thus a standard of the Tartar language was established, to which the learner can refer, and of which the Tartars are not a little proud.

WESTERN CHINESE TARTARY.

This vast country of the Moguls is bounded on the north by Siberia, on the east by Eastern Chinese Tartary, on the south by the great wall and Leao-tong, and on the west by independent Tartary. It was partly from the bottoms of these deserts, that those celebrated conquerors issued who made all Asia tremble, and whose exploits fill us with astonishment. The Mogul nation is subdivided into a multitude of others, who all speak the same language generally called the Mogul language: they have, indeed, several different dialects, but these do not prevent them from understanding each other. These Tartars have neither towns, villages, nor houses; they form themselves only into wandering hordes, and live under plain tents which they transport according as the temperature of the different seasons, or the wants of their flocks require: they pass the summer on the banks of their rivers, and the winter at the bottom of some mountain, or little hill, which shelters them from the sharp north wind. Each of these tribes has its respective limits, and it would be considered as an act of hostility to encroach on those of their neighbours. They are naturally clownish, and dirty in their dress, as well as in their tents, where they live amidst the dung of their flocks, which when dried they

burn instead of wood. Enemies to labour, they prefer living on the spontaneous productions of the earth and the food which their flocks supply them with, to being at the trouble of cultivating the soil: it even appears that they neglect agriculture from pride, for when they were asked by the missionaries why they did not cultivate at least some gardens, they replied *the grass was for beasts, and beasts for man.*

During the summer, they live on the milk which they get from their flocks, using without distinction that of the cow, mare, ewe, goat, and camel. Their ordinary drink is warm water in which a little coarse tea has been infused; with this drink they mix cream, milk, or butter, according to their circumstances. They also make a kind of spirituous liquor of four milk, especially of that of the mare, which they distil after having allowed it to ferment. Those of better condition, before they distil this four milk, mix with it some of the flesh of their sheep which has been also left to ferment. This liquor is strong and nourishing: their most voluptuous orgies consist in getting drunk with it.

The Moguls are free, open and sincere. They pride themselves chiefly on their dexterity in handling the bow and arrow, mounting on horseback, and hunting wild beasts. Polygamy, though permitted among them, is seldom indulged in. They burn the bodies of their dead, and transport the ashes to eminences, where they inter them, covering the grave with a heap of stones, over which they plant a number of small standards. They are unacquainted with the use of money, and trade only by barter.

Although the Moguls might appropriate to themselves the spoils of a great number of animals, the skins which they use for cloathing are generally those of their sheep. They wear the wool inmost, and the skin on the outside.

They are expert at preparing and whitening these skins. Some of the better sort among them use the skins of stags, docs, or wild goats for spring dresses; but whatever care they take to prepare their skins, they always exhale a strong and disagreeable smell; hence they are called by the Chinese *Tsao-tatse*, or *Stinking Tartars*. Their tents almost always smell of their sheep, and are endured with difficulty even by those who have been long accustomed to them.

These tents are, however, more commodious than the common ones of the Mantchews, which are composed of double or single canvas, similar to those of our troops; those of the Moguls are circular, in form of the frustum of a cone, and covered with a large piece of white or grey felt. A round hole in the top gives a passage to the smoke. The fire is made in the middle of the tent, and while the fire lasts, these portable huts are very warm, but they soon get cold, and in winter the people are in danger of being frozen to death in their beds. They are equally insupportable during the summer, on account of the great heat concentrated in them, and of the dampness which results from the wet and dirt, with which they are surrounded, that penetrates them; such, however, is the force of custom and education, that these miserable huts are preferred to the agreeableness and convenience of the Chinese houses, merely that they may enjoy the pleasure of changing their habitation every season.

The religion of the Mogul Tartars is confined to the worship of *Fo*. They have the most superstitious veneration for their *lamas*, who are a set of clownish, ignorant, and licentious priests, who profess to have the power of calling down hail or rain; to these *lamas* they give the most valuable of their effects in return for prayers, which they go about reciting from tent to tent. These people wear hanging at their necks a kind of chaplet, over which they say their prayers.

All the moguls are governed by *kans*, or particular princes, independent one of the other, but all subjected to the authority of the emperor of China, who is considered as the grand kan of the Tartars. When the Mantchews subdued China, they conferred on the most powerful of the Mogul princes the titles of *wang*, *peilê*, *peizâ* and *cong*, the same with our titles of *king*, *duke*, *earl* and *marquis*; each of them had a revenue assigned him, but far inferior to the appointments of the Mantchew lords at Pe-kin: the emperor settled the limits of their territories, and appointed laws, according to which they are at present governed: these tributary kans have not the power of condemning their subjects to death, nor of depriving them of their possessions; these two cases are reserved for the supreme tribunal established at Pe-kin for the affairs of the Moguls. To this tribunal every individual has the right of appeal from the sentence of his prince, who is obliged to appear in person whenever he is cited.

The Mogul nation under the Chinese government, is divided into four principal tribes, the *Moguls*, properly so called—the *Kalkas*, *Ortous*, and the Tartars of *Kokonor*.

THE MOGULS.

According to the map of Chinese Tartary taken from the memoirs of the Jesuits, who first gave us an account of it, the country of the Moguls extends more than nine hundred miles from east to west, and six hundred from north to south: it is enclosed between the country of the Ortous, the great wall, Eastern Tartary and the country of the Kalkas: these people are divided into forty-nine *ki*, or standards; every standard comprehending an indeterminate number of companies, each consisting of one hundred and fifty heads of families; and as these families are generally numerous, each company may be reckoned at one thousand individuals: besides these forty-nine

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standards, there are five others, commanded by officers whom the emperor of China sends thither.

The best cultivated canton of all the Mogul territories is the district of *Cartching*, near the great wall; here the emperor goes every year to enjoy the pleasure of hunting; here he generally passes the summer; and here he has caused several beautiful pleasure-houses to be built, the principal of which is *Geho*. This prince possesses extensive domains in the country of *Cartching* and along the great wall which belonged to his ancestors, to whose lot they fell in the partition that was made at the time of the conquest of China. The emperor turns these patrimonial possessions to good account by means of farmers which he sends thither, the produce of them being appropriated to the support of his household; for he never touches the revenues of the state, which are deposited in the public treasury, for the payment of the troops and officers of the empire. The number of cattle kept on the royal farms is immense; the missionaries have informed us that from accounts furnished by some of the officers belonging to the pastures, they reckoned one hundred and ninety thousand sheep, divided into two hundred and twenty-five flocks, and almost as many oxen and cows, divided into herds, each containing an hundred: the number of stallions kept is still more considerable. The farms, studs and flocks make more impression on the mind of the Tartar and Mogul princes, and render them much more sensible of the grandeur and power of the emperor than all the magnificence of his court at Peking.

THE KALKAS.

These Tartars, who are said formerly to have composed a numerous tribe, consisting of more than six hundred thousand families, inhabit to the north of the Mogul Tartars. Their country, which reaches as far as the kingdom of the *Eleuthes*, is near nine hundred miles in extent.

from east to west. It was in this region, towards the forty-fifth degree of north latitude, that the city of *Karakun*, the seat of the empire of Zinghis-kan, and of that of his successors, was situated.

These people live under tents along the banks of the rivers which water their country; the most considerable of which are the Kerlon, Toula, Touy and the Selingue; their banks are well inhabited, and they flow through extensive plains, covered with rich pastures; their waters are wholesome, and abound with excellent fish, particularly trout. The Kerlon runs from west to east, and falls into the lake Koulon-nor, the waters of which discharge themselves into the river Saghalien by that of Ergone. The Kerlon is not deep; being in almost every part fordable: it does not exceed sixty feet in breadth, but its banks afford the best pastures in Tartary. On the northern side of it are the ruins of a large city, built by the Mogul successors of the famous Coblai-kan; this city appears to have been square, and about two leagues in circumference; its foundations, some pieces of the walls, and two pyramids, half in ruins, still subsist; it was called *Para-hotun*, or *The City of the Tyger*.

The river Toula runs from east to west, and is broader, deeper and more rapid than the Kerlon; its banks are surrounded with woods and beautiful meadows, and the mountains which hang over it on the northern side are covered with forests of aged firs. This river, after having received the waters of the Selingue, loses itself in the lake of Pai-cal, the largest in all Tartary. This lake is in the territories of the Muscovites, and even the Selingue does not entirely belong to the Kalkas; for the Russians are masters of the lower part of the river, near which they have built a small city, called *Selingskoi*. The water of the Touy is pure and wholesome; it waters plains as fertile as the Toula, and after having traversed several

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very extensive cantons, suddenly loses itself in the bosom of the earth.

The vast desert which the Chinese call *Chamo*, and the Tartars *Cobi*, occupies almost all the southern part of the country of the Kalkas. This desert is estimated to be more than three hundred miles in length from east to west and almost the same in breadth from north to south, and even more towards the western part; it presents nothing but immense plains of sand, interrupted here and there by some little hills, on which are seen a few bushes, but not a single tree. This desert is in general dry, and destitute of pasturage and water of every kind, except a small number of pools in which the rain is collected, and a few bad wells, that are sometimes to be met with. Its situation is very high; the cold here, on that account, is severe and continues very long. The great quantity of saltpetre with which the sand is impregnated greatly contributes to this temperature, and on digging only a few feet below the surface, the earth may be found frozen in every season of the year.

The neighbouring Tartars, when they traverse these sands, generally make use of camels, because these animals require little food, and can live without water for several days.

In 1688 a war was carried on by the king of the Eleuthes against the Kalkas, which almost destroyed the whole nation. To avoid the pursuit of a superior enemy, they sought the assistance of the Chinese arms, and offered to submit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and retained the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

The Kalkas have among them one of those grand lamas called *hou-toultou*; he is lodged under a large tent, and shews himself to the public, lying on a kind of altar

where he receives with the greatest indifference the adoration of the Tartar tribes.

He salutes no one, not even the princes, but receives homage from them with the dignity of a god. The infatuation of the Tartars, and their stupid veneration for this lama, occasion a prodigious concourse of strangers at Ben-Pira, where he resides. Bonzes from China, Indostan, Pegu, and many other far more distant countries may be seen there: and the great number of tents that are erected around his, form a kind of city, or fair, to which Muscovite merchants sometimes go to traffic.

This *hou-touffou* is however but a lama of the second order; for a lama who resides on the river *Lasa* in Thibet is acknowledged his superior; and is generally considered as the high-priest and supreme chief of the Tartar religion.

THE ORTOUS.

The country of the Ortous, who inhabit to the north of the great wall, and to the west of the Moguls properly so called, is three hundred and thirty miles in extent from east to west, and seventy from south to north. These people are divided into six standards, comprehending one hundred and sixty six companies, each composed of an hundred and fifty heads of families. The Ortous are of a free disposition, extremely lively, and seldom subject to melancholy, on which account they have been called the French of Tartary.

The emperor *Kang-hi*, in the course of his expedition against the Eleuthes in 1696, made some stay among the *Ortous*, of whom he gave the following account in a letter which he wrote to the prince, his son, who had remained at Pe-kin: "Hitherto," says he, "I had no just idea of the Ortous: they are a very polite nation, and have lost nothing of the ancient manners of the true Moguls. All their princes live in perfect union

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“ union one with another, and know not the difference
 “ of *mine* and *thine*. A robber is never heard of among
 “ them, although they take no precautions to guard their
 “ camels and horses: if by chance one of these animals
 “ should stray, the person who finds it takes proper care
 “ of it until he discovers the owner, and restores it to him
 “ without accepting the least gratuity. The Ortous are
 “ intelligent in every thing, especially in the manner of
 “ rearing cattle. The greater part of their horses are
 “ mild and tractable. The Tchahar, who live to the
 “ north of the Ortous, are celebrated for breeding them
 “ with care and success; I believe, however, the Ortous
 “ surpass them in that respect; but, notwithstanding this
 “ advantage, they are scarcely so rich as the rest of the
 “ Moguls. They handle the bow very ungracefully, and
 “ in general acquit themselves badly in all exercises of
 “ this kind; but their bows are remarkably strong, and
 “ they hit a mark with wonderful address. The air of
 “ this country is exceedingly wholesome, the waters are
 “ excellent, and the provisions here have an exquisite
 “ taste.”

TARTARS OF KOKONOR.

These Tartars, who are Eleuthes or *Kalmoucks* by nation, and who are at present subjects of the emperor, occupy an extensive country to the west of China and the province of Chen-si, from which they are separated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kekondr*, and which is one of the largest in Tartary. They are subject to eight princes, each independent of the other, and all of the race of the kan of the Eleuthes Tartars.

These people derive their principal riches from the gold which is found mixed with the sand of their rivers, and above all with that of Altang-kol, or the Golden River, which furnishes in gold dust the principal revenue of the

princes of Kokonor, whose vassals during summer are employed in collecting it. A man during the four months employed in searching for this gold, may collect, on an average, ten ounces, and even more of it, according to his activity and address. The whole process of this labour is very simple; the men carry the sand from the bottom of the river, wash it a little, and, retaining what appears to be gold, throw away the rest; that which is retained is afterwards melted in crucibles, and the gold is reckoned to be exceedingly fine; the Tartars however sell it for only six times its weight in silver. Abundance of gold is also found in several other rivers which water the neighbouring states of the grand lama, and great quantities of it are transported to China.

Another principal article of the trade of Kokonor is a kind of napped woollen stuff, called *pou-lou*, manufactured by these Tartars, who have the art of dying it of different colours; long dresses are made of it in the country, and it is generally used at Pe-kin for covering seats. The Hoang-ho, or the Yellow River, has its source in this corner of Tartary.

Besides the above, the Chinese Empire was extended in Tartary by the conquest of the kingdom of the Eleuthes in 1759, by the arms of the present emperor KIEN-LONG. The whole nation of the Eleuthes, known in Europe and Russia by the name of *Kalmoucks*, may be divided into three branches, all proceeding from the same stem. One of these are the Tartars of Kokonor, of whom we have already spoken; but the most westerly and at present the most powerful and numerous, occupy the country contained between the Caspian Sea, Muscovy, Samarcand, and Casghar, which extends eastwards as far as a vast chain of mountains, supposed to be a continuation of Caucasus. Annually during winter these Tartars encamp on the shore of the Caspian Sea, near the village of Astracan, where they

carry on a considerable trade. The third division inhabits to the east, from the chain of mountains before mentioned, as far as another chain of lofty mountains, the most considerable of which are called Altai: many large rivers have their sources in this mountain, the principal of which are the Oby and Irtis. The country which these people inhabit is very extensive, bordering on the north with Muscovy, and on the south with the territories of the Usbec Tartars: these are the people whom Kien-long has obliged to submit to the Chinese government.

We shall not enter into a detail of the origin, progress, and various events of that war; but content ourselves with mentioning the result of that conquest, and describing the new territory procured by it to the Chinese Empire, as well as the revenue arising from it.

Besides the country which properly formed the kingdom of the Eleuthes, this state possessed several other considerable territories, which have in like manner yielded to the conqueror: among this number are Little Boukaria and the cities of Casghar and Yerguen, with all their dependencies. The following information respecting this country is drawn from the letter in which the Chinese general gave an account of his expedition to the emperor.

The general informs the emperor, that "besides the principal cities of the Mahometan canton, HASHAR and JERKIM, they had taken seventeen cities, great and small; and sixteen thousand villages and hamlets; and that in all the district of Hashar there were about fifty or sixty thousand families."

Hashar is situated a little to the south-east of Pe-kin, and distant from *Sou-tcheou*, a city of Chen-si, the westernmost of China, about six thousand *lys*, or eighteen miles. It is something more than thirty miles in circumference; but its population is not proportionable to its extent: it con-

taining, according to the account taken by the Chinese general, no more than two thousand five hundred families. To the east of Hafhar are Oucheï and Akfou, and between Hafhar and Akfou, there are three cities and two large villages: the number of inhabitants in these cities and villages amount in all to about six thousand families.

Westward from Hafhar lies *Antchiou*, between which there are three cities, and two considerable villages; containing together about two thousand two hundred families. Hafhar is to the north of Jerkim, and between them lie two cities and two villages, which together contain nearly four thousand four hundred families.

When *Kaldan-Tjereng*, the last king of the Eleuthes, reigned over these Mahometans, the tribute which the people of Hafhar were obliged to pay him amounted to 6700 *tenke*, or 2010 *l.* sterling; this prince received also, by way of tribute for the territories dependent on this city, 40,898 *pathma* of grain, or 1940410 Chinese bushels, 2463 *teharak* of cotton, or 14630 Chinese pounds, and 365 *teharak* of saffron, or 3650 pounds.

Besides what we have mentioned he received also a tribute from the *Cosacks* and the *Tchokobaches*. These two nations were obliged to pay annually the sum of 26000 *tenke*, or 7800 *l.*: one year to be furnished by the *Cosacks*; the next by the *Tchokobaches*. The body of merchants, and those who deal in cattle, provisions, and other things of the same kind, paid a separate tribute of 20000 *tenke*, or 6000 *l.* per annum; they were besides obliged to furnish four pieces of tapestry, four pieces of velvet, twenty-six pieces of plush and other stuffs, and the same number of pieces of felt, which the lamas and Muscovites use for their head-dresses.

Besides the usual taxes which the Eleuthes paid in common with others, every ten families among them were obliged to furnish ten ounces of gold: those who had gar-

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dens or vineyards were obliged to furnish dried raisins, to the quantity of a thousand pounds for every seven gardens or vineyards.

Those who properly composed the body of merchants paid every year, separately and independent of other tribute, five hundred pounds of red copper; those who carried on trade with *Ouentoustan* (Indostan) or in Muscovy, had to pay on their return a tenth of their profit. With regard to foreign merchants who came to traffic at Hafhar, they paid only a twentieth part of their gain; such was the usage which the Chinese general found established here. It seldom, however, happened that all these taxes were well paid. The general farther informed the emperor that the inhabitants were fewer in number and much poorer than they were in the time of *Kaldan-Tsereng*, and that, owing to the misfortunes of the war, they were become just objects of pity. He further states the soil of this country as far from being rich: in good years producing seven or eight returns; in common years, only five; and in bad years, three at most.

OTHER TRIBES SUBJECTED TO THE CHINESE GOVERNMENT.

To the preceding subjects of the Chinese Empire we must still add, the *Si-fans*, the nation of the *Lo-los*, and the *Miao-tse* mountaineers.

SI-FANS.

The *Si-fans*, or *Tou-fans*, dwell to the west of China and the provinces of *Chen-si* and *Se-tchuen*. Their country is a continued ridge of mountains, enclosed by the rivers *Hoang-ho* on the north, *Ya-long* on the west, and *Yang-tse-kiang* on the east, between the thirtieth and thirty-fifth degrees of north latitude.

The Si-fans are divided into two kinds of people; the **one** are called by the Chinese *Black Si-fans*, the other *Yellow*—names given them, not from a difference of colour in their persons, but from the different colours of their tents. The black are the most clownish and wretched: living in small bodies, and governed by petty chiefs, depending upon a greater.

The Yellow Si-fans are subject to families, the oldest of which becomes a lama, and assumes the yellow dress. These lama-princes have the power of trying causes, and punishing criminals; but their government is by no means burthensome; and provided that certain honors are paid them, and they receive punctually the dues of the god Fo, which amount to very little, they molest none of their subjects. The greater part of the Si-fans live in tents; but some of them have houses built of earth and brick. Their habitations are not contiguous; forming at most but small hamlets, consisting of five or six families. They feed a number of flocks, and want none of the necessaries of life. The principal article of their trade is rhubarb, which their country produces in abundance. Their horses are small; but well shaped, lively and robust.

These people are of a noble and independent spirit, and it is with reluctance that they acknowledge the superiority of the Chinese government, to which they have been subjected: if summoned by the mandarins, they rarely appear; but the government, for political reasons, winks at this contempt, and fearing to use force, endeavours to keep these intractable subjects under by mildness and moderation: it would, indeed, be difficult to employ rigorous means, in order to reduce them to obedience, as their wild and frightful mountains, the tops of which are always covered with snow, would afford them places of shelter, from which they could never be driven by force.

The customs of these mountaineers are totally different from those of the Chinese. All their religion consists in

their adoration of the god *Fo*, to whom their attachment is great, and their superstitious veneration extends even to his ministers, on whom they have considered it as their duty to confer supreme power, and the government of the nation.

Some of their rivers wash down gold mixed with their sands: they form it into vases and small statues, of which they often make offerings to their idol; it even appears that the use of gold is very ancient among them; for Chinese books relate, that under one of the emperors of the dynasty of *Han*, an officer having been sent to them to complain of the ravages committed by some of their chiefs, they endeavoured to appease him by making him a present of a piece of gold plate, which the officer refused, telling the *Si-fans*, that "rice served up in golden dishes was to him insipid food."

These people have lost much of their ancient splendour. At present, they are confined in a wild country, where they have not a single city, but they enjoyed formerly an extensive dominion, and formed a powerful and formidable empire, the chiefs of which often gave great uneasiness to the Chinese emperors. They were then in possession of several tracts of land toward the east, which at present make part of the provinces of *Se-tchuen* and *Chen-fu*; they even at one period extended their conquests to *China*, and rendered themselves masters of several cities of the second class, of which they formed four principal governments: in the west, they seized upon all the countries which lie beyond the river *Ya-long*, and reach as far as the boundaries of *Cachemir*; but intestine divisions insensibly weakened this great monarchy, and at length brought it to ruin, according to the Chinese annals about the year 1227: since that time, the *Si-fans* have retired to their native mountains, where, from being a conquering and polished people, they have again sunk in a great degree into their original barbarity.

LO-LOS.

The *Lo-los* are dispersed throughout the province of *Yun-nan*, and compose a particular people, distinct from the Chinese. They were formerly governed by their own sovereigns; but they submitted to the emperor of China, on condition of having the seals, and enjoying for ever all the honors of Chinese mandarins. The emperor on his part stipulated that they should be dependent on the governors of the province in civil affairs, in the same manner as Chinese mandarins of equal rank; that they should receive from him the investiture of all their lands; in which, however, they were to exercise no jurisdiction without his consent: the emperor engaging on his part to invest none but the nearest heirs of each family.

The *Lo-los* are in general well made, and enured to labour. They have a particular language of their own, and a manner of writing similar to that of the bonzes of Pegu and Ava. These *cunning priests* having insinuated themselves into the favour of the richest and most powerful of the *Lo-los*, introduced among them the worship and religious ceremonies of their country; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chinese.

The princes of the *Lo-los* are absolute masters of their subjects, and have the right of punishing them, even by death, without waiting for the answer of the viceroy, and there are no despots more readily obeyed by their slaves, than these lords by their subjects.

These princes have a number of officers attached to their personal service; and they appoint the commanders to all the troops which they have under their inspection; this army, which is a kind of militia, is composed of cavalry and infantry, armed with bows and lances, and sometimes musquets. The iron and copper-mines contained in the bowels of their mountains, enable them to make

their own armour. These mountains are said also to abound with mines of gold and silver.

The dress of the Lo-lo's consists of plain drawers; a vest of cotton, which hangs down to their knees, and a straw hat; their legs are entirely bare, and they wear only sandals: their princes dress after the Tartar fashion, and generally use silk-stuffs.

The women have a long robe, which covers their whole body down to their feet; above which they tie a small cloak that reaches no farther than the girdle. In this dress they appear on horseback at marriage ceremonies, or when they pay visits, accompanied by the females in their train, also on horseback, and by their several domestics.

MIAO-TSE MOUNTAINEERS.

Under the name of *Miao-tse* are comprehended several tribes differing from each other only by some particular customs. They are dispersed through the provinces of *Szechuen*, *Kwei-tcheou*, *Hou-quang*, *Quang-si*, and on the frontiers of the province of *Quang-tong*. From their mountains they formerly made incursions into the flat, open country, although the Chinese built castles and fortresses in several places, and furnished them with numerous garrisons for the purpose of restraining them. They were for a long time contented with putting a stop to their ravages, without declaring war against them; and when they committed any acts of hostility, they thought it sufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The Miao-tse lived under the government of princes who possessed the same authority over them as those of the *Lo-lo's* have over their subjects: they supported a household, and a regular militia, and had under them several petty feudatory lords, who were obliged to levy troops for them whenever they received orders.

The usual arms of the *Miao-tsé* are bows and half-pikes. Their horses are much esteemed by the Chinese, and sell for an excessive price, on account of the nimbleness and agility with which they climb the mountains. When they chose officers from amongst themselves the candidates were obliged to ride full speed down the steepest declivities, and to clear at one leap wide ditches in which large fires are kindled.

The *Miao-tsé*, who inhabit the province of *Kwei-tcheou*, towards *Liping-fou*, have houses built of brick, but of only one story, and in the lower part, they keep their horses, oxen, cows, sheep and hogs. These *Miao-tsé* are collected into villages, and live in great harmony with one another. They cultivate the earth, make a coarse sort of muslin, and manufacture a kind of carpets, which are good and well woven, and which serve to cover them during the night. The Chinese, who keep up a correspondence with these *Miao-tsé*, purchase the timber of their forests, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverses their country. When the purchaser receives it, he makes floats of it and carries it off, after having left the price, which consists of a certain number of cows, oxen and buffaloes. The *Miao-tsé* employ the skins of these animals for making breast-plates, which they cover with thin plates of steel or copper: these breast-plates are heavy, but exceedingly strong. The ordinary dress of these *Miao-tsé* consists of a pair of drawers, and a kind of jacket which covers over their breast.

Those who are dispersed in that part of *Hou-quang* nearest to the provinces of *Quang-tong* and *Quang-si*, though they seemed to acknowledge the jurisdiction of the Chinese mandarins, were in reality for a long time independent. They go bare-footed, and by being accustomed to running among their mountains, they climb the steepest rocks, and walk over the roughest ground, without feeling the least inconvenience.

The head-dress of their women is very singular. They place transversely upon their heads, a small piece of board, of about a foot in length, and five or six inches in breadth; over this they spread their hair, and fix it to the wood by means of wax. The *Miao-tse* women consider this as an elegant head-dress, and do not seem to perceive the restraint to which it subjects them; for they cannot lie down unless they place something to support their necks; and they are under the necessity of turning their heads every moment when they walk, to avoid the bushes with which their country is covered. The difficulty is still greater when they comb their hair, which is three or four times in a year; on these occasions they are obliged to remain whole hours before a large fire to melt the wax; after they have cleaned their hair, they again dress it in the same manner. This kind of hair bonnet is however used only by the young females, for those who are advanced in life pay less attention to dress, and are contented with only turning their hair up and tying it in a knot on the top of their heads. Those *Miao-tse* who live towards the middle, and southern part of the province of Koei-tcheou, are subject to the mandarins of the province, and make a part of the Chinese people, whose customs they have in general adopted; a particular head-dress, different from the cap commonly worn by the Chinese, being the only mark of distinction which they have preserved. Others are governed by hereditary mandarins, who are considered as naturalized, although Chinese by extraction, being descended from subaltern officers of the army of *Hong-vou*, on whom, as a reward for their services, the government of a certain number of villages taken from the *Miao-tse* was conferred. These petty princes, or mandarins, judge in the first instance, the causes of their vassals, whom they have a right of punishing, but not capitally. An appeal however may be carried immediately from their tri-

banial to that of the *Tchi-fou*, or, governor of a city of the first class, who may reverse the sentence, or stay the proceedings.

According to the accounts of the Chinese the whole *Miao-tse* nation are a restless and barbarous people—men without faith or probity, and above all, notorious plunderers; but Father Regis and the other missionaries who made a map of their country, do not give them the same character.—They on the contrary declare, that they found them an active, laborious and obliging people, and remarkably honest and punctual in restoring whatever effects they had entrusted to their care.

These formidable mountaineers, who may be said to have enjoyed liberty and independence for two thousand years, have been at length completely subjected. This event must, in the judgement of the Chinese, form one of the most memorable epochs in their history; and the name of KIEN-LONG will no doubt be ranked by them among their most celebrated emperors: his active genius, fruitful in resources, and firm and persevering in its plans, brought about this important revolution. The most powerful and intractable of the *Miao-tse* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty states; one of which was called the Greater Kin-tcheouen; the other, the Less.—Each of these states was governed by a distinct prince. About 1752, the *Miao-tse* having made some devastations in the territories of the empire, an army was sent against them. But the general was defeated, and his head cut off. His successor, more artful, entered into a treaty with them, and caused rich presents to be distributed among them, with which they retired to their mountains. Care was taken to inform the emperor that the *Miao-tse* had returned to their duty; had laid down their arms, and acknowledged his authority. However, a few years after hostilities commenced again on the part of the *Miao-tse*. The

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emperor, highly incensed, formed a resolution of extirpating these turbulent subjects, and accordingly sent another army against them, divided into three bodies, each consisting of forty thousand men, ordering the commander in chief, general *Ouen-fou*, to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint resistance in the first defile. But the Chinese general having made his way through it, found himself in a narrow pass, where he had nothing before him but other steep rocks; the *Miao-tse* then shewed themselves in great force, blocked up every passage, and when the Chinese were almost exhausted by famine, attacked them sword in hand, and did not suffer a single man to escape. It was not known until several years after in what manner they had treated general *Ouen-fou*. The two other generals, who did not support him, were punished; one being strangled, and the other sent into banishment.

The emperor at length appointed *Akoui* generalissimo of all his forces. He was a man of great coolness and unshaken constancy, whom nothing could discourage, and who was not afraid of disobliging the emperor, should the good of the service require him to pursue any plan contrary to his inclination. *Akoui* penetrated into the mountains by the same rout as his predecessor; but took care to occupy all the neighbouring rocks, and to preserve a retreat. This first display of ability let the *Miao-tse* know what kind of general they had to encounter. *Akoui* acted with the greatest caution: he never retreated; each step he advanced was so much ground lost to the enemy. And by persisting resolutely in following the cautious plan of operation he had laid down, he at length accomplished his design, and subdued these mountaineers, after having driven them into their inmost retreats. One of the *Miao-tse* princes perished in the course of the war; the other

was taken and conducted to Peking, with his whole family, and the war ceased in 1776*.

The *Miao-tse*, in defence of their liberty and country, did every thing that could be expected from human valour; their women fought with the most obstinate fury; of which the following anecdote, related of one of these female patriots, is a sufficient proof: "Force and stratagem had been employed for two months to get possession of a small fort built on a very high rock; but without success. One morning, at day-break, some of the soldiers on guard, being alarmed by a noise like that of a person stepping with great caution, approached softly, when they thought they perceived something in motion. Two or three of the nimblest, by the help of cramp-irons fixed to their shoes, scrambled up the rock a little way on that side whence the noise seemed to proceed, when they discovered a woman, who was drawing water. They immediately seized her, and asked who composed the garrison that for a long time had made such an obstinate resistance in the fort.—*I*, said she, *I alone*; but *being in want of water, I came hither to fetch some, without expecting to meet you*. She then discovered to them a secret path, by which they were conducted into the fort where she had remained alone, and of which she had been the whole defence; sometimes firing her musket, at others tearing off fragments from the rock, which she rolled down on the soldiers who in vain attempted to climb it."

* Those desirous of fuller information respecting this war are referred to the XI. Vol. of *The General History of China*, page 588, and *New Memoirs of China*, Vol. V.

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OF THE STATES

TRIBUTARY TO CHINA.

KINGDOM OF COREA.

COREA, called by the Chinese *Kao-li* and by the Mantchew Tartars *Sol-bo*, is a large peninsula, extended between China and Japan, bounded on the north by Chinese Tartary, on the east by the ocean and isles of Japan, on the south by the ocean, and on the west by the gulph and province of *Leao-tong*. This kingdom is reckoned to be six hundred miles from north to south, and three hundred from east to west. All access to it by sea is dangerous and difficult, from the great number of shoals which surround its coasts. Its least distance from Japan is only twenty-five leagues.

The origin of the Coreans is very obscure: it appears that the country was at first inhabited by different tribes the principal of which were the *Mi*, *Kio-kiouli* and the *Hans*; the last subdivided into three hordes—the *Maban Pien-han*, and *Chin-han*. These inhabitants of Corea at first composed several states, such as that of *Tchao-sien* and that of *Kao-li*: but, in process of time, they became united under the same government, and formed one kingdom called *Kao-li*.

This kingdom is governed by a sovereign, who exercises absolute authority over his subjects, though he him-

self is a vassal and tributary of the emperor of China. As soon as this prince dies, the emperor deposes to his son two mandarins, to confer upon him the title of *koué-wang*; or *king*. When the king of Corea has no immediate heir, or is afraid that the succession may occasion disturbance after his death, he appoints his heir, and solicits the emperor to confirm his nomination. The prince receives on his knees the investiture of his states, and pays the emperor's envoys the sum of eight hundred taels, besides distributing other customary presents. The minister of Corea then repairs to Peking, to prostrate himself before the emperor, and present him the tribute; and such is the strictness of the Chinese court, that the princess who has espoused the king, cannot assume the title of queen until she has received it from the emperor.

The Japanese conquered this kingdom about the end of the sixteenth century; but the Coreans, assisted by the Tartars, who had subdued China, drove them again from the country. After the Coreans became tributaries to the Chinese, and of consequence to the Tartar government, an attempt was made to compel them to shave their heads, and to adopt the Tartar dress. This innovation occasioned a general revolt throughout all Corea, which was at length appeased by the prudent care of the reigning family.

We are as yet little acquainted with the interior of this kingdom, but we know that it is divided into eight provinces, containing forty districts, thirty-three cities of the first, fifty-eight of the second, and seventy of the third class. *King-kitao*, situated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary residence of the sovereign, who is master of all the wealth of his subjects, which he inherits after their death.

The Coreans are well made, ingenious, brave, and tractable; fond of dancing and music, and they apply with

ardour and honour, in a particular manner, to the sciences. Their learned men are distinguished by two plumes of feathers in their caps; and are treated with a considerable portion of respect.

The Northern Coreans, who are more robust than those of the south, have a taste for arms, and are good soldiers: when in battle they use cross-bows and very long sabres.

The practice of the Coreans, with respect to the dead, is, not to inter them until three years after their decease; their affection to their parents seems very strong, for they wear mourning for a father or mother three years. At the ceremony of interment they place around the tomb the chariot, horses, and clothes of the deceased, and whatever else he shewed a fondness for when alive; all these they leave to be taken by those who have assisted at the funeral.

These Coreans have borrowed their mode of building, writing, dress, religious worship, ceremonies, belief of the transmigration of souls, and the greater part of their customs, from the Chinese. But their women have more liberty of appearing in public with the other sex. They differ from the Chinese in their marriage ceremonies very particularly, for in China, fathers and mothers often marry their children without their consent, and even without their knowledge; in the kingdom of Corea, the parties choose for themselves, and do not regard the inclination of their parents, or ever suffer them to throw any obstacles in the way of their union. The buildings of Corea in the country are generally of mud, but in the cities chiefly of brick; the walls of the cities are entirely in the Chinese mode.

The principal productions of Corea are wheat, rice, and ginseng; gold, silver, iron, fossil salt, castor, sable's skins, and a yellow varnish, the splendour of which is almost equal to gilding: the tree from which this gum distils has a great resemblance to the palm tree.

The principal manufacture of Corea is paper, of which China imports every year a considerable quantity. It is made of cotton, is as strong as cloth, and those who write on it make use of a small hair brush or pencil: before it can be written on with pens, it must be washed over with allum water; for without this precaution it will not bear the ink. It is with this paper that the tribute due to the emperor is in part paid. The Chinese purchase it for filling up the squares of their sash windows, because, when it is oiled, it resists the wind and rain much better than theirs; it is also used by the Chinese as wrapping paper; their taylor's also rub it between their hands until it becomes soft and flexible, and they often employ it in lining clothes, instead of calico.—The Coreans also manufacture small brushes for painting, which are highly esteemed in China.

The sea coasts of Corea abound with a variety of fish, and to the north-east numbers of whales are found, some of which are said to have been seen with the harpoons of the French and Dutch; if so, they must have escaped from the north of Europe.

KINGDOM OF TONG-KING.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chinese provinces of Yun-nan and Quang-si, on the east by the provinces of Canton and the sea, on the south by the sea and Cochinchina; and on the west by the country of Laos. Tong-king and Cochinchina formerly composed one of the most extensive provinces of China, called *Ngan-nan*, or *The Southern Repose*. It appears that about three hundred years before the Christian æra, these countries were uncultivated, and inhabited by savages, who had neither books nor characters; but in less than a century afterwards they began to assume a new appearance. *Ki-hohang-ti*, emperor of China, having

newly conquered them, assembled upwards of five hundred thousand persons from different parts of his empire, and sent them into the southern extremities of the provinces of Quang-si, Can-ton, Tong-king, and Cochin-china. The arrival of so numerous a colony filled this country with Chinese families, who gradually introduced the characters, government, and religion of the Chinese.

But the Tonquinese, about fifty years before the Christian æra, leagued themselves with the people of Cochin-china, and united their forces to shake off the Chinese yoke. Two Tonquinese ladies, who were sisters, put themselves at the head of the revolted troops: they possessed all those charms calculated to inspire their followers with the strongest enthusiasm, and all those warlike qualities necessary to form the heroine. They ordered the frontier towns and posts to be fortified, disciplined a numerous army, and in the most endearing manner animated the soldiers to defend their country. *Mayven*, the general, who was sent against them with a formidable army, stood in need of all his courage and talents. Every step was resolutely disputed with him; and he could not advance but by gaining fresh battles. In every action, the two heroines displayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, fought near the lake *Sy-hou*. The Tonquinese troops were cut to pieces, and Tong-king was subdued. The Chinese general, to commemorate his victory, caused two brazen pillars to be erected on the boundaries that separate *Tong-king* from the province of *Quang-si*. They still remain, and have the following inscription: *When these pillars shall be destroyed, Tong-king will perish*. The Tonquinese at present consider this inscription as a prophecy, and these columns as monuments to which the destiny of their kingdom is inseparably attached: they therefore take the greatest care to preserve them.

Few countries have been subject to more revolutions

than Tong-king: sometimes quietly submitting to the Chinese authority; sometimes abandoned to revolt, and ruled by usurpers eagerly bent on destroying one another; sometimes torn by intestine or foreign wars; sometimes humbled; and, at others, giving laws to its neighbours; for several centuries it seems to have been particularly exposed to political convulsions.

China, wearied of the wars which she had supported, and harrassed by the restless and turbulent disposition of a people so excessively jealous of their liberty, abandoned the project of enslaving the Tonquinese, and consented that it should be governed by its own kings, provided they acknowledged themselves her tributaries. This was agreed to; and it is said, that the first tribute which the Tonquinese paid, consisted in three statues of gold, and as many of silver, which they engaged to send every seven years to the emperor.

The throne of *Tong-king* was for two hundred and twenty-two years occupied by eight princes of a family called *Ly*; but in 1230, this family becoming extinct, the sovereign authority passed to the family of *Tchin*, which likewise became extinct in 1406. The emperor of China, *Yong-lo* then again reduced *Tong-king* into a Chinese province, and appointed a governor-general and officers for all the departments of war, commerce, justice, &c. A map of *Tong-king*, a list of its inhabitants, and an inventory of the principal effects found in it, were carried to court, and presented to the emperor. According to these accounts, the number of inhabitants amounted to three millions one hundred and twenty thousand families. There were also found in *Tong-king* two hundred and thirty-five thousand nine hundred oxen, horses, and elephants; thirteen millions six hundred thousand *tan* of rice (a *tan* weighing an hundred and twenty Chinese pounds); eight thousand six hundred and seventy barks, and two

millions five hundred and thirty-nine thousand eight hundred pieces of armour.

That part of *Tong-king* where the emperor had neglected to place strong garrisons, soon gave new proofs of its love of freedom: the people again took up arms; and an able officer, named *Lyli*, put himself at the head of the Tonquinese. After a great number of battles, the success of which was various, *Lyli* undertook to persuade the emperor, that one *Tchin-bao* was a branch of the royal family of *Tchin*. *Tchin-bao* was proclaimed king; and the Chinese troops were ordered to evacuate *Tong-king*. *Lyli* was now the absolute master of *Tong-king*; and *Tchin-bao*, who was but the shadow of a king, dying without issue in 1428, the emperor declared *Lyli* hereditary governor, and received his deputies, presents, and a solemn act, by which he acknowledged himself a tributary and vassal of the empire. His son, who succeeded him, obtained the title of king.

This family enjoyed the throne until the beginning of the sixteenth century, when an ambitious individual had the boldness to declare himself a descendant from the royal family of *Tchin*: the Tonquinese rose in his behalf, the reigning prince was assassinated, and the usurper assumed the sovereign authority. Another revolution quickly followed: a grandee, named *Mo-teng-yong*, raised a force, attacked the usurper, and entirely defeated his army, and, in concert with the other grandees of the state, caused *Li-ning*, the nephew of the assassinated prince, to be proclaimed king.

The new king carried his gratitude for this signal act of friendship too far: he granted *Mo-teng-yong* unlimited and absolute authority in the government of the state. And the minister, elated by this excess of power, conceived the design of becoming sovereign: the design conceived in secret was soon openly avowed, he dropped the mask, assumed the title of prince, and took the sovereignty into his

own hands. The weak king, accompanied by his mother, retired to the western part of Tong-king, and secured himself by fortifications while all the eastern part submitted to the authority of the usurper. The lawful sovereign sent deputies to the court of China: but *Mo-teng-yong* placed spies on the frontiers, by whose activity and intrigues the deputies of *Li-ning* were arrested on the way, and some of them put to death.

In 1537, one of *Li-ning*'s deputies had the good fortune to reach court: and the emperor learned from the petition of the prince all the events that had happened in Tong-king; he immediately ordered some of the nobility to repair to the frontiers, and to enquire into the cause of these disturbances, and the present posture of affairs in Tong-king.

Mo-teng-yong also sent deputies to the emperor, and spared no pains to procure protectors at court. His address had the success he wished; and he found such powerful friends, that they prevailed on the emperor to refer for examination the proposals he had made, and to treat him with mildness.

The Chinese commissioners arrived at the frontiers of Tong-king in 1540. *Mo-teng-yong* sent to them one of his own sons, accompanied by forty-two principal mandarins, who presented an act by which *Mo-teng-yong* and his son submitted to the authority of the emperor, and declared themselves his faithful subjects. The commissioners made known the rescript of his Majesty, which granted them a free pardon, and the power of retaining the states of which they were in actual possession, on condition of paying a certain tribute every three years. The rescript ordered, that Tong-king should no longer bear the title of a kingdom; but that of an hereditary lordship, dependant on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong*, and his son, together with a silver seal; and the same honours were

decreed to prince *Li-ning* for those estates which he possessed. *Mo-teng-yong* died in 1542, and was succeeded by his grandson, who obtained a patent as governor and hereditary lord of Tong-king: but, after the death of *Mo-teng-yong*, a dissention arose in the family of *Mo*; his states were divided among several chiefs, who waged such bloody wars, and weakened each other so much, that in 1577 this family entirely lost its power.

The family of *Ly* was much more successful. The chief of this family attacked, in 1591, the most powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and re-entered into those important places which had been usurped from them in 1597. This prince found himself master of the kingdom, paid his tribute to the emperor, presented a statue of gold, and received his patent, as hereditary governor. The lords of *Mo* were now obliged to seek an asylum on the frontiers of the Chinese provinces of Yun-nan, Quang-si and Quan-tong; being reduced to the necessity of giving up all their possessions except the city of Hoa-ping and the territories belonging to it: at the court of the emperor, they however enjoyed the same rank as those of *Ly*.

The family of *Ly* still possesses the throne, and has supported itself with genuine dignity; so much so, that the Court of Ceremonies, in 1666, represented to the emperor *Kang-hi*, that the family of *Ly* was worthy of his favour. In 1683 the emperor *Kang-hi* sent a nobleman to the court of Tong-king, with a diploma, declaring prince *Ly-ouei-tching* king: to this diploma the emperor added some lines, written by his own hand, expressive of his approbation of the prince's conduct. In 1725, the emperor *Yong-tching*, son of *Kang-hi*, paid the same compliment to his successor King *Ly-ouei-tao*.

Tong-king is divided into eight provinces, each having its own governor and magistrates; but an appeal lies from their sentence to a court consisting of an hundred

counsellors of state. This court is appointed to determine finally on appeals from every part of the kingdom; they are a separate body from the thirty-two members of the royal council, who attend the king in all his public audiences. Though the monarchy of this country is hereditary in a family, the eldest does not always succeed to the throne; for the king appoints for his successor such of his sons as he thinks proper, subject to the approbation of the emperor of China. The brothers of the prince are confined in the palace, and suffered to go out only four times in a year: when they are allowed six days for hunting or walking. The military of Tong-king consists of about twenty-two thousand soldiers; twenty thousand of which are stationed on the frontiers, the rest are the king's guard; besides these there are fifty war elephants. On all the rivers of the kingdom, where there is any probability that an enemy might make an invasion, there are kept a number of large galleys and galliots, in which the sailors row standing, with their faces turned towards the prow, where the captain regulates their motions by a small rod which he holds in his hand.

The people of Tong-king, in general, are strong and well made; their disposition free, generous and open, they are lavish in their public expences, and fond of show, especially in feasts, marriages, and funerals.

The Tonquinese are of an olive colour, they blacken their teeth, and suffer their nails and hair to grow, the latter of which they wear as long as possible. Such is the absolute authority of the Tonquinese monarch, that, except the citizens of the capital, all the tradesmen, such as joiners, smiths, masons, carpenters, &c. who are in general ingenious, are obliged to labour three months every year in the palace, and two months for the mandarins and great lords: at these times they are deprived of all the advantages of their labour but mere food: thus monarchy and aristocracy discovers the same spirit amongst barbarians

as in civilized nations. Marriages are not contracted here without the consent of the governor or judge of the place. A plurality of wives is permitted, but only the most accomplished takes the title of spouse. The law grants a divorce to the men, but denies it to the women: at a separation, the children remain with the husband. The favourite diversions of the Tonquinese are a kind of comedies, which they accompany with abundance of machinery and decorations; and they may be said to excel in the representation of torrents, rivers, seas, tempests, and naval battles.

The learning of the Tonquinese consists principally in the knowledge of a great number of characters, and in the study of the rules and principles of morality, drawn from the writings of Confucius. They apply to letters, because they open the way to honours, and because it is by their means alone that they can ever be promoted to offices of dignity or trust. The literati pass through three degrees, which are those of *findes*, *doucum* and *tansis*. Before they can attain to the first degree, they must study such parts of the law as belong to notaries, attornies, and counsellors, for eight years. At the end of that period they are examined in the duties of these professions; and if they are found sufficiently capable, they are permitted to assume the title of *findes*. To obtain that of *doucum*, they must study astrology, music, and poetry, and learn the manufacture of mathematical instruments for five years longer. To obtain the degree of *tansis*, they must employ four years more in learning to read and write the Chinese characters, and in acquiring a knowledge of their laws and customs. The last examination is made in the presence of the king, princes, mandarins of arms, literati, and of all the *tansis*. In the square of the palace stages are erected, in the form of amphitheatres, one for the king and princes, and others for the examiners and candidates; several days are sometimes spent in this ceremony; on the last of which

the names of those who have given satisfactory answers to the questions proposed, are put into the hands of sixteen of the chief mandarins; and after the king's consent has been obtained, a robe of violet-coloured silk is put upon them, the emblem of being honoured with the title of *tanf*. To these literati of the first class, pensions are assigned by the state but paid by the people; and from these *tanf*, ambassadors to foreign states are always chosen.

The Tonquinese in their visits and entertainments are very ceremonious. The person who pays the visit stops at the gate, and gives the porter certain loose leaves of paper, containing eight or ten pages, in which are written in large characters his name and titles, together with the intention of his visit. These leaves are of different sorts and colours, according to the rank and quality of the person to be visited. If the master of the house is absent, the paper is left with the porter, and the visit is considered as concluded. A magistrate, when he pays a visit, must be clothed in a robe of ceremony proper to his employment; and those who have some distinction, though they hold no public office, have also particular visiting dresses; and they cannot dispense with the use of them, without transgressing the established rules of civility.

The person visited receives at the door the person who pays the visit: they join hands when they accost one another, and, by their gestures alone, shew a thousand marks of politeness. The master of the house invites his visitor to enter, by pointing to the door; the person who pays the visit, as soon as seated, again tells the motive which brought him thither: the master of the house listens with much gravity, and from time to time inclines his body, according to the rules of politeness. Servants afterwards, clothed in dresses of ceremony, bring a triangular table, upon which are placed cups of tea, together with boxes of betel, pipes and tobacco.

When the visit is ended, the master of the house re-

conducts his guest to the middle of the street, where they renew their reverences, bows, elevation of hands, and other compliments: when the stranger is departed, and already advanced a good way, the master of the house sends a footman after him to pay him a fresh compliment; and some time after the visitor, in his turn, sends back another to thank him, which terminates the visit.

It is not only in visits that this troublesome politeness is displayed; but in all their actions which have any relation to society. The Tonquinese, in eating, instead of forks, use small sticks made of ebony or ivory, with the extremities ornamented with gold or silver: they never touch any food with their fingers; and, when at table, they appear to eat in unison; the motion of their hands and jaw-bones seeming to depend upon some particular rules. They never use napkins, nor are their tables covered with a cloth; they are only surrounded with long embroidered carpets, which hang down to the floor. Every person has a table for himself, unless too great a number of guests obliges two to sit together.

The person who invites to an entertainment, sends, the evening before, to his intended guests, a few leaves of invitation, in which is contained a kind of bill of fare.

On the day appointed for the entertainment, he sends early in the morning a paper like the former, to remind the guests of their invitation; and when the hour of repast approaches, he sends a third paper, with a servant to conduct them, and to acquaint them how impatient he is to see them; when the company are assembled, and are about to sit down to table, the master of the house takes a cup of gold or silver, and, lifting it up with both hands, salutes the person of the greatest rank on account of his employment: he then proceeds to the outer court, where, after having turned himself towards the south, and offered wine to the tutelary spirits who preside over the house, he pours it out in form of a libation. After this ceremony,

every one approaches the table destined for him, but before they sit down they waste above an hour in paying compliments; and the master of the house has no sooner done with one, than he begins with another.—When they have occasion to drink, compliments begin afresh: they drink a great deal, but slowly, and at several times; and when they begin to grow merry, discuss various topics; and sometimes play at small games, in which those who lose are condemned to drink.

Comedies and farces are often represented during these repasts; but they are always intermixed with the most wretched and frightful music. The actors in these domestic comedies are boys between the age of twelve and fifteen, who, like European strollers, go from province to province, and are every where considered as the dregs of the people. They have, however, most astonishing memories; they carry their theatrical apparatus along with them, together with a volume containing their comedies, generally to the amount of forty or fifty, which they present; and when a piece is fixed on, they immediately perform it, without any preparation.

About the middle of the entertainment one of the performers goes round to all the tables, and begs of the guests; the servants of the house do the same, and carry to their masters whatever money they receive: a new repast is then displayed before the company, which is destined for their domestics.

The end of these entertainments is generally suited to the beginning. The guests praise *in detail* the excellence of the dishes and the politeness and generosity of their host, who, on his part, makes a number of excuses, and begs pardon, with many low bows, for not having treated them according to their merit.

The Tonquinese physicians pretend that they can discover the greater part of diseases by the beating of the

pulse alone, which they feel in three parts on each side of the body.

For the most part, they use nothing but roots, or simples, in the composition of their medicines: but for headaches, fevers and dysenteries, they commonly prescribe the juice of a certain fruit, which is said to have a wonderful effect in the cure of these disorders.

The purple fever, which is so very dangerous in Europe, is said never to be fatal in Tong-king.—Grosier gives the following account of their treatment of it: They take the pith of a certain reed, dip it in oil, and apply it to the purple spots on the body: the flesh there bursts, the corrupted blood is squeezed out, and the cure is finished by rubbing the wounds with a little ginger.

Bleeding is not much used in Tong-king: this is the last resource of the physicians; who never have recourse to it, until they are well assured of the inefficacy of other remedies.

The religion of the Tonquinese is a mixture of the Chinese and other superstitions.—Some of them believe in the immortality of the soul; while others confine this to the souls of the just only. They worship spirits, which they imagine the air to be filled, admit the doctrine of transmigration, believe the world to be eternal, and acknowledge one supreme being. The literati follow the doctrine of *Confucius*, and conform to the customs of the Chinese in their religious ceremonies. There are few cities which have not one temple, at least, raised to *Confucius*. The statue of this celebrated philosopher is always seen in the most honourable place, surrounded by those of his ancient disciples, placed around the altar, in attitudes which mark the respect and veneration they formerly had for their master. All the magistrates of the city assemble there on the days of new and full moon, and perform a few ceremonies which consist in offering presen —ts

on the altar, burning perfumes, and making a number of genuflections.

At both the equinoxes, they offer up solemn sacrifices, at which all the literati are obliged to assist. The priest, who is commonly one of those mandarins called literati, prepares himself for this ceremony by fasting and abstinence: the evening before the sacrifice is made, he provides the rice and fruits which are to be offered, and disposes in proper order on the tables of the temple every thing that is to be burnt in honour of Confucius, whose altar is ornamented with the richest silk stuffs, and his statue is placed on it, with several small tablets, on which his name is inscribed in characters of gold. He then pours warm wine into the ears of the animals intended for sacrifice: if they shake their heads, they are judged proper, but if they make no motion, they are rejected. Before they are killed, the priest bends his body very low; after which he cuts their throats, reserving their blood and the hair of their ears till the next morning, when the priest again repairs to the temple, where he invites the spirit of Confucius to come and receive the homage and offerings of the literati, while the rest of the ministers light wax candles, and throw perfumes into fires prepared at the door of the temple. As soon as the priest approaches the altar, a master of ceremonies cries out, with a loud voice, *Let the blood and hair of the slaughtered beasts be presented.* The priest then raises with both hands the vessel containing the blood and hair, and the master of the ceremonies says, *Let this blood and hair be buried.* At these words all the assistants rise up, and the priest, followed by his ministers, carries the vessel, with much gravity and respect, to a kind of court which is before the temple, where they inter the blood and hair of the animals. After this ceremony, the flesh of the victims is uncovered, and the master of the ceremonies cries out, *Let the spirit of the great CONFUCIUS descend!* The priest immediately lifts up a vessel filled with spirituous

liquor, some of which he sprinkles over a human figure made of straw, at the same time pronouncing these words: “*Thy virtues, O Confucius! are great, admirable, and excellent. If kings govern their subjects with equity, it is only by the assistance of thy laws and incomparable doctrine. We offer up this sacrifice to thee, and our offering is pure. May thy spirit, then, come down among us, and rejoice us by its presence.*” When this speech is ended, he then offers a piece of silk to the spirit of Confucius, and afterwards burns it in a brazen urn, saying, with a loud voice, “*Since the formation of men, until this day, who is he among them, who hath been able to surpass, or even equal the perfections of Confucius? O, Confucius! all that we offer thee is unworthy of thee: the taste and smell of these meats have nothing exquisite; but we offer them to thee, that thy spirit may hear us.*” This speech being finished, THE PRIEST DRINKS THE LIQUOR, while one of his ministers addresses this prayer to Confucius: “*We have made these offerings to thee with pleasure; and we are persuaded, that thou wilt grant us every kind of good, favour, and honour.*” The priest then distributes among the assistants the flesh of the sacrifices; and those who eat of it believe that Confucius will load them with blessings, and preserve them from every evil. The sacrifice is now terminated by re-conducting the spirit of the philosopher to the place from which it is supposed to have descended

On the first day of every new year, the Tonquinese celebrate a solemn feast in honour of those who during their lives performed illustrious actions, or distinguished themselves by their courage and bravery. On this occasion more than forty thousand soldiers are drawn up in a vast plain, to which all the princes and mandarins are ordered to repair, and where the king himself attends them. After sacrificing, incense is burnt before a number of altars, on

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which are inscribed the names of the generals and great men in commemoration of whom they are then assembled. The king, princes, and all the grandees of the court, afterwards incline themselves before each of the altars, excepting those which contain the names of rebellious generals, against which the king discharges five arrows. The whole ceremony concludes with the firing of cannon and musquetry, in order to put to flight all the souls.

There are three particular idols to which the Tonquinese render the most superstitious homage—the *Spirit of the Kitchen*, the *Master of Arts*, and the *Lord of the Place where they reside*. The *Spirit of the Kitchen* takes its origin from the following tale, preserved by tradition in the country: “A woman having separated from her husband on account of some discontent, married a second time. This action gave her former husband so much uneasiness, that he put an end to his days by throwing himself into a large fire. The unfaithful spouse, touched with repentance, went and expiated her fault by throwing herself likewise into the same fire. Her second husband being informed of it, hastened thither also; but finding his wife reduced to ashes, he was so much affected with grief, that he rushed into the middle of the same fire, and was destroyed in an instant.” This *spirit* is believed to animate three stones, of which the Tonquinese form their hearth; and these three stones they worship on the first day of every new year.

The idol called *Master of Arts* is the image of one of the literati, whom the people of Tong-king believe to have been the most ingenious, learned, and wise, of mankind. Merchants invoke it before they traffic; fishermen, before they throw their nets; and artists, before they begin any work.

The idol called *Lord of the Place where they reside* is as much revered as the preceding. When any one intends to build a house, he considers that the ground upon which

he builds, though it is the property of the king, may have some other master, who, though dead, preserves the same right as he enjoyed during his life. He therefore sends for a magician, who by beat of drum invites the soul of the deceased master to come and take up its abode under a small hut prepared for it, and where it is presented with gilt paper, perfumes, and small tables covered with dainties. The object of this ceremony is so far to engage the friendship of the ancient proprietor as to suffer a new tenant to possess his field.

Some of the Tonquinese are so superstitious, that when they are about to undertake any journey, they inspect the feet of a chicken: others, after they have set out, because they have sneezed once will suddenly return; but if they sneeze twice, they think themselves obliged to double their pace, and return with the greatest haste possible.

There are some who divide the earth into ten parts, and from time to time pay a degree of adoration to each: others divide it into five, one of which is supposed to be in the middle. They pay their homage to the north dressed in black, and use black utensils in their sacrifices; they clothe themselves in red when they adore the south; in green, when they sacrifice to the east; in white, when they invoke the west; and in yellow, when they pay their adorations to the middle part.

When a Tonquinese is about to purchase a field, undertake a journey, or marry one of his children, he goes and consults a conjurer; before this conjurer or magician gives an answer, he takes a book, but he opens it only half, as if he was afraid of suffering profane eyes to see what it contains. After having asked the age of the person who comes to consult him, he throws into the air two small pieces of copper, on which are engraven, on one side only, certain cabalistical figures or characters. If they fall with the figures turned towards the earth, it presages misfortune; but if towards the heavens, the omen is happy.

There are other magicians, who are only consulted for the cure of diseases. If he announces that the disease proceeds from spirits, they call them wicked genii, and pretend to shut them up in earthen vases; if it comes from the devil, they invite the old gentleman to a grand feast, assign him the most honourable place, pray to him, and offer him presents; but if the disease does not abate, they load him with injuries, and fire muskets to drive him from the house. If it is the god of the sea who has occasioned the distemper, they repair to the banks of some river, where they offer up sacrifices to appease him, and intreat him to quit the sick person's chamber and return to the waters. Whether the sick person finds himself better or not, the magician takes his leave, loaded with gold and presents.

There are in the country of Tong-king a number of mountaineers, who, having shaken off the yoke of every nation, and retired to inaccessible mountains, leading a life resembling those ferocious wild beasts which inhabit the same rocks with them, form a kind of republic, of which their *priest* is the head. This chief has devised a particular system of religion and rites, which have no similarity with those of the Tonquinese. In the houses of the priests their gods deliver oracles. A great noise announces their arrival; and these mountaineers, who, while waiting for them, pass the time in drinking and dancing, immediately send forth loud shouts of joy, which are more like howlings than acclamations: they cry out, "*Father! art thou already come?*" A voice then answers, "*Be of good cheer, my children, eat, drink, and rejoice; it is I who procure you all those advantages you enjoy.*" After these words, to which they listen with silence, they again return to their drinking. The gods now become thirsty in their turn, and ask for something to drink; vases ornamented with flowers are immediately prepared, which the priest receives to carry them to the gods; for he is the only person permitted to approach to, or converse with them.

They have one god who is represented with a bald head, and an unlucky countenance, which inspires horror. This deity never attends assemblies with the rest, to receive the homage of his worshippers, because he is continually employed in conducting the souls of the dead to the other world. Sometimes this god prevents a soul from quitting the country, especially if it be that of a young man; in such case he plunges it into a lake, where it remains until it is purified; but if this soul is not tractable, and resists the will of the god, he falls in a passion, tears it to pieces, and throws it into another lake, where it remains without hopes of ever being liberated.

The common opinion of the Paradise of these mountains is, that a great quantity of large trees are found there, which distil a kind of gum, with which the souls are nourished; together with delicious honey, and fish of a prodigious size; and that apes are also placed there to amuse the dead; and an eagle sufficiently large to shelter all Paradise from the heat of the sun, by his extended wings.

The whole country of Tong-king enjoys a fertile soil, and a healthful and temperate climate. Besides the rice common to the rest of India, and which they cultivate in the same manner, it produces five other kinds. The first a *small rice*, the grain of which is long, thin, and transparent; the second is a *long, thick rice*, the grain of which is round; the third is *red rice*, so called because its grain is covered with a reddish-coloured pellicle. These three kinds of rice require much water, and never grow but in lands frequently overflowed. The *dry rice*, as it is called, from its growing in a dry soil, and having no occasion for any water but what falls from the heavens, is of two kinds, both producing a grain as white as snow, and which constitute the principal article of the Tonquinese trade with China. Neither of these species are ever cultivated but on the hills and mountains, where they are sown in the

same manner as European wheat, about the end of December or beginning of January, at which time the rainy season ends. This rice is generally three months on the ground, and is very productive.

The Tonquinese employ a species of buffaloes in their agriculture, which are very large, and more vigorous than oxen in warm countries; and extricate themselves with less difficulty from the dirt and clay. They have no occasion for any machines to inundate their fields, a chain of mountains hanging over their plains, from one end of the kingdom to the other, abound with springs and rivulets, that in their natural course water their grounds.

Another important object of cultivation in Tong-king is the sugar cane, of which the country produces two kinds: the one large, growing exceedingly high, with its joints at a great distance from each other; it always appears green, and contains abundance of juice. The other is smaller and shorter; when ripe, it is of a yellow colour; it affords less liquor than the first, but this liquor abounds with more sugar.

The Tonquinese have but few good fruits; the best are pine-apples, oranges, and a species of red figs, much esteemed. They have also a species of figs much resembling those of Provence, both in taste and figure: these figs, instead of growing on the branches, spring up from the root of the tree, and sometimes in such abundance that twenty men might easily satisfy their hunger with them.

There are several large trees in Tong-king, the branches of which are covered with flowers, but bear neither leaves nor fruit. There is another kind, the branches of which bend naturally down to the earth, where they take root, and from which other trees spring up, and incline in like manner.

The Tonquinese also cultivate the mulberry and varnish trees, cotton, tea, indigo, saffron, and pepper; they have few greens, and seem to have less desire of procuring them;

they neglect the vine, though it is the natural production of their country; but they employ great care in raising a plant called *tsai*, which, being put into a state of fermentation, throws up a scum of a green colour, of great use when drying, giving a beautiful and durable green.

Elephants are very common in Tong-king, and many of them are kept for the use of the king. Neither lions nor sheep are seen throughout the kingdom; but there are a prodigious number of stags, bears, tygers, and apes. Among the birds of this country is a species of goldfinch, which, for the melody of its song is distinguished by the name of the *celestial bird*; its eyes sparkle like the most brilliant ruby; it has a round and pointed bill, an azure ring round its neck, and a tuft of party-coloured feathers on its head. Its wings, when it is perched, appear variegated with beautiful shades of blue, green and yellow. It makes its nest in close thickets, and breeds twice a year; it conceals itself in time of rain; but, as soon as the rays of the sun begin to dart through the clouds it immediately quits its retreat, and, by its warbling, proclaims to the labourers the return of fine weather. This bird is said to be a mortal enemy to the *ho-kien*, another singular bird, which is found in marshes. As soon as it perceives the *ho-kien*, the feathers of its neck stand erect, it extends and agitates its wings, opens its bill, and makes a noise like the hissing of a serpent; its attitude is that of a bird ready to dart on its prey, and its whole body indicates a kind of terror, mixed with fury; but whether it be, that it feels the inferiority of its strength, or whether such is its instinct, it only looks at its enemy with a fixed and disordered eye, without offering an attack.

This country abounds with game of all kinds, such as stags, antelopes, wild goats, peacocks, hares, pheasants, &c. Every person is free to hunt, but the diversion is dangerous on account of the elephants, rhinoceroses, tygers, and other voracious animals which inhabit the forests. The domestic

animals raised here, are horses, for travelling; buffaloes, for tilling the ground; oxen, hogs, goats, fowls, geese and ducks.

COCHIN-CHINA.

We have already mentioned, that Cochin-china had a share in the early revolutions of Tong-king; that, subject at first to the Chinese government, engaged afterwards in rebellion, and exposed to different usurpers, these two states had been compelled to return to their former dependence, after the successful expedition of general Mayven, about the year 50 of the Christian era. The imperial authority, after its re-establishment, subsisted in Cochin-china till the year 263, when a nobleman, named Kulien, undertook to free his country from a foreign yoke. He caused the Chinese governor to be massacred, and usurped the throne, of which he afterwards retained peaceful possession. His grandson Fan-y, during his reign adopted a slave, named Ouen, born at Kouang-nang in Tong-king, whom he caused to assume the name of Fanouen. This foreigner, admitted into the royal family, acquired soon, by this adoption and his intrigues, an unlimited power, and after the death of his benefactor, he seized the throne. To signalize the commencement of his reign, and to gain the esteem of his subjects, he entered Tong-king at the head of an army in the year 347, took possession of Kouang-nan, his native country, and ravaged all the territories of Tsin-hoa.

The descendants of this successful usurper kept possession of the throne of Cochin-china until 653. But we have little information respecting the reigns of the different princes: we only know, that they were very punctual in paying their tribute to the emperors. The Chinese history is equally defective with regard to the succeeding kings, we learn little of Cochin-china, till 1179, when the prince who filled the throne turned his arms

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against Camboya, entered it at the head of an army, and committed great devastations. The king of Camboya dissimulated his resentment, that he might put himself into a better state of obtaining revenge. He past eighteen years, without any act of hostility; but, in 1197, he attacked the king of Cochin-china, made him prisoner, and dethroned him; and, after ravaging his territories, established a lord of Camboya on the throne, but this change of government did not long subsist.

The king of Cochin-china having learned in 1280 that the Mogul Tartars were become masters of China, sent without delay to the new emperor, deputies loaded with presents, in order to pay that prince homage. These deputies were honourably received; but the emperor did not content himself with tribute; he carried his pretensions farther; and sent some of the grandees of his court to Cochin-china, to form a tribunal which alone should be entrusted with the government of the kingdom. About two years afterwards, Pouti, the king's son, fired with indignation at seeing a council of foreigners give laws to his country, refused to acknowledge their authority, and prevailed on his father to imprison the grandees who by order of the emperor composed this tribunal.

As soon as the emperor was informed of this outrage, he caused a fleet to be equipped in the ports of the province of Canton, in which he embarked a number of Tartar and Chinese troops under the command of Sotou. This fleet arrived at Cochin-china in 1284. Sotou landed his army, marched towards the capital, and made himself master of it. The king and his sons, took refuge in the mountains; from whence they dispatched secret orders, to assemble large bodies of troops in different places, while they fortified themselves in a small town, the gates of which were defended by some strong works, and batteries of cannon. They then privately put to death the Tartar

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and Chinese lords who composed the tribunal established by the emperor; and their whole aim was directed to amuse Sotou, and to destroy his army. With this design they sent him rich presents for himself and his troops, and at the same time assured him, that for the future they would comply with the will of the emperor.

Sotou suffered himself to be deceived by this apparent submission; but, being soon after informed by a deserter, of the massacre of the Tartar and Chinese nobility, of the intrigues of the king and his son, and of the march of a formidable army to cut off his retreat, he perceived that he had no time to lose; he therefore made his troops advance, and laid close siege to the fortified town. The attack and defence were equally resolute; but the disadvantage of the ground, and the obstinate resistance of the besieged, having occasioned a great slaughter among his troops, Sotou thought it prudent to retire, lest he should lose his whole army.

The king of Cochin-china, to gain time, now sent a deputation to the Emperor of some of the grandees of his court, to assure him of his respectful submission; but the bad success of the expedition had so chagrined the Chinese monarch, that he refused to admit the ambassadors to his presence, and gave orders to his son, to assemble an army, and to lead them in person against the king of Cochin-china. Sotou was commanded at the same time to join the prince, and act under his command. All these preparations ended in a few acts of hostility, and some ravages committed by the troops of Sotou: the emperor Chi-tsou died before he could revenge himself, and the kings of Cochin-china maintained their independence, by paying the usual tribute, which they still send to the emperor.

The Mogul Tartars being expelled from China, the new emperor sent notice to the king of Cochin-china, of his accession to the throne, and, what had until that time been

without example, caused sacrifices to be offered up in honour of the spirits of mountains, forests and rivers. Itatah, who was then reigning, sent his tribute to the new monarch, from whom he received in return magnificent presents. But the friendship between these two courts did not long subsist.

About the year 1380 the king of Cochin-china, contrary to the advice, and even orders of the emperor, invaded the territories of Tong-king. This war employed the rest of his reign, and continued under those of his successors, for it was not terminated until 1471, when, after a desperate and decisive battle, the king of Tong-king became absolute master of Cochin-china. His enemy had exposed himself too much in battle; he was, therefore, taken prisoner and the whole country was obliged to submit to the conqueror.

The Chinese historians speak little of Cochin-china after this revolution; we however know, that it again recovered its independence, and continued afterwards to be governed, as it is at present, by its own kings. In 1671 the Tonquinese set on foot an expedition against this country. An army of eighty thousand effective men seemed to promise success and an easy conquest; the troops of Cochin-china amounting only to twenty-five thousand. The two armies met and engaged, and the battle continued three days; but, notwithstanding their superiority in number, the Tonquinese lost seventeen thousand men, and the enemy gained a complete victory. Since that time, the Tonquinese have remained peaceably within their own boundaries, while Cochin-china has aggrandized herself by subduing the mountaineers, and even the kings of Tsiampa and Cambaya, whom she has compelled to become tributaries to her.

The people of Cochin-china have a common origin with the Tonquinese, and they differ very little in their man-

ner of living, laws and customs, which they have in a great part borrowed from the Chinese.

In four islands situated near the coasts of this country are found those celebrated nests so much sought after for seasoning ragoûts. . To the east of these isles, there are five others, that are smaller, where prodigious numbers of turtles are found, the flesh of which is exceedingly delicate.

The articles of trade in most esteem, and for which there is readiest sale at Cochin-china, are saltpetre, sulphur, lead, fine cloths, barred or flowered chints. Pearls, amber and coral were formerly in great request there; but at present the two last only are saleable; and this is not the case, unless the beads of coral are round, well polished, and of a beautiful red colour. The amber must be extremely clear, the beads of an equal size, and not larger than an ordinary nut. The principal exports of Cochin-china are silks, sugar, ebony and Calamba-wood, those nests before mentioned, gold in dust or in bars, which sells for only ten times its weight in silver; and lastly, copper and porcelain, transported thither from China and Japan.

European merchants complain of the demands made in this country for entrance, clearance and anchorage. These duties, however, amount to only four per cent. On the arrival of a ship, nothing can be removed from her until she has been inspected; the custom-house officers unload her, weigh, and count the smallest pieces, and take possession of what they find most valuable, in order to send it to the king, who keeps what he thinks proper, and returns the value. If the *king* only took this liberty, no great loss would ensue; but it is said, that the *grandees* of the court follow his example, while they are not *quite* so punctual in their payments. The prime articles being thus disposed of, the ordinary goods scarce find a purchaser.

This inconvenience, though unavoidable, does not however appear to be without remedy. When the Dutch sent to Cochin-china, from Surat and Coromandel, vessels loaded with cloths, lead and saltpetre, their cargoes were suffered to remain entire, because they had taken the precaution to pay every year a certain sum for each vessel that entered. Other nations might have had recourse to the same expedient; but, by attempting to free themselves from a small duty, which it would perhaps have been prudent to pay, they gave a stab to their commerce.

The Japanese coin is the only money current in Cochin-china: it is paid and received by weight. The money of the country is copper, as large as our common counters, of a round figure, with a hole in the middle, by which it may be strung in the same manner as beads.

There is no country where merchants are more liable to be deceived with regard to the value of money; the pieces being unequal in figure and quality, and the difficulty of determining their value, which is regulated only by a few characters that are stamped upon them is great. Prudence, therefore, requires that they should have honest and skilful people to ascertain the value of these pieces, otherwise they run a risque of becoming dupes to the merchants of Cochin-china, who make a merit of being able to cheat an European.

THIBET.

Thibet is known under different names, the Chinese call it Tfang; the Tartars, Barantola, Bouttan, and Tangout, and both distinguish it also by the name of the Kingdom of Lasa, because it is in the country of Lasa that the dalai lama keeps his court. This vast kingdom is reckoned to be nineteen hundred and twenty miles in extent from east to west, and nineteen hundred and fifty

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from north to south. It is enclosed by the country of Kokonor, the provinces of Se-tehuen and Yün-nan, the kingdom of Ava, the states of the Mogul, Bukaria, and the great desert of Cobi.

We learn nothing certain or distinct of the history of Thibet, till about the year 420; when, we are told, that a prince known by the title of Toufan, subdued the provinces of Chen-fi and Se-tehuen, and extended his conquests, so as to make himself master of Thibet, where this conqueror and his successors reigned for more than a century, without having any communication with China.

Long-han, a Toufan, prince and sovereign of Thibet, about the year 634, sent ambassadors to China. Seven years after, the same prince espoused the emperor's daughter; and this alliance added so much to his power, that he was enabled to subjugate all the nations to the west of China. This power of the Toufan princes subsisted for near two hundred years; but it gradually declined, and was almost entirely annihilated about the year 907, towards the end of the dynasty of Tang. Several small states were then formed in Thibet. The priests insensibly became possessed of vast domains; and the superiors of several monasteries, by degrees, rendered themselves so powerful, that they exercised an authority almost sovereign within their districts. It however is evident, that there was always a prince who had the title of King of Thibet; and under the dynasty of Song, they were tributary to China.

Thibet continued to decline more and more, until Chitfou, first emperor of the dynasty of Yven, divided the country into several provinces, the principal of which was Ousse-hang, the most fertile part of Thibet, and that which enjoyed the mildest climate. In this province Lasa, now become the ordinary residence of the sovereign lama, is situated. There was then in Ousse-hang a bonze, or

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priest, named Passépa. The emperor conferred on him the title of prince, honoured him with a golden seal, and permitted him to establish tribunals in the country of Ousse-hang, and other parts of Thibet. He obtained also the titles of tutor to the emperor, doctor of the empire, head of the law, and even that of ouang, which signifies king or prince. His successors were honoured with the same titles, and were, like him, tributary to the emperors of China.

In 1414, about the middle of the reign of Yong-lo, eight other bonzes received the title of ouang, with the same prerogatives as those before mentioned. They were styled great doctors, masters of the law, and zealous propagators of that law; but these pompous titles did not exempt them from paying the tribute which had been imposed on them.

The bonzes of Thibet, about the year 1426, assumed the title of grand lamas, and the most powerful among them, named Tsong-kepa, made Lasa the place of his residence, and was acknowledged chief of all the lamas. His successor appointed a typa or prime minister, whom he entrusted with the government of his states, and the next in order was the first who took the distinguished title of dalai lama, by which he was raised far above the rest; for dalai signifies morally and physically extended, great, and almost without bounds.

The lama princes were not yet however sole sovereigns of Thibet. About the beginning of the last century, a prince, named Tsang-pa-han, possessed great part of it, to the west of Lasa. His power extended as far as the sources of the Ganges, and over the country of Sirinig, watered by the same river. Father Andrada, a Jesu who in 1624 was at the court of this prince, assures that he was a zealous protector of the Christian religion, and that he seemed greatly inclined to embrace it.

Tartar history of the same period corroborates this circumstance; for it relates, that this prince despised the lamas, abandoned the law of *Fa*, and fought every opportunity of destroying it. The dalai lama, incensed at not receiving the homage of Tfang-pa-han, formed a league with the Tartars of Kokonor, whose prince, named Kouchi, entered Thibet at the head of a powerful army, attacked Tfang-pa-han, defeated and took him prisoner, and, some time after, caused him to be put to death. To this Tartar prince the dalai lama was indebted for his sovereignty over all Thibet, for far from appropriating to himself the fruits of his victory, Kouchi declared himself a vassal of the lama, and received from him the title of han, which he had never before enjoyed. This prince, to continue his protection to the lama, and secure to him the quiet possession of his new conquests, established himself, together with his troops, in the neighbourhood of Lasa. His sons had no great inclination for returning to a country that their father had abandoned: they therefore followed his example, and remained in Thibet.

In 1642 the dalai lama sent ambassadors to Tsong-te, father to the first emperor of the present dynasty of the Mantchew Tartars, threw himself under his protection, and paid him tribute. Ten years after, the dalai lama himself went to Pe-kin, and paid homage to the emperor. He was loaded with honours, received a golden seal and magnificent presents from the emperor, and was confirmed in his title of dalai lama.

Kang-hi, being desirous of honouring the tupa or prime minister of the dalai lama, declared him a prince in 1693, and granted him a golden seal. This minister however far from being attached to the interests of the emperor, secretly betrayed him, and seconded the ambitious views of Kaldan, king of the Eleuthes, who was a declared enemy to the Mantchew Tartars. He endeavoured to per-

suade the grand lama not to go to Pe-kin, to which place the emperor had called him; and when the dalai lama died, he kept that event so secret, that the emperor was not informed of it for a long time afterwards. These intrigues were at length discovered, and in 1705, Latfahan, prince of the Tartars of Kokonor, caused this perfidious minister to be put to death. The emperor Kang-hi sent some of the grandees of his court to Thibet, to govern it, in conjunction with the Tartar prince, whom he loaded with presents, and afterwards appointed a new dalai lama.

Tchong-kar, king of the Eleuthes, in 1714, made an irruption into Thibet, and committed the most horrid ravages. The Tartar prince, endeavouring to oppose this torrent, was killed in combat; and the celebrated pagod of Poutala was almost reduced to ashes. The king of the Eleuthes carried away from this pagod, and from all the others of the country, immense riches in gold, silver, copper, precious stones, silk stuffs, &c. He put a great number of the lamas to the sword, and sent several of them into Tartary, enclosed in sacks, thrown across the backs of camels. This prince claimed the sovereignty of Thibet as his right; and ordered the lamas to renounce all authority over the people, to retire to their monasteries, and to employ themselves only in saying their prayers.

The lamas immediately fled, and dispersed themselves on all sides. The dalai lama sought the protection of the emperor Kang-hi; and the princes of Kokonor, whose country had been exposed to the same ravages, united with him in seeking for relief. The emperor immediately assembled a numerous army, commanded by experienced Tartar and Chinese officers, and placed one of his sons and a grandson at their head. This army marched into Kokonor, drove from thence the king of the Eleuthes, and entered

Thibet, while another body of Chinese troops penetrated thither also by the province of *Se-tchuen*.

The dalai lama was re-established, the rest of the lamas were put in possession of their pagods and the remainder of the troops of the Eleuthes made their escape through the defiles of the mountains. Although tranquillity seemed to be restored in Thibet, the emperor commanded some of the Tartar nobility to remain at Lasa and in Kokonor, to govern in his name, and to watch the motions of T'chong-han. The same plan of conduct was adopted by the emperor Yong tching, the successor of Kang-hi. Some lords of Thibet revolted in 1727, one of whom took the title of governor-general of the country, and caused a Tartar prince of the fourth rank to be put to death. But these slight commotions were soon suppressed. Kien-long, the present emperor, raised, in 1739, to the dignity of prince of the second rank a person whom the emperor Yong-tching, his father, had appointed viceroy of Thibet. Peace has been since preserved, and it appears to be now firmly established, as the Thibetians have nothing more to fear from the incursions of the Eleuthes, who, since 1759, have been subjects of the empire.

The tribute which the sovereign of Thibet sends to the emperor of China consists of gold or copper statues of the idol *Fo*, perfumes, amber, coral, precious stones, woollen stuffs, and sword blades. The emperor it is said also requires from the dalai lama a certain number of vessels, or small pitchers, filled with water from the Ganges. Since the latter end of the reign of Kang-hi, the emperor has always had some of this water in his palace, and he even carries it with him when he travels.

A custom is sanctioned in Thibet, which permits women to have several husbands at one time. The degrees of consanguinity between the husbands are no obstacle to

these unions; for a woman may marry all the brothers of a family; the children are divided among them; the eldest has the first born, and the younger those born afterwards.

The dalai lama does not reside in the city of Lasa, but on a mountain in the neighbourhood, called Poutala. On this mountain there are a number of pagods, the most sumptuous of which he inhabits. He passes great part of his life on a kind of altar, where he sits motionless, in a cross-legged posture, on a large and magnificent cushion, and receives, with the greatest gravity, the adoration, not only of the Thibetians, but also of a prodigious multitude of strangers and pious pilgrims, who undertake long and difficult journies to go and worship him on their beaded knees, and to receive his benediction. He lays his hand on the head of his adorer, who imagines that by this imposition alone, he obtains the remission of all his sins.

Next to the Thibetians, the Tartars are the most zealous worshippers of the grand lama; they arrive in crowds at Poutala, from the remotest corners of the country; and even the weakest of the female sex are not terrified by the fatigues that inseparably attend these long journies.

This profound veneration, which draws so many people to Lasa, to prostrate themselves at the feet of the grand lama, is founded on the idea of his great power and sanctity. They are persuaded, that all the divinity of *Fi* resides in him, that he is omniscient and omnipresent, and that he has neither need of information, nor occasion to ask questions, in order to discover the secret thoughts of men; that he is immortal, and that, when he appears to die, his soul and his divinity only change their place of residence, and transmigrate into another body. On these occasions all their endeavours are directed to discover the place where it hath pleased him to be born again; and even some of the Tar-

tar princes themselves have assisted in this search; but they are obliged to be directed by certain lamas, who alone are acquainted with the signs by which the new-born god may be discovered, or rather, they only know what child the preceding dalai lama appointed to be his successor.

Large pagods are common in Thibet, where the most distinguished of the lamas reside. They assume different titles of honour: but that of *houtouctou* is one of the most venerable, and is never granted but to those who are accounted living *Fos*. These *houtouctous* are not always fixed to the same place; they have liberty to reside wherever they please, and to chuse for their abode whatever spot appears to them most agreeable.

The inhabitants of Thibet are not the only people who may attain to the dignity of lama. Tartars, and Chinese, have aspired to the priesthood, and repaired to Lasa, in hopes of obtaining it. If they can get themselves admitted among the disciples of the grand lama, the number of whom is fixed at two hundred, this admission is the commencement of their promotion, and the first step towards dignity and power; for the subaltern grand lamas are chosen from among these disciples. The *houtouctous*, however, are not acknowledged as such until after having passed a certain time in the school of the grand lama. When they have done this, they live amidst splendour and opulence, continually surrounded by a crowd of adorers, who load them with presents. The lamas of Thibet are not very magnificent in their dress; they wear only a napped kind of woollen stuff, called in China *poulou*, which is used for covering seats. The grand lama was seen at Lasa in 1717 clothed in a red dress of this stuff, having on his head a yellow cap, ornamented with gilding,

Besides this cap, the lamas have several bonnets, or tiaras, that are the distinguishing marks of the different degrees of honour to which they have arrived. The cap which strikes Europeans most, has a great resemblance to a bishop's mitre: they wear it on horseback, as well as on foot; but the cloven part of this mitre descends directly to the middle of the forehead. The obligations which the office of lama imposes, are neither few nor trifling; but there is no one among them who engages to discharge them all. They divide and share the burden. One takes the charge of observing one precept, and another obliges himself to practise another; and so of the rest: they, however, have certain common prayers, which they chaunt in concert together; and they are all obliged, like priests of many other persuasions, to engage to renounce the vanities of the world, to live in celibacy, and to have no concern with trade or commerce. The keeping of these engagements is quite a different consideration.

The language spoken in Thibet is almost the same as that of those people called *Si-fans*: the only difference consisting in the acceptance of certain words, and some few peculiarities of pronunciation.

The physicians of Thibet are not destitute of skill; and some of their astronomers are acquainted with the motions of the heavenly bodies, and able to calculate eclipses; but the lamas are in general stupid and ignorant. It is rare to find any of them who understand their ancient books, or who are able to read them. Priests, of all established religions, are as a body subject to the same remarks in a greater or lesser degree; having found a substitute for virtue, learning and industry, in the policy of princes and the credulity and superstition of the people. Hence, wherever religion has long been established and supported by law, and thus made national, the distinguishing character

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istics of its priests, have been tyranny, voluptuousness, and ignorance, with all their train of concomitant evils. There are, indeed, exceptions, but not sufficient to do away the cause of this general remark.

In Thibet there are no fortified towns, or places of defence. The cities, in general, are very small. And Lasa itself, where the dalai lama keeps his court, is rather a celebrated temple than a city.

COUNTRY OF HA-MI.

Ha-mi is situated to the north-east of China, at the extremity of the great desert, called by the Chinese Chamo, and the Tartars Cobi, and two hundred and seventy miles distant from the most westerly point of the province of Chen-si. This country was formerly inhabited by a wandering people, named Iong, who are said to have sent deputies to pay homage to the emperor of China, nine hundred and fifty years before the Christian era, and to have presented some fables by way of tribute. About the end of the dynasty of Tcheou, these people fell under the dominion of the Hiong-nou, who appear to have been the same as the Huns, at that time a formidable nation. Under the following dynasties this country experienced various revolutions and vicissitudes, it was sometimes united to the province of Chen-si, and sometimes not only independent of it, but even of the whole empire. The situation of these people, separated by vast deserts from China, must have greatly contributed to facilitate these revolutions. In 610 all the tributary states of the empire having revolted, that of Ha-mi followed their example; but it again submitted to the yoke, under Taitsong, second emperor of the dynasty of Tang, who sent one of his generals with an army to reduce it. This prince paid particular attention to his new conquest. He divided it into three districts, and connected its civil and military

government in such a manner with that of the province of Chen-si, that tranquillity prevailed during his reign and several of those that followed. The emperors, prior to the reign of Tai-tsong, imported a considerable quantity of wine into China from Ha-mi; but, *Tai-tsong, having subdued the kingdom of Ha-mi, ordered wine-plants of the species called majou, to be removed to China, and planted in his gardens, and got some persons instructed in the manner of making this wine, the use of which proved peculiarly serviceable to him.*

Luxury having weakened the dynasty of Tang, the Mahometans, who had made a rapid progress in the countries situated between Persia, Cobi and the Caspian sea, advanced as far as Ha-mi, and completed its conquest. After this event, this country had princes of its own, but dependent on the Tartars, who successively ruled these immense regions. The *Yuen*, or Tartar emperors, again united the country of *Ha-mi* to the province of *Chen-si*; and this union subsisted until 1360, at which time the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute; and in 1404, the king of *Ha-mi* was honoured with a new title and a golden seal. After a contest of several years for the succession to the throne, this kingdom fell a prey to the king of *Tou-eulh-fan*. This yoke soon becoming uneasy, the people of *Ha-mi* revolted from their new masters, and made conquests from them in their turn. Since this epocha, the country of *Ha-mi* has been successively exposed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himself a vassal of the empire of China, and sent as tribute to *Pe-kin* camels, horses and fables. *KANG-HI* received his homage with the usual ceremonies, and published a diploma, which established the rank that the king of *Ha-mi* should hold among the tributary princes, the time when

he should come to render homage, the nature of the present necessary for his tribute, the number of auxiliaries he was bound to furnish in time of war, and the manner of his appointing a successor. All these regulations have subsisted till the present time.

The country of Ha-mi, though surrounded by deserts, is one of the most delightful in the world. The soil produces abundance of grain, fruits, leguminous plants, and pasture of every kind; and the rice which grows here, is particularly esteemed in China; pomegranates, oranges, peaches, raisins and prunes have here a most exquisite taste; but there is no fruit more delicate or more in request than the melons of Ha-mi, which are carried to Pe-kin, for the emperor's table. These melons are much more wholesome than those of Europe, and have this singular property, that they may be kept fresh during great part of the winter.

But the most useful and most esteemed production of the country of Ha-mi, is its dried raisins, which are of two kinds. The first, which are much used in the Chinese medicine, seem to have a perfect resemblance to those known in Europe by the name of Corinthian. The second, which are in much greater request for the table, are smaller and more delicate than those of Provence.

Some of the emperors have caused plants to be transported from Ha-mi to Pe-kin, and planted in the gardens of the palace. As these plants have been cultivated with extraordinary care, they have perfectly succeeded, and the raisins produced by them are exceedingly sweet, and have a most exquisite flavour.

Although the country of Ha-mi, the latitude of which is $42^{\circ} 53' 20''$, lies farther towards the north than several of the provinces of France, we are assured, that its climate is more favourable to the culture of vines, and that its grapes are far superior. At Ha-mi it never rains, and

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even dew and fogs are scarcely ever seen: the country is watered only by the snow which falls in winter, and by the water of this snow when melted, which is collected at the bottoms of the mountains, and preserved with great care.

The method of drying grapes in Ha-mi is more simple than that practised in the provinces of China. The people of Chen-si hold them over the steam of hot wine, and often boil them a few seconds in wine in which a little clarified honey has been diluted. In the kingdom of Ha-mi they wait until the grapes are quite ripe; they then expose them to the scorching rays of the sun; afterwards pick them, and leave them in that manner until they are quite dry. These grapes become shrivelled, without losing any of their substance, and without growing flat.

The kingdom of Ha-mi contains a great number of villages and hamlets; but it has, properly, only one city, which is its capital, and has the same name as the country.

It is surrounded by lofty walls, a mile and a half in circumference, and has two beautiful gates, one fronting the east, and the other the west. The streets of this city are straight, and well laid out; but the houses, which contain only a ground-floor, and are for the most part constructed of earth, make very little shew: however the serenity of the sky and the goodness of its situation, in a beautiful plain, watered by a river, and surrounded by mountains, which also shelter it from the north winds, renders it a most delightful and agreeable residence. On whatever side it is approached, gardens are seen, which contain every thing that a fertile and cultivated soil in the mildest climates can produce. The surrounding fields are enchanting; but they do not extend far; for on several sides they terminate in plains, where a number of beautiful horses are fed, and a species of sheep, which have large flat tails that sometimes weigh three pounds. The country

of Ha-mi appears to be abundant in fossils and valuable minerals: the Chinese have, for a long time, procured diamonds and gold from it, and at present, it supplies them with a kind of agate, on which they set a great value. The inhabitants of this small state, are brave, capable of enduring fatigue, very dexterous in all bodily exercises, and make excellent soldiers; but they are fickle and soon irritated; and, when in a passion, are extremely ferocious and sanguinary.

ISLES OF LIEOU-KIEOU.

These isles form a powerful and extensive empire, the inhabitants of which are civilized, and ought not to be confounded with other savage nations dispersed throughout the islands of Asia. The emperor Kang-hi resolved, to send an ambassador to the king of Lieou-kieou, and for this purpose chose one of the great doctors of the empire, named Su-pao-koang. This learned man departed from China in 1719, returned to Pe-kin in 1720, and in the year following, caused a relation of his voyage to be published in two volumes. In the first of these, he gives a particular description of the isles of Lieou-kieou; and what he relates appears to be worthy of credit, for he examined; as he himself says, according to the orders of the emperor, whatever he found curious or interesting, respecting the number, situation and productions of these isles; as also the history, religion, manners and customs of the people who inhabit them.

These isles, are situated between Corea, Formosa and Japan, and are in number thirty-six. The principal and largest is called Lieou-kieou; the rest have each a particular name. The large island extends from north to south almost one hundred and fifty-two miles, and forty-four from east to west. The south-east part of the island, where the

court resides, is called Chaouli, and here Kint-ching, the capital city, is situated. The king's palace, which is reckoned to be twelve miles in circumference, is built on a neighbouring mountain. It has four gates, corresponding to the four cardinal points; and that which fronts the west, forms the grand entry. The view which this palace commands is delightful; it reaches as far as the port of Napa-kiang, at the distance of four miles, to the city of Kint-ching, and to a great number of other cities, towns, villages, palaces, temples, monasteries, gardens, and pleasure-houses.

According to these islanders, the origin of their empire is lost in the remotest antiquity. They reckon twenty-five successive dynasties, comprehending a period of more than eighteen thousand years. It is however certain, that the existence of the country called Lieou-kieou was not known in China before the year 605 of the Christian era. It was in the course of that year, that one of the emperors of the dynasty of Soui, having heard of these isles, sent some Chinese thither; but their expedition proved fruitless, as the want of interpreters prevented them from acquiring that knowledge which was the object of their voyage. They however brought some of the islanders with them to Sigan-sou, the capital of the province of Chen-fi, and the usual residence of the emperors of the dynasty of Soui. An ambassador from the king of Japan being then at the Chinese court, he and his attendants immediately knew the strangers to be natives of Lieou-kieou; but they spoke of these isles as of a miserable and wretched country, the inhabitants of which had never been civilized. The emperor however learned, that from the province of Fo-kien a ship might reach the largest of these islands in five days.

On this information, he sent skilful men, accompanied by interpreters, to summon the prince to do homage and to

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pay him tribute. This proposal was very ungraciously received: the king of Licou-kieou sent back the Chinese, telling them, sternly, that he acknowledged no prince for his superior. This answer irritated the emperor, who caused a fleet to be immediately equipped in Fo-kien, in which he embarked ten thousand men. This fleet set sail, and arrived in safety at the port of Napa-kiang. The army, spite of every effort made by the natives, landed on the island; and the king, who had put himself at the head of his troops to oppose the enemy, having fallen in battle, the Chinese pillaged, sacked and burnt the royal city, made upwards of five thousand slaves, and returned to China. Such is the dreadful consequence of power centering in the hands of one man.

The emperors of the dynasty of Tang, those of the short dynasties that followed, and those of the dynasty of Song, although they were fully informed of every thing respecting the Licou-kieou isles, however made no attempts to render them tributary. In 1297, Chi-tsou, emperor of the dynasty of Yuen, revived the pretensions of his predecessors, and fitted out a fleet to subdue these islands; but schemes of conquest had, from a disaster that befel their army in an expedition against Japan, become disagreeable to the Chinese. The fleet therefore went no farther than the isles of Pong-hou, and the western coast of Formosa, from whence, under divers pretences, it returned to the ports of Fo-kien.

In 1372, under the reign of Hong-vou, founder of the dynasty of Ming, these islands however submitted voluntarily to the Chinese government. Hong-vou had sent one of the grandees of his court to the king of Licou-kieou, to inform him of his accession to the throne. This nobleman had received particular instructions respecting this commission, and he acquitted himself with the prudence and address of an able minister. In a private audience, which he had with the king, he exhorted him to declare

himself a tributary of the empire, and laid before him the advantages he would derive from this step. His reasoning, supported by the force of his natural eloquence, made so much impression on the mind of the king that he embraced the proposal, and sent immediately to the emperor to demand the investiture of his states.

Hong-vou received his envoys in a magnificent manner, and loaded them with presents. Tsay-tou was solemnly declared a vassal of the empire; and the emperor, after having received his first tribute, consisting of valuable horses, aromatic wood, sulphur, copper, tin, &c. sent him a golden seal, and confirmed the choice he had made of one of his sons for successor. The emperor afterwards sent thirty-six families, chiefly from the province of Fo-kien, to Lieou-kicou. Tsay-tou received them, assigned them lands near the port of Napa-kiang, and appointed certain revenues for their use, and Hong-vou also made them considerable remittances. These families first introduced into Lieou-kicou the language of the Chinese, the use of their characters, and the ceremonies practised in honour of Confucius. On the other hand, the sons of several of the grandees of the court of Tsay-tou were sent to Nan-king, to study Chinese in the imperial college, where they were treated with distinction, and maintained at the emperor's expence.

The isles of Lieou-kicou had neither iron nor porcelain. Hong-vou supplied this want, by causing a great number of utensils and instruments of iron, to be made and sent thither, together with a quantity of porcelain vessels. Commerce, navigation, and the arts soon began to flourish. And these islanders learned to cast bells for their temples, to manufacture paper and the finest stuffs, and to make porcelain, with which they had been supplied before from Japan.

The revolution which placed the Tartars on the imperial throne of China, produced no change in the conduct

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of the kings of Lieou-kieou. Chao-tse, who was then reigning, sent ambassadors to acknowledge Chun-tchi, and received a seal from him, on which were engraven four Tartar characters. It was then settled, that the king of Lieou-kieou should pay his tribute only every two years, and that the number of persons in the train of his envoys should not exceed one hundred and fifty.

The emperor K'ang-hi paid more attention to these islands than any of his predecessors. He caused a superb palace to be erected in honour of Confucius, and a college, where he maintained proper persons to teach the sciences and the Chinese characters. He instituted examinations for the different degrees of the literati, and he ordained, that the king of Lieou-kieou should never send in tribute rose wood, cloves, or any other production which was not really of the growth of the country; but that he should send a fixed quantity of sulphur, copper, tin, shells, and mother of pearl, which is remarkably plenty in these islands. He permitted, that, besides the usual tribute, he might present him horse-furniture, pistol-cases, and other things of the same kind, which these islanders are said to manufacture with great taste and neatness.

It is near a thousand years since the bonzes of China introduced into Lieou-kieou the worship of Fo, and the principal books belonging to their sect. This worship is at present the established religion of the country. There is likewise in the capital a magnificent temple, erected in honor of another idol borrowed from the Chinese, named Tien-fey, which signifies *celestial queen, or lady*.

These islanders never make promises or swear before their idols. When they have occasion to do this, they burn perfumes, present fruits, and stand respectfully before some stone, which they call to witness the solemnity of their engagements. Numbers of stories are to be seen in the courts of their temples, in most public places, and upon their mountains, which are entirely appropriated to this pur-

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poth. They have also among them women consecrated for the worship of spirits, who are supposed to have great influence over these beings. They are further employed in visiting the sick, distributing medicines, and reciting prayers for their recovery.

They respect the dead as much as the Chinese, and they are equally ceremonious in wearing mourning; but their funerals are neither so pompous, nor so expensive. Their coffins are of an hexagonal or octagonal figure, three or four feet high; and they burn the flesh of the bodies of the dead, preserving only the bones.

Families are distinguished in Liou-kieou by surnames, as in China; but a man and a woman of the same name cannot be united in marriage. The king is not permitted to marry but in the three grand families, which always enjoy the highest offices. There is a fourth, of equal distinction to the three former; but neither the king nor the princes contract any alliances with this family for it is doubtful, whether it be not sprung from the same stem as the royal line.

A plurality of wives is allowed in these isles. Young men and young women enjoy the liberty of seeing one another, and conversing together; and their union is always in consequence of their own choice, and not of the constraint of parents or friends. The women are reserved; they neither use paint, nor wear pendants in their ears; they collect their hair on the top of their heads, in the form of a curl, and fix it in that manner by means of long pins made of gold or silver.

Besides the domains which the king possesses, he receives the produce of all the sulphur, copper and tin mines, and salt pits, together with the product of taxes. From these revenues he pays the salaries of the mandarins and officers of his court. These salaries are estimated at a certain number of sacks of rice; but are paid in grain, rice, silk, cloth, &c.

There are here, as in China, nine orders of mandarins, who are distinguished by the colour of their caps, or by their girdles and cushions. The greater part of the titles of these mandarins are hereditary in their families; *but there are some which are only bestowed upon merit.* In the capital there are tribunals established for managing the revenue and affairs of the principal island, and of all the others dependent on it. The latter have agents, who reside at court. There are also particular tribunals for civil and criminal matters; for whatever concerns the families of the grandees and princes; for the affairs of religion; for inspecting the public granaries, king's revenues, and duties; for commerce, manufactures, civil ceremonies, navigation, public edifices, literature, and war.

The vessels that are built in this country are highly esteemed by the people of China and Japan. In these the natives go to China, Tong-king, Cochinchina, Corea, Nanga-za-ki, Satsuma, the neighbouring isles, and Formosa, where they dispose of their different commodities. Besides those articles of commerce, which their manufactures of silk, cotton, paper, arms, copper utensils, &c. furnish them, they also export mother of pearl, tortoise and other shells, coral and whet-stones, which are in great request both in China and Japan.

Three different languages are spoken in the isles of Licou-kieou. Letters, accounts, and all the king's orders, are written in Japanese characters, and in the language of the country; books of morality, history, medicine, astronomy and astrology, are written in Chinese characters. The distribution of the year, and the division of time, are the same in Licou-kieou as in China; the people following the calendar of the empire.

The edifices, temples, and the king's palace, are built after the Japanese manner; but the houses of the Chinese,

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the hotel of their ambassador, the imperial college, and the temple of the goddess *Tien-fey*, are built after the Chinese. In many of the temples and public buildings, there are tables of stone or marble, on which are engraven Chinese characters in honour of Chinese emperors, from Hong-vou to the present time. Chinese inscriptions are also to be seen on their triumphal arches and in the king's palace; several are also found in Japanese characters, and some, but the number is few, in those of India.

The natives of Lieou-kieou are, in general, mild, affable, temperate, active, and laborious; they are equally the enemies of slavery, falsehood, and dishonesty. The grandees, bonzes and Chinese established at Lieou-kieou excepted, few of the inhabitants of these islands can either write or read. If it happens, that any of the peasants, artists, or soldiers can do either, they shave their heads, as the bonzes. All others have a kind of tuft on the top of their heads, around which is a circle of very short hair. These people are fond of games and diversions. They celebrate, with great pomp and splendour, those festivals that are instituted in honour of their idols, and those which are appointed for the ending and commencement of the year.

Great harmony prevails among different families and individuals, which they preserve by frequent repasts, to which they invite one another. Suicide is unknown among them, and they are free from most prominent vices and crimes.

NATURAL HISTORY

OF

C H I N A.

CLIMATE.

CHINA is so extensive, that all its provinces cannot enjoy the same temperature; their climate, and the nature of their soil, are therefore various, according as they are nearer or more remote from the south; severe cold is felt at Pe-kin, while the southern provinces are exposed to excessive heat: the air however is in general wholesome, and the people commonly live to a great age.

MOUNTAINS, RIVERS AND LAKES.

The principal mountains of China are those in the northern and western parts of the empire. The latter are rendered fruitful by the labour and industry of the Chinese husbandman; but the former are barren, rocky, and incapable of improvement. Those of the provinces of Chen-si, Ho-nan, Quang-tong and Fo-kien, shew few signs of culture; but they are covered with forests of tall, straight trees of every species, fit for building, masts and ship-timber. The emperor sometimes procures from these mountains enormous trunks, which he causes to be transported to the distance of more than three hundred leagues, by land and water, to be employed in his palace, or for public works. Other mountains furnish quicksilver, iron, tin, copper, gold and silver. Political foresight has how-

ever prevented many of the latter from being opened. The chiefs of the early dynasties, aware that artificial riches could not form a solid base for the happiness of states, were afraid of opening these sources of luxury, lest the people should be induced to neglect the natural riches of their soil, by applying to other labours than those of agriculture. About the commencement of the fifteenth century, the emperor Tching-tsou caused a mine of precious stones to be shut, which had been opened by a private individual. *Useless labours, said he, produce sterility; a mine of precious stones does not furnish corn.* At present, the Chinese are not so scrupulous, for they carry on a great trade in gold.

The Chinese relate several singular and extraordinary phenomena of their mountains, not worth repeating, though their credulity induces them to relate those legendary tales as facts. But they admire, above all others, a mountain of Fo-kien, the whole of which they conceit to be a figure of the god *Fo*.

The principal lakes of China are the Tong-ting-hou, situated in the province of Hou-quang, and which is more than two hundred and forty miles in circumference; the Fai-hou, part of which extends into Kiang-nan; the Hong-tse, and the Kao-yeou, of the province of Kiang-nan; and the Poyang-hou, formed in Kiang-si by the confluence of four considerable rivers, which, like the sea, is subject to tempests and storms. This last mentioned is more than three hundred miles in length.

Among an infinitude of great and small rivers that water this vast kingdom, there are two particularly celebrated. The first is the Yan-tse-kiang, or Son of the Sea. It has its source in the province of Yun-nan, traverses Hou-quang and Kiang-nan, and, after having watered four provinces, through an extent of twelve hundred miles, it falls into the eastern sea, opposite the isle of Tsong-ming. This river, at the distance of more than ninety miles from its

mouth, is a mile and a half broad. The navigation of it is dangerous, and numbers of vessels are lost in it almost every day. It flows with great rapidity, and forms in its course several islands, which are beneficial to the province, on account of the multitude of reeds, from ten to twelve feet in height, which they produce, and which are used for fuel in all the neighbouring cities. When this river is swelled by torrents from the mountains, it becomes so impetuous that it overflows and carries away part of these islands, forming others from their wrecks in those places of its bed where it leaves them.

Another great river of China is the Hoang-ho, or Yellow River. The Chinese give it this name, because the clay and sand which it washes down, especially in time of rain, make its water appear of a yellow colour. It rises in the mountains which border the province of Tetchuen on the west, and, after a course of nearly eighteen hundred miles across Tartary and China, discharges itself into the eastern sea, not far from the mouth of the Yangtse-kiang. It is very broad and rapid; but so shallow, that it is scarcely navigable. It often happens, that it overflows its banks, and buries whole villages; and it has been found necessary, in order to confine it, to raise, in several places, long and strong banks, which, however, do not entirely free the cities in its neighbourhood from the dread of its inundations. For the same reason, the people of the province of Ho-nan, the land of which is exceedingly low, have taken the precaution to surround most of their cities, at the distance of three furlongs, with strong ramparts of earth faced with turf.

The ingenuity which the Chinese display in turning the happy situation of their lakes and rivers to the greatest advantage, is worthy of attention. One of their principal works for the convenience of commerce, is the celebrated canal which reaches from Canton to Pe-kin, and which forms a communication between the southern and

northern provinces. This work, called *The Royal Canal*, is eighteen hundred miles in length; and its navigation is nowhere interrupted but by the mountain *Meiling*, where passengers are obliged to travel thirty or forty miles over land. They, however, have no occasion to quit their barks when they are going through the provinces of *Quang-fi* and *Hou-quang*. In this canal, a number of others terminate, which stretch out into the country, and form a communication between the neighbouring cities, towns and villages. The greater part of these canals have been executed by the industry of the inhabitants, who have spared neither labour nor expence to procure themselves the valuable advantage of having an easy conveyance for their goods into all the provinces of the empire. Near to *Chao-hing* and *Ning-po* there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place passable for boats, the Chinese have constructed a double glacis of large stones, or rather, two inclined planes, which unite in an acute angle at their upper extremity, and extend on each side to the surface of the water. If the bark is in the lower canal, they push it up the plane of the first glacis, by means of several capstans, until it is raised to the angle, when, by its own weight, it glides down the second glacis, and precipitates itself into the water of the higher canal, with a considerable velocity. It is seldom that any accident happens in this passage; for the Chinese use for the keels of these barks a kind of wood which is exceedingly hard and proper for resisting the violence of such an effort.

MINES, METALS, STONES, EARTHS, CLAYS, &c.

The mountains of China being numerous, and situated under various climates, must contain minerals of every species. There are indeed found there in great abundance, mines of gold, silver, iron, copper, tin, lead, mercury,

marble, crystal, cinnabar, lapis lazuli, &c. Gold and silver would be much more common in this empire, was it not for the policy we have already mentioned, which does not permit the mines which contain these metals to be opened. A great part of the gold, therefore, which is to be found in China, is collected in the sand of the rivers and torrents which fall from the mountains, situated on the western boundaries of the provinces of Se-tchuen and Yun-nan, the last of which abounds in silver-mines. The Lo-los, of whom we have already spoken, must procure much gold from their mountains, since it is a custom among them, to inclose a great quantity of plates of gold in the coffins of those people whom they are desirous of honouring. Their gold, however, does not appear beautiful, because it is not thoroughly purified. The Lo-los are little better acquainted with the art of melting silver, which is still blacker, and contains more refuse; but it is as pure and bright as that of any other country, when refined by the Chinese workmen. As the Chinese gold is not coined, it is employed in commerce, and becomes merchandize. It is never used there but in gilding, or for slight ornaments: the emperor being the only person who possesses any quantity of gold plate.

Iron, lead and tin mines are common, and these metals are sold at a low rate throughout the whole empire.

The copper-mines of the provinces of *Yunnan* and *Koi-tchou* have furnished, for a great number of years, all the small coin that is struck in the empire. According to *Grosier*, the Chinese have a kind of copper which they call *pé-tong*, or *white copper*, so pure and fine, that it approaches near to silver. This copper, he says, is naturally white when taken from the mine; and when it is broken into grains, is found still whiter in the interior part than on the surface. He informs us that a number of experiments have been made at Pe-kin, which sufficiently prove, that this copper does not owe its whiteness to any mixture. Dif-

ferent kinds of works are made of it; but, to soften it and render it less brittle, the workmen are obliged to mix with it a little zinc, or some metal of the same kind. Those who are desirous of preserving its splendour and beautiful colour, add to it a fifth part of silver. This copper is found in the province of Yun-nan. The Japanese bring to China another kind, which is yellow, and sold in ingots. It has a great resemblance to gold, and is used by the Chinese for making different toys. Notwithstanding the assertion of experiments having proved to the contrary, we are inclined to think both these latter are mixtures and not pure copper; if not, there can be little doubt but the change is produced by the influence of some neighbouring mineral, perhaps not yet noticed.

The Chinese have another kind of copper, which they call *se-lay-tong*, or *copper which comes of itself*. It is nothing else but copper washed down from the tops of the mountains, and which is afterwards found among the pebbles and sand left by the torrents when they become dry.

Quarries and coal-mines are abundant in every province of the empire. Coals are found in great plenty in the mountains of the provinces of Chen-fi, Chan-fi and Petcheli. Without this supply, fire-wood, which is scarce and very dear, would not be found sufficient for the consumption of the northern provinces.

Lapis lazuli is found in several cantons of the province of Yun-yan, in the whole province of Se-tchuen, and in a district of the province of Chan-fi, called Tai-tong-fou; it differs nothing from that imported into Europe. Chan-fi furnishes a most beautiful kind of white jasper much resembling agate; it is transparent when polished, and sometimes diversified with spots; the Chinese call it *Yu-che*.

The most beautiful rock crystal of China is dug from the mountains of Tchang-tcheou-fou, and Tchang-pou-hien in the province of Fo-kien, situated in latitude 24° 10'. The artists of these two cities are very ingenious in cut-

king it, and form it into buttons, seals, figures of animals, and other trinkets.

Yun-nan furnishes some real rubies, but they are exceedingly small. There is sold yearly in the capital of this province a number of other precious stones; but they are said to be procured from other places, especially from the neighbouring kingdoms of Ava and Laos. It is certain that there is, at the distance of two hundred fenes or cords from the city of Mohang-leng, the capital of Laos, a mine of precious stones, from which rubies are said to be dug that are sometimes as large as a walnut. Emeralds are also found there; and it is said, that the king of Laos has one in his possession which is equal in size to a moderate orange. A rivalet runs across this mine, and detaches several precious stones, which it washes down with its current.

Quarries of marble are very common in China, especially in the province of Fo-kien. But the Chinese artists are not so well acquainted as Europeans with the art of working it. Small pieces of it are however sometimes found among the merchants, which are polished in a superior manner, such as the small tablets used as ornaments in their festivals named tien-tsan. They are very elegant, and variegated with different colours, which, though not lively, represent, naturally, mountains, rivers, trees and animals. These tablets are made from marble procured from the quarries of Taily-fou; and the most beautiful pieces are always chosen for that purpose.

Among the various stones known in China, there are some that have obtained the name of sonorous, and of which the Chinese make musical instruments. They differ considerably from one another in beauty and in the strength and duration of their tone, but what is very surprising, this difference of tone cannot be discovered either by the different degrees of their hardness, weight, fineness of grain, or any other qualities which might be supposed to determine it. Some stones are found remarkably hard,

which are very sonorous ; and others exceedingly soft, which have an excellent tone ; some that are extremely heavy, emit a very sweet sound ; and others, that are as light as pumice-stone, have also an agreeable tone. These stones have different names given them by the Chinese.

The stone called *yu*, is the most celebrated, valuable and beautiful of this class. They are chiefly found in channels made by torrents, and in the rivers which flow at the bottoms of the mountains of Yu-nan, Koei-tcheou, Chen-si, Y-ly and Yo-quen. They resemble externally those pebbles which are found in the streams and torrents that rush down through the clefts of the mountains. The largest that the missionaries saw in the imperial palace, were two feet and a half or three feet in length, and one foot eight or ten inches in breadth ; and these were considered as matchless pieces. The *yu* are also found in the earth, in valleys near mines, and in the fissures made by torrents in the sides of the mountains. These differ from others because their surface is not so smooth, nor their texture, of so fine a grain.

Five different properties are remarked in the sonorous *yu* ; hardness, weight, colour, grain and sound.

Beautiful *yu* are so hard when cut and polished that the best tempered steel glides upon them without making any impression.

The weight of the *yu* is proportionable to its hardness. An unpolished block is preserved in the emperor's palace, two feet six inches in length, and six inches in breadth, and which to appearance one man could easily lift ; but four are necessary only to move it.

The colour most esteemed at present in these stones, is that of whey ; those that are next, are bright blue, azure indigo, citron yellow, orange, logwood-red, pale green, sea green, deep green, cinder grey, &c. The Chinese set most value upon *yu* which is of one colour only, without veins or shades, unless it be variegated in an agreeable manner with five colours.

The hardest and heaviest has always the finest grain. But what kind of *yu* is the most sonorous has never yet been determined. The *nieou-yeou-che*, or ox-fat stone, is the second kind of sonorous stone known in China. It has neither the hardness, weight nor sweet tone of the *yu*, and it is more common, and much less esteemed: however, it is very rare to find large pieces of it. That which is in greatest request, has really the colour of the fat of beef, and is of one shade, without clouds or veins. This stone is a production of the province of Yun-nan, and is found in the earth near mines, in valleys, or at the bottoms of the mountains. Its exterior coat is rough, and of a dirty colour, between chestnut and green; below this, there is a second, resembling curdled milk; after which comes another, tinged with yellow, that becomes deeper as it approaches the centre. The *yu* emits sparks when struck with steel: the *nieou-yeou-che* does not. This stone seems more to resemble agate; and it perhaps may be an agate of a peculiar kind. None are sonorous but those which have a beautiful yellow colour, without transparent veins; it is however far from being so sonorous as the *yu*.

The third kind is named *hiang-che*, and emits so metallic a sound that it might be taken for a composition. Some of them are found black, others grey, green, and variegated with white. The blackest are the most sonorous. It is brought from the lake of Tche-kiang, and appears to be a kind of alabaster, the colour and nature of which have been changed by the water that has penetrated it.

There is a fourth kind resembling marble in its veins, which are grey, black and dirty white on a milk-white ground. The greater part of these stones have transparent spots, which shew that a vitrification has commenced. They appear to be something between talc and crystal, and it is remarked, that their tone is often interrupted, and of very short duration.

The naturalists of Europe have we believe, never yet attempted to discover, whether some of our stones may not have the same properties as the sonorous stones of the extremities of Asia. It however appears, that the Romans were formerly acquainted with a sonorous stone of the class of *hiang-che*. "Pliny," says the abbé du Bos *, "when speaking of curious stones, observes, that the stone called *calcophonas*, or brazen sound, is black; and that, according to the etymology of its name, it sends forth a sound much resembling that of brass when it is struck." The passage of Pliny is as follows: *Calcophonas nigra est; sed illisa, avis tinnitum reddit.* Lib. 37. Sect. 56.†

Some sonorous stones sent into France, roused the curiosity of the chemists there, who thought proper to inquire to what class of stones they may belong, and the late duke de Chaulnes applied with particular attention to this research. The following is the result of the experiments which he made on a *king* † in the cabinet of Mr. Bertin:

"The Academy of Sciences, Mr. Romé de Lisle, and several other learned mineralogists, when asked, if they were acquainted with the black stone of which the Chinese *king* were made; for answer cited the passage of Pliny mentioned by Boethius de Bott, Linnæus, and in the Dictionary of Bomare, and added, what Mr. Anderson remarks in his Natural History of Iceland, respecting a bluish kind of stone which is very sonorous. As the black stone of the Chinese becomes of a bluish colour when filed, it is probably of the same species. None of the rest who were consulted had ever seen it.

"The Chinese stone has a great resemblance at first sight to black marble, and, like it, is calcareous; but marble generally is not sonorous. It also externally resembles touch-stone, which is a kind of basalt, and

* Vide Reflections on Poetry and Painting.

† A musical instrument made of this stone.

“ the basaltés found near volcanos; but these two stones
 “ are vitrifications.

“ Its resemblance to black marble induced me to make
 “ some comparative experiments. It is not phosphoric;
 “ neither is black marble. It has no effect upon a sus-
 “ pended iron bar; and consequently contains no iron in
 “ its metallic state; but when dissolved in acids, to try
 “ whether it contained any particles of that metal, it pro-
 “ duced a strong effervescence, which seemed to indicate
 “ it not to be entirely free from them. As black marble
 “ did not present the same phenomenon, the sonorous stone
 “ was examined more attentively by a magnifying glass,
 “ when several small points, resembling pyrites, were
 “ discovered in it, to which this difference was attributed.
 “ When dissolved in nitrous, marine, or vitriolic acids, it
 “ always presents the same phenomena as black marble;
 “ with vitriolic acid it makes a greyish magma, and leaves
 “ behind it a black substance that is not soluble in nitrous
 “ or marine acids, and which, as in black marble, is a real
 “ inflammable bitumen.

“ Black marble and sonorous stone, when calcined,
 “ become entirely white, and yield a very strong calx;
 “ but it loses its bitumen by the action of fire. Sonorous
 “ stone, however, appears to contain less of the phlogistic
 “ and colouring matter; for a precipitation of it, by
 “ means of fixed alkali, is somewhat whiter, and has
 “ more of a blueish cast than that of black marble.
 “ When tried by volatile alkali, it contains no copper.
 “ Other precipitations of it, by different substances, exhibit
 “ the same appearances.”

The duke having proceeded thus far in his analysis, en-
 deavoured to procure some farther information from the
 stone-cutters. They replied, that blue-coloured marble was
 very sonorous, and that they had seen large blocks of it
 which emitted a very strong sound; but the duke having
 ordered a *king* to be constructed of this kind of stone, it

did not possess that property. By trying the black marble of Flanders, a piece was at length obtained which emitted an agreeable sound: it was cut into a *king*, which is almost as sonorous as those of China. From these observations the duke concludes, that the stones of which the *king* are formed, are nothing else but a black kind of marble, the constituent parts of which are the same as those of the marble of Europe, but that some difference in their organization renders them more or less sonorous.

The duke farther observes, that "the Chinese make *king* of crystal, and that one of this kind is to be seen at St. Brice, in the cabinet of M. de la Tour, secretary to the king; and that they also employ a kind of alabaster, some pieces of which M. Bertin received from China, shaped like the *king* made of black stone, that were said to be very sonorous, but they do not appear to have any sound at all; lastly, that the stone *yu*, of which the Chinese construct their most beautiful *king*, is nothing else but a species of agate."

China abounds with potters earth of various kinds, and of all colours, some mixed with gravel, some with sand, and some singularly formed by nature; the most valuable are those used in the manufactory of porcelain. The basis of this article is produced by the mixture of two sorts of earth, one called *pe-tun-tse*, and the other *hao-lin*; the latter is intermixed with small shining particles; the former purely white, and very fine to the touch. These first materials are carried to the manufactories in the shape of bricks. The *pe-tun-tse*, which is so fine, is nothing else but fragments of rock taken from certain quarries, and reduced to powder. Every kind of stone is not fit for this purpose. The colour of that which is good, say the Chinese, ought to incline a little towards green. A large iron club is used for breaking these pieces of rock; they are afterwards put into mortars; and, by means of levers headed with stone and bound round with iron, they are reduced

to a very fine powder. These levers are put in action either by the labour of men, or by water, in the same manner as the beaters of European paper mills. The dust afterwards collected is thrown into a vessel full of water, and stirred with an iron shovel. When it has been left to settle for some time, a kind of cream rises on the top, about four inches in thickness, which is skimmed off and poured into another vessel filled with water; the water in the first vessel is repeatedly stirred, and the cream which rises is still collected, until nothing but the coarse dregs, which, by their own weight, precipitate to the bottom, remain: these dregs are then carefully collected, and pounded anew.

What was taken from the first vessel is now suffered to remain in the second until it is formed into a kind of crust at the bottom, when the water is poured off, by gently inclining the vessel, that the sediment may not be disturbed, and the paste is thrown into large moulds proper for drying it. Before it is entirely hard, it is divided into small square cakes, which are sold by the hundred.

The *kao-lin*, which is also used in the composition of porcelain, requires less labour than the *pe-tun-tse*, nature having a greater share in the preparation of it. There are large mines of it in the bosoms of certain mountains, the exterior strata of which consists of a kind of red earth. These mines are very deep, and the *kao-lin* is found in small lumps, that are formed into bricks, after having gone through the same process as the *pe-tun-tse*. It is from the *kao-lin* that fine porcelain derives all its strength.

The Chinese have discovered, within these few years, a new substance proper to be employed in the composition of porcelain. It is a species of chalk, called *hoa-chs*, from which the physicians of China prepare a kind of draught, said to be detensive, aperient, and cooling. The manufacturers of porcelain have thought proper to employ this stone instead of *kao-lin*. It is called *hoa* because it is

glutinous, and has a great resemblance to soap. Porcelain made with hoa-che is very rare, and much dearer than any other. It has an exceeding fine grain, and, with regard to the painting, if it be compared with that of the common porcelain, it appears to surpass it in a very considerable degree.

Hoa-che is seldom used in forming the body of the work; and the artist is sometimes contented with making it into a very fine size, in which the vessel is plunged when dry, in order that it may receive a coat before it is painted and varnished, by which means it acquires a superior degree of beauty.

When hoa-che is taken from the mine, it is washed in rain or river water, to separate it from a kind of yellow earth which adheres to it. It is then pounded, put into a tub filled with water, to dissolve it, and afterwards formed into cakes like kao-lin. We are assured, that hoa-che, when prepared in this manner, without the mixture of any other earth, is alone sufficient to make porcelain. It serves instead of kao-lin, but is much dearer.

FRUITS, LEGUMINOUS PLANTS, &c.

China produces the greater part of the fruits which we have in Europe, and several other kinds peculiar to the country. Apples, pears, prunes, apricots, peaches, quinces, figs, grapes, pomegranates, oranges, walnuts, and chestnuts, are found every where in abundance; but there is no good species of cherries in the country; and in general, excepting grapes and pomegranates, the fruits which they have in common are much inferior to those of Europe. The Chinese have several kinds of olives, but they do not extract oil from them, on what account we know not, whether it be that this fruit in China is not proper for that purpose, or that they are ignorant of the art of making it. When they want to gather their olives, they bore a hole in the trunk of the tree, which, after having put some salt into it, they stop up, and, at the end of a few days, the fruit drops of itself.

Oranges were first brought to Europe from China; for which we are indebted to the Portuguese. Of this fruit the Chinese have a great number of kinds.

Lemons and citrons are very common: but the Chinese pay particular attention to the culture of a kind of lemon-tree, the fruit of which is of the size of a walnut, round, green, and sour, and are said to be excellent in ragouts. These trees are often planted in boxes, to ornament courts, halls, and apartments,

The Chinese have a very small species of melons, which are yellow within, and exceedingly sweet, and which are eaten with the skin, as we sometimes eat apples in Europe. They have also another kind, still more esteemed, which are brought from that part of Tartary called *Hami*. These melons, as we have already observed, may be kept fresh for five or six months. Great care is taken every year to make a proper provision of them for the emperor's table.

The *tse-tse* are a species of fruit peculiar to China, that grow in almost all the provinces. There are different kinds of them. Those of the southern parts of the empire are remarkably sweet; their seeds are black and flat, and the pulp is slimy and extremely juicy. In Chan-si and Chen-si the *tse-tse* are larger, firmer, and richer, and much fitter for being kept. The tree which produces this fruit is very beautiful; it is as tall and bushy as a middling sized walnut-tree; its leaves in spring and summer are of a bright green, but in autumn they appear of a beautiful red. The fruit is the size of a common apple; in proportion as they ripen, they assume an orange-colour; and when they are dried, they are as sweet and mealy as figs.

Two kinds of fruit with which we are not acquainted, are found in the provinces of Fo-kien, Quang-tong, and Quang-si. The first, called *li-tchi*, of the size of a date, has a stone, which is long and very hard, and covered with a soft juicy pulp, that has an exquisite taste. This

pulp is inclosed with a rough, thin rind, shaped at one end like an egg. We are assured, that this fruit is delicious; but it is dangerous when eat to excess; as it is so hot, as to occasion an eruption over the whole body. The Chinese suffer it to dry in the rind, until it becomes black and shrivelled, like prunes. By these means, it is preserved all the year; they generally use it in tea, to which it communicates a certain sourness, which they prefer to the sweetness of sugar. This fruit is carried to Pe-kin for the use of the emperor, inclosed in tin vessels, filled with spirits mixed with honey and other ingredients, and thus it preserves an appearance of freshness; but loses much of its flavour. That this prince might taste them in the highest perfection, the trees themselves have been sometimes transported to the capital in boxes; and they have been so well managed, that, when they arrived there, the fruit was near its maturity.

Another kind of fruit peculiar to the southern provinces, is the *long-yen*, or *dragon's eye*; it is of a round figure, has a yellowish skin, and its pulp is white, tart and juicy, and is very agreeably flavoured.

The Chinese distinguish three kinds of apricot trees; the apricot-tree with double flowers; the apricot-tree that produces fruit, and the wild apricot-tree. The apricot-tree with double flowers, is cultivated in gardens; the Chinese divide this tree into four principal classes; which are the millefolia, pale yellow, milk white, and the common, the buds of which at first appear red; but the flowers whiten as they blow. There are dwarf apricot-trees with double flowers, which are placed for ornament in apartments, where they flower during winter. The rest are planted on little mounts in gardens, and have a very beautiful effect in spring. The apricot-tree bearing fruit, and the wild apricot are similar to those of Europe, from the kernels of the latter the Chinese extract a good oil, which may be substituted for that used at table; it is, at

least, much superior to the oil produced from walnuts which is burnt in lamps. The Chinese peasants warm their stoves with what remains of the stones, and collect the cinders for manuring their land.

The barren mountains which lie to the west of Pe-kin, are covered with these trees; and the oil extracted from their kernels, render the peasants as rich as those who live in the low lands. Apricots in China, as in Europe, are generally the earliest fruit of summer. The Chinese preserve them both dry and liquid; but they always wait until the fruit is quite ripe. Besides this, they press out the juice, boil and clarify it, and form it into a kind of lozenges, that may be kept as long as they choose, and which, when dissolved in water, make a cooling and refreshing beverage.

China produces abundance of grapes; it is not, therefore from a want of this fruit, that the Chinese make so little use of wine. Those who believe that the vine was not known in the Chinese empire until very late, and that it was carried thither from the west, labour under a great mistake, for all the literati assert, that the vine has been known and cultivated in China from the remotest antiquity, and it is certain, that there were vines in Chan-si and Chen-si several centuries before the Christian era; and that a sufficiency of them were cultivated to make abundance of wine. Grosier says, that in the large Chinese herbal book it is said that wine made from grapes, was the wine of honour, which several cities presented to the emperors, their governors and viceroys. In 1373, the emperor Tai-tsou accepted some of it, for the last time, from Tai-yuen, a city of Chen-si, and forbade any more to be presented, saying, *I drink little wine, and I am unwilling, that what I do drink, should occasion any burden to my people.*

The vine has however, like the empire itself, experienced its revolution, it has often been included in the list

of proscribed trees and shrubs that impeded agriculture, and the extirpation was at times carried so far in many provinces, that the remembrance of it was forgotten. With regard to the present state of the culture of vines in China, we know from unquestionable authority that the emperors Kang-hi, Yong-tching and Kien-long, now on the throne, have caused a number of new plants to be introduced from foreign countries; that the three provinces of Honan, Chan-tong and Chan-si, have repaired the former losses; that the large cities of Tai-yuen and Ping-yang in Chan-si, are become famous on account of the great quantity of dried grapes that are procured from the environs, and that the province of Pe-tcheli, at all times fruitful in vines, produces so many at present, that there are fourteen of its districts celebrated for their raisins, which are preserved and sold in Pe-kin at a very moderate price.

As roots and greens are the principal nourishment of the people, they spare no labour to procure them good. Besides those kinds common in Europe, they have a great number of others, in a great measure unknown to us, at least to the nation at large. Among these is a species of onion, which are not produced from seed, as ours are. Towards the close of the season, some small filaments spring from the ends of the leaves, in the middle of which a white onion is formed, like those that grow in the earth. This small onion again shoots forth leaves similar to those which support it; and these new leaves bear another onion on their points, but in such manner, that the leaves and the onion become smaller as they are farther distant from the earth.

Rue, sorrel, cabbage-plants and other greens, when transported from India to China, either die or degenerate before the end of two or three years. The Chinese, however, have real cabbages; but they never grow into a

head. They have also had parsley for a long time ; but it loses the taste and beauty which it has in Europe.

Among the pot-herbs which we have not, and for which it is said the Chinese are to be envied, is a plant called *pe-tsai*. It is much used, and bears some resemblance to the Roman beet ; but differs from it in its flower, seed, taste and size. The best *pe-tsai* grows in the northern provinces, where the inhabitants leave it to be softened by the hoar-frosts. The quantity sown and consumed is very great indeed ; and in the months of October and November the bridges of Pe-kin are almost blocked up by waggons which continue passing from morning till night, loaded with this plant. The Chinese make provision of *pe-tsai* for winter ; pickling of it, and mixing it with their rice.

The Chinese cultivate even the bottom of their waters, and the beds of their lakes, ponds and rivulets, produce crops that to us are unknown. Their industry has found out resources in a number of aquatic plants, several of which, as the *pi-tsi*, or water-nut, and the *lien-hoa*, are the greatest delicacies of a Chinese table. The Government has caused this latter plant to be cultivated in all the lakes, marshes and waste grounds covered with water, which belong to the state. And the emperor has ordered all the canals which ornament his gardens, to be planted with it ; and the greater part of the ditches round his palace are full of it. The flowers and verdure of this plant cover those two immense sheets of water in the centre of Pe-kin, and which are only separated by a bridge, where every body may pass, and from which there is an excellent view of the gardens belonging to the imperial palace. The *pi-tsi* grows only in the southern provinces of China ; it soon dies at Pe-kin ; its leaves are as long as those of the bulrush, but hollow, and formed into a pipe like the top of an onion. Its fruit is found in a cover

formed by its root, in which it is inclosed, as a chestnut in its husk. And when this husk is broken, the fruit may be extracted, without hurting the plant. It is exceedingly wholesome, and has a most delicate taste. It is given to sick people to chew, as it is very cooling for the mouth.

TREES, SHRUBS AND PLANTS.

China contains almost every species of trees that are known in Europe, but we shall only notice particularly those peculiar to the country, or, at least, such as are not to be found in our western climates.

TALLOW-TREE. Among the extraordinary trees, we cannot but distinguish that which produces tallow. This tree is of the size of a cherry-tree; its branches are crooked; its leaves are shaped like a heart, and of a bright red colour; it has a smooth bark, a short trunk, and a round bushy top. The fruit is contained in a husk divided into three spherical segments, which open when it is ripe, and discover three white grains, of the size of a small walnut. In each of these is a stone, and the pulp with which these stones are covered, has all the properties of tallow, and its colour, smell and consistence are exactly the same. The Chinese make candles of it, mixing it only with a little linseed-oil, to render it softer and sweeter. Did they purify it as tallow is purified in Europe, the candles made from it would not be inferior, but, as this precaution is neglected, they have a more disagreeable smell, produce a thicker smoke, and afford a fainter light.

WAX-TREE. The Chinese procure from certain trees a kind of wax, nearly equal in quality to that made by bees, which they call *pe-la*. This wax is deposited by small insects, on two kinds of trees; no other affording them proper nourishment. The first is short and bushy, and grows in a dry, sandy soil, called by the Chinese *lan-la-chu*. The other species is larger, thrives only in moist places, and is named *chau-la-chu*.

The *kan-la-chu*, is of a shrubby nature, and easily propagates; walls may be covered, or hedges be formed of it; it equally well endures heat and cold, and thrives, without the least culture, in the barrenest soil.

The small insects that make the *pe-la*, do not naturally frequent these trees; they must be placed upon them: but this is not difficult; and, after a tree is once stocked, it always retains them. Towards the beginning of winter, small tumours are perceived upon the *kan-la-chu* that have already produced wax, which continually increase, until they become of the size of a small walnut: these are so many nests filled with the eggs of insects, called *pe-la-tchong*, or *la-tchong*. When the warmth of spring makes the tree shoot forth its blossoms, it also gives life to the insects that cover it. Then is the proper time to deposit nests on those trees which have none. To do this the Chinese make small bundles of straw, on each of which they put seven or eight nests; they afterwards tie these to the branches, taking care to place the nests immediately on the bark. If the shrub is five feet in height, it is capable of supporting one or two nests on each of its boughs. After these insects are hatched, they run upon the branches, disperse themselves over the leaves, and perforate the bark, under which they retire; but come forth at the proper season for making their wax.

About the middle of June, this wax begins to appear upon the *kan-la-chu*. A few filaments, like those of fine soft wool, are perceived rising from the bark, around the body of the insect; by degrees, these filaments form a kind of down, which becomes thicker, and increases in size during the heats of summer. This crust covers the insect, and defends it from the heat, rain and ants. The Chinese say, that, if the wax were left too long on the tree, the insects would not make their nest. Care must, therefore, be taken to gather it before the first hoar frosts.

This wax is white and bright, and preserves its transparency to the depth of an inch. It is carried to court, and there reserved for the use of the emperor, princes and chief mandarins. An ounce of it added to a pound of oil the mixture acquires a consistency, and forms a wax little inferior to that made by bees. The physicians employ it in curing several diseases; and when applied to wounds, it makes the flesh heal in a very short time.

VARNISH-TREE. An opinion long prevailed in Europe, that the celebrated varnish of the Chinese was only a composition, which the Chinese had the art of making. It is now known, that they are indebted to nature and their climate only, for this liquor, which gives so much lustre and beauty to many of their manufactures. It is nothing else than a reddish gum which distils from certain trees called *tsi-chu*. They grow in the provinces of Kiang-si and Se-tchuen; but those which are found in the territories of Kan-tcheou, one of the most southerly cities of Kiang-si, produce the most valuable varnish.

The *tsi-chu*, the bark and leaves of which resemble the ash, bears neither fruit nor flowers. It is, when full-grown, about fifteen feet in height; and the circumference of its trunk, about two feet. The Chinese propagate this tree by cuttings, but they do not procure varnish from it until its trunk is nearly five inches in diameter, a size which it seldom attains in less than seven or eight years. Varnish extracted from a tree smaller, or of less age, has neither the same body or splendour. This liquor distils only in the night time, and during the summer season; for the varnish produced in spring or autumn, is always mixed with a great deal of water, and in winter it does not flow at all.

To obtain the gum, they make several rows of incisions round the trunk, proportioned to the vigour of the tree. The first row is at seven inches from the earth, and the rest at the same distance from each other, to the

top of the trunk, and sometimes on the boughs, which are of sufficient strength and size.

Into these incisions, which are made towards evening, they insert a shell, and next morning they collect the varnish that has fallen into them; the following evening they are again inserted; and this operation is continued until the end of summer. A thousand trees yielding, on an average, in one night, near twenty pounds of varnish.

This varnish, for the most part, is not extracted by the proprietors of the trees, but by merchants, who purchase them for the season, at three-pence per foot. These merchants afterwards hire workmen, to attend to them, to whom they give an ounce of silver per month, for their labour and maintenance.

While the varnish distils, it exhales a malignant vapour, the bad effects of which are often severely felt, and can only be prevented by preservatives and great precaution. The merchant who employs these workmen, keeps by him a large vase filled with rape oil, in which a certain quantity of those fleshy filaments found in hog's lard have been boiled. When the workmen are going to fix the shells to the trees, or collect the varnish, they rub their face and hands with this oil, with great care; and after eating, they wash their whole bodies with warm water, in which the bark of the chefnut-tree, fir-wood, crystalized salt-petre, and other drugs, have been boiled. When at work near the trees, they put upon their heads a cloth bag, in which there are two holes, and cover the fore part of their bodies with a kind of apron made of doe-skin, suspended from their necks with strings, and tied round them with a girdle. They also wear boots, and have coverings on their arms, made of the same kind of skin. The labourer who should neglect these precautions would soon be punished for his rashness. The disorder shews itself by tetters, which become of a bright red colour, and spread in a very short time; the body swells, and the skin bursts

and appears covered with an universal leprosy. The unhappy victim could not long endure the excruciating pains which he feels, was not a speedy remedy found in those preservatives we have before mentioned.

The season of collecting varnish being ended, the merchant having strained it, puts it into small casks, closely stopped. A pound of it costs him about one shilling and eight-pence sterling; and he generally gains cent. per cent. upon it, and sometimes more, according to the distance of the place to which he transports it; besides this he sells the dregs of it to the druggists, who use them for certain purposes in medicine.

IRON WOOD.—This tree rises to the height of a large oak; but it differs both in the size of its trunk and in the shape of its leaves. Its wood is so exceedingly hard and heavy, that it sinks in water; it is said that the anchors of the Chinese ships of war are made of it.

NAN-MOU.—Travellers describe this tree as the cedar, which it probably is. It is one of the tallest in China; its branches shoot up vertically, and grow from the trunk, only at a certain height, and terminate in a bush or tufted top. The Chinese consider its wood as incorruptible.—*When we are desirous, say they, of erecting an edifice to last for ever, we must employ only the nan-mou.* Great use, therefore is made of this wood in building the emperor's palaces, where all the pillars, beams, and doors are made of it.

ROSE WOOD.—This tree furnishes the most beautiful and valuable wood used by the Chinese artists. It is of a very dark colour, striped and variegated with delicate veins, which have the appearance of painting. It is employed for making different pieces of furniture, which are in greater request, and cost more, than those that are varnished.

CAMPHIRE TREE.—The tree from which camphire is procured, is also a production of China, and, it is said, that

some of them are found above an hundred cubits in height, and so thick, that twenty persons cannot enclose them. The trunks of these trees, when old, emit sparks of fire; but their flame is so subtle, that no danger is to be apprehended from it.

The method used by the Chinese for obtaining camphire, is as follows:—They take branches fresh from the tree, chop them small, and lay them to steep in spring water for three days and nights. After they have been thus soaked, they are put into a kettle where they are boiled for a certain time, during which they continually stir them with a stick of willow:—when they perceive that the sap of these small chips adheres to the stick, in the form of white frost, they strain the whole off, throwing away the dregs and refuse. This liquor is then poured gently into an earthen basin well varnished, in which it is suffered to remain during the night, it is then found coagulated, and formed into a solid mass. To purify this first preparation, they procure some earth from an old wall, which, when pounded and reduced to a very fine powder, they put into the bottom of a copper basin; over this layer of earth they spread a layer of camphire, and continue thus until they have laid four strata. The last, which is of fine earth, they cover up with the leaves of the plant *po-ho*, or pennyroyal, and over the whole place another basin, which they join very closely to the former, by means of a kind of red earth that cements their brims together. The basins, thus prepared, are then put over a fire, which is so managed as to preserve the heat equal on all parts. When the basins have been exposed to the necessary heat, they are taken off and left to cool; after which they are separated, and the sublimated camphire is found adhering to the cover. This operation is often repeated two or three times, for the purpose of having the camphire more pure. The camphire thus collected is then put between two earthen vessels, the edges of which are surrounded with

several bands of wet paper. The vessels are kept for about an hour over an equal and moderate fire; and when they are cool, the camphire is found in its utmost perfection, and ready for use.

This method of procuring camphire, may be practised in all seasons of the year, which could not be the case, were it extracted like other resinous substances, that only flow during a certain short space of time. Besides, by lopping the branches of the camphire tree, less hurt is done to it than by making incisions, which are always injurious.

SIANG.—The *siang* grows to the height of a chestnut tree, and bears a fruit which serves, in dying, as a substitute for the gall-nut; it is inclosed in a double husk, of the size of a chestnut, which it also resembles in colour. The exterior husk is that which is used properly for dying. Hogs will feed upon this fruit, although it has a disagreeable taste. The *siang* grows with little culture, to the north of *Pe-kin* and in the province of *Tche-kiang*; and there can be little doubt but it would thrive in the barren and mountainous regions of Europe.

LO-YA-SONG.—This name is given to a kind of pine, found near *Keou-ouai*, beyond the great wall. Its trunk, branches, leaves, and fruit, exactly resemble those of our common pines; but it is distinguished by several singularities: all its leaves fall in autumn; its wood is exceedingly hard, and fit for various purposes; but the sap it contains is poisonous. Those who are employed in cutting this tree, must take great care that no drops spurt out on the skin; for it raises blisters and pimples which cannot easily be cured. If its root, which is of a reddish colour, is put into water, it soon petrifies; it is then used for sharpening the finest and best-tempered tools. This petrification changes its figure so little, that it cannot be perceived, unless examined very closely; but its weight is considerably augmented.

LUNG-JU-SHU.—The trunk of this tree is equal in thickness to a large plumb tree, and divides itself into two or three principal branches, which are subdivided into others that are much smaller. Its bark is of a reddish grey colour, and spotted like that of hazel. The extremities of its branches are knotty, very unequal, and full of pith. The trunk of this tree furnishes planks which are employed in making of furniture. The fruit, which resembles our cherries before they are ripe, grow from long, green and fibrous pedicles. The skin of this fruit is very hard, speckled in some places with small red spots, and containing a greenish substance, which, by maturity, is converted to a kind of jelly. The Chinese rub their hands with it in winter, to prevent chilblains.

TCHA-KE.—This tree has no bark on its trunk or branches; it grows on the northern coasts, and if it is thrown into the fire, when green, it burns as readily as the driest wood. If made into charcoal, it kindles very easily, produces a strong heat, without smell or smoke, and lasts much longer than any other kind.

TCHU-KOU.—This tree is much valued by the Chinese, as its inner rind furnishes them with the greater part of the paper which they consume. When its branches are broken, the bark peels off in the form of long ribbons. Were we to determine the species to which this tree belongs, by its leaves, we should class it with the wild mulberry-tree, but, by its fruit, it more resembles the fig tree. This fruit adheres to the branches, without any stalk, and, when pulled before its maturity, appears, like the fig, to be full of milk. This tree grows on the mountains, and in a rocky soil.

KIN-KOUANG-TSEE, OR SOUR JUJUBE.—This is a large tree, the leaves of which are long and sharp-pointed. Its flowers have a greenish tint; and the fruit it produces resemble large jujubes: on account of their beautiful yellow colour, they are called *golden jujubes*. This

fruit, when dried, retains a sourish taste; and the golden colour changes to a delicate red. The stone is hard, and shaped like a heart, as well as the kernel which they contain. These stones were formerly used by the superstitious votaries of idols, for making chaplets, on which several figures were engraven. It is said to have been originally brought from Bengal, and that great difficulty was found at first to rear it in China; but it is so naturalized at present, that it rises to the height of the tallest fruit-trees. Its wood is hard, and of a very fine grain.

TSE-SONG-YUEN-PE, OR JUNIPER CYPRESS.—This is one of the singularities of nature; it partaking of the properties of the juniper and of the cypress tree. Its trunk is about half a foot in diameter, and shoots out almost where it springs from the earth, a great number of branches, which extend on all sides, and are divided into others that form a top extremely thick and bushy. These branches are loaded with leaves; some resembling those of the cypress; others those of the juniper: the latter are long, narrow, and prickly, and are ranged along the branches in rows of four, five, and sometimes six each; hence, when the branches are viewed lengthwise, the leaves appear like stars, with four, five, or six rays, the leaf nearest the eye exactly covering that which is next to it, and leaving the intervals between the rows perfectly open. The small branches, or twigs, which are covered with these juniper leaves, are generally found below the principal boughs; and the branches that shoot out from the upper part of the same boughs, bear cypress leaves. There are found whole branches which resemble those of the cypress; and there are others, that, in like manner, have an affinity to the juniper alone; there are some, also, which partake of the nature of both; and, lastly, there are others, that bear only a few cypress leaves, grafted, as

it were, on the end of a juniper branch, or a small juniper twig, is sometimes seen springing from a cypress bough.

The bark of this tree is very rough and unequal, and of a grayish brown colour, inclining to red. Its wood is like that of the juniper; but it is of a resinous nature. The leaves smell like cypress, and have something of an aromatic flavour, but sharp and bitter. This tree bears a small, round green fruit, a little larger than that of the juniper: it contains two reddish grains, shaped like a heart, which are as hard as a grape-stone.

BAMBOO.—The *bamboo* is a kind of reed, which grows to the height and size of large trees. Its leaves are long, and bend backwards towards the points. The trunk is hollow, and divided at certain spaces by knots, but it is very strong, and capable of sustaining an enormous weight. Bamboo-reeds are bored and used as pipes to convey water; when split lengthwise and divided into thin slips, they are woven into mats, trunks, and various other works; paper is also made of a certain paste procured from them, after they have been bruised and steeped in water; the *Bamboo* grows in all the provinces of China, but is most plenty in the province of *Tche-kiang*, where whole forests are found of it.

ACASIA.—The *acasia* of America is common in China. The Chinese authors pretend, that the seeds extracted from its pods are employed with success in medicine.

TEA-PLANT.—Among the aromatic shrubs of China, that which furnishes tea holds the first rank. It is not, however, known by this name in the country, but is called *tcha*; and, by corruption in some of the maritime provinces, *tha*, from which is derived our word *tea*.

Father le Comte, in his memoirs, has given us a very accurate description of this shrub.—‘Tea,’ says he, ‘grows in the valleys, and at the bottoms of the mountains. Rocky ground produces the best; and that which is planted in a light soil is next in quality. The worst is

‘ found in earth of a yellow colour ; but in whatever place
‘ it is cultivated, care must be taken to expose it to the
‘ south: it then acquires more vigour, and bears three
‘ years after it has been planted. The root of the shrub
‘ is like that of the peach tree ; and its flowers resemble
‘ the white wild rose. When I entered the province of
‘ Fokin, I was shewn, for the first time, the tea plant,
‘ upon the declivity of a little hill. It was only about
‘ five or six feet in height. Several branches joined toge-
‘ ther and separated towards their upper extremities, formed
‘ a tufted top almost like that of the European myrtle.
‘ The trunk, though to appearance dry, bore branches
‘ that were covered with beautiful green leaves, narrow
‘ and tapering towards the points, about an inch and a
‘ half in length, and indented round the edges. The
‘ oldest, which appeared of a whitish colour below, were
‘ brittle, hard and bitter. The young ones were soft and
‘ pliable, of a reddish tint, smooth, transparent, and very
‘ agreeable to the taste, especially after they had been
‘ chewed for some time. As it was then in September, I
‘ found on them three kinds of fruit. On the young and
‘ tender branches I observed small soft berries, of a green
‘ colour, filled with very minute yellow grains. On the
‘ rest of the branches the fruit was as large as beans, but
‘ of different shapes ; some were round, and contained a
‘ pea ; others long, and inclosing two ; and several were
‘ triangular, and contained three. The outer rind which
‘ inclosed this seed was green, smooth, and very thick.
‘ Under the second, which was white and thinner, was a
‘ third pellicle, exceedingly fine, that covered a kind of
‘ nut adhering to the rind by a small fibre, from which it
‘ derives its nourishment. When this fruit is young, its
‘ taste is somewhat bitterish ; but, two or three days after
‘ it has been gathered, it lengthens, changes to a yellow
‘ colour, appears dry and shrivelled like an old filbert, and
‘ becomes very oily and bitter. I found also upon these

‘ trees a third kind of old and hard fruit, the black exterior
 ‘ rind of which, being half open, discovered within a hard,
 ‘ brittle husk, exactly like that of a chesnut; but it was
 ‘ so flatted and dried, that after I had broken it, I could
 ‘ scarcely discover any vestige of fruit. In some of them I
 ‘ found this fruit reduced to powder; and in others, I ob-
 ‘ served a very small nut, perfectly dry and half covered
 ‘ with its first pellicle. Among these fruits were a great
 ‘ number called female, which had no germ. Those that
 ‘ have a germ, if they are sown, will produce trees; but
 ‘ the Chinese generally make use of slips for raising plants.
 ‘ That I might be better acquainted with the nature
 ‘ of this tree, I had the curiosity to taste the bark of the
 ‘ trunk and branches; I also chewed the wood and fibres,
 ‘ both of which appeared to have no bitterness, and even
 ‘ after a considerable time, I only perceived a taste some-
 ‘ what like liquorice, but very faint.’

The Chinese distinguish several kinds of tea, but they
 all may be reduced to the four following; the *Song-lo tcha*,
 the *You-y tcha*, the *Lou-ngan tcha*, and the *Pou-eul*
tcha.

The first takes its name from the mountain *Song-lo*,
 situated in the province of *Kiang-nan*. This mountain
 is not very extensive, but it is entirely covered with these
 shrubs, which are also cultivated at the bottoms of the
 neighbouring mountains. The *Song-lo* is the same which
 we call *green tea*. It is cultivated almost like vines, and
 is cropped at a certain height, to prevent it from grow-
 ing. This shrub must be renewed every four or five
 years, because, after that period, its leaves harden and
 become sour. The flower which it bears is white, and
 shaped like a small rose, composed of five leaves. The
Song-lo tcha may be kept for several years, and is used,
 in China, with great success, as a remedy for various dis-
 tempers.

The Chinese of the province of *Kiang-nan* are the only people who crop the tea-shrub; for every where else it is suffered to grow to its natural size, which sometimes extends to ten or twelve feet. When the tree is very young, they take care also to incline and bend down its branches, that they may collect its leaves afterwards with greater ease. This shrub grows often on the rugged backs of steep mountains, access to which is dangerous, and sometimes impracticable.

The *Vou-y tcha*, which is known in Europe by the name of *bohea*, and *fouchong*, grows in the province of *Fo-kien*, and takes its name also from a mountain, called *Vou-y*, situated in the district of *Kien-ning-fou*.

This is the tea most esteemed throughout the empire; as agreeing better with the stomach, being in their estimation lighter, sweeter, and more delicate to the taste than the *Song-lo*.

From these two kinds of tea three others are composed, the difference of which results from the choice of the leaves, and the time when they are gathered. That which contains only the tender leaves of young trees, is called *mao tcha*, or *imperial tea*. This is the most delicate, and is that which is transported to court for the use of the emperor. It is seldom ever distributed but in presents; but it may sometimes be bought on the spot where it grows for twenty-pence or two shillings the pound.

The second sort is composed of older leaves, and goes under the name of *good Vou-y tcha*. The rest of the leaves that are suffered to remain and grow larger form the third kind, which is sold to the common people at a very cheap rate.

The flowers of this shrub also furnish another kind of tea; but these who are desirous of procuring it, must pay a superior price for it.

The *Lou-ngan tcha*, which is the third kind of tea we have mentioned, grows in the neighbourhood of the city of *Lou-gnan-tcheou*. It differs in nothing from the *Song-lo*, either in the configuration of its leaves, or in the manner of cultivation; but it is neither so heating, nor so harsh and corrosive—properties which, no doubt, result from the difference of the soils in which they grow.

The fourth kind is procured from a village named *Pou-eul*, situated in the province of *Yun-nan*, on the frontiers of the kingdoms of *Pegu*, *Ava*, *Laos* and *Tong-king*. This village is become considerable by its commerce in this article: people resort to it from all parts; but the entrance of it is forbidden to strangers, who are only permitted to approach the bottoms of the mountains, to receive the quantity of tea which they want. The trees that produce this tea are tall and bushy; and grow without any cultivation. The leaves are longer and thicker than those of the *Song-lo tcha* and *Vou-y tcha*; and they are rolled up in the same manner as tobacco, and formed into masses, which are sold at a dear rate. This tea is much used in the provinces of *Yun-nan* and *Koei-tcheou*. It has nothing harsh; but it has not that agreeable taste and flavour which distinguish other kinds when infused.

The *kaiel tcha* is chiefly used by the Mogul Tartars. It is only the refuse of the leaves of all the different teas which have been suffered to grow hard, mixed indiscriminately. These people, who feed on raw flesh, are subject to continual indigestion, if they give over the use of tea; on which account they transport great quantities of it from China; and, in exchange, furnish horses for the emperor's cavalry.

We must not confound with real tea every thing that the Chinese call *tcha*. What is sold in the province of *Chang-tong* as tea, is properly but a kind of moss, which grows on the rocks in the neighbourhood of *Mang-ing-bein*:

A like kind of tea is distributed in some of the other northern provinces, which is not composed of real leaves, although the merchants vend it under the name of *tea-y* tea-leaves. If this commodity is adulterated even in China, can we flatter ourselves, that the tea we have in Europe is pure, and without mixture!

When the tea-leaves have been collected, they are exposed to the steam of boiling water; after which they are put upon plates of copper, over a fire until they become dry and shrivelled, and appear such as we see them in Europe.

According to the testimony of Kœmpfer, tea is prepared in the same manner in the isles of Japan. 'There are to be seen there,' says this traveller, 'public buildings erected for the purpose of preparing the fresh-gathered tea. Every private person who has not suitable conveniences, or who is unacquainted with the operation, may carry his leaves thither as they dry. These buildings contain a great number of small stoves raised about three feet high, each of which has a broad plate of iron fixed over its mouth. The workmen are seated round a large table covered with mats, and are employed in rolling the tea-leaves which are spread out upon them. When the iron plates are heated to a certain degree by the fire, they cover them with a few pounds of fresh-gathered leaves, which, being green and full of sap, crackle as soon as they touch the plate. The workman then stirs them with his naked hands, as quickly as possible, until they become so warm that he cannot easily endure the heat. He then takes off the leaves with a shovel, and lays them upon mats. The people who are employed in mixing them, take a small quantity at a time, roll them in their hands always in the same direction, while others keep continually stirring them, in order that they may cool sooner, and preserve their shrivelled figure the longer. This process is repeated

‘two or three times’ before the tea is deposited in the ‘warehouses. These precautions are necessary to extract ‘all the moisture from the leaves.’

The people in the country bestow much less labour on the preparation of their tea. They are contented with drying the leaves in earthen vessels, over the fire. This operation, being much simpler, is attended with less trouble and expence, and enables them to sell their tea at a much lower price.

The Chinese and people of Japan generally keep their tea a year before they use it, because, as they pretend; when quite new, it possesses a narcotic quality which hurts the brain.

The Chinese pour warm water over their tea, and leave it to infuse, as we do in Europe; but they drink it in general without sugar.

The isles of Japan produce abundance of tea. Kœmpfer, in his relation, gives an account of the different seasons in which the people of these islands collect tea. The first begins about the middle of the new moon which precedes the vernal equinox. The leaves gathered at this time are called *ficki-tsiaa*, or *tea in powder*, because it is pulverized. These young and tender leaves are only three or four days old when they are gathered; and as they are exceedingly dear, they are generally reserved for the great people and princes. This is the imperial tea of the Japanese. The labourers employed in collecting it, do not pull the leaves by handfuls, but pick them one by one; and take every precaution that they may not break them. In this manner they gather from four to ten or fifteen pounds a day each person.

The second crop is collected in the second Japanese month, about the end of March or beginning of April. At this season some of the leaves are yet in their growth, and others have attained to perfection; they are, however, all gathered indiscriminately, and afterwards picked and

sorted, according to their age and size: the youngest, which are carefully separated from the rest, are often sold for imperial tea. Tea gathered at this season is called *Too-tshaa*, or *Chinese tea*, because the people of Japan infuse it, and drink it after the Chinese manner.

The third and last crop of tea is gathered in the third Japanese month; that is about our June. The leaves are then very numerous and thick, and have acquired their full growth. This kind of tea, which is called *Ben-tshaa*, is the coarsest of all, and is reserved for the common people. Some of the Japanese collect tea only at two seasons of the year, which correspond to the second and third, already mentioned; others have only one general gathering, towards the month of June: however, they always form different assortments of their leaves.

The most celebrated tea of Japan is that which grows near *Ud-shi*, a small village situated close to the sea, and not far distant from *Meaco*. In the district of this village is a mountain, bearing the same name, the climate of which is said to be extremely favourable to the culture of tea; it is inclosed by a hedge, and surrounded with wide ditches, to prevent access to it; and the tea shrubs that grow on this mountain are planted in regular order, and divided by different avenues and alleys.

The care of this place is entrusted to people who are ordered to guard the leaves from dust, and to defend them from the inclemency of the weather. The labourers who are appointed to collect the tea, abstain from every kind of gross food for some weeks before they begin, that their breath and perspiration may not in the least injure the leaves. They gather them with the most scrupulous nicety, with very fine gloves on their hands, without which they never touch it. When this choice tea has undergone the process necessary for its preparation, it is escorted by the superintendant of the mountain, and a

strong guard, to the emperor's court, and reserved for the use of the imperial family alone.

COTTON TREE.—Cotton forms one of the most considerable branches of the commerce of China, and is cultivated with success in the southern provinces. As soon as they have reaped their grain, they sow cotton in the same field, after having turned up the earth slightly with a rake. When the rain or dew has moistened the ground, a shrub springs up, which rises to the height of two feet. The flowers appear about the beginning or towards the middle of August; they are generally yellow; but sometimes red. To the flower succeeds a kind of small button, which increases in the form of a pod, till it acquires about the size of a walnut. About the fortieth day after the flower has appeared, this pod bursts, divides itself into three parts, and discovers three or four small cotton balls of a bright white colour, something like those produced by silk-worms. These small downy balls adhere to the bottom of the pod, which is half open, and contains seeds for the following year. As all these small grains are strongly attached to the filaments of the cotton, the Chinese make use of a machine for the purpose of separating them. It is composed of two cylinders highly polished, one of wood and the other of iron, about a foot in length, and an inch in diameter, placed together like European flattening-mills. With one hand they put the first in motion, and the second by the foot; with the other hand they apply the cotton, which is drawn in between them by their motion, and passes to the other side, while the grains that are left behind quite bare, fall to the ground. The cotton, thus freed from its seeds, is carded and spun, and afterwards made into cloth.

KOU-CHU.—The shrub called *kou-chu* bears a great resemblance to the fig-tree, both in the form of its branches and leaves. From its root several shoots generally spring up, forming a kind of bush; but sometimes

it consists of only one shoot. The wood is soft and spongy, and covered with bark like that of the fig-tree. Its leaves are deeply indented, and the colour and texture of their fibres are exactly the same as those of the fig-tree; but they are larger, thicker, and much rougher to the touch.

This tree yields a milky juice, which the Chinese use for laying on gold-leaf in gilding. They make incisions in the trunk, into which they insert the edges of a shell, to receive the sap, which they use with a small brush, in delineating the figures they intend for the decoration of their work. They then lay on the gold-leaf, which is so strongly attracted by this liquor, that it never comes off.

TONG-TSAO.—Strangers are generally struck with the beauty of the artificial flowers made by the Chinese, but if the Chinese surpass European artists in these kinds of works, they are indebted for their superiority to the materials they employ. Neither silk, cotton, nor any kind of paper or cloth, is employed in the composition of these flowers. The substance of which their leaves are formed, is the pith of a certain shrub, called by the Chinese *tong-tSao*. It is a kind of cane or bamboo, much resembling the European elder tree; but its pith is whiter, closer, and less spongy.

The *tong-tSao* grows in dark, shady places, and rises to the height of six feet; its leaves resembling those of the nymphæ, or water lily; but are thicker. Its trunk is divided, like the bamboo, by knots, between which are comprehended several pipes, each about a foot and a half long, and which are generally largest towards the root of the plant.

This shrub is cut every year; and it shoots up a new stem the year following. It is transported in barks to *Kiang-nan*, where the pith is extracted, and prepared for the hands of the workman. When taken from the pipes

It must be preserved from moisture, for without this precaution, it would be entirely useless.

BETEL AND TOBACCO. The Chinese, in imitation of almost all other eastern nations, use the betel-leaf as a sovereign remedy for those disorders which attack the breast and stomach. The betel grows like ivy, and twists around other trees. Its leaves are long and sharp-pointed, broad towards the stalk, and of a pale-green colour. The Chinese cover them with quicklime, and wrap them around the nut *areca*, which in shape greatly resembles a nutmeg. They chew these leaves continually, pretending that they strengthen the gums, comfort the brain, expel bile, nourish the glands of the throat, and serve as a preservative against the asthma, a disease very common in the southern provinces. They carry betel and *areca* in boxes, and present it when they meet one another in the same manner as soldiers and other Europeans, who have habituated themselves to this filthy custom, do tobacco.

The use of tobacco is not so extensive in China as in Europe, but the country produces it in great abundance. The Chinese do not reduce their tobacco to powder, because they only use it for smoking. They gather the leaves when they are very ripe, and card them almost in the same manner as wool. They afterwards put them under a press, where they squeeze them together like the turf made from the refuse of the bark in tan yards.

BELVIDERE, OR CHENOPODIUM. The belvidere springs up about the end of March, its shoots rise to the height of eight or nine inches, in the shape of a child's fist half shut; it afterwards extends itself, and sends forth a number of branches loaded with leaves like those of flax; and as it grows, its branches arrange themselves naturally in the form of a pyramid; its leaves, yet tender, abound with juice, have a very agreeable taste; and may be eaten as a salad with vinegar, to which the

Chinese often add a little ginger; being prepared like other leguminous plants, and baked with meat, it gives it an agreeable and pleasing flavour; when in its full beauty, its leaves become hard and unfit for the table; but nourishment is then found in its root, which has served often as a resource in times of famine and scarcity, being reduced to powder and made into bread.

The Chinese Herbal cites an example of four mountaineers, who lived on nothing but the leaves, roots and stalks of the belvidere, with which their country abounded, and enjoyed perfect health to a very great age.

It also adds, that to render this plant strong and flourishing fire must be set to the grounds which are covered with it, as its own ashes are the best manure, and supply it with a nourishing moisture.

FLOWERING-TREES.

OU-TONG-CHOU. Among the trees which nature seems to have destined for the ornamenting of gardens, few have greater claims to notice than that which the Chinese call *Ou-tong-chu*. It is of a large size, resembling the sycamore. Its leaves are large, and proceed from a stalk about a foot in length, and is so bulky and loaded with such bunches of flowers, that it excludes the rays of the sun. About the month of August, small clusters of leaves begin to shoot out from the extremities of the branches, which are entirely different from those on the other parts of the tree; being smaller, whiter and softer, and supply the place of flowers. On the edges of these leaves grow three or four grains, of the size of a pea. These grains contain a white substance, the taste of which greatly resembles that of an unripe walnut. This is the fruit of the plant, but we have no account of any use made of this tree but for ornament.

MOLIEN. This is another flowering tree, the branches of which are few in number, very slender, full of pith, and covered with red bark interspersed with small white

spots. It bears few leaves : but they are large, and very broad at the lower extremity, and adhere to pedicles, which seem to inclose the branch. This tree blows in the month of December, and produces large flowers, formed of seven or eight sharp-pointed oval leaves, from the extremities of which proceed long filaments. Some of the flowers are yellow, others red, and others white. All the leaves fall when the flowers appear, or when they are ready to blow.

LA-MOE. This shrub resembles laurel, both in its form and size ; but its branches are more extensive, and its leaves are attached, two and two, to short pedicles. The size of these leaves decreases in proportion to their distance from the extremities of the branches. Its flowers are produced in winter ; they are yellow, and of an agreeable smell, resembling that of roses.

TCHA-HOA. The Chinese distinguish four kinds of the tree which they call *tcha-hoa*. It bears some resemblance to the Spanish laurel. It is an evergreen, the leaves grow in alternate rows along each side of its branches. They are of an oval figure, sharp pointed, indented on the edges, and of a dark-green colour above, but inclining to yellowish below. The buds of the *tcha-hoa* are covered with a soft, white down ; they blow in December, and produce double flowers, supported by a calix, of a rose colour. These flowers have no pedicle, and adhere immediately to the branch. The second kind of *tcha-hoa* is very lofty. Its leaves are round at the extremity ; and its flowers are large and red. The flowers of the two other kinds are whitish, and smaller.

YU-LAN. This tree, the most beautiful of any that ornament the Chinese gardens, rises to the height of thirty or forty feet. Its trunk, which is straight, and well-proportioned, has very few branches. Its leaves are of a beautiful green colour, but few in number : they never ap-

pear until the flowers are half blown. All its branches are crowned with flowers, the scent of which perfumes the air to a great distance around: they continue in blossom, however, only a few days. The flower, which consists of five, six, and eight leaves, disposed like those of a rose, is supported by a calix of four leaves, bristly within, and terminating in a point. From the middle of the flower rises a green, spongy pistil, surrounded at its base by small fibres, the tops of which are loaded with stamina. This flower produces an oblong fruit of a green colour, which reddens towards the end of summer. Its whole substance is fibrous, and almost as hard as wood.

The *yu-lan* is divided into several species; such as double and single; the *yu-lan* with white flowers, and that which produces flowers of a peach colour. The flowers of this tree are more beautiful and in greater abundance when it is young; but it then bears no fruit. When it is twenty years old, its flowers are smaller and fewer; but nearly all of them produce fruit. The *yu-lan* requires no other care than to be planted in a place sheltered from the north winds, and to be watered in spring. It is raised in boxes, as the Europeans raise orange-trees. When it has shed its leaves, the Chinese remove it to the greenhouse; and, by accelerating its vegetation by means of stoves, procure flowers from it again in the beginning of the year: it is then appropriated for ornamenting the interior apartments of the women. Some of these trees are annually sent by the governors of the southern provinces to the emperor.

AUTUMNAL HAI-TANG. This beautiful shrub, originally brought from the rocks which border the sea coast, has been cultivated in China for more than fourteen centuries, and is as much celebrated in the works of the Chinese poets, as roses and lilies are in those of ours. Painters and embroiderers ornament almost all their works with its foliage and flowers. The stalk of the *hai-tang* is cylin-

eric, and shoots forth a number of branches of a purple tint towards their bases, and full of knots, which are also of a purple colour round the edges. It throws forth a number of shoots, the tallest of which are about two feet and a half in height. Its leaves are much indented, of an oval form towards the stalk, pointed at their upper extremities, and full of small prickles; they grow almost opposite each other on the branches, at the same distance as the knots. Their colour above is a deep green, that below is much lighter, and almost effaced by their fibres, which are large, and of a delicate purple. The flowers grow in bunches at the extremities of the branches. Each flower is composed of four petals, two great and two small, resembling in colour the bloom of a peach-tree, and of nearly the same figure as the blossom of the cherry-tree. The two largest are cemented one upon the other, in the form of a purse. The pistil is composed of bright yellow grains, which separate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compose a small yellow tuft, supported by a slender stalk, which rises above the petals. The calix, which sustains each of the flowers, is composed of two purple-coloured leaves. In proportion as the flowers grow and increase in size, the two leaves of the calix open, become pale and dry, and drop off. The flowers, supported by small stalks, separate one from the other, and produce of themselves other flowers, which rise up from a new calix.

The autumnal *hai-tang* is with difficulty propagated from seed. It thrives best in a sandy soil, and care must be taken to refresh it only with pure water. It cannot endure the sun in any season, it is, therefore, always planted below walls that are exposed to the north. It generally begins to flower about the end of August, and af-

ter it has produced seed, its branches are cut down, it commonly shoots forth new ones before the spring following; but it is necessary to heap up gravel and pieces of brick round its roots, to prevent them from rotting. Great pains are taken to cultivate this tree at Pe-kin, but it does not thrive so well there as in the southern provinces. The smell of its leaves has an affinity both to the rose and violet; but it is weaker, and never extends to any great distance.

MOU-TAN, or PEONY-SHRUB. This is a wild shrub improved by culture, and has been known in China for fourteen hundred years. It is sometimes called *hoa-ouang*, or the *king of flowers*, and *peleang-kin* (*an hundred ounces of gold*) in allusion to the excessive price given formerly by some of the virtuosi for certain species of this plant. A traveller, as is said, having found a peony on a shrub in the mountains of Ho-nan, was so struck with the novelty, that he tore up some of the roots, with the earth adhering to them, carried them home, and planted them in his garden. A bonze, ignorant of the origin of this peony shrub, imagined it might be raised by grafting. His attempt was attended with success; and the peonies he raised were more beautiful than those which had been brought from the mountains. This plant soon engaged the attention of all the florists; and, by careful and continual culture, was brought to greater perfection. An infatuation now became general; and the provinces contended for superiority of skill in raising it, that they might have the glory of sending the finest to the emperor.

This plant, which is of a shrubby nature, shoots forth a number of branches, which form a top almost as large as those of the finest orange-trees that are planted in boxes. Some have grown to eight or ten feet in height, but few are raised at present to this size. The root of the *mou-tan* is long and fibrous, of a pale-yellow colour, and covered

With a greyish or reddish rind. Its leaves are deeply indented, and of a much darker green above than below. Its flowers, composed of numberless petals, blow like a rose, and are supported by a calix composed of four leaves. From the bottoms of the petals arise several stamina, which bear on their tops small antheræ, of a beautiful golden colour. The fruit bends downward, bursts when they become dry, and shed their seed.

PE-GE-HONG. This shrub is remarkable for the beauty and singularity of its flowers, and above all for their duration, which has given rise to its name, *pē-gē-hong*, or *red of a hundred days*. This beautiful plant, which now holds a distinguished rank in the Chinese gardens, was originally found in the mountains of Fo-kien. Its leaves, sometimes placed alternately, sometimes opposite one to another, are of an oval form, a little sharpened towards the points: not indented, and their thickness somewhat between that of the leaves of the phillyrea and plum-tree.

The flowers of the *pē-gē-hong* blow at Pe-kin about the beginning of July; they grow in bunches at the extremities of the branches, and succeed one another in such a manner, that they continue till the end of September, if they are sheltered from the heat of the sun. The calix which supports them is spongy, and shaped like a bell; of a pale yellow within, and red on the outside. It bends over the rising fruit, and becomes dry when it ripens. From this calix arise six crimson-coloured petals, in the form of festoons, which are long, round at top, and supported by as many slender, whitish stalks.

The trunk of the *pē-gē-hong* is thick; and it appears that the Chinese florists have endeavoured to reduce it to a dwarfish size—a form for which they shew an uncommon fondness. They prune them in autumn, leaving only a few small branches, in order that they may

be loaded with a greater abundance of flowers. The culture of this tree requires little care ; nothing is necessary but to place it in a green-house during winter, to expose it to the south on the return of spring, to water it at proper seasons, and to shelter it from the excessive heat of summer.

YE-HIANG-HOA. The branches of this shrub are so weak, that they cannot grow upwards, or support themselves ; the florists, therefore, prop them with bambooreeds, to which small hoops are attached. Its leaves are of a deep green colour above, and a pale green below ; they are shaped like the head of a lance, and are supported by very long stalks, round which they form two ears. All the property of this tree consists in the exquisite odour exhaled by its flowers, which are of a yellowish green colour.—*Their smell is so sweet and agreeable, according to the account of the missionaries, that there is no flower existing which can be compared with the delicious ye-hiang-hoa ; but owing to the delicacy of this plant, or to that of its perfume, it has scarcely any smell during the day-time : from this singularity springs its name, ye-hiang-hoa, or the flower which smells in the night.* The *ye-hiang-hoa* is originally from the southern provinces, and does not thrive at Pe-kin. The nicest attention of the most careful florists is scarcely sufficient to make it endure the winter through in a green-house, and to preserve it for a few years.

LIEN-HOA, OR WATER-LILY. This aquatic plant has been known in China from the remotest antiquity. The poets of every dynasty have celebrated the splendour and beauty of its flowers ; and its excellent virtues have made the doctors rank it high among medicinal plants. Its flowers are formed of several leaves, disposed in such a manner, that they resemble large tulips half open. From the middle of the flower rises a conical pistil, that

comes round and spongy ; it is divided into several cells, filled with oblong seeds, covered with a husk like an acorn, and composed of two white lobes, in the middle of which is the germ. The stamina are formed of very delicate filaments, the tops of which are of a violet-colour. The leaves of this plant are round, broad and thick ; they are thick, fibrous, and indented towards the middle ; some of them float on the surface of the water, which they seem to be cemented ; others rise to different heights, and are supported by long stems. Its root, which is of the size of a man's arm, is very hardy ; it is of a pale yellow colour within, and milk-white on the outside, and is sometimes twelve or fifteen feet in length. It creeps at the bottom of the water, and attaches itself to the mud by filaments. The stalk which supports the flowers and leaves of this plant is full of small holes to its extremity, like those of the root.

There are four kinds known in China ; the yellow, which is very rare, and supposed to be the same as that of Europe ; the red and white rose coloured, with single flowers ; the red and white rose-coloured, with double flowers ; the pale red striped with white, which is seldom seen, especially with double flowers. This plant requires little culture ; it is propagated by seed, but sooner by the root. One of its singularities is, that it endures much frost, though it grows naturally in water ; and that, though a friend to warmth, it thrives and produces the most flowers beyond the great wall, and in the northern provinces. It does not bud before the end of May ; but it grows forth very rapidly ; and its leaves form a verdure on the surface of the water, which is very delightful to the eye, especially when the flowers, in full bloom, unite in a variety of their colours.

The seeds of this plant are eaten in China ; they are most agreeable when they are green ; but harder of digestion ;

they are preserved in many different ways with sugar. The root of this plant is also admitted by the Chinese to their tables: in whatever manner it may be prepared, it is equally wholesome. Great quantities of it are pickled with salt and vinegar, which they reserve to eat with their rice. When reduced to powder, it makes excellent soup. The leaves are much used for wrapping up fruits, fish, salt provisions, &c. When dry, the Chinese mix them with their smoking tobacco, to render it softer and milder.

KIU-HOA, OR PARTHENIUM, so much neglected in Europe, is indebted only to its culture for the distinguished rank it holds among the Chinese flowers. The skill of the florists, and their continual care, have brought this plant to such perfection that Europeans scarcely know it. The elegance and lightness of its branches, the beautiful indentation of its leaves, the splendour and duration of its flowers seem, indeed, to justify the *flori-mania* of the Chinese for this plant. By their attention to its culture, they have procured more than three hundred species of it, and almost every year produces a new one. A list of the names of all these kinds would be equally tedious and disgusting; we shall only say, in general, that, in its flowers are united all the possible combinations of shapes and colours. Its leaves are no less various: some of them are thin, others thick; some are very small, and some large and broad; some are indented like those of the oak, while others resemble those of the cherry-tree; some may be seen cut in the form of fins, and others are found serrated on the margin, and tapering towards the points.

HERBS AND MEDICINAL PLANTS.

The simples, and medicinal plants of China, form a rich and extensive branch of its natural history. But as it is not our intention to give a Chinese herbal, we shall only mention a few of the most useful.

RHUBARB. The *tai-hoang*, or *rhubarb*, grows in several provinces of the empire; but the best is that of *Se-tchuen*. The stem of rhubarb resembles a small bamboo, or Chinese cane; it is hollow, and exceedingly brittle; it rises to the height of three or four feet, and is of a dusky violet-colour. In the month of March, it shoots forth long, thick leaves, which are very rough to the touch: these leaves are ranged four by four on the same stalk, and form a calix. The flowers of this plant are yellow, and sometimes violet. In June it produces a small black seed, and it is pulled in the month of September. The roots of rhubarb reckoned best, are those that are heaviest and most variegated with veins. It is very difficult to dry them, so as to free them from all their moisture. The Chinese, after having cleaned them, cut them in slices an inch or two in thickness, and dry them on some slabs, under which large fires are kindled. They are continually turning these slices on the warm slabs; but, as this operation is not sufficient to dry them thoroughly, they thread them like beads, and suspend them in a place exposed to the greatest heat of the sun, until they are in a condition to be preserved without danger of spoiling. A pound of the best rhubarb in China costs only two pence.

HIA-TSAO-TONG-KONG. The shape of this plant is exactly like that of a worm. It has the head, eyes, body, different rings which the skin forms upon the back, &c. of that reptile. This resemblance is more particularly striking when the plant is young and fresh; for if it be kept any time, especially when exposed to the air, it becomes blackish, and soon corrupts, on account of the softness of its substance. It is about nine-tenths of an inch in thickness, and of a yellowish colour; it is very rare in China, where it is accounted an exotic, and is seldom to be met with but in the emperor's gardens. It however

grows in Thibet, and is also found, though in small quantities, in the province of *Se-tchuen*, which borders on Thibet. The properties of this root are almost the same as those attributed to *gin-feng*, except that the frequent use of it does not, like *gin-feng*, occasion bleedings and hemorrhages. It strengthens the stomach, and is said to restore and invigorate debilitated constitutions.

SAN-TSI. This plant grows without cultivation in the provinces of *Koci-tcheou*, *Yun-nan* and *Se-tchuen*. It shoots forth eight stems, which have no branches; that in the middle, which is highest, has three leaves at its extremity; the other seven have only one each. From this determinate number of leaves it has its name, *san-tsi*, or *three and seven*. All these stalks proceed from a round root, about four inches in diameter. From this root spring others, which are oblong, smaller, and covered with a rough, hard rind; the interior substance of which is softer, and of a yellowish colour. These little roots are what is generally used in medicine. The middle stem only bears flowers; these are white, they grow from its extremity, in the form of grapes, and blow in the month of July.

When the Chinese are desirous of propagating this plant, they cut the root in slices; these they put into the earth about the vernal equinox, and in the space of a month, it shoots forth its stalks; at the end of three years, the plant has acquired its utmost size. The Chinese physicians use the *san-tsi* for wounds and spitting of blood: and consider it as a sovereign specific in the small-pox. Some of the missionaries assert, that they have seen the blackest and most virulent pustules become bright and of a beautiful red, as soon as the patient has swallowed some of this root.

CASSIA-TREE. The cassia-tree is found in that part of the province of *Yun-nan* which borders on the kingdom

of Ava. It is very high, and bears long pods: on that account, the Chinese have given it the name of *tchang-ko-tse-chu*, the tree with oblong fruit. These pods are longer than those seen in Europe.

GIN-SING. The most esteemed of all the plants of China is *gin-seng*, which the Mantchew Tartars call *or-bota*, the queen of plants. The Chinese physicians speak of it with a kind of enthusiasm, and enumerate, without end, the wonderful properties which they ascribe to it. The root of *gin-seng* is white and rough; its stem is smooth and very round, and of a deep-red colour. Its height is various, according to the vigour of the plant. From the extremity of the stalk proceed a number of branches, equally distant one from the others, and, in their growth, never deviate from the same plan. Each branch bears five small leaves full of fibres, the upper parts of which are of a dark green, and the lower of a shining whitish green. All these leaves are finely indented on the margin. A particular stem of this flower produces a small cluster of very round red berries; but not fit for eating. Their stone, which resembles those of other fruits, is very hard, and contains the germ from which the plant is propagated. *Gin-seng* is easily distinguished by its form, and the colour of its fruit, when it has any; but it often happens that it bears none, though its root may be very old.

This plant decays and springs up every year. The Chinese never sow the seed, because it has never been known to grow. It is probable that the germ of this plant is slow in opening, and that the husk which contains it remains long in the earth before it sends forth any root: some *gin-seng* roots are found which are neither longer nor thicker than the little finger, although they have successively produced more than ten or twelve stems in as many years.

This plant has at all times been the principal riches of Eastern Tartary, where it grows. It is found between the thirty-ninth and forty-seventh degrees of northern latitude, and between the tenth and twentieth of eastern longitude, reckoning from the meridian of Peking. This extent of country is occupied by a chain of steep mountains, covered with almost impenetrable forests. It is upon the declivities of these frightful mountains, and in their forests, in the neighbourhood of fissures made by floods, below rocks, at the roots of trees, and in the middle of herbs of every species that this plant is found. It never grows in plains, valleys, or marshy ground, or in the bottoms of the clefts made by torrents, or in places that are too open. If the forest happens to take fire, and to be consumed, this plant does not again appear for three or four years. It delights in the shade, and every where seems desirous of sheltering itself from the rays of the sun.

No private person is allowed to gather *gin-seng*: it belongs entirely to the emperor, who sends ten thousand soldiers into Tartary every year to collect it. The following order is observed by this army of herbalists—After having divided the ground, each troop, composed of an hundred men, range themselves in a line, with certain intervals between every ten. They then advance gradually in the same direction, searching for the *gin-seng* with great care; and in this manner they traverse, during a fixed number of days, the space assigned them. When the term prescribed is expired, mandarins appointed to preside over this business, and who lodge under tents in the neighbourhood, send persons to the different troops, to see that their numbers are complete; for it often happens, that some of them lose themselves, or are devoured by savage beasts.

These herbalists suffer many hardships during this expedition. They carry with them neither tents nor beds, being sufficiently loaded with their provision of millet. During the whole time of their journey, they are exposed to all the inclemencies of the air, and pass the night either in the forests or at the bottom of some rock. The mandarins send them, from time to time, pieces of beef, or other flesh, which they devour, bloody and half raw. In this manner do these ten thousand men pass six months of the year in collecting *gin-feng*.

FOU-LIN. This plant must not be confounded with the *tau-fou-lin*, or what is commonly called in Europe *China root*. The latter is very common in China, and is sold at a moderate price; but *fou-lin* is exceedingly dear, and holds a distinguished rank among the medicinal plants which grow in that country.

The Chinese Herbal, describing the *fou-lin*, gives it neither stem, leaves nor flowers; from which we are inclined to think it a kind of mushroom. The best roots of the *fou-lin* were formerly found in Chen-si; but some superior have been since discovered in the province of Yun-nan, which are the only kind now sent to court, where they are sold at a taël the pound. This root grows also in the province of Tche-kiang, where it is much cheaper; but it is not so good as that of the province of Yun-nan. A physician has remarked, that the *fou-lin* of Tche-kiang, being soft and spongy, and having less strength and substance than that of Yun-nan, cannot stand the sharp, nitrous air of Pe-kin: on the contrary, the *fou-lin* of the provinces of Yun-nan and Chen-si has few pores, and is very solid and weighty.

The *fou-lin* grows in the neighbourhood of pines, at the distance of about two yards from the largest trees; but, in order to find it, the earth sometimes must be dug up to the depth of six or seven feet. The Chinese pre-

tend that a delicate vapour exhales from the spot where this root is inclosed, which does not escape the eye of the experienced botanist. Good *fou-lin* remains in the earth without rotting, and without being hurt by worms; and the longer it has continued there, its substance is so much the more perfect. *F. d'Entrecalles* speaks thus of this root in one of his letters: "The Chinese Herbal," says he, "affures us, that good *fou-lin* is found in the earth, on the mountains, or in valleys near which old pines have been cut down; that it is from the subtle and spirituous substance which flies off from the pines, and which is dispersed throughout the soil, that it is formed, and receives its nourishment: whence I apprehend that the *fou-lin* may spring up in the same manner as some kinds of mushrooms, which do not adhere to the earth by any visible root. Perhaps the *fou-lin* is a species of *fungus* from the large roots of pines that have been cut down; the nutritive juices of which, being kept back, are collected together, and produce this substance, which is at first soft, and more or less spongy in proportion to the resinous quality of the pine. The *fou-lin* which I have had in my hands appeared to me never to have had any roots by which it adhered to those of the pine; and no mention is made of them in any book: but if it attaches itself strongly to the roots of the pine, we may consider it as a mistletoe peculiar to these roots, especially as the pine often has on its trunk a kind of moss, united to it by no fibre, although it derives its nourishment from it."

When the *fou-lin* is to be used, it is prepared by stripping off its rind, which has no virtue, and by boiling the remaining substance for a few seconds. The properties attributed to this root by the Chinese physicians are very numerous: it is mild and temperate in its ope-

ration, it contains nothing hurtful, and has no need of any corrective. They recommend it in diseases of the liver and breast, for the asthma, dropsy, suppression of urine, for flatulencies, and for dissolving phlegm. They assert that it stops vomitings, prevents convulsions in children, and that, by strengthening the reins, it procures females a safe and easy delivery. As the *fou-lin* grows always in the neighbourhood of pines, it might probably be found in Europe, were proper search made for it.

TI-HOANG. The Chinese give this name to the root of the large comfrey: the best of which is found in *Honan*, in the neighbourhood of the city Hoai-king. The roots of this plant, when dried, are about the size of a finger, but much longer. The Chinese physicians ascribe to them many salutary properties; and the use of them has become very common in all the provinces of the empire. Rich people take pills of *ti-hoang* every morning, as people in Europe drink tea, coffee and chocolate. Some cut it into thin slices, and use it in decoction, or when baked in the steam of boiling water: others pound it, and form it into boluses, which they swallow with warm water. Five other kinds of plants, or ingredients, are commonly added to it, which are aromatic, cordial, diuretic, acid and a little soporific; but the *ti-hoang* is always the basis of these pills.

We have now mentioned the most particular of the trees, plants, shrubs, &c. that ornament the Chinese gardens, or are used in the *Materia Medica*; these countries are, however, a world of which we are too ignorant, and which some very fortunate event can alone bring us acquainted with.

QUADRUPEDS, BIRDS, BUTTERFLIES AND FISHES.

The mountains and vast forests of China abound with every species of wild animals, such as the rhinoceros, ele-

phants, leopards, tygers, bears, wolves, foxes, buffaloes, camels, horses, wild mules, &c. Beavers, sables and ermines are also found in the northern provinces; but the skins which they furnish are much inferior to those procured from Siberia.

Game is common in China. The squares of Pe-kin, in winter, are filled with different heaps of volatile, terrestrial and aquatic animals, hardened by cold and perfectly secure against all corruption. Prodigious quantities of elks, stags, deer, goats, wild boars, hares, rabbits, squirrels and wild rats, geese, ducks, partridges, pheasants and quails are seen there, as are also several kinds of game, not to be found in Europe.

The Chinese horses have neither the strength, beauty, nor swiftness of ours; and the inhabitants of the country have not the art of breaking them properly: those in the military service are said to be so timid, that they betake themselves to flight whenever they hear the neighing of the Tartar horses: besides, as they are not shod, their hoofs are soon destroyed; so that, in six years, the best horse becomes unfit for service.

Camels, both wild and domestic, are found in the north east part of China, and the fat found in the bunches of the wild camels, which is named *bunch-oil*, is much used in the Chinese medicine.

There are several species of apes in China. A species named *sin-fen*, differ from the rest in their size, being equal to that of an ordinary man. They walk with facility on their hind legs; and all their actions have a singular conformity to those of the human species.

The most beautiful quadruped of China is a stag, which is about the size of our middle-sized dogs. The princes and mandarins buy them at an excessive price, and keep them as curiosities in their gardens. They have also

another species, of an enormous size, which they call the *borse-stag*.

In China is also found the *musk-deer*, or as the Chinese call it the *hiang-tchang-tse*. This animal is very common, and is met with, not only in the southern provinces, but also in those which are to the west of Pe-kin, but the finest are found in the kingdom of Thibet: it has no horns; and the colour of its hair, which is long and rough, approaches near to black or dark brown; under the belly and tail it is white.

The bag which contains its musk, which is found in the male only, is formed of a very thin membrane covered with a kind of hair exceedingly fine and soft, and formed on the belly. The flesh of the female deer is well-tasted, and is served up at the most delicate tables of the Chinese.

The Jesuits inform us that in the thick forests of Tary, to the north of the great wall, there is found a species of *flying-fox*. They describe his wings as being only thin membranes, which extend from one foot to another, and reach to his tail. This animal never flies but by darting himself from the top of one tree to another, which is lower: he has not the power of raising himself, and of flying as he mounts. A kind of *flying-rat* they say is also seen near *Keou-ouai*: it is larger than a common rat, and has wings like those of the fox already mentioned; it is doubtful whether either of these are any thing else than different species of the flying squirrels.

China has birds of every species: eagles, falcons, pelicans, birds of paradise, swans, storks and paroquets, which are inferior to those of the West-Indies neither in the variety nor beauty of their plumage, nor in the facility with which they learn to speak.

Insects of almost every species are found in China, and the butterflies or rather moths found on the mountain *Le-seou-chan*, situated in the province of *Quang-tong*, are so much prized, that they are sent to court. They are of

greater size than those of Europe, their wings are much broader, their colours are variegated in an extraordinary manner, and they have a surprising brightness. These butterflies or moths remain motionless on the trees in the day-time, and they suffer themselves to be taken without difficulty: In the evening, they begin to flutter about, almost in the same manner as bats, which some of them seem to equal in size, on account of the extent of their wings. The Chinese also boast much of the butterflies found on the mountains called *Si-chan*, in the province of *Pe-tcheli*; but they are small, and not so much valued as those of the mountain *Lo-feou-chan*.

The silk insects are different from silk-worms, resemble caterpillars, and are found in great numbers on the trees and in the fields of the province of *Chang-tung*. They propagate without any care, and feed indiscriminately on the leaves of the mulberry, and on those of other trees. They do not spin their silk circularly and in the same manner as common silk-worms, which form theirs into balls: they produce it in filaments and long threads, which, being carried away by the wind, are caught by the trees and bushes: the Chinese collect these threads, and make a kind of stuff of them, called *kien-tcheou*, inferior in lustre to those manufactured of common silk; it might be taken at first sight, for coarse woollen stuff or druggit: it is, however, much esteemed in China, and sold there sometimes for more than the richest satin. This stuff is closely woven, it never cuts, lasts very long, washes like linen, and, when manufactured with care, is scarce susceptible of being spotted, even with oil. The insects which produce this singular silk are of two kinds; one larger and blacker than silk-worms, and called *tsou-kien*; the other smaller, and known by the name of *tiao-kien*. The silk of the first species of these worms is of a reddish grey; that of the second is blacker, and the cloth made of them partakes of both these colours.

OU-POEY-TSE. This is a name which the Chinese give to a kind of nests made by certain insects upon the leaves and branches of the tree called *ycn-fou-tse*. These nests are much used in dying, and the physicians employ them in medicine. Some of these nests were brought to Europe, and put into the hands of the celebrated Mr. Geoffroy, who, after having examined them with the utmost attention, thought he perceived some conformity in them to those excrescences which grow on the leaves of the elm, and which the peasantry call *elm bladders*: he found these nests so sharp and astringent to the taste, that he considered them as far superior to every other species of galls used by the dyers. The Chinese are however satisfied that insects which produce a kind of wax, construct for themselves on the branches and leaves of this tree these little retreats, where they wait for the time of their metamorphosis, or, at least, deposit in safety their eggs, which compose that fine dust with which the *ou-poey-tse* are filled. Some of the *ou-poey-tse* are as large as one's fist; but these are rare, and are generally produced by a worm of extraordinary strength, or which has associated with another, as two silk-worms are sometimes seen shut up in the same ball. The smallest *ou-poey-tse* are about the size of a chestnut; and in form either round or oblong; at first they are of a dark green colour, which afterwards changes to yellow; and the husk, though pretty firm, becomes then very brittle.

The Chinese peasants collect these *ou-poey-tse* before the first hoar-frosts. They take care to kill the worm inclosed in the husks, and for this purpose expose them for some time, to the steam of boiling water. The *ou-poey-tse* are used at Peking, for giving paper a durable and deep-black colour; in the provinces of Kiang-nan and Tcheking, where a great deal of beautiful satin is made, they are employed for dying the silk before it is put on the

loom. The Chinese literati also blacken their beards with them when they become white.

The medicinal properties of the *ou-poey-tse*, if we can believe the Chinese physicians, are very numerous. They introduce them into the composition of many of their remedies. They recommend them as an excellent specific for curing inflammations and ulcers, and for counteracting the effects of poison; and they say they employ them with success in the dropsy, phthisis, epilepsy, catarrhs, sickness, fluxions of the eyes and ears, and in many other disorders.

It is impossible to give a list of the different kinds of fish to be found in the lakes, rivers and seas of China. The missionaries, to whom we are indebted for the greater part of the knowledge we have concerning this empire, have not thrown sufficient light upon any branch of natural history. They, however, assure us, that they observed in China most of the different kinds seen in Europe; besides which there is a fish called *tcha-kia*, or the fish in armour, which the Chinese highly esteem. They give it this name, because its body is defended by sharp scales, ranged in straight lines. The flesh of this fish is very white, and it tastes almost like veal. It generally weighs forty pounds. When the weather is fine, they catch another kind of fish, so extremely white, that it is called the *flour-fish*. It is, above all, remarkable for its black eye-balls, which appear as if set in two circles of the most brilliant silver. This fish is found in such abundance on the coast of the province of *Kiang-nan*, that four hundred pounds weight of them are sometimes taken at one haul with a net.

The coasts of the province of Tche-kiang swarm with a species of fish which have a great resemblance to the Newfoundland cod: an incredible quantity of them is consumed on the sea coast of Fo-kien, besides what are salted on the spot, to be transported to the interior parts of the country. They are taken from the nets, and stowed in

the holds of the vessels, between layers of salt, and, notwithstanding the excessive heats, they are thus transported to the remotest provinces of the empire.

The missionaries speak of another kind of fish, the figure of which is as singular as it is frightful and disgusting. The Chinese, they say, call it *hai-seng*; it makes one of their favorite dishes; and there is scarcely any entertainment given at which it is not served up. It is generally seen floating near the sea-coasts of Chang-tong and Fo-kien, where the missionaries at first took it for a lump of inanimate matter; but, having made some of the boys belonging to their vessel catch it, they perceived that this shapeless mass was a living and organized being. It swam about in the tub into which they first threw it, and lived for a long time. The Chinese sailors informed the missionaries, that this fish has four eyes and six feet; but, on examining it with attention, they could only discover two places where it appeared to have sight: for it seemed afraid when any thing approached them. If every thing that enables the *hai-seng* to move is to be considered as feet, a number of small excrescences, like buttons, dispersed over its body, may be accounted as such. It has no bones, and it dies on being pressed. This fish is easily preserved, when put into salt; and it is transported in that manner, and sold as a delicacy throughout the whole empire: it does not, however, appear to have been much relished by the missionaries.

The Chinese have a salt-water fish which they call *ming-fou-you*, that is literally the *fish with a bright belly*. It has a round head, and a mouth like the beak of a falcon. It has eight legs round its head, but neither scales, tail, nor bones. *The Geography of Moukden* adds, that it has two tufts of a beard, which resemble two bunches of cord, which it uses to attach itself to the bottom of the sea, or to a rock, during a storm, or when the waves are

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too strong or too much agitated; hence springs the name *siomrē*, which the Mantchew Tartars give it, signifying *a moored bark*.

The small fish called gold and silver fish, are kept by the Chinese for ornament in small ponds in their gardens and courts. In warm countries these fish multiply fast, provided care is taken to collect their spawn, which floats on the water, and which they almost entirely devour. This spawn the Chinese put into a particular vessel exposed to the sun, and preserve there until vivified by the heat: gold-fish, however, seldom multiply when they are kept in close vases, because they are then too much confined. In order to render them fruitful, they must be put into reservoirs of considerable depth, in some places at least, and which are constantly supplied with fresh water.

At a certain time of the year a prodigious number of barks are seen on the great river Yang-tse-kiang, which go thither to purchase the spawn of these fish. Towards the month of May the neighbouring inhabitants shut up the river in several places with mats and hurdles, and leave only a space in the middle sufficient for the passage of barks. The spawn of the fish, which the Chinese can distinguish at first sight, although a stranger could perceive no traces of it in the water, is stopped by these hurdles. The water mixed with spawn is then drawn up, and after it has been put into large vessels, it is sold to merchants, who transport it afterwards to every part of the empire, and dispose of it by measure to those who are desirous of stocking their ponds and reservoirs.

VIEW OF
THE
POPULATION AND GOVERNMENT
OF
C H I N A:

POPULATION.

ONE of those things which have been thought the most incredible by Europeans in accounts of China, is its extensive population, but which does not appear to have been much exaggerated. Father Amiot took great pains to investigate this subject, and fixed the population of China in 1743 at two hundred millions, and though we cannot agree with his reasoning on different statements, it will be impossible to put his account back more than twenty millions, if so much. We possess, however, a more complete enumeration, taken from the accounts of the tribunal of lands, received in France in 1779. By this enumeration it appears that the population of China in 1761, was as follows:

Province of Pe-tcheli, <i>including Leao-tong</i>	15,891,792
Kiang-nan, <i>two divisions</i> - -	45,922,439
Kiang-si - - -	11,006,640
Fo-kien - - -	8,063,671
Tche-kiang - - -	15,429,690
Hau-quang - - -	8,829,320

M m

GOVERNMENT

Ho-nan, <i>two divisions</i>	-	-	24,413,110
Chang-tong	-	-	25,180,734
Chan-fi	-	-	9,768,189
Chen-fi, <i>including kan-fou</i>	-	-	14,699,457
Se-tchuen	-	-	2,782,976
Quang-tong	-	-	6,797,597
Quang-fi	-	-	3,947,414
Yun-nan	-	-	2,078,802
Koei-tcheou	-	-	3,402,722

Total 198,214,553

This register was accompanied with a comparative statement of the population in the preceding year, 1760, in which the numbers were stated at 196,837,977; there was therefore an increase of 1,376,576 in the course of one year only. But, upwards of thirty years have elapsed since the epocha of this numeration; and, as there can be no doubt of the population of China having, for a long time past, been progressively increasing, we presume, that this empire contains at present upwards of two hundred and twenty millions of inhabitants. It will, no doubt, be allowed, that there is no empire in the universe which contains so many people united in the same society, and governed by the same laws.

SOVEREIGN AUTHORITY.

No monarch in Europe possesses power so unlimited as the sovereign of this numerous nation. All authority is vested in him alone: he is the undisputed master of the lives of his subjects, and thus placed in a situation to become the greatest tyrant in the world:

No sentence of death pronounced by any of the tribunals can be executed without his consent. Every verdict in civil affairs is subject to the same revision; and no determination is of any force until it has been confirmed by his assent. On the contrary, whatever sentence he passes

is executed without delay. His edicts are respected throughout the whole empire as though they proceeded from a divinity, and are immediately published and registered without the least remonstrance. This absolute power in the head of the Chinese empire appears to be as ancient as the empire itself, and all the revolutions which have taken place have tended to confirm it.

The emperor alone has the disposal of all the offices of state; who are wholly dependent on his pleasure. No employment is however purchased in China; merit, for the most part, raises to place, and rank is attached to place only; thus whatever may be the despotic power of the emperor, the government has an eminent advantage over most of the governments of Europe: the offices and honours of which are as saleable as their other mercantile commodities. On this principle, of merit only qualifying for office, the emperor has the right of choosing a successor either among his children, the rest of his family or from among his own subjects; thus Chun, prime minister of the emperor Yao, was chosen by that monarch to succeed him, on account of his superior abilities.

Should the successor named by the emperor be wanting in that respectful submission which he conceives is due to him, or manifest some natural weakness of which he was not before suspected, the same hand that raised him towards the throne can remove him from his exalted station. In such case another successor is chosen, and the former is entirely forgotten. The emperor Kang-hi, one of the latest and best of the Chinese emperors, thus excluded his eldest son from the throne, though he had once nominated him his successor.

A prince of the blood is generally esteemed in China; yet the emperor can prevent those from assuming that title who have a natural right to it, but if they are permitted to enjoy their rank, they have neither influence nor power: they possess a revenue proportioned to their dignity; and

have a palace, officers and court ; but they have less authority than the lowest of the mandarins.

The mandarins, whether of letters, or of arms, compose exactly what are called in Europe the nobility. There are only two ranks in China, the nobility and the people, but the former is not hereditary. These mandarins may in cases of necessity, remonstrate with the emperor, either individually or as a body, upon any action or omission on his part which may be contrary to the interests of the empire. Their remonstrances are seldom ill received, but the emperor reserves to himself the right of paying that attention to them which he thinks they deserve.

From this view of the sovereign authority, it is evident that nothing limits its power ; but the emperors find, even in this extent of power, the strongest motives for not abusing it. Their private interest, and that of the nation, are inseparably united : and one cannot be consulted without the other. The Chinese consider their monarchy as a large family, of which the emperor, *who ought to govern with parental affection*, is the head. The prince himself, in his education, imbibes the same principles ; and it must be admitted, that no country was ever ruled by more good princes, or ever produced fewer bad.—Such are the fruits of the education they receive, and such is the lesson which this nation holds out to all those who are friends to a monarchical form of government.

China contains about fifteen thousand mandarins of letters, and a still greater number who aspire to that title. Their influence must be very powerful, since it triumphed over the Tartars, who conquered China, who submitted to the laws and customs, and, what is still more, adopted the character and genius of the people whom they subjected.

MANDARINS OF LETTERS.

To arrive at this degree, it is necessary to pass through several others ; such as that of bachelor (*se, or tsai*), of

licentiate (*kiu-gin*), and of doctor (*ifing-säe*). The two first, however, are only absolutely necessary; but even those on whom the third is conferred, obtain for a time only the government of a city of the second or third class.

There are eight orders of mandarins in China. The first is that of the *calao*. Their number is not fixed: but wholly depends on the will of the prince. Ministers of state, presidents of the supreme courts, and all the superior officers of the militia, are chosen from among this order, the chief of which is called *cheou-fiang*, and is president of the emperor's council.

From the second order of mandarins, called *te-hiofe*, are selected the viceroys and presidents of the supreme councils of the different provinces.

Tchong-chueo, or *school of mandarins*, is the title given to the third order: one of the principal functions of which is to act as secretaries to the emperor.

The mandarins of the fourth order, styled *y-tchuen-tao*, when no particular government is entrusted to them, or when they belong to no fixed tribunal, have to keep in repair the harbours, royal-lodging-houses, and barks of which the emperor is proprietor, in their district. The fifth order, *ping-pi-tao*, have the inspection of the troops. The sixth, *tun-tien-bao*, have the care of the highways. The seventh, or *ho-tao*, have the superintendence of the rivers; and the eighth, stiled *bai-tao*, that of the sea-coasts. In short, the whole administration of the Chinese empire is entrusted to the mandarins of letters; from among whom are chosen the governors of provinces, of cities of the first, second and third class, and the presidents and members of all the tribunals. The homage which the people pay to every mandarin in office is nearly equal to that paid to the emperor. For as it is the received opinion of the Chinese, that their monarch is the father of the whole empire, so it is their opinion that the governor of a pro-

vince is the father of that province, and that the mandarin who is governor of a city is also the father of that city.

MANDARINS OF ARMS.

The mandarins of arms are never indulged with the smallest share in the government of the state; even the inspection of the troops, as we have before observed, belongs to a class of the mandarins of letters: however, to be admitted to the rank of mandarin of arms, it is necessary, as for that of mandarin of letters, to have passed through three degrees. Strength of body, agility in performing the different military exercises, and a readiness in comprehending and executing orders, are all that is required; and in these consist the various examinations which candidates are obliged to undergo before they can be admitted to that rank.

The mandarins of arms have tribunals, the members of which are selected from among their chiefs.

The principal of these tribunals is fixed at Pe-kin, and is composed of five different classes.—The first, named Heou-fou, formed from the mandarins of the rear guard.—The second, called Tsa-fou, formed of the mandarins of the left wing.—The third, named Yeou-fou, formed of the mandarins of the right wing.—The fourth, called Tchong-fou, composed of the mandarins of the advanced main guard.—The fifth, called T sien-fou, consists of the mandarins of the advanced guard.

These are subordinate to a supreme tribunal of war likewise established at Pe-kin, called Jong-tching-fou, the president of which is one of the great lords of the empire, whose authority extends over all the officers and soldiers of the army. This president has a mandarin of letters, who is a superintendent of arms, for an assessor. He has also for counsellors two inspectors named by the emperor. When these four persons have agreed upon any measure, their resolution must be submitted to the revision of another

court, called *Ping-pou*, and which is entirely of a
 ire. And such is the jealousy occasioned by mi-
 ver, that the *Ping-pou* has under its jurisdiction
 militia of the empire.

ower of the chief mandarin of arms in the field
 ent to that of our commanders in chief. Under
 s a certain number of others who act as lieute-
 rals; other mandarins discharge the duty of co-
 hers that of captains; and lastly, others that of
 s and ensigns.

are reckoned in China between eighteen and
 ousand mandarins of war: their number conse-
 s superior to that of the mandarins of letters;
 importance of the latter makes them considered
 icipal body of the empire.

**MILITARY DISCIPLINE, ARMS OF THE TROOPS,
 FERENT KINDS OF FORTIFICATIONS, &c.**

rops of the Chinese empire amount to more than
 red thousand. The pay is about two-pence half-
 fine silver, and a measure of rice, per day. The pay
 an is double that of a foot soldier. The emperor
 a horse, and the horseman receives two mea-
 all beans for his daily subsistence. All arrears
 icers or men are paid every three months, and
 left due to the troops beyond that term.

ft soldiers of this empire are collected from the
 ern provinces. Those supplied by the rest are
 led forth: they remain quietly with their fa-
 joy their pay, and have seldom occasion to
 that they are soldiers, except when ordered
 n insurrection, accompany a mandarin gover-
 appear at a review.

y review their arms are carefully inspected,
 the cavalry consist of a helmet, a cuirass, a lance
 sabre. Foot soldiers are armed with a pike and

fabre ; some with fufees, and others with bows and arrows. If any of these are found in bad condition, or in the least rusted, the neglect is punished by thirty or forty blows with a stick, if the culprit is a Chinese ; or with as many lashes, if he is a Tartar.

Besides the superior officers of these troops, whom *we* have already mentioned, there are twenty-four captains-general, and as many colonels of horse, created by the Tartars, as a kind of inspectors appointed to watch over the conduct of the Chinese officers.

Though there is reason to believe that the use of artillery is very ancient in China, it appears to have been totally lost about the beginning of the last century. Three or four cannons were to be seen at the gates of Nan-kin ; but not a single Chinese at that period was to be found who knew how to use them. In 1621, when the city of Macao made a present of three pieces of artillery to the emperor, it was found necessary to send three men also to load and fire them.

The Chinese were then made sensible that artillery might be employed with great success against the Tartars, who, having advanced as far as the bottom of the great wall, had been instantly dispersed by the three cannons sent from Macao. The mandarins of arms therefore gave it as their opinion, that cannons were the best arms they could use against these barbarians: but the difficulty was in procuring them, the Chinese scarcely knew how to point and fire a great gun ; and much less the art of casting them. F. Adam Schaal, a Jesuit missionary, however, rendered them this service. And some time after, Father Verbiest, another Jesuit missionary, undertook, by order of the emperor, to cast a new set ; and, it is said, that he raised the Chinese artillery to the number of three hundred and twenty pieces ; he also taught them the method of fortifying towns, of constructing fortresses, and of erecting other edifices, according to the rules of modern architecture.

Platbeil v. J. von 1793 by W. W. von K. K.





The Jesuits sent from Europe to China were not only zealous missionaries, but their zeal was united with talents which procured them admission to the centre of an empire, till then shut against every stranger.

There are reckoned in China more than two thousand places of arms, divided into six different classes; viz. six hundred of the first; five hundred, and upwards, of the second; three hundred of the third; about an equal number of the fourth; an hundred and fifty of the fifth; and three hundred of the last. To these may be added about three thousand towers, or castles, dispersed throughout the whole empire, all of which are defended by garrisons.

The fortresses of China derive their principal strength from their situation, which, in general, is well chosen. They have, besides a rampart, a brick-wall, towers, and a ditch filled with water.

Nature hath fortified a great extent of the frontiers of this empire: the sea borders six of the provinces; but it is so shallow towards the shore, that large vessels cannot approach it: inaccessible mountains cover it on the west, and the remaining part is defended by the great wall.

This stupendous monument of human art and industry exceeds every thing that we read of in ancient history. The pyramids of Egypt are little, when compared with a wall which covers three large provinces, stretches along an extent of fifteen hundred miles, and is of such an enormous thickness, that six horsemen may easily ride abreast upon it. It is flanked with towers, two bow-shots distant one from the other, which add to its strength, and render it much easier to be defended. One third part of the able bodied men of China were employed in constructing this wall, and the workmen were ordered, under pain of death, to place the materials of which it is composed so closely, that the least entrance might not be left for any instrument

of iron. This precaution contributed much to the solidity of the work, which is still in a great measure entire, though built two thousand years ago. This celebrated wall is not only carried through the low lands and valleys, but also over hills, and up the steep brows of the highest mountains. F. Verbieft, who had the curiosity to take the altitude of one of those upon which part of it is built, found that it was one thousand and thirty-six feet above the level of the spot upon which he stood. The execution of this work, therefore, must have cost immense labour, since it was often necessary to transport the materials, of which it is constructed, through a desert country, and to convey them to eminences inaccessible to horses or carriages. Father Martini, in his Chinese Atlas, says that this wall begins at the Gulph of Leao-tong, and reaches to the mountains near the city of Kin, on the Yellow River; and that, between these two places, it meets with no interruption, except to the north of the city of Suen, in the province of Pe-tcheli, where it is intercepted by a ridge of hideous and inaccessible mountains, to which it is closely united, and by the river Hoang-ho, which passes through it in its course to the sea. He adds, that for other rivers of inferior size arches have been constructed, like those of a bridge, through which they find a passage. It has no kind of support but what is usually given to ordinary walls, and it is almost of the same form, not only where it stretches across plains, which are very rare in that country, but even where it is carried over high mountains. An intelligent traveller (Mr. Bell), who, in 1719, accompanied Capt. Ismailof in his embassy to Peking, tells us, that it is carried across rivers, and over the tops of the highest hills, without the least interruption, keeping nearly along that circular ridge of barren rocks which incloses the country; and, after running about twelve hundred miles, ends in impassable mountains and sandy deserts. According to his account, the foundation

consists of large blocks of square stones laid in mortar; but all the rest is constructed of brick. The whole is so strong, and well built, that it scarcely needs any repairs, and, in such a dry climate, may remain in the same condition for many ages. When carried over steep rocks where no horse can pass, it is about fifteen or twenty feet high, and broad in proportion; but when running through a valley, or crossing a river, you behold a strong wall, about thirty feet high, with square towers at certain intervals, and embrasures at equal distances. The top of the wall is flat, and paved with cut stone; and where it rises over a rock or eminence, there is an ascent by easy stone stairs. He adds—"This wall was begun and completely finished in the short space of five years; and it is reported, the labourers stood so close for many miles, that they could hand the materials from one to another. This I am the more inclined to believe, as the rugged rocks among which it is built must have prevented all use of carriages; and neither clay for making bricks, nor any kind of cement, could be found among them."—This barrier, since the re-union of the Tartars and Chinese, is almost become useless.

The Tartars, who perhaps have lost some of their military ardour, form the strongest and bravest part of the Chinese militia. Every Tartar born in the ordinary class is enrolled from his cradle, and when of age to carry arms must be ready to take the field on the shortest notice. The emperor's son, and every Tartar of distinction must be acquainted with the management of a horse, know how to handle a bow and arrow, and to perform, at least, the elementary evolutions.

SUPERIOR TRIBUNALS.

The principal of these tribunals is the Emperor's Grand Council, composed of all the ministers of state; presidents and assessors of the six sovereign courts, of which we are

about to speak, and of those of three other tribunals, which we shall also have occasion to mention. This council is never assembled but on affairs of the greatest importance, for in ordinary cases, the Emperor's Private Council is substituted for it.

The six other superior tribunals of China are established, like the preceding, at Pe-kin, under the general denomination of *leou-pou*. The first is called *lii-pou*. This tribunal furnishes mandarins for the different provinces, watches over their conduct, keeps a journal of their transactions, and informs the emperor of them; who punishes or rewards according to its report.

This tribunal is subdivided into four others. The first has the care of selecting persons who, on account of their learning, talents, and morals, are proper for filling the different offices under government. The second has the examining of the conduct of the mandarins. The third affixes a seal to all public acts, gives to each of the mandarins the seals belonging to his dignity and employment, and examines the seals of the different dispatches addressed to the court. The fourth inquires into the merit and conduct of the grandees of the empire, as well princes of the imperial blood, as others on whom titles merely honorary are conferred. The principal object of the Chinese government in this establishment is, that the different departments be properly inspected, every transaction be thoroughly investigated, suitable rewards given to the deserving, and punishment inflicted on the guilty adequate to their crimes.

Hou-pou is the name of the second court. This tribunal has the superintendance of all the finances of the state. It is the guardian of the treasures and domains of the emperor: it keeps an account of his revenues and expences, gives orders for the payment of pensions and salaries annexed to certain offices, and for the delivery of rice, pieces of silk, and money, which are distributed among the great

lords, and mandarins of the empire. The coining of money, the management of public magazines, and custom-houses, and the collection of the duties, are all under its inspection; it likewise keeps an exact register of the families that compose this vast empire. This court has to assist it fourteen other inferior courts, which are dispersed throughout the different provinces of China.

The third court, called *Li-pou*, is the court of Ceremonies. Ceremonies form, in part, the basis of the Chinese government. It is the duty of this tribunal, therefore, to support, and enforce the observance of them; the arts and sciences are also placed under its inspection, and it takes charge of the repairs of temples, regulates every thing that relates to the annual sacrifices offered up by the emperor, and even to the entertainments which the emperor gives: he also consults it when he is about to grant favours, or confer honors. This Tribunal also receives, lodges, treats and dismisses ambassadors; and takes care to preserve tranquility among the different religious sects tolerated in the empire. It has four subaltern tribunals to assist it.

The Tribunal of Arms, called *Ping-pou*, forms the fourth sovereign court. It comprehends in its jurisdiction the whole militia, and all the fortresses, arsenals, magazines and storehouses of every kind; it inspects all the manufactories of arms, examines and appoints officers of every rank, and is composed of mandarins of letters only, as are the four tribunals dependent on it.

The fifth superior tribunal, named *Hong-pou*, is the Criminal Bench, or General Court for all the Criminal Affairs of the Empire. Fourteen other tribunals are appointed for its assistance; but they are all subordinate, and under its inspection.

The sixth sovereign court, named *Cong-pou*, or the Tribunal of Public Works, has the charge of surveying and keeping in repair the palaces of the emperor, princes

and viceroys, the buildings where the tribunals are held, the temples, tombs of the sovereigns, and all other public monuments. It has, likewise, the superintendence of the streets, public highways, bridges, lakes, rivers, barks, and every thing that relates to navigation; and also, of the towers deemed necessary for maintaining peace and safety in the interior parts of the empire. It has four inferior tribunals for assistants in the discharge of its duty. The first, forms designs and draws plans of public works; the second, has under its direction all the workshops in the different cities of the empire; the third, surveys causeways, roads, bridges, canals, rivers, &c. and the fourth, takes care of the emperor's palaces, gardens and orchards, and receives their produce.

The members which compose all these different inferior tribunals are half Chinese and half Tartars; and each has two presidents, one of which is always a Tartar born.

None of these tribunals have absolute power in their own jurisdiction: the decisions of one can have no effect without the concurrence of some other tribunal, and sometimes of several. Thus the tribunal of War has under its direction the whole troops of the empire; the second is entrusted with the payment of them; and to the sixth belongs the care of the arms, tents, stores, &c. necessary for military operations. Nothing, therefore, that relates to any of these can be put in execution without the concurrence of those three tribunals.

Every supreme tribunal has also its censor, an officer merely passive, who decides upon nothing, but watches over all. He assists at all assemblies, revises all their acts, and makes no mention to the tribunals of any irregularity he has observed, but immediately acquaints the emperor. He informs him also of the faults committed by the mandarins, either in the public administration of affairs, or in their private conduct. These censors hold

their places for life, and this security gives them courage to speak out, when they observe any impropriety or abuse.

Their accusation is sufficient to set on foot an inquiry, which generally leads to a proof; the accused is then discharged from his office, were he even one of the first men in the empire; and the commonest person is afterwards held in as much estimation as he. It is, however, something remarkable, that the complaints of these censors are referred to the very tribunals of which the accused are members.

These censors form also a tribunal named Tou-ché-yven, which has the inspection of the whole empire: its members have the power of remonstrating with the emperor, whenever the interest of the public, or that of the prince, renders it necessary. Their inspection extends also over all lawyers and military men in public employments, and over every class of citizens. In short, they are, strictly speaking, placed between the prince and the mandarins; between the mandarins and the people; between the people and families; between families and individuals; and they unite, generally speaking, to the importance of their office the most uncorruptible probity and invincible courage. The sovereign may, if he proceeds to rigour, take away their lives; but many of them have patiently suffered death, rather than betray the cause of truth, or wink at abuses. It is not therefore sufficient to get rid of one, in order to gain a point; they must all be treated in the same manner, for the last would tread with the same resolution in the steps of those who had gone before him.

There is still another tribunal, which exists, we believe, no where but in China; it is the tribunal of Princes, and is composed of princes only. Some of the ordinary mandarins indeed belong to it as subalterns, whose business is to draw out cases and other writings necessary for determining any suit. The names of the children of the imperial family

are inscribed, as soon as they are born, in the registers of this tribunal ; and to it are consigned the dignities and titles which the emperor confers upon them. This tribunal is the only court where they can be tried ; and, in cases of accusation, it absolves or punishes them, according to its pleasure.

There is another tribunal no less peculiar to China than the two preceding, but better known than either : it is the Tribunal of History, called *Han-lin-yuen*. It is composed of the greatest geniuses and of men of the most profound erudition in the empire ; to this tribunal is entrusted the education of the heir apparent to the throne, and the compilation and arranging of the general history of the empire. This last part of their office makes them formidable even to the emperor himself ; for his attempts to oppress, or seduce them, would be consigned to history, in spite of all his efforts to the contrary.

From this body are generally chosen the *ca-lao*, or mandarins of the first class, and the presidents of the supreme tribunals.

CIVIL LAWS.

The Chinese have taken most of their civil laws from their canonical books of morality, and filial piety is their basis. Some decrees of the emperors, respecting the observance of certain ceremonies, which custom has established, form the rest of the code.

Every mandarin who is a governor of a province or city, is obliged, twice a month, to instruct the people assembled round him, and to recommend to them the observance of the following articles.

I. You must put in practice the duties prescribed by filial piety, and observe that deference which is due from a younger to an elder brother. By these means only can you learn to set a proper value upon those obligations which Nature imposes on all men.

II. You must always preserve a respectful remembrance of your ancestors: hence will result constant peace and union in your family.

III. Let harmony and concord reign throughout every village: by this, quarrels will be banished, and law-suits prevented.

IV. Let those who cultivate the earth, and breed silkworms be esteemed and respected, you will then want neither grain for your nourishment, nor clothing to cover you.

V. Let frugality, temperance, modesty and prudent economy, become the objects of your reflection, and regulate your conduct.

VI. Let the public schools be carefully maintained; and, above all, let youth be instructed early in the duties of life, and formed to good morals.

VII. Let every one attend to his own business, and to the duties of his office: they will then be better discharged.

VIII. Let religious sects be carefully extirpated as soon as they spring up: it might be too late afterwards.

IX. Let the terror of the penal laws be often held up to the people. For rude and untractable minds can be restrained by fear only.

X. Endeavour to acquire a perfect knowledge of the rules of civility and politeness: these tend to maintain concord.

XI. Let the education of children, and particularly of younger sons, be the principal object of your attention.

XII. Avoid slander, and abstain from malicious accusations.

XIII. Conceal none of those criminals who, on account of their crimes, have been banished from society, and condemned to a wandering life: by concealing them, you become their accomplices.

XIV. Be punctual in paying the duties and taxes imposed by the prince: this will free you from the oppres-

sion of those who collect them, and from vexatious lawsuits.

XV. Be careful to act in concert with the magistrates of the district to which you belong, and to second their efforts in discharging the duties of their office: by these means, they will be enabled to detect the guilty and to prevent robbery and theft.

XVI. Refrain every sudden emotion of passion; and you will avoid many dangers.

From the manner in which these ordinances are delivered, it is evident that the sovereigns of China give even to their laws and regulations the form of maxims and precepts. Every law in Europe is preceded by a preamble, setting forth the reason of enacting it; but in China the law invariably precedes the explanation of the motive.

Those laws which concern marriage are very extensive. A Chinese can have only one lawful wife; and it is necessary that her rank and age should be nearly equal to his own; but he may have several concubines, without any formality whatever, except first paying to their parents, if they have any, a certain sum of money, and entering into a written engagement to treat their daughters well.

These concubines are totally dependent on the lawful wife, their children are considered as hers; they address her as mother, and give this title to her only. After her death, they are obliged to wear mourning for three years, and to absent themselves from public examinations, but the death of their natural mother subjects them to the observance of none of these regulations.

A widower, or a widow, may enter a second time into the matrimonial state without paying much attention to any of the preceding regulations.

A widow who has children becomes absolute mistress of herself: her parents can neither compel her to marry again or to remain in a state of widowhood.

Widows do not enjoy the same privilege when they have no male children. The parents of their first husband can place them in marriage, without their consent, or knowledge. They are authorised by the law to do this, in order that they may indemnify themselves, for the money they have cost their former husbands. This strictly speaking is selling them: however, if they are left with child, this traffic is suspended; and it cannot take place if they bring forth a son.

To this law there are two exceptions: the first when the parents of the widow assign her a proper maintenance, and reimburse those of the deceased husband; the other, when the widow embraces a religious life, and becomes a bonzefs.

Divorces are granted in China, in cases of adultery, mutual dislike, incompatibility of tempers and dispositions, indiscretion, jealousy, absolute disobedience, sterility, or hereditary and infectious diseases.

A husband cannot send away or sell his wife, until a divorce has been legally obtained. If this regulation is not strictly observed, the buyer and seller become equally culpable.

If a wife, acknowledged as lawful, withdraws from her family, the husband sues; sentence is pronounced, and he may sell the fugitive, who by this sentence ceases to be his wife, and becomes his slave.

The law protects also the wife who is abandoned by her husband. If he absents himself for three years, she is at liberty to lay her case before the mandarins, who can authorise her to take another husband, but if she anticipates their consent, she is exposed to the most rigorous punishment.

If a young woman has been betrothed to a young man, and if presents have been given and received by the parents of the intended husband and wife, that young woman can have no other husband, and if she marries another the law declares such marriage null.

If, in the room of a young woman shewn to the female confidant whose business is to make up the match, another be substituted; or if the daughter of a free man marry his slave; or, if any one gives his slave to a free woman and persuades her parents that he is his son or relation the marriage is null and void; and all those who have had any share in carrying on the fraud are severely punished.

Every mandarin of letters is forbid to marry into any family residing in that province or city of which he is governor. The marriage is not valid if he trespasses against this law; and he himself is condemned to be severely bastinadoed.

It is unlawful for a Chinese youth to marry while he wears mourning either for a father or mother. If promises have been made prior to the death of his parent, every engagement ceases upon that event, and the man is obliged to give information of it to the parents of his intended bride.

Marriage is also suspended when a family experiences any severe misfortune: such as a relation being thrown into prison; but this regulation may be set aside, provided he gives his consent.

Two brothers cannot espouse two sisters; a widower is not at liberty to marry his son with the daughter of the widow whom he espouses, nor is a man permitted to marry any of his own relations, however distant the degrees of consanguinity may be between them.

Every father of a family is responsible for the conduct of his children and domestics. All faults are imputed to him which it was his duty to prevent.

No mother in China has the right of making a will. Adoption is authorized by law, and the adopted child enters into all the rights of a lawful son, assumes the name of the person who has adopted him, wears mourning, if he happens to die, becomes his heir, and has a share of his money and effects, if any are left, as well as the rest of his children: a right only is reserved to the father of making a few dispositions in their favour.

Children, whether adopted or not, succeed to the estates of the father, but not to his dignity or titles: the emperor alone can continue or confer these.

Custom has rectified among citizens of the higher and middling classes, a law which authorized a father to sell his son, and the sale of children is at present rather tolerated than authorized among people of inferior rank, who are forbid to sell them to comedians, or to those of mean and profligate lives.

A son is always a minor during the life of his father, who is absolute master of whatever he has inherited from his ancestors, or acquired by his own industry. A son is liable for the debts contracted by his father, those of gaming excepted.

A father's last will cannot be set aside on account of any error in the form.

Slavery is authorized in China; but the power of the master is entirely confined to what concerns his service. He would be punished with death, were it proved, that he had taken advantage of his power, to debauch the daughter or wife of his slave.

No husbandman can be harassed for the payment of taxes, after he has begun to till the earth; that is from about the middle of spring, to the beginning of harvest.

Such are, in general, the established laws in China, relative to civil affairs. With regard to certain temporary edicts issued by different emperors, it can only be said many of them have discovered wisdom and an attention to the

public welfare ; and others would certainly never have appeared, in a country where the persons most interested had possessed any share in the government.

PENAL LAWS, AND PROCEDURE IN CRIMINAL MATTERS.

The mode of procedure in criminal cases among the Chinese is exceeding slow ; and this, as the accused person is kept constantly in prison during the whole process, is a great evil, to say the least of it ; but this slowness becomes often the safeguard of those who are unjustly accused ; and time frequently unveils the truth, which must always be unfavourable to the guilty.

Every person accused is examined by five or six tribunals ; each of them examines the process ; and their inquiries are not only directed against the accused, but also against the accuser and the witnesses.

The Chinese prisons are not dungeons, disgusting with filth and obscurity, like those of many European nations : they are spacious, and have a degree of convenience not generally found in such places.

A mandarin is obliged to inspect them, and to see prisoners properly treated, to send for physicians, and to supply them with remedies at the emperor's expence. If a prisoner dies, the mandarins must inform the emperor, who often orders some of the higher mandarins to examine whether he has faithfully discharged his duty.

The difference of the Chinese punishments is regulated by the different degrees of delinquency. Some of them will appear, however, exceedingly severe and rigorous, as no doubt they are.

The slightest of all their punishments is the *bastinado*, used only for chastising those guilty of trivial faults. The criminality of the offender determines the number of blows which he receives, but the lowest number is twenty.

The emperor orders this punishment to be inflicted upon some of his courtiers; but this does not prevent them from being afterwards received into favour.

The baton, or *pan-tsée*, used for this punishment, is a piece of bamboo, a little flattened, broad at the bottom, and polished at the upper extremity. *Every mandarin has authority to use it at pleasure, when any one forgets to salute him, or when he administers public justice.* On such occasions, he sits gravely behind a table, upon which is a bag filled with small sticks, while a number of petty officers stand round him, each furnished with some of these *pan-tsées*, and waiting only for his signal to make use of them. The mandarin takes from the bag one of those sticks which it contains, and throws it into the hall of audience. The culprit is then seized, and stretched out, with his belly towards the ground; his breeches are pulled down to his heels, and an athletic domestic applies five smart blows of his *pan-tsée*; another succeeds, and bestows five more, if the mandarin draws another small baton from the bag, and thus, by gradation, until he is pleased to make no more signals. The offender, who has undergone this chastisement, must then throw himself on his knees before the judge, incline his body three times to the earth, and thank him for the care which he takes of his education. It is difficult to conceive how a people not the dupes of the most abject slavery and superstition, can be brought quietly to submit to this arbitrary exertion of power.

The punishment of the wooden collar is also used in China. This wooden collar is composed of two pieces of wood, hollowed out in the middle, which, when put together, leave sufficient room for the neck of an individual. They are laid upon the shoulders of the criminal, and joined together, in such a manner, as to prevent his seeing his feet, or putting his hands to his mouth; he is thus

rendered incapable of eating without the assistance of another, and is obliged to carry his burden night and day. Its weight is from fifty to two hundred pounds, regulated according to the nature of the crime.

For robbery, having broken the peace, disturbed a family, or being a notorious gambler, the duration of this punishment is generally three months. The criminal is not at liberty to take shelter in his own house: he is stationed in some public square, at the gate of a city or temple, or of the tribunal in which he was condemned. When the term of his punishment is expired, he is taken before the mandarin, who exhorts him in a friendly manner to amend his life, and, after he has received twenty sound blows, he discharges him.

Other crimes, of an inferior nature to homicide, are punished by banishment into Tartary, by condemning the guilty to drag the royal barks for three years; or marking the cheeks with a hot iron.

Robbery between relations is more severely punished than when committed on a stranger.

If any one gives information against his father, mother, grandfather, grandmother, uncle or eldest brother, he is condemned to receive an hundred blows of the *pan-tse* and to be banished for three years, if the accusation is just; if it prove false, he is strangled.

Criminal intercourse between relations of different sexes is punished in proportion to the degrees of consanguinity between them.

Deficiency of duty to a father, mother, grandfather or grandmother, is condemned by the law, and punished by an hundred blows of the *pan-tse*; if abusive language is used, the offender is strangled; if he lifts his hand against them, he is beheaded; and if he wounds or maims them, his flesh is torn from his bones with red-hot pincers, and he is cut into a thousand pieces.

If a younger brother abuses his elder, he is condemned to receive an hundred blows of the *pan-fee*. If he strikes his elder, he is condemned to exile.

The burying place of every family is sacred, unalienable, and cannot be seized. The trees growing upon it are not, on pain of death, to be cut, except when they are decayed; and even then, not until a mandarin has inspected them, and attested their condition. Robbery of the burying places, even of the smallest of their ornaments, is punishable as sacrilege.

The man who in an accidental quarrel happens to kill his adversary, is strangled without remission. A rope, six or seven feet in length, with a running noose, is thrown over the criminal's head; a couple of domestics standing by the tribunal pull it in different directions, then suddenly quit it; a few moments after, they give a second pull, which generally finishes the business.

In certain parts of China, the operation is performed with a kind of bow. The criminal is placed on his knees, the string of the instrument is put round his neck, which being strongly compressed by the elasticity of the bow, he is instantly strangled when the executioner gives a smart pull towards him.

Beheading is considered by the Chinese as the most disgraceful of all punishments. It is reserved for the most atrocious assassins only, or for those crimes equally atrocious as murder.

To be cut in a thousand pieces. This is a punishment we never knew but in China. It is destined for state criminals, rebellious subjects, and children who maim their parents. The criminal is tied to a post; the executioner scalps the skin from his head, and pulls it over his face; he afterwards tears the flesh from different parts of his body, and never quits this horrid labour until fatigue renders him unable to proceed. He then abandons what

remains of the body to the ferocity of the people, who finish what he has left undone.

Much has been written in Europe against the torturing of criminals; either in the *common* or *extraordinary* manner, and the custom is in general happily suppressed; but they are both practised in China, and even the ordinary torture is extremely severe; it is applied to the feet and hands: for the feet an instrument is used which consists of three cross pieces of wood; that in the middle is fixed, the two others turn, and are moveable; the feet of the criminal are put into this machine, which squeezes them so close, that the ankle-bones become flat. The torture applied to the hands appears to be less painful; small pieces of wood are placed diagonally between the fingers of the culprit; his fingers are then firmly tied with cords, and he is suffered to remain for a certain time in that painful situation.

The extraordinary torture is horrid; it consists in making small gashes in the body of the criminal, and tearing off his skin in the form of thongs: this punishment is used in cases of treason, or when, the criminal's guilt being clearly proved, it is deemed necessary to compel him to discover his accomplices.

No sentence of death is ever put in execution until it has been approved and confirmed by the emperor. A copy of the process is laid before him; a number of other copies are also made out, both in the Chinese and Tartar languages, which the emperor submits to the examination of a like number of doctors, either Tartars or Chinese. When the crime is great, and clearly proved, the emperor writes at the bottom of the sentence, "When you receive this order, let it be executed without delay." When the crime, though punishable by death according to law, is ranked only in the ordinary class, the emperor writes at the bottom of the sentence, "Let the criminal be de-

“tained in prison, and executed in autumn.” The emperor never writes an order for any execution until he has prepared himself by fasting.

This monarch, like all other sovereign princes, has the power of pardoning; but he very seldom uses this prerogative: there are, however, some exceptions which law or custom direct him to make; they however are not grounded, as in Europe, on some favourable circumstances in the case, but on some relative situation of the culprit, as should he prove the heir of an ancient family, &c.

A jailor who exercises cruelty and oppression towards his prisoners; a subaltern judge who subjects a criminal to any restraints but those authorized by law; a superior judge who assumes a power of adding to the rigour and severity of the law, are all punished, and their slightest punishment always is to be deposed.

In crimes where the punishment is not capital, the near relation of an accused person acknowledged to be guilty, is permitted to put himself in his place, and to undergo the punishment inflicted by the law. F. du Halde cites a case of a son, whose father was condemned to be bastinadoed. The young man threw his arms around the body of his father, and with tears begged to be punished in his stead. The mandarin, touched by the noble generosity of the youth, pardoned the criminal: so highly respected is filial piety in China.

The relations and friends of all persons accused, whatever their crimes may be, are permitted to visit them in prison, and to give them every assistance in their power: they are even encouraged to this, instead of being prevented.

INTERNAL POLICE OF THE CITIES.

Every city in China is divided into different divisions. An officer is appointed for each division, who is answerable for every thing that passes contrary to good order; and if

he neglects to make proper inquiry into any irregularity, or to inform the mandarin governor, he is subjected to the same punishment as those who are refractory.

Every father of a family is obliged to answer for the conduct of his children and domestics, because he is vested with every kind of authority over them, short of life or death.

Neighbours are obliged to give every help and assistance in their power to one another, in cases of robbery and fire, especially if these accidents happen in the night-time.

Every city is furnished with gates, and all the streets are barricadoed as soon as night commences. Centinels are posted at proper intervals, who stop all those who walk abroad in the night-time, and a number of horse-men are generally stationed on the ramparts, who go the rounds for the same purpose. Seldom, however, do people of any character expose themselves to the danger of falling into the hands of the police. *Night, say the Chinese magistrates, is designed for repose, and the day for labour.*

Watch is likewise kept in the day-time at every city, to observe those who enter: for this purpose a guard is stationed at each gate; passengers are carefully examined, and if they are discovered to be strangers, they are immediately carried before a mandarin, and often detained until the will of the governor is known.

The backwardness of the Chinese to admit strangers among them, arises from a supposition, that in process of time, an alteration of manners, customs, and ceremonies, might result from such an intercourse, and give birth to quarrels, party disputes, and sedition, and at length overturn the government.

When, to revenge an insult, a quarrel takes place, each throws aside the stick, or whatever other weapon he may have in his hand, and they decide it with their fists only;

but they frequently go before a mandarin, and beg him to settle the dispute for them. The magistrate, after having examined into the merits of the case, orders the most culpable to receive a sound bastinading, and sometimes even both of them.

None but military people are permitted to wear arms in public, and those only during actual war: at other times they must appear like plain citizens, except when they attend a review, mount guard, or accompany a mandarin. Prostitutes are not permitted to remain within the walls of any city, but they may reside in the suburbs, though they must not keep a house of their own. Some individual is expressly authorized to afford them lodging; he must watch over and observe their conduct; and if there arises any noise or quarrel in his house, he alone is responsible, and punished for it.

Every city of China, and sometimes even an ordinary town, has an establishment, called by the Chinese *Tang-pou*, where money may be immediately borrowed upon pledges. No preliminaries are necessary, the transaction is concealed, and the borrower may remain unknown. If he chooses to tell his name, it is written down; if he does not, no further questions are asked him. Those who belong to these offices take an exact description, when the case requires it, of the figure of the person, that they may be able, in any event, to give an account to the police.

The usual interest of money in China is said to be thirty per cent. which is a proof that coin is very scarce. At this rate money may be borrowed at the *Tang-pou*. Every pledge is marked with a number when left at the office, and the office must be answerable for it; but it is forfeited the very day after the term mentioned in the note of agreement is expired.

Every diversion that tends to promote or encourage idleness, is absolutely forbidden to young people; and almost

the whole of their time is devoted to study. Such a mode of education would no doubt be highly disgusting to our youth in Europe; but in a country where merit alone conducts to dignity and honour, and where ignorance is neglected and despised, encouragement overcomes disgust, and no application is considered as a hardship.

GENERAL POLICE.

The roads are in general very broad; they are paved in all the southern, and in some of the northern provinces. Valleys have been filled up, and passages have been cut through rocks and mountains, in order to make highways, and to preserve them as nearly as possible on a level. They are frequently bordered with very lofty trees, and sometimes with walls eight or ten feet in height, in which openings are left at certain intervals, which give a passage into cross roads. On all the great roads covered seats are erected at proper distances, where the traveller may shelter himself from the inclemency of winter, or the heats of summer, which are often excessive. Temples and pagodas are also frequently to be met with, to which admittance is always granted in the day-time, though often refused in the night, the mandarins only having the right of resting in them as long as they think proper.

The inns are spacious and sufficiently numerous on the principal roads; but they are badly supplied with provisions, and passengers who have no beds with them must sleep on a plain mat.

The Chinese government has published an itinerary of the whole Chinese empire, which comprehends every road and canal from the city of Pe-kin to the remotest extremities of China.

On all the great roads there are towers, on the tops of which watch-boxes are constructed for the convenience of sentinels, and flag-staffs raised in order that they may

make certain signals in case of any alarm. These towers, which are square, and generally built of brick, seldom exceed twelve feet in height. They, however, have battlements when they are built upon any of the roads which conduct to court, and they are also provided with very large bells of cast iron. They serve also as post-houses, and the soldiers convey the letters on horseback from one to the other, guarded by six other horse soldiers.

Conveyance of every kind is easy in China; and travellers find little difficulty in getting their baggage transported from one place to another. In every city there are numbers of porters associated under a common chief, who regulates their engagements, fixes the price of their labour, receives their hire, and is responsible for every thing they carry. When porters are wanted, he furnishes as many as may be necessary, and gives the same number of tickets to the traveller, who returns one to each porter, when their work is done. These tickets they deliver to their chief, who immediately pays them from the money he received in advance.

This establishment is directed by the general police of the empire. On all the great roads the traveller finds in every city several offices of this kind, that have a settled correspondence with the next through which he intends to pursue his route. Before his departure, he carries to one of these offices a list of those things he wants removed, which is immediately inscribed in a book; and if he has occasion for two, three, or four hundred porters, he immediately obtains them. Every thing is weighed by the chief, and the hire is five-pence per hundred weight for one day's carriage. An exact register of every article is kept in the office, and the traveller pays the money in advance, after which he has no occasion to give himself any trouble; on his arrival at the next city he finds his baggage

at the corresponding office, where it is delivered to him with the most scrupulous fidelity.

The police also regulates the custom-houses; because every thing is managed on the emperor's account. The officers belonging to these custom-houses are exceedingly civil: they have no concern with any class of people but merchants, whom they never distress by rigorous exactions. Travellers are not stop't here until their baggage is examined, although the officers are authorised to do so; nor is the smallest fee required from them.

Duties are paid, either by the piece, or by the load: in the former case, credit is given to the merchant's book, and no further inquiry is made.

FINANCES.

The greater part of the taxes in China are paid in commodities. Those who breed silk-worms pay their taxes in silk, the husbandmen in grain, and the gardeners in fruits, &c.

This mode of imposing taxes is far from detrimental to the government, as in every province there are in its service numbers of mandarins, officers, soldiers, and pensioners of different kinds; who are furnished with every necessary for food and clothing, so that the articles collected as taxes, are nearly all consumed in those provinces in which they are levied. If any thing remains, it is sold on the account of the emperor, and the amount is deposited in the imperial treasury.

The taxes paid in money, arise principally from the sale of salt, which belongs exclusively to the emperor; from the duties paid by vessels on entering any of the ports; from the customs and other imposts on various branches of manufacture. These excepted, the trader contributes little towards the exigencies of the state, and the mechanic still less. The weight of the permanent and personal taxes therefore falls on the husbandman.

Besides the consumption in each district for discharging the ordinary expences of government, a reserve is made to answer accidental demands. A proper statement of taxes paid in the provinces, of what is reserved in the different cities, or contained in the principal treasuries of the empire, is submitted annually to the examination of the grand tribunal of finances, which revises the whole and keeps an account of what is consumed, and of whatever surplus may be left.

The emperor's revenue amounts to more than forty-one millions sterling, which might be easily increased by new impositions; but the Chinese emperors seldom exercise this privilege. They seem to consider it the principal glory of a prince, to be sparing of the property of his subjects, and to provide for the exigencies of the state, if possible, without having recourse to so disagreeable an expedient.

The annual expences of government are immense; and the emperor directs them as he thinks proper: these expences, however, are regulated in such a manner as never to be augmented but in cases of the utmost necessity. Indeed, administration often makes great savings, which serves to increase the general treasure of the empire, and prevents the imposition of new taxes when war becomes unavoidable, or unforeseen calamities desolate the empire.

The current coin of China consists only of one kind; it is denominated a caxee, and is made of copper. It is of a round figure, and about nine-tenths of an inch in diameter, has a small square hole in the middle, and is inscribed with two Chinese words on the one side, and two Tartar words on the other. In some of the provinces it is made of that white copper we have before mentioned.

Silver has no proper figure, its value is regulated by weight only.

The Chinese government does not think that gold or silver money add to the richness of a state. China contains many mines of gold and silver; few, however, are

permitted to be opened, but those of iron, copper, tin, and lead are worked, as their productions are judged necessary and useful.

With respect to commerce, the Chinese entertain an opinion that it is useful only so far as it eases them of their superfluities, and procures them necessaries: on this account, they consider even that which they carry on at Canton as prejudicial to the interests of the empire. *“They take from us,”* say they, *“our silks, teas, and our porcelain: the price of these articles is raised through all the provinces; such a trade, therefore, cannot be beneficial. The money brought us by Europeans, and the high-priced baubles which accompany it, are mere superfluities to such a state as ours. We have no occasion for more bullion than what may be necessary to answer the exigencies of government, and to supply the relative wants of individuals.”*

The only commerce which the Chinese consider of any advantage, is that which they keep up with Tartary and Russia; as it furnishes them, by barter, with those furs so much used in all the northern provinces.

The disputes between the Russians and Chinese, concerning the limits of their respective empires, seem to have first paved the way for that commercial intercourse which has subsisted between them since the peace concluded in 1689. This treaty was signed on the 27th of August of the above year, under the reign of Ivan and Peter Alexiovitz. The chief of the embassy on the part of Russia was Golovin, governor of Siberia. Two Jesuits, *Pereira* and *Gerbillon* (the former a native of Portugal, the latter of France), were deputed by the emperor of China; and the conferences were held in Latin, with a German in the Russian ambassador's train, who was acquainted with that language. By this treaty the Russians lost a large territory, besides the navigation of the river Amoor, called by the Mantchew Tartars, *Sagbalién-oula*;

but, in return, they obtained what they had long desired, a regular and permanent trade with the Chinese. The first intercourse between Russia and China commenced in the beginning of the seventeenth century, at which period a small quantity of Chinese merchandize was procured by some Russian merchants from the Kalmouck Tartars. The rapid and profitable sale of these commodities encouraged certain wayvodes of Siberia to attempt a direct and open communication with China. For this purpose several persons were at different times deputed to Pe-kin; and, though they failed of obtaining the grant of a regular commerce, their attempts were, however, attended with some important consequences. The general good reception which the agents met with, tempted the Russian merchants to send occasional traders to Pe-kin. By these means, a faint connection was preserved with that metropolis. The Chinese learned the advantages arising from the Russian trade, and were soon prepared for its subsequent establishment. This commerce, carried on by intervals, was entirely suspended by the hostilities on the river Amoor; but, after the treaty of 1689 (in which both sides swore eternal peace, and prayed, that *the Lord, the Sovereign of All Things, might punish those, by a sudden death, who should first think of rekindling the flames of war*), the Russians engaged with uncommon alacrity in their favourite branch of traffic. The advantages arising from it were soon found to be so considerable, that Peter I. formed a design of still farther enlarging it. For this purpose, in 1692, he dispatched to Pe-kin *Isbrand Ides*, a native of the dutchy of Holstein, then in his service, who requested, and obtained, that the liberty of trading to China, which, by the late treaty, had been granted to individuals, might be extended to caravans.

After this arrangement, caravans went regularly from Russia to Pe-kin, where a caravansary was allotted for their reception; and all their expences, during their con-

tinuance in that metropolis, were defrayed by the emperor of China. The right of sending these caravans, and the profits arising from them belonged to the crown of Russia. In the mean time, private merchants continued, as before, to carry on a separate trade with the Chinese, not only at Pe-kin, but also at the head quarters of the Moguls. The camp of these roving Tartars was generally stationed near the confluence of the Orhon and Toulá, between the southern frontiers of Siberia and the Mogul desert. A kind of annual fair was held at this spot, by the Russian and Chinese merchants, who brought their respective commodities for sale. This rendezvous soon became a scene of riot and confusion; and repeated complaints of the drunkenness and misconduct of the Russians were transmitted to the Emperor of China. *Kang-hi*, exasperated by these complaints, and by the frequent representations of his subjects, threatened to expel the Russians from his dominions, and to prohibit them from carrying on any commerce, either in China, or in the country of the Moguls. This circumstance occasioned another embassy to Pe-kin in the year 1719. Capt. Ismailof, the ambassador who was deputed to accommodate matters, succeeded in his negotiation: he adjusted every difficulty, to the satisfaction of both parties; and, on his departure, Laurence Lange was permitted to remain at Pe-kin, for the purpose of superintending the conduct of the Russians. The residence of this gentleman in that metropolis was, however, but short; for he was soon after compelled to leave China and return. His dismissal was owing partly to a sudden caprice of the Chinese, and partly to a misunderstanding between the two courts, respecting some Mogul tribes who bordered upon Siberia. These tribes had thrown themselves under the protection of Russia, and were demanded by the Chinese. Their request was not complied with; and this refusal, added to the disorderly conduct of the Russians, who again began

to indulge themselves in their excesses, so exasperated the Chinese, that an order was issued, in 1722, for their expulsion; and all intercourse between the two nations immediately ceased.

Affairs continued in this state till 1727, when a Dalmatian, in the service of Russia, was dispatched to Pe-kin. Matters were again accommodated by a new treaty; a caravan was allowed to go to Pe-kin every three years, provided it consisted of no more than an hundred persons; and that, during their stay, their expences should be no longer defrayed by the emperor of China. A permission was at the same time obtained by the Russians for building a church within the precincts of their caravansary; and, for the celebration of divine service, four priests were allowed to reside at Pe-kin. The same favour was also extended to some Russian scholars, for the purpose of learning the Chinese language, in order to qualify themselves for interpreters between the two nations.

This treaty was concluded on the spot where Kiatka now stands, by Count Raguzinski, and three Chinese plenipotentiaries, on the 14th of June 1728. It is the basis upon which all the subsequent transactions between Russia and China have been founded.

Since the year 1755, no caravans have been sent to Pe-kin. Their first discontinuance was occasioned by a misunderstanding between the two courts of Peterburgh and Pe-kin; and, though a reconciliation afterwards took place, they have never since been re-established. The present Empress of Russia, sensible that the monopoly of the fur-trade, which was entirely confined to the caravans belonging to the crown, and prohibited to individuals, was prejudicial to commerce, in 1762 wisely gave up, in favour of her subjects, the exclusive privilege which the crown enjoyed, of sending caravans to Pe-kin; and Kiatka, a place near the Russian frontiers, is now the centre of commerce between the two nations.

This commerce is entirely a trade of barter. The Russians are prohibited to export their own coin; and they find it more advantageous to take goods in exchange, than to receive bullion at the Chinese standard. The principal commodities which Russia exports to China are furs of different kinds, the most valuable of which are those of sea otters, beavers, foxes, wolves, martens, sables and ermines. The greater part of these skins are brought from Siberia and the newly-discovered islands; but, as they cannot furnish a supply equal to the demand, foreign furs are imported to Peterburgh, and thence transported to Kiatka. England alone furnishes a large quantity of beaver's and other skins, chiefly procured from the American settlements. According to Mr. Coxe, the number of skins exported to Peterburgh in the year 1777, amounted to twenty-seven thousand three hundred and sixteen beaver, and ten thousand seven hundred and three otter skins. The Russians also send to China cloth of various kinds, hardware, and live cattle, such as camels, horses, &c. The commodities procured from China are raw and manufactured silk, cotton, porcelain of all sorts, rhubarb, musk, &c. The government of Russia has reserved to itself the exclusive privilege of purchasing rhubarb: it is brought to Kiatka by some Bucharian merchants, who have entered into a contract to supply the crown with it in exchange for furs. The exportation of the best rhubarb is prohibited by the Chinese, under the severest penalties: it is, however, procured in sufficient quantities, sometimes by clandestinely mixing it with inferior roots, and sometimes by means of a contraband trade. Great part of Europe is supplied with this drug from Russia.

INTERIOR ADMINISTRATION.

In this vast empire there is kept a register or general enumeration of all the people by families, districts, and

provinces, comprehending every individual without regard to age, sex, or rank. Besides this, there is a second, which is partial, containing only the lower classes of people, from sixteen to fifty. This last roll serves to regulate every thing relating to vassalage, to facilitate public surveys, and to assist the operations of the police, &c. By means of these registers, a speedy and certain method is always found of ascertaining the situation of families or individuals in all circumstances, in which government or private persons may be interested. They also enable the government to judge what number of people have perished by inundations, earthquakes, or epidemical distempers; to determine what succours are necessary in years of scarcity; to know the state of agriculture; how far manufactures can be extended; and what number of military people each canton can furnish. The government has also an accurate and minute account of all the lands in each district, of their different degrees of fertility, and what is cultivated in them.

Public magazines and granaries, furnished with every kind of provision necessary for relieving the distresses of the people, in case of public calamities or unforeseen disasters, are erected in the different provinces. Administration are always provided against every event; and as they are acquainted with the minutest expence necessary to be incurred, every thing is done in proper season with dignity, and without embarrassment. Every measure is carried into execution with the consent of the emperor. Memorials are presented to him by the different tribunals, in which they propose plans for promoting the happiness of the people and the welfare of the state, and he receives or rejects them as he thinks proper. These tribunals are entrusted with the execution of those schemes which are approved; they keep an exact account of the money expended, and lay their documents, properly attested, before him. Legal formality is closely adhered to in all

transactions, and a watchful eye is kept over every department of the state.

The Chinese government determines, in the minutest manner, the dress for each season, and likewise the price of those dresses for every age and condition. The emperor himself is not excepted in these regulations: his dresses of ceremony are more or less sumptuous according to the religious, political, or domestic ceremonies for which he uses them. The particular dress for each class is so accurately described in the sumptuary code, as to distinguish, on the first view, the rank and condition of those who wear it.

Of palaces the emperor has a great number. Each capital of a province contains one, which is made the residence of the viceroy. There are some also in cities of inferior note, which are appropriated for the use of those mandarins who enjoy places under government.

Bridges have been multiplied in China in proportion to the number of its canals and rivers: they consist of three, five, or seven arches; the centre is from thirty to forty feet wide, and raised very high, that barks may easily pass without lowering their masts.

The utility of canals must be great in countries where cultivation is carried to its utmost extent, as is the case in China, and it enjoys the advantage of having a greater number of navigable canals than any other country. These canals are from twenty to thirty yards in breadth, and generally bordered with cut stone, which has the appearance of slate-coloured marble.

The expence of constructing and repairing these canals is defrayed by government, which thus affords each province the ready means of transporting its superfluities to another, and of receiving in return a supply of such commodities as it may want.

Agriculture is the principal resource of the Chinese, who consider it as the first and most honourable of all professions.

The people are allowed to use a portion of the grain of every crop, for the purposes of brewing and distillation; but if the harvest happens to be bad, an order is issued for the suspension of these operations.

The Chinese emperors do not confine themselves to the publishing of regulations respecting agriculture, but they encourage it by their own example; of this the celebrated ceremony, in which the emperor tills the earth with his own hands, has been often mentioned, and may be considered as a proof. This ceremony is as follows:

Spring begins in China always in the month of February, but not regularly on the same day. This epocha is determined by the tribunal of Mathematics. That of Ceremonies announces it to the emperor by a memorial, in which every thing necessary to be done by the prince on that occasion is mentioned with the most scrupulous minuteness. He first names twelve of the most illustrious persons in his court to accompany him, and to hold the plow after he has performed his part of the ceremony. These are always three princes of the blood, and nine presidents of supreme courts. The places of those who are too old or infirm to undergo this labour may be supplied by their assessors, but they must always be authorized by the emperor.

This festival is preceded by a sacrifice which the sovereign offers up to the *Chang-ti*, or Supreme Being. The emperor prepares himself by three days fasting, and those who are to attend him submit to the same regulations. Others are appointed by the emperor on the evening before the ceremony, to prostrate themselves at the sepulchre of his ancestors, and to acquaint them that on the day following he intends to celebrate a grand sacrifice.

The place where the emperor offers up the spring sacrifice, is a small mount, a few furlongs distant from the city, fifty feet in height: this elevation is expressly pre-

scribed by the rules of the ceremony, and cannot be dispensed with. The emperor, who sacrifices under the title of sovereign pontiff, invokes the *Chang-ti*, and prays for abundance in favour of his people. He then descends, accompanied by the princes and presidents, who are to put their hands to the plow along with him. The field set apart for this purpose is at a small distance from the mount. Forty labourers are selected to yoke the oxen, and to prepare the seeds which the emperor must sow. These seeds are of five different kinds, and such as are considered as the most useful and necessary, viz. wheat, rice, millet, beans, and another species of millet, called by the Chinese *Cao-lang*. These are brought to the spot in magnificent boxes, carried by persons of the most distinguished rank.

The emperor takes hold of the plow, and turns up several furrows. The princes do the same in succession, and after them the presidents. The sovereign then throws into the earth the five kinds of seed before mentioned, after which four pieces of cotton cloth, proper for making dresses, are distributed to each of the labourers who assisted in yoking the oxen, and who prepared the seeds. The same present is made to forty other persons, more advanced in years, who have been only spectators of the ceremony. This ceremony certainly strikes the minds of the labouring people, and greatly contributes to encourage their industry.

We cannot judge of the Chinese peasantry from those of Europe; especially in what relates to the advantages acquired by education. Free schools are very numerous in every province of China, and many of the villages are not destitute of this advantage. The sons of the poor are there received as readily as those of the rich, and their duties and studies are the same; the attention of the masters is equally divided between them; and from the most obscure source talents often spring, which afterwards make a conspicuous figure on the grand stage of life. Indeed,

nothing is more common in China, than to see the son of a peasant, governor of that province in which his father long toiled, in cultivating only a few acres.

The Chinese have been greatly reproached for their inhumanity in murdering and exposing their children. And though neither the one nor the other is authorised by any law, both, and particularly the latter, are sanctioned by circumstances; but these melancholy scenes are however much less frequent than has been reported in Europe.

The crime of murdering children, in China, is most commonly owing to the fanaticism of idolatry—a fanaticism which prevails only among the lowest of the people, and is in obedience to the oracle of a bonze, to deliver themselves from the power of magic spells, or to discharge a vow. These infatuated wretches then precipitate their children into the river, by which they imagine they make an expiatory sacrifice to the spirit of the river.

It frequently happens that the bodies of children which are seen floating on the water, have not been thrown into it till after their death; and the same likewise is the case with many of those found in the streets, or lying near the public roads. This has given occasion to think the crime of murder more common than it is. The poverty of the parents suggests this step, because their children are then buried at the expence of the police.

With respect to those children who are exposed alive, government employs as much vigilance to have them carried away, as it bestows care on their education. This certainly is tolerating the custom, and giving people intimation to expose their children in the night time, and, no doubt, encourages the practice; but the dictates of humanity seem here to be united with those of policy.

Nothing is neglected in China that has any relation to government, and administration consider even the gazette as an essential part of the political constitution. This gazette is printed daily at Pe-kin, and is circulated

throughout every province of the empire. It contains an account of all those objects to which the attention of administration is directed, and administration are remiss in nothing; they enter into the minutest details; grant succour in proper season; reward with liberality, and punish with justice. Nothing is inserted in this gazette which has not been submitted to the emperor, or which has not come immediately from him; and inevitable death would be the consequence to any one who should insert any thing false in this ministerial paper.

No law or sentence is of any force until the emperor's seal is affixed to it. This seal is about eight inches square, of fine jasper, a kind of precious stone highly valued in China. The sovereign only is entitled to have a seal of this substance. Those which he gives to princes are made of gold; those of the viceroys and great mandarins, of silver; and those of inferior mandarins or magistrates must be made of lead or copper; and their size is larger or smaller, according to the rank which they hold as mandarins, or in the tribunals.

The authority of inspectors sent into any of the provinces, is confirmed also by the seal of the emperor. The duty of these deputies is to examine into the conduct of governors, magistrates, and private individuals; and if any of them think it his duty to summon the viceroy before his tribunal—this great man, with all his importance, is obliged to attend. Has a superior behaved ill to an inferior magistrate—the former becomes the prisoner of the inspector; and, until he has cleared himself from every imputation, he is suspended from his office. The viceroy, on the contrary, is permitted to enjoy his, until the inspector's report is made to the emperor, which generally decides his fate.

The emperor himself sometimes thinks proper to discharge the duty of these inspectors in some of the provinces; and *Kang-bi*, one of the most celebrated of the

Chinese monarchs, gave, in the like circumstance, a memorable example of severe justice. Having retired a little way from his attendants, he perceived an old man weeping bitterly: 'What do you weep for?' said the emperor. 'My lord,' replied the old man, who did not know the person of his sovereign, 'I had only one son, in whom all my hopes were centered, and who might have become the support of my family; a Tartar mandarin has torn him from me, and carried him away by force. I am now deprived of every assistance, and know not where to seek relief; for how can a poor feeble old man like me obtain justice from the governor against a powerful man!'—'Your son will be restored,' said the emperor, without making himself known:—'conduct me to the house of the mandarin who has been guilty of this act of violence.' The old man obeyed, and after having travelled two hours, they arrived at the mandarin's house, who little expected such a visit.

The emperor's retinue arrived almost at the same time as the prince; and the house of the mandarin was soon filled and surrounded. As he could not deny his guilt, the emperor immediately condemned him to lose his head; and this sentence was executed upon the spot. The emperor then turning towards the old man, with a grave tone, addressed him thus: 'I appoint you to the office of the criminal whom I have now put to death; be careful to discharge the duties of it with more moderation than your predecessor, and take warning by his crime and punishment, lest you yourself become an example to others.'

The viceroy of a province is distinguished by the title of *Tsong-tou*; and possesses in his district a power almost unlimited. When he goes round the province to discharge the duties of his office, his retinue displays imperial pomp and magnificence, and he never quits his palace without a guard of an hundred men. He is receiver-general of

the taxes collected in his province, which he transmits to the capital after reserving what is necessary for the wants of the province. All law-suits must be brought before his tribunal, and he has the power of condemning criminals to death: but neither his sentence, nor those of the criminal court, can be executed until they have been confirmed and approved by the emperor.

Every *Hien* or bailiwick is under the inspection of a mandarin, whose business is to administer justice, to settle any differences that may arise between individuals, and to inflict punishment on those who are in the wrong. He receives also the tribute which each family pays to the emperor.

Every three years the viceroy sends to court a report of the conduct and behaviour of the mandarins subordinate to him. This report determines their fate; according to its contents, they are either continued or disgraced.

Those of whose conduct he makes an unfavourable report, are punished in proportion to their delinquency, and rewards are bestowed, according to the same rule, on those who have been mentioned in favourable terms.

A singular regulation exists with respect to degraded mandarins in China; every mandarin who is removed to an inferior office, is obliged, at the head of all those precepts or warrants which he issues, to mention the number of steps he has lost, as follows: 'I, such a mandarin, degraded three, four, or six steps, according as the case may be, in order and command,' &c.

The inspector of a province has a very extensive authority over these inferior mandarins. He can, by his own power, deprive them of their employments, if their offence be great; and he only consults the court in cases where immediate punishment is not necessary.

The father, son, brother, uncle, and grandson, are never admitted together into any of the tribunals at Pe-kin; and in relation in the fourth degree cannot have a seat at the same time in any of the provincial tribunals.

All mandarins, whether Tartars or Chinese, of arms, or of letters, are obliged, every three years, to give in an exact account of the faults they have committed in discharging the duties of their office. This confession is examined at court, if it comes from a mandarin belonging to any of the four first classes; but the confessions of the mandarins in the lower classes, must be laid before the provincial tribunal of the governor: government also makes private inquiry to discover whether in this confession strict regard has been paid to truth.

These informations are addressed to the Tribunal of Mandarins, and are there carefully examined; the merits and demerits are carefully weighed in the balance of justice, and the names of the examined mandarins are afterwards formed into three classes. The first consisting of those for whom rewards and preferment are intended; the second, of those whose conduct deserves reprehension, and to whom gentle admonition, accompanied with a few oblique hints respecting their future conduct, will be given; and the third of those whom it is intended to suspend for a certain time, or to remove for ever from their employments.

We have already given an account of the war establishments, and military discipline of China. We shall, however, add a few words on that subject as far as it relates to the interference of government. Nothing is neglected by administration that can tend to excite emulation among the troops, or engage them to respect the civil laws.

A great part of the Tartar families are lodged in barracks, erected in the suburbs of Pe-kin, or in the adjacent country, where every common soldier is allowed a separate apartment for the use of his family, and there are houses for the officers, suited to their rank, and even public schools, where the Tartar youth receive a proper education.

The principal military offices are held by Tartars: this precaution is taken to maintain their conquest, inde-

pendent of the superiority which they have over the Chinese, in point of warlike genius. In times of war an exact journal is kept of every military transaction, and those are particularly mentioned, who have given proofs of remarkable courage, or displayed examples of superior skill. Promotion is the consequence to those who have signalized themselves, if they survive; if not, the rewards which they have merited are conferred on their widows, children, or brothers. Neither the father of a numerous family, an only son, nor the son of an aged widow, is obliged to perform military service, unless the state be in great danger, or in cases of the most urgent necessity. Government then advances money to those who enlist; they also receive double pay; the first for themselves, and the second for their family: and this they enjoy till their return.

That esteem in which military men are held in time of danger, seems, in China, to cease, almost the instant that the danger is over. On these occasions government bestows, with a lavish hand, distinctions, rewards, and honours of every kind; and it extends its favours to the lowest military class. Does a common horse or foot soldier fall in battle, his hair, his bow, or his sabre, is transmitted to his family, to be interred, instead of his body, in the sepulchre of his ancestors. An eulogium, suited to what he has achieved, is added, to be engraven on the tomb in which these relics are deposited. A still greater share of distinction is bestowed on officers who have fallen in defence of their country. Either their whole armour, their ashes, their bones, or their entire bodies, are conveyed to their relations. Their rank, or the manner in which they have distinguished themselves, generally serves as a rule upon these occasions: ceremonies are performed in commemoration of some, and monuments are erected to others. The body of an officer, or the hair of a common soldier, is thus often transported, to the distance of

ousand or fifteen hundred leagues. The latter, as well as the former, is mentioned with honour in the Gazette: its name thus passes before the eyes of the public, and is inserted into the General History of the empire.

The degradation, or dismissal of a superior officer in office, can neither fix a stigma on the character of his superior, nor in the least impede his promotion. When the son of a prince is degraded by the emperor respecting his family, he will say, coolly—*My father was disgraced for a certain offence; and my grandfather was beheaded for such a crime; and yet, my acknowledgement is not in the least detrimental to the emperor who makes it.*

We have already had occasion to mention in this work, the princes of the blood in China, and as Europeans may have very false ideas respecting their situation, credit and influence in administration, we shall offer a few additional remarks. All their privileges consist in certain rights of presentation, and in being tried by their peers only. Their rank cannot depend upon that distinction which is conferred by riches, or annexed to place. Every thing in the methodical empire is submitted to an examination. The yellow girdle only is what these princes inherit by birth, and this right belongs only to those who are descended in the direct line from the reigning dynasty. The names of the children, whether girls or boys, the year, month and day of their birth, are inscribed in a large yellow book, particularly appropriated for this purpose. An orange sash is the distinguishing mark of collateral princes; the names of their children are registered in a red book. The emperor alone determines the surnames of the princes of the reigning branch.

When the princes and princesses of the last class have attained to the age of fifteen, they present a petition to the emperor, requesting permission to marry. Princes of the direct line may omit this formula; but if they are desirous of being connected by marriage with any of the

Mogul or Kalka princes, they must first obtain the emperor's consent.

The rank even of the emperor's sons, except of his immediate successor, diminishes one degree every generation. At the seventh, the eldest of these branches only has a title to wear the yellow girdle; the rest find themselves sunk to the rank of plain citizens.

An hereditary sovereignty passes, with all its rights, from one eldest son to another, unless the possessor forfeits his title by being guilty of some crime. In such a case, the emperor appoints to the succession, either one of his younger brothers, or a cousin; but these must be chosen from the same branch, as the lawful branch cannot be deprived of this right, unless all those are condemned who compose it.

The only hereditary authority of the other princes exists among the troops called the Tartar bands, where they enjoy that rank which they derive from their birth: in every thing else, they are on a level with others; at stated periods, they are subjected to a military examination; and they are always promoted or degraded, according to their knowledge and skill. The heir apparent, and the prince, his sons, undergo the same trial, with this only distinction: schools are established for their use only, and their literary and military examinations are made before their own masters. After these examinations, of which an exact register is kept, they are promoted, as opportunity offers, to offices of greater or less importance, according to the genius and abilities which they have displayed.

There are particular titles and degrees of rank which belong to the imperial family only; but the law has prescribed the age at which they may be enjoyed, and the manner in which they must be obtained when claimed by birth right, as the recompence of merit, or when sought for by interest.

The title of prince does not convey to those who enjoy it, a right of sitting in any tribunal : on the other hand, as we have before observed, princes cannot be triéd but by a tribunal established entirely for themselves. Neither their criminal nor civil affairs can be brought before any other court but the *Tsong-gin-fou*, or Tribunal of Princes. Whoever insults any prince of the imperial family, who is decorated with the yellow girdle, is put to death without remission. But this is not the case if the prince has omitted or neglected to put on his yellow girdle : the affair then becomes a case between citizen and citizen ; and the aggressor escapes with a bastinading. A prince is, however, never exposed to this disgrace, even after he has been condemned by his tribunal ; for he can commute corporeal punishment for a fine ; and sentence of death passed against him, cannot be put in execution until the emperor's consent is obtained.

The privileges of untitled princes are much less extensive. The general police has almost the same authority over them as over every other citizen : it may reprimand and admonish them, and even commit them to prison. If they are brought before its tribunal to be tried, they are treated with the utmost rigour ; and no sum of money, however great, can exempt them from punishment.

Thus have we briefly sketched the nature, policy, and administration of the Chinese government, a government which has existed through ages ; for the new masters of China made no change : they adopted the ancient form, and it still subsists. The Tartar conquerors submitted to the laws and customs of the conquered ; and were contented with reforming abuses, which had insensibly crept in, and which a wise government can neither tolerate nor permit. China, therefore, appears to have gained much by a revolution which seemed likely to occasion its ruin.

The Tartars have never yet given any but emperors worthy of governing this immense empire, and emperors who have always governed it by themselves. Whatever faults are discovered, are not, therefore, to be imputed to the Emperors, but to the system of government itself, which we may venture to pronounce radically bad, for such all governments must be that are not in the hands of the people themselves. These princes bestow more care and attention on the Chinese than on their natural subjects. If a dispute arises between a Chinese and a Tartar, the former must have greatly deviated from the rules of justice, if he is not found to be in the right, even by the tribunals, which are all composed of half Chinese and half Tartars. This policy is easily comprehended; but nevertheless it displays prudence and wisdom. The slightest fault committed by a Tartar mandarin is severely punished; but the punishment of the greatest is often mitigated, if the delinquent be a Chinese. It is among the Tartars in particular, that government endeavours to encourage a taste for arms, keep up discipline, and excite a military spirit. An officer of that nation is sure to be punished if he in the least neglects his duty; however small his offence may be, he is always dismissed. A Chinese officer may be forgiven, but a Tartar is never pardoned.

It will appear evident to the reader, that every person in China who holds a place under government, whether in the civil or military department, always imagines that he sees a sword suspended over his head. He cannot foresee his destiny even when cited before the emperor's tribunal. The time, particular circumstances, or the necessity there may be of making an example, sometimes all concur to render his punishment inevitable.

The faults punished with greatest severity are those which wound the interests of the people: they therefore seldom fall a prey to that class of petty tyrants, who, if

not narrowly watched, might gradually desolate the empire. Every great mandarin is responsible for the faults committed by his subalterns ; he is the inspector who watches over their conduct, and as we may say their surety ; he would be punished for their faults, did he neglect to inform himself of them, or to expose them.

The literati are always honoured and esteemed : they enjoy every privilege and distinction annexed to that title ; but government checks their pride, and encourages their labours. The severity of their examinations will prevent this class from multiplying too much ; it will be less numerous, but more learned and useful.

The Tartar government bestows more care and attention on this class of people, than on any other. No commotion, however small, no insurrection, however slight, remains unpunished, and the mandarin who has occasioned it, or who did not endeavour to prevent it, is treated with still greater severity. In a word, the present government is so rigid towards the great, and so mild and friendly to the people, that it is doubtful if they would not be as much afraid of losing their new masters, as their new masters would be of losing them.

GENERAL VIEW
OF THE
RELIGION OF THE CHINESE.

TO judge properly of the religious system of the Chinese, the ancient and permanent religion of the state must not be confounded with popular superstitions introduced in latter ages. The primitive worship of the ancient Chinese has continued invariably the same, even to the present time. This doctrine of the early ages has experienced no change from a long succession of years, political revolutions, nor the fantastical dreams of philosophers; it is at present the only religion avowed by government, followed by the emperor, grandees, and literati, and authorised to be publicly taught. We shall therefore first collect those scattered opinions necessary to convey an idea of it to our readers, and afterwards give a detail of the modern sects.

ANCIENT RELIGION OF CHINA.

Father Amiot, an able judge of the literature, history, and ancient monuments of China, gives, in the following words, the result of his long and laborious researches respecting the origin of the Chinese, and of their primitive religion.

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“ The Chinese are a distinct people, who have preserved
“ the characteristic marks of their first origin; a people
“ whose primitive doctrine will be found to agree in its
“ essential parts with the doctrine of the chosen people,
“ before Moses, by the command of God himself, had
“ consigned the explanation of it to the sacred records;
“ a people whose traditional knowledge, when freed from
“ whatever the ignorance or superstition of latter ages has
“ added to it, may be traced back from age to age,
“ without interruption, even to the renewal of the human
“ race by the grandson of Noah.”

We have indeed every historical probability to support us in believing, that the colony which first peopled China was composed of the immediate descendants of Noah. Full of respect for that distinguished patriarch, whom they considered as their common chief or head, they must have carried along with them the paternal instructions they received from his mouth, his precepts respecting the belief and religious worship which prevailed at that time, and the whole treasure of antediluvian knowledge. The traditions of the patriarchs no doubt formed the first religious code of the colonies that departed from the plains of Shinar; and these traces of primitive religion may be found in the oldest books of the most ancient nations. The canonical books of the Chinese every where confirm the idea of a Supreme Being, the Creator and Preserver of all things. They mention him under the names of *Tien*, or *Heaven*; *Chang-tien*, or *Supreme Heaven*; *Chang-ti*, or *Supreme Lord*: and of *Hoang-chan-ti*, or *Sovereign* and *Supreme Lord*: names corresponding to those which we use when we speak of divinity; *God*, the *Lord*, the *Allmighty*, the *Most High*. “ This Supreme Being,” say these books, “ is the principle of every thing that exists, “ and the Father of all living; he is eternal, immoveable, “ and independent; his power knows no bounds; his sight “ equally comprehends the past, the present, and the future,

“ and penetrates even to the inmost recesses of the heart;
 “ Heaven and earth are under his government: all events,
 “ all revolutions are the consequences of his dispensations
 “ and will. He is pure, holy, and impartial; wickedness
 “ offends his sight, but he beholds with an eye of compla-
 “ cency the virtuous actions of men. Severe, yet just, he
 “ punishes vice in an exemplary manner, even in princes
 “ and rulers, and often precipitates the guilty, to crown
 “ with honour the man who walks after his own heart,
 “ and whom he hath raised from obscurity. Good, mer-
 “ ciful, and full of pity, he forgives on the repentance of
 “ the wicked; and public calamities, and the irregularity
 “ of the seasons, are only salutary warnings, which his fa-
 “ therly goodness gives to men, to induce them to reform
 “ and amend.” Such are the character and attributes of
 the Divinity which are declared in almost every page of the
Chou-king, and other canonical books.

Do destructive rains, or excessive drought, threaten to
 destroy the rising crops, and to blast the hopes of the hus-
 bandman—is a virtuous emperor attacked by sickness, and
 is the life of the father of his people in danger—sacrifices
 are immediately prepared, and solemn vows are addressed to
 the *Tien*, and often not in vain. Has a wicked prince been
 struck dead by lightning—this punishment is not consid-
 ered as the effect of chance, it is attributed to the anger
 of the *Tien*, to his visible justice, and to the power of his
 avenging arm.

The conduct of the first emperors in times of disaster
 and public calamity, prove what exalted notions they had
 formed of the justice and holiness of the Supreme Being.
 Not contented with putting themselves under the protec-
 tion of the *Tien*, with offering sacrifices, and addressing
 prayers to him, they aimed to discover what secret faults
 they had committed, which might have called down the
 vengeance of Heaven on their people. They often ac-
 knowledged their faults in presence of the whole nation

assembled; they confessed they were sufficient to excite the indignation of Heaven, and offered themselves as victims to avert its vengeance from their people.

We see, in these monuments of remote antiquity, the most evident traces of the patriarchal faith; and that the ancient Chinese worshipped only one Supreme God, whom they considered as a free and intelligent Being, and as an all-powerful, avenging, and rewarding Spirit.

This religious doctrine of the first emperors of China has been supported and continued under the following reigns to the present time.

All those revolutions which shake thrones, and change the face of empires, are by the Chinese constantly attributed to the supreme direction of the Sovereign Lord of Heaven. *Tcheou-kong* thus expresses himself in the xiv. chap. of the *Chou-king*: “Ye who have been ministers and officers under the dynasty of *Ing*, give ear, and listen. The *Chang-ti*, incensed against your dynasty, destroyed it; and, by an order full of affection for our family, he hath given us authority to exercise sovereign power in the kingdom of *Ing*: he was desirous that we might finish the work he had begun. What hath passed among the people, hath shewn us, how formidable the Lord of Heaven is. The king of the dynasty of *Hya* performed no action agreeable to his people; for this reason, the Lord of Heaven loaded him with calamities, to instruct him, and make him sensible of the error of his ways: but this prince was intractable; he uttered words full of pride, and gave himself up to every kind of debauchery; Heaven, therefore, shewed no farther regard for him: he was deprived of his kingdom, and punished. *Tchang-tang*, founder of your dynasty, was commissioned to execute the orders of Heaven; he destroyed the dynasty of *Hya*, and, in its stead, established a wise king, to govern the people of the empire. *Tcheou*, the last prince of your dynasty, neglected the laws of Heaven; he nei-

“ther informed himself of the care which his ancestors
 “took to preserve their family, nor did he imitate their
 “zeal and diligence: for this reason, the Sovereign Lord
 “abandoned him, and brought him to punishment. Hea-
 “ven did not support him, because he deviated from the
 “paths of equity and justice. No kingdom, great or small,
 “in the four quarters of the world, can be destroyed, unless
 “such be the will of Heaven.”

You-wang, in the second year of his reign, was attacked by a malady, which threatened his life; his brother, who tenderly loved him, had recourse to the *Chang-ti*, to beg, that a prince might be spared, whose life was so necessary for the welfare and happiness of his people. He thus addressed him, “Thou, O Lord! didst place him on the throne, and establish him the father of his people. Wilt thou then punish us by his loss? If a victim be necessary to satisfy thy justice, I offer thee my life; I will yield it up as a voluntary sacrifice, provided thou wilt preserve my brother, my master and my sovereign.”

Tchin-wan, when seated on the throne, shewed the same respect for the Lord of the Universe: “However high I may be exalted above the rest of mankind,” says he, in the *Chou-king*, “I am, nevertheless, one of the little subjects of the *Chang-ti*: can I forget to render him homage?”

The *Chi-king* informs us, what sentiments of gratitude *Chao-wang* entertained for the blessings bestowed upon him by the *Chang-ti*.—“Rejoice, my people,” said he one day to the labourers; “it is now only the end of spring, and you are about to gather in the fruits of autumn; your fields, but lately sown, are already loaded with an abundant crop. Let thanks, therefore, be given to the *Chang-ti*, who enables us so soon to enjoy his beneficent gifts. For this reason, I will not wait until the end of autumn, to present myself before him, and to thank him for so sudden a fertility.”

Bad princes intervened amongst a succession of good emperors; and a *Li-vang* forgot the examples of his pious ancestors, and gave himself up to the caprice of his pride. The *Chi-king* observes, that "the silence of the *Chang-ti* appeared then to be an enigma, and it might have been said, that his Supreme Providence had belied itself; every thing prospered with this wicked prince; the people were intimidated: even the censors of the empire applauded his errors.—What, then, is there no longer justice in Heaven? Shall the impious enjoy, peaceably, the fruit of their crimes? Attend, and you will soon see, that the *Chang-ti* keeps his arm so long at rest, in order only to strike with redoubled force: for the people, harrassed by oppression, rose up against that tyrant, killed the flatterers who surrounded his throne, and would have sacrificed the prince himself to their fury, had he not escaped by a precipitate flight."

The emperor *Yon-tching*, who succeeded *Kang-hi*, in 1722, furnishes us with a sufficient proof, that the same sentiments respecting the being of a God were held in veneration during his reign. The following decree published by him, throughout the whole empire, forms a kind of confession of faith, and a declaration of what he viewed as the religion of his subjects. The occasion of its publication is sufficiently expressed in the preamble.

"Some of the principal officers of our provinces have given a wrong interpretation to the meaning of our orders, transmitted to them, respecting the means of preventing the damage occasioned in the country by destructive insects, and have understood them in a sense quite different from our intention. They have erroneously concluded, that, I have fallen into the ridiculous error of those who believe in the spirits called *couei-chin*, as if I imagined, that prayers offered up to these pretended beings, could remedy our present afflictions, My meaning, therefore, is as follows:

“ Between the *Tien* or *Supreme Being* and man there
 “ is a relation, a certain and infallible correspondence,
 “ as to what concerns punishments and rewards. When
 “ our plains are desolated, either by inundations, drought
 “ or insects, what is the cause of our calamities? They are
 “ perhaps occasioned by the emperor himself, who devi-
 “ ates from that integrity and justice so necessary for good
 “ government, and thereby lays the *Tien* under the neces-
 “ sity of employing these punishments, to bring him back
 “ to a sense of his duty. Perhaps they may be occasioned
 “ by the principal officers of the province, upon which
 “ these misfortunes have fallen, in not consulting the pub-
 “ lic good, and neglecting to take justice as the rule of
 “ their conduct—And may not these calamities be owing
 “ to the governors of cities, who neither act with equity,
 “ nor give the people good examples or suitable instruc-
 “ tion; or because, in certain provinces and districts, they
 “ violate the laws, condemn established customs, and lead
 “ disorderly lives? The heart of man being thus corrupted,
 “ that happy union which ought to subsist between him
 “ and the *Tien*, is interrupted and disturbed, and endless
 “ misfortunes overtake us: for, when men come short
 “ of their duty, that beneficent regard which the *Tien*
 “ had for them, becomes changed.

“ Convinced of the truth of this infallible doctrine,
 “ when I am informed, that some province suffers, either
 “ by long drought, or excessive rains, I search my own
 “ heart carefully, examine my past conduct, and think of
 “ reforming those irregularities which may have crept in-
 “ to my palace. Evening and morning, and all the day
 “ long, do I confine myself within the bounds of fear
 “ and respect. I endeavour to give the *Tien* convincing
 “ proofs of my uprightness and piety, in hopes that, by
 “ a regular life, I shall be able to make the *Tien* change
 “ the resolution which he hath formed, of punishing us.
 “ It is in your power, O ye great officers who govern

“ provinces! it is in your power to assist me; it is in
 “ yours, ye people, soldiers, and others, of whatever quali-
 “ ty or condition ye be, it is in your power to acquit your-
 “ selves also of this duty: humble yourselves with fear;
 “ examine your own conduct; strive to attain to perfec-
 “ tion; aid and mutually exhort one another; reform your
 “ manners; endeavour to correct your errors; repent of
 “ your crimes; follow the paths of truth; shun those of
 “ error; and be assured, that if we, on our parts, per-
 “ fectly discharge our duties, the *Tien* will suffer himself
 “ to be moved by our well-regulated conduct, and will
 “ grant us his peace and protection. These injunctions I
 “ cannot too often repeat. To prevent calamities, there
 “ are no means more certain, than to keep a strict watch
 “ over ourselves, to live in fear, and to strive for perfec-
 “ tion. When they tell you to pray, and to invoke spirits
 “ what do they mean? It is, at most, only to implore
 “ their mediation, to represent to the *Tien* the sincerity
 “ of our respect, and the fervour of our desires. To pre-
 “ tend, therefore, in any manner, that these prayers, and
 “ these invocations, can remove our calamities, and avert
 “ misfortunes, while we lose sight of our duty, neglect to
 “ watch over our own conduct, live not in fear, and have not
 “ our hearts filled with respect towards the *Tien*, in order
 “ to move him, is attempting to draw water from the
 “ stream, after having shut up its source; it is omitting
 “ the essential part, and attaching ourselves to that which
 “ is accessory only. How can you hope, by such a conduct,
 “ to obtain the accomplishment of your desires?

“ Hear then again, what I think: I am clearly and
 “ fully persuaded, that there is, between the *Tien* and
 “ man, a reciprocal union, and perfect correspondence.
 “ It is for your instruction, O ye great officers! it is for
 “ you, that I have not disdained to take up my pen, and
 “ to explain my thoughts in the clearest manner I could,
 “ in order that you may conform yourselves to the senti-

“ments which I have expressed. This is the only cause
“of the present instruction.”

The present emperor, who succeeded Yon-tching in 1736, holds the same sentiments; and thus this doctrine of the existence and attributes of the Supreme Being, and of the worship and homage due to him, has subsisted in China without change, during a long series of ages. Indeed, if we consult all the monuments and canonical works of this nation, and if we search the ancient part of its annals, we shall not discover the least vestige of idolatry. The Chinese history, so minute in its details, and so particular in pointing out every innovation in established customs, makes no mention of any superstitious rite, contradictory to the belief and worship which we have attributed to the ancient Chinese: had there been any such, it would have undoubtedly spoken of them with the same exactness as that with which it relates the establishment of the sect of the *Tao-ssie*, and the introduction of the religion of the idol *Fo*, an idol brought from India in latter ages.

The existence of the Tribunal of Ceremonies, has without doubt greatly contributed to the preservation of the ancient religious doctrine; for to this tribunal is assigned the care of inspecting every thing that relates to religious worship: it is obliged to prevent innovations; to suppress popular superstitions, and to chastise, and brand with some mark of infamy, impious or licentious writers. Their severity never pardons insults offered to the Deity, or to good manners. The ancient doctrine of the *Tien* has always found support in this tribunal; and to the constant uniformity of its decrees may be attributed its being at present the established and prevailing religion. The mandarins, who form this tribunal, may sometimes, in secret, and in their houses, give themselves up to superstitious practices; but this personal attachment to particular acts of worship has no influence over their

public conduct: when they sit on their benches, they know no other religion but that of the state.

The first sacrifices which the Chinese instituted in honour of the *Chang-ti*, were offered up to him on a *Tan*, or *Altar*, in the open fields, or on some mountain.*

Around the *Tan* was raised a double fence, called *Kiao*, composed of turf and branches of trees. In the space left between the fences, were erected two lesser altars on the right and left, upon which, immediately after the sacrifice offered up in honour of the *Tien*, they sacrificed also to the *Cheng*, that is to say, to the superior spirits of every rank, and to their virtuous ancestors. The sovereign alone, whom they considered as the high priest of the empire, sacrificed on the *Tan*.

In the early ages, when the empire, confined within narrow boundaries, presented only a small state and a rising population, a single mountain was sufficient for the sacrifices of the *Chang-ti*. But in process of time, the empire being considerably enlarged, *Hoang-ti* appointed four principal mountains, situated in the extremities of his states, and corresponding with the four quarters of the world, to be ever after places particularly consecrated, and set apart for the religious worship of the whole nation. In the course of every year, the prince went successively to offer up sacrifice upon each of these mountains, and thence took occasion to shew himself to his people, and to inform himself of their wants, that he might endeavour to relieve them.

Since the emperors *Yao* and *Chun*, different notions have been entertained respecting these sacrifices. We read in the *Chou-king*, and other fragments of the ancient Chinese history, that *Chun* ordained, 1st. That at the second moon, in which the vernal equinox fell, the sovereign should repair to the mountain *Tai-chan*, in the

* *Tan* signifies a round heap of stones or earth.

eastern part of China, and there offer sacrifices on a *Tan* within the fence of the *Kiao*, to beg that Heaven would deign to watch over the seed in the earth, then beginning to spring up. 2dly, That at the fifth moon, in which the summer solstice happened, the sovereign should perform the same ceremonies on the southern mount, and implore Heaven to diffuse warmth through the bowels of the earth, to add vigour to its fostering power, and give effect to its nutritive qualities. 3dly, That at the eighth moon, at which time the autumnal equinox fell, sacrifice should be offered on the western mountain to procure an abundant crop, and to prevent insects or destructive vermin, drought, or excessive moisture, winds, and all injuries of the air, from destroying the rising hopes of the labourer. And lastly, That at the twelfth moon, after the winter solstice, sacrifice should be offered up on the northern mountain, to thank Heaven for all the blessings received in the course of the year, and to solicit a continuance of them through that which was about to commence.

This custom subsisted a long time after *Hoang-ti*. The emperors of the dynasty of *Tcheou* added some other ceremonies, and a fifth mountain, which was supposed to form a centre to the other four. Since that time they have been called the five *Yo*, or mountains of sacrifice.

This institution, which subjected the emperor to regular journies, was however found to be attended with certain inconveniencies, to obviate which, a spot was consecrated in the neighbourhood of his palace, and substituted for the *Yo* on all occasions, when it was either inconvenient for the sovereign to repair to the mountains of sacrifice. At this place an edifice was erected, which at once represented the *Kiao*, the *Tan* and the *Hall of Ancestors*, and in this the emperor offered the accustomed sacrifice.

The Hall of Ancestors made part of this edifice, because it was necessary for those who offered sacrifice to the *Chang-ti*, to repair first to this hall, and acquaint their ancestors what they were about to perform. Thither also they returned after sacrificing, to thank them for the protection they had procured from the *Chang-ti*, who had not disdained to receive the homage of their vows. They then offered up a sacrifice of thanksgiving, and performed certain ceremonies, to shew their respect.

This edifice received a different name and a new form under each of the three first dynasties. The *Hya* called it *Ché-ché*, the *House of Generations and Ages*—or, according to the interpretation of Father Amiot, a *Temple in honour of him, who made generations and ages*. It contained within its circumference five separate halls appropriated for different purposes. These halls had neither paintings nor ornaments of any kind; they presented only four bare walls in which windows were constructed for the admission of light. The stair-case that conducted to the principal entrance consisted of nine steps.

The *Chang* named this temple *Tchoung-ou*, or the *Renewed Temple*. It was employed for the same purposes, but it was much richer and better ornamented. The five separate halls were adorned with columns, over which were placed other columns, that supported a second roof.

The same temple, under the dynasty of *Tcheou*, received the name of *Ming-tang*, or the *Temple of Light*. The emperors of that family aimed to bring back religious worship to its primitive purity, they therefore imitated the simplicity of the ancients, and ornamented their temples neither with superb columns, nor splendid roofs. The five halls were separated only by plain walls; one of them was the place of sacrifice, and the other four contained all those things which were necessary for sacrificing. This rude edifice had four gates covered with fine moss, representing the branches of which the double fence of the

ancient *Kiao* were formed. This moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered up. To this principal temple, a second was added, which they named *Tsing-miao*, or the *Temple of Neatness*. This last was used only for purifications and ceremonies practised in honour of ancestors; the first being entirely consecrated to the worship of the *Chang-ti*.

Pe-kin contains at present two principal temples, the *Tien-tan* and the *Ti-tan*; in the construction of which, the Chinese have displayed all the elegance and magnificence of their architecture. These two temples are both dedicated to the *Chang-ti*, but under two different titles; in the one he is adored as the *Eternal Spirit*, in the other as *the Spirit that created and preserves the world*. The ceremonies with which modern sacrifices are accompanied, are greatly multiplied, and nothing can equal the splendour and magnificence with which the emperor is surrounded, when he performs this solemn and sacred duty. He alone, in quality of father, and head of the great family of the nation, has a right to offer up sacrifice to the *Chang-ti*; and it is in the name of all the people that he prays and sacrifices. Some time before the day fixed for this important ceremony, the monarch, the grandees of his court, the mandarins, and all those who by their employments are qualified to assist, prepare themselves by retirement, fasting, and continence. During that time the emperor gives no audience, and the tribunals are entirely shut. The mandarins of the Tribunal of Crimes, and every person who has been disgraced, is incapacitated from performing any office in these grand ceremonies. Marriages, funerals, rejoicings, entertainments, and festivals of every kind are then forbidden. On the day appointed for the sacrifice, the emperor appears with all the pomp and magnificence of power. His train is composed of an innumerable

crowd, a multitude of princes, lords, and officers, surround him, and his march towards the *Tien-tan* resembles a triumph; the magnificence of every thing in the temple corresponds to that of the sovereign; the vases, and all the utensils employed in sacrificing are of gold, and even the instruments of music are of enormous magnitude, and are never used any where else. If the emperor however never displays more pomp and grandeur than when he walks in procession to the *Tien-tan*, he on the other hand never appears more humbled and dejected than during the time he is sacrificing. By the manner in which he performs his prostrations, rolls in the dust, and speaks of himself to the Chang-ti, it is evident that he assumes this pomp and splendour only for the purpose of declaring, in a sensible and striking manner, the infinite distance which is between the Supreme Being and man.

The ceremony in which the emperor opens and tills the earth with his own hands, we have already noticed, as being an encouragement to agriculture, but we must not imagine this institution to be merely of a political nature established only for this purpose; it is certain that this ceremony has always been considered and practised as an act of religion. It is expressly said in the *Li-ky*, one of the ancient canonical books, that it is for the *Tsi sacrifice to Heaven*) that the emperor himself tills the earth in the Kiao of the south; it is to present an offering to him of the grain which has been gathered from it. It is also for the *Tsi*, that the empress and princesses breed silk-worms in the Kiao of the north; it is in order to make vestments for sacrificing.---If the emperor and princes till the earth; if the empress and princesses breed silk-worms, it is to shew that respect and veneration, which they entertain for the Spirit who rules the universe; it is to honour him according to their ideas in the sublimest of duties.

SECT OF THE TAO-SSE.

The sect of the Tao-ssé was founded by a philosopher named *Lao-kiun*, or *Lao-tsé*, who came into the world 603 years before the Christian era. His father was a poor peasant, who from his infancy lived in a rich family as an inferior domestic; he attained to the age of seventy without having made choice of a wife, but at length united himself to a woman of the same rank, who was then in her fortieth year. The wonderful destiny of the son was foretold, according to popular report, by many remarkable circumstances which attended his birth. His mother, who happened to be one day in a retired place, conceived on a sudden, being impressed by the vivifying virtue of heaven and earth. She carried the fruits of her womb for the space of eighty years, but the master she served, enraged at her going with child so long, drove her from his house, and reduced her to the necessity of wandering about the country. At length, under a plum-tree, she brought forth a son, whose hair and eye-brows were entirely white. She at first gave him the name of the tree under which he was born; but perceiving afterwards that the lobes of his ears were uncommonly long, she thence took occasion to form a surname, and called him, *Plum-tree-ear Ly-eul*. The people afterwards, struck with the whiteness of his hair, named him the *grey-haired child Lao-tse*.

We have little account of this philosopher during his infancy; he was appointed librarian to one of the emperors of the dynasty of Tcheou, and afterwards raised to the rank of an inferior mandarin. His first employment, which placed him amidst books, inspired him with an ardent desire for study, and to this he entirely gave himself up, and acquired by close application a profound knowledge of history and of ancient ceremonies. He died at Ou in an advanced age. The principal work he left

to his disciples is the book Tao-te, which is a collection of five thousand sentences.

The morality of this philosopher has a resemblance to the doctrines of Epicurus. It consists principally in banishing vehement desires, and suppressing those impetuous passions, capable of disturbing the peace and tranquility of the soul. He taught that every wise man ought to be employed in endeavouring to live free from grief and pain, and in striving to glide gently down the stream of life, devoid of anxiety and care. In order to arrive at this state of happy repose, he exhorts his followers to banish all thoughts of the past, and to abstain from every vain and useless inquiry into futurity: observing that to plan out vast designs, to be harrassed with a solicitous desire of executing them, to give up to the tormenting cares of ambition; to seek for riches, and to become a prey to the fordid passion of avarice, is, to live not for one's self, but for posterity: and is he not, says he, a fool who sacrifices his repose and mental tranquility, to procure happiness to others, or to enrich a surviving son or nephew? Even when in pursuit of felicity for ourselves, Lao-tse recommended moderation both in the desire, and the exertions to obtain it.

The disciples of this philosopher afterwards changed the doctrine which he had left them. As that passive state, and perfect tranquility of mind to which they endeavoured to attain, was continually disturbed and interrupted by the fear of death, they declared that it was possible to discover a composition from which a drink might be made that would render mankind immortal. This foolish idea led them to the study of chemistry, afterwards to search for the philosophers stone, till at length they gave themselves up to all the wild extravagancies of pretended magic.

The desire and hope of avoiding death by the discovery of so valuable a liquor, gained a number of partisans to this new sect; wealthy individuals, especially those of the female sex, shewed the greatest eagerness to be instructed

in the doctrine of the disciples of *Lao-tsé*. Magical practices, the invocation of spirits, and the foretelling future events by divination, made rapid progress throughout all the provinces of the empire. The credulity of some of the emperors gave an air of truth to the error; and the court was soon filled with an innumerable crowd of these false doctors, who were now honoured with the distinguished title of *tien-ssé*—*celestial doctors*. *You-ti*, fifth emperor of the dynasty of the *Han*, shewed a passionate desire for the study of these mysteries. Death had deprived him of a favourite mistress, whom he ardently loved, and one of these impostors, *Tao-ssé*, found means, by incantations, so to work on his imagination as to give him a fancied sight of the woman whom he so tenderly loved; and this fancied apparition attached him more and more to the extravagant notions of the new sect. Grieved at this infatuation, one of the grandees of the empire, being in the emperor's presence when the mysterious beverage was brought him, suddenly seized the cup, and drank up the whole liquor. Enraged at this act, the monarch caused him to be arrested, and gave orders for putting him to death. *Your order is of no avail*, said the courtier, without any emotion; *it is not in your power to deprive me of life, since I have now rendered myself immortal: however, if I am still subject to the power of death, your majesty owes me much obligation, since you must thereby be convinced, that this liquor has not that virtue which is attributed to it, and that these impostors deceive you*. This answer saved the courtier's life; but it did not reform the monarch. He often drank the liquor of immortality; but his health began to decline, and, after being made sensible of his mortality, he died, sadly deploring his own folly and credulity.

The death of the emperor did not retard the progress of the sect. Temples, consecrated to spirits, reared their

heads in every corner of the empire; and two of the most celebrated of the *Tao-ssé* were authorized to maintain public worship there, after the form which had been appointed for them. They likewise distributed and sold to the people small images, upon which were represented that immense crowd, both of men and spirits, with which they had peopled the heavens, and which they named *Sien-gin*—*Immortals*. These were worshipped as so many distinct deities, independent of the Supreme Being: in like manner several of the ancient kings were metamorphosed into gods, and also invoked.

Under the Tang, this superstition still continued. The founder of that dynasty erected and consecrated a magnificent temple to Lao-tse himself; and another emperor of the same family caused the statue of this philosopher to be placed with great pomp and solemnity in his palace.

The doctors Tao-ssé increased in number, and became more powerful than ever, under the dynasty of Song. Every fraud and deceit that cunning could suggest, or ingenuity invent, were employed by these impostors, to increase the reputation of their doctrine; and to insinuate themselves into the confidence of princes. On a dark night, they suspended, at one of the gates of the imperial city, a book full of mystic characters, and magical figures. At break of day, they sent notice to the emperor of the sudden appearance of this book, and publicly declared that it had fallen from heaven. The credulous monarch, followed by a numerous train, immediately repaired, on foot, to the spot, in order to take possession of the precious volume; and, having received it into his hands, in the most respectful manner, he carried it, as in triumph, to his palace, and shut it up in a golden box. The eighth emperor of the same dynasty carried his superstitious veneration for a celebrated Tao-ssé so far, that he publicly ordered him to be worshipped under the name of Chang-ti. Until that epoch, the most zealous partisans of Lao-tse had always

reserved this name for the Supreme Being only. This impiety therefore shocked and disgusted the whole sages of the nation.

Time, which generally draws aside the veil of illusion and imposture, gave new strength and vigour to this contemptible sect; from age to age it acquired additional influence; the protection of princes; the support of the great; the scenes of admiration, or terror, employed by cunning and deceit to strike the minds of the ignorant people, all concurred to perpetuate and spread it, in spite of the continual opposition made to it by the wiser part of the nation, and the bold remonstrances which were presented to the emperor.

The Tao-sse, at present, offer up three different victims to the spirit which they invoke—a hog, a fowl and a fish. The ceremonies which they use in their incantations are various, according to the imagination and address of the person who practises them. Some drive a sharp stake into the earth; others trace out fantastical figures on paper, and accompany each stroke of the pencil with grimaces and horrible cries, and others make a hideous and frightful noise with kettles and small drums.

A great number of these Tao-sse in China pretend to be fortune-tellers. Although they have never seen the person who consults them, they address him by his name, give a particular account of his whole family, describe the situation of his house, tell him the names and number of his children, and twenty other particularities, which they are cunning enough to learn before-hand, by some means or other, but which astonish the illiterate part of the nation.

The chief of the Tao-sse is invested by government with the dignity of grand mandarin, and resides in a town of the province of Kiang-si, where he inhabits a sumptuous palace. The superstitious confidence reposed in him attracts an immense concourse of people, who flock thi-

ther from every part of the empire; some go to seek a cure for their diseases; others, to consult respecting what may befall them afterwards, and to get an insight into futurity. The Tien-ffe distributes small bits of paper, filled with magical characters, to all around him, who depart satisfied, and without regretting either the fatigue or expence which generally attends these pious pilgrimages.

SECT OF THE GOD FOE, OR FO.

This sect, still more pernicious, and much wider diffused throughout China than the preceding, came originally from India. The doctors *Tao-ffé* had promised to a prince of the *Tchou*, and brother of the emperor *Ming-ti*, to make him enter into communion with spirits. This credulous and superstitious prince, having heard of a celebrated spirit in India, named *Fo*, by continued importunities prevailed on his brother to send an embassy to this foreign deity. The officer who was charged with this commission set out, accompanied by a train of seventeen persons, and directed his course towards India. When he arrived at the place of his destination, he found only two *Cha-men*, or votaries of *Fo*, whom, not willing to fail in his errand, he carried with him to China. He collected, at the same time, several images of *Fo*, or *Boudha*, painted on fine chintz, with forty-two chapters of the canonical books of the Indians, which he placed, together with the images, upon a white horse. This embassy returned to the imperial city in the eighth year of the reign of *Ming-ti*, and the sixty fifth of the Christian era. Thus was the doctrine and worship of *Foe* first introduced into China, where, in a short time, they made a rapid progress.

We have no certain knowledge of the birth-place of this pretended god; but his followers relate that he was born in one of the kingdoms of India, situated near the

line, and that his father was a king. They assure us that his mother, who was named *Mo-yé*, brought him into the world by the left side, and that she expired soon after her delivery; that at the time of her conception, she dreamed that she had swallowed an elephant, and that this strange dream gave birth to the particular veneration which the kings of India have always shewn for a white elephant. "As soon as this extraordinary child was born," add they, "he had strength enough to stand erect without assistance; he walked seven steps, and pointing with one hand to the heavens, and with the other to the earth, cried out—*In the heavens and on earth there is no one but me who deserves to be honored.*"

At the age of seventeen he espoused three wives, by one of whom he had a son called by the Chinese *Mo-beou lo*. At nineteen he abandoned his home, his wives, and his children, and retired to a vast desert followed by four philosophers, to whose care he committed himself. At the age of thirty, he felt himself all on a sudden filled with the divinity, and he was metamorphosed into *Fo* or *Pagod*, according to the expression of the Indians. No sooner had he become a god, than he thought of establishing his doctrine and proving his celestial mission by performing miracles. The number of his disciples was immense, and his ridiculous errors soon spread through every part of India, and the higher extremities of Asia.

The priests attached to the worship of *Fo* are called *Talapains* by the Siamese, *Lamas* by the Tartars, *Hochang* in China, *Bonzes* in Japan; and it is under the latter appellation that they are generally known by Europeans.

One of the principal errors propagated by *Fo* is the doctrine of the metempsychosis, of which he appears to have been the inventor, as he lived at least five hun-

dred years before Pythagoras. This doctrine of the transmigration of souls has given rise to that multitude of idols, which are revered in every place where the worship of *Fo* is established. Quadrupeds, birds, reptiles, and the vilest animals had temples, and became objects of public veneration, because the soul of the god in his transmigrations and metamorphoses might have inhabited their bodies.

We shall conclude this subject with the account given by the bonzes of this pretended deity. He had attained to the age of seventy-nine, when he perceived by his feebleness and infirmities, that his borrowed divinity could not prevent him from paying the debt of nature like other men. He was unwilling to leave his disciples without revealing to them the whole secret and hidden mysteries of his doctrine. Having, therefore, called them together, he declared, that till that moment he had always thought proper to speak to them in parables, and that for the space of forty years, he had disguised the truth under figurative and metaphorical expressions; but being on the point of bidding them a long farewell, he would disclose his real sentiments, and unveil the whole mystery of his wisdom. *Learn then, said he, that there is no other principle of all things, but a vacuum and nothing; from nothing all things have sprung, to nothing they must again return, and there all our hopes end.*

An infinitude of fables were spread by his disciples after his death. They affirmed that their master was still in life, that he had been already born eight thousand times, and that he had appeared successively under the figures of an ape, lion, dragon, elephant, &c. Among his disciples, there was one who had been dearer to him than all the rest, to whom he committed his most secret thoughts, and whom he entrusted with the care of propa-

gating his doctrine ; he is called by the Chinese *Moo-hi-ye*. He desired him never to attempt to support his tenets by proofs and long reasoning, and commanded him to put only at the beginning of the books which he published : *That have I learned*. In one of his works the same *Fo* had made mention of another master still more ancient than himself, whom the Chinese name *O-mi-to*, and the Japanese *Amida*. The bonzes assure us that the latter became so eminently holy, that it is at present sufficient only to invoke him in order to obtain immediate pardon for the greatest crimes : the Chinese followers of *Fo*, have therefore almost continually in their mouth these two names, *O-mi-to*, *Fo*!

The last words of the dying *Fo* occasioned much trouble and division among his disciples. Some continued firmly to maintain the original doctrine, while others, embracing a second, formed a sect of atheists. A third party, who were desirous of reuniting the two former, gave rise to the celebrated distinction of the *external* and *internal doctrine*, one of which must naturally precede and dispose the mind for receiving the other. “ The *external doctrine*,” say they, “ is to the *internal* what the mould is to an arch which the builder is about to raise ; when the latter is constructed, the former is knocked down and becomes useless.” The case is the same with the two laws, the *external* and *internal* ; when we rise to a knowledge of the second, we ought to abandon the first.

We shall not here attempt to examine all the errors contained in this internal doctrine : its folly and absurdity will appear sufficiently evident, if we only mention the ideas upon which it is founded. “ Nothing is the beginning and end of every thing that exists ; from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities.

This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence; besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul.—The whole of holiness consists in ceasing to exist, in being confounded with nothing; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires, and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god *Fo*."

Extravagant and absurd as this philosophy appears, it found partisans in China, and the emperor *Kao-tsung* became so much infatuated with it, that he abdicated the throne, that he might be more at liberty to indulge himself in the practice of this extravagant doctrine, which entirely destroys morality, subverts society, and tends to annihilate that reciprocal relation which unites men together.

The external doctrine is better suited to the comprehension of the vulgar, and has, on that account, gained more followers. The following are the maxims and tenets preached up by the bonzes who profess this doctrine. They admit the distinction between good and evil; and that, after death, rewards will be bestowed on the good, and

punishments inflicted on the wicked, in places destined for the souls of each; that the god *Fo* came upon earth to save mankind, and to bring back to the paths of salvation those who have strayed; that it is by him their sins are expiated, and that he alone can procure them a happy regeneration in the life to come. They enjoin the strict observance of the five following precepts: not to kill any living creature, of whatever nature it may be; not to take away the goods of another; not to pollute themselves by uncleanness; not to lie; and not to drink wine. They, above all, recommend the practice of certain acts of mercy—such as, to treat their bonzes well, to build monasteries and temples for them, and to supply them with every thing necessary, in order that they may be able, by the assistance of their prayers, and the penance which they impose, to merit forgiveness, and the remission of all their sins. “At the funeral of your parents, burn,” say they, “paper gilt with gold or silver, dresses and silk stuffs: these substances will be changed into real gold and silver, and superb vestments, in the other world; and all these riches will be faithfully transmitted to your fathers. Wo unto you, if ye do not obey these holy precepts! your souls will be delivered over, after death, to the severest torments, and subjected to the most disgusting changes—Ye shall revive in the form of dogs, rats, serpents, horses and mules; and ye shall be for ever exposed to the most dismal and wretched transmigrations.”

It is difficult to conceive the impression these threats and denunciations respecting futurity, make upon the minds of the credulous Chinese: we may, however, form some notion of it by the following relation, taken from *F. le Comte's* Memoirs. “I remember,” says he, “that, being in the province of *Chan-si*, I was sent for to administer baptism to a sick man, seventy years of age, who lived on a small pension, which he received from the emperor. As soon as I entered his chamber—How

" much I am obliged to you, my good father," said he;
 " you are going to deliver me from the greatest misery,
 " You must know, my good father, that, for a long time,
 " I have subsisted on the emperor's beneficence. The
 " bonzes, informed of whatever passes in the other world,
 " have assured me, that, out of gratitude, I shall be obliged
 " to serve him; and that my soul will pass into one of
 " his post-horses, to convey his dispatches from court to
 " the provinces. They therefore exhort me to discharge
 " my duty faithfully, after I shall have taken possession of my
 " new residence, and neither to stumble, kick, bite or
 " wound any one.—*Make dispatch, say they to me, eat
 " little, and be patient: by such a conduct, you will move the
 " compassion of the gods, who of a good animal, sometimes
 " makes a man of quality, or a great mandarin.* I confess
 " to you, that this change makes me shudder; and I can-
 " not think of it without trembling: it haunts me all
 " the night long; and I often imagine, in my sleep, that
 " I am in the harness, and ready to start on the first smack
 " of the postilion's whip. I awake all in a sweat, and
 " half frantic, not knowing whether I am still a man,
 " or metamorphosed into a horse. But, alas! what will
 " become of me, when my dreams are changed to reality?
 " Hear, then, worthy father, the resolution I have formed:
 " I have been told, that those who profess your religion,
 " are not subjected to these miseries; that those who are
 " once men, always retain their figure; and that they find
 " themselves the same in the other world as they were in
 " this. Receive me, therefore, among you. I well know
 " it is an arduous task, to observe all the precepts of your
 " religion; but, were it still more difficult, I am ready
 " to embrace it; and, let it cost what it may, *I had much
 " rather be a Christian than a beast.*"

Although the superstition of the Chinese has multiplied,
 without end, the number of their idols, it does not appear,
 that they always entertain a sincere respect for these pre-

tended deities. It often happens, that they are abandoned and neglected, as gods without power, particularly when they are too slow in granting those favours which are requested from them : in such cases, the patience of their votaries becomes exhausted, and they carry their offerings somewhere else : others, less moderate, treat them with the greatest contempt, kick them about, and load them with abusive language.—*Thou dog of a spirit,* say they, *we lodge thee in a commodious temple; thou art well gild, and thou receivest abundance of incense; and yet, after all the care we bestow upon thee, thou art ungrateful enough to refuse us even things necessary.* They then tie the idol with cords, drag it through the kennels, and bespatter it with filth and nastiness, to punish it for all the perfume which they have uselessly wasted upon it. If, during this scene of folly, these frantic devotees should happen to obtain what they wish for, they carry back the image, with great ceremony, to its niche, after having carefully washed and wiped it : they then prostrate themselves before it, and make excuses for treating it with so little respect. *Indeed,* say they, *we were too rash; but, after all, wast not thou in the wrong, to be so obdurate? Why shouldst thou suffer thyself to be beaten, without necessity? Would it have cost thee more to grant our requests with a good grace? But, what is done, is done: let us think no more of it. We will gild thee again, provided thou wilt forget what is past.*

A ludicrous circumstance happened in the province of *Nan-kin*, at the time F. Le Comte resided there, which is a farther proof of the little respect which the Chinese sometimes entertain of their gods. A man whose only daughter lay dangerously sick, after having, in vain, tried the art of the physicians, resolved to seek the assistance of the gods.—Prayers, offerings, alms, sacrifices, all were employed to obtain the wished-for cure, and the bonzes,

who fattened on the gifts promised it, on the faith of their idol, the power of which they much extolled. The girl, however, died; and the father, in the excess of his grief, meditated revenge: he resolved to accuse the idol with all the solemnity of form, and for this purpose he laid his complaint, in writing, before the judge of the place. After having represented the deceitful conduct of the unjust divinity, he affirmed, that exemplary punishment ought to be inflicted upon it, for having broken its word. — ‘If,’ said he, ‘the *spirit* had power to to cure my daughter, it was guilty of a gross fraud, in taking my money and suffering my daughter to die. If it had not power, why did it pretend to it? and by what right does it assume the character of a god? Is it for nothing that we adore it, and that all the province offers it sacrifice? In short, whether it was want of power, or malice in the idol; its temple should be rased, its ministers banished with disgrace, and itself punished in its own person.’

The judge considered the affair as important, and referred it to the governor, who, not liking to have any thing to do with the gods, desired the viceroy to examine it. The latter, after having heard the bonzes, who appeared much alarmed, called the complainant, and advised him to drop his suit. ‘You are not prudent,’ said he, ‘to quarrel with these kind of *spirits*: they are naturally malicious; and, I am afraid, they will serve you some disagreeable trick. Believe me, you had much better listen to the proposals of accommodation, which the bonzes will make you on their part. They have assured me, that the idol, on its part, will hearken to reason, provided you do not push things to the utmost extremity.’

The man persisted in his resolution, and protested, that he would rather perish than relax in his request. ‘I am determined, my lord,’ said he. ‘The idol imagined, that it might commit, with impunity, every kind of in-

‘ justice, and that no one would dare to attack it ; but it
 ‘ this it was mistaken ; and we shall soon see which of us
 ‘ two is the most malicious and obstinate.’

The viceroy, finding he could not prevail on him to yield, ordered preparation to be made for trial ; but, at the same time, gave information to the supreme council at *Pe-kin*, before which the affair was carried, and where the parties, some time after, appeared. The idol did not want partisans, and the lawyers, well paid by the bonzes, found its rights incontestable, and spoke with so much warmth in its favour, that the god, in person, could not have pleaded better : but they had to do with a man of much penetration and shrewdness, who had prudently taken the precaution of supporting his proofs by a large sum of money, which he had well employed, in order to make his case clearer to the judges, persuaded that the devil would be very cunning indeed, if he could withstand such a weighty argument. After several pleadings, he completely gained his process, the idol was condemned to perpetual banishment, as useless in the empire ; its temple was rased, and the bonzes, who represented its person, were punished in an exemplary manner.

These bonzes are generally men without character, brought up from their infancy in effeminacy, luxury, and idleness, and who, having an aversion to labour, for the most part, devote themselves to that kind of life, merely for the sake of a subsistence. There is no artifice, therefore, which they do not employ to extort presents from the superstitious adorers of *Fo*. The following is borrowed from the *New Memoirs respecting the Present State of China*.

“ Two of these bonzes, strolling through the country,
 “ perceived, in the yard of a rich peasant, two or three
 “ large ducks. They immediately prostrated themselves
 “ before the gate, and began to groan and weep bitterly.
 “ The good woman, who saw them from her chamber, im-

“mediately came forth, to inquire into the cause of their
“grief. ‘We know,’ said they, ‘that the souls of our
“fathers have passed into the bodies of these ducks; and
“the dread and apprehensions we entertain of your putting
“them to death, will infallibly deprive us of our lives.’—
“‘It is true,’ she replied, ‘we have resolved to sell them;
“but since they are your fathers, I promise you to pre-
“serve them.’ This was not what the bonzes wanted.
“‘Alas!’ said they, ‘your husband, perhaps, will not
“have so much charity; and you may rest assured, that
“we shall die, if any accident befalls them.’ After a long
“conversation, the good woman was so affected by their
“apparent grief, that she entrusted them with the ducks,
“in order that, by feeding them for some time it might
“alleviate their distress, and afford them consolation.
“They received them with respect, after having prostrated
“themselves twenty times before them; but, the very
“same evening, put their pretended fathers on the spit,
“and, together with some of their brotherhood, made a
“hearty meal of them.”

These bonzes are perfectly masters of all the resources of hypocrisy; they embrace every occasion for cringing and fawning, and they affect a meekness and modest civility, which at first deceives, and prepossesses persons in their favour. When they cannot obtain gifts by cunning and address, they endeavour to procure them by submitting to the severest penances, and practising the most rigorous austerities. They are often seen in the squares, and other public places, exhibiting themselves as frightful spectacles of mortification. Some of them drag, with great pain, along the streets, large chains, thirty feet in length, which are fastened round their necks and legs, and some mangle their bodies, and make them appear all over blood, by flashing their flesh with a hard flint. In this situation they stop at the doors of people’s houses. ‘You see,’ say they, ‘what we suffer, that we may expiate your sins—

‘ can you be so hard-hearted as to refuse us a small alms ?’

One of the most extraordinary penances we read of, is that mentioned by *Le Comte*, of which he himself was an eye-witness, and which he relates in the following words ‘ I met, one day, in the middle of a village, a young, handsome bonze, whose mild and modest deportment, when he asked for alms, seemed well calculated to ensure him success. He was standing erect in a kind of narrow chair, the inside of which was stuck full of sharp spikes, placed very close one to another, in such a manner that he could not enjoy the least rest, without being wounded. Two men, hired for the purpose, transported him slowly from house to house, where he begged people to have compassion upon him. “ I have shut myself up in this chair,” said he, “ for the good of your souls, and am resolved never to quit it, until you have purchased all these nails*. Each nail is worth five-pence; but there is none of them which will not prove a source of many blessings to you and your families. If you purchase one, you will perform an act of heroic virtue; and the alms you bestow will not be given to the bonzes, to whom you may otherwise shew your charity, but to the god *Fo*, in honour of whom we are building a temple.”

‘ I at that time happened to be passing by; he saw me, and paid me the same compliment as he did the rest. I told him, that he was much in the wrong, to torment himself so uselessly in this world; and I advised him to come forth from his prison, to go to the temple of the true God, in order to be instructed in celestial truths, and to submit to a penance much less severe, but far more salutary and effectual. He replied mildly, and with great coolness, that he was much obliged to me for my advice, but would be more so, if I would purchase a dozen of his nails, which would assuredly procure me a pleasant and safe journey. “ Hold,” said he, turning on one

* Their number exceeded two thousand.

“ side, “ take these; on the faith of a bonze, they are
“ the best in my chair, because they hurt me more than
“ the rest: they are, however, all of the same price.”

All the bonzes are not so penitent; a great many of them renounce these painful means of procuring alms. To attain to the same end, others commit a thousand abominations in private, and even sometimes murder. “ Some years ago,” says F. Le Comte, “ the governor of a
“ city, passing along the highway, with his ordinary train,
“ saw a crowd of people assembled together; and being
“ desirous to learn the cause of so great a concourse, he
“ approached them. He found that the bonzes were celebrating an extraordinary festival; and that they had
“ constructed, on a large theatre, a very high machine,
“ at the top of which a young man put forth his head
“ above a small ballustrade that ran quite round it. His
“ arms and the rest of his body were entirely concealed;
“ and he had nothing free but his eyes, which he rolled
“ about in a very wild manner. A little lower on the
“ theatre appeared an old bonze, who was explaining to
“ the people the sacrifice which that pious young man, as
“ they called him, had resolved to make of his life, by
“ throwing himself into a deep rivulet, which ran along
“ by the side of the highway. “ He will not die,” said he,
“ because he must be received at the bottom of the waters by the charitable spirits, which will hasten to give
“ him the most friendly reception. In short, it will be
“ the greatest happiness that can befall him: a hundred
“ other persons offered to supply his place; but his zeal,
“ piety, and virtues, have justly entitled him to the preference.” The mandarin, after having heard this harangue, said the young man shewed great courage; but
“ expressed his surprise, that he himself did not explain
“ the motives of the sacrifice, and the cause of his adopting such a resolution. “ Let him come down,” added
“ he, “ that we may converse a little with him.” The

old bonze, frightened at this order, immediately opposed it, and protested that all would be lost, if the victim only opened his mouth; and that he could not answer for the mischief that might thence arise to the province. "The evil you fear," said the mandarin, "I shall take upon myself;" and at the same time ordered the young man to come down: but all the reply he made to these orders, was, by frightful looks, and a wild and irregular movement of his eyes, which seemed ready to start out of his head. "Behold these looks, and that agitation," said the bonze; "and judge of the injury you do him; he is about to fall a prey to despair, and if you persist, you will make him expire with grief." The mandarin, who continued firm to his purpose, bid his attendants mount the theatre, and bring him down by force. They immediately obeyed, and found him closely bound and gagged. As soon as his cords were loosed, and he was in a condition to speak, he cried out, with all his might,—"Ah, my lord! grant me vengeance on these assassins, who intended to drown me. I am a bachelor, going to court, to assist at the ordinary examinations. These bonzes seized me yesterday, by force; and this morning, before break of day, they bound me to that machine, in such a manner that I could neither move, nor utter the least complaint, determined to throw me into the water in the evening, and to perform their abominable mysteries at the expence of my life." As soon as he began to speak, the bonzes betook themselves to flight; but the officers of justice, who always make part of a governor's train, soon seized some of them. Their chief was thrown into the rivulet and drowned, and the rest were conducted to prison, and afterwards punished according to their deserts.

A letter of Father *Laureati*, an Italian Jesuit, furnishes us with an anecdote of a different kind, which enables us to form some notion of the voluptuous manners

of these bonzes, and of the secret profligacy of their lives.—Near the city of *Fou-tcheou*, there was formerly a famous pagoda, inhabited by the most distinguished bonzes of the province. The daughter of a Chinese doctor, who was going to her father's country house, accompanied by two female attendants, had the curiosity to enter this temple, and sent to beg of the bonzes, that they would retire, until she had said her prayers. The principal bonze, desirous of seeing this young female, concealed himself behind the altar. He had no sooner beheld her, than he was smitten with her charms; and he determined to gratify his brutal lust. He ordered some other bonzes, his confidants, to seize the two attendants; and he forced the young woman to submit to his desires, spite of all her cries and tears.

The father did not long remain ignorant of the cause of his daughter's absence: he knew she had entered the pagoda, and that she had then disappeared; he required, therefore, that she should be restored. The bonzes replied, she had visited their temple, but had departed after having said her prayers. The doctor, who had been educated with sentiments of the utmost contempt for the bonzes, applied to the Tartar general of the province, and demanded justice against the ravishers of his daughter. The bonzes then informed them, in a very mysterious manner, that the god *Fo*, having become enamoured of the young beauty, had carried her away, and the bonze who had committed the crime, then endeavoured, by a pathetic harangue, to convince the doctor how much honoured he and his family were by *Fo*, who had judged his daughter worthy of his company and love. But the Tartar general had too much good sense to give credit to these fables: he resolved to search the pagoda; and while he was prying into every corner, and examining all its recesses, he heard some confused cries, which seemed to proceed from the bottom of a rock; he

immediately advanced towards the place, and perceived an iron gate, which shut the entrance of a grotto. Having ordered it to be broke open, he descended into a subterraneous apartment, where he found the daughter of the doctor, and above twenty other females, who had been confined in that dismal abode. The general, after having releas'd them, set fire to the four corners of the edifice, and destroyed in the same flames, the temple, altars and gods, together with their infamous ministers.

Notwithstanding that insatuation which, for the most part, induces the vulgar to support popular superstitions, a bonze is generally despis'd in China. The greater part of these impostors are sprung from the dregs of the people. To recruit and perpetuate their sect, they purchase young children, whom they initiate in all their mysteries, and to whom they reveal every trick and deception which may render their profession profitable: these afterwards succeed them, and carefully transmit their art and knowledge to other young bonzes, whom they educate in the like manner. They are, in general, very ignorant; and the greater part would find themselves much embarrassed, were they required to give an exact account of the true doctrine of their sect.

Though they are not subject to a regular hierarchy they have their superiors, whom they call *ta-ho-chan* or grand bonzes. This rank secures particular distinction, and the first place in all religious assemblies at which they may be present. There are bonzes destined for collecting alms; others, better skilled in the art of speaking, and who have acquired some knowledge of the Chinese literature, are commissioned to visit the literati: and to insinuate themselves into the houses of the great old men rendered venerable by length of years, and by a composed and grave deportment, are employed to exercise their talents among the female sex: they preside in all their assemblies, which, though not common, are, how-

ever, held in several of the provinces. They are generally composed of fifteen, twenty, or thirty ladies, the greater part of whom are of some rank in life, or rich widows. One of them is elected superior for the space of a year; at her house all the assemblies are held; and all contribute towards the expence occasioned by ornamenting their oratory, by the celebration of certain festivals, and the assistance of the bonzes.

When no extraordinary business is to be transacted in these assemblies, a bonze is called who is almost always venerable on account of his age. He enters the chapel where the female devotees are assembled, and sings some anthems to the god *Fo*. At length, after having, for some time, repeated *O-mi-to, Fo!* and been stunned with the tinkling noise and din of several small kettles, upon which they beat, they place themselves at table, and mirth and good repast terminate the exercises of this noisy devotion. Festivals of this kind are, however, only common ceremonies.

On days of solemnity, they adorn their place of worship with several idols; the bonzes also ornament it with a great number of paintings, in which are represented, under different forms, the various punishments inflicted on the wicked in hell. A grand bonze is invited, who repairs thither, attended by his whole train of inferior ministers. The prayers and feasting continue seven days; and one of the most important cares which employ the assembly during this time is, to prepare and consecrate treasures for the other world. Their manner of proceeding in this mysterious operation is as follows:—They begin by constructing a small edifice of gilt or painted paper. This work is executed according to all the rules of the Chinese architecture, and is supplied with every utensil, piece of furniture and conveniency that are to be found in the houses of the great. This little palace is filled with a great number of boxes, painted and varnished,

in which they deposit small bits of gilt paper. An hundred of these small boxes are destined for the purpose of redeeming the soul of some deceased person, either male or female, from the dreadful punishments to which the inexorable king of hell condemns those who have no treasures to present to him. Twenty of these boxes are also laid in reserve, to gain over the members who compose the tribunal of the terrible prince of darkness. The house, its furniture, and the riches it contains, are all appropriated each to a particular use. The whole is intended to serve them as a lodging in the other world, and to enable them to procure an establishment there, by the acquisition of some important office. The whole deposit in these small boxes are put under the security of a paper padlock. The small palace is afterwards shut, and the key carefully laid by. When the person who has supplied the expence necessary for the construction of this palace happens to die, the whole is burnt, in great ceremony: with the key of the house are burnt those of the small coffers also, in order that the soul may take out all the treasures, which are no longer plain paper, but become metamorphosed into solid ingots of pure gold and silver.

Men, also united by certain acts of devotion, in like manner, hold particular assemblies. The best known of this kind is that of the *Fasters*, *Tchang-tchai*: they are under the direction of a superior, who has generally a great number of disciples, named *tout-i*, subordinate to him. These give their master the name of *ffei-fou*, which signifies *father-doctor*. Little industry, and still less reputation for knowledge or piety, is necessary to arrive at this office.—When the chief of these *Fasters* is about to hold an assembly, all his disciples are ordered to repair to the place appointed for the purpose; and none of them must be absent on any account whatever. A seat is placed for the superior at the bottom of the hall, and all the brotherhood, as they enter, prostrate themselves at his

feet, and afterwards file off, in two lines, to the right and left, in which situation they remain. When the assembly is full, each recites his own private prayers; after which, they place themselves at table, to enjoy something more substantial.

These Chinese *Fasters* are not people devoted to abstinence, or who refrain, for a certain space of time, from taking any kind of nourishment.—Their fasting consists only in their renouncing the use of flesh, fish, wine, onions, garlick, and all heating aliments; but they reserve to themselves the liberty of eating as much as they please of other food, and at every hour of the day. It may be easily perceived, that any interdiction of this kind cannot be very mortifying in China, where the people, for the most part, are accustomed to live on herbs and rice only.

Pilgrimages, and places which give rise to them, are not wanting in China, among this sect. On certain mountains in every province there are temples, more or less revered, to which prodigious numbers of superstitious votaries repair. These who are prevented by age, infirmities, or urgent business, from joining these devout caravans, commission some of their friends to bring them a large leaf filled with characters, and stamped by the bonzes in a particular corner. The centre of this leaf is occupied by the image of the god *Fo*. On the vestments of the god, and around his figure, are traced out a multitude of circles, of great use to these fanatics, who, whether male or female, wear, hanging from their necks, or around their arms, a kind of chaplet, composed of an hundred beads, of moderate size, divided by eight much larger: a bead, still bigger, in form of a small gourd, ornaments the top of the chaplet. These beads they roll between their fingers, pronouncing the words, *O-mi-to Fo!* and each of these invocations is accompanied by a genuflection. When they have completed the number of an hundred, equal to that of the beads, they mark, with a red stroke, one of

the circles which surround the figure of the god *Fo* on the leaf stamped by the bonzes. This leaf becomes therefore the register of all the prayers which they have repeated in the course of their lives. To verify its authenticity, the bonzes are, from time to time, invited to their houses, where they attest the number of circles, marked with red strokes, and imprint their seals on the leaf. When one of them dies, this valuable memorial is carried at the funeral with the greatest solemnity, and deposited in a small box, closely shut, and sealed: this is what they call *lou-in*, or a passport for the other world; and it costs a large sum of money to have all these formalities observed; but people seldom calculate expence, when they are desirous of ensuring themselves success in so dangerous a journey.

The little knowledge which the Chinese have of the effects that may be produced by nature, contributes much to preserve their superstitious credulity, and greatly facilitates the deceptions of impostors. The half-learned females, and almost every individual among the lower classes, never see any unexpected or extraordinary event, without attributing it to the influence of some evil genius. Every one creates a being of this kind to himself, in the folly of his own imagination; one places it in some idol; another, in an old oak; a third in a certain lofty mountain; and a fourth, in the body of an enormous dragon, which inhabits the bottom of the sea: there are no sacrifices so absurd, or whimsical, which they do not invent, to appease this malicious demon. Others entertain different notions respecting these mischievous spirits: according to them, they are the souls, or rather the purified and ærial substance of animals, such as foxes, cats, apes, tortoises, frogs, &c. which, they affirm, have the power of divesting themselves of all the gross and earthly particles which entered into their composition when living; that they then become pure essences, and take delight in

tormenting men and women, in disconcerting their projects, and exposing them to different diseases. For this reason, when they fall sick, they consult no other physicians but the *Taoffi*; and, as soon as they arrive, the house resounds with the din and noise which these priests make, in order to banish the malignant spirits that persecute and harass their patients.

There are other superstitious practices to which the Chinese are also much addicted, but we should far exceed our bounds, were we to relate the ideas of the Chinese respecting calculating destinies, consulting oracles, the lucky and unlucky situation of houses, the quarter which doors ought to front, and the plan and day proper for constructing the stoves in which they cook their rice. But the object on which they employ the greatest care, is the choice of the ground and situation proper for a burying-place. Some quacks follow no other profession than that of pointing out mountains, hills, and other places which have an aspect favourable for works of that kind. When a Chinese is persuaded of the truth of such information, there is no sum which he would not sacrifice in order to obtain a possession of the fortunate spot. The greater part of the Chinese are convinced, that all the happiness and misfortunes of life depend upon it. If this or that person is endowed with a greater share of genius and abilities; if any one rises rapidly to the degree of doctor; if he is promoted to the rank of a superior mandarin; if he is blessed with a numerous progeny; or if he is less subject to severe maladies than others; and if, in his commercial transactions, all his projects succeed, this, according to them, is not to be attributed to his knowledge, activity, or honesty, but because his houses and the burying-places of his ancestors have a happy situation.

JEWS AND MAHOMETANS.

The discovery of a synagogue in an empire so remote, is a circumstance too interesting to be omitted. This Jewish colony appeared in China under the dynasty of the *Han*, who began to reign in the year 206 before Christ. It is reduced to a small number of families, who are established only at *Cai-fong*, the capital of the province of *Honan*. As we are indebted to *F. Gozani*, a Jesuit missionary, for the first knowledge of these Chinese Jews, we shall give the account of them in his own words.

‘ I had a long conversation with them; and they shewed
 ‘ me their inscriptions; some written in Chinese, and others
 ‘ in Hebrew. I saw also their religious books, and they
 ‘ suffered me to enter the most secret place of their sy-
 ‘ nagogue, to which they can have no access themselves,
 ‘ it being reserved for the chief of the synagogue, whom
 ‘ they call *Cham-kiao*, and who never approaches it but
 ‘ with the most profound respect.

‘ There were thirteen tabernacles placed upon tables,
 ‘ each of which was surrounded by small curtains. The
 ‘ Pentateuch was shut up in each of those tabernacles,
 ‘ twelve of which represented the twelve tribes of Israel,
 ‘ and the thirteenth Moses. The books were written on
 ‘ long pieces of parchment, and folded upon rollers. I
 ‘ obtained leave from the chief of the synagogue to draw
 ‘ the curtains of one of these tabernacles, and to unrol
 ‘ one of the books which appeared to me to be written
 ‘ in a hand exceedingly neat and distinct. One of these
 ‘ books had been luckily saved from the great inundation
 ‘ of the river *Hoang-ho*, which overflowed the city *Cai-
 ‘ fong-fou*, the capital of the province. As the letters of
 ‘ this book have been wetted, and on that account are
 ‘ almost effaced, the Jews have, at great pains, got twelve
 ‘ copies made, which they preserve in the twelve taber-
 ‘ nacles abovementioned.

‘ There are to be seen also in two other places of the
 ‘ synagogue coffers, in which are shut up with great care
 ‘ several other little books, containing different divisions
 ‘ of the Pentateuch of Moses, which they call *Ta-kim*,
 ‘ and other parts of their law. They use these books
 ‘ when they pray; they shewed me some of them, which
 ‘ appeared to be written in Hebrew: they were partly
 ‘ new and partly old, and half torn.

‘ In the middle of the synagogue stands a magnificent
 ‘ chair, raised very high, and ornamented with a beautiful
 ‘ embroidered cushion. This is the chair of Moses, in
 ‘ which every Sabbath, and on days of great solemnity,
 ‘ they place the Pentateuch, and read some portions of it.
 ‘ There also may be seen a *Fan-sui-pai*, or painting, on
 ‘ which is inscribed the emperor’s name, but they have
 ‘ neither statues nor images. This synagogue fronts the
 ‘ west, and when they address their prayers to the Supreme
 ‘ Being, they turn towards that quarter, and adore him
 ‘ under the name of *Tien*, *Cham-tien*, *Cham-ti*, and
 ‘ *Tiao-van-uec-tche*, that is to say, *Creator of All Things*,
 ‘ and lastly, of *Van-uec-tchu-tcai*, *Governor of the Uni-*
 ‘ *verse*. They informed me, that they had taken these
 ‘ names from the Chinese books, and that they used them
 ‘ to express the Supreme Being and first cause.

‘ In going from the synagogue, I observed a hall, which
 ‘ I had the curiosity to enter, but found nothing remark-
 ‘ able in it, except a great number of censers. They told
 ‘ me that in this hall they honoured their *Chimmins*, or
 ‘ the great men of their law. The largest of these censers,
 ‘ which is intended for the patriarch Abraham, stands in
 ‘ the middle of the hall, after which come those of Isaac,
 ‘ and of Jacob, and his twelve branches, or the twelve
 ‘ tribes of Israel; next are those of Moses, Aaron, Joshua,
 ‘ Elisha, and several other illustrious persons, both male
 ‘ and female.

' As the titles of the books of the Old Testament
 ' were printed in Hebrew at the end of my Bible, I shewed
 ' them to the *Cbam-kiao*, or chief of the synagogue; he
 ' immediately read them, though they were badly printed,
 ' and informed me that they were the names of their
 ' *Chin-kim*, or Pentateuch. I then took my Bible, and
 ' the *Cbam-kiao* his *Berefitb*, for thus they name the
 ' book of Genesis; we compared the descendants of Adam,
 ' until Noah with the age of each, and we found the most
 ' perfect conformity between both. We afterwards ran
 ' over the names and chronology in Genesis, Exodus,
 ' Leviticus, Numbers and Deuteronomy, which compose
 ' the Pentateuch, or five books of Moses. The chief of
 ' the synagogue told me, that they named these five books
 ' *Berefitb*, *Veclésemoth*, *Vaiicra*, *Vaiedabber*, and *Haddé-*
 ' *barim*. Some of these they opened, and presented to me
 ' to read, but it was to no purpose, as I was unacquainted
 ' with the Hebrew language.

' Having interrogated him respecting the titles of the
 ' other books of the Bible, he replied, that they were in
 ' possession of some of them, but that they wanted a good
 ' many, and of others they had no knowledge. Some of
 ' his assistants added, that they had lost several books in
 ' the inundation of the *Hoang-ho*, of which I have sp. ken
 ' Their ancient rabbies have mixed several ridiculous tales
 ' with the facts recorded in scripture, and even in the five
 ' books of Moses. They told me such a number of ex-
 ' travagant fictions on this subject, that I could not for-
 ' bear laughter; from hence I concluded that they were
 ' Talmudists. But this can be determined only by one
 ' versed in the scriptures, and well acquainted with the
 ' Hebrew language.

' These Jews still preserve several of the ceremonies
 ' mentioned in the Old Testament; such as circumcision,
 ' which they say originated from the patriarch Abraham;
 ' the feast of unleavened bread; the paschal lamb, in com-

memoration of their departure from Egypt, and of their passage through the Red Sea; the sabbath, and other festivals prescribed by the ancient law.

All these Jews, called in China *Tiao-kin-kiao*, compose at present only a few families, the names of the principal of which are: *Thao, Kin, Che, Cao, Theman, Li, Ngai*. They form alliances with one another, and never mix with the *Hoci-boei*, or Mahometans.

They have no other synagogue but the one in the capital of *Ho-nan*. I perceived in it no altar, nor any other furniture, but the chair of Moses, with a censer, a long table and large chandeliers, in which were placed candles made of tallow. This synagogue resembles our European churches; it is divided into three aisles, that in the middle is occupied by the table of incense, the chair of Moses, the painting, and the tabernacles already mentioned, in which are preserved the thirteen copies of the Pentateuch. These tabernacles are constructed in the form of an arch, and the middle aisle is like the choir of the synagogue, the two others are set apart as places of prayer, and for the adoration of the Supreme Being. Within the building there is a passage which runs quite round it.

Father *Gozani* adds, that these Jews, in their inscriptions, call their law *Yfelals-kiao*, or the law of Israel, also *Kou-kiao*, or *Ancient Law*; *Tien-kiao*, the *Law of God*, and *Tien-kin-kiao*, to signify that they abstain from blood. They told him that their ancestors came from a kingdom of the west, called the kingdom of *Judab*, which Joshua conquered, after they had left Egypt, crossed the Red Sea and traversed the desert; and that the number of the Jews who departed from Egypt amounted to sixty *ouan*; that is to say, to six hundred thousand men. They spoke to him of the book of Judges, and of David, Solomon, and Ezekiel, who raised up dry bones; and of Jonas,

which proves, that besides the Pentateuch, they have also several other parts of the sacred writings.

These Jews neither kindle fire nor cook any viſuals on Saturday; but they prepare on Friday whatever may be neceſſary for the day following. When they read the Bible in their ſynagogue, they cover their faces with a transparent veil, in remembrance of Moſes, who came down from the mountain with his face covered, and in that manner publiſhed the Decalogue or Law of God.

When F. *Gozani* ſpoke to them of the Meſſias promiſed and announced in the holy ſcriptures, they appeared much ſurpriſed; but when the miſſionary told them that the Meſſias was called *Jeſus*, they replied, that mention was made in their Bible of a holy man named *Jeſus*, who was the ſon of *Sirach*; but that they were altogether unacquainted with the new *Jeſus*, of whom he ſpoke.

The Mahometans have multiplied much more in China than the Jews. It is above fix hundred years ſince they firſt entered this empire, in which they have now formed different eſtabliſhments. For a great number of years, they were preſerved only by marriages, and by the alliances which they contracted; but for ſome time paſt, they ſeem to have been more particularly attentive to the propagating their doctrine. The principal means which they employ for this purpoſe, are, to purchaſe, for a ſum of money, a great number of children brought up in idolatry, whom their poor parents, compelled by neceſſity, readily part with. Theſe they circumciſe, and afterwards educate and inſtruct in the principles of their religion. During the time of a terrible famine, which deſolated the province of Chang-tong, they purchaſed more than ten thouſand of theſe children, for whom, when grown up, they procured wives, and built houſes, and even formed whole villages of them. They inſenſibly increaſed, and are now

become so numerous, that they intirely exclude from those places in which they reside, every inhabitant who does not believe in their prophet, and frequent a mosque.

We shall not here speak of the labours of the European missionaries, as what concerns the progress of the Christian religion in China, has been already treated of in the General History.

VIEW OF
THE
MANNERS AND CUSTOMS
OF THE
C H I N E S E

MARRIAGES.

THE manners of the Chinese bear no kind of resemblance to those of any known nation ; and what is equally remarkable, they have remained always nearly the same. Every custom formerly practised is still preserved with little variation ; whatever they formerly did, they do at present, and exactly in the same manner.

Public decency has been always respected in China, because great care and attention have been employed to enforce it. Marriage, recommended and encouraged by all great legislators, is particularly protected in China. Whoever seduces the wife of another is put to death ; and the same punishment is generally inflicted on the person who debauches a young woman. In both these circumstances, the precautions dictated by universal custom tend greatly to support the law, and often render it superfluous.

According to the Abbe Grosier, " a Chinese enters into the married state often without ever having seen the

woman whom he espouses : he knows nothing of her looks or person, but from the account of some female relation or confidant, who, in such cases, acts the part of match-maker. It is true, that, if they impose upon him, either with respect to her age or figure, he can have recourse to a divorce. Here the law, in its turn, serves to correct the abuses of custom."

"The same matrons who negotiate the marriage determine the sum which the intended husband must pay to the parents of the bride ; for, in China, a father does not give a dowry to his daughter : but the husband gives a dowry to his wife, or, we may say with more propriety, purchases her of her parents or friends."

"The parents of the bride fix the day for solemnizing the marriage ; and they always take care to make choice of one that is lucky ; for they consider some as favourable, and others as unfavourable to every great undertaking. During this interval, the two families send presents to each other, and the bridegroom purchases for his intended spouse some jewels, such as rings, pendants or bracelets. Frequent letters pass between the parties ; but they are not permitted to see one another."

"When the day appointed for the ceremony arrives, the bride is placed in a chair, or close palanquin. Every thing that composes her portion is borne before and behind her by different persons of both sexes, while others surround her, carrying torches and flambeaux, even in the middle of the day. A troop of musicians, with fifes, drums and hautboys, march before her chair, and her family follow it behind. The key of the chair in which she is shut up, is committed to the care of a trusty domestic, to be delivered to the husband only. The husband, richly dressed, waits at his gate for the arrival of the procession. As soon as it approaches, the key is put into his hands ; he eagerly opens the chair, and at the first

glance learns his fortune. It sometimes happens, that the husband, discontented with his intended spouse, suddenly shuts the chair, and sends her back to her relations. To get rid of her, it only costs him a sum equal to that which he gave to obtain her."

"If the husband is contented, she descends from her chair, and enters the house, followed by the relations of both, where the new-married couple salute the *Tien* four times in the hall, and afterwards the parents of the husband. The bride is then committed into the hands of the women who have been invited to the ceremony, and who, together with her, partake of an entertainment, which continues the whole day: the male part of the guests are treated in the like manner by the husband. The same form prevails among the Chinese at all their grand feasts: the women amuse themselves separately; and the men do the same in another apartment. The pomp increases according to the riches and rank of the parties, and diminishes also in the same proportion."

This account, to which the Abbe adds several ceremonies attendant on the consummation of the nuptials, Mr. Anderson positively contradicts, and observes, that "to give an accurate description of the marriage ceremony in China, is to do little more than to reply to the Abbé Grosier, whose account of the Chinese nuptials, as well as of many other of their customs, is altogether erroneous."

Mr. Anderson says, "the marriage ceremony which I saw at Macao, had little in common with this description, but the palankin. The bride, seated in that machine, was preceded by music, and ensigns of various colours were borne by men both before and in the rear of the procession, which consisted principally of the relatives of the bride and bridegroom, who escort her to the house of her husband, where a feast is prepared, and the day is passed in mirth and

festivity. Nor is the evening concluded with those absurd ceremonies with which the Abbe Grosier, and other authors, have ridiculously encumbered the consummation of a Chinese wedding."

It must here be observed, that Mr. Anderson's account extends no farther than the mere procession of the ceremony, and perhaps even this may be in a great measure reconciled by the consideration of the Abbe making his observations at Pe-kin and the other at Macao.

We have already noticed that a Chinese is permitted to have only one lawful wife; but that he may purchase several concubines. Every Chinese who is desirous of embracing this privilege, and keeping on good terms with his wife, pretends to be actuated by some good motive, and he is particularly careful to let her know, that if he takes concubines, it is only with a view of procuring her a greater number of women to attend her.

A widower raises sometimes his favourite concubine to the rank of lawful wife. He is not then obliged, as in the former case, to examine whether the rank of her whom he espouses approaches near to his own: and he is also freed from all preliminary formalities.

These concubines are almost all procured from the cities of *Yang-tcheou* and *Sou-tcheou*, where, as we have before observed, they are educated, and taught singing, dancing and music, and every accomplishment suitable to women of quality, or which can render them agreeable and pleasing, and the greater part of them are purchased in other places to be again disposed of.

A widow of any rank above the common, seldom enters a second time into the state of marriage when she has children. Widows of ordinary rank, who have children, generally avail themselves of the liberty which is granted them, and unite themselves to another husband. Grosier observes, that, "those of the poorer sort are not free to follow their own inclination: they are sold for the benefit

of the parents of the deceased.—As soon as the bargain is concluded, a couple of porters bring a chair, which is guarded by a number of trusty people. The widow is shut up in this chair, and in that manner conducted to the house of her new husband.”

He also adds, “ that masters, for the most part, are very desirous of promoting marriage among their slaves, whatever *M. de Paw* may say, who, without any foundation, has ventured boldly to assert the contrary. They have even very strong motives to induce them to encourage these marriages: the children produced by them are still their slaves; they become new property to them; and they constitute a fresh tie, which attaches the mothers and fathers more and more to their service.”

This assertion of the Abbe's Mr. Anderson, also, boldly contradicts, and declares that “ this is a mere fable, as there are no such class of people as slaves in the Chinese empire. They cannot import slaves in their own vessels, which are never employed but in their domestic commerce: and he must be afflicted with the most credulous ignorance, who believes that they import them in foreign bottoms. If, therefore, there are any slaves in China, they must be natives of the country; and among them, it is well known, that there is no class of people who are in that degrading situation.”

“ Certain classes of criminals are punished with servitude for a stated period, or for life, according to the nature of their offences; and they are employed in the more laborious parts of public works. But if this is slavery, the unhappy convicts, who heave ballast on the Thames, are slaves. There is a custom, indeed, in China, respecting this class of criminals, that does not prevail in England, which is, their being hired for any service they are capable of performing: and this frequently happens, as these convicts may be had at a cheaper rate than ordinary labourers. This regulation, however, has one good effect,

that it exonerates government from the expence of maintaining such unhappy persons, without lessening the rigor or disgrace of the punishment. But I re-assert that slavery, by which I mean the power which one man obtains over another, by purchase, or inheritance, as in our West India islands, is not known in China. Indeed, some of the Chinese in the interior parts of the country were, with difficulty, made to comprehend the nature of such a character as a slave; and when I illustrated the matter, by explaining the situation of a negro boy, called Benjamin, whom Sir George Staunton had purchased at Batavia, they expressed the strongest marks of disgust and abhorrence. The conversation to which I allude took place at Jehol, in Tartary; but at Canton, where the communication with Europeans gives the merchants a knowledge of what is passing in our quarter of the globe, poor Benjamin was the cause of some observations on his condition, that astonished me when I heard, and will, I believe, surprize the reader when he peruses, them. The boy being in a shop with me in the suburbs of Canton, some people who had never before seen a black, were very curious in making inquiries concerning him; when the merchant, to whom the warehouse belonged, expressed his surprize, in broken English, that the British nation should suffer a traffic so disgraceful to that humanity which they were so ready to profess: and on my informing him that our parliament intended to abolish it, he surprized me with the following extraordinary answer, which I give in his own words:—"Aye, aye, black man, in English country, have got one first chop, good mandarin Willforce, that have done much good for allau blackie man, much long time: allau man makie chin, chin, hee, because he have got more first chop tink, than much English merchant-men; because he merchant-man tinkee for catch money, no tinkee

“ for poor blackie man : Josh, no like so fashion.” The meaning of these expressions is as follows : “ Aye, in England, the black men have got an advocate and friend, Mr. Wilberforce, who has, for a considerable time, been doing them service ; and all good people, as well as the blacks, adore the character of a gentleman, whose thoughts have been directed to meliorate the condition of those men : and not like our West-India planters, or merchants, who, for the love of gain, would prolong the misery of so large a portion of his fellow-creatures as the African slaves. But God does not approve of such a practice.”

In this passage Mr. Anderson not only denies one, but every species of slavery as existing in China, and herein he not only differs with the Abbe and the general accounts of the missionaries whose opinions we have before given, but with M. de Paw, who had before attacked the Abbe on the subject of their marriage. M. de Paw observes, * “ In our days the prepossessions in favor of the people of China have been carried so far as to maintain that neither real nor personal servitude of any kind subsists among them ; and this is likewise asserted by the author of the Philosophical and Political History of the European Establishments in the two Indies †. But he might with equal reason alledge, that the negroes of St. Domingo, who cultivate a few sugar-canes, are real republicans.”

In another place ‡ he observes, “ some are slaves in China from their birth ; while others, who were originally free, have been sold either with their own consent, or by force ; and their descendants remain in bondage. Liberty is so lightly treated, that a man can sell himself

* Preface to Dissertations on the Chinese, &c.

† Vol. i.

‡ Dissertation on the Chinese Government.

there at the present day. The Chinese are ignorant of that species of slavery known in Greece and Egypt, where one whole nation is condemned to serve another; and which may be called Helotism. Yet this fate might have attended the Moguls, had they been subjugated instead of being expelled; but, from causes difficult to be explained, they are again very powerful in China, and they increase daily, as well as the Mahometans. The latter have among them a species of slavery less shocking to natural right than all others: they rear some of the children exposed on dunghills by the Chinese, and subject them, when grown up, to a very easy yoke."

The account of slavery existing in China, is very generally admitted by all those who have had an opportunity of properly acquainting themselves with the subject; of whom, it must be confessed, none had ever a better than the missionaries, and as their testimony stands in this case admitted by their vigilant and able opponent, we cannot but think it requires a more powerful testimony than any we have yet met with, to induce a European to relinquish the idea that slavery exists in China. Nay we are inclined to rely on the testimony of Grosier, respecting the willingness of masters to promote marriage among them, for M. De Paw agrees with him in saying, that "their descendants remain with their parents in bondage."

The missionaries declare that the Chinese women, even those of the greatest rank, seldom quit their apartment, and the book of *Ceremonies* requires, that there should be two apartments in every house; the exterior for the husband, and the interior for his spouse. They must be separated by a wooden partition, or a wall, and the door must be carefully guarded: the husband is not at liberty to enter the inner apartment, nor must the wife ever quit it without a sufficient cause. "A wife," adds this book, "is not mistress of herself; she has nothing at her own

“ disposal; she can give no orders but within the precincts of her own apartment, to which all her authority is confined.” Whatever may be the law, or have been the custom in this case, we cannot, however, but think this severity is in a great degree dispensed with, for Mr. Anderson observes, in his account of Pe-kin, that “the opinion that the Chinese women are excluded from the view of strangers, has little if any foundation, as among the immense crowd assembled to see the cavalcade of the English embassy, one fourth of the whole at least were women.”—He farther informs us, that having taken advantage of the halting of the baggage carts, to step out of the machine in which he was conveyed, and perceiving a number of women in the crowd, he ventured to approach them, and addressed them with the Chinese word *Chou-an* or beautiful. They appeared to be extremely diverted, and gathering round him with an air of great modesty and politeness examined the make and form of his clothes, as well as the texture of the materials of which they were composed—that when he parted from them, he took leave by a gentle shake of the hand, which they tendered him with the most graceful affability, nor adds he, “did the men who were present appear to be at all dissatisfied with my conduct, but on the contrary expressed, as far as I could judge, very great satisfaction at the public attention which I paid to the ladies.”

Something of this kind appears to have happened in some of the other cities, but it was not general, and it is possible, that the novelty of the procession may have been the moving cause of this indulgence to the Chinese females on the above occasions.

Mr. Anderson, however, draws from the whole of his observations the following conclusion, “In different parts of that extensive country different customs may prevail; and the power of husbands over their wives may be such

as to render them masters of their liberty, which they may exercise with severity, if circumstances should at any time suggest the necessity of such a measure, or caprice fancy it: but I do not hesitate to assert, that women in general, have a reasonable liberty in China; and that there is the same communication and social intercourse with women, which, in Europe, is considered as a predominant charm of social life."

This increase of liberty among the Chinese females, appears to us to be the effect of a change of disposition, rather than a change of laws respecting them, for if it originated in an alteration of the latter, the experience would be uniform, which is not the case any more than with putting bandages round the feet, which is evidently a partial and declining custom,

EDUCATION OF CHILDREN.

According to the book of Ceremonies, the education of a child should commence at the very moment of its birth, but it may be easily conceived that it must be then purely physical.

At the age of six, if it be a male, he is made acquainted with the numbers most in use, and with the names of the principal parts of the world. At eight he is instructed in the rules of politeness. The calendar becomes his study at the age of nine, and at ten he is sent to a public school, where he learns to read, write, and cast accounts. From thirteen till fifteen he is taught music, and every thing which he sings consists of moral precepts.

When boys have attained to the age of fifteen, they are taught to handle a bow and arrow, and to mount on horseback. At twenty they receive the first cap, if they are judged to deserve it, and they are permitted to wear silk dresses, ornamented with furs; before that period they have no right to wear any thing but cotton,

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It is much to be lamented that the Chinese have no proper alphabet; and their children are above all to be pitied, who must be under the necessity of studying so many thousands of characters, each of which has a distinct and particular signification. The book first put into their hands is an abridgement, which points out what a child ought to learn, and the manner in which he should be taught. It is a collection of short sentences, consisting of three or four verses each, all of which rhyme.

After this elementary treatise, they put into their hands the books which contain the doctrines of Confucius and Mencius, the sense and meaning of which is never explained to them, until they know by heart all the characters, a method we conceive very disgusting. While they are learning these letters, they are taught also to form them with a pencil. The expedient which they employ for this purpose is to furnish them large leaves of paper on which are written or imprinted with red ink very large characters, and all they are required to do is, to cover these red characters with black ink, and to follow exactly their shape and figure; this insensibly accustoms them to form the different strokes. After this they are made to trace other characters placed under the paper on which they write; but these are black, and much smaller than the former.

As it is considered of great advantage to the Chinese literati to be able to paint characters well, they on this account bestow particular pains in forming the hands of young people. A neatness in characters is made of the utmost consequence in those examinations, which students undergo before they are admitted to the first degree. A deficiency in this respect often occasions them to be rejected. Of this F. Du Halde gives the following instance: "A candidate for degrees, having, contrary to order, made use of an abbreviation in writing the character, *ma*, which signifies *horse*, had the mortification of see-

“ing his composition, though in other respects excellent,
“rejected merely on that account, besides being severely
“rallied by the mandarin, who told him that a horse
“could not walk unless he had all his legs.”

When a scholar is become master of a sufficient number of characters, he is permitted to compose. In this exercise a kind of competition is established. Twenty or thirty families, all of the same name, and who consequently have only one hall for the manes of their ancestors, agree to send their children to this hall twice a month in order to compose. Each head of a family in turn gives the subject of this literary contest, and adjudges the prize; a privilege which lays him under the necessity of being at the expence of a dinner, which is given in the hall of competition.

A fine of the value of about ten-pence sterling is imposed on the parent of each scholar, who absents himself from this exercise; but seldom is there occasion for recurring to such an expedient.

Competitions of this kind are, however, private, and have no concern with the rules of public education; but every student is obliged to complete a thesis, or essay, at least twice a year, under the inspection of an inferior mandarin of letters, styled *Hio-kouan*; and this practice is general throughout all the provinces of the empire. The mandarins of letters, likewise, often order these students before them, to examine the progress they have made in their studies, and to excite a spirit of emulation among them, without which it would be impossible for any of them ever to rise to eminence. Even the governors of cities do not think it below their dignity to take this care upon themselves. They order all those students, who live near their residence, to appear at their tribunal once a month. The author of the best composition is honoured with a prize, and the governor treats all the candidates on the day of competition at his own expence.

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Europeans can scarcely conceive how far the sovereigns of China have carried their attention, in order to promote and encourage letters. In every city and town, and almost in every village, there are masters who keep schools for the purpose of teaching those sciences with which the Chinese are acquainted. Parents possessed of a certain fortune, provide preceptors for their children at home, who endeavour to form their minds to virtue, to initiate them in the rules of good breeding and the accustomed ceremonies, and, when their age admits, to make them acquainted with the laws and history of their country.

These tutors, for the most part, have attained to one or two degrees among the literati. They continue their literary pursuits, and submit to the different examinations; and the pupil frequently finds his preceptor become his viceroy.

Students, who have passed the first examination, and have been judged capable of undergoing that of the mandarins, have arrived at that point, which terminates the education of infancy; but if they attain to the different degrees without rising to offices of state, their education continues almost as long as their lives.

We shall say very little of the education of the Chinese females.—It is confined to giving them a taste for solitude, and accustoming them to modesty, and even to silence. If their parents are rich, they are also instructed in such accomplishments as may render them agreeable and pleasing. The duties of women in China, as in other Asiatic countries, are merely of the passive kind.

VESTMENTS AND DRESS OF BOTH SEXES.

In cities, the dress of the Chinese is almost the same among people of both orders, and of either sex; but certain appendages, or ornaments, distinguish the rank and dignity of those who wear them, and severe chaf-

tiſement would be the conſequence to any perſon who ſhould venture to aſſume a dreſs not authoriſed.

The Chineſe dreſs, in general, conſiſts of a veſt, which reaches to the ground, one part of which folds over the other, and is faſtened by four or five gold or ſilver buttons, which are placed at a ſmall diſtance one from another. The ſleeves of this garment are wide towards the ſhoulder, and grow narrower as they approach the wrift, where they terminate in the form of a horſe-ſhoe, covering the hands, and leaving nothing to be ſeen but the ends of the fingers. The Chineſe alſo wear round their middles a large girdle of ſilk, the ends of which hang down to their knees. From this girdle is ſuſpended a ſheath, with a kind of knife, together with thoſe two ſmall ſticks which they uſe at their meals.

Under this robe they wear a pair of drawers ſuited to the ſeaſon. In ſummer they are made of linen; and ſometimes covered with another pair, of white taſſety: thoſe for winter are of ſattin lined with fur; of cotton, or coarſe ſilk, and ſometimes of ſkins, particularly in the northern provinces. Their ſhirts are always wide, but very ſhort, and of different kinds of cloth, according to the ſeaſon. Under his ſhirt, a Chineſe generally wears a ſilk net, which prevents it from adhering to the ſkin.

In ſummer they have their necks always bare, and in winter they wear a collar, made of ſilk, ſable or fox's ſkin, joined to their robe, which is then trimmed with ſheep's ſkin, or quilted with ſilk and cotton. That of the mandarins and people of quality is lined throughout with ſable brought from Tartary, or with fox's ſkin, trimmed with ſable. In ſpring it is lined with ermine. Above their robe, they wear alſo a kind of ſurtout, with wide ſleeves, but very ſhort, which is lined in the ſame manner.

We have before obſerved, that the law has regulated every thing that relates to dreſs, and even fixed the co-

lours that distinguish the different conditions. The emperor and princes of the blood alone wear yellow; certain mandarins are permitted to wear sattin of a red ground, upon days of ceremony, but in general they are clothed in black, blue or violet. The colour to which the common people are confined, is blue or black; and their dress is always composed of plain cotton cloth. Of the dresses of ceremony worn by the Chinese mandarins, and their ornaments, &c. the annexed plates will furnish the best idea.

The Chinese shave their heads, but they have not been always accustomed to do this; they formerly employed great pains in preserving their hair; but the Tartars, who subdued them, compelled them to cut it after their manner. This revolution in dress was not effected without bloodshed, and it was necessary to employ force, before they could be induced to imitate the Tartars. It must certainly appear singular, that the conqueror of China should require this trifling and nonsensical compliance, when he adopted their laws, their manners, and their constitution.

The small portion of hair which the Chinese preserve on the tops of their heads, or behind, is all that is allowed by custom; it is generally very long, and they plait it in the form of a tail. In summer they wear on their heads a kind of pyramidical cap, lined with sattin, and covered with ratan, or cane, neatly wrought. To the top they fix a large tuft of red hair, which falling down covers it to the brim.

There is another kind of head-dress, which the mandarins and literati only have a right to wear: it is a cap of the same form as the preceding; but lined with red sattin, and covered on the outside with white. A large tuft of the finest red silk is fixed over it, which is suffered to hang down, or wave with the wind. They however, generally use the common cap when they mount on horse-



2



3



5



7



8

Upper dress of Ceremony
Under d.
Dagger

Chinese Dresses of Ceremony

4 Ornament worn to the Girdle
5 Cap of Ceremony
6, 7, 8, Other Caps

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

back, or during bad weather, because it is better calculated to keep off rain, and to shelter those who wear it from the rays of the sun. For winter they have still another cap, which is exceedingly warm : it is bordered with sable, ermine or fox's skin, and ornamented with a tuft of silk, like the former.

People of condition when they go abroad wear boots, of fatten, silk or cotton, but always dyed. These boots have neither heel nor top, and they are made to fit the foot with the greatest exactness. When they travel on horseback, they have others, made of cow or horse leather, prepared in such a manner, that it is very soft and pliable. The boot stockings which they wear in winter, are of quilted stuff, lined with cotton : they reach above the top of the boot, and are ornamented with a border of velvet or cloth. For summer they have a cooler kind ; and in their houses they wear a sort of slippers, made of silk-stuff. The common people are contented with a kind of slippers, made of black cotton cloth. A Chinese, dressed according to rule, would consider it as great an omission to forget his fan, as it would be to forget his boots.

The dress of the Chinese women, in its shape and form, seems to have been dictated by modesty, seconded perhaps by jealousy. Their robes are close at top, and very long. With regard to the colour of their dresses, it is entirely arbitrary, and depends upon choice ; but black or violet are generally adopted by those advanced in life.

Their general head-dress consists in arranging their hair in several curls, among which are interspersed small tufts of gold or silver flowers.

Young ladies wear also a kind of crown or bonnet made of pasteboard covered with fine stuff or silk ; the fore-part rises in a point above the forehead, and is covered with pearls, diamonds and other costly ornaments. The rest of the head is decorated with flowers, either natural or artificial, among which are interspersed small diamond pins.

Among those whimsical and wretched customs from which no nation is wholly free, we must reckon the means employed by the Chinese to preserve the feet of their women almost as small as they were when they first came into the world.—This custom was formerly general throughout the empire, but appears now to be only very partial, and in the most unenlightened parts. The means made use of are as follow, when a female child is born, the nurse wraps up its feet, and confines them by a very close bandage; and this torture must be endured until the foot has ceased to grow. On this account, a Chinese woman subjected to this custom, rather drags herself along than walks. Some writers have attributed the origin of this practice to jealousy, while others have considered it as a political expedient, intended to inspire females with a love of solitude, and to keep them in a continual state of dependence; but be its origin what it may, like many other old prejudices, it is evidently growing into disuse.

The dress of a Tartar lady is somewhat different from that of a Chinese. The robe of the former is equally long; but the vest which covers it, does not descend so low. This robe is also close at the top; and the Tartar ladies wear, besides, upon their breasts, a very large band. Their usual head-dress is a hat, ornamented according to the fancy of the wearer.

The dress of a villager differs from that worn by those who live in towns. It consists of a coarse linen frock, over which is thrown a cotton vest, that descends to the middle of his thigh. He has a pair of large drawers, that rise to his girdle, and reach as far as the ankle, and his slippers, or rather wooden shoes, terminate at the toe in a sharp point, which is turned backwards.

BUILDINGS AND FURNITURE OF THE CHINESE.

The Chinese buildings, even public monuments, and the emperor's palaces, strike more by their extent than

their magnificence. Many of the imperial palaces may be compared to cities, and those of the princes, principal mandarins, and people of great fortune are very extensive. The halls set apart for receiving visits are very neat, and provided with seats and other pieces of furniture; but nothing can be perceived in them which marks either magnificence or grandeur. The apartment where they entertain their intimate friends is equally plain and simple. With regard to those set apart for their women and children, they are inaccessible to every stranger, were he even the dearest and most intimate friend of the master of the house.

The Chinese gardens are laid out in such a manner, as to particularly attract the attention of an European. In these gardens are seen groves, ponds, mountains, natural or artificial rocks, and winding alleys, which conduct to different points of view, each of which presents a new object, &c. When the ground is of sufficient extent, part of the garden is formed into a park, in which stags, does and other wild animals are kept. Fishes and aquatic birds are also bred in ponds and canals made for the purpose.

The Chinese are fond of every thing gigantic. According to them, the beauty of a column consists in its size and height; and that of a hall, in its great extent: all ancient nations were fond of this grotesque architecture.

The Chinese shew little desire for ornamenting and embellishing the interior part of their houses: they have neither mirrors, tapestry, nor gilding. They receive no visits but in a particular hall destined for that purpose, in the front part of the house, in order to prevent those who are admitted into it from having any communication with the inner apartments. Its ornaments consist of large lanterns, made of painted silk, which are suspended from the ceiling; tables, cabinets, screens, chairs, and abundance

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of vases, of porcelain. The furniture, in general, is covered with varnish so transparent, that the veins of the wood may be seen through it, and so bright and shining, that it strongly reflects different objects, and its splendour is not a little heightened by those figures which are painted upon it, in different colours, or done over with gilding.

The Chinese neither use, nor are they acquainted with the art of manufacturing rich tapestries like those in Europe. Those used by the wealthiest people, are of white satin with birds, flowers, landscapes, &c. painted upon them. Sometimes they contain also, in large characters, a few moral sentences, which generally compose a kind of enigma. The poor are contented with whitening the walls of their apartments, or covering them with that sort of paper which is brought us from China, and which people of fortune, in Europe, often employ to ornament some part of theirs.

PUBLIC AND PRIVATE REJOICINGS.

We have already noticed the manner in which the emperor of China celebrates the vernal festival. It is celebrated also on the same day throughout the rest of the empire. In the morning, the governor of every city comes forth from his palace, crowned with flowers, and seats himself in a chair, amidst the noise of different instruments, and the acclamations of the people.

A procession is now formed in the following order. A number of persons bearing flambeaux, &c. go first; the musicians follow next; then the governor in the chair surrounded with several litters covered with silk carpets, ornamented with the representations of illustrious persons who have encouraged agriculture, or some historical print on the same subject.

A large figure, made of baked earth, representing a cow with gilt horns, comes next: forty men are sometimes scarcely sufficient to support it. A child, with one foot

naked, and the other shod, which represents the *Spirit of Labour and Diligence*, follows, and keeps continually beating the image with a rod, to make it advance. Labourers, armed with their implements of husbandry, march behind; and a number of comedians, and people in masks, close the rear, whose grotesque appearance and attitudes afford much entertainment to the populace.

The procession advances towards the eastern gate, to meet the spring, and then returns to the governor's palace in the same order. After this, the cow is stripped of all its ornaments; and a prodigious number of earthen calves are taken from its belly, which are distributed among the crowd. The large figure itself is broken in pieces, and distributed also in like manner. The governor then puts an end to the ceremony, by making a short oration in praise of agriculture, in which he endeavours to excite his hearers not to neglect so useful and valuable an art.

During the whole of this procession, the streets through which it passes are hung with carpets; lanterns are displayed, and the evening is closed with a brilliant illumination. A common reader will easily discern what that lesson is which the Chinese government wishes to inculcate by the emblematical representations and ceremonious attention to this procession.

The Chinese have also two other festivals, which are celebrated with still more pomp and splendour than that now described. One of them is on the commencement of the year; the other is called the *feast of lanterns*. During the celebration of the first, all affairs, whether private or public, are suspended; the tribunals are shut; the posts are stopped; presents are given and received; the inferior mandarins go to pay their respects to their superiors, children to their parents, and servants to their masters, &c. "This," F. Du Halde says, "is what the Chinese call *taking leave of the old year*." All the family

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assemble in the evening, and partake of a grand repast. To this no stranger is admitted; but they become more sociable on the day following; and their whole time is employed in plays, diversions and feasting, which is concluded in the evening by illuminations.

The feast of lanterns is fixed for the fifteenth day of the first month: but it begins on the evening of the thirteenth, and ends on the sixteenth. It is easier to describe this festival than to discover its origin, or the period at which it was at first celebrated. It is universal throughout the empire; and all China is illuminated on the same day, and at the same hour. Every city and village, the shores of the sea, and the banks of the rivers, are hung with lanterns, of various shapes and sizes. Some of them are even seen in the courts, and in the windows of the poorest inhabitants. The Abbe Grosier asserts, that rich people sometimes expend eight or nine pounds sterling, for one lantern; and that those which the emperor, viceroys, and great mandarins order to be made, cost sometimes an hundred or an hundred and fifty pounds each.

These lanterns are very large, and some of them are composed of six wooden frames, either painted or neatly gilt, and filled up with fine transparent silk, upon which are painted flowers, animals, and human figures; others are round, and made of a blue, transparent kind of horn. Several lamps, and a great number of wax-candles, are put into these lanterns; to the corners of each are fixed streamers of sattin and silk of different colours; and a curious piece of carved-work is placed over its top.

It appears evident that the Chinese are acquainted with our *magic lantern*, which they use in this festival, and which perhaps has been borrowed from them.

F. Du Halde observes, that “ they cause shadows “ to appear, which represent princes and princesses, fol-

“ diers, buffoons, and other characters, the gestures of
 “ which are so conformable to the words of those who
 “ put them in motion, that one is almost induced to
 “ believe that they speak in reality.” These seem to be
 the same as the *Ombres Chinoises*, exhibited at the *Palais
 Royal* at Versailles, and since at some of our places of
 summer amusement in London.

The Chinese fire-works, so justly celebrated, are displayed in all their varieties during this festival, and a large one is exhibited in each quarter of the city.

Of the manner in which the Chinese observe their ordinary holidays, Mr. Anderson has given us the following account from his own observation:

“ In the first place they purchase provisions according to their situation and capacity, which are dressed, and placed before a small idol, fixed on an altar, in some form or other. Every Chinese has one of these idols in his habitation, whether it be on the land, or on the water; in a house, or a junk. This repast, with bread and fruit, and three small cups of wine, spirits, and vinegar, are, after a threefold obeisance from the people of the house to the idol, carried to the front of their dwelling: they there kneel and pray, with great fervour, for several minutes; and, after frequently beating their heads on the ground, they rise, and throw the contents of the three cups to the right and left of them. They then take a bundle of small pieces of gilt paper, which they set on fire, and hold over the meat. This ceremonial is succeeded by lighting strings of small crackers, which hang from the end of a cane, and are made to crack over the meat. The repast is then placed before the idol or *Josh*, as it is called, (a term which means a deity) and after a repetition of obeisance, they conclude with a joyous dinner, exhilarated by a plenty of spirits, which are

always bailed in pewter or copper vessels before they are taken."

"On the first of March it is usual, according to ancient custom, for dramatic pieces to be performed on stages in the principal streets of the different towns throughout the empire, for the amusement of the poor people, who are not able to purchase those pleasures. This beneficent act continues for a succession of several days, at the expence of the emperor; so that every morning and evening, during this period, the lower classes of his subjects enjoy a favorite pleasure without cost, and bless the hand which bestows it on them."

The Chinese endeavour to render every public ceremony as striking as possible. A viceroy, whenever he quits his palace, does it with a pomp truly regal, indeed far more so than any European monarch; but this splendor is nothing, when compared with that of the emperor when he leaves his palace on any public occasion, or when he goes to sacrifice in the temple of the *Tien*. The whole of the princes of the blood on these occasions attend, as do all the principal mandarins and grandees of the court, in their dresses of ceremony. The procession is wholly regulated by the court of ceremonies, and under their direction; and on any very particular occasion, two thousand of the literati, or mandarins, generally close the procession. Of the appearance of the emperor in his carriage of ceremony, and of the attendant mandarins, some idea may be formed by the annexed plate.

PRIVATE DIVERSIONS, ENTERTAINMENTS AND CEREMONIES.

As the Chinese employ most of their time in attending on their duty as members of society, they bestow very little on amusements. Naturally a grave people, they seldom assume an air of gaiety, but in compliance with



The Emperor of China in his Carriage of Ceremony

Engraved from a drawing by W. H. Sturt

some order, or established custom. They, however, have actors, and theatrical pieces, both comic and tragic; but they have no public theatres authorised by government, and their actors, like those of the Tartar nations, are strollers, who attend the houses of those who are able to pay them. Dancing, the favourite amusement of European nations, is little if at all practised in China.

Hunting and shooting, which the titled tyrants of Europe wish to confine exclusively to themselves, is free to every person in China, and if any one is desirous of enjoying it alone, he causes a quantity of game to be shut up in a close park. Every farmer is at liberty to prevent the destruction of his crops, by killing all those animals which come to ravage his fields, without being in danger of prosecution as a poacher, or subjected to imprisonment and fine for so doing.

Fishing is considered by the Chinese rather as an object of commerce and industry than amusement. In their great fisheries, they use nets; but private people employ a line. They use also for this purpose, in certain provinces, a kind of bird, the plumage of which is grey; its neck and bill are long, and the latter is very sharp and hooked. This bird is trained to catch fish, almost in the same manner as dogs are taught to pursue game.

There is another method of fishing, which, though very simple, is practised only by the Chinese. They nail a board, about two feet in breadth, upon the edges of a long, narrow boat, from one end to the other. This board, which is covered with a white shining varnish, is placed in such a manner, that it slopes almost imperceptibly, until it reaches the water: it is only used on moon-light nights; and is always turned towards the moon, that the reflection of the light may increase

its brightness and splendour and deceive the fish, which, in sporting, often mistake this varnished plank for the water, on account of its colour, throw themselves towards it, and fall into the boat.

The soldiers also have a method of fishing with a bow and arrow; the latter of which is fixed to the bow by a string, both to prevent it from being lost and to enable them to draw out the fish which the arrow has pierced: others make use of tridents, to catch large fish, which are sometimes found in the mud.

These are almost all the amusements in which the Chinese indulge themselves. They are entirely ignorant of all games of chance, and though they have musicians and singers, they are far from having *operas*, or any regular spectacle deserving of the notice of an enlightened European.

The ceremonies of the Chinese depend more upon positive laws, than on custom. Every person, from the chiefs of the first class, to the humblest individual in the lowest, is perfectly acquainted with the titles he must give to others, and with those that are due to himself; he knows also what marks of politeness he has reason to expect, and those which it is his duty to shew; the honours he can accept, and those which he ought to pay. Thus in China there are no disputes concerning rank and precedence, two points which, in other countries, have produced quarrels, occasioned bloodshed, and propagated enmity, that has been even transmitted to succeeding generations.

A visit in China is considered as an affair of very great solemnity; it requires formal preliminaries, with which Europeans are unacquainted, or which they have thought proper to lay aside. They bear a near resemblance to those we have noticed among the Tartars, varied only by a few trivial circumstances, and, there-

fore, do not call for a particular description. Visits, which are paid by the inhabitants of any city to the governor, are always accompanied with presents, of more or less value.

When a governor has distinguished himself by his zeal, and mildness towards the people, the literati of his district have recourse to the following expedient, in order to acquaint him, that he is universally esteemed. They cause a dress to be made for him, composed of small square pieces of fatten; some red, others blue, green, black, yellow, &c. His birth-day is chosen as a time proper for presenting it; they then carry it with great ceremony, amidst the sound of different musical instruments. On their arrival, they are introduced into the outer hall, their presence is announced, and the magistrate soon after makes his appearance. They then present this vestment, and beg him to put it on. The mandarin at first refuses, and declares he has not merited that honor; but he at length yields to the intreaties of the literati, and the prayers of the people. This chequered garment is considered as the emblem of all the nations that wear different dresses, and by this ceremony they mean to inform the mandarin, that he is worthy of ruling them all.

A visit to a superior must always be paid before dinner, fasting, at least before wine has been tasted; for a mandarin would consider it as a gross insult, did the person who visits him, in the least smell of this liquor. However, if a visit is returned the same day it is received, it may be done after dinner, for this is a mark of attention and respect, which excuses every thing.

No person in China can pay a visit, without previously sending a visiting card, called *Tie-see*, to the porter of the person to whom the honour is intended. This card is generally of red paper ornamented with a few gilded flowers, except the person sending or receiving it be in

mourning, and then it is black; it is folded up in the form of a screen, the visitor's name is written on one of the folds; and the stile of the card is more or less respectful, according to the rank and quality of the person to whom it is sent.

Visits may be avoided, if those to whom they are intended be of superior rank to those who propose to pay them, but not otherwise. By receiving the *Tie-tsee*, or card, the person is supposed to receive the visit, and the porter is desired to tell the visitor, that to put him to as little trouble as possible, he is begged not to get out of his chair. After which, either on the same or on some of the three following days, the person visited returns a *Tie-tsee*, which is only simply received, or followed by a real visit.

Epistolary correspondence, even between private individuals, is always attended with certain established ceremonies, and these become more complicated if it is with a person of rank or distinction. Among people of the higher and moderate ranks, something more is required in saluting than simply bowing or lifting the hat, as in Europe. A common salutation consists in joining both hands together before the breast, moving them in an affectionate manner, bending the head a little, and reciprocally pronouncing *Tsin-tsin*, a complimentary word, which has almost the same signification as *your humble servant*. When a person of the lower order meets another of superior rank, it is then necessary to join the hands, raise them above the forehead, afterwards bring them down to the earth, and bow with the whole body.

When two persons who are acquainted meet after an absence of any time, they both fall on their knees opposite one another, bend their bodies to the earth, then raise them up, and repeat the same ceremonies two or three times. At an ordinary interview, a common phrase answering to *how d'ye do?* is used, and the answer is: *very well, thanks to your abundant felicity, Cao-lao-ye-bung-fu*

When the Chinese see a man who is in good health, they say to him *Yung-fo*, that is to say, *prosperity is painted in your looks; you have a happy countenance.*

When two mandarins, of equal rank, meet in the street, they never quit their chairs; each joins both hands, moves them downwards, then raises them to the forehead, and this salutation is repeated until they are out of each others sight; but if one of the two be of higher rank than the other, the inferior orders his chair to stop; or if he is on horseback, he dismounts, and makes a profound bow to his superior: In a word, politeness in China is as prevalent even in villages as in cities; and, as it has been established into a law, it is attended with as little sincerity in the one as in the other.

A Chinese, when addressing his superior, speaks neither in the first nor in the second person. He will neither say *I*, nor *you*, but if he acknowledges a favour received, he will say, *the service which his lordship has rendered to his little servant, has been very acceptable to him.* A son, when speaking to his father, never styles himself his son, but his grandson, though he is perhaps the oldest of the family, and probably father of a family himself.

He will also often make use of his own name, that is to say, of the name given him at that period, for the Chinese have different names, in succession, according with their age and rank. The family name is that given at their birth; this is common to all those who are descended from the same grandfather. A month after, the mother and father give what is termed a diminutive name to their son, which is generally that of a flower, animal, &c. This name is changed when the youth has made some progress in his education at a public school, and generally for some flattering appellation, given by the master, which the pupil adds to his family name. When he attains to manhood, he requests a new name from his friends, and this he retains during life, unless he rises to

some dignity. He is then honoured with another, suited to his talents and office. No other is afterwards given him, not even that of his family. In this they are the counterparts of the titled aristocracy of Europe.

The repasts or entertainments of people of distinction are generally sumptuous, and always accompanied with the most ceremonious etiquette, and the ancient emperors established it as a law, for those who might give entertainments, that they should salute each guest, separately, every time they drank.

The ceremonial of the invitation is not less complex than that of the entertainment. An invitation is never supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another, in the morning of the appointed day; and a third, when every thing is prepared, and nothing necessary to be done but to sit down to table. Ceremonies are then renewed, which consume a great deal of time, and consist of apologies, excuses, acknowledgements, &c. much in the Tartar manner, and equally absurd. At these entertainments, comedies are often acted, and different exhibitions of slight of hand displayed. The representation commences with the noise of drums, covered with buffalo's hide, and the sound of flutes, fifes, trumpets, and some other instruments, used by the Chinese only, and which, perhaps, would afford little pleasure to people of any other country.

The Chinese begin these repasts, not by eating, but by drinking; the intendant, or *maitre-d'hotel*, falling down on one knee invites the guests to *take a glass*. Each then lays hold, with both his hands, of that which is placed for him, raises it as high as his forehead, then brings it down below the table, and again lifts it to his mouth: the master of the house presses them to drink heartily, and sets them an example, by shewing them all round the bottom of

his cup, in order that he may excite each of them to imitate him.

It is while they are drinking, that the dishes on the tables are removed, and others brought in, all of which are in the form of ragouts. The Chinese never use knives in their repasts; and two small sharp-pointed sticks, ornamented with ivory or silver, supply the place of forks.

Their bouffi, which answers to European soup, is never served up, till towards the middle of the repast, and is accompanied by small loaves, or meat pies, which they take up with their small sticks, steep them in the soup, and eat them, without waiting for any signal, or attending to any ceremony. The repast continues; and ceremonies preserve their utmost formality, till the very moment in which tea is introduced: after which the company all rise from table, and retire, either into another hall, or into the garden, where they amuse themselves, and enjoy a short interval of repose between dinner and the dessert.

The dessert, like the entertainment, consists of numerous dishes of sweet-meats, fruits prepared different ways, hams and salted ducks, which have been dried in the sun, together with shell and other kinds of small fish. The same ceremonies are again renewed before the guests take their places at table; and every one sits down to that at which he was before: larger cups are then brought; the master of the house invites the company to drink more freely; and he still gives them an example, which is commonly followed.

These entertainments begin towards the close of the day, and never end till midnight. Each then returns to his own home, carried in a chair, preceded by several domestics, who carry large lanterns of oiled paper, on which the quality, and sometimes the name of their master, are inscribed in large characters. Without this attendance no one ever ventures to go abroad, at such an hour, for he would infallibly be stopped by the guard. The day fol-

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lowing it is customary to return a card of thanks to the officer of the watch.

We have already said, that all their dishes are cooked in the manner of ragouts; but they are all very different in taste, highly seasoned, and much less expensive than ours.

The wines drank at these entertainments have no resemblance to those of Europe, either in taste or quality: they do not procure them from the vine, but from rice of a particular kind. The method of preparing this wine is to lay the rice to steep for twenty or thirty days in water, into which ingredients of a different nature are successively thrown; it is afterwards boiled, as soon as it becomes dissolved by the heat it immediately ferments and throws up a vaporous scum, not much unlike that of new wines. A very pure liquor is found under this scum, which is drawn off, and poured into earthen vessels well varnished. Of the remaining lees a spirit is made, little inferior in strength to some of ours in Europe: it is even sometimes stronger, and much more inflammable. The Chinese, or rather the Tartars, use also another kind of wine, made from the flesh of sheep, similar to what we have before noticed when speaking of the Mogul tribes.

Such is the food, and such the liquors which the Chinese use at their entertainments, which are given with generous hospitality. The Chinese are, however, naturally sober: and those in easy circumstances live chiefly on pork, which they eat every day.

The common people, who are the suffering part in every country, live very poorly in China, as well as elsewhere: they are satisfied, in times of scarcity, with the flesh of horses and dogs.—That of cats and rats is also sold publicly in the streets.

The immense population of China prevents the ease and convenience of the greater number. In such a country, an extensive foreign commerce should be united to the

highest cultivation.—The latter the Chinese have not neglected; but they are not yet fully sensible of the importance of the former, though their mines of gold and silver, which are now useless, might be employed to the utmost advantage.

FUNERAL RITES.

The day on which an individual dies in China is always very splendid; and many receive more honor and homage at that period than ever they did when alive.

A few moments after a person has expired, he is dressed out in his richest attire, and with every badge of his dignity. He is then placed in the coffin which has been purchased for him, or which he himself provided in his life-time; for one of the most anxious cares of a Chinese is to prepare himself a coffin, which sometimes remains twenty years useless in the family, though considered by the head of it, as the most valuable piece of furniture in his possession. In cases of poverty, when all other means fail, the son often sells himself, or becomes a slave, to procure his father a coffin.

These coffins are formed of strong planks, six inches in thickness, and often more, and in order that they may better resist the injuries of time, they are daubed over with pitch and bitumen, and afterwards varnished.

The custom of opening dead bodies, any more than robbing of burying-grounds, is not practised in China. It would be considered there as an act of the most wanton cruelty, and worthy of the severest punishment. In preparing the body for interment, they first sprinkle, in the bottom of the coffin, a small quantity of lime, on which they lay the corpse, taking care to place its head on a pillow, and to add a quantity of cotton to keep it more steady, and prevent it from shaking. The lime and cotton serve also to receive the moisture which may issue from it.

In this manner the body remains exposed seven days, but these may be reduced to three, if any substantial reason renders it necessary. During this interval, all the relations and friends come and pay their respects to the deceased, and the nearest relations remain in the house. The coffin is exposed in the hall of ceremony, which is then hung with white, the colour of Chinese mourning, but some pieces of black, or violet-coloured silk, are interspersed, as well as some other ornaments of mourning. Before the coffin is placed upon a table, the image of the deceased, or a carved ornament inscribed with his name, accompanied with flowers, perfumes, and lighted wax candles.

Those who enter the hall, salute the coffin, in the same manner as if the person were still alive, prostrate themselves before the table, and knock their foreheads against the earth; they afterwards place upon the table some pastimes and wax candles, which they have taken care to provide for that purpose. The intimate friends of the deceased, or those who are supposed to have been so, accompany these ceremonies with frequent sighs, and other marks of sorrow, either real or pretended.

Those who come to pay their respects to the dead, are afterwards conducted into another apartment, where they are treated with tea, and sometimes with dried fruits and sweetmeats. A distant relation or some intimate friend of the family, on this occasion performs the part of master of the ceremonies; he introduces the visitors, and in like manner accompanies them to the door when they are about to depart.

The relations and friends of the deceased are again informed of the day fixed for performing the funeral rites, and few of them ever fail to attend, according to invitation.

When they arrive at the burying place, the coffin is deposited in a tomb appropriated for it, not far from which there are tables ranged in different halls, for the pas-

use of giving a repast to the assistants; which is served up, after the ceremony, with the greatest splendour.

Burying places in China are always situated at a small distance from a city or town, and generally upon some eminence, around which are planted pines and cypresses, a custom which has existed, at the same period, in different nations who never had the least communication with each other.

Some of the Chinese have carried their attachment so far, as to preserve in their houses, for three or four years, the bodies of their deceased fathers. Mourning, as we have before observed, continues in China three years, and during that long interval they abstain from the use of flesh and wine; they can assist at no entertainment of ceremony, nor frequent any public assembly. When they have occasion to go abroad, which is even not permitted them at first, the chair in which they are carried is commonly covered with a white cloth. These are general rules for every Chinese who is in mourning; but those who preserve the bodies of their fathers in their houses, impose on themselves a great many others.

When a Chinese dies in a province in which he was not born, his children formerly claimed a right to transport the body to the burying-place of their ancestors. This right has been converted into an indispensable duty. A son, who should be wanting in this respect, would be disgraced in his family, and his name would never be placed in the hall of ancestors, a place where the different branches of a family meet once a year to pay honor to the memory of their deceased friends, by an offering to their manes.

TRADE OF THE CHINESE, MANNER OF BUYING, SELLING, &c.

The internal commerce of China is immense; but, on the other hand, its foreign trade is much inferior to that of any of the commercial powers of Europe.

The great number of canals and rivers by which China is intersected, tend to facilitate the conveyance of merchandise, and its prodigious population secures a rapid sale. It is, besides, not at all expensive to commence shop-keeping in China: a family possess often but one crown, and sometimes less, yet with this slender stock they begin trade; they purchase provisions, which have always a ready sale; the profits arising enable them to deal to a larger extent, and at the end of a few years it is common to see a petty shop converted into a warehouse.

In no country is mistrust more necessary for a merchant, than in China; for a Chinese trader considers it as an established maxim, that the buyer's intention is to give as little as possible, and even nothing, if the vender would consent, and therefore, by the same reasoning, thinks himself authorized to draw as much from the other as he possibly can.

The best attended fairs of Europe afford but a faint picture of that immense number of buyers and sellers, with which the large cities of China are continually crowded, and of whom we may fairly say, that the other half are employed in over-reaching the other. Against strangers in particular, the Chinese merchants exercise, without any sense of shame, their insatiable rapacity. Of this F. Du Halde gives a striking example, which might be supported by many others. "The captain of an English vessel agreed with a Chinese merchant at Canton, for several bales of silk, to be furnished against a certain time. When they were ready, the captain went with his interpreter to examine whether they were sound and in good condition. On opening the first bale, he found it according to his wish, but all the rest were damaged. The captain repented this treacherous conduct, and reproached the Chinese merchant in the severest terms for his dishonesty. The Chinese, after

having heard him for some time, with great coolness replied, "blame, sir, your knave of an interpreter; he assured me that you would not inspect the bales."

The lower class of people are, above all, very dextrous in counterfeiting and adulterating every thing they sell. Sometimes an European thinks he has bought a capon, and receives nothing but skin, all the rest has been scooped out, and its place so ingeniously filled, that the deception is not easily discovered.

The counterfeit hams of the Chinese have been often mentioned. They are made of wood, cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's skin, and so curiously painted and prepared, that a knife is necessary to detect the fraud.

The Chinese are not at all fitted for maritime commerce. Their vessels seldom go beyond the straits of *Sunda*; their longest voyages towards *Malacca* extend only to *Achen*; towards the straits, as far as *Batavia*; and northward as far as *Japan*. Their commerce with this island, considering the articles of exchange which they procure at *Camboya*, or at *Siam*, produces them at least cent. per cent.

Their trade with the *Manillas* is less profitable; their gain being about fifty per cent. It is rather more at *Batavia*; and the Dutch spare no pains to invite the Chinese among them. Chinese traders go also, though but seldom, to *Achon*, *Malacca*, *Thor*, *Patan* and *Ligor*, belonging to *Siam* and *Cochinchina*. From these places they bring gold and tin, but especially objects of luxury for the table, and some other more necessary articles.

One great obstacle to the progress of maritime commerce among the Chinese, is their indifference respecting it, and the bad construction of their vessels. This they themselves acknowledge; but to attempt to remove it, according to them, would be derogating from the laws, and subverting the constitution of the empire; and, there-

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fore no doubt, equally seditious with an Englishman attempting to restore the constitution of Great Britain to its original simplicity.

LITERATURE, ARTS, AND SCIENCES OF THE CHINESE.

LANGUAGE.

IT will not be expected in a work of this kind, that we should enter into criticisms on the Chinese language; it is, however, perhaps of all the languages of the early ages the only one now spoken. The following are the observations of the Abbe Grosier respecting it, whose opinion is, that it has never undergone, in its different parts, any material change since the foundation of the empire:

“ In the Chinese there are four distinct languages—
“ First, the Kou-ouen, or language of the King, and
“ other ancient classical books; it is not spoken at present, but the speeches in the Chou-king, and the
“ songs of the Chi-king, prove it to have been spoken
“ in the early ages. The diction is so laconic, that it is
“ almost impossible for those who have little practice
“ in reading the Chinese authors to understand it, the
“ ideas are so various and so *wrapt up in the words*, as
“ one of the missionaries expresses it. Nothing can
“ exceed this manner of writing; it unites energy and
“ depth of thought, with boldness of metaphor; splendor of imagery, and harmony of style; but it is difficult to learn, and requires a very laborious application to render it familiar.

“ Secondly, the Ouen-tchang.—This is the language
 “ used in compositions where a noble and elevated style is
 “ requisite. It is never spoken; but sentences and com-
 “ plimentary expressions are often borrowed from it.
 “ The Ouen-tchang has not the same laconic brevity and
 “ sublimity as the Kou-ouen; it is, however, concise,
 “ natural, and easy, and abounds with a variety of
 “ grand and beautiful expressions; but it is not much
 “ adapted to the ambiguities of metaphysics, or the
 “ formal and rugged diction used in treating of the
 “ abstract sciences.

“ Thirdly, the Kouan-hoa.—This is the language of
 “ the court and of the literati; it is understood through-
 “ out the whole empire, and pronounced with much
 “ gracefulness at Pe-kin, and in the province of Kiang-
 “ nan, where the court formerly resided. The Kouan-
 “ hoa admits of synonymous expressions, to moderate the
 “ brevity of monosyllables; of pronouns and relatives
 “ for the connecting of phrases, and perspicuity of style;
 “ of prepositions, adverbs, and particles, to supply the
 “ want of cases, moods, tenses and numbers, which have
 “ place in other languages.

“ Fourthly, Hiang-tan.—This is a kind of provincial
 “ dialect, spoken by the lower classes in China. Every
 “ province, city, and almost every village, has its own.
 “ The sense of the words varies in a great number of
 “ places, and they are so altered by diversity of pronun-
 “ ciation, as to be almost unintelligible.

“ The Chinese annex great merit to the talent of
 “ tracing out characters with taste; they often prefer
 “ them even to the most elegant painting, and there are
 “ some of them who will purchase, at an exorbitant
 “ rate, a page of old writing, when the characters ap-
 “ pear to be well formed.

“ The ancient Chinese were as little acquainted with
 “ punctuation as the ancient Greeks and Romans. The
 “ modern Chinese, from a respect for antiquity, never
 “ attend to it in works of an elevated style, nor in any
 “ composition which is to be presented to the Emperor.
 “ However obscure, they are printed without points,
 “ unless they are accompanied with commentaries, and
 “ and intended for the use of students.”

POETRY.

A taste for poetry is pretty general in China, and there are few Chinese writers who have not devoted some part of their leisure hours to the muses.

When rules are drawn from nature, they are every where almost the same. The Chinese art of poetry differs therefore very little from that of Horace and Boileau. This is evident from the following precepts laid down in the fragment of a Chinese book, entitled Ming-tchong :

“ To make a good poem, the subject must be interest-
 “ ing, and treated in an engaging manner ; and genius
 “ supported by a graceful, brilliant, and sublime dic-
 “ tion, must shine throughout the whole. The poet
 “ ought to traverse, with a rapid flight, the exalted re-
 “ gions of philosophy, but without deviating from the
 “ paths of truth ; for good taste will only pardon such
 “ digressions as bring him towards his end, and which
 “ exhibit it to him in a more striking point of view,
 “ Disappointment must be the consequence of speaking
 “ otherwise than to the purpose, or without describing
 “ things with that fire, force, and energy, which pre-
 “ sent them to the mind as a picture does to the eyes.
 “ Elevation of thought, continued imagery, softness,
 “ and harmony, form genuine poetry. A poet must
 “ begin with grandeur, paint every thing expressed,

“soften the shades of those which are of least importance, collect all into one point of view, and carry the reader thither with a rapid flight. Poetry speaks the language of the passions, of sentiment, and of reason; but when it lends its voice to men, it ought to assume the tone proper for the age, rank, sex, and prejudices of each.”

Such are the rules laid down for Chinese poetry, and we shall only add, that they are acquainted with most of those kinds of poetry which are in use among us, as stanzas, odes, elegies, idylls, eclogues, epigrams, satires, &c. The common people also have ballads and songs peculiar to themselves, and some of the literati have thought it of importance to turn into verse for their use the most celebrated maxims of morality, the duties of the different conditions, and the rules of civility. *If good grain, say they, produce only straw, it will benefit the ground by preventing the growth of weeds.*

The rules for dramatic composition established in Europe, are not known to the Chinese. They neither observe our unities, nor any thing that can give regularity and probability to the plot. Their dramas do not represent a single action, but exhibit the whole life of a hero, and the representation may be supposed to embrace a period of forty or fifty years.

They make no distinction between tragedy and comedy, and therefore have no rules appropriated to each of these kinds, so different in character and language. Every dramatic piece is divided into several parts, which are preceded by a kind of prologue or introduction, called *hie-tsé*; the other parts are called *sché*. Each performer when he comes forward, begins by informing the spectators of his name; and the character he is going to support. The same actor often performs different parts in the same piece, and a comedy is sometimes acted by five

persons, though it contains, and successively exhibits, ten or twelve characters.

The Chinese tragedies have not what we call a chorus, but they often abound with several pieces for singing. These scraps of poetry are intended to express the violent emotions of the soul, such as those occasioned by anger, joy, love, or grief; a character sings when he is enraged against a villain, when he is animated with vengeance, or when he prepares for death.

The Chinese are not fond of that lively and animated declamation, those expressive gestures, and powerful modulation of the voice which so often contribute to the success of our theatrical representations and public discourses in Europe. They think like the savage Illinois, who were persuaded that their missionary had fallen into a passion, because he concluded his sermon with a few pathetic sentences, delivered after the European manner. The Chinese cannot adapt themselves to European action and gestures, which they take for affected grimaces, or transports of fury. Grave and composed hearers, they are better pleased with a discourse addressed to their understanding than to their passions.

Though China abounds with works of erudition, they are seldom the production of private individuals; these have neither the leisure nor conveniencies requisite for literary pursuits. The first years of the young literati are spent in studying the language, characters, and doctrine of the King; the examinations keep them continually employed. When admitted to the first literary degree, it is still necessary to continue their studies, in order to obtain the second and third. They then obtain employment in the tribunals, or become governors of cities in their own provinces. In this situation their occupations are so various and constant, that it is impossible for them to follow a course of uninterrupted study. The sword of the sovereign is continually suspended over their heads and

they have need of all their application, to avoid ~~even~~ slight omissions, which are sufficient to occasion their ruin.

The difficulty of procuring access to libraries is also an inconvenience which the man of genius, unconnected with any literary societies, must experience in China; and the condition of individuals is so liable to change, that it is impossible for any of them to have such a collection of books as are found in the houses of the great and of men of letters in Europe. The great bonzerics are the only resources of the literati: it is there that government, in order to guard against losses, by conflagrations, wars, and revolutions, has ordered the most curious and rare manuscripts to be collected; and there also are deposited copies of every collection and new edition of any work published at the expense of the state. These immense libraries are open to all the literati; but the greater part of the bonzerics which contain them are situated on mountains, at a distance from large cities, and therefore in a great measure cut off from a man of letters.

All the great works, therefore, which have appeared in China have proceeded from the college of the Han-lin. This body, composed of the most celebrated literati, and of the greatest geniuses of the empire, freed from every care, and surrounded with all the literary treasures of the empire, find every convenience and assistance that can facilitate their labour. Employment is assigned to each of them, suited to his taste and talents. They are never subjected to the fettering restraint of time, nor hurried to finish any work which they have undertaken. Interest and self-love unite them closely together, for the glory attending their success is never divided. A reciprocal communication of knowledge, in the fullest and most unreserved manner, is, therefore, a necessary consequence, because every imputation of

affects the whole body. Hence it happens, that all the works which come from the pencil of the Han-lin bear a character of perfection rarely to be found in those of a private man of letters. To them are the Chinese indebted for all their great historical collections, dictionaries, commentaries, new editions of ancient authors, &c. The emperor generally furnishes for these large works a preface, by his own hand. They are printed at the expense of government, and the whole edition belongs to the emperor, who distributes the copies as presents to the princes of the blood, his ministers, the great, the chiefs of the different tribunals, governors of provinces, and the most celebrated literati of the empire. In 1770 the Han-lin were employed on a new edition of a great work, in which are discussed the most interesting points of history, chronology, geography, jurisprudence, politics, and natural history. This edition was to form a collection of more than an hundred and fifty volumes.

ASTRONOMY.

Much has been said by different writers for and against the knowledge which the Chinese have of astronomy; the advocates on the part of the Chinese have asserted their almost perfect knowledge of the science from the foundation of their empire, in proof of which a chapter from the Chou-king is quoted, where the Emperor Yao instructs two of his mandarins in the science: their opponents have, perhaps, erred as much on the other extreme, and in their attempts to prove the Chinese in a manner ignorant even of the first principles of this science, have been more successful in making assertions than in supporting them by proof. F. Gaubil, who wrote a particular treatise on Chinese astronomy, which he long studied, thus speaks of the Chinese astronomers:

“ The Chinese have been long acquainted with the
 “ motion of the sun, moon, and planets, and even of
 “ the fixed stars, from west to east; though they did not
 “ determine the motion of the latter till about four hun-
 “ dred years after the Christian æra. To Saturn, Ju-
 “ piter, Mars, Venus, and Mercury, they have assigned
 “ revolutions which approach very near to our’s. They
 “ have no notion of their different situations, when sta-
 “ tionary and retrograde; and, as in Europe, some ima-
 “ gine that the heavens and planets revolve round the
 “ earth, and others around the sun.—By reading their
 “ books, we may easily perceive that the Chinese have
 “ had a perfect knowledge of the quantity of the solar
 “ year; that they have also known the diurnal motion
 “ of the sun and moon; that they have been able to
 “ take the meridian altitude of the former by the sha-
 “ dow of a gnomon; and that they have thence made
 “ pretty exact calculations to determine the elevation
 “ of the pole, and the sun’s declination: it appears that
 “ they have had a tolerable knowledge of the right as-
 “ scension of the stars, and of the time when they pass
 “ the meridian; of the reason why the same stars, in
 “ the same year, rise and set with the sun; and why
 “ they pass the meridian sometimes when the sun rises,
 “ and sometimes when he sets. In short, it evidently
 “ appears, from perusing the Chinese history, that the
 “ Chinese have always been acquainted with a great
 “ many parts of astronomy.”

The Jesuit mathematicians contributed much to the
 enlargement of astronomical knowledge in China, for
 Ricci, Adam Schal, Verbieft, Couplet, Gerbillon, Re-
 gis, d’Entrecolles, Jartoux, Parrenin, and a great many
 others, were men whose talents would have rendered
 them celebrated, even in Europe. F. Verbieft found,
 in the observatory at Pe-kin, a certain number of instru-



*The OBSERVATORY
at
PE-KING.*



made of brass; but, as he judged them improper for astronomical purposes, he substituted new ones in their room, which still remain. F. le Comte has given in his Memoirs, an accurate description of all these instruments, corresponding with the annexed plate.

Astronomy at present is cultivated at Pe-kin as it is in the greater part of the capital cities of Europe. A star tribunal is established there, the jurisdiction of which extends to every thing that relates to the observation of the celestial phenomena.

The observation of eclipses is one of the most important duties of this tribunal. Information must be sent to the emperor of the day and hour of the eclipse, the part of the heavens it will happen, its duration, and number of digits eclipsed. It is necessary that intelligence precede the eclipse by some months, and must be calculated for the longitude and latitude of the capital city of every province. These observations, as the diagram which represents the eclipse, are directed by the tribunal of Ceremonies and the Calao, who take care to transmit them into all the cities of the empire in order that it may be observed according to the method prescribed.

The ceremonial usual on such occasions is as follows: Six days before the eclipse, the tribunal of ceremonies is to be fixed up, in large characters, in some public place of Pe-kin, the hour and minute when the eclipse will commence; the quarter of the heavens in which it will be visible; the time that the body will remain in the shade, and the moment in which it will be visible.

The mandarins of the different orders have to appear in proper dress, with all the emblems of their dignity, in the court of the tribunal of Astronomy, to wait there for the moment in which the phenomenon will take place. Each of them carries in his

hand a sheet of paper, containing a figure of the eclipse. As soon as they perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such horrid ~~do~~ they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon. Although every person possessed of the least knowledge, knows at present that eclipses are only natural events, they continue still to observe the ancient ceremonial, in consequence of that attachment to national customs which these people have always preserved.

While the mandarins remain prostrated, others, stationed on the observatory, examine the beginning, middle, and end of the eclipse; comparing what they observe with the figure and calculations given. They then write down their observations, affix their seal to them, and transmit them to the emperor, who, on his part, has been at no less pains to observe the eclipse with accuracy and attention. The same ceremonial is established throughout the whole empire.

The Chinese have invariably fixed the beginning of the astronomical year at the winter solstice; but that of their civil year has varied, according to the will of their emperors; some of whom have fixed it at the third, or second moon, after the winter solstice, and others at the solstice itself.

The Chinese year has at all times consisted of a certain number of lunations; twelve lunations forming a common, and thirteen the embolismic year. They reckon their lunations by the number of days which fall between the moment in which the sun is in conjunction with the moon, and the moment of the conjunction fol-

lowing; and as in the interval between one conjunction and another, the number of days cannot be constantly equal; they sometimes admit twenty-nine, and sometimes thirty days, to complete their lunations.

They divide their days into a greater or smaller number of equal parts; but generally into twelve hours, which are double those used by us. Their day begins and ends at midnight.

The Chinese year, divided into lunations, is also divided into four equal parts, or seasons, each of which has three parts, its beginning, its middle, and its end; that is to say, a lunation for each of the three parts. This year is still subdivided into twenty-four equal parts, each of which contains fifteen degrees; so that the whole together make up three hundred and sixty degrees.

The intricate and irregular motion of the moon has been long known in China. The first day of the new moon they named *cho*, commencement, or beginning, and the day of full-moon *ouang*, signifying to hope, or expect: because the people expected the kindness and protection of certain spirits, which they invoked only at that epocha. To express the age of the moon, besides numbers, they use the words *superior* and *inferior string*; they say, *chang-hien*, a bow having the string uppermost, and *hia-hien*, a bow having the string undermost: thus they distinguish what we call the quarters of the moon. Their method of intercalation has varied, but it has always been admitted, as well as the custom of reckoning twenty-nine or thirty days for one lunation; that which contains only twenty-nine days, they call a *small*, and that of thirty, a *greater lunation*.

The Chinese astronomers divide the stars according to the following order: they place first the *pe-tcou*, or *celestial bushel of the north*; this is what we call the Great

Bear: secondly, the *nan-teou*, or *celestial bushel of the south*; which comprehends the principal stars opposite to the Great Bear; and which together form a figure almost like that of the Great Bear in the north: thirdly, the five planets, *ou-bing*. These five planets are, Saturn, Jupiter, Mars, Venus, and Mercury. Fourthly, twenty-eight constellations, in which are comprehended all the stars of our zodiac, and some of those which lie nearest to it.

PAPER, INK, PRINTING, &c.

The Chinese fix the discovery and first fabrication of that paper which they use at present, about the year 105 before Jesus Christ. Prior to that epocha, they wrote upon cloth, and different kinds of silk stuff. In more early ages, they wrote with a sort of style upon small slips of bamboo, and even upon plates of metal: several of these slips, strung and joined together, formed a volume. At length, under the reign of Ho-ti, a Chinese mandarin invented a kind of paper much more commodious. He took the bark of different trees, hemp, and old pieces of silk stuff, and boiled these substances until they were reduced to a kind of paste, of which he formed paper. Chinese industry improved this discovery, and found out the secret of whitening and smoothing different kinds of paper, and of giving them a beauty and lustre.

Different papers are at present greatly multiplied. The Chinese, for making paper, use the bamboo reed, the cotton shrub, the bark of the *kou-chu*, and of the mulberry tree; hemp, the straw of wheat and rice, parchment, the cods of the silk-worm, and several other substances, the greater part of which are unknown in this manufacture in Europe.

Of trees, or shrubs, proper for this purpose, nothing is used but the bark; the bamboo and cotton tree excepted, the woody substance of which is employed, after it has been macerated, and reduced to a thin paste. The greater part of the Chinese paper is very susceptible of moisture, dust easily adheres to it, and worms, insensibly, get into it. To prevent the corruption and loss of books, it is therefore necessary to beat them often, and expose them to the sun. Paper made from cotton is not subject to these inconveniences; it is the neatest and most used of any, and may be preserved as long as that of Europe.

These kinds of paper are much superior to our's in softness, smoothness, and the extraordinary size of the sheets; it being no difficult matter to obtain, from certain manufactories, sheets thirty or forty feet in length.

To strengthen their paper, and prevent it from sinking, the Chinese dip it in alum-water, which generally renders it very brittle; but when it has not undergone this preparation, it may be folded into a thousand shapes, without any danger of its being torn.

The Chinese ink is made from blacking, produced by the smoke of different substances, but principally by that of pines, or of oil burnt in lamps. Care is taken to add to it a little musk, or some other perfume, to correct the strong and disagreeable smell which it would otherwise retain. The ingredients are mixed, until they acquire the consistence of paste, which is afterwards divided, and put into small wooden moulds. The interior part of these moulds is neatly cut and carved, so that the cake of ink, when taken out, appears ornamented with different figures, such as dragons, birds, trees, and flowers: one of its sides is generally marked with some beautiful characters,

The best and most esteemed ink of China is that which is made in the district of Hœi-tcheou, in the province of Kiang-nan. Its composition is a secret, which the workmen conceal, not only from strangers, but even from their fellow-citizens. The manufacturers of Hœi-tcheou have furnaces of a particular construction for burning pines. The smoke is conveyed, by means of long pipes into small cells, closely shut, the sides of which are covered with leaves of paper. The smoke introduced into these cells adheres every where to the walls, and soon condenses. At the end of a few days the cells are opened, and the blacking, or soot, is then taken out. The resin, which issues from the burning pines is also collected, by means of small canals, which are level with the ground.

The art of printing, so recent in Europe, has long existed in China, but it differs very much from our's. The small number of letters which compose our alphabet permit us to cast a certain number of moveable characters, which, by their arrangement and successive combinations, are sufficient to print the largest works; the types employed in printing the first sheet may furnish characters to print the second. But this is not the case in China, where the characters are so prodigiously numerous. The Chinese find it more commodious to engrave upon pieces of wood the whole work which they intend to print. Their method of proceeding in this operation is as follows. They first employ a writer to transcribe the work. The engraver glues each of the leaves of the manuscript upon a piece of plank, made of any hard wood, such as that of the apple or pear tree, and properly prepared; he then traces over, with a graver, the strokes of the writing, carves out the characters in relief, and cuts down the intermediate part of the wood. Each page of a book, therefore, requires a separate plank,

The beauty of the characters depends evidently on the hand of the copier; and the book is neatly or badly printed accordingly, for the dexterity and precision of the engraver is so great, that he imitates every stroke; it is, therefore, sometimes difficult to distinguish a book which is printed from one simply written.

The Chinese, however, are not unacquainted with the use of moveable characters; they have a kind, not cast, but made of wood, and it is with these characters they correct every three months *The State of China*, which is printed at Pe-kin. Very small works are also printed sometimes in the same manner.

The Chinese do not use a press, as printers in Europe do; their wooden planks and their paper, which is not dipped into alum-water, could not sustain so much pressure. They first place the plank level, and then fix it in that position. The printer, who is provided with two brushes, takes that which is hardest, dips it into the ink, and rubs the plank in such a manner, that it may be neither too much nor too little moistened. When a plank has been once prepared, four or five leaves have been thrown off successively without daubing it over every time with fresh ink. After a leaf has been adjusted upon the plank, the workman takes a second brush, which is soft, and of an oblong figure, and draws it gently over the paper, pressing it down that it may receive the ink; the degree of pressure is determined by the quantity of ink upon the plank. One man with his brush is able in this manner, to throw off almost ten thousand copies in a day.

Ink used for printing is made in a particular manner; it is liquid, and different from that which is formed into oblong sticks, or cakes. The leaves are printed upon one side only, because thin and transparent paper, such as the Chinese, would not bear double impres-

sion, without confounding the characters of the different pages. Each leaf of a book is, on that account double; so that the fold stands uppermost, and the opening is towards the back where it is stitched. Hence it happens that the Chinese books are not cut upon the edges. They are generally bound in grey pasteboard, which is very neat: those who wish to have them done in a richer and more elegant manner, get the pasteboard covered with thin satin, flowered taffety, and sometimes with gold and silver brocade. The edges are neither gilt nor coloured.

SILKS, GLASS, AND PORCELAIN OF CHINA.

The culture of the mulberry tree, and the manufacturing of silk, have been greatly extended in China: this production, indeed, appears to be almost inexhaustible; besides the immense quantity which is annually exported by the greater part of the Asiatic and European nations, the internal consumption alone is astonishing. The emperor, the princes, the mandarins, the literati, women, servants of both sexes, and all who possess a moderate income, wear no clothes but of taffety, satin and other silk stuffs. None but the lower sort of people and the very young, use dresses of cotton cloth which is dyed blue.

The most beautiful and valuable silk of the whole empire is that which comes from the province of Tcheking; which is wrought in the manufactories of Nankin, by the best workmen of China; thence are brought all those silk stuffs, destined for the use of the emperor, and those which he distributes in presents to the nobility of his court. The open commerce carried on with Asia and Europe draws also to the manufactories of Canton a great number of excellent workmen who manufacture there ribands, stockings, buttons, &c.

The principal silk stuffs manufactured by the Chinese are plain and flowered gauzes, of which they make dresses for summer; damask of all colours, striped and black satins, napped, flowered, striped, clouded, and pinked taffeties; crapes, brocades, plush, different kinds of velvet, and a multitude of other stuffs, the names of which are unknown in Europe.

The Chinese wheels, looms, reels, and all other machines necessary for preparing silk, and for the fabrication of cloth, are very simple in their construction, but contain no improvement worthy of the attention of an European manufacturer.

Porcelain is another object of Chinese industry, and a branch of commerce which employs a vast multitude of workmen. The finest and best is made, as we have before noticed, in a village called King-te-tching, in the province of Kiang-si.

We are indebted to Father d'Entrecolles for a very accurate account of the manner in which porcelain is made, and from his accounts we shall extract the observations we shall make on the subject.

In describing the earths and minerals of China, we have mentioned the pe-tun-tse and the kao-lin, a proper mixture of which produces that fine paste used for making porcelain. To these two principal elements must be added, the oil or varnish from which it derives its splendour and whiteness. This oil, which is extracted from the same kind of stone which produces the pe-tun-tse, is of a whitish colour with a mixture of green; it is obtained by the same process used in making the pe-tun-tse; the stone is first washed, and pulverised; it is then thrown into water, and after it has been purified, it throws up, as we have before mentioned, a kind of cream. To an hundred pounds of this cream, is added one pound of che-kao, a mineral something like alum,

which is calcined and pounded. This mineral acts as a kind of rennet, and gives a consistence to the oil, which is however carefully preserved in its state of fluidity.

The oil thus prepared is never employed alone, another oil must be mixed with it, which is extracted from lime and fern ashes, to an hundred pounds of which is also added a pound of che-ka-o. When these two oils are mixed, they must be equally thick, and, in order to ascertain this, the workmen dip into each of them some cakes of the pe-tun-tse, and by inspecting their surfaces closely after they are drawn out, thence judge of the thickness of the liquors. With regard to the quantity necessary to be employed, it is usual to mix ten measures of stone oil, with one measure of the oil made from lime and fern ashes.

To enter into a detail of the method of forming the different articles of porcelain would be altogether useless, as they are known in, and are similar to the practice of our own potteries.

After a piece of porcelain has been properly fashioned, it passes into the hands of the painters, who follow no certain plan in their art, nor are they acquainted with any of the rules of drawing; all their knowledge is the effect of practice, assisted by a whimsical imagination. Some of them, however, shew no inconsiderable share of taste in painting flowers, animals, and landscapes, on porcelain, as well as upon the paper of fans, and the silk used for filling up the squares of lanterns. The labour of painting in the manufactories of which we have spoken, is divided among a great number of hands. The business of one is entirely confined to tracing out the first coloured circle, which ornaments the brims of the vessel; another designs the flowers; and a third paints them; one delineates waters and mountains; and ano-

ther, birds and other animals: human figures are generally the worst executed.

The Chinese have porcelain painted with colours of every kind; but it is unnecessary for us to attempt a description of the different kinds, as they are all, we believe, well known in Europe. When the colour becomes dry, the porcelain is baked, the gold is then laid on, and it is afterwards re-baked, in a particular furnace appropriated for that purpose. The Chinese have tried to paint some vases with their common ink, but this attempt did not succeed. When the porcelain was taken from the furnace, it was found to be quite white. As the particles of this ink have very little body, they were undoubtedly dissipated by the action of the fire, or rather, they had not strength sufficient to penetrate the coat of varnish.

The Chinese had formerly the secret of making a singular kind of porcelain: they painted upon the sides of the vessel fishes, insects, and other animals, which could not be perceived until it was filled with water. This secret is, in a great measure, lost; the following part of the process is, however, preserved: the porcelain which the workman intends to paint in this manner, must be extremely thin and delicate. When it is dry, the colour is laid on pretty thick, not on the outside, as is generally done, but on the inside. The figures painted upon it, for the most part, are fishes, as being more analogous to the water with which the vessel is filled. When the colour is thoroughly dry, it is coated over with a kind of size, made from porcelain earth; so that the azure is entirely inclosed between two laminæ of earth. When the size becomes dry, the workman pours some oil into the vessel, and afterwards puts it upon a mould, and applies it to the lathe. As this piece of porcelain has received its consistence and body within, it is made as thin

on the outside as possible, without penetrating to the colour; its exterior surface is then dipped in oil, and, when dry, it is baked in a common furnace. The art of making these vases requires the most delicate care, and a dexterity which the Chinese, perhaps, do not at present possess. They have, however, from time to time, made several attempts to revive the secret, but their success has been very imperfect. This kind of porcelain is known by the name of *kia-tsing*, *pressed azure*.

When the Chinese intend to lay on gold, they pound it, and suffer it to dissolve in the bottom of a porcelain vessel, until they perceive a golden scum floating on the top. It is then left to dry; and when they have occasion to use it, they dilute part of it with a sufficient quantity of gum-water. Three parts of ceruse are mixed with thirty parts of gold, and it is laid on in the same manner as other colours.

Several causes concur to render the beautiful porcelain of China exceedingly dear in Europe; besides the great profit of those who import it, and that gained from them by the Chinese factors, it seldom happens that a baking succeeds completely. It sometimes miscarries entirely; and when the furnace is opened, the porcelain, together with the cases in which it is baked, is found converted into a shapeless mass, as hard as flint. Too strong a fire, or damaged cases, are sufficient to spoil the whole process; and it is the more difficult to regulate the proper degree of heat, as the nature of the weather may change its action in an instant, as well as the quality of the matter upon which it acts, and that of the wood, which produces it. Besides this, the pieces which are transported to Europe, are generally made after new models, and on that account much more difficult to be manufactured. A few faults are sufficient to cause their rejection by the European merchant; in which case they

remain in the hands of the Chinese workman, who cannot dispose of them, because they are not fashioned according to the taste of his nation; it is, therefore, necessary, that the porcelain exported by the Europeans should pay for that which has been refused.

The use of glass is very ancient in China; it is related, in the Large Annals, that, "In the beginning of the third century, the king of Ta-tsin sent the emperor Tai-tsou a magnificent present of glass of all colours, and that some years after, a glass-maker, who had the art of converting flint into crystal by means of fire, taught this secret to some others, by which those who had come, and those who then came from the West acquired much glory."—That part of the Annals in which this quotation is to be found, was written in the seventh century: but from the little attention which at times seems to have been paid to the art of manufacturing glass, and its being lost and revived at different periods, we have reason to suspect that the Chinese have never set great value upon this branch, and that they have considered glass rather as an object of luxury than utility. They greatly admire the workmanship of our European crystal, but they prefer their own porcelain, which stands hot liquors, and which is much more used, and less liable to be broken. A glass-house is still, however, kept up at Pe-kin, at the Emperor's expense, in which a certain number of vases and other works are made, which require so much the more labour and attention, as none of them are blown. But this manufactory is considered only as an establishment of pomp, and an appendage of the court, destined merely for the purpose of adding to imperial magnificence. This disdainful indifference, shewn by the Chinese for glass manufactures, clearly evinces how different their ideas are at present from those of the Europeans.

MEDICINE.

The study of medicine among the Chinese is as ancient as the foundation of their empire. Their physicians were never skilful anatomists, or profound philosophers, nor will their most respectable theories bear the scrutiny of the practical anatomist; indeed, where anatomy is shackled by a nonsensical prejudice which prevents the opening of the human body, it is impossible that the practice of medicine or surgery can be very perfect.

Vital heat, and radical moisture, are considered by the Chinese physicians as the two natural principles of life; the blood and spirits they consider only as their vehicles. These two principles, according to them, are seated in all the principal parts of the body, in which they preserve life and vigour. The seat of radical moisture they suppose to be in the heart, lungs, liver, and reins. They place vital heat in the intestines, the number of which they make amount to six; by means of the spirits and blood, the vital heat and radical moisture are conveyed from these different seats to the other parts of the body. The Chinese physicians suppose also, says F. du Halde, "that the body, by means of the nerves, muscles, veins, "and arteries, is like a kind of lute or musical instrument, the different parts of which emit various sounds, "or rather have a temperament proper for each, and "suited to their figure, situation, and particular uses, "and that its different pulses, which resemble the different tones and notes of these instruments, enable "the practitioner to judge infallibly of their situation "and state, in the same manner as a cord, more or less "tense, touched in one place or in another, in a stronger "or gentler manner, sends forth different sounds, and

“ discovers whether it be too much stretched, or too much relaxed.”

In a word, they suppose that between all the parts of the human body, there is a certain influence on the one hand, and a sympathy on the other, and these form the basis of their system of physic. They pretend to judge of the state of a patient, and to determine the nature of his disease, by the colour of the face and eyes, by inspecting the tongue, nostrils, and ears, and by the sound of the voice; but it is chiefly upon a knowledge of the pulse that they found their most infallible prognostics. Their theory respecting the pulse is very extensive, and varies according to circumstances. One of the ancient physicians has left a complete treatise upon this subject, which still serves as a guide. This work was composed about two hundred years before the Christian era; and it appears certain that the Chinese were acquainted with the circulation of the blood long before any of the nations of Europe.

As before observed, they never use dissection; but it appears that they have long studied living nature with attention and advantage. Living nature may, perhaps, not be impenetrable to an observation of three thousand years. The Egyptians did not permit the opening of dead bodies, and yet it was from their sacred books that Hippocrates derived the greater part of his knowledge. The Chinese physic is, however, almost all quackery. They have the greatest confidence in their simples, which indeed have singular virtues; but it requires no little skill to know them thoroughly, and to be able to administer them seasonably.

Inoculation was practised in China a long time before it was known in Europe; the Chinese, indeed, place less confidence in it than the Europeans, and for this reason, because they are convinced, by numberless in-

stances, that it does not prevent a return of the small-pox when it becomes epidemical. The name given to this disease in China is *tai-tou*, which means, *poison of the mother's breasts*. They distinguish it into forty different kinds; but experience plainly demonstrates that it is not dangerous in the warm provinces of China; in the cold it produces little eruption: it is in the temperate that it extends its ravages widest. The Chinese physicians, therefore, regulate their mode of treating this distemper according to the climate, and to the age and habit of the patient.

MUSIC OF THE CHINESE.

The modern Chinese entertain the same ideas respecting their ancient music, as those which have been transmitted to us concerning that of the Greeks and Egyptians; and they regret their ancient harmony, as we lament the loss of that which has been so much extolled by antiquity, and of which so many wonderful things have been related. If Egypt had a Hermes, or Mercury Trismegistus, who, by the softness and charms of his voice, finished the civilization of men; if Greece had an Amphion, who built cities by his harmony alone; and an Orpheus, who, by the sound of his lyre, suspended the course of rivers, and made the most rugged rocks follow him, China boasts of no less miracles performed by her ancient musicians. We are told of a Lyng-lun, a Kouei, and a Pin-mou-kia, who, by touching their *kin* and their *ché*, produced sounds capable of softening the hearts of men, and of taming the most ferocious animals.

More than eight centuries before the existence of the son of Antiope, and of the famous singer of Thrace, it is recorded that the inimitable Kouei said to the emperor Chun, "When I touch the stones, which com-

“ pose my *king*, and make them send forth a sound, the
 “ animals range themselves around me and leap for
 “ joy.”—The ancient music, according to the Chinese
 writers of every age, “ could call down superior spirits
 “ from the ethereal regions ; raise up the manes of de-
 “ parted beings ; inspire men with a love of virtue,
 “ and lead them to the practice of their duty, &c.”—
 “ Are we desirous,” say the same authors, “ of know-
 “ ing, whether a state be well governed, and whether
 “ the morals of its inhabitants be virtuous or corrupt,—
 “ let us examine what kind of music is esteemed among
 “ them.”—This rule was not neglected by Confucius,
 when he travelled through the different kingdoms into
 which China was divided in his time ; some vestiges of
 the ancient music even then remained ; and his own ex-
 perience had taught him how much influence harmony
 has over the passions and movements of the soul. It is,
 indeed, related, that when he arrived in the kingdom of
 Tsi, he was entertained with a piece of the music called
 Chao, that is to say, of that music which Kouei com-
 posed by order of Chun. “ For more than three
 “ months,” say the authors of his life, “ it was impos-
 “ sible for him to think of any thing else ; the most ex-
 “ quisite food, prepared in the most delicate manner,
 “ could neither awaken his taste, nor excite his appe-
 “ tite, &c.”

It is not our intention to enter on a dissertation on the
 ancient music of the Chinese ; we shall only observe,
 that the musical system, so long attributed to the Egyp-
 tians and the Greeks, has been discovered in China ; and
 that it is beyond a doubt that it had its origin there, at an
 epocha much anterior to the times of Hermes, Linus, or
 Orpheus. We cannot enter into that tedious detail which
 would be requisite to explain this system, the musical

reader may find it in the dissertation of F. Amiot, † published by the Abbé Rouffier, and which this learned theorist enriched with his own observations.

We shall now speak of the musical instruments of the Chinese. They have always distinguished eight different sounds; and they believe that nature, in order to produce them, formed eight kinds of sonorous bodies. The order in which they distribute these sounds, and the instruments they have constructed to produce them, are as follow: 1st. The sound of skin, produced by drums.* 2dly, The sound of stone, produced by the *king*. † 3dly, That of metal, by bells. ‡ 4thly, That of baked earth, by the *biuen*. § 5thly, That of silk, by the *kin* and the *ché*. || 6thly, That of wood, by the *yu* and the *schou*. ¶ 7thly, That of bamboo, by the *koan*, and different flutes.** And, 8thly, That of a gourd, by the *sheng*. ††

The first drums were composed of a box made of baked earth, covered at both extremities with the tanned hide of some animal; but, on account of the weight and brittleness of baked earth, wood was soon substituted in its stead. The Chinese have drums of various kinds; the greater part of them are shaped like our barrels, and some are cylindric.

The Chinese are, perhaps, the only nation who have had the ingenuity to apply stones to the purpose of making musical instruments. We have already described the different kinds of sonorous stones which are found in this empire; the instrument constructed of them is called

† This dissertation forms the sixth volume of the *New Memoirs* respecting China.

* Fig. 5, 7, Plate I.

† Fig. 1, 2, 3, ditto.

‡ Fig. 4, 6, ditto.

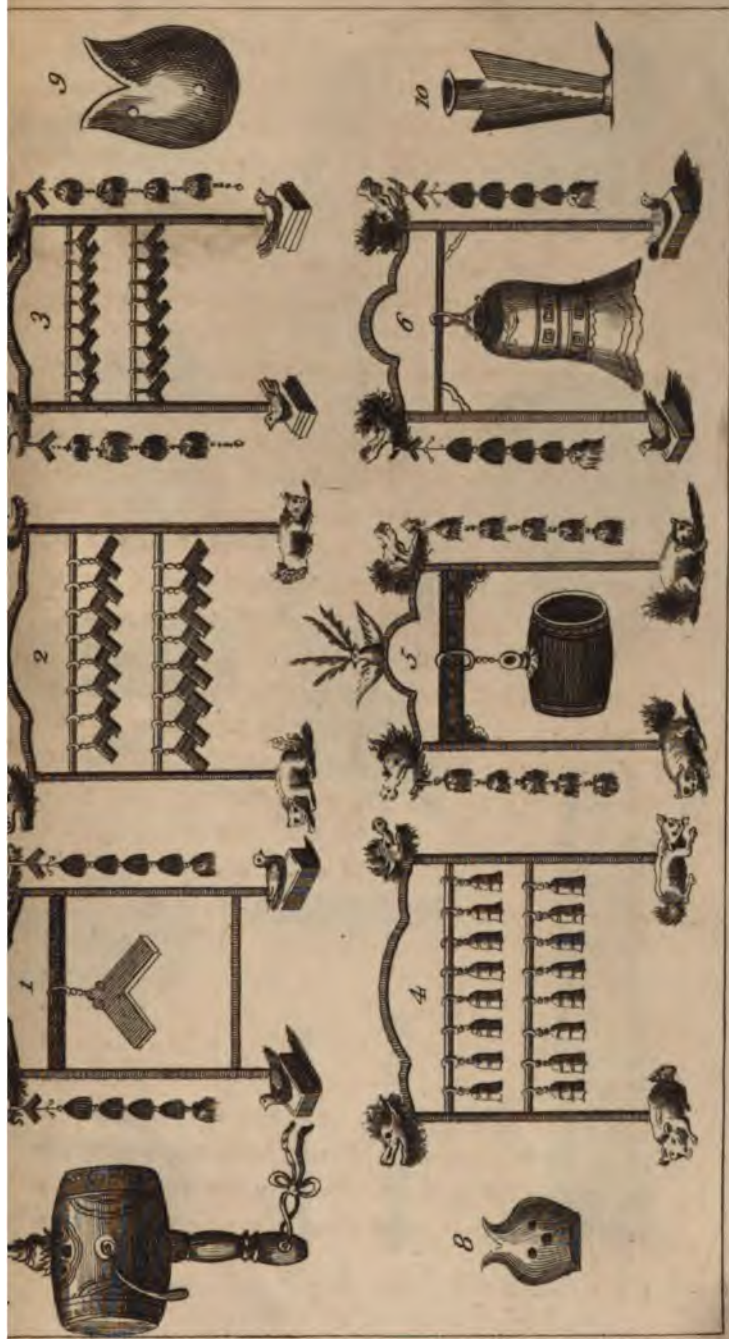
§ Fig. 8, 9, ditto.

|| Fig. 9, 10, Plate II.

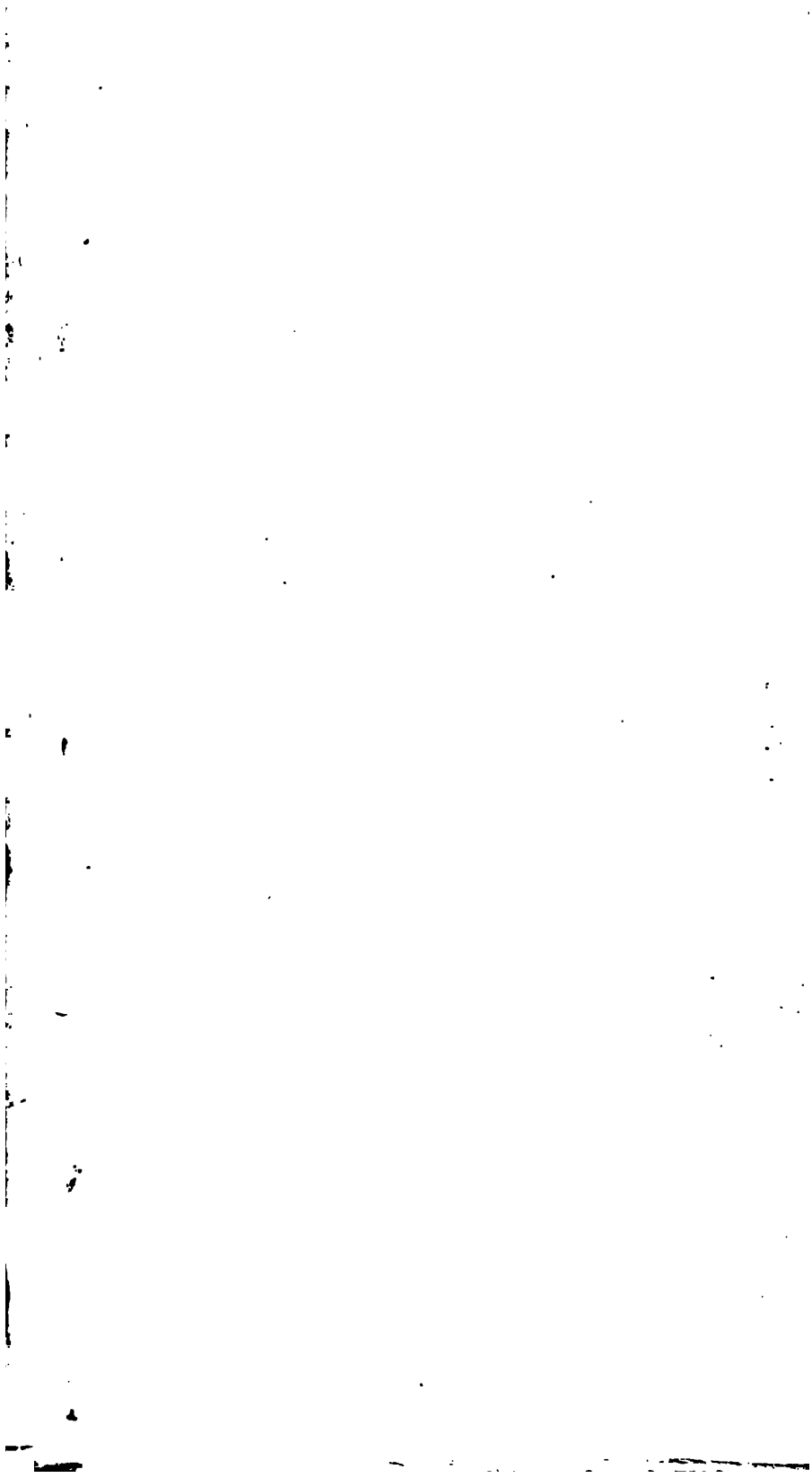
¶ Fig. 4, 5, 11, ditto.

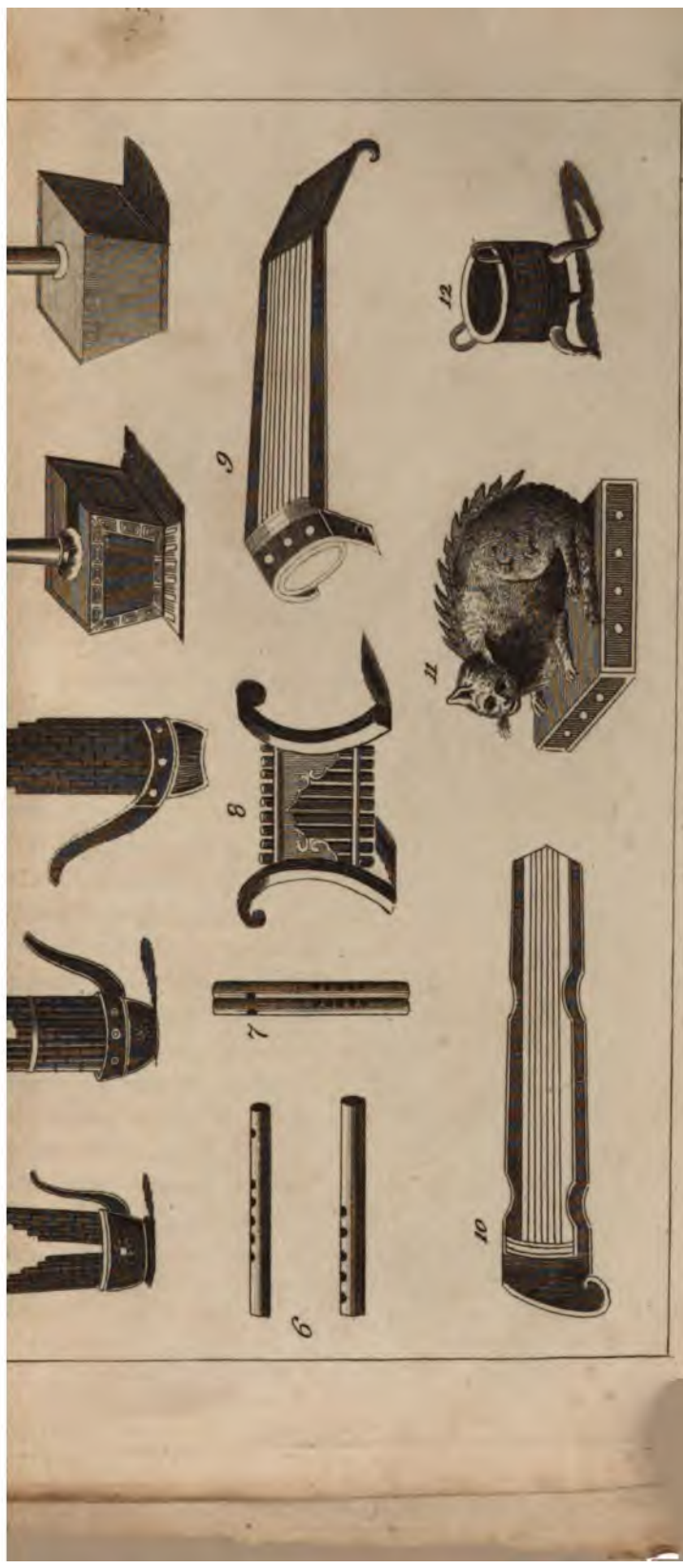
** Fig. 6, 7, 8, ditto.

†† Fig. 1, 2, 3, ditto.



Chinese Musical Instruments





Chinese Musical Instruments

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king, and is distinguished into *tse-king*, and *pien-king*. The *tse-king* consists of only one sonorous stone, which, consequently, produces only one tone. The *pien-ting* is an assortment of sixteen stones, suspended together, which form all the tones admitted into the musical system of the ancient Chinese. These stones are cut into the form of a carpenter's square; to make their tone flatter, their thickness is diminished; and to render it sharper, something is taken from their length.

The Chinese have always made their bells of a mixture of tin and copper: their shapes are various, those of the ancients were not round, but flatted, and in the lower part resembled a crescent. The Chinese have formed an instrument of sixteen bells, properly assorted, so as to correspond with the sonorous stones, of which the *king* are composed.

The instrument *hiuen*, which is made of baked earth, is highly respected by the Chinese, on account of its antiquity. They distinguish it into two kinds, the great and the small *hiuen*. "The great *hiuen*," says the Dictionary Eulh-ya, "is like a goose's egg, and the small *hiuen*, like that of a hen: it has six holes for the notes, and a seventh for the mouth."

The *kin* and the *ché*, which have been known from the remotest antiquity, emit the sound of silk. The *kin* has seven strings, made of silk threads, and is distinguished into three kinds, differing only in size; the great *kin*, the middle *kin*, and the small *kin*. The body of this instrument is formed of the wood of the *young-mou*, and varnished black; its whole length is about five feet five inches. The *ché*, of which there are five kinds, is furnished with twenty-five strings, and its ordinary length is nine feet. F. Amiot assures us, that we have no instrument in Europe that deserves to be preferred to it.

The instruments which emit the sound of wood, are the *tchou*, the *yu*, and the *tchoung-tou*; the first is shaped like a square bushel, and is beat on the inside with a hammer; the second, which represents a tyger squatting, is made to sound by scraping its back gently with a rod; the third is a collection of twelve pieces of board tied together, which are used for beating time, by holding them in the right hand, and knocking them gently against the palm of the left.

The bamboo furnishes a numerous class of instruments, composed of pipes joined together, or separate, and pierced with more or fewer holes. The principal of all these wind instruments is the *cheng*, which emits the sound of a gourd. The neck of the gourd is cut off, and the lower part only is reserved, to which a cover is fitted, having as many holes as are equal to the number of sounds required. In each of these holes, a pipe is fixed, made of bamboo, and shorter or longer, according to the tone it ought to emit. The mouth of the instrument is formed of another pipe, shaped like the neck of a goose; it is fixed to the gourd on one side, and serves to convey the air to all the pipes it contains. The ancient *cheng* differed in the number of their pipes; those used at present have only thirteen: this instrument appears to have some affinity with our organs.

The Chinese are unacquainted with the use of our musical notes; they have not that diversity of signs which distinguish the different tones, and the gradual elevation or depression of the voice, nor any thing to point out the various modifications of sound which produce harmony. They have only a few characters to mark the principal notes; all the airs which they have learned, they repeat merely by rote: the Emperor Kang-hi was therefore greatly astonished at the facility with which an European could catch, and remember an air the first time he heard

it. In 1679, he sent for Fathers Grimaldi and Pereira to the palace to play some tunes upon an organ and a harpsichord, of which they had made him a present. He appeared much satisfied with the European music, and afterwards ordered his musicians to play a Chinese air; F. Pereira pricked down the whole air while the musicians were playing it, and when they had done, the missionary repeated the air without omitting a single note. The Emperor could not comprehend how a stranger could learn a piece of music so quickly, which had cost so much time and labour to his musicians, and how it was possible, by the help of a few characters, to make himself so far master of it, as not to be in any danger of forgetting it. He bestowed the highest praises on the European music, and admired the means which it furnishes to facilitate and lessen the labour of the memory. Some remains of incredulity made him, however, wish to have the experiment several times repeated. He himself sung various airs, which the missionary pricked down in proper time, and repeated immediately. "I must confess," said the Emperor, "that the European music is incomparable, and that the like of this Father (F. Pereira) is not to be found in my whole kingdom."

PAINTING, CIVIL AND NAVAL ARCHITECTURE.

The Chinese painters have been long since decried in Europe; but we are of opinion, that to appreciate their merits justly, it would be necessary to see some of their best works, and not to judge of them from the fans and screens which are brought us from Canton. The Chinese pretend to have had their *Le Brun*, their *Le Sueur*, and their *Mignard*; and even at present they have painters who are held in high estimation among them. Their works, however, are never carried from *Pe-kin* to *Can-*

tion, because they would not find purchasers among the European merchants, who are fond only of naked figures, of licentious and indecent subjects; and some of the missionaries lamenting the depravity of their taste, assure us, that by the temptation of money, they prevail upon the daubers of Canton to execute pieces for them, the obscenity of which may gratify the taste, and tickle the fancy of an European voluptuary.

It seems, however, to be universally agreed, that the Chinese have no notion of correctness or perspective, and little knowledge of the beautiful proportions of the human body. But those even who refuse them the talent of painting figures well, cannot disallow that they particularly excel in flowers and animals. They execute these subjects with much taste, justness, and freedom, and they pride themselves, above all, in an exactness of representation, which might appear to us trifling and minute.

Painting must make little progress in China, because it is not encouraged by government; it is reckoned among the number of those frivolous arts, which contribute nothing towards the prosperity of the state. The Emperor's cabinets and galleries are filled with European paintings; he employed for a long time the pencils of Castiglione and Attiret, both eminent artists, whom he highly esteemed, and whose works he often inspected; but on account of that notion entertained of the inutility of painting, he rejected an offer made by them of establishing a school for painting, and of instructing pupils in that art.

Painting in fresco was known in China long before the Christian era: it was much in vogue under the Han, who ornamented the walls of their principal temples with it. This kind of painting made fresh progress, and gained more admirers in the fifth and sixth

centuries ; and it was carried to a degree of perfection seldom equalled.

The present emperor has in his park an European village, painted in fresco, which produces the most agreeable deception. The remaining part of the wall represents a landscape, and little hills, which are so happily blended with the distant mountains behind, that it is almost impossible to conceive any composition more ingeniously imagined, or better executed. This beautiful work is the production of Chinese painters, and was copied from designs sketched out for them.

Engraving in colours is very ancient among the Chinese, who discovered that method long before it was known in Europe.

The chissel of the Chinese sculptors is seldom employed, because, if we except the idols of their temples, the luxury of statues is not known in this empire. There is not a single statue to be seen in the squares, public edifices, or palaces of Pe-kin ; indeed, the only real statues to be found in China, are those which, for the sake of ceremonious distinction, are used to ornament the avenues leading to the tombs of princes, and great men of a certain rank ; to which we must also add those which are placed near the emperor's coffin, and that of his sons and daughters in the interior part of the vault where their remains are deposited.

The Chinese architecture is not the mere effect of custom without any fixed system ; it has its principles, rules, and proportions. When a pillar is two feet in diameter at the base, it must be fourteen in height, and by one or other of these measures that of every part of the building may be determined. This architecture, though it has no relation whatever with that of Europe ; though it has borrowed nothing from that of the Greeks, has a certain beauty peculiar to itself.

The numberless rivers and canals by which China is watered, have rendered it necessary to construct a multiplicity of bridges of various shapes and forms; the arches of some are exceeding lofty and acute, with easy stairs on each side, the steps of which are not quite three inches in thickness, for the greater facility of ascending and descending; others have no arches, but are composed of large stones, placed transversely upon piles, after the manner of planks. These stones sometimes are eighteen feet in length: some of these bridges are constructed of stone, marble, and brick, others of wood, and some are formed of a number of barks, joined together by strong iron chains. The invention of the latter is very ancient; they are known by the name of *seou-kiao*, *floating bridges*; and several of them may be seen upon the Kiang and Hoang-ho.

The most remarkable among the bridges of China is one that is about three leagues from Pe-kin; it is two hundred paces in length, and broad in proportion. Most strangers who view it, appear astonished at its height, and the apparent inutility of the greater part of its arches, because it is constructed upon a very small river. But when this river becomes swelled by the summer rains, all these arches are scarcely sufficient to afford a passage to its waters.

The naval architecture of the Chinese appears to have made no progress for several centuries; neither their frequent intercourse with those Europeans who have visited their coasts, nor the sight of their vessels, has made them turn their thoughts to change or improve their own. The largest are not more than 250 or 300 tons burthen, and they have neither mizen, bow-sprit, nor top-masts, but only a main and a fore-mast, to which is sometimes added a small top-gallant-mast; this, however can afford only a feeble assistance. The Chinese supply the

place of sails with mats, made of bamboo; they are strengthened by whole bamboos, equal in length to the breadth of the sail, and extended across it, at the distance of a foot one from another. Two pieces of wood are fixed to the top and bottom of the sail; the upper serves as a yard, and the lower, which is about five or six inches in thickness, keeps the sail stretched, when it is necessary to hoist or lower it. This kind of sail may be folded and unfolded like the leaves of a screen. The Chinese vessels are far from being swift sailers, but they keep their wind well, on account of the stiffness of their sails, which do not yield to the breeze; but they soon lose this advantage by the great lee-way they make, owing to their bad construction.

The Chinese do not use pitch for caulking the bottoms of their vessels, but a particular kind of gum, mixed with lime; and this composition is so excellent, that one or two wells in the hold are sufficient to keep the vessel perfectly dry. They draw up the water with buckets, for they have not yet adopted the use of our pumps. Their anchors are made of a hard and heavy wood, which they call *tié-ly-mou*, or *iron-wood*. They pretend, that these anchors are far superior to those of iron, because the latter are apt to bend, which never happens to anchors made of *tié-ly-mou*.

The Chinese make excellent coasting pilots, but they are bad sailors in an open sea. It is the steersmen alone who conduct the vessel; they bring the ship's head to that point of the compass in which they think they ought to pursue their course, and without troubling themselves about the rolling or motion of the ship, they run on as it were at hazard. The Chinese pretend to have been the first inventors of the mariner's compass; but they seem to have little desire for improving this interesting discovery.

The Chinese have never been exposed to the necessity of fighting naval battles, except on the river Kiang, around and near their own coasts, or in the neighbourhood of the isles of Japan. They have, however, several distinct kinds of vessels for warlike operations. Those belonging to the port of Canton are much larger than those employed on the coasts of Fo-kien, and the latter are built only of fir, or common deal; whereas the vessels of Canton are entirely constructed of *iron-wood*. In naval battles they are found to be much stronger, and more useful; but they are heavy, and far inferior to the others in point of sailing.— These vessels last long, worms never pierce them, and some of them are armed with cannon.

On the coasts of Fo-kien, the Chinese use a kind of fast-sailing vessel, which is employed in pursuing pirates, and for carrying dispatches. Its sides are strengthened by bands of bamboo nailed over the planks, in order that they may better resist the violence of the waves. These vessels draw from six to seven feet of water, and no weather prevents them from putting to sea.

A vessel to open the waves. This is a vessel which draws only three or four feet of water; it has a sharp prow, and easily overcomes the resistance of the waves. It is furnished with a helm, a sail, and four oars; and, as they say, *fears neither the wind nor the billows*. It can contain from thirty to fifty soldiers.

A vessel to run among sand-banks. This is thus named, because it can pass in places where the water is extremely shallow. It is constructed with a flat bottom, and is used for gliding along the coasts of the northern sea, where there is little depth of water; but vessels of this kind are never employed on the southern coasts.

A hawk's-bill vessel. Of all the Chinese vessels this is the swiftest and lightest for sailing, and as its prow and poop are constructed in the same manner, it can advance or retreat with equal facility, without putting about. Its deck is defended, on each side, by a kind of parapet made of bamboo, which shelters the soldiers and rowers from the weapons of the enemy.

We shall not extend this account of the Chinese shipping any farther; it may be easily perceived that a whole fleet of such armed barks would not be able to stand an attack from a few of our European ships of war.



NARRATIVE

OF THE

EMBASSY TO CHINA.

AS the object of this work is to furnish the reader with information respecting China, we shall say little respecting the proceedings of the embassy in its course thither; it may, however, be necessary to offer a few introductory remarks.

The disadvantages under which European countries trade with China are great, and the British nation, which has felt these disadvantages in a peculiar manner, conceived the idea of attempting their removal. As the existence of the government of Great Britain depends on its commerce, and as from the rising importance of the United States of America, and the progress of civil and religious liberty in Europe, many of the old channels must be in a manner shut with respect to British manufactures, the English government acted with the strictest view to its own interest, in planning the embassy to China for that purpose.

Some intimations were certainly given to the court of London that an ambassador would be well received and treated with on a commercial ground; but that such information was ever authorised by the court at Pe-kin is

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somewhat more than doubtful, and from circumstances we are inclined to think that the court of St. James's became in this case, as in many others, the dupe of some artful and interested speculatist.

However, in 1788 the honourable Colonel Cathcart was invested with the character of Minister from this country to the court of China: the Colonel died on his passage, and as ministers with *their accustomed sagacity* had neglected to make any provision for this event, the mission with which he was entrusted may be said to have been buried with him. However, as success might prove highly advantageous to the Board of Controul, and the Court of Directors of the India Company, if to no one else, the character of Ambassador to China was revived in the person of Lord Macartney, a nobleman certainly well qualified for the task. Great expenses were incurred, and many exertions made to render this embassy worthy of the country from which it was sent; but, perhaps, after all that was done, we shall not err in saying, it was better calculated to succeed with a nation of Indians, or with a petty African Prince, than with the government of China; for if the court of Pe-kin was to be swayed by splendour, much more ought to have been done to have accomplished it than was done;—but supposing the Chinese government to have seriously meditated commercial arrangements, less trick would, perhaps, have succeeded better—be this as it may, the success was what might have been expected, disgrace and contempt—the gentlemen of the embassy had a journey to Pe-kin, and realized the spirit of a distich written on a certain monarch and his army—“ March'd up the hill, and then march'd down
“ again.”

As we shall in the course of our narrative have occasion to mention in particular several of the gentlemen who formed the suite of Earl Macartney, before we proceed

it may be proper to present the reader with a general list of their persons and situations :

- Sir George Staunton, Bart. Secretary to the Embassy ;
 Lieut. Col. Benson, Commandant of the Ambassador's
 Guard ;
 Lieut. H. W. Parish, of the Royal Artillery ;
 Lieut. J. Crewe ;
 Mr. Acheson Maxwell, } Joint Secretaries to the
 Mr. Edward Winder, } Ambassador ;
 Mr. Baring, Assistant Secretary, outward-bound ; son of
 Sir Francis Baring, Bart.
 Dr. Gillan, Physician and Philosopher to the Embassy ;
 Dr. Scott, Physician and Surgeon to the Embassy ;
 Mr. Barrow, Comptroller of the Household ;
 Dr. Dinwiddie, Mechanist, Conductor of mathematical
 and astronomical presents ;
 Master George Staunton, son of Sir George Staunton,
 Bart.
 Thomas Hickey, Portrait Painter ;
 Mr. Alexander, Draftsman ;
 Mr. Huttner, Preceptor to Master Staunton ;
 Mr. Plumb, Interpreter.

HIS EXCELLENCY'S SERVANTS, &c.

- | | |
|-----------------------------|-------------------------|
| A Steward, and an under do. | A Carpenter and Joiner, |
| 2 Valets de Chambre, | A Saddler, |
| A Cook, | A Gardener, |
| 2 Couriers, | A Taylor, |
| A Footman, | A Watchmaker, |
| A Baker, | A Mathematical Instru- |
| A Band of six Musicians, | ment-maker. |

BELONGING TO SIR G. STAUNTON.

- 2 Servants, 1 Gardener ;
 which, with Mr. Crewe's Valet de Chambre, formed

4: **NARRATIVE OF THE**
the whole of the domestic establishment, except three natives of China, who went out from England.

MILITARY ESTABLISHMENT.

20 Men of the Royal Artillery ;
10 Ditto 11th Light Dragoons ;
20 Ditto drafted from the additional Companies of Infantry, at Chatham.

SHIPS EMPLOYED TO TAKE THE EMBASSY TO CHINA.

The Lion, of 64 guns, Sir Eras. Gower, Commander ;
The Hindostan East Indiaman, Capt. William Mackintosh, Commander ;
The Jackall brig for a tender, manned by officers and men from the Lion.

LIST OF THE OFFICERS ON BOARD THE LION,

Sir Erasmus Gower, Knight, Commander ;
Mr. Cambell, 1st. Lieutenant ;
Mr. Whitman, 2d. ditto ;
Mr. Atkins, 3d. ditto ;
Mr. Cox, 4th. ditto—died at Chufan ;
Mr. Ommaney, acting Lieutenant ;
Mr. Jackson, Master of the Lion ;
Mr. Saunders, Master's-mate ;
Mr. Tippet, ditto ;
Mr. Simes, ditto ;
Mr. Lowe, ditto ;
Mr. Roper, ditto ;
Mr. Warren, ditto, son of Dr. Warren, promoted to be acting Lieutenant ;
Mr. Kent ;
Mr. Chapman, appointed Gunner, vice Corke, deceased ;
Right Hon. Lord Mark Kerr, Midshipman, promoted to be acting Lieutenant ;

Hon. Wm. Stuart, Midshipman ;
 Mr. Bromely, ditto ;
 Mr. Swinbourne, do.
 Mr. Kelly, do.
 Mr. Dilkes, do.
 Mr. Trollope, do.
 Mr. Heywood, do.
 Mr. Hickey, do.
 Mr. Thompson, do.
 Mr. Waller, do. (died at Wampos ;)
 Mr. Beaumont, do. (returned home from Angara Point,
 for the recovery of his health ;)
 Mr. Snipe, do.
 Mr. Wools, do.
 Mr. Montague, do.
 Mr. Chambers, do.
 Mr. Scott, do.
 Mr. Bridgeman, do.
 Mr. Perkins, do.
 Mr. Sarradine, do.
 Mr. Tothill, Purser, (died at Cochin China ;)
 Mr. West, Captain's Clerk ;
 Mr. Nutt, Surgeon ;
 Mr. Anderfon, Chief-mate ;
 Mr. Cooper, second ditto ;
 Mr. Thomas, third ditto ;
 Mr. Humphries, Schoolmaster.

Every necessary arrangement being made, the ambaf-
 sador and his suite arrived on board the Lion at Spithead,
 on Friday the 21st of September, 1792, and on Tuesday
 the 25th, at five o'clock in the afternoon, we took our
 final departure from that place. On the 11th of October
 we reached Funchal Bay, in the island of Madeira, from
 whence we again sailed on the 18th, and on the 21st an-
 chored in Santa Cruz Bay, in the island of Teneriffe.

On the 27th we left Santa Cruz, and arrived at the island and town of St. Jago on 2d of November ; on the 7th we again failed ; on the 18th we found ourselves under the equator, and on the 1st of December, in the afternoon, we arrived in Rio Janeiro harbour. At this place, mutual compliments and ceremonious attention were paid by the governor and Lord Macartney to each other, and here we remained till the 15th, when we worked down the harbour to fifteen fathom water, and the next day took our leave, and at three o'clock in the afternoon, of March the 6th, 1793, came to in Batavia road.

March the 27th, we weighed anchor, and made sail from this place, running between the island of Onrooft and the main.

The Jackall brig being given up for lost, Lord Macartney had purchased a French vessel at Batavia to supply her place, and gave her the name of the Clarence. The Clarence, however, had only joined us the day before we received intelligence of the Jackall, by a ship from Ostend to Batavia ; and this intelligence was confirmed by the brig joining us on the 23d, to the great joy of the whole embassy.

On the 29th we lost one of our crew, of the name of Leighton, who had gone ashore to wash his linen at Sumatra beach, and was found covered with wounds, and murdered by the Malays. To the savage disposition of these people, this event gave additional, though melancholy, testimony. The last rites were paid to the body of the deceased with the utmost decency and respect ; and the feelings of the whole ship's company on the occasion were the best eulogium on his character and conduct.

Passing a variety of islands, without any occurrence worthy of remark, we came to anchor in Pulo Condore

Bay, May 16. Soon after our arrival, a party of gentlemen, accompanied by one of the Chinese interpreters, went on shore. Some of the natives met us on the beach, with whom we proceeded till we came at a small distance to a village of bamboo huts; one of which was the residence of the chief, whose authority extended over the whole island. Like the rest, his habitation was formed of bamboo, raised on four posts, a few feet from the ground. Here we found several natives of Cochin China, who wore no other dress but a piece of linen round their waists, and a black turban on their heads. The chief was habited in a loose black gown, and a pair of black silk trowsers. He was also decorated with a silver cord thrown over his shoulder, from which a small bag of elegant workmanship was suspended. In common with the rest, he wore a turban, but no shoes. He appeared to be the object of very great respect.

Near this palace, if it may be so called, stood the temple. Externally, it resembled the other buildings; but the inside was adorned with various military weapons of Europe, particularly some old fire arms, of which they evidently did not know the use, and seemed to consider them only as objects of veneration. The discharge of a musket against a tree excited the most lively alarm and astonishment. They eagerly examined the place where the ball entered; they even contrived to extract it, and then presented it to each other, with the most visible emotion.

Having entered into a treaty with the chief for a supply of buffaloes, poultry, and fruit, with which he was to furnish us the next day, we were regaled with rice and fish. Finding that cocoa nuts would be acceptable, he immediately ordered some to be procured for us. The dexterity these people shewed in climbing the trees that produced them, is astonishing. On our re-

turn to the ship, we observed caves on the beach very ingeniously constructed.

Pulo Condore is but thinly peopled. The means of subsistence is difficult ; and population of course must be influenced thereby. This island is subject to the King of Cochin China.

To our utter astonishment, on landing next morning, to receive the stipulated supply of provisions, we found the village deserted, and every moveable carried off. A letter in Chinese characters, left in the hut of the chief, explained the reasons of this sudden and unexpected movement. It seems they were apprehensive we meditated hostilities against them, from our ships coming to anchor in their bay ; they earnestly implored us to spare their humble dwellings, which they intended to re-occupy on our departure ; and dwelt on their poverty, which they perhaps concluded was their best protection, and the strongest argument to allay European rapacity.

Being obliged to set sail without our expected supply, we left Pulo Condore on the 18th, and passing several islands of different forms and magnitudes, we anchored in Turon Bay, in Cochin China, on the evening of the 26th.

Soon after our arrival the Ambassador received a visit from several mandarins, who came in great state. They were liberally entertained ; but at first seemed averse to taste the wines and other liquors which were set before them. This reserve appearing to arise from fear, Lord Macartney set them an example, when they indulged very freely ; shewing a particular predilection for cherry and raspberry brandy. These chiefs wore nearly the same kind of dress as we have described at Pulo Condore, except that they had a girdle of silver cordage. Their do-

messics were clad in a fancy dress, resembling Tartan; and their legs and feet were wholly bare.

Intelligence of our arrival having reached the court, in the evening of the 29th the prime minister of the King of Cochin China, attended by several mandarins, came, in his Majesty's name, to invite the Ambassador to dinner. His Excellency obligingly accepted the invitation, but postponed the day to the 4th June.

In the interim, he received a present from the king, consisting of a great number of buffaloes, hogs, fowls, ducks, some bags of rice, and some jars of samptfoo, a Chinese liquor, reckoned very delicious.

We visited the town of Fie-Fou, while we lay here. It is nothing but an assemblage of wretched bamboo huts; but it has a good market; and were the industry of the natives equal to the fertility of the soil, this place would be remarkably abundant. They seem, however, to have little knowledge of agriculture: they subsist, therefore, chiefly on the spontaneous produce of the earth, and make their women a principal branch of their trade. For a certain consideration, they are always ready to consign them to the society of Europeans who touch here, without any apparent sense of impropriety. In one of our excursions to the shore, we saw six elephants performing a variety of unwieldy feats, for the entertainment of the mandarins who had assembled here.

The 4th of June was ushered in with a salute of twenty-one guns; the royal standard of Great Britain, the St. George's ensign, and the union, were all displayed at their appropriate stations. Several mandarins waited Lord Macartney's arrival on shore, and attended him, under an escort of his own troops, to the residence of the prime minister. A collation was here provided for him, consisting of all the dainties the country afforded;

after partaking of which, he returned on board, interchanging mutual civilities with his hosts.

Thus far affairs proceeded to the satisfaction of all parties in Cochin China; but the master of the *Lion*, who had gone in the cutter to take soundings in the bay, having unreflectingly begun to survey the coast, was immediately seized, with seven men who accompanied him, and carried prisoners to the capital.

When we first received this disagreeable intelligence, the impression it made is not easily conceived. It was not only the danger to which our countrymen had exposed themselves, that affected the embassy; but as this kingdom is tributary to China, it was feared that a representation of this conduct might make it appear criminal, and have an injurious effect on all our future proceedings; and that the object so much at heart—to inspire confidence, would be changed into suspicion and alarm. The good offices of the mandarins were instantly and earnestly solicited, and one of the interpreters was sent on shore to promote an inquiry, and furnish an explanation; and on the 13th, we had the happiness to see the master and his men return in safety, after an absence of six days. What they suffered, during this period of suspense, cannot well be described. Nothing but a respect for the country to which they belonged, and a regard to the mission on which they were employed, could have saved them from certain death.

This was not the only unpleasant event that befel us here. We lost a respectable gentleman, the purser of the *Lion*, who died after a few days illness on the 12th, and was interred on shore with all possible solemnity and respect.

On June 16, at four in the afternoon, we set sail from Turon Bay, with the weather moderate and fair, and on the 20th, at six P. M. saw the land on the north-north-

east; at eight the body of the Grand Ladrone bore north-north-east.

Sir George and Mr. Staunton, with one of Lord Macartney's secretaries, were here charged with letters and business to the commissioners, Mess. Brown, Irvine, and Jackson, who had been sent from England to notify the expected embassy, and who were then at Macao. They accordingly set sail in the Jackall brig, accompanied by the Clarence, for that place. Mr. Coa and Mr. Niaung, the two natives of China whom we had brought from Europe, accompanied them with the design of proceeding over land to the place of their nativity.

These worthy characters took leave of their friends on board the Lion, with whom they had made so long a voyage, with genuine affection; but they manifested all the impatience natural to those who had been separated for so great a length of time, and at such a distance, from their native land.

At half past eight in the morning of the 21st we came to anchor on the north point of the Grand Ladrone island.

On Sunday the 23d the Jackall and Clarence returned from Macao. Sir George Staunton soon after went on board the Lion, and from what information he had obtained from the commissioners, the most sanguine hopes were entertained that the embassy would be crowned with success.

We now entered the Yellow Sea, when nothing material happened till we arrived at the end of this branch of our voyage. We saw many islands in our passage, and met with several Chinese junks and fishing boats.

While in the Yellow Sea, Sir Erasmus Gower thought proper to name several rocks on the coast, that had no denomination, after the three principal characters of the embassy.

On Sunday July 21st, in the afternoon, the *Lion* came to an anchor in Jangangfoe Bay, when Lieuts. Campbell and Ommaney, Mr. Huttner, and Mr. Plumb, the interpreter, went in the cutter to Mettow, to learn if there was any track by which the *Lion* could enter the river, or if there was any river on that coast, by whose navigation she could make a nearer approach to Pe-kin, and if not, they were then to concert measures with the mandarin of the place for the disembarkation of the suite.

The next morning the *Endeavour* brig arrived from Macao and Canton with dispatches from the commissioners.

On Tuesday the 23d a mandarin of Chufan sent a present of twelve fine small bullocks, a number of hogs and a large quantity of fruit, rice, &c.

On the 25th the cutter returned, and Lieut. Campbell and his company gave a very pleasing account of the hospitality they experienced from the Chinese at Mettow, having been not only received with the greatest civility, but furnished with every accommodation and necessary. It was, however, found absolutely impracticable to proceed farther with the ships, as the whole way to the mouth of the river was a chain of shoals, with a bar running across the entrance of it not more than six feet deep at high water.

The *Jackall* and *Clarence*, therefore, sailed with Mr. Huttner and Mr. Plumb to Mettow, to make arrangements for the landing of the embassy, and to fix the time when the Ambassador should go on shore.

On the 2d of August a present of sixteen bullocks, thirty-two sheep, some hogs, vegetables, tea, sugar, &c. was sent on board the *Lion*. A principal mandarin also came on board from one of the junks, and finally settled with his Excellency the succeeding Monday for the day

of his disembarkation ; and that the heavy baggage, &c. should be previously removed into the junks. The mandarin, after expressing great surprise at our wooden palace, and the various arrangements and conveniences of it, was hoisted into one of our boats in the accommodation chair, a ceremony with which he appeared to be much pleased.

On Monday, at four o'clock in the morning, several junks came along-side the Lion to receive the remainder of the Ambassador's baggage, and his Excellency was now joined by the remainder of his suite from the Hindostan.

At eight o'clock orders were given to man ship, previous to his Excellency's disembarkation, which took place almost immediately ; when he received three cheers from the seamen, and a salute of nineteen guns from the Lion and Hindostan.

At nine o'clock the rest of the suite took their stations on board their different junks ; the Ambassador, Sir George Staunton and son, being on board the Clarence brig.

The number of junks occupied by the suite and baggage amounted in all to twenty sail. At two o'clock in the afternoon we saw the town of Mettow ; and at three the junks came to anchor at the mouth of the river, where the Jackall, Clarence, and Endeavour had arrived before us. In the evening the mandarin sent us an acceptable present of dressed meats, and a variety of fruits.

This town, though extensive, has neither the charms of elegance, or the merit of uniformity ; it is situated on a swamp, occasioned by the frequent overflowing of the sea, notwithstanding the inhabitants have taken the precaution to make an embankment on the shore.

The houses are built of mud, with bamboo roofs ; they are very low, and without either floors or pave-

ments. At some distance from the town there are several buildings of a very superior kind, which belong to the mandarins of the place: they are constructed of stone and wood; the body of the house being of the former, and the wings and galleries, of the latter, variously painted; they are of a square form, three stories high, and each story has a surrounding range of palisadoes, gilt and fancifully painted. The ground floor is fronted with piazzas ornamented in the same manner. The wings project on each side the body of the house, and appear to contain a considerable range of apartments.

The mandarins here are attended by a great number of guards, infantry and cavalry, who live in tents pitched round the residence of the personage whom they serve.

The immense crowd of spectators who assembled to see the Ambassador land, proves Mettow to be a place of prodigious population. Many of these people were on horseback and in carriages, and the banks of the river where the junks lay at anchor were entirely covered with them.

The fort in this place consists of a square tower, appearing rather to have been constructed for ornament than public utility; it stands on the margin of the sea, and commands the entrance of the river, but it had not a single piece of ordnance mounted.

The river here is about a furlong over, and the colour of the water muddy, its depth is unequal, being in some parts nine feet deep, in others six, and in some parts not more than two.

The country around, on both sides of the river, is flat, but the soil is rich and exceedingly fertile.

The whole of the morning of Tuesday the 6th was employed in removing the baggage to the junks, hired for the embassy by Van-Tadge-In, a mandarin of the first class, who had been appointed to conduct the busi-

ness of the embassy, in every thing that related to the residence, provisions, and journey of the suite.

This person was of a pleasing and open countenance, and his manners were polite and unaffected; the appointment of a man of this description, while it impressed us with a favourable opinion of the Chinese government, served to encourage our hopes of success with respect to the object of our journey.

At noon the mandarin's boat brought us a quantity of raw beef, bread, apples, pears, shaddocks, and oranges: the beef was of a very good quality, but the bread was by no means pleasant to our taste. The shape and size of the loaves are similar to a middling orange cut in two. They are composed of flour and water, and the steam of boiling water, to which they are exposed for a few minutes, is all the baking, if it may be so called, which the bread receives. We, therefore, found it necessary to cut it in slices and toast it before we could reconcile it to our plates.

In the afternoon of the day we received another supply of beef, mutton, pork, whole pigs, and poultry of all sorts, both roast and boiled.

The roasted meat had a very oily taste, arising from some preparation that the Chinese use, which gives it a gloss like that of varnish. The boiled meat, being free from this oily taste, was far preferable, or, at least, more agreeable to us.

We here learned the indifference of the Chinese concerning their food, and this circumstance made several of us very cautious of what we eat; and as to their hashes and stews, many refused their allowance, from the apprehension of their being composed of unwholesome flesh.

Another circumstance added to the disgust we felt at Chinese cookery, and furnished us with ocular demon-

stration of the gross appetites of the Chinese people. The pigs on board the *Lion* being affected with a disorder which proved fatal to them, several were thrown overboard; the Chinese belonging to the junks immediately got out their boats and picked up these diseased carcases, when having dressed a part of them, they appeared to make a very comfortable meal, at the same time ridiculing us for our extravagant delicacy.

The junks, or Chinese vessels, are built of beach wood and bamboo, with a flat bottom, from thirty to an hundred feet in length, and from about ten to thirty in breadth.

Mr. Anderson gives the following description of that on which he was on board.* “ On the first deck was a range of very neat and commodious apartments, which were clean and decorated with paintings; they consisted of three sleeping apartments, a dining parlour, with a kitchen, and two rooms for servants; the floor is made to lift up, by hatches all along the junk, to each of which there is a brass ring: beneath is an hold, or vacant space for containing lumber; and the quantity of goods that can be stowed away in these places is almost incredible.

“ On the upper or main deck, there is a range of fourteen or fifteen small chambers, allotted for the use of the men belonging to the junk, and an apartment for the captain or owner of the vessel.

“ In the lower deck the windows are made of wood, with very small square holes, covered with a sort of glazed, transparent paper; the sashes are divided into four parts, and made to take out occasionally, either to admit the air for coolness, or to sweeten the apartments. On the outside there is a coloured curtain,

* Octavo edition of *Account of the Embassy to China*, p. 97.

“ that extends from one end of the junk to the other,
“ which, in very hot weather, is unfurled and fixed up
“ to shade the apartments from the heat of the sun.
“ There are also shutters, which slide before the win-
“ dows, to prevent the effects of cold weather, or any
“ inclemency of the season.

“ There is a gang-way on both sides of the vessel,
“ about thirty inches broad, by way of passage, without
“ entering into any of the apartments; and though
“ many of these vessels carry from two to three hundred
“ tons, they only draw three feet water, so that they
“ can be worked with ease and safety in the most shoaly
“ rivers. Some of these junks have two masts, though,
“ in general, they have but one, with a very awkward
“ kind of rudder; but the more elegant vessels of this
“ kind, which I have just described, are only calculated
“ for the navigation of a river, as they are not con-
“ structed with sufficient strength to resist the violent ef-
“ fects of wind and weather.”

All vessels which navigate the rivers in China have a lamp hoisted to the mast head, as soon as it is dark, to prevent accidents which might otherwise happen from vessels running foul of each other. These lamps are made of transparent paper, with characters painted on them, to notify the name of the junk, or the rank of any passengers on board it; and the number of lights are proportioned to the rank of the persons who occupy the junks. The same notification is given in the day-time by silken ensigns with painted characters. From the prodigious number of junks which navigate this river, a very pleasing effect is produced by such an assemblage of lights moving along the water.

On the morning of the 7th the Ambassador paid a visit to the principal mandarin of Mettow, to take leave;

and at eleven o'clock the whole suite proceeded on their voyage.

On the 8th we received a large supply of tea, sugar, bread, vegetables of all sorts, a large quantity of fruit, consisting of apples, pears, grapes, and oranges, and a quantity of provisions of different kinds ready dressed; these supplies were, indeed, at all times furnished, in the greatest abundance. We likewise received a supply of wood and charcoal for culinary uses.

Words can but faintly convey the effect which the novelty and beauty of the scene produced on our minds, as we passed through a country rich in the charms of nature and of art. Cultivation every where around seemed to have exhausted its diligent resources. The fields were enriched with its toils, and presented a view of various crops, as luxuriant as fancy can conceive; this scene was also heightened by the abundance of sheep and the most beautiful cattle, which were seen grazing in the meadows.

The gardens, on the course of the stream, appeared also delightful; they are equally adapted for pleasure and utility; and however much Europeans may plume themselves on their superior knowledge in agriculture, gardening, and ornamental design, the Chinese, in most respects, would bear away the palm. Their taste, to our eyes, may be less chaste, but their diligence overcomes difficulties, which in most countries would appear insurmountable.

In this delightful voyage, the mandarin's guards marched by day along the banks of the river, and at night pitched their tents opposite where the junks lay at anchor. Both the fronts of the tents on land, and the junks on the water, were decorated with lamps, which together produced a very pleasing effect.

The centinels, who kept a regular watch during the night, were furnished with a piece of hollow bamboo, which they strike with a mallet at regular intervals, to signify their vigilance and activity. This custom the soldiers informed us was universally adopted by the Chinese army.

At an early hour next morning the gongs gave the signal for sailing. These instruments are circular, made of brass, and something resembling the cover of a large culinary vessel; when struck with a large mallet, covered with leather, they produce a sound that may be heard farther than the European trumpet or bell, in the room of which they are substituted.

With the usual supply of provisions, for the first time, we received a jar of the country wine, of about three gallons: the mouth of this vessel was closed with a large plantain leaf covered with a top of clay, to which was affixed a label, on which were certain Chinese characters. This wine possesses a good body, but the taste is sharp and unpleasant; in its colour it resembles Lisbon.

In passing several populous towns, on both sides of the river, the soldiers quartered or resident there, were drawn up on the banks to salute the Ambassador, while crowds of spectators filled every accessible spot of view.

The uniform of a Chinese soldier deserves a description. It consists of black nankeen trowsers, over which a kind of cotton stockings are drawn. Their shoes, which are also made of cotton, are extremely clumsy, broad at the toes, and furnished with immoderately thick soles. From the top of their trowsers is suspended a purse, which contains their money. They have neither shirts nor waistcoats, but only a large black nankeen mantle with loose sleeves, turned up and fringed with red-coloured cloth of the same fabric. A broad girdle confines this loose robe, ornamented in front with a kind

of plate, said to be a composition of rice. A pipe, and bag for tobacco, hangs from this girdle on one side, and a fan on the other. These appendages, and a supply of tobacco, are allowed by the Emperor.

The Chinese troops were always, when we saw them, drawn up in single ranks, with a great number of colours or standards, made chiefly of green silk, with a red border, and ornamented with golden characters. They wear their swords on the left side, with the point forwards, so that, when they draw them they put their hands behind their backs, and unsheath them without being immediately perceived; a manœuvre which they execute with great dexterity, and which is well adapted for the purposes of attack. Under their left arm is slung a bow; and on their backs is hung a quiver, generally containing twelve arrows, others are armed with matchlocks of a very rusty appearance.

On all occasions when the Chinese troops are called to do military honours, a temporary arch covered with silk is placed at each end of the line, in which the mandarins sit till the person to be saluted appears, when they come forward and make their appearance. Near these arches are three small swivels about two feet and a half in length, which are fixed in the ground with the muzzle pointing to the air: these are discharged as the person to be honoured passes the mandarin at the end of the line. This method of firing salutes the Chinese have adopted to prevent accidents, observing, that a loaded gun should never be levelled but at their enemies. In the management of artillery and fire arms, it is not to be expected that Europeans can derive much improvement from the inhabitants of the east; the caution they employ on occasions of rejoicing to prevent accidents from them might give the wisest nations a lesson; for we well know that melancholy, and frequently fatal accidents are occasioned

from the want of similar regulations, on our days of public rejoicing.

The soldiers have a tuft of hair on the back of their head, which is plaited down the back, and tied at the extremity with a riband. The rest they shave. They cover their heads with shallow straw hats, bound under the chin, and decorated with a red plume of camel's hair. According to our ideas, there is little military appearance in the composition of a Chinese soldier's dress.

In sailing up the river, we saw numbers of rustic habitations, chiefly constructed of mud, with some few of stone. The country women, with the curiosity natural to their sex, advanced to see the procession. They seemed to walk with difficulty; having their feet and ankles bound with a red fillet to confine their growth; and as this practice commences with their infancy, it is astonishing that they can walk at all. Their front hair is combed back on the crown of the head, clubbed, and decorated with artificial flowers and silver pins; the hind hair is then brought up, and secured under the club. Except these decorations of the head and the bandages on their feet, the dress of the Chinese women differs but little from that of the soldiers.

Our progress was by no means rapid; but we were every moment attracted by some new objects, which prevented our wish for greater expedition. In the course of one day's sailing, which could not exceed twenty-four miles, we passed such an immense number of junks, and saw such crowds of people, as would almost exceed belief did we attempt calculation. Independent of the moving scene, the river itself, spacious and meandering, was a noble object; and the diversity of its banks, and the views which occasionally opened over a rich and varied country, would have afforded a scope to the most glowing pencil.

On the 10th, we for the first time saw the plantations of the tea-tree. This plant, which, from being originally an useless luxury, has now become a necessary in so many countries, we have before described, a repetition here would therefore be needless. Plentiful as tea appears to be in this province, it is not within the reach of the lower classes, as the crew of the junks were glad to receive our tea leaves, which they dried, and then boiled, to procure their favourite beverage. Tea is universally used in China without sugar; and as the natives, particularly the lower orders, frequently dry and reboil the leaves for some weeks successively, they unite economy with gratification.

We this day passed several populous villages, composed of very neat houses built of brick of one story, from every one of which the Ambassador received the same honours which have been already described. The crowds of people were beyond all calculation, and impressed on our minds an exalted idea of the immense population of the Chinese empire. Nor was the number of junks that appeared on the river less astonishing; being sometimes so numerous, that the water was covered with them.

On the morning of the 11th we approached the city Tyen-Sing. The banks of the river here presented fields of millet and rice, and the number of spectators that met us, both in vessels and by land, was as great as before. For nearly two miles we observed a range of falk heaps, disposed in columns, and covered with matting; but whether manufactured on the spot, or for what purpose such a prodigious quantity was collected, we were not able to ascertain.

The noise and shouts of an innumerable multitude of people attended our entrance into the city, which is a very populous and extensive place. The houses are built of brick, and are in general two stories

high, covered with tiles ; but the want of regularity offends the eye ; and the streets are so uncommonly narrow, that not more than two persons can walk a-breast.

Soon after our arrival, the Ambassador, who was received with military honours, went in full form to visit the chief mandarin. His palace is in the centre of a garden ; it is large and lofty, palisadoed in front, gilt and painted in a very fanciful form. Even the external walls are decorated with paintings ; and the roof is coated with that bright yellow varnish we have often noticed. Here the ambassador and suite partook of a cold collation, at which all the dainties of the country were collected, particularly confectionary.

A play was also performed as a mark of respect and attention to Lord Macartney. The theatre is a square building, built principally of wood, and erected in the front of the mandarin's palace. The stage is surrounded with galleries ; and the whole was decorated with a profusion of ribands, and silken streamers of various colours. The theatrical exhibitions consisted chiefly of representations of imaginary battles, with swords, spears, and lances ; in which the performers acquitted themselves with an astonishing activity. The scenes were beautifully gilt and painted, and the dresses of the actors were ornamented in conformity to the scenery. The exhibition was varied with an agreeable variety of very curious deceptions by flight of hand, theatrical machinery, and that species of agility which we call tumbling ; wherein the performers executed their parts with superior address and activity. A band of music, consisting of wind instruments, enlivened the scene. The novelty of which pleased the eye, rather than delighted the ear. The female characters were performed by eunuchs, for the delicacy of the Chinese would be shocked at the public exhibition of their women.

When the Ambassador and attendants returned on board, he was saluted by three pieces of small ordnance, such an immense number of people accompanied them, in every kind of conveyance capable of floating, that accidents appeared inevitable. We were witnesses to one, where part of the deck of an old junk giving way, from the enormous pressure of spectators, consigned several persons to a watery grave.

A very liberal supply of provisions had been sent us before we embarked, together with a supply of wine superior to that we have before noticed: from the superabundance of our provisions we entertained the crews who navigated the junks; thus converting the hospitality of the country to the benefit of its natives, for which mark of attention they testified a due sense of gratitude.

A present having been made of three parcels of coloured silk by the mandarin Tyen-Sing, to the embassy, Mr. Maxwell, by the direction of the Ambassador, distributed them among the suite; but it not being possible for every one to have an equal share, it was determined, after two pieces were distributed to each of the gentlemen, that the remainder should be disposed of by drawing lots, by which means every person, whether mechanic, servant, musician, or soldier, had an equal chance.

The weather had been excessively hot for some days; and at an early hour on the morning of the 12th of August we were visited by a most tremendous storm of thunder, lightning, and rain, which is not unusual in this climate.

It was found necessary, during several hours in this day, to employ men to tow the junks along. In China, numbers follow this laborious vocation, to which they are called when the wind or tide fails. A rope is fixed to the mast, and another to the head of the junk. These are of a length proportionable to the breadth of the river, and are fixed, one at each end, to a stick of about thirty

Inches long. This is thrown over the head, and rests on the breast, forming a kind of harness. Every draughtsman is furnished with a similar apparatus, and when all are ready, the leader gives the signal to advance: they act in concert, and proceed with a measured step, which is regulated by a kind of musical tone, constantly repeated. The fatigue these useful drudges undergo, would appear excessive to any but the Chinese; they wade through marshy banks, and stalk through muddy soil, with a perseverance that claims at once our pity and admiration.

Next day, when we received the usual supply of provisions, we set about cooking them ourselves; being perfectly disgusted with Chinese filthiness in regard to their victuals. With respect to rice, however, they deserve the praise of cleanliness. They wash it well in cold water, and drain it through a sieve, then throw it into boiling water, and when pulpy, take it out with a ladle, and put it into another clean vessel, where it is suffered to remain till it becomes quite white and dry. In this form it is used for bread. Indeed, boiled rice, and sometimes millet, with vegetables, fried in oil, constitute the usual food of the lower class. They eat regularly every four hours of the day, and seldom vary their humble repast. Their tables are about a foot high; on them a large vessel of rice is placed, and each person, sitting on the floor, helps himself into a small basin. The vegetables are taken up with a couple of chop-sticks, and eaten with the rice. On particular days of rejoicing or sacrifice, a more genial diet is used, but seldom on any other occasion. The usual beverage is a weak infusion of tea.

Amid the new and extraordinary things which in such rapid succession caught the view, perhaps the number of the inhabitants that every where presented themselves,

was the most wonderful: it may be thought to border on the marvellous, but it is a certain fact that we could not pass fewer than four thousand junks in the course of this day.

On the 14th the weather was extremely hot and sultry, and the musquitos so troublesome, as to prove a very painful interruption to our repose.

We continued to pass extensive fields of millet and rice, and the country maintained its character for fertility, cultivation, and abundance; though in several parts it assumed a more varied and irregular appearance than we had yet seen.

In the forenoon we passed a large town called Cho-tung-poa, pleasantly situated on the banks of the river. The houses are of brick, but mostly only one story in height; walls are erected in the front of them, over which we discovered a great number of women viewing the junks as they passed. The spectators, whom curiosity had led to the banks of the river, were, as usual, in prodigious numbers.

Soon after leaving Cho-tung-poa, we came to a fork of the river, over the lateral branch of which there were two bridges of two arches, constructed with the appearance of much architectural ability. At a small distance we saw the ruins of another bridge of one arch, originally built of hewn stone, which bore the appearance of European masonry. At a small distance, on a gentle eminence, stood the palace of the mandarin, built of stone, two stories high, in a pleasing style of architecture, with a flight of steps ascending to the door.

At six o'clock in the evening we came to anchor near the shore, and in a short time after the grand mandarin of Tyen-sing, escorted by a numerous train of attendants, came to pay his respects to the Ambassador; a troop of men preceded him, who were employed in

shouting aloud as they came on, in order to notify his approach. This party was followed by two men carrying large silk umbrellas, with pendent curtains of the same materials, to shelter the palanquin from the rays of the sun ; then followed a large band of standard-bearers, who were succeeded by foot soldiers. The mandarin in his palanquin appeared next, and a large escort of cavalry closed the procession.

The mandarin of Tyen-sing remained with Lord Macartney about an hour ; and, on his return, the procession was rendered more brilliant by a great number of people bearing lamps and torches.

On the 15th, the heat still continued to be extreme, but the country still presented an equally fertile appearance, and the large fields of corn which we passed, appeared to be in crop and cultivation equal to any which are the boast of England. We this day passed a large plantation of tea, where there was a vast number of boxes ranged in order, for the purpose of packing the tea.

The banks of the river became more and more diversified ; and the alternate view of extensive meadows, luxuriant fields, and beautiful gardens, did not suffer the gratification of the eye, or the mind, to be for a moment suspended.

In the evening we walked along the shore ; the corn was almost ripe, agriculture appeared in its most pleasing form, and copious plenty seemed to vie with the immense population of this astonishing empire.

As we continued on our voyage, the villages became more numerous and populous, until we arrived at the city of Tong-tchew on the 16th of August in the afternoon, and here our voyage ended.

Soon after our arrival, the conducting mandarin, accompanied by Lord Macartney and Sir George Staunton,

went on shore to inspect the place which the Chinese had prepared for the landing the presents and baggage. It contained about the space of an acre, fenced in with matting, and furnished with long sheds made of uprights of wood, covered with matting, in order to prevent the packages from being injured by damp. The ground was entirely covered with mats, and the place well guarded on all sides by mandarins and soldiers.

A building, termed a temple, was allotted for the residence of the embassy, and the whole suite, of every description, received an invitation from the grand mandarin to partake of a public breakfast, which was to be provided here on the next morning, and during the stay of the embassy at this place; notice was therefore given to each junk, and orders issued for disembarking. Accordingly, Lord Macartney and Sir George Staunton set out in two palankins, which had been sent for them, and were escorted to the temple by a party of Chinese soldiers. The breakfast was composed of various stews, made dishes, meat of all kinds, eggs, tea, wines, fruit, and confectionary.

Every exertion was made to land the baggage, and presents, with speed and safety; and for this purpose a number of Chinese porters were ordered to each junk, and such emulation was displayed in this service, that most of it was safely lodged in the depot before night. Two Chinese officers inspected every case and package at the gate of the inclosure, of which they appeared to take a written account, and pasted marks correspondent with their minutes on every separate article, for not a single box was suffered to pass, till it had undergone this ceremony.

The temple appropriated for the residence of the embassy, was, in fact, the habitation of a timber merchant, and hired by the Chinese government for this purpose: it stands about a mile distant from the city; it

is a neat, low building, of one story high, and consists of several courts, which were severally occupied by the soldiers, servants, Ambassador, and suite. The soldiers court was next the entrance; beyond this was the servants quarter, opposite to which is a square building of one room, consecrated to religious worship. In the middle of this stands an altar, supporting three porcelain statues as large as life; and on each side are candlesticks, containing candles, which are lighted regularly whenever any person is paying his devotion, and regularly at morn and eve. Before the images stands a pot full of dust, into which a number of long matches are thrust, which are likewise lighted during the celebration of worship. The devotees having finished, the candles and the matches are extinguished, and an attendant on the altar strikes a bell thrice with a mallet. All persons present then kneel before the images, inclining their heads three times, with their hands clasped, which they lift over their heads as they rise. Such is the simple ceremony of the daily worship of the Chinese, invariably observed from the humblest to the highest, from the peasant to the emperor. This worship obtains the appellation of Chin-chin-josh, or the service of God.

The court adjoining this domestic chapel was occupied by the Chinese as a kitchen; from thence there is a circular entrance to that part of the building which was particularly assigned to the Ambassador and his suite.

It surrounds a spacious court, which was used as a dining apartment on the occasion; on one side there was a platform, raised on two steps, with a beautiful roof, supported by four gilt pillars; and an awning was stretched over the whole court to protect it from the heat of the sun. Lamps, consisting of frames of box-wood, covered with transparent silk and flowered gauze of various colours, added much to the pleasing effect of the illumination.

The dinner served up for the Ambassador and his company, consisted of about one hundred different dishes, dressed according to the fashion of the country: they consisted principally of stews, served up in small basons, without either table-cloths, or knives and forks.

During the time of dinner, a great number of Chinese crowded round the table, and not only expressed their surprize by peculiar actions and gestures, but seemed highly diverted with the display of European manners.

A guard of British soldiers attended the Ambassador's apartments; but as we were removed from public view, these centinels were placed at the outer gate, and the entrance of the inner court, that they might attract the notice of the Chinese, and give consequence to the diplomatic mission, in the opinion of the people of the country; a circumstance on which the success of the embassy was supposed in a great measure to depend, and which speaks pretty plainly the erroneous sentiments imbibed respecting the persons we had to treat with.

In the several apartments appropriated to the use of the embassy, Chinese servants were distributed, to supply those who were disposed to call for drink, with hot and cold tea, cold and hot water, ice water, &c.

The city of Tong-tchew is about six miles in circumference, almost square, surrounded by a wall thirty feet high, and six broad, to which an external ditch is added, in the most accessible spots. It has three gates, each well fortified, and may, altogether, be considered as a strong place.

The houses are almost universally of wood, one story high, with exterior decorations in the Chinese stile, but most of them are destitute of furniture. The shop is the principal room; before this are high pillars, supporting an awning covered with painting and gilding, and decorated with streamers, which indicate the commodities

to be fold; and sometimes a wooden figure is super-added, to direct to the spot.

In the form and size of the houses and shops there is very little variety; the same plan prevails throughout the city in almost every respect. The streets, indeed, are of different breadths, but all of them have a pavement on each side for the accommodation of the foot passengers.

As a substitute for glass, a thin glazed paper is used; but some of the palaces of the higher classes are furnished with silk to admit the light.

Tong-tchew seems to carry on a very extensive trade; an immense number of junks resort to it, and the population is computed at nearly half a million.

The shortness of our stay, and our ignorance of the language, rendered it impossible to obtain any correct idea of the nature of the municipal government.

The curiosity of the people was so very troublesome during our excursion round the city, that we were frequently obliged to seek an asylum in the shops till the gazing multitude had dispersed.

The second day after our arrival, the ordnance and stores were examined, and a trial made of the guns in the presence of the Ambassador, which were found to answer perfectly well; after which his Excellency and the rest of the suite dined as on the preceding day.

In the evening his Excellency was visited by the chief mandarin, accompanied by Van-Tadge-In. A band of music performed during his stay, with which the visitors seemed vastly pleased.

We had hitherto escaped without a death, or any serious illness in the embassy, since we entered China; but this evening we lost Mr. Eades, one of the mechanics, by a violent flux, with which he had been some time afflicted. To impress the natives with a favourable idea of the solemnity of our funerals, Lord Macartney directed that the deceased should be interred with military ho-

nours. Colonel Benson therefore gave orders for the troops to appear with their side arms, except those who were appointed to fire over the grave. In China, coffins are kept ready made; Mr. Plumb was therefore requested to order one; they are chiefly of the same size for all grown persons, are strong and very heavy; in shape somewhat like a flat-bottomed boat, and the lid is secured with a cord instead of nails. Having procured one of these receptacles of mortality, we placed the corpse in it with all possible decency; and as, by some strange accident, there was no clergyman attached to the embassy, Mr. Anderson, an attendant on his Lordship, was called on to officiate on this mournful occasion.

At nine o'clock the order of the procession was formed as follows:

A detachment of the royal artillery, with arms reversed.

The coffin carried on men's shoulders.

Two fifes playing a funeral dirge.

The persons appointed to officiate at the grave:

The servants, mechanics, &c. two and two.

The troops, which closed the whole, excepting several of the gentlemen belonging to the embassy, who accompanied it.

The procession being thus previously marshalled, proceeded slowly to the burying-ground, at about a quarter of a mile's distance from the Ambassador's residence, where permission for interment had been granted, with a liberality far superior to what would be experienced in Great Britain by a follower of Confucius or Fo.

An immense concourse of spectators were allured by the novelty of the scene to accompany us. Perhaps the most splendid exhibition in any European city would not have procured a larger assembly. The body was committed to the ground with due solemnity, and the procession returned in the same order as it went.

We observed that the graves were very shallow, having no greater depth than what is just necessary to cover the coffin; and that the Chinese have memorials of marble and stone as with us, charged with inscriptions, and some of the monuments here exhibited traces of no ordinary sculpture. This receptacle of dust was of very considerable extent, but without walls. Except in the vicinity of large towns, there are no public burial grounds: in the country, the deceased repose in the premises where they lived.

Several mandarins this day paid a visit to the Ambassador, and notified that the day following was appointed for the embassy's departure to Pe-kin. These visits we considered as a favourable omen of our ultimate success.

At a very early hour, on the morning of the 21st of August, the signal was given by beat of drum, to prepare for our departure. The soldiers were first marched off, and then the servants; for both of whom covered waggons had been provided. The gentlemen of the suite followed in light carts, but the Ambassador, Sir George Staunton, and the interpreter, had each a palanquin carried by four men. In point of equipage and appearance, this procession was mean, indeed; it sunk the diplomatic dignity of the nation, and mortified those who composed the embassy, for the carts which carried the soldiers and servants, were wretched past description.

After leaving Tong-tchew, we entered a fine champaign country, through which we travelled on a road of uncommon breadth and beauty. A foot pavement, about six yards wide, occupied the centre, and on each side several carriages had room to run a-breast. Roads of a similar description conduct to the capital from the principal towns of the empire; and these are kept in

perfect repair by labourers regularly disposed, and constantly employed.

We reached the town of Kiang-Fou by seven in the morning, and as it was, probably, a matter of general notoriety, when we were to enter Pe-kin, the concourse of people who filled every accessible spot of view, and even crowded on us, exceeded what we had hitherto seen of Chinese population. To our mortification we here observed, that our appearance excited rather more ridicule than respect; and bursts of laughter accompanied every transient sight of us from our contemptible vehicle.

Such was the appearance of an embassy which quitted England with the view of prepossessing the Chinese with exalted sentiments of the grandeur and opulence of the British nation, and for the purpose of obtaining those political distinctions and commercial privileges which no other European nation could boast.

We stopped nearly an hour at Kiang-Fou, and received some refreshments of meats, tea, and fruits, of which those in the inferior department partook in the open yard, and those of the upper in miserable rooms adjoining.

Van-Tadge-In likewise ordered some joau, an unpleasant Chinese wine, to be distributed to the attendants of the embassy. This he did from the benevolent motive of enabling them to resist the calls of appetite, till another opportunity offered of gratifying them, which at present could not be ascertained. When summoned to prepare for our departure, a scene of confusion ensued, not calculated to impress the numerous beholders with a very favourable opinion of English manners, nor to wipe off the unfavourable impression already made; indeed, it was with difficulty that the mandarins could assign the whole to their respective vehicles. Of the face of the country between this town and Pe-kin, it is impossible to speak. Myriads of people intercepted our view.

We passed beneath several beautiful triumphal arches on entering the suburbs of the metropolis ; where the magnificence displayed, served only for a contrast to the meanness of our appearance, and of course added to our mortification and regret.

At two in the afternoon we reached the gates of the imperial city of Pe-kin. Ordnance and troops are stationed at every gate ; and though the olive branch of peace blesses Pe-kin with almost a perpetual shade, the arts of defence and of prudent caution are neither neglected nor unknown. As we have before described this city, we shall here only make such observations as have not before occurred.

On the most moderate computation, from the south gate to the east gate is a space of ten miles. This was our route through Pe-kin ; and every step presented some new object to arrest our attention. The streets are spacious, clean, and commodious, well paved, and well regulated. An exact police is kept up ; and as every public functionary, from the highest to the lowest, is attentive to the discharge of his duty, order, neatness, and activity, are every where perceptible. Large bodies of scavengers are employed in separate districts in removing every species of filth ; and another class of men sprinkle the streets, to prevent the dust from incommoding passengers, or injuring the gaudy wares and elegant manufactures which every shop presents for sale.

In the capital, as indeed in almost every town in China, the pride of architectural elegance and embellishment seems to be chiefly displayed in the shops. The tradesmen wisely lay out the greatest expense in that apartment which brings them in the most profit ; hence the shops in general are magnificent, while their domestic accommodations are neither numerous nor great.

In Pe-kin, many thousands derive their livelihood from the exercise of their business in the streets. These itinerant tradesmen, according to the nature of their business, either carry baskets over their shoulders, or a kind of pack. Street barbers are very numerous; they carry with them the implements of their trade, being a chair, a small stove, and a water basin. Their customers sit down in the street, where the operation is performed. A pair of large steel tweezers, snapped with force, gives the signal that the barber is at hand; and in a country where it is impossible that any person can entirely shave himself, if he complies with the established mode, this must be a lucrative trade.

Street auctioneers, apparently possessed of all the low eloquence and the vociferous exertions of that craft, present themselves frequently on a kind of platform.

The principal streets being of enormous length, are subdivided by arched gateways, under each of which the name of the partial street is written in gilt characters. These arches continually appearing, serve as central objects for the eye to repose on.

The women here frequently present themselves from the galleries in front of their houses; and amid the immense concourse that were assembled to view our procession, perhaps there were more women in proportion than we should have seen in any principal town of Europe. They possess delicate features, the effects of which they heighten by cosmetics. They also apply vermilion to the middle of their lips, marking along the middle a stripe of the deepest die. Their eyes are small, but very expressive; and their brilliance is contrasted by a peak of black velvet or silk, set with stones, which depends from the forehead to the insertion of the nose. Their feet appear to be of the natural size, and are free from those bandages we have before mentioned. In fact, the wo-

men seem to enjoy as much liberty in this place as is consistent with the delicacy of the sex ; nor is jealousy, as far as we could judge, a predominant passion among the men ; at least in this part of the empire.

In our way through the city, we met a funeral procession. The coffin was covered by a rich canopy, with silk curtains, highly ornamented, and hung with escutcheons. It was placed on a large bier, and had a great number of men to support it, who advanced with a slow and solemn step. A band of music followed, playing a kind of dirge ; and after them came the friends and relations of the deceased, in dresses of black and white.

Passing the eastern suburbs, we again entered a rich and beautiful country, and soon arrived at Yeumen-manyeumen, one of the Emperor's palaces, distant about five miles from the city. Here we found rather a scanty and indifferent refreshment, but being much fatigued with the extreme heat, and the various impediments we had met with from the concourse of people in our way, the idea of rest was our most acceptable gratification.

This palace is low, both in situation and building. We entered it by a common stone gateway, guarded by soldiers ; beyond this is a kind of parade, in the centre of which is a small lodge for the accommodation of the mandarins in waiting. The body of the palace is divided into two square courts, equally destitute of elegance and convenience ; the windows of the apartments are formed of lattice, covered with glazed and painted paper ; and throughout the whole range there was no other furniture than a few ordinary tables and chairs. Not a bed or bedstead was any where to be seen ; the Chinese having nothing of this kind, instead of bedsteads they use a large wooden bench, raised about two feet from the ground, and bottomed with bamboos or wicker work. On one of these several persons may spread

their mattresses, it was therefore fortunate for us that we had brought our hammocks and cots with us.

Every thing about this residence evinced that it had been long deserted or neglected; and, indeed, a more unpromising situation for a royal residence could no where be found. The situation is naturally swampy; it is surrounded by an high wall, and two ponds of stagnant water communicated their mephitic odours to every apartment. Some small grass fields, indeed, belong to the palace; but these too were an exception to the general cultivated appearance of the country. In short, centipedes, scorpions, and musketos, infested every part of this palace; and for such inhabitants it was solely adapted.

Yet, disagreeable as the internal state of our residence was, we were cut off from all external communication. Soldiers and mandarins guarded every avenue; and the embassy could be considered in no other light than as prisoners of state; receiving, like them, a daily allowance from the government which oppresses them.

The Ambassador's apartments were guarded night and day by British centinels; and to keep up some appearance of dignity, of which, indeed, we appeared to have but little, Lord Macartney required that a table should be, in future, furnished for himself, Sir George, and Mr. Staunton, distinct from the other gentlemen of his suite. This requisition was readily complied with; from this time therefore he dined in his own apartment, while the upper ranks of those who attended on the embassy, had a table prepared for them in one of the courts, and beneath the shade of a tree, which seemed to participate in the general wretchedness of the place. Even the presents were so carelessly deposited, and so much exposed to the sun, that there was reason for apprehending that some of them would receive considerable injury from their unfavourable situation; a temporary shed was

therefore immediately erected, to which they were speedily removed.

The Ambassador being very much dissatisfied, and having justly conceived a disgust at his treatment and situation, made a serious requisition for a residence more suited to the character which he sustained, and better calculated for the convenience and accommodation of the embassy. To obtain this object, Mr. Plumb, the interpreter, made several visits to Pe-kin, and at last succeeded in his application: little occurred worthy of a recital during the remainder of our stay in this uncomfortable and wretched abode, in which we continued till the 15th of this month, which was appointed for our departure for Pe-kin.

Several unpleasant altercations took place between the members of the embassy and the soldiers, who could ill brook the disgraceful confinement within the walls of the city. Col. Benson in particular was particularly pertinaciously opposed every attempt to be made for his liberty of passing the city walls. Col. Benson in particular was so determined that he made a resolute attempt to break through the walls, which produced a very unpleasant scene, in which Col. Benson, however, was not only forced to retreat, but was also threatened with very severe punishment from the Chinese who were present. These fracas were not unfrequently the consequence of future ill consequences to the mission. Conciliatory measures by means of negotiation would certainly have been preferable and far more prudent than menaces, which could not be carried into effect, and altercations with those, who in the punctual discharge of the duty imposed on them, were rather objects of respect than of enmity and opposition. It must, however, be acknowledged that it

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was a very humiliating circumstance to be made prisoners when upon a mission, that by the laws of European nations possesses almost universal privileges.

So much pleasure did every person attached to the embassy feel, at the prospect of leaving this wretched place, that every necessary preparation was made for the purpose in the shortest possible space of time. Some of the presents and the more delicate articles of art or manufacture, as chandeliers, mathematical apparatus, clocks, time pieces, &c. were left here, lest they should be injured by frequent removal.

The business of our setting off was as usual a scene of confusion, but by eleven o'clock, to our great satisfaction, the procession set out on its return to Pe-kin, but with the same wretched, beggarly accommodations as it came; we arrived however, without any accident, at the north-gate of Pe-kin about one in the afternoon. This was the counter-gate to what we had entered in our former procession through Pe-kin, and presented new views of streets and buildings. A pagoda attracted our notice in our progress, being the first we had found an opportunity of observing. It stands in the centre of a beautiful garden, adjoining to a mandarin's palace; is square, built of stone, and gradually diminishes from the bottom till it terminates in a spire. It rises to the height of seven stories, and has a gallery near the top, encompassed by a rail with a projecting canopy, from which hung a curtain of red silk.

As it is probable our return was unexpected, we passed with facility through the streets, and soon arrived at a princely palace belonging to the Viceroy of Canton, who, it seems, was a state prisoner here for some misconduct in office. This palace consists of twelve large and six smaller courts: it is built of a grey-coloured brick, of most excellent workmanship, but, except two detached

edifices, which were occupied by Lord Macartney and the secretary to the embassy, the palace was only one story high, though this was of unusual elevation. Every thing without and within convinced us we now lodged in a palace; the embellishments were in the first style of Chinese taste; and in regard to the beauty of colours and the brilliant effect of house painting, no nation can enter into competition with this. The glossy effect of japan is every where perceptible, without the intervention of varnish; for we were convinced, that the beauty produced arose from some ingredients in the original composition.

The apartments were very spacious, and hung with the most elegant paper, enriched with gilding. Lord Macartney's residence was singularly superb, and moreover had an elegant private theatre belonging to it; and, in a word, all ranks and descriptions were accommodated in a style that gave satisfaction, and deserved acknowledgment. Here, however, the furniture was neither valuable nor in any quantity. Chairs and tables, a few platforms, covered with bamboo matting and carpets, were the only moveables in a palace whose decorations, both external and internal, would not have disgraced the residence of the Emperor himself.

In several of the courts there are artificial rocks and ruins, which, though not very congenial to their situation, are formed with considerable skill, and are in themselves very happy imitations of those objects they were designed to represent. To these may be added the triumphal arches, which arise, with all their fanciful devices, in various parts of the building, giving it a novel but pleasing appearance.

Under the floor, in each of the principal apartments, is a stove, with a circular tube, which conveys warm air to every part of the room above. We saw no chimnies

in this country, and understood that stews supplied with charcoal were the universal custom.

The supplies for the table were in the best style of Chinese living, but consisting more of stews and hashes than solid joints. In this respect, however, we had no reason to complain; but the same suspicious vigilance was employed to keep us within the limits of our residence as ever; and on no pretence could we pass the gates, or even scale the walls, every accessible part being constantly guarded by an active military force.

We were told, that the palace in which we were confined was built by the Viceroy of Canton, at the expense of one hundred thousand pounds, the fruits of his exactions while in that office; and that these exactions were chiefly made on the English.

Though we wished that our continuance in this place might be of no long duration, as it was impossible to make any progress in the grand object of our mission till we had an interview with the Emperor, yet every arrangement was made to add to the dignity of the embassy, or promote its convenience. Having settled this business, we waited with anxious expectation the return of a mandarin, who had been dispatched to learn his Imperial Majesty's pleasure, whether we should proceed to Tartary, where he was then resident, or wait till the period of his usual return to Pe-kin.

Among the mandarins who paid their respects to the Ambassador, on his taking up his residence here, there were several natives of France, formerly of the order of Jesuits, who being prohibited from the promulgation of their religious tenets, had assumed the dress and manners of the Chinese; and who had, on account of their learning, been promoted to civil rank among them. These, who were well acquainted with the interests of the country, in which they were now naturalised,

gave Lord Macartney hopes of a favourable issue to the important embassy he conducted.

On the morning of the 28th of August, the conducting mandarin acquainted the Ambassador, that it was his Imperial Majesty's pleasure to receive him in Tartary.

A new arrangement immediately took place, and the following gentlemen belonging to the embassy were selected to accompany his Excellency into Tartary:

| | |
|----------------------|-----------------|
| Sir George Staunton, | Mr. Winder, |
| Mr. Staunton, | Dr. Gillan, |
| Lieut. Col. Benson, | Mr. Plumb, |
| Capt. Mackintosh, | Mr. Baring, and |
| Lieut. Parish, | Mr. Huttner. |
| Lieut. Crewe, | |

Mr. Maxwell was left at Peking, with three servants, to settle the household of the Ambassador, as, whatever had yet been the case, it was now determined, that on his return from Tartary his establishment and appearance should be, as far as possible, suited to the dignity of the character he sustained.

Dr. Scott was also left, to take care of the sick, for several of the soldiers and servants were, at this time, afflicted with the bloody flux.

Mr. Hickey and Mr. Alexander were to prepare the portraits of the King and Queen of Great Britain, which, with the state canopy, were to ornament the presence chamber of the Ambassador.

Dr. Dinwiddie and Mr. Barrow were left to regulate and arrange the presents which had hitherto remained at the palace of Yeumen-manyeumen, and to prepare them for presentation to the Emperor on the Ambassador's return.

The guards, musicians, and servants, received orders to hold themselves in readiness, with only indispensable necessaries; and even the gentlemen of the suite were to

be as little incumbered as possible. They were to carry with them only the uniform of the embassy and a common suit of cloaths; the musicians and servants were to be dressed out in a suit of state liveries, which, on being unpacked, furnished evident proof, that this was not their first appearance in public; from several of their dresses bearing the names of their former wearers, and from some circumstances we discovered that they had been made up for the servants of M. de la Luzerne, late French ambassador at London. But whether they were of diplomatic origin, or derived their existence from the theatre or Monmouth-street, is of little importance to the reader. With these habiliments, such as they were, every man fitted himself out in the best manner he could, at least with coats and waistcoats, for with respect to breeches, there were only six pairs in the package, and not a single hat accompanied them. Such, indeed, was the grotesque figure they made, when thus dressed out, that had the party appeared as ridiculous to the Chinese as they did to each other, they might reasonably have supposed, that we rather wished to acquire money by the exhibition, than to add dignity to an embassy of the nature of that in which we were engaged.

The Ambassador and Sir George Staunton agreed to travel in an old chaise belonging to the latter, which, on being unpacked, certainly had none of that gaudy appearance which distinguishes the works of art in China; and some of the Chinese did not hesitate to express their disapprobation of its external appearance, which was, indeed, contemptible.

When the chaise was put in order for the journey, a difficulty arose, for which, as it had not been foreseen, no provision was made; this was to get a couple of postillions: at length, however, a corporal of infantry, who had once been in this situation, offered his service, and

a light-horseman was ordered to assist him in conducting the carriage.

A man who has learned two trades is frequently useful to himself and to others: this humble corporal was the only man who could have headed the Ambassador, and conducted him on his way. He and his assistant were permitted to exercise the horses in the chaise for a short time through the streets of Pe-kin, under a guard of mandarins and soldiers, and such crowds assembled to see this extraordinary spectacle, that authority was absolutely necessary to restrain the impertinent trespasses of curiosity.

Such of the suite as preferred riding on horseback were to be accommodated on giving in their names, and carts were to be provided for those who preferred those kind of vehicles to the saddle.

On the morning of the 31st of August, such of the presents and baggage as were intended to be forwarded to Tartary, being sent off, some on mules, others in carts, and some borne by men. A number of horses were brought, from which the riders having made a selection, very early on the morning of September the second we began our march, but meeting with frequent interruption, it was some time before we could pass the city gate. This, however, being effected, we soon drove through the suburbs, and entered a rich and beautiful country by a road of great width, but without any central pavement. After travelling about six miles, we reached the village of Chin-giho, where we were allowed our morning refreshments. In our route we passed a great number of populous villages, and took up our first night's lodging at one of the Emperor's palaces, named Nanshigee.

Our benevolent conductor, Van-Tadge-In, seemed to redouble his activity as we approached the imperial

presence. We were now furnished every day with the best accommodations, and received an allowance of samt-choo, and a kind of wine, which the Chinese call jooaw; the former is a spirit distilled from rice and millet, and may deserve the appellation of Chinese gin.

From Pe-kin to Jehol, the Emperor's Tartar residence, the distance is one hundred and sixty miles, which was divided into seven days journies, that we might have the advantage of sleeping in an imperial residence every night. This flattering mark of distinction is the highest, it seems, that can be paid, and is never conferred even on the first mandarins. The palace where we passed the first night had but little to demand attention, either in its external appearance or its internal decorations; it was environed by a spacious garden, but to this we were denied access.

The journey of this day we computed at above twenty-five miles, which may be considered as a tolerable progress, when it is known that the same horses were to take us the whole journey, and the same men were to carry the baggage all the way; and what delayed us still more, the whole of our provisions were ordered and dressed at the several places through which we passed on the road, and conveyed in covered trays, on men's shoulders, to every stage of our journey, for our refreshment there.

We resumed our journey at four next morning, and having passed a populous village called Can-tim, took our refreshment at the town of Wheazon, a place of some consequence. From thence we proceeded through dusty roads, beneath a burning sun, till we reached the palace of Chan-chin, where we halted for the night. This is a spacious structure, covering a great extent of ground, containing ten or twelve courts, and adorned with gardens and plantations. The surrounding country

is inclosed, and in point of fertility equalled any we had seen. It fed immense herds of cattle, which are small, but very fat.

As we proceeded on our journey the next morning, the distant country assumed a mountainous aspect; fertility sensibly diminished, and the villages became more thin; at one of these, called Cua-bu-cow, we breakfasted in a farm yard. About noon we saw the city of Caung-chum-fou.

We met nothing worth remark in this day's march, except about two hundred camels and dromedaries, carrying wood and charcoal, entirely under the direction of one man.

The palace of Caung-chum-fou received us at an early hour in the afternoon, after a most fatiguing and disagreeable journey. This palace appeared to be little different from those we had before occupied, and the treatment which the Ambassador and his attendants received, corresponded in every respect with what they had undergone before, in their journey to and from Pe-kin. It is almost unnecessary to say, that however unfavourable appearances might be, most of us gladly accepted of whatever was prepared for our refreshment; and it will be doubted by none, that we received with great satisfaction the message of our conductor, that informed us we might retire to the different apartments allotted for our repose.

Early the next morning we were summoned together, and soon after departed.

The roads were now become very indifferent, and the country displayed a mountainous appearance. At a small distance from Waung-chau-yeng, where we had arrived at about nine o'clock, we passed a prodigious arch, which stretches across a valley, uniting two hills, the farther of which is crowned with a fort, whose ramparts extend to a

very considerable distance. Beneath this fort is a stone archway conducting down the hill, so steep as to render travelling dangerous. In a romantic valley, at the bottom, appears the town of Waung-chau-yeng; it is irregularly built, about a mile in length, and displays a considerable share of commerce and opulence. At the extremity of this town, a temporary triumphal arch, ornamented with silken streamers, was erected in honour of the embassy, and the Ambassador was complimented with a band of music, and received a salute from some guns while he passed between a double line of soldiers, extending from the arch to the great wall, who displayed a martial appearance and military parade beyond what we had hitherto witnessed in China. They were regularly drawn up in companies, and each regiment was distinguished by a different dress; they all wore a kind of coat of mail, and had their head and shoulders covered with steel helmets; their arms were matchlocks, sabres, spears, lances, and bows and arrows, together with some weapons of which we knew not the appropriate name. Almost every division varied in its arms as well as its dress. The number of divisions on each side of the road were seventeen, consisting of about eighty men each.

We now approached one of the wonders of the world, the wall that separates China from Tartary, the most stupendous work ever produced by man. In the vicinity are cantonments for an army of considerable magnitude; at the extremity of which is a massy gateway of stone, defended by three iron doors, which guard the pass between countries formerly distinct. This wall we have already described, when speaking of the forts and places of defence in the Chinese empire, and to that description we refer the reader.

Man, and all his works are doomed to decay. Time has already discovered its influence on this celebrated

monument of labour ; and as it is now no longer necessary for security or defence, since the nations on both sides acknowledge one sovereign, no attention is paid to its preservation, and it is more than than probable, that future travellers in some remote age, for it will exist for ages still, may describe its ruins, and pause while they contemplate the instability of sublunary grandeur. In some places fragments have already tumbled down, and in others menace to incumber the plains they once defended.

Having now passed the wall, the country assumed a new aspect ; even the climate appeared to be changed. Instead of high cultivation, the abodes of wealth, and the bustle of commerce, nothing presented itself but barren waste, where art has not yet displayed her magic powers.

The traveller, however, is amply compensated by the variety of natural objects which present themselves to his view ; and the lover of picturesque beauty finds, amidst all the increasing inconveniencies of his journey, a source of entertainment which makes him forget all the difficulties he from time to time encounters.

About seven miles from the great wall, we arrived at the foot of a very high mountain, which the carts could not ascend without an additional number of horses. The passage through this mountain is an additional proof, if such be wanting, of the genius and indefatigable spirit of the Chinese people, in works that relate to public utility. This road, thirty feet in breadth, is cut through a solid rock ; and what appeared to us more extraordinary, to lessen its declivity, it is sunk so much, that it is not less than one hundred feet from the top of the mountain to the surface of the road ; yet still the ascent is tremendous, and at the beginning has a very fearful appearance, while on the other side the way slopes down with a gentle

declivity between two large mountains towards a beautiful valley.

After passing this mountain, at about a mile and a half distance, we arrived at the palace of Chaung-shanuve, situated on a small elevation; it is of large dimensions, and surrounded by an high wall, being the residence of a considerable number of the Emperor's women; many of whom we discovered peeping over the partition which separated their apartments from the part of the palace assigned to the accommodation of the embassy. Though we were not permitted, as may well be supposed, to visit these ladies, the eunuchs who were their guardians came to visit us. There were several mandarins among them, to whom was consigned the care and conduct of this female community. This palace is surrounded with very extensive gardens and pleasure grounds, but from the particular service to which they are applied, it would have been an idle risk of danger, to have made any attempt to see them.

We left Chaung-shanuve at six o'clock next morning; the road takes the character of the country, which was every where broken and mountainous: yet sterile as it now appeared, this evidently did not proceed from any want of activity in the natives. Every spot capable of cultivation was covered with corn; and in one place we saw several patches of tillage where the declivity seemed to be wholly inaccessible. This excited our admiration, but judge our surprize when we observed a peasant labouring on one of them, where we at first could not conceive how he was capable of standing.

A more minute examination informed us, that this peasant had a rope fastened round his middle, which was secured at the top of the mountain, and by which this hardy cultivator lets himself down to any part of the precipice where a few yards of ground give him encou-

agement to plant his vegetables or sow his corn : and in this manner he had decorated the mountain with those little cultivated spots that hung about it. Near the bottom, on an hillock, he had erected a wooden hut, surrounded with a small piece of ground, planted with a few necessary vegetables, where he supported, by his hazardous industry, a wife and family. The whole of these cultivated spots, which did not appear to amount to more than half an acre, offered from their situation, at such hazardous distances from each other, a very curious example of the natural industry of the people.

We have before noticed, and we again repeat, that the wise policy of the Chinese government is in nothing more perceptible than in its receiving the greatest part of the taxes imposed, in the produce of the country. This serves as a spur to the exertions of both body and mind. The landlord also is paid his rent in the produce of his farms ; and the farmer again pays his labourers by an allotment of small portions of land, from whence industry, with a little occasional encouragement, may derive a comfortable subsistence. The only real wealth of nations is agriculture, which is here perfectly understood. A regular chain is established between all ranks for its encouragement ; and the artificial and unnatural medium of money, the source of wretchedness and of crimes, is only employed as the cement, not as the materials of the building.

Before noon we arrived at the palace of Callachottueng, where we spent the remainder of the day. This palace stands between two lofty hills ; it appears of more modern erection, but is built in stile and tower, resembling those we had already passed ; the apartments are, however, better fitted up.

At this place the Ambassador gave orders to practise the procession and ceremonies with which we were to

appear before the imperial court. His Excellency was pleased to approve of the rehearsal, which was under the direction of Colonel Benson, and during which, the band played the favourite march, known by the appellation of the Duke of York's.

On the next morning, being the 7th of September, we continued our route over a hilly country, where the air was piercingly cold. We passed several well-peopled villages, but neither the cultivation of the country, nor its population, will bear any comparison with that on the other side of the Chinese wall.

Early in the afternoon we reached the palace of Callachotreshangfu, much fatigued by the badness of the roads; this palace, in extent and form, is equal to any we had lately seen, but we found it tenanted only by squirrels, which bounded round the courts and haunted the apartments.

At six o'clock next morning we continued our route, and arrived at one of the Emperor's pagodas in about two hours, here we found an abundant supply of provisions, but we made only a stay sufficient to enable us to arrange our dress and equipage.

After travelling for about an hour, we came to the village of Quoangcho, within a mile of Jehol, the imperial residence. Here we were marshalled, and proceeded amid an immense concourse of spectators, with all the parade that circumstances would allow. The soldiers of the royal artillery led the way, commanded by Lieutenant Parish; the light-horse and infantry succeeded, commanded by Lieutenant Crewe; then followed the Ambassador's servants, two and two; two couriers; mechanics, two and two; musicians, two and two; the gentlemen of the suite, two and two; Sir George Staunton, in a palankin; the Ambassador and

Mr. Staunton closed the cavalcade in the post-chaise, behind which stood a black boy in a turban.

The military, for their numbers, made a respectable shew, and the gentlemen of the suite, it may be reasonably supposed, were not forgetful of their dignity; indeed, it is but doing them justice to say, they strove to support it by every external display in their power, but the generality were a motley group, without even the advantage of a tolerable uniformity in any part of their dress or appearance. The whole certainly was not calculated to convey any extraordinary ideas of the splendor or power of the country from which we came, but the contrary. The Chinese might, indeed, possibly be amused with the novelty of the scene, but it was utterly impossible that they should be impressed with its grandeur.

Proceeding with a slow pace, in this state we reached Jehol about ten in the morning, and drew up before the palace provided for the reception of the embassy. The British military formed a line for the Ambassador as he passed; but not a mandarin was in waiting to receive him, and we took possession of the palace without the welcome of an address. This, indeed, was a mortal blow to all our hopes and expectations, for it had been given out, that the Grand Choulai would meet the Ambassador, and escort him to Jehol; and after our arrival, we were kept for some hours in anxious expectation of receiving this honour, the troops holding themselves in readiness to fall into a line, and the servants and mechanics ranged in order before the Ambassador's door; but at last dinner being served up, put an end to our expectations of seeing him for the day.

The palace we now inhabited is situated on the declivity of a hill. We entered it by a wooden gateway, which conducts to a large court; each side of this

court has a long gallery, supported by wooden pillars, and roofed with black glossy tiles ; that on the left was converted into a kitchen, the others served for the soldiers to exercise in. At the upper end was another gallery of more elegance, from which a door opens into a farther court, the principal apartments of which were appropriated for the use of the Ambassador and Sir George Staunton, the rest for the military gentlemen attached to them ; a third court was occupied by the gentlemen of the suite, the musicians, servants, and mechanics. The whole fabric is surrounded by a high wall ; but owing to the declivity of the situation, the view was not wholly confined.

Such was our situation at Jehol, we had plenty within our walls, but no one had liberty of egress.

On the day after our arrival, several mandarins visited the Ambassador ; nothing, however, was said on the subject of the mission, but on the second day he received a visit from a mandarin, with a very numerous retinue, who remained nearly an hour in conference with his Excellency and Sir George Staunton. During his stay, his attendants amused themselves in examining the dress of the English servants, and on rubbing the lace on their cloaths with a stone, to ascertain its quality, they shook their heads and smiled, when they found it less valuable than brilliant.

What passed at this conference, could not be generally known, but from some circumstances, a spirit of conjecture was conjured up among the attendants on the embassy, and the presages they formed were by no means favourable.

As soon as the mandarin had left the Ambassador, one of his Excellency's secretaries informed the attendants on the embassy, that if their provisions should be defective in quantity or quality, they were to intimate the grie-

vante to his Excellency alone, and leave them untouched. The occasion for this caution none of us could divine, but we soon found it was not given in vain, for the dinner this day served up, was not sufficient for half the number who were to partake of it. An Englishman cannot easily be reconciled to confinement, but much less to famine; but, in addition, we could perceive a meditated disrespect, and of course felt some alarm for the fate of the embassy. According to our instructions, the meat was left untouched, and a complaint preferred as directed. His Excellency having remonstrated to the mandarin through the medium of his interpreter, in a few minutes afterwards every table was served with hot dishes, in the usual variety and profusion. Why this entertainment, which must have been nearly ready, was thus withheld, and so speedily produced, served as an enigma to exercise our ingenuity, but which we could never solve. Indeed, no other ideas could possibly be entertained of it, than that of an effort of Chinese ingenuity to try the temper of Englishmen, which, but for the steps taken by the Ambassador, might have been productive of much mischief to the undertaking.

Next day the presents brought from Pe-kin were unpacked in the portico facing the Ambassador's apartments, they consisted of

Two hundred pieces of narrow coarse cloth, chiefly black and blue.

Two large telescopes.

Two air guns.

Two handsome fowling pieces; one inlaid with gold, and the other with silver.

Two pair of saddle pistols, enriched and ornamented in the same manner.

Two boxes, each containing seven pieces of Irish tabinets.

Two elegant saddles, and furniture; the seats of these were of doe skin, stitched with fine silver wire; the flaps were of a bright yellow superfine cloth, embroidered with silver, and enriched with silver spangles and tassels; the reins and stirrup-straps of bright yellow leather, stitched with silver, but the stirrups, buckles, &c. were only plated.

Two large boxes of the finest carpets of the British manufactory.

These were all the presents which had been brought from Pe-kin; the rest were either too cumbersome or too delicate to be removed without much care, and were, therefore, left to be presented to the Emperor, on his return, for the winter season, to the capital of his empire.

Centinels were placed to guard these specimens of British manufacture, till the Emperor's pleasure respecting them should be known, which was afterwards notified by the attendant mandarin, with as much civility as could be expected from the supposed greatness of his office.

A mandarin of the first order, on the 12th of September, came to acquaint the Ambassador, that his Imperial Majesty would give him an audience on the 14th. This intelligence diffused hope and spirits through the whole embassy, though, it must be confessed, without any apparent cause.

Orders were issued, that the suite should be ready at three on the morning of the day appointed, to accompany his Excellency to the imperial palace. The attendants were to appear in their best liveries; and the soldiers and servants, after having escorted the Ambassador, were to return, without halting, immediately to their quarters; his Excellency informing them, that he hoped the restrictions imposed on them, which were so irksome to

all, would in a few days be removed by his endeavours, and every reasonable indulgence allowed them.

His Excellency was splendidly dressed, in mulberry velvet, with his diamond star and red riband, and over the whole he wore the full habit of the order of the Bath. Sir George Staunton was in a full court dress, over which he wore the robe and hood of a doctor of laws, with the academical cap belonging to that degree.

From the darkness of the morning, a considerable confusion arose in the intended order of the cavalcade; Colonel Benson, indeed, attempted to form a procession, which, however, was but of short duration, even such as it was, for we were soon thrown into confusion by a number of pigs, asses, and dogs, who broke in upon our ranks, and from which, in the dark, we found considerable difficulty to extricate ourselves; but as parade is useless when no one can see it, the failure was of little consequence.

As early as five in the morning, the Ambassador alighted from his palanquin at the Emperor's palace, amid an immense number of the populace. Sir George and Mr. Staunton supported his train, followed by the gentlemen attached to the embassy.

Jehol is large and populous, very irregularly built, and lies in a valley between two mountains; the houses are low, and chiefly built of wood; and, except in the quarter contiguous to the imperial palace, none of the streets are paved.

The principal support of this place seems to be derived from the Emperor's partiality for it. No river connects it with remote situations: the splendid expense of a court, however, renders it rich, and in some measure commercial. The surrounding country, though not comparable to China, is in the best state of cultivation of any we saw in Tartary.

As his Excellency's visit was a mere matter of form and presentation, it did not engage him long. He returned from the imperial palace before noon. The Emperor, it is said, received the credentials with a most ceremonious formality, admitting none into his presence but his Excellency, the Interpreter, Sir George and Master Staunton, with the latter of whom he appeared to be vastly delighted, and to whom he presented, with his own hands, a beautiful fan, and some embroidered purses; and likewise ordered the interpreter to signify how highly he thought of his talents.

Soon after the Ambassador's return, a number of valuable presents were received from court, consisting of rich satins, velvets, silks, and purses, and some of the finest tea of the country, made up into solid cakes by means of baking, of about five pounds each. Except such as were addressed for their Britannic Majesties, these presents were proportionably divided among the gentlemen of the suite.

Next morning the Ambassador, attended only by his suite, paid a second visit to the Emperor, in order, as we understood, to attempt to open the wished-for negotiation. On this occasion he stopped several hours. The interpreter gave a very favourable report of the aspect of the negotiation, as far as it had advanced; and our hopes for its success seemed to derive some confirmation from a second cargo of presents, consisting of velvets, satins, and silks, as before; Chinese lamps and valuable porcelain; and to these were added a number of calibash boxes of the most exquisite fabric. A distribution was made as before; and mirth and festivity, arising from sanguine hopes of success, crowned the evening of the day.

Several mandarins visited the Ambassador on the 16th of September, and invited him and the whole embassy to

attend the anniversary of the Emperor's birth-day at court, on the morrow.

Accordingly his Excellency, with the whole of his suite, set out at two o'clock in the morning, and the whole cavalcade reached the imperial palace about four. This palace stands on an elevated situation, and commands an extensive view of the country surrounding it: it contains a numerous range of courts surrounded by porticos, none of which, however, appear very magnificent, though some of them are highly decorated with painting and gilding. The gardens surround it for several miles, and these are bounded by a wall thirty feet high. In the front of the palace is a fine lawn, in the centre of which is a very pleasant lake.

As soon as the Emperor approached, the mandarins in waiting prostrated themselves, or it would have been impossible to have distinguished his palanquin from one of their's. No external pomp or badge of dignity, marked his dress or equipage, except his being carried by twenty mandarins of the first order. It is a favourite maxim of the Chinese government to check superfluous expense, and to encourage frugality and industry in every department. Actuated by the same wise and patriotic principle, the present Emperor has forbid any public joicings on his birth-day, in this less flourishing part of his empire; but such unfeigned homage is paid to his dignified and amiable character, that except in his immediate presence, and under his personal view, all ranks and descriptions of men, throughout his extensive dominions, give a loose to joy on this auspicious day. He had now completed the eighty-fifth year of his age, and the fifty-seventh of his reign. His countenance was animated, and little expressive of his advanced years; his eyes were dark and piercing; and his whole air bore the impression of the conscious

dignity of virtue rather than that of rank and state.—How different the sensations arising from the contemplation of this character are to those which arise from the view of a profligate European prince, we shall leave the reader to determine; we shall only say, that the Chinese evidently viewed their Emperor as the father, and not as the scourge of their country.

Our return was followed by a repetition of the same kind of presents as we received before, only varied in pattern and colour. A profusion of fruits, pastry, and confectionary, also accompanied those expressions of imperial munificence.

The next day the Ambassador went in a more private manner to have an audience of leave, as the court was soon to return to Pe-kin. At the same time, he transacted certain official business, the result of which was generally spoken of among the suite in the following terms:

That the Emperor declined entering into any written treaty with Great Britain, or indeed with any nation, as being contrary to ancient usage; at the same time he expressed the highest respect for the British nation and the King; and was strongly disposed to give them a preference in all commercial concerns, and to make any arrangements with respect to British ships at Canton for their advantage, which would not prove disadvantageous to his own subjects; but that he would not sacrifice the interests of his own people to any foreign connections, and would only continue his avowed partiality for the English, while he found it for the advantage of his own subjects, and they conducted themselves in their commercial intercourse in such a manner as to deserve it.

To evince his high personal regard for the King of Great Britain, he delivered to the Ambassador with his own hand a box of great value, containing the minia-

tures of all the preceding emperors, with a short character of each in verse, written by themselves, accompanied with the subsequent address :

“ Deliver this casket to the King your master, with
“ your own hand, and tell him from me, that small as
“ the present may appear, it is the most valuable I have
“ to bestow, or my empire can furnish. It has been
“ transmitted to me through a long line of ancestors,
“ and I had reserved it as the last token of affection I
“ had to bequeath to my son and successor, as a tablet of
“ the virtues of his progenitors, which I should hope
“ he had only to peruse to be induced to imitate ; and
“ to make it, as they had done, the grand object of his
“ life to exalt the imperial honour, and advance the
“ happiness of his people.”

This message caused no small degree of speculation among the retinue of the embassy, but none could be fully satisfied themselves, or satisfy others, with respect to the motives of the Emperor, in the present or the address. If he was concerned for the happiness of Europe, we owe him our grateful acknowledgments, and join with many others in the sincere wish that this address may never be forgotten, and that this singular present may produce that effect on the present possessor of, and the heir apparent to, the British crown, as the Chinese Emperor expected it would have produced on his son ; the embassy will then prove of importance, indeed, to the British nation.

After dinner, the Ambassador returned with his whole suite and attendants, to see a play performed in the imperial palace. A temporary stage was erected, and ornamented with a profusion of silk streamers. The dramatic entertainments consisted of mock battles, vaulting, tumbling, rope-dancing, and other gymnastic amusements, which would have done no discredit to any performers in Europe. A variety of deceptions concluded this

theatrical fête; one of which was the exhibition of a large bowl, in every possible position; which was immediately placed on the stage, bottom upwards, and on being lifted up again, discovered a large rabbit, which escaped from the performer by taking refuge among the audience. The spectators in general, including many of our own people, were totally at a loss to account for this deception; but to many of us, if we knew not how it was done, it was, at least, no novelty, having frequently seen the same trick exhibited by the jugglers of our own country. Other similar tricks were very dexterously performed, and amused us by their novelty and apparent difficulty. The theatre made a splendid appearance, being well-lighted and well-filled with persons of distinction.

Next day, pipes and tobacco, sufficient to supply every individual belonging to the embassy, were received; and several mandarins came to pay their respects to the Ambassador. In these visits we observed how little regard is paid to external appearance in China. The mandarins never varied their habits; and even the court-dresses here differ very little from the ordinary habiliments. It may be said to consist of a loose robe, falling half-way down the leg, and drawn round the neck with ribands. Over the breast is a piece of embroidery, about five inches square, finished in gold, or silk of various colours, with an exact counterpart on the back; which badges denote the rank of the wearer. The sash, which at other times is usually worn round the waist, is dispensed with at court, and the dress left to its natural flow.

We are now called upon to notice a degree of despotic authority assumed by the leader of the embassy, altogether inconsistent with the character and privileges of British subjects; and as there is reason to believe, that this assumption of arbitrary power conveyed an unfa-

vourable impression to the Chinese of our national character, laws, and customs, to set this matter in a clear light, we shall previously state the orders issued by Lord Macartney, and read to the ships' companies, and all persons of every rank attached to the embassy, on our approaching the coast of China; orders which seemed to have been dictated by sound policy, and a real regard to the successful prosecution of the grand objects in view.

ORDERS, *sealed and signed* MACARTNEY.

“ As the ships and brigs attendant on the embassy to
 “ China are now likely to arrive in port a few days
 “ hence, his Excellency the Ambassador thinks it his
 “ duty to make the following observations and arrange-
 “ ments :

“ It is impossible that the various important objects
 “ of the embassy can be obtained, but through the good-
 “ will of the Chinese : that good-will may much de-
 “ pend on the ideas which they shall be induced to en-
 “ tertain of the disposition and conduct of the English
 “ nation, and they can judge only from the behaviour
 “ of the majerity of those who come amongst them.
 “ It must be confessed, that the impressions hitherto
 “ made upon their minds, in consequence of the irre-
 “ gularities committed by Englishmen at Canton, are
 “ unfavourable even to the degree of considering them
 “ as the worst among Europeans ; these impressions are
 “ communicated to that tribunal in the capital, which
 “ reports to, and advises the Emperor upon all concerns
 “ with foreign countries. It is therefore essential, by
 “ a conduct particularly regular and circumspect, to
 “ impress them with *new, more just, and more favourable*
 “ ideas of Englishmen ; and to shew that, even to the
 “ lowest officer in the sea or land service, or in the civil

“ line, they are capable of maintaining, by example
“ and by discipline, due order, sobriety, and subordi-
“ nation, among their respective inferiors. Though the
“ people in China have not the smallest share in the
“ government, yet it is a maxim invariably pursued by
“ their superiors, to support the meanest Chinese in any
“ difference with a stranger, and if the occasion should
“ happen, to avenge his blood; of which, indeed, there
“ was a fatal instance not long since at Canton, where
“ the gunner of an English vessel, who had been very
“ innocently the cause of the death of a native peasant,
“ was executed for it, notwithstanding the utmost united
“ efforts on the part of the several European factories at
“ Canton to save him: peculiar caution and mildness
“ must consequently be observed in every sort of inter-
“ course or accidental meeting with any of the poorest
“ individuals of the country.

“ His Excellency, who well knows that he need not
“ recommend to Sir Erasmus Gower to make whatever
“ regulations prudence may dictate on the occasion, for
“ the persons under his immediate command, as he
“ hopes Capt. Mackintosh will do for the officers and
“ crew of the Hindostan, trusts also that the propriety
“ and necessity of such regulations, calculated to pre-
“ serve the credit of the English name, and the interest
“ of the mother country in these remote parts, will en-
“ sure a steady and cheerful obedience.

“ These same motives, he flatters himself, will ope-
“ rate likewise upon all the persons immediately con-
“ nected with, or in the service of, the embassy.

“ His Excellency declares, that he shall be ready to
“ encourage and to report favourably hereupon the
“ good conduct of those who shall be found to deserve
“ it; so he will think it his duty, in case of misconduct
“ or disobedience of orders, to report the same with

“ equal exactness, and to suspend or dismiss transgressors, as the occasion may require. Nor, if offence should be offered to a Chinese, or a misdemeanor of any kind be committed, which may be punishable by their laws, will he deem himself bound to interfere for the purpose of endeavouring to ward off or mitigate their severity.

“ His Excellency relies on Lieutenant-Colonel Benson, commandant of his guard, that he will have a strict and watchful eye over them: vigilance, as to their personal demeanor, is as requisite in the present circumstances, as it is, though from other motives, in regard to the conduct of an enemy in time of war. The guards are to be kept constantly together, and regularly exercised in all military evolutions; nor are any of them to absent themselves from on board ship, or from whatever place may be allotted them for their dwelling on shore, without leave from his Excellency, or commanding officer. None of the mechanics, or servants, are to leave the ship, or usual dwelling on shore, without leave from himself, or from Mr. Maxwell; and his Excellency expects, that the gentlemen in his train will shew the example of subordination, by communicating their wishes to him before they go, on any occasion, from the ship, or usual dwelling-place on shore.

“ No boxes or packages, of any kind, are to be removed from the ship, or, afterwards, from the place where they shall be brought on shore, without the Ambassador's leave, or a written order from Mr. Barrow, the comptroller; such order describing the nature, number, and dimensions of such packages.

“ His Excellency, in the most earnest manner, requests that no persons whatever belonging to the ships be suffered, and he desires that none of his suite, guard,

“ mechanics, or servan's, presume to offer for sale, or
 “ propose to purchase, in the way of traffic, the smallest
 “ article of merchandise of any kind, under any pre-
 “ tence whatever, without leave from him previously
 “ obtained. The necessity of avoiding the least appear-
 “ ance of traffic accompanying an embassy to Pe-kin
 “ was such, as to induce the East India Company to
 “ forego the profits of a new market, and deterred
 “ them from shipping any goods for sale in the Hindostan,
 “ as being destined to attend upon the embassy, the
 “ dignity and importance of which, in the prejudiced
 “ eyes of the Chinese, would be utterly lost, and the
 “ good consequences expected from it, even on com-
 “ mercial points, totally prevented, if any actual trans-
 “ actions, though for trifles, for the purpose of gain,
 “ should be discovered amongst any of the persons con-
 “ cerned in conveying, or attending an Ambassador; of
 “ which the report would soon infallibly swell into a
 “ general system of trading. From this strictness his
 “ Excellency will willingly relax whenever such ad-
 “ vances shall have been made by him in negotiation as
 “ will secure the object of his mission: and when a
 “ permission from him to an European, to dispose of any
 “ particular article of merchandise, shall be considered
 “ as a favour granted to the Chinese purchaser. His
 “ Excellency is bound to punish, as far as in him lies,
 “ any the slightest deviation from this regulation; he
 “ will easily have it in his power to do so, in regard to
 “ the persons immediately in his train or service. The
 “ discipline of the navy will render it equally easy to Sir
 “ Erasmus Gower, in respect to those under his imme-
 “ diate command; and the East India Company have,
 “ by their order of the 5th of September, 1792, and
 “ by their letter of the 8th of the same month and year,
 “ fully authorised his Excellency to enforce compliance
 “ with the same regulation, among the officers of the

“ Hindoſtan. A copy of the ſaid order, and an extract
 “ from the ſaid letter, here follow, in order that Cap-
 “ tain Mackintoſh may communicate the ſame to his
 “ officers. His Excellency depends upon him to pre-
 “ vent any breach or evasion of the ſame among any of
 “ his crew.”

*At a Court of Directors held on Wednesday the 5th of
 September, 1792.*

“ Reſolved,

“ That the Right Honourable Lord Viſcount Ma-
 “ cartney be authorized to ſuſpend, or diſmiſs the com-
 “ mander, or any officer of the Hindoſtan, who ſhall
 “ be guilty of a breach of covenants, or diſobediſſence of
 “ orders from the Secret Committee, or from his Ex-
 “ cellency, during the continuation of the embaffy to
 “ China.

(Signed) “ W. RAMSEY, Sec.”

*Extract from the Chairman and Deputy Chairman's Letter
 to Lord Macartney, dated the 8th of September, 1792.*

“ The Secret Committee having given orders to Cap-
 “ tain Mackintoſh, of the Hindoſtan, to put himſelf
 “ entirely under your Excellency's direction, as long as
 “ may be neceſſary for the purpoſe of the embaffy, we
 “ have incloſed a copy of his inſtructions, and of the
 “ covenants which he has entered into, together with an
 “ account of his private trade, and that of his officers :
 “ there is no intention whatever, on the part of the
 “ court, to permit private trade in any other port, or
 “ place, than Canton, to which the ſhip is ultimately
 “ deſtined, unleſs your Excellency is ſatiſfied that ſuch
 “ private trade will not prove of detriment to the dig-
 “ nity and importance annexed to the embaffy, or to the
 “ conſequences expected therefrom, in which caſe your
 “ conſent in writing becomes neceſſary to authorize any
 “ commercial tranſaction by Captain Mackintoſh, or

“ any of his officers, as explained in the instructions
 “ from the Secret Committee. But as we cannot be too
 “ guarded with respect to trade, and the consequences
 “ which may result from any attempt for that purpose,
 “ we hereby authorize your Excellency to suspend, or
 “ dismiss the commander, or any officer of the Hin-
 “ dostan, who shall be guilty of a breach of covenants,
 “ or disobedience of orders from the Secret Committee,
 “ or from your Excellency, during the continuance of
 “ the present embassy.”

“ His Excellency takes this opportunity of declaring
 also, that however determined his sense of duty makes
 him to forward the objects of his mission, and to watch,
 detect, and punish, as far as in his power, any crime,
 disobedience of orders, or other behaviour tending to en-
 danger, or delay the success of the present undertaking,
 or to bring discredit on the English character, or occa-
 sion any difficulty, or embarrassment to the embassy ; so
 in the like manner shall he feel himself happy in being
 able at all times to report and reward the merit, as well
 as to promote the interest, and indulge the wishes, of any
 person who has accompanied him on this occasion, as
 much as may be consistent with the honour and welfare
 of the public.

“ In case of the absence or engagements of his Ex-
 cellency, at any particular moment, application may be
 made in his room to Sir George Staunton, whom his Ma-
 jesty was pleased to honour with a commission of minister
 plenipotentiary, to act on such occasions.”

Given on board his Majesty's

ship the Lion, the 16th

day of July, 1793.

By his Excellency's Command.

(Signed)

ACHESON MAXWELL, } Secretaries.
 EDWARD WINDER, }

Some observations and injunctions of his Lordship, delivered at the same time as the above, did not, however, seem to accord with the spirit of liberty and personal security, which accompanies an Englishman wherever he is placed. Hitherto there had not, however, been an attempt made to carry them into execution; but now it was intimated, that all the servants of the Ambassador were to consider themselves as under martial law, and that they would be punished according to its regulations, in any case of disobedience or neglect. It is true, that the experiment was never made in regard to the civil servants of the embassy; but the alarm which this information gave, was deeply felt and inwardly resented. To the honour of Sir George Staunton, he not only disapproved, but reprobated in very severe terms this measure, as repugnant to, and subversive of, the rights of Englishmen, and the principles of justice.

The order, forbidding any traffic with the natives, we believe, was punctually observed, as far as gain was concerned; but a private in the infantry, composing a part of the Ambassador's guard, was reported to the commanding officer as having procured a small quantity of samtchoo, or spirituous liquor, by the assistance of a Chinese soldier; he was immediately confined, and being brought to a court martial, of which a corporal was president, he was sentenced to receive sixty lashes.

This sentence being approved by Colonel Benson, the British soldiers were drawn up in form, in the outer court of the palace where we resided, and the offender being fastened to one of the pillars of the great portico, received his punishment without mitigation.

The just abhorrence excited in the breasts of the Chinese, at this cruel conduct, was demonstrably proved by their words and looks. They expressed their astonishment that a people pretending to profess the mildest

and most benevolent religion on earth, could be guilty of such flagrant inattention to its merciful dictates. One of the principal mandarins, who knew a little English, expressed the general sentiment, "*Englishmen too much cruel, too much bad.*"

But it seems as though the officers were determined, at all events, to impress the Chinese with an unfavourable opinion of the English character, for it appears that Sir Erasmus Gower, the commander of the *Lion*, went a step farther towards alienating the affections of the Chinese from our countrymen; for when that ship lay at Chufan, a native brought a bottle of samchoo on board, intending to exchange it for some European article; his design being discovered, the Captain ordered him to be seized and punished with twelve lashes, in the presence of numbers of his countrymen, though a complaint preferred to a mandarin would have obtained the satisfaction necessary, and saved the appearance of arbitrary and cruel conduct.

The manners of the Chinese, indeed, revolt at the public exhibition of these punishments: they are at a loss to reconcile European behaviour with European professions. Our faith and practice, in almost every instance, appeared to them to be opposite; and these circumstances we have had the pain to record, as well as several others which occasionally happened, instead of removing unfavourable prejudices, seemed to legitimate and sanction their continuance.

Having previously been informed that the embassy was to proceed to Pe-kin, where its final issue was to be arranged, we set out from Jehol on the morning of the 21st of September, after a state of imprisonment of fourteen days, for the liberty we had been encouraged to expect, was never granted.

In this place it may not be improper to give some account of two extraordinary rocks in the vicinity of Jehol, which the darkness of the morning on which we entered that city had prevented our seeing. One is an immense pillar of stone, about an hundred feet high, small at the base, and gradually spreading towards the top, from several parts of which issue streams of the purest water. This lofty object is situated on the pinnacle of a mountain, which adds to its sublime effect. The upper part of this rock is rather flat, and appears to be clothed with verdure and shrubs, but is totally inaccessible. Some convulsion of nature must certainly have placed it here, and it is impossible to view it from the valley below, without the strongest emotions of wonder and fear. The Chinese give it the name of Pansuiashaung, and justly esteem it as one of the first natural curiosities of the country.

The other is rather a cluster of rocks, whose greatest height is nearly two hundred feet: these stand likewise on the summit of a mountain, and from one point of view, appear as one solid mass. Perhaps the world does not produce two grander objects of the kind.

Soon after we left Jehol, we passed the Emperor's pagoda, where we saw the tributary King of Cochin China's Ambassador and suite, advancing with the annual acknowledgment.

We slept at the imperial palace of Callachottueng, mentioned before, where we lost an artillery-man of the bloody flux, of which alarming malady several others among the military were ill. The attendant mandarin expressed great apprehension, lest the Emperor should hear of this circumstance, and be alarmed on account of any contagious disorder. The body was therefore sent on to the next village, where we breakfasted, and

afterwards interred our companion with military honours.

This morning we received intelligence that the Emperor had left Jehol, and that it would be absolutely necessary to advance two stages without halting, in order that the palaces might be at liberty to accommodate his majesty's attendants. In consequence of this notice, we reached this day Waung-chau-yeng, where we slept.

Pursuing the same route as we had done before, and re-tracing the same objects, our journey to Pe-kin was barren of incidents or novelty. We arrived there on the afternoon of the 26th, and took up our residence in the palace which had been appropriated for our use before we set out for Jehol. The morning of the 27th, Lord Macartney spent in examining the arrangements which had been made during his absence, which seemed to meet his entire approbation; and as our stay here, at this period, was considered as certain to be of some continuance, every preparation and provision was made for the domestic comfort of the establishment, and the splendor of the embassy.

The state canopy was erected in the principal room of the Ambassador's apartments: it was made of flowered crimson satin, with festoons and curtains, fringed with gold; the back displayed the arms of Great Britain; under its cover five chairs of state were placed, the center one being elevated above the rest for the Ambassador. At the other end of the apartment were hung whole length portraits of their Britannic Majesties. The whole formed an appearance for an audience-chamber, equal to the consequence of the country represented, and wanted no appropriate ornament.

These dispositions being completed, nothing remained to perfect the domestic establishment, but the regulation

of the different tables to be provided for the different departments of the household ; which it was thought best to delay till the arrival of the Emperor in Pe-kin.

Captain Mackintosh of the Hindostan now proposed to set off on the Monday to join his ship, in order to proceed to Canton ; there to take in his cargo for England, having seen, as he conceived, a favourable commencement of this embassy, in which his employers had such a predominant interest.

On the 28th the arrival of the Emperor at the imperial palace in Pe-kin was announced by a grand discharge of artillery.

The occupations of this day in the palace of the Ambassador were confined entirely to writing letters for England, of which Captain Mackintosh was to take the charge ; it being considered as a settled arrangement with the court of Pe-kin, that the English embassy were to remain during the winter, to carry on the important negotiations with which it was entrusted.

The next day his Excellency was visited by several mandarins ; and some packages of broad cloths of British manufacture were put in a state of readiness for being presented to the Emperor.

Sickness at this time prevailed so much among the soldiers attached to the embassy, that more than half of them were unable to do duty ; it was, therefore, found expedient to establish an hospital in some of the vacant buildings within the precincts of the palace for their reception, and more speedy recovery.

On the 1st of October, a mandarin requested, in the name of the Emperor, that the ordnance presents might be sent to the palace of Yeumen-manyeumen, where they were to be proved and examined ; which, contrary to our expectations, was done by the Chinese themselves instead of our own artillery men, who had been taken

from England for the purpose of displaying their superiority in the science of engineering to the Emperor. The chariots and other presents were also removed to the same place, where the carpenters and the other mechanics went to hang them on their springs; their service, like that of the artillery, was, however, in a great measure dispensed with; they not being permitted to finally adjust them for representation.

The following day, the Ambassador received a formal invitation to wait on the Emperor on the morrow; in compliance with this request his excellency went in a private manner, and transacted business with the officers of state. The conference lasted for two hours; and there were no apparent reasons for supposing that the objects of the mission were not in a progressive state of success.

The Ambassador now settled the order and disposition of the tables for the different departments of the household; and every thing seemed to indicate a residence of some permanency at Pekin, which proved highly gratifying to us, who had no other means of judging of the probable success of the object of our embassy, than the general arrangements made for its domestic establishment.

The cabinets of British manufacture were now conveyed to the imperial residence by Chinese porters, and the presents, consisting of jewellery, plated goods, hardware, and cutlery, were now unpacked; and the whole equally divided between the Emperor and the Grand Choulaa.

On the 5th, the Emperor visited the palace of Yemien-manyeumen, to inspect the presents which were lodged there; on this occasion he was pleased to order eight ingots of silver to be distributed to every European person attending. The English artificers, who were employed in cleaning and completing the carriages, and fitting up a

model of an English first-rate man of war, which had been sent with the presents, described his Majesty as being about five feet ten inches high ; of a slender form, but well-proportioned ; and that his countenance presented a regularity of features, free from the decrepitude of age. His deportment was attractively affable ; and the dignity of the prince was only displayed in the superior manners of the man. He was habited in a robe of yellow silk, and a cap of black velvet, surmounted with a red ball, and adorned with a peacock's feather. He wore silk boots, embroidered with gold, and a blue silk sash round his waste.

The opinion his Majesty formed of the presents could only be collected from their being generally received ; for we could not learn that he had expressed any opinion where it could possibly be conveyed to us. Two camera obscuras were, however, returned, as being suited only to the amusement of children.

A number of bales, containing a variety of broad and narrow cloths of English manufacture, with a quantity of camblets, two barrel organs, and the remainder of such presents as were not damaged, were now removed from the Ambassador's palace by the Chinese employed on these occasions, and Mr. Plumb sometimes accompanied the presents to explain the nature and application of them, or performed that office to the mandarins, previous to their departure.

As it was now considered, as a matter of certainty, that the embassy would remain for some time at Pe-kin, the superb and elegant horse-furniture which had been brought over for his Excellency and Sir George Staunton, were unpacked and got ready for immediate use.

A number of presents were this day received from the Emperor for the use of their Britannic Majesties, the Ambassador and suite.

At noon on the 6th, the Ambassador again went to visit the Emperor ; but on his arrival at court he fainted away, and being conveyed home, continued indisposed during the remaining part of the day. In the meanwhile, Sir George Staunton and Colonel Benson distributed to each of the soldiers and servants, some pieces of silk, others of dongaree, a kind of nankeen, and a piece of silver, of about sixteen ounces, as a present from his Imperial Majesty.

The optical, mechanical, and mathematical instruments being removed from the palace of Yeumen-manyeumen, the gentlemen and mechanics were dismissed from their attendance there. On a trial of the powers of some of the articles before the mandarins, they failed in the effects ascribed to them, and others excited little surprize or admiration in the Chinese literati who viewed them ; this the good Dr. Dinwiddie and Mr. Barrow immediately attributed to their gross ignorance and obstinacy.

A report began to circulate, that we were soon to quit Pe-kin. It occasioned a considerable share of speculation, but it obtained less credit than afterwards appeared to be due to it : the carpenters were however employed in strengthening the cases which contained the presents for St. James's, and in the afternoon of the 7th this report, which at first met with only a faint belief in general, was confirmed by an order from the Ambassador to prepare for our departure on the Wednesday following, being only two days notice. Our surprize and concern may easily be conceived. After a variety of fatigues, we had consoled ourselves that we should now have enjoyed some repose ; but all personal considerations were absorbed in public affairs, in which the humblest individual felt an interest. The grand objects of the embassy were evidently unaccomplished ; and in our attachment

to our country, its honour, and advantage, we forgot every other care.

To submit, however, we were obliged, and nothing appeared to us possible to be done but an attempt to gain a little respite, till the baggage was packed up and arranged; this seemed a reasonable demand, the attendant mandarin therefore made the requisition, and an order arrived from the Grand Choulaa to suspend our departure till Friday: but judge our astonishment, when the next morning this was countermanded by the Emperor himself, and we were expressly ordered to depart on the day first intimated.

It is not to be supposed that our situation could enable us to judge of the reasons on which this unexpected mandate was founded. It was reported by the Chinese, that as the business on the part of the Emperor was already completed, he was surpris'd the English Ambassador was not anxious to return to his own country. It was also said, that his Majesty was alarmed at the number of our sick, lest any contagion should be communicated to his subjects: nor were there persons wanting who ascribed his determination to an aversion contracted against us, from the skill and ingenuity we evinc'd in those engines of destruction, the brass mortars, which were tried in his presence. It was said he deprecated the spirit of a people, who, contrary to the avowed benign principles of their religion, had made such a proficiency in arts which seem'd to contradict them all.

Many other reports of a similar nature were propagated; but the reason assign'd by the Chinese government was the near approach of winter, when the rivers would be frozen, and the journey to Canton, through the northern provinces, be attended with inconvenience and crowded with impediments.

To speculate on the policy that actuated the court of Pe-kin on this occasion, would be vain ; neither shall we presume to ascribe it to any misconduct or mismanagement ; but the manner in which the embassy was dismissed was certainly ungracious, and mortifying in the extreme ; for supposing it to be the policy of the Chinese government, that no foreign minister shall be received, but on particular occasions, and that he shall not remain in the country after he has finished his particular mission ; it does not appear that the business was at all advanced which Lord Macartney was employed to negotiate ; and his Lordship certainly would not have formed domestic arrangements, if he had not considered himself certain of remaining at Pe-kin throughout the winter, and of succeeding in the object of his embassy.

At this time a marine, who, with three others, had been taken from on board the *Lion*, to fill the vacancies occasioned by the death of some of the soldiers, died of the flux ; and to prevent this circumstance from being known his corpse was carried away in the night.

Lord Macartney now sent his own state carriage as a present to the Grand Choulaa, who refused to accept it. It was then re-demanded, but no answer was returned to this request, and so short was the period allotted us to stay, and so much was to be done in it, that there was no time to make farther inquiries concerning it, or the reasons for the behaviour on the part of the minister by whom it was refused.

The confusion arising from this sudden and unexpected event, rendered it impossible to arrange the baggage with any order. We huddled it together in the best manner that circumstances would permit. Some articles which could not be packed up, or were now useless, were given to the mandarins ; the natives took care to

purloin a share, and Lord Macartney's servants had the canopy of state.

We set out on the road that leads to Tong-tchew at a very early hour on the morning of the 9th, and reached that town in the evening. Even the thoughts of being on the return to our country failed to relieve the gloom of disappointment; and to increase our unpleasant sensations, we met with neglect and wretched accommodations compared to what we had experienced before; for the apartments in which we were lodged here were only temporary sheds, hung with straw matting.

We have already mentioned the conduct of the Grand Choulaa, respecting Lord Macartney's chariot. On our arrival, however, at Tong-tchew, it had found its way thither before us, and was stationed opposite the place appointed for the reception of the embassy, surrounded by crowds of Chinese; many of its ornaments were defaced, and it was otherwise injured. It was, however, drawn down to the river side, and a case being made for it on the spot, to secure it from farther injury, it was re-connsigned to the hold of a junk, and finally sent to figure at Madras.

Next morning, on proceeding to the side of the river, we found the junks intended for our reception. The baggage was put on board with all possible expedition, but not without a degree of confusion beyond what we had yet known; for all the attention before paid to the Ambassador and his suite seemed now to be forgotten; things being, however, at length adjusted, we went on board our junks, and the attendant mandarin and his party followed in separate vessels. Soon after the embarkation was completed, dinner was served up; and at an early hour we retired to rest, after a most fatiguing day.

On the 11th, at a very early hour, the junks were unmoored, and the fleet proceeded down the river: but as

we have already given a description of the country through which it flows, and the local circumstances attending of it, we shall pass on to the period when we quitted the natural for an artificial river; indeed nothing occurred worthy of observation, but that though we still attracted the notice of the inhabitants who lived near the river, the respectful and ceremonious attentions of our former voyage were entirely discontinued.

On the 16th we left the channel of the river, and entered a canal constructed with infinite labour and expense. The sides are masonry throughout its extent; and at certain distances locks, in the form of a crescent, are erected, which confining the water to a narrow passage in the middle of the canal, occasions a moderate fall of about three feet. The motion of the junks is accelerated in passing these locks, and continues to some distance; and to prevent the vessels receiving any damage from striking against the walls of the lock, men are always ready to let down large leathern pads, which effectually break the shock.

In the course of this day we passed a number of these locks, whose construction and effects we found invariably the same.

For some days we sailed through a country rich in agriculture and population. We observed plantations of the shrub which produces the imperial and gunpowder tea. In size and figure it resembles the gooseberry-bush. Imperial tea is the produce of the first blossoms; gunpowder tea is a collection of the successive blossoms as they appear.

Not only the exterior marks of respect had been withdrawn from the embassy by the Chinese, but we even found our provisions deficient, both in quantity and quality. A representation to the mandarin, however, procured immediate redress in this particular; and it was

Farther reported, that the same benevolent character had exerted himself with effect to do away some very unfavourable impressions, with which a Tartar mandarin had prejudiced the Emperor against the English, by representing them as divested of every amiable quality, and addicted to every vice.

On the 20th we passed numerous plantations of tobacco; a plant cultivated here in the greatest variety, and to the greatest extent of any country in the world. Indeed smoking being the universal practice from infancy to old age, the quantity of tobacco consumed in China must exceed all moderate calculation.

Several considerable cities appeared at a small distance from the canal; the garrisons from which advanced to the banks to give the usual salute, and the people to gratify their curiosity.

We passed a number of bridges and several corn-mills, worked by water, and apparently on the same construction as those in Europe.

A lofty pagoda, of eight stories, opened to our view on the morning of the 23d; but not different apparently from those we had before seen. Next day we saw the Chinese post pass along the road on the margin of the canal. The letters are inclosed in a large bamboo basket, hooped with cane; it is then locked, and the key is given into the custody of one of the soldiers, who delivers it to the post-master. The basket is then strapped on the courier's shoulders, and being decorated with a number of little bells at the bottom, they make a loud jingling when shaken by the motion of the horse, and announce the approach of the post. Five light-horsemen escort the courier; and as the fleetest horses are selected, and changed at every stage, the mails in China are conveyed with extraordinary expedition and safety.

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The junks anchored on the evening of the following day in the heart of a large city, through which the canal passes. A continual succession of bridges connects the banks, and these are guarded by soldiers, who suffer no vessel to pass till a mandarin has inspected it. The fleet here received a salute of three guns, and a numerous body of soldiers lined the banks, who, wearing large helmets, and being completely armed, had a very military appearance.

We soon arrived at Kord-cheeaung, a city of equal magnitude with the last; in the center of which we saw a pagoda of ten stories, each surrounded by a gallery.

After passing several large cities in the course of this day's voyage, we anchored for the night at Lee-yaungōa, which was illuminated in honour of the Ambassador. Public attentions, indeed, began again to be more frequent, and ceremoniously paid.

We passed the city of Kaunghoo on the 26th, and found such an amazing number of junks lying there that our passage was impeded for some time, and we were obliged to come to anchor, in order to give opportunity for a passage to be made between them. The canal winds through this place and its banks slope down to the water in a very beautiful form.

Every spot in our passage gave testimony to the existence of art, and the effects of industry, as well as of prodigious population. On the 29th, passing several extensive fields, we observed the peasants ploughing; they worked with oxen, and though their ploughs were of a very clumsy form, compared with those of England, the labour seemed to be neatly and properly executed.

A repetition of the meagre incidents that fell in our way would be tiresome. Towns, bridges, locks, and junks, fields covered with plenty, and people beyond calculation, were now common objects.

On the 30th we saw a fleet of junks laden with tea for the Canton market; nor was it an unnatural, or uninteresting observation which many of us made, that in the chance of commerce, some of their cargoes might ultimately be consigned to our own country, and arrive there before us.

The prospects around us were now constantly enlivened by pagodas and country seats; some of which were adorned with beautiful gardens, and others surrounded with the finest orchards we had ever beheld.

On the 31st in the morning, the fleet passed through a walled city, where the vast number of junks which covered its canal, justify the opinion of its extensive commerce. In its neighbourhood there are large plantations of tea and tobacco, and the next morning we passed several fields of cotton, which to us formed a pleasing and novel appearance.

The canal became much more expanded; and on the 2d of November we reached a city of great extent and trade. Several canals meet here; and on the south side of it is a bay, communicating with the Yellow river, in which the noblest fleets of Europe might ride.

The hills in the vicinity are beautifully green; their summits are crowned with pagodas, while villas and gardens adorn the lower slopes.

Passing through the bay, in which various opposite currents meet, we soon entered the river, and found ourselves again embosomed in a rich and delightful country.

Town opened on our enchanted senses after town; and no words can convey an adequate idea of the picturesque scenery that surrounded us.

About the hour of dinner, we arrived at a town of unusual magnitude and beauty, through which the river flowed for the space of three miles; the houses were

uniformly built of brick, varied with a bluish-coloured stone, and generally rise to two stories high.

Here we received the military honours so often mentioned; and indeed it may in general be observed, that there was neither town nor village through which we passed, that had not its mandarin and its proportionate number of guards and troops, not only in China, but also in the remote and less populous regions of Tartary.

In the afternoon we anchored, for some time, at another considerable town, where the junks stopped to take in a supply of wine. This town is situated on the side of a large lake, which, in some places, was divided only by a bank from the river on which we were sailing.

The country soon after assumed a swampy appearance; the natural consequence of so many rivers, canals, and lakes, which intersect it, and promote its commercial intercourse.

The weather was cold and the mornings frosty. The climate, unquestionably, is affected by the large bodies of water which every where abound in this part of the country. We now understood, that it was the Yellow river on which we were sailing, probably so called from some communications with the Yellow sea. We passed several lakes, and on the 3d saw a number of fishing-boats employed in their vocations, and procured from them a small fish, about the size of a sprat, but in flavour and form resembling the haddock. On the opposite side of this lake we discovered a very large city, built with a dark-coloured stone, and roofed with tiles of the same hue. This place appears to be about eight miles in circumference; and from the dress and manners of its inhabitants, we could easily determine was both commercial and polite. At the extremity of the wall of this city we dropped our anchor for the night.

Next day we passed two other large lakes; and soon after reached the town of Kiang-fou, which is large and walled. A mandarin and his guards appeared, to give the customary salutes; and at each end of the line of troops, a temporary arch was erected, with a platform reaching down to the river, very elegantly adorned, to afford a landing to the Ambassador, should he happen to be disposed to stop. At a small distance tents were pitched, in the center of which was the mandarin's pavilion, where a collation was ready for the entertainment of his Excellency and the mandarins in our fleet. But the order of the voyage prevented them from accepting this tribute of hospitality and politeness.

Beyond this, we came to another large town of superior beauty, where we stopped to receive a supply of provisions, and to be furnished with men to tow the junks. Here we were gratified with the sight of a number of fine women, whose features were beautiful and complexions uncommonly fair.

In the afternoon we passed a town which could not be less than nine miles in circumference. The walls are of immense height, and seem to be ancient. Several hundreds of junks were moored along its wharfs.

On the 5th we entered a large lake, adorned with a variety of beautiful islands; the most considerable of them contains the palace of a mandarin, with most elegant summer-houses, plantations, and gardens; here also a lofty rock rose amid the trees, and supported on its top a stately pagoda.

We soon entered another river, whose banks became highly picturesque, on which, and the adjoining heights, we saw a variety of villas, with gilt pyramids rising from the roofs, which gave them the appearance of Gothic architecture.

At the city of Mee-you-mee-awng we stopped to take in the customary supply of provisions. Nature seems to have formed this place for the purposes of navigation and commerce, and rural beauty to have fixed her residence in its vicinity.

Another object here presented itself of a very different nature, and which, by its contrast, acquired additional importance. A body of soldiers were drawn up on an esplanade, the line of which extended near a mile; they were divided into companies distinguished by the variety of their uniforms, which, together with the number and colours of their standards, offered a very beautiful spectacle.

No other object, for a considerable time, attracted our notice, except a small dock-yard for building junks, enclosed in a fine grove, which formed a pleasing and picturesque scene.

The river now appeared to be proceeding boldly on into a rich, fertile country, but of more unequal surface than any we had yet seen; when, by an unexpected meander, it brought us back to the city. Here we passed through another large bridge, near a circular bastion which commanded, by its battery, every direction of the river.

On another turn of the stream we discovered a very fine hill before us, the summit of which is crowned with a magnificent pagoda, and the declivities beautified with all the decoration that could be conferred by beautiful gardens and elegant buildings. At the foot of this elevated spot are two stone gateways, which open to a walk that winds gradually up the hill to the pagoda.

This hill appears to form a part of the gardens belonging to the mandarin, whose palace is situated on the banks of the river, from whence a broad flight of steps

ascends to the gate of the outer court. This edifice, in its size and appearance, is suited to the dignity of its possessor, and, like other buildings of the same kind and character in China, is perfectly uniform in all its parts. The body of the house rises to three stories, and the wings are diminished to two. A paved court occupies a large space in the front; and the whole is enclosed by a wall, including a large garden, that extends to the beautiful hill, of which a very inadequate sketch has been already given.

The country continued to make advances in beauty; fields full of fertility, with their shady enclosures; farms embosomed in orchards; villas, and their gardens, we had long been accustomed to behold, but now a mountain rose before us, not rugged and barren, but verdant to its very top; while innumerable herds of cattle, and flocks of sheep, adorned its sloping pastures.

Another town soon succeeded, and to that a lake, surrounded by hills of the same kind, and covered with sheep and cattle. From this delightful situation we passed through a lock, and between a draw-bridge into a canal, that divides another large commercial town. Here we observed a brick-kiln, and a pile of bricks just made; the materials of which appeared to be a kind of sand, mixed up with the mud of the river; the kiln itself was built with the same materials, in the form of a pyramid.

In the evening we passed a large walled city, apparently similar to those we had before seen, and several pagodas being illuminated, in honour of the Ambassador and mandarins, had a very pleasing appearance amid the gloom of night.

The Chinese houses are not only varied in their stile and decorations, but even the towns are in some measure marked by the colour of the materials of which they

are built. On the 6th of November we entered a town of a most dismal hue; it was wholly erected of black brick, and as the houses were more lofty than those generally seen in this country, being none less than two and many four stories high, its peculiar character made the stronger impression on our minds.

We passed a stone bridge of three arches, and soon after reached the mandarin's palace; a stone building of singular architecture. On each side of the principal gate are two lofty walls painted red, to prevent the building from being seen but in a front view. The gateway is enriched with sculpture, and the usual accompaniments of Chinese characters; it is of stone, and supports an apartment. The house itself is painted of different colours, with a stone gallery in front, and covered with a roof of the same material.

The mandarin who resided here had caused a temporary stage, or platform, to be erected, from the palace to the side of the river, in case the Ambassador, and the mandarins, should find it convenient to land. The roof of this building was covered with silk of various colours, a number of lamps fancifully adorned with gauze and ribands were suspended from it, and the floor was covered with a fine, variegated matting. He had also caused a large screen, or curtain, of this matting, to be fixed on the opposite side of the water, for the purpose of hiding some ruinous buildings, that would otherwise have disgraced the gay picture he had contrived by their deformity.

The soldiers under the command of this mandarin were of a different appearance from any we had seen; as they wore red hats with a very high and pointed crown; on the side of which was a brass plate, that appeared to be fastened with yellow ribands.

Of the elegant hospitality of this mandarin we were not allowed to partake, by the circumstance of our voyage.

A succession of towns, locks, bridges, and pagodas, appeared in rapid succession for some hours, and in the afternoon we saw a very large country residence at some distance, with a lofty pagoda rising, as it prospectively appeared, from the center of it. The tower terminated in a cupola, with a spiral ornament rising from the top, crowned with a ball, from each side of which a chain hung down, till it touched the upper story of the building.

After passing this structure, the banks of the river were, for a considerable distance, so high as to obscure all view of the adjacent country.

In consequence of a complaint against some of the captains of the junks, for embezzlement of provisions, the grand mandarin instituted an inquiry after the fleet came to an anchor this evening; and being convinced of the truth of the charge, sentenced the culprits to be bastinadoed or bamboosed, which was immediately carried into execution.

In the course of the next day, we had a transient view of Chinese husbandry, in the practical parts of digging, manuring, and ploughing; and from the awkward implements employed, our admiration of the fertility of the country, and the labour of the natives was increased.

We passed another town, the houses of which were covered with plaster, and many of them three stories high, and painted black. At the entrance and the extremity of this place of darkness, which is very large, we sailed under a noble arch. We soon reached another town of the same description, where many of the houses

projected over the river, and here our junks were towed by boats.

So various were the features of the river, and so frequent was the intersection of canals, that we were often at a loss to ascertain whether we were sailing on the former or the latter. This, however, is of little importance, as the general outline of the country has been faithfully delineated, though to catch every object would have been impossible.

As it was intended to forward the heavy baggage from Hoang-tchew to Chusan, in order to its being conveyed by sea to Canton, arrangements were made for this purpose. A party of the gentlemen of the embassy, and servants, were to accompany it, and the Ambassador and the remainder were to proceed over land, with only absolute necessaries.

The country still continued the same for some distance, but at length became more unequal; towns and villages rose in constant succession, and the pagodas on the heights seemed to multiply. On the 9th the fleet was ordered to anchor in the open country near the shore, when Van-Tadge-In, the grand mandarin, visited every junk, the owners of which he briefly examined, and then ordered them to suffer the punishment of the bamboo. Their crime we could never learn.

Passing several plantations of tallow trees, we arrived at Hoang-tchew, on the afternoon of the 10th, when the junks were all fastened together, and every person belonging to the suite expressly forbid to land on any account. Indeed, a body of Chinese soldiers pitched their tents opposite us, as if to awe us into compliance. During the time we lay here, no circumstance happened worthy of being recorded. The mandarin of Hoang-tchew, who had accompanied us from Pe-kin, took his leave of us; he was a superior to Van-

Tadge-In, and had of course assumed the supreme direction during this part of our voyage.

The heavy baggage, which was to be sent to Chusan, being separated from the light articles we were to carry with us to Canton, Colonel Benson, Captain Mackintosh, and party, set off to join the *Hindustan* at Chusan, on the 5th day after our arrival; and the same day we also left Hoang-tchew, after the Ambassador had distributed ten dollars to the owner of each junk, for their respective crews.

The Ambassador, accompanied by his retinue, proceeded on the 14th of November for the Green river, where we were again to embark in smaller junks. On passing the city gates, the embassy received the customary salute. Between the two rivers, the distance could not be less than seven miles, and the whole space was covered by the city and suburbs, and lined with soldiers, who secured us from the pressure of an innumerable multitude of people, who crowded to see us. The streets are narrow, but well paved, the houses two and three stories high, and the magnificence of the shops was beyond any thing we had hitherto seen. In commerce and population, Hoang-tchew is a city of the first magnitude.

At noon we reached the Green river, where the Ambassador was received with military honours. The troops were armed with helmets, and made with their accompaniments a splendid appearance.

A triumphal arch, with a platform descending to the Ambassador's junk, had been erected for the occasion. Our embarkation was attended by a concourse of people, great beyond description. Some were mounted on buffaloes, which animal carried several at a time on its back, and appeared very docile; others were in carts, drawn by the same animal.

Our junks were small, but very neatly fitted up, and our voyage was continued between ranges of mountains, presenting the most romantic scenery. The vallies were covered with tallow and mulberry trees: the former of which is remarkably beautiful.

The river on which we now sailed, was, at a medium, about three feet deep: the water has a green cast, and the bottom is gravelly.

In the evening of the 15th, we saw the city of Zangoua, which made a most brilliant appearance with its illuminations, and the effect was increased by numerous bodies of soldiers ranged along the banks of the river, with paper lanterns.

Next day we passed several stone pagodas; the features of the country through which we sailed, were still mountainous and picturesque, presenting often plantations of tallow and mulberry trees; and the forts and salutes became so frequent, that they grew absolutely tiresome. Indeed, so much military honour was paid to the embassy, that the salutes could only be compared to a train of wild-fire laid from Hoang-tchew to Canton, and continually exploding as we proceeded.

About three o'clock in the morning of the 17th, we were awakened by a discharge of artillery; we perceived, by the number of lanterns, that a large body of soldiers were drawn up on the shore: a lighted torch was fixed to the carriage of every gun, and the bearer of each stand of colours was distinguished by a flambeau, which gave new brilliance and effect to this military illumination.

In an early part of this afternoon, the fleet anchored opposite a small, but very neat town, and, in a short time, the conducting mandarin visited the junks, and distributed to the whole of the Ambassador's train, according to their rank, presents of perfumes, fans, imperial tea, and nankeen.

On the 18th, the country changed to a fine campaign, in which numerous villages rose amidst plantations of tallow and mulberry-trees. This day we passed a group of water-mills, all turned by a small cut from the river, flowing in a circular direction. These appeared to be on the European construction, and, as we understood, were employed in threshing rice.

The provisions which we now received, though by no means deficient in quantity, were far inferior in quality to those we had been accustomed to receive in the former part of our journey; this defect we were given to understand arose from the nature of the country, rather than from any inattention to the comfort and convenience of the embassy. Indeed, there could be no reason to suppose that the Emperor had not even been anxious to render our departure from his kingdom as agreeable as respect and exterior honour could make it.

The following day the banks of the river resumed the usual appearance, and long ranges of mountains rose into the horizon.

The 20th brought us to a large and beautiful town, where we were again to disembark. The scenery here might have advantageously employed the warmest pencil. The river formed a central object; on one side was the town, with its appropriate circumstances, and a military encampment in front, with all its gaudy ensigns; on the other side lofty perpendicular hills bounded the view in the most sublime stile.

Having disembarked, we proceeded next day by land, some in palankins, others in sedans and bamboo chairs, or on horseback, as their fancy led them, for the attendant mandarin always consulted us on the mode in which we wished to travel, and as far as possible accommodated us. We soon reached the city of Chanfoiyeng, where

the Ambassador was received with due distinction. The streets of this city are narrow, and the shops which line both sides of the streets, are in the usual stile of Chinese order and splendour. Leaving this, we passed another walled city, and several villages; and arrived at the city of Yoofaun, where we were again to embark early in the afternoon; here we drank of tea at the palace of the mandarin, and having stowed the baggage on board another fleet of junks, provided for our accommodation, we went on board, anxious to proceed on our voyage, which on account of a heavy rain, we could not do till the 23d.

On the morning of the 24th of November, we found ourselves before the city of Mammenoa. The river now ran between enormous masses of loose stone, without any continuity or connection, exhibiting the appearance of having been subjected to some convulsion of nature. Some of these huge stones had been excavated into dwellings, and every interstice between them was occupied by gardens, and their attendant buildings. This stupendous scenery continued for several miles; it was grand, perhaps unique in itself; and where it admitted of views into the more distant country, it produced a most delightful picture.

We reached the city of Hoa-quoo in the afternoon, where, much to our satisfaction, we found larger junks ready to receive us. The mandarin of the place politely sent a variety of fruits and confectionary for the use of every junk, except that which contained the soldiers. The country through which we passed was rich and fertile, a few red rocks occasionally broke the level of the scene, and a number of rice mills were at work.

The fog was so thick on the morning of the 26th, as to obscure the country; about noon it dispersed, and

the eye ranged over a level extent of rice fields, intersected with villas and gardens.

Our provisions had for some time been very indifferent, not from neglect, but the nature of the country. In proportion as we fared worse, our Chinese junk-men fared better; they received not only our superfluity, but sometimes almost the whole.

The 27th presented a novel scene, a village entirely built of mud, with inhabitants as wretched in appearance as their habitations were mean. For this sight we were unable to account, in a part of the country where the inhabitants seemed industrious, and the earth fertile. We this day received from the mandarin presents of caddies of tea for every person in the suite.

On the 28th the river assumed a formidable breadth, and as the wind was high, the waves and surf resembled those of the sea. We continued through the day to pass numbers of fishing boats, which served to vary the navigation of the stream.

In the afternoon of this day we passed the city of Tyaung-shi-fennau, which, for extent and the advantages of situation, unquestionably deserves to be reckoned one of the first in China. Not less than a thousand junks lay at anchor before it. It is built near the conflux of several rivers, and enjoys a most extensive commerce; the grand mandarin of this city paid a visit to his Excellency on board his junk, and made a variety of presents in silk, porcelain, scarlet cotton, coloured stuffs, tea, and elegant smelling bottles.

The only novelty that presented itself in the course of our voyage on the 29th, was a village built with blue bricks, and covered with tiles of the same colour. Cities, pagodas, and the palaces of mandarins were now become familiar objects, but presented nothing new, and

without this description would be tedious, and the reader will perhaps say we have already been too minute.

We passed two brick kilns and surrounding villages, and the following day we passed a city lying amid beautiful meadows and orchards, about two miles distance from the river. Beyond this the prospect became as delightful as fancy can conceive. Mountains rose into the horizon, forests waved on the slopes, and flocks and herds covered the vales.

Numerous cities and villages lined the banks of the river, which now expanded to a great breadth, and as the wind blew fresh, the junks sometimes appeared to us in danger of being overset. At this time the thermometer had sunk to forty, and the fields were covered with frost.

It has been remarked before, that there are no public cemeteries, except in the vicinity of populous places. Hence the country becomes a continued burial ground. Which ever way we turned our eyes, some trophy of death appeared, and the degree of embellishment it had received, marked the rank of the deceased. Indeed, it is not unusual for the Chinese to erect their funeral monuments in their life-time, and as the choice of situation is free, many of them become picturesque objects.

On the 1st of December, after passing Taung-faung-au, we sailed by the town of Saunt-y-tawn, where several superb pagodas rose above the surrounding groves. Numerous timber yards occupied the banks of the river, and a large quantity of timber was immersed in the stream, which, as we were told, was in a state of preparation for the building of junks, the principal business of the place.

We were this day saluted with more than usual honour by the fort of May-taun-go, which we passed ; as

we likewise did a stately pagoda on the opposite side of the river. The cities of Loo Dichean, Morriun Dew, and Chic-a-fou, which we now approached, all lie contiguous to each other, and art and nature have united their efforts to increase the beauty of this charming vicinity. At a distance we observed vast columns of smoke, which rose, as we were informed, from a porcelain manufactory.

In the evening we reached the city of Chinga-fou. Here illuminations, which were peculiarly brilliant, the firing of rockets and of artillery, took place in honour of the Ambassador. We received also a present of fruit and confectionary from the mandarin of the place.

To note every object which arrested and pleased the eye of the traveller, would fatigue the reader without informing him. Every bend of the river opened a new prospect that gratified the sight, to which no description, however vivid, can do justice. The season of the year was now the most unpropitious for landscape beauty, yet the charms of nature, intermixed with the vestiges of art, imparted successive impulses of delight.

On the 2d of December we passed the city of Fie-cho-jeunau, embosomed in plantations of trees. From its apparent population, and the number of junks employed in its commerce, it appeared evidently to be ranked in the first class of Chinese towns,

The next day we had a view of some beautiful ruins of an ancient building, the original destination of which we could not discover, but from the remains still visible, we concluded it must have once been a work of no common magnificence, and it was in all probability a temple.

In this part of the empire situation seems to be duly appreciated. The villas of the mandarins, the pagodas, and even some of the private dwellings, are erected with

a discriminating attention to the circumstances of the place, and the beauty of the scenery.

We observed numbers of fishermen employed in their vocation with rods and lines. In lakes and large rivers, the same kind of bait is frequently used as at sea. Nets, too, are in very common use. In some places bamboo canes, supporting a curtain of strong gauze, are placed across the streams, and then the fish being allured to the spot by baits, are caught in nets with great success.

On inquiry, we found that the rights of fishery, as in Europe, are private property. In those rivers we navigated, a kind of whiting and trout were the most plentiful; these are sold to the crews of the junks, and the demand for them is very great.

But the most extraordinary mode of fishing in this country is by birds trained for that purpose. Nor are hawks or hounds more sagacious in the pursuit of their prey, or more certain in obtaining it, than these birds. The Chinese call them Looau; they are about the size of a goose, with grey plumage, webbed feet, and have a long and very slender bill, that is crooked at the point. This aquatic fowl, when in its wild state, has nothing uncommon in its appearance, nor does it differ from other birds whom nature has appointed to live on the water. It makes its nest among the reeds of the shore, or in the hollows of crags, or where an island offers its shelter or protection. Its faculty of diving, or remaining under water, is not more extraordinary than many other fowl that prey upon fish: but the most wonderful circumstance is the docility of these birds in employing their natural instinctive powers, at the command of the fishermen who possess them, in the same manner as the hound, the spaniel, or the pointer, submit their respective sagacity to the huntsman, or the gunner.

The number of these birds in a boat are proportioned to the size of it. At a certain signal they rush into the water, and dive after the fish; and the moment they have seized the prey, they fly with it to their boat; and however numerous these vessels may be, these sagacious birds invariably return to their own masters, and amidst the throng of fishing junks which are sometimes assembled on these occasions, they never fail to distinguish that to which they belong. When the fish are in great plenty, these purveyors will soon fill a boat with them; and will sometimes be seen flying along with a fish of such size, as to make the beholder suspect his organs of vision. The Chinese repeatedly asserted to us, that when one of them happens to have taken a fish which is too bulky for the management of a single fowl, the rest will immediately afford their assistance. But while they are thus labouring for their masters, they are prevented from paying any attention to themselves, by a ring which is passed round their necks, and is so contrived as to frustrate any attempt to swallow the least morsel of what they take.

We also saw another fishing party, which consisted of at least thirty fishermen, seated like so many taylor on a wide board, supported by props in the river, where they were angling. There was another groupe of these people near the shore, who had embanked a part of the river with sand, where, by raking the bottom with a kind of shovel, they caught large quantities of shrimps and other shell fish.

Early in the afternoon we anchored before the city of Vang-on-chean, where the Ambassador received a visit from the mandarin, and where we staid about two hours; this place occupies a considerable space; on one side it is bounded by the river, and on the other by a range of high mountains.

A succession of towns and villages enlivened our voyage during the succeeding day. The features of the country became craggy and elevated into hills; but fertility, in every possible situation, shewed the labour of diligent cultivation.

The appearance of indigence is by no means common in China, but this day we observed a cluster of cottages meanly constructed of logs of wood, and indicating internal wretchedness, but the eye had not leisure to give them more than a glance of commiseration, so very alluring were the charms of the surrounding country, of which the pencil of a master might communicate some general idea, but it is not in the power of language to convey any correct image even of the individual objects, much less of the picture formed by the combination of them. When we say that we saw forests, gardens, mountains, vallies, palaces, cottages, cities, villages, pagodas, and mills, with a variety of subordinate, but heightening circumstances, in one view, we certainly inform the reader of the constituent parts of the prospect; but to give him any proper ideas of their actual arrangement and relative situation; of their proportions and contrast; of their general distance from the eye, and comparative distance from each other, is beyond any exertion of description.

On the 5th the river became very shoally, and we anchored before dark to avoid the dangers of such a navigation. This day we passed the city of Yoo-jen-nau, situated at the bottom of a lofty mountain. Here we found that the river on which we had sailed, communicated with another of equal magnitude. The position of a city, at the conflux of two large rivers, readily points out its convenience for trade.

Leaving this place, the stream was divided into two streams by a beautiful islet, in which the manda-

tin had an elegant seat, probably for his occasional retirement.

In the evening, the city of Kaung-joo-fou presented the most brilliant nocturnal illumination we had hitherto seen; and this complimentary attention was heightened by a present of fruits and confectionary from the mandarin.

In our passage down the river, on the 6th of December, we observed a number of machines, with which the Chinese water their grounds. They consist of a wheel of bamboo, turned by a stream, which throwing the water into large reservoirs, it is from thence distributed by sluices into channels which intersect the fields.

A beautiful village, called Shai-boo, situated on a bold elevation above the river, was the principal object in the landscape, till the attention was called away by the pagoda of Tau-ay, the upper part of which being in ruins, gave it a picturesque and impressive appearance, and well accorded with the character of the little burial place at its foot.

The town of Whan-ting-taun was the only place of any importance we passed in this day's voyage. Villages were, however, numerous; and some huts again made their appearance, of the most wretched construction, not being sufficient to shelter the inhabitants from the inclemency of the weather.

The 7th of December was the most remarkable day we had yet experienced, for during our whole progress we saw neither city, town, nor village. A few farm-houses were, however, dispersed over the face of the country. The banks of the river were lofty, and formed of a perpendicular barrier of red earth, streaked with horizontal veins of stone, in a direction perfectly rectilinear.

This natural curiosity continued without any deviation from this regularity for several miles.

The shallowness of the river obliged us again to shift our baggage into junks of lesser burden; this caused such delay, that it was not till late in the evening that we found ourselves in the vicinity of some town or village, which we might now not have noticed, had it not been for the number of paper lanterns we saw exhibited by the soldiers, and the complimentary salute they paid us.

The weather had for some days been temperate, but the face of the country was no longer the same. Barren mountains, separated by plains that seemed to defy the labour of man to produce fertility, now presented themselves on all hands. Some dwarf-trees, however, among which the camphire is said to predominate, broke the abruptness of the slopes, and here and there a village or a pagoda animated the scene.

In this place we observed several sepulchral monuments, with excavations in the rocks beneath, as receptacles for the dead. The most elevated spots, the most abrupt precipices, we generally observed, were appropriated for the repose of the dead. Whether this choice was determined with a regard to notoriety, or from any superstitious opinion, that the body might be placed as near as possible to that heaven where spirits wing their flight, we could obtain no satisfactory information. The amiable virtues, however, of the Chinese, were rendered more conspicuous by the feeling regard they uniformly appear to shew to the remains of those they have once loved or respected.

On the 9th we arrived at a city, where the embassy was to make a day's march over land, and accordingly we disembarked. The landing-place was adorned with a triumphal arch, highly decorated with silken streamers,

and connected, by a platform, with a circular court, surrounded by a screen of silk. In this place a number of horses were collected, with the choice of one of which every person in the suite was indulged for the journey of the day; but the Ambassador, with two or three gentlemen of his suite, were to proceed, as usual, in palankins. The horses being selected, the cavalcade commenced their progress; and perhaps such an exhibition of equestrian exercise and grotesque dress never before amused a Chinese populace. The horses were spirited, many of the riders were new to this mode of travelling. The cries of fear, and the shouts of ridicule, were every where heard; and scarcely could we attend to the passing scene, so much were we engaged by the peculiarities of our own situation.

Naung-aum-foo, through which we passed, is a large walled city; and though the river here does not admit large junks, from the very great number of smaller ones which lined its shores, we concluded it had no inconsiderable pretensions to a commercial character.

At noon we arrived at the foot of a lofty mountain, where we were obliged to dismount; having gained the ascent we passed several villages, and dined at the town of Lee-cou-au, where the road was lined with soldiers in armour, to salute the Ambassador as he passed.

The women, in this part of our journey, were either educated with less reserve, or allowed a greater share of liberty, than in the country through which we had lately passed, as we frequently saw them indulging their curiosity in observing such a new and extraordinary sight as we must have exhibited.

The splendor of cultivation was exchanged for the landscape of the barren mountain; however, large patches of camphire and other trees sometimes relieved the eye.

We arrived at the gates of Naung-chin-oo, just as the sun had sunk beneath the horizon ; this city stands in a plain, encircled on three sides by hills, and on the fourth by the river on which we were to continue our voyage. The houses are chiefly built of wood, in general two stories high, and the streets are narrow, but well paved : in exterior appearance and decoration, it preserves the general character of Chinese towns.

Soldiers lined the streets to facilitate our passage to the mandarin's palace, a very noble building, consisting of several courts. A splendid entertainment was provided for the whole suite, and such a profusion of lights decorated the principal apartments as are never displayed in Europe on any occasion ; indeed illumination, we may affirm, constitutes the grand appropriate feature of Chinese magnificence.

We again embarked in the morning of the 11th of December, on board small junks, corresponding with the depth of the river, and before noon we resumed our voyage, sailing under a wooden bridge of seven arches, with stone pillars, strongly guarded by soldiers at each end. From this point the city appears in a very advantageous view.

At a small distance from the bridge the river divides into two branches, running in almost opposite directions ; on that whose stream bore us along we saw a large quantity of small timber in rafts.

In the afternoon we passed a pagoda, of a more singular construction than any which we had seen in our travels through the country. It consisted of five stories, and terminated in a flat roof, with trees growing on it. The body of the building, from many parts of which also shrubs appeared to sprout forth, was covered with a white plaster, and decorated with red paint in its angles and interstices,

The country still remained barren and mountainous; nor was its rude and dreary aspect enlivened by any appearance of cultivation. A considerable town, called Chang-fang, was the only place of consequence which we passed in the short voyage of this day.

The face of the country still continued dreary, and artificial circumstances increased the gloom. Sepulchral monuments were the chief objects which we saw in the course of the day; the only novelty was floating rafts, with several bamboo huts, well tenanted, which we passed near the village of Ty-ang-koa.

On the 13th, after passing a considerable town, we came to the city of Shaw-choo, where the houses adjoining the river appear to be so slenderly supported, as to threaten constant ruin to their inhabitants and the passengers. At the extremity of this city the fleet anchored; and here the Ambassador experienced the elegant attention of the mandarin in a very superior degree.

In the evening he sent the suite a very handsome present of china, together with a large supply of provisions; we also, at a later hour of the evening, received a quantity of tobacco, some ducks cured in the manner of hams, of a very delicate flavour, together with a considerable quantity of dried fish.

At this place, junks of larger dimensions were again prepared to receive the embassy; and next day we passed through a country sometimes varied with patches of cultivated ground, though mountainous sterility was still the predominant feature.

Towards evening we found the hills gradually approaching the river, till at last they seemed to close, and admit only its course: this gloomy scene continued for some time, as if to heighten the contrast that was to open. We now reached a mountain of immense per-

pendicular height, the upper part of which appears to project over the stream. Its contour is bare rock and shaggy foliage, and this extends for nearly two miles : its termination, like its commencement, is abrupt. At the extreme point, a pyramidal rock appears to rise above the edge of the precipice, and this is separated by an intervening plain from another enormous rock, of the same character, though of a different form.

As a range of hills may be said to have conducted us along the river to these stupendous objects, so a succession of the same kind continued during a course of several miles after we had left them ; but it was the peculiar office of this extraordinary night to awaken our astonishment by the grand exertions of art, as well as by the stupendous works of nature ; for, at the conclusion of this chain of hills, that had so long excluded any view into the country, we were surprised with a line of light extending for several miles over mountains and vallies, at some distance from the river, and forming one uninterrupted blazing outline as they rose or sunk in the horizon.

In some parts of this brilliant, undulating line, it was varied or thickened, as it appeared, by large bands or groups of torches ; and, on the most conspicuous heights immense bonfires threw their flames towards the clouds. Nor was this all, for the lights not only circumscribed the outline of the mountain, but sometimes rose up it in a serpentine form, and connected, by a spiral stream of light, a large fire blazing at the bottom, with that which reddened the summit.

The number of lanterns, lamps, or torches, employed on this occasion, are beyond all calculation, as the two extremities of the illuminated space, taken in a straight line, without estimating the sinkings of the vallies, or the inequality of the mountain tops, could not contain

a less distance from each other than three miles. Whether these lights were held by an army of soldiers, or were fixed in the ground, we could not learn; but it was certainly the most magnificent illumination ever seen by any European traveller, and the most splendid compliment ever paid to the public dignity of an European ambassador. Successive discharges of artillery were, at regular distances, added to the honour of this superb spectacle.

On the 15th the grand mandarin ordered the fleet to come to anchor, for the purpose of indulging the embassy with a view of the mountain of Koan-yeng-naum, one of the natural curiosities of China. It has a perpendicular ascent from the water, terminating in a peak; and from the face towards the river, such enormous masses project, as apparently menace every moment to fill up the channel of the stream.

But art has heightened the curious circumstances of this extraordinary mountain. It contains several caverns. One of them is about forty feet above the level of the water. To this there is access by a flight of steps, guarded by a rail. On reaching the top of the flight, we enter a room of good dimensions, excavated from the rock, in which stands an image sacred to Chinese devotions. An artificial staircase conducts to two other superior apartments; and the whole is fitted up by the mandarin to whom the mountain belongs, in a style of rude magnificence, corresponding to the character of the place.

Proceeding through a country presenting many sublime features, we reached the city of Schizing-ta-heng about noon. This place enjoys every local advantage that can contribute to render it picturesque in a high degree.

Lofty banks for a considerable space shut out our view of the land; and where a casual opening gave a wider prospect, it was not marked with any new features. Similar objects occurred—varied only by shape, or discriminated by light and shadow.

The evening was cheered with an illumination of the distant hills. The coup d'œil was extremely grand, but inferior to what we had witnessed before.

Next day we saw a number of steep rocks, in various grotesque forms; they were sometimes tinted with foliage, and sometimes the traces of laborious taste, were the prevailing character of the landscape they afforded. Among them arose a large mountain, shaded by an hanging forest, which was also accompanied with circumstances that enlivened and adorned it. At the foot of it a road had been cut out of the solid rock, and to communicate with it, a large arch of stone has been built across a deep chasm. In the centre of the wood, there is the palace of a mandarin, surrounded with detached offices, and at some small distance a temple, which belongs to it, and contains the image which is the usual object of religious worship. There are several burying places in different parts of the wood, which are the mausoleums of the mandarin's family to whom the palace belongs. It is called Tre-liod-zau.

This magnificent scene, which, on a particular turn of the river presented itself, is much heightened by a contrasted succession of bare and barren mountains.

We now reached the city of Tsing-yan-yeun, a place well fortified, and of great extent and population. The number of junks which lay before it, indicated an enlarged commerce, and the timber yards on the banks of the river pointed out its principal trade. Triumphal arches decorated the beach; and several regiments of soldiers paid the military honours as we passed.

From this city the river takes a direct course for some miles, amidst fertile and highly cultivated meadows, and the mountains fall into the back ground.

This afternoon one of the junks was in imminent danger of being consumed by fire occasioned by a spark falling unobserved from a tobacco-pipe. Indeed, where smoking is so generally used, it is a matter of astonishment that accidents are not more frequent and fatal.

On the 17th we passed the extensive village of Ouz-chouaa, where a number of manufactories appear to be established. The country now resumed its fertility and beauty; and provisions became both plentiful and excellent.

In the evening we reached the city of Sangs-we-yenno, where the Ambassador received every honour that the most elegant attention on the part of the mandarin could pay, or his Excellency expect. The illuminations displayed here were peculiarly grand.

On the following morning we passed a series of very large and populous towns, so closely connected, that we seemed for some hours to be sailing through one city of immense extent. The salutes were almost incessant as we proceeded; and every place poured forth thousands of its inhabitants, though at a very early hour, to obtain a transient view of an European embassy.

We now approached the city of Tayn-tsyn-tau, a place of great importance and the most extensive trade. The suburbs lie on both sides the river for several miles; and if we may judge from those circumstances that fell under our inspection, in extent, population, and commerce, this city is only inferior to Peking or to Canton. Thousands of junks covered the river for a vast space; and scarcely had we overcome the difficulties and impediments of this crowded navigation, before we found ourselves approaching to Canton, the termination of our voyage.

Our arrival being notified at Canton, several mandarins waited on his Excellency ; and these were soon followed by the gentlemen of the English factory with the British commissioners and Colonel Benson. This officer brought with him the public dispatches for the Ambassador, and a packet of private letters from our friends in England, together with the newspapers which had arrived by the last ships. Those only who have been so long cut off from any communication with the land which contained all that was dear to them, can form an adequate idea of the anxious joy we felt at opening a letter from the relative or friend we loved.

Next day we were moved into larger junks. The magnificence of the river at this place baffles description. Its surface was almost covered with vessels, engaged in trade, or attracted by curiosity. The banks were lined with soldiers, and covered with elegant houses ; and a succession of forts thundered out salutes with almost incessant rapidity.

We reached the English factory about one in the afternoon ; and both it and the Dutch factory paid his Excellency the usual salute, hoisting at the same time the standard of their respective countries.

For some days it had been a common sight to see the boats generally rowed by women. We sometimes observed a child tied to its mother's back, and another at her breast, while she was plying the oar. To a feeling mind this spectacle could not fail to give pain ; and it may be remarked, that in Tartary, and the northern provinces of China, where the women are lamed, either by fashion or policy, from their infant years, such laborious occupations can never fall to their lot.

A temporary residence for the Ambassador and suite had been provided by the East India Company's supercargoes ; and in point of accommodation and domestiq

arrangement, we found it superior to the first palaces in which we had lodged, during our long peregrination in China.

As we have already given a description of Canton, we shall forbear adding any thing respecting it in this place.

For several days, during the time of dinner, the Ambassador was entertained with Chinese plays, performed on a stage erected before the windows of his apartments, and the Viceroy visited him once during his stay, which was followed by large presents of porcelain, nankeen, and sugar-candy to the whole retinue.

On the first day of the new year, 1794, his Excellency and suite were splendidly entertained by the gentlemen of the British factory. The band of music which had accompanied the embassy, on the request of the factory, were permitted to enter into its service; and in a country where amusements are so few and confined, it could not fail to be a valuable acquisition.

Degeneracy of manners evidently marks the character of the inhabitants of Canton, and this reflection is the more melancholy, as there is too much reason to suppose the contagion of European example has infected the simplicity of the Chinese general character; and rendered themselves objects of contempt to the Chinese government.

On the 8th of January the Ambassador proceeded to Whampoa to join the ships. At the same time a deputation of the retinue was dispatched to Macao, to make preparations for his Excellency's reception at that place.

Whampoa, beyond which European ships are never permitted to pass, is an elegant and populous village, about eighteen miles below Canton. The river near this place is defended by a sand bank, which prevents the passage of large ships, except at high water; and two

necks of land, projecting on each side of it, form the celebrated strait of Bocca Tigris.

At this place Van-Tadge-In took his farewell leave of the Ambassador. Our praise or censure will not reach a person of his rank ; but in bestowing praise on this deservedly distinguished personage and most amiable of men, we gratify the best feelings of the human heart, and at the same time do honour to ourselves. This excellent character can never be forgotten by those who experienced his assiduous care, his mild condescension, and his enlightened conduct, during a long and troublesome attendance on the embassy. He held an exalted rank in the Chinese army—perhaps the highest ; but no dignity of situation had rendered him inattentive to the minutest offices of duty. His mind seemed capable of reflecting honour on any rank ; with the most benevolent heart he attached himself to the interests of those in whose service he was employed ; he had even contracted a friendship for some ; and his last adieu to the Ambassador and suite was accompanied by the tears of affection.

On the 14th Lord Macartney landed at Macao ; and took up his residence with Mr. Drummond, one of the supercargoes of the East India Company. Here the gentlemen of the several European factories have their houses ; as they are not permitted to remain at Canton longer than is absolutely necessary for the purpose of trade.

The long intercourse which has subsisted between Europeans and the Chinese in this place, has not altered the established customs and habits of the latter. The Chinese never deviate from the usages of their country, which may be considered as invariable.

Without the wall is the common burying-ground of the Chinese ; and in it we saw several memorials of our countrymen, whose ashes repose here. Those who die

in the Roman Catholic faith have separate cemeteries: the Chinese, more liberal than the Catholics, suffer their dust to mingle with ours.

Here Mr. Plumb, the interpreter, though offered an handsome establishment if he chose to return to Europe; quitted the service of the embassy. He left his English friends with sensible regret; but naturally preferred passing the remainder of his days in the bosom of his family and his country.

On the 8th of March, Lord Macartney and retinue embarked for Europe, amid the salutes of forts and ships; and being joined by a large homeward-bound fleet of Indiamen, on the 17th proceeded to sea.

Nothing of any particular consequence happened during our voyage. We arrived at St. Helena on the 19th of June, and remained there till the 1st of July.

On the 3d of September we were seriously alarmed by running foul of a large fleet off Portland Roads, which proved to be the Grand Fleet commanded by Earl Howe. Two or three of the Indiamen received some damage; but, except in this instance, our voyage was free from accident, and barren of interesting occurrence.

In the afternoon of this day we anchored safe at Spithead, after an absence of little less than two years from our native land.

In the course of the preceding narrative, it was mentioned that Captain Mackintosh, and a part of the embassy, proceeded from Hoang-tchew to Chusan.

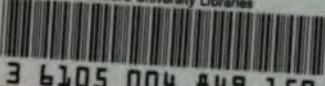
The same kind of scenery, we are informed, presented itself in the passage to Chusan as has been described in the route we made: but the river itself was of a different nature from that on which we sailed; its course was occasionally broken by cataracts of a formidable aspect; and required all the ingenuity of the Chinese to contrive means to obviate the difficulties of such a navi-

gation. Yet, strange as it may appear, they apply the mechanical powers to raise vessels into a higher level of the river, or sink them to a lower: to effect which, two strong stentions are fixed in the centre of the river, from which two large beams project over the water; to these blocks strong ropes are attached, and the junk being well secured fore and aft, is in a few moments hoisted, with all its contents, from one level to another. Persons accustomed to the business are stationed at these places; and so certain and secure is their operation, that it is scarcely regarded as an impediment or hazard. The same attention, we understand, was paid to Captain Mackintosh and his party, during their passage to Chusan, as to the embassy itself.

FINIS.



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