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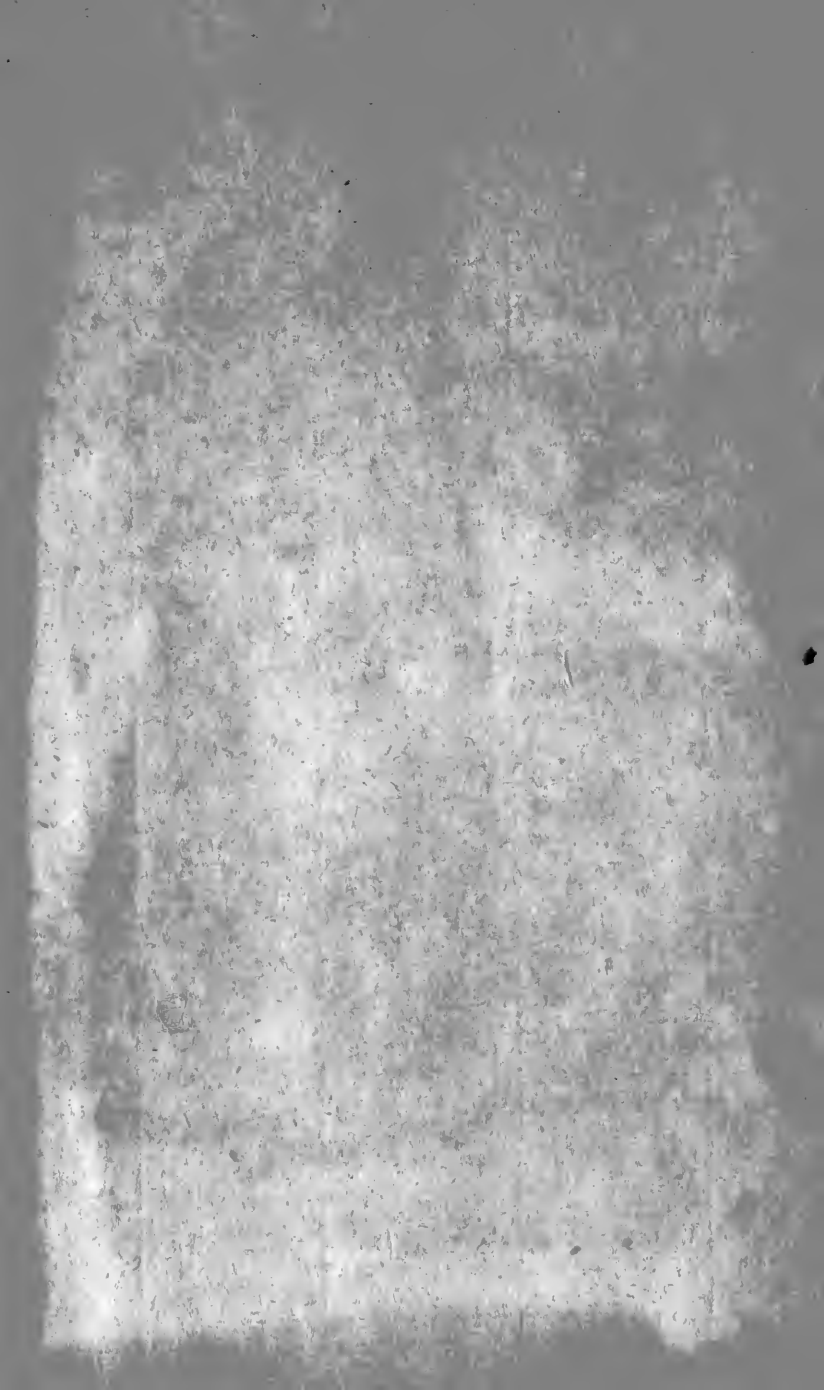
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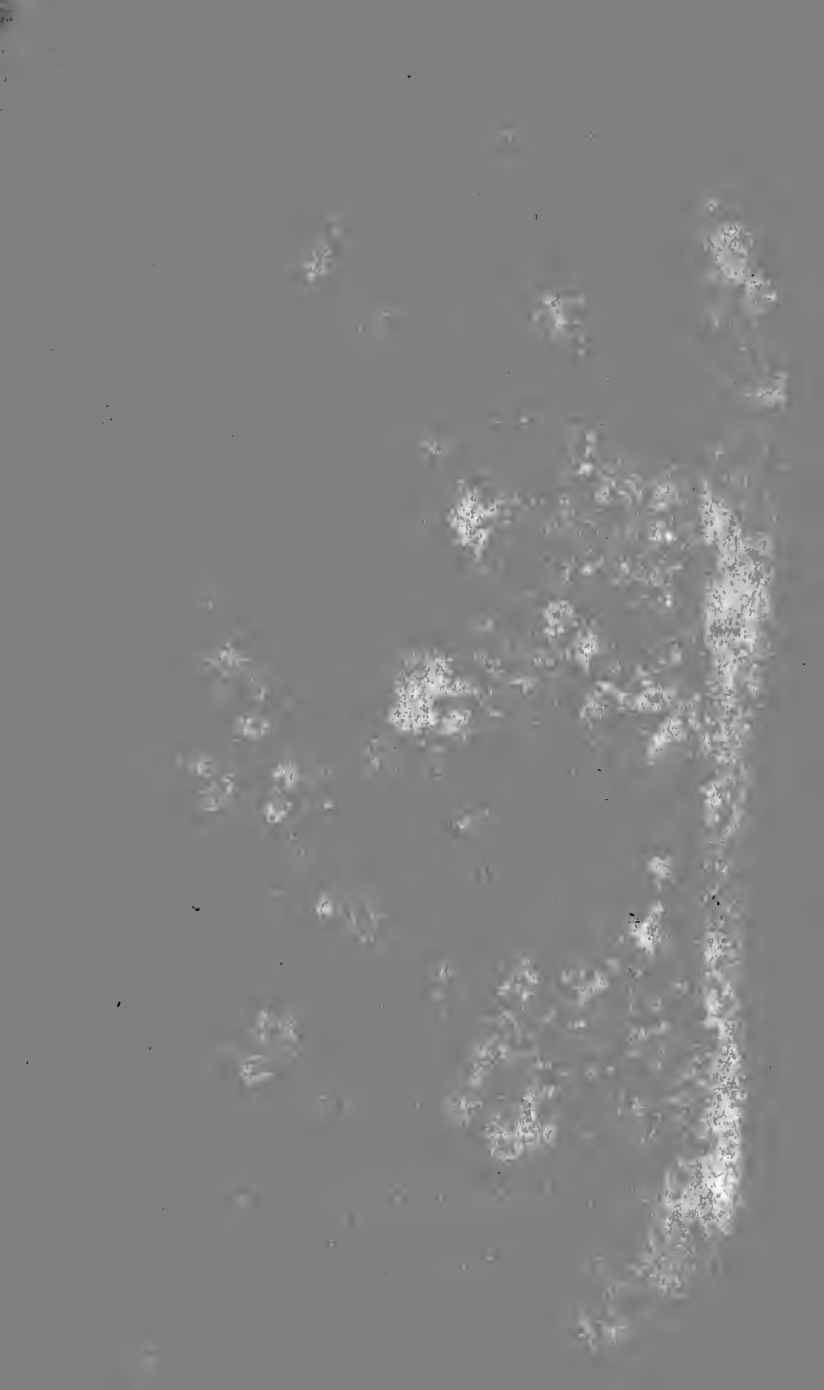
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Father Matthew Ricci, Chinese Missionary *J. G. Schick Scul.*

THE GENERAL
H I S T O R Y
O F
C H I N A.

Containing a Geographical, Historical, Chrono-
logical, Political and Physical Description of the

EMPIRE of CHINA,
Chinese-Tartary, Corea and Thibet.

Including an Exact and Particular Account of their CUSTOMS,
MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with
CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of
P. D U H A L D E.

VOLUME *the* SECOND.

The THIRD EDITION Corrected.

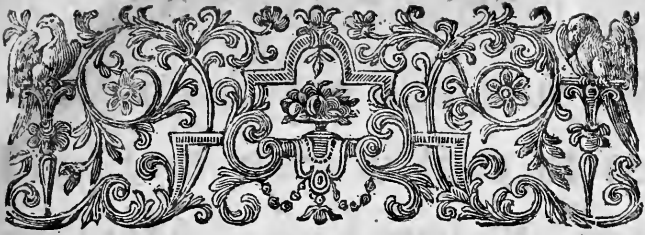


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To the RIGHT HONOURABLE

ARTHUR ONSLOW, *Esq;*

Speaker of the HOUSE of COMMONS.

S I R,



HAVING this Opportunity of making a publick Acknowledgment of the unmerited

DEDICATION.

Favours You have been pleased to confer upon me, I did not hesitate one Moment whether I should lay hold of it or not; for how averse soever You may be to have Your Generous and Disinterested Actions thus made known to the World, yet, as for my self, I could not be intirely silent without a just Imputation of Ingratitude.

Nor should I, on so fair an Occasion, resist the violent Inclination I have of
saying

DEDICATION.

saying something in praise of Your superior Abilities, however unequal I am to the Task, was not Your Character so well known, and so firmly established in the World. Besides as the arduous Station You are in is derived from the repeated Approbation of a BRITISH SENATE, founded upon a long Experience of Your Extensive Capacity and Extraordinary Merit, such an Attempt must be as vain as it is unnecessary:

DEDICATION.

necessary: For what higher Reputation can You possibly enjoy, than that which arises from the Possession of Talents by which You shine so conspicuously in that August and Venerable Assembly?

But, not to say any thing of Your Humanity, Affability, Generosity, and other Qualities, which render You beloved as well as admir'd, there is nothing contributes to complete Your Character more than Your Proficiency in all
use-

DEDICATION.

useful Learning, and Your Regard for Men of Letters; for which Reason I imagin'd the Description of a Nation so studious as that of the CHINESE, might prove no unacceptable Present. Perhaps they are the only People in the World among whom Men of the lowest, as well as the highest Birth, are advanc'd to Offices in the State in Proportion to their Progress in Literature, it being their settled Maxim, That the most essential Difference

rence

DEDICATION.

rence between Man and Man lies in the Endowments of the Mind. But then it has this very remarkable Effect, that Arts and Sciences are almost as much neglected, as that Branch of Learning is cultivated by which they hope to make a Figure in the World: For tho' they neither want Genius nor Application, they cannot persuade themselves to a very anxious Pursuit after Attainments, the principal Reward of which is
unpro-

DEDICATION.

unprofitable Fame. To this it is owing that tho' they may vie with our EUROPEAN Nations as to their Skill in Mechanick Arts, as the curious Manufactures imported from thence sufficiently demonstrate, yet in those of a more abstracted Nature they have not met with equal Success. Hence it is evident that the Countenance of a State is necessary for the Improvement of liberal Sciences, and that there should be proper

per

DEDICATION.

per Encouragement for valuable Discoveries of every sort, otherwise our Knowledge will at length be merely superficial, and we shall by little and little return to our primitive Ignorance.

I hope, Sir, I shall have Your Pardon for this little Excursion, which I made before I was well aware, being led thereto by the Nature of the Subject; and I the rather presume You will grant it, because I have formerly had

Expe-

D E D I C A T I O N.

Experience of Your Candour
and great Good-Nature, which
I shall now no longer trespass
upon, than to declare how
much I am, with the greatest
Sincerity, Gratitude and Re-
spect,

S I R,

Your most obedient,

most obliged,

and most faithful

humble Servant,

R. B R O O K E S.



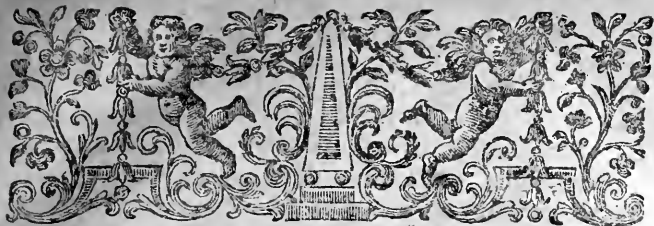
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THE GENERAL
HISTORY OF CHINA:

CONTAINING

A Geographical, Historical, Chronological, Political and Physical Description of the Empire of China, and Chinese-Tartary, &c.

Of the Antiquity and Extent of the Chinese
MONARCHY.



CHINA has this Advantage over all other Nations, that for 4000 Years, and upwards, it has been govern'd, almost without Interruption, by its own Native Princes, and with little Deviation either in

Attire, Morals, Laws, Customs, or Manners; from the wise Institutions of its first Legislators.

As the Inhabitants find within themselves every thing necessary for the Convenience and Delight of Life, so wanting no foreign Assistance, they have always affected a Shyness to the Commerce of Strangers. Their Ignorance of distant Countries flatter'd them with the fond Persuasion, that they were Masters of the whole World, that they inhabited the greatest Part of it, and that whatever was not *China* was barba-

rous ; which Prejudice, join'd to the natural Solidity of the People, has without doubt very much contributed to the constant Uniformity of their Manners.

Concerning the Origin of this Empire the Learned amongst them are divided betwixt two Opinions, for they are far from resting satisfied with that vulgar Chimera, which, on the Credit of some Apocryphal Books, places the Rise of it in imaginary Ages before the Creation of the World: Their best Historians distinguish their Chronology into the Fabulous, the Doubtful, and the Certain ; and all agree that the Ages preceding *Fo bi* can be reduced to no certain Standard, but ought to be looked upon as entirely fabulous.

These Authors therefore consider *Fo bi* as the Founder of their Monarchy, who about two hundred Years after the Deluge, according to the Version of the Seventy, reigned at first in the Confines of the Province of *Cben si*, and afterwards in the Province of *Ho nan*, which is situate almost in the Heart of the Empire, where he employed himself in clearing all that Tract of Land that extends to the Eastern Ocean.

In this Opinion are most of their Learned, and indeed it is so well supported by a constant Tradition, and the Authority of their most ancient Historians, that it's generally look'd upon as incontestable.

Other of their Authors carry their Monarchy no higher than the Reign of *Yao*, who, according to the former, was only their Fifth Emperor ; but should any one presume to reduce it lower, he would not only be ridicul'd, but severely chastiz'd, if not put to death ; and for a Missionary to betray the least Suspicion of that kind would be sufficient to banish him the Empire.

However this is certain, that *Cbina* was inhabited above 2155 Years before the Birth of Christ, which is demonstrable by an Eclipse that happen'd that Year, as may be seen in the Astronomical Observations extracted

tracted from the *Chinese* History, and other Books in that Language, and published in 1729.

Thus for 4000 Years and more this Imperial Throne has been enjoy'd, without Interruption, by twenty two different Families, in which they reckon 234 Emperors, who reigned successively till the Invasion of the King of *Tartary*, who about eighty-five Years since made himself Master of the Crown, and has been succeeded by three Emperors of his Family, namely, *Chun tchi*, who reigned seventeen Years, *Cang bi*, who reigned sixty-one, and *Yong tching*, who ascended the Throne in 1722.

This Conquest was made with the most surprizing Facility through the Misunderstanding of the *Chinese*, and the divers Factions which divided both the Court and the Empire: The greater Part of the Imperial Army was employ'd, at that time, near the Great Wall, in repulsing one of the Kings of the *Eastern Tartars* called *Mantcheoux*.

This Prince, in order to revenge the Injustice which his Subjects had received in their Trade with the *Chinese* Merchants, and the little Regard which the Court had shewn to his Complaints, had entered into *Leao tong*, at the Head of a formidable Army, and begun a War which lasted several Years with various Success on both Sides.

The Emperor *Tsong tching* lived with Tranquillity in his Capital, tho' he had but little Reason to be so easy. The unjust Punishment to which he had condemned one of his most considerable Ministers, his excessive Severity, and extreme Covetousness, which would not permit him to lessen the Taxes, to ease the People, even at a time when there was the greatest Scarcity, provok'd the People to revolt, and increas'd the number of Malecontents both in the Capital as well as in the Provinces.

In this Juncture a *Chinese* of the Province of *Se tcbuen*, called *Li cong tse*, who was a bold enterprizing

Man, put himself at the Head of a great number of Rebels; his Army increased daily, and in a short time he took several considerable Towns, conquered divers Provinces, and gain'd the Affection of the People by easing them of the Taxes, with which they were overburthened, and by removing several Magistrates, and placing in their stead others in whom he could confide, charging them to use his Subjects with Mildness; but on the other hand he plunder'd every City which made the least Opposition to him, and gave the Plunder to his Soldiers.

After he had enrich'd himself with the Spoils of the delicious Province of *Ho nan*, he went into that of *Chen si*, and there took upon him the Title of Emperor, under the Name of *Tien chun*, which signifies, *He that obeys Heaven*, in order to persuade the People that he was the Instrument which Heaven had appointed to deliver them from the Cruelty and Oppression of the Ministers.

When the Rebel found himself near *Peking*, and heard by secret Intelligence of the Factions and Divisions that reigned among the *Grandees*, and being informed that the greater part of the Troops had been sent to the Frontiers of *Tartary*, and that several of the Chief Officers, who remained in the Town, were prevailed on by his Bribes to receive him, he sent privately a great number of his best Soldiers, disguised like Merchants, into the Town, and gave them Money to set up Shops and to trade with, that they might be ready to join him, and favour his Cause whenever he should appear before the Walls of the Town.

The Success answered his Expectation, for he no sooner appeared before the Walls, but one of the Gates was opened to him, and he entered the City like a Conqueror, finding only a small Resistance from a few of the Emperor's faithful Soldiers: He march'd up directly to the Palace, and had forced the first
Wall

Wall before the Emperor was acquainted with it. This unhappy Prince being informed of his Misfortune, when it was not in his Power to escape from the Fury of the Enemy, and finding himself forsaken and betray'd by his Courtiers, he retired into one of his Gardens, with his Daughter, and having first kill'd her with his Sabre, he hanged himself on a Tree; rather chusing to die than fall into the Hands of a rebellious Subject.

After his Death all submitted to this new Power; and the Tyrant, in order to establish himself on the Throne, put to death several great Mandarins, and exacted great Sums of Money from others: There was none but *Ou san guey*, General of the Forces that were on the Frontiers of *Tartary*, who refused to acknowledge him Emperor. This General had a Father called *Ou*, who lived then at *Peking*, whom the new Emperor sent for, and commanded to follow him in the Expedition he was going upon.

He immediately put himself at the Head of a considerable Army, in order to reduce the *Chinese* General, who had retired into one of the Towns of *Leao tong*: After he had besieged the Town, he ordered the Father of the General to be brought before the Walls in Irons, and threaten'd the General, that if he would not submit to him, he would cut his Father's Throat before his Face.

But *Ou san guey*, preferring the Good of his Country to the filial Tenderness and Duty which he owed his Father, suffer'd him to be sacrificed, who highly extolled the Fidelity of his Son, and with an heroic Courage submitted to the Rage and Fury of the Tyrant.

This Cruelty provok'd the General to seek for Revenge; but as it was difficult for him to resist long the Efforts of the Usurper, thought by piquing the Generosity of the King of *Tartary*, he might not only be able to make a Peace with him, but also

engage him to succour him with all his Forces: *Tsong te*, which was the Name of this King, provok'd by a secret Ambition, more than by the Bribes offer'd by the *Chinese* General, accepted this Proposition so willingly that the very same Day he appear'd at the Head of fourscore thousand Men. The Usurper being inform'd of the Union of the *Chinese* and *Tartarian* Armies, durst not encounter two such great Generals, but retired in haste to *Peking*, and after he had loaded several Chariots with the choicest Goods of the Palace, he set it on fire, and fled into the Province of *Chen si*, where he took such care to hide himself, that the Place of his Retreat could never be found: Altho' he made great haste, yet part of the Plunder fell into the Hands of the *Tartarian* Soldiers.

However *Tsong te* went directly to *Peking*, where he was joyfully received, both by the Grandees and the People, whom he managed so dexterously, that they desired him to take upon him the Government of the Empire, which he did not long enjoy, for he died suddenly, having only time to name *Chun tchi*, his Son, for his Successor, who was but six Years old, leaving the Care of his Education, and the Government of the Empire, to one of his Brothers called *Amavam*.

This Prince, by Policy and Address, reduced the greater Part of the Provinces, which were unwilling to submit to the Yoke of the *Tartars*, and surrendered the Government into the Hands of his Nephew, as soon as he was capable of governing.

The young Emperor shew'd himself so able in the Art of Government, that he soon gain'd the Affection of his Subjects, and found the means to unite the *Chinese* and *Tartars*, and make them as one Nation. During his Reign he maintain'd the Grandeur of the Empire, but died in the twenty-fourth Year of his Age; just before his Death he called his four chief Ministers, and named *Cang hi*, one of his Sons, who
was

was then but eight Years of Age for his Successor, whose Education he recommended to their Care.

The next Day after the Death of the Emperor *Chun tchi*, his Body being put into a Coffin, *Cang hi* was proclaimed Emperor, and ascended the Throne, when all the Princes, Lords, prime Officers of the Army and the Crown, with the Mandarins of all the Tribunals, prostrated themselves at his Feet three times, and at each Prostration struck the Ground with their Foreheads, and made the nine customary Bows.

Nothing could exceed the Magnificence of the Great Court where this Ceremony was perform'd; all the Mandarins were ranged on both sides, dressed in Silk Gowns flower'd with Gold in the Form of Roses; there were fifty that carried great Umbrellas of Gold Brocade and Silk, with their Staves gilt, and were divided into two Rows, twenty-five on each side of the Throne; near them were thirty Officers with large Fans of Silk embroider'd with Gold, and nigh these last were twenty-eight large Standards, embroider'd with golden Stars, great Dragons, and the Figures of the New and Full Moon, with all its different Faces and Appearances, to represent the twenty-eight Mansions of the Heavens, and their Conjunctions and Oppositions with the Sun, as they appear in the Intersections of the Circles, which the Astronomers call the *Dragon's Head* and *Tail*; a hundred other Standards follow'd these, and the rest of the Mandarins carry'd Maces, Axes, Hammers, and other Instruments of War or Ceremony, with Heads of Monsters and diverse Animals.

During this Reign, which was one of the longest, the Emperor's Merit and Glory were not only held in Veneration thro' *Asia*, but also procur'd him the Regard and Esteem of all *Europe*: It was he that united the two *Tartaries* with *China*, and made them but one Empire, by that means bringing under his sole Power an immense Country, which is not separated

rated by any Lands belonging to other Potentates: As there was none but the Eastern *Tartars* that could give him Trouble, he, partly by Policy, and partly by Force, remov'd them three hundred Miles beyond the Great Wall, where he gave them Lands, and established his own Subjects in their Places: He divided this vast Country into several Provinces, which were submissive and tributary to him, and kept them in Subjection by the means of the *Lamas*, whom the *Tartars* worship as so many Divinities.

As soon as he had establish'd a lasting Peace in the Empire, he recall'd from the Provinces the greater Part of the Forces that were dispersed there, and marched them three times a Year into *Tartary*, armed with Bows, Arrows, and Scimitars, as in a war-like Expedition, making them endure great Fatigues and long Marches, and employing them to destroy the wild Boars, Bears, Tigers, and other Beasts; this he did out of Policy, to keep them from Luxury and Idleness: The Army was oblig'd to encamp at Night, and lodge in Tents, there being neither Cities, Towns, or Villages in the *Western Tartary*: The Inhabitants have no other Tenements but Tents dispers'd over the Country, where they feed their Oxen, Horses, and Camels; they know nothing of Plowing, sowing of Corn, or cultivating Land, but remove their Tents from Place to Place for the Conveniency of Pasture Ground, living on Milk, Cheese, and what Game they can get.

Notwithstanding all this the Emperor did not lessen his Application to State-Affairs, but would often consult his Ministers under a Tent, as if it had been his Palace, governing the Empire himself, as the Soul that animated all the Members of so great a Body, not intrusting the Care of the Government either to his Ministers or Eunuchs.

Another piece of his Policy was, establishing Judges in the Courts of Judicature, who were half of
them

them *Chinese*, and the other half *Tartars*, design'd as so many Spies on each other; besides, it obliged the *Tartars* to apply themselves to Learning, in order to qualify themselves for Employments, according to the ancient Custom of the Empire.

Since the Peace which this Prince concluded with the *Muscovites* at *Nipchou*, where the Bounds of the Empire were settled, the Extent of this great Kingdom is known; the Length of which from the Southern Point of the Province of *Hai nan*, to the Extremity of that Part of *Tartary* which belongs to this Empire, is upwards of nine hundred common *French* Leagues.

Cang hi dy'd towards the end of the Year 1722, leaving this flourishing Empire to his fourth Son, whom he named his Successor some Hours before his Death: This young Prince ascended the Throne, and took the Name of *Yong tching*, which signifies a *firm Peace*, and an *indissoluble Concord*: He is witty, and speaks well, but too fast, not giving time for an Answer; some think he affects it to prevent hearing any Persuasions to change his Resolutions: He applies himself to the Affairs of his Empire, in which he is indefatigable, and is always employ'd for the Good of his People: He is as absolute as his Father, and as much fear'd, but his Conduct is very different with regard to the Missionaries, who were always favour'd by his Father.

Besides the prodigious Extent of this Empire, there are many Kingdoms which are tributary to the Emperor, as *Corea*, *Tong king*, *Cochinchina*, *Siam*, &c. which pay him a yearly Tribute, but their particular Governments have nothing in common with that of *China*; sometimes the Emperor appoints their Kings, at least confirms them: They are all very much inferior to *China*, either as to the Fertility of the Soil, the Number and Beauty of the Cities, or the Religion, Wit, Manners, and Politeness of the Inhabitants:

tants: The *Chinese* call them Barbarians, and avoid all Alliances with them.

China is divided into fifteen Provinces, as has been said before, but it is not equally peopled; for from *Peking* to *Nan tchang*, which is the Capital of *Kiang si*, the People are not so numerous as in the Provinces of *Tche kiang*, *Kiang nan*, *Quang tong*, *Fo kien*, and some others, where they are so thick in the Highways that 'tis troublesome Travelling; taking the whole Empire together it appears to contain more People than all *Europe*.

Altho' *Peking* is larger than *Paris*, in respect of the Ground it stands on, it hath not more than three Millions of Souls in it, which Computation is easily made, since every Head of a Family is obliged to give an Account to the Magistrates of the Number of his Family, their Age, and Sex.

Several things contribute to people this Country; as the Multiplicity of Wives which the *Chinese* are allow'd; the Goodness of the Climate, which hath been hitherto free from the Plague; their Sobriety and good Temper; the Contempt which they have for all other Nations, which prevents their settling or even travelling any where; and, above all, the universal Peace which they enjoy.

There are in each Province a great number of Cities of the first, second, and third Order, the greater part of which are built on the Banks of Navigable Rivers, having large Suburbs.

Besides these Cities there are a multitude of Forts, Castles, Towns, and Villages; and some of the Towns, especially those called *Tching*, may be compared to Cities for Magnitude, Number of Inhabitants, and Trade; they are called Towns because not surrounded with Walls, nor govern'd by particular Magistrates, but by those of the neighbouring Cities; as, for Example, *Kin te ching*, where the finest Porcelaine is made, is dependant on a Town in the District

District of *Yao tcheou*; and *Fo chan*, dependant on *Canton*, being but four Leagues from it.

Most of the Cities of *China* are alike, being all oblong Squares, and so contriv'd as to have, as near as possible, the four right Angles face the four Cardinal Points, and the Streets to face the South, in order to avoid the Sharpness of the North-Wind: The Walls of the Cities are generally very broad and high, and are either of Brick or square Stone; behind is a Rampart of Earth, and round about it a wide Ditch, with high square Towers at proper Distances from each other.

Every Gate is double, and has double Foldings, and between the Gates is a Place wherein to exercise the Soldiers: When one enters the first Gate, the second is not to be seen, because they are not opposite: Above the Gates are fine Towers, like Arsenals, and Guard-Houses for Soldiers; and without the Gates are frequently large Suburbs, which contain near as many Inhabitants as the City.

In the most frequented Parts of each City you see one or more Towers, the Height and Architecture of which are very extraordinary; some of these Towers are nine Stories high, but none less than seven; the principal Streets of the Cities are straight, but often narrow, except those of the Imperial City, which are very long and wide, and mighty convenient, especially for Horses and Chariots: All the Buildings, excepting the Towers and some particular Edifices, are very low, and so cover'd and hid by the Walls of the City, that one would think they surrounded a Park rather than a Town.

Near most of the great Cities, especially in the Southern Provinces, there are a multitude of Barks on both sides of the Rivers, which are inhabited by numbers of Families who have no other Habitations, so that the Water is almost as populous as the Land,

There

There are properly but two Orders in the Empire, one of the Nobles, and the other of the People; the first comprehends the Princes of the Blood, the Dukes, Earls, Mandarins of Learning and Arms, those that have been Mandarins formerly, but are not so at present, and the Learned who by their Studies are aspiring to the Magistracy and Dignities of the Empire; the second comprehends the Merchants, Tradesmen, and Labourers. I shall treat of each of these in their Order, according to the Plan which I have prescrib'd myself.



Of the Authority of the Emperor, the Seals of the Empire, the common Expences of the Palace, the Emperor's Equipage, and the Ceremony with which he goes out of his Palace.

THERE is no Monarchy more absolute than that of *China*: The Emperor has an absolute Authority, and the Respect which is paid to him is a kind of Adoration; his Words are like so many Oracles, and his Commands are as strictly and readily executed as if they came directly from Heaven; none are admitted to speak to him but on their Knees, not even his elder Brother, unless he commands it to be otherwise; nor any, but the Lords that accompany him, are allowed to stand before him, and to put one Knee only to the Ground when they speak to him.

The same Honours are paid to his Officers, when they represent the Emperor's Person, and give his Orders, either as Envoys, or Mandarins of the Presence; the same Honours are also paid to Governors when they administer Justice, for they do not consider who the Person is, but whom he represents; the Mandarins, the Grandees of the Court, and the

the Princes of the Blood not only prostrate themselves in the Presence of the Emperor, but they do it also before his Chair or Throne, and every thing that is for his Use, kneeling down even before his Habit or his Girdle.

And tho' they are not so blind but they can see his Faults, and blame him for them, whenever he commits any which justly deserve it, such as Anger, Covetousness, or any other shameful Passion, yet they think these publick Marks of Veneration for their Emperor are necessary to inspire the People, by their Examples, with the Honour and Obedience which are due to his Authority; in order to this they give him the highest Titles, calling him, *Tien tsee, the Son of Heaven*; *Hoang ti, August and Sovereign Emperor*; *Cbing hoang, Holy Emperor*; *Chao ting, Palace Royal*; *Van soui, Ten thousand Years*; these Names, and many more of the same Nature, shew the great Respect which his Subjects have for him.

No Persons, of whatever Rank or Quality, are allow'd to ride on Horseback, or pass in a Chaise before the Gate of his Palace, but are oblig'd to alight at the Place appointed for that purpose.

There are Days fix'd in the Week, or in the Month, wherein all the Grandees are oblig'd to appear in Ceremonial Habits, in one of the Courts of the Palace, to pay him their Homage, when, if he does not appear personally, they must prostrate themselves before his Throne: If he falls dangerously sick it causes a general Alarm, in which Case the Mandarins of all Orders assemble in one of the Courts of the Palace, passing both Nights and Days on their Knees, in order to give a Token of their Grief, and to intreat Heaven to restore his Health, not regarding either the Inclemencies of the Air; or the Rigour of the Season; for if the Emperor suffers, the whole Empire suffers in his Person, his Loss being the only Misfortune which his Subjects dread.

In the middle of the Courts of the Imperial Palace there is a Path paved with large Stones, on which the Emperor walks when he goes out, and those that pass on it must run fast, which is a Mark of Respect they observe when they pass before a Person of Quality; but they have a particular way of Running which is very graceful, as the *Europeans* have of making a handsome Bow; the first Missionaries were oblig'd to learn that Exercise before they saluted the late Emperor upon their Arrival at *Peking*; after they had pass'd through eight great Courts, at last they arriv'd at his Apartment; he was in a *Cong*, for thus they call a great Hall or Parlour that stands by itself, where the Emperor lives, which is carry'd upon Slabs of white Marble.

This *Cong* was compos'd of a Hall, in which there was a Throne, and a Chamber: He was sitting in a *Can* or Alcove rais'd three Foot, which took up the whole Length of the Room; the *Can* was cover'd with a plain white Felt, perhaps he affected this Simplicity as being in Mourning for his Grandfather; his Habit was only of black Sattin lined with Fur of Sables, such as most of the considerable Officers wear; he sat in the *Tartarian* Fashion, with his Legs across, and they made the Imperial Salute, as is usual when any one has Audience from this Prince.

As soon as any one is enter'd the Court he must run, in a graceful manner, till he arrives at the bottom of the Chamber which is opposite to the Emperor, then being in the Front on the same Line, he must stand a little time with both Arms extended, and after bending his Knees, bow down to the Ground three times, then rise up again and repeat this last Ceremony three times, till he is commanded to advance, and kneel at the Emperor's Feet.

The Yellow is the Imperial Colour, and is forbidden every Body but the Emperor; his Vest is cover'd with

with Dragons with five Claws, which is his Coat of Arms, none else daring to bear them on pain of Punishment: He dates his Decrees and all his publick Acts with the Years of his Reign, and the Day of the Moon; as, for Example, The sixteenth Year of my Reign, and the sixth of the fourth Moon.

He hath the Disposal of the Lives and Fortunes of his Subjects, nor can the Viceroys, or any Sovereign Court of Judicature punish a Criminal with Death, if the Sentence is not first confirmed by the Emperor.

The Princes of the Blood-Royal have neither Power nor Credit with the People; they are stiled *Regulo*, and are allow'd a Palace and a Court, with Officers and a Revenue conformable to their Rank; formerly, when they were dispersed in the Provinces, the Officers of the Crown remitted them their Revenues every three Months, that they might spend them as fast as they receiv'd them, to prevent their laying up any part of them, lest they should be enabled to create Troubles, and sow Sedition, and were forbidden upon pain of Death to move from the Place appointed them for their Residence; but since the *Tartars* have been Masters of *China*, the Emperor obliges all the Princes to live at Court under his Care; they have also Houses, Lands, and Revenues, beside what the Emperor allows them, and improve their Money by the Industry of their Domesticks, so that some of them are very rich.

The Emperor alone disposes of all Places in the Empire; it is he that names the Viceroys and Governors, and displaces them according to their Capacities and Merit (for no Place, generally speaking, is vendible in the Empire); even the Princes of the Blood don't bear that Title without his Leave, which they could not obtain if their Conduct was irregular.

It is he that chuses which of his Sons shall be his Successor, and if he thinks that there is none of his Family

Family capable of governing well, he names one of his Subjects, which of them he thinks is most proper, to succeed him; there have been formerly Examples of this Nature, Princes that have been remarkable for preferring the Welfare of their Subjects, to the Glory and Splendor of their own Family; nevertheless for these several last Ages the Emperor has chosen a Prince of his own Blood for his Successor, which of them he pleases, provided that he hath true Merit and a Capacity to govern, otherwise he would lose his Reputation, and infallibly occasion great Disorders; but if he prefers to the eldest one who has more Merit, then his Name becomes immortal: If he that hath been declared his Successor with the usual Solemnities, forbears to pay him the due Submission which he ought, or commits any great Crime, he has it in his Power to exclude him from the Succession, and to name another in his Place.

The late Emperor *Cang bi*, in such a Case, deposed one of his Sons in a very singular manner, the only one which he had from his lawful Wife, and whom he had declared Heir to the Crown, but afterwards suspected his Fidelity: It was surprizing to see him, who had been almost equal to the Emperor, now loaded with Irons; his Children and principal Officers were involved in the same Fate, and the publick Gazettes were immediately fill'd with Manifesto's, by which the Emperor informed his Subjects of the Reasons which had obliged him to act after that manner.

The Sentences of the Courts of Judicature are of no Force till ratify'd by the Emperor, but those that proceed immediately from the Emperor are perpetual and irrevocable, and the Viceroys are obliged to have them registred, and publish'd immediately in all Places of their Jurisdiction. The Power of the Prince is not limited to the Living only, but extends also over the Dead; for the Emperor, to recompense their

their Personal Merit, or that of their Descendants, gives honourable Titles to their Memory which extend to all their Family.

The *Chinese* have this general Notion of Government, that a State is a large Family; and that a Prince ought to have the same Affection for his Subjects as a Parent has for his Children, he being the common Father to them all, and they judge of him according as he observes this Rule; if well he is highly prais'd and valued, but if otherwise he is treated with the utmost Contempt; for the *Chinese* say, *Why, bath the Tien placed him on the Throne? Is it not to be our Parent? and therefore he ought not to make himself feared, but in proportion as he deserves to be loved for his Goodness and Virtue:* Their Books are full of these Maxims.

The *Chinese* Emperors, in order to preserve this Reputation, are continually busied in inquiring into the State of the Empire, and affect a Paternal Care of their People, especially whenever any of the Provinces are afflicted with Calamities; the Emperor then shuts himself up in his Palace, keeps Fast, deprives himself of all Pleasures, and publishes Decrees to ease that Province of the usual Taxes; he affects also to be mightily grieved at the Miseries of his People, saying, *that he laments Night and Day for their Misfortune, that it wounds his Heart, and that all his Thoughts are employ'd to make them happy.* In short, he makes use of a multitude of such Expressions to give his Subjects Proof of his tender Affection towards them. The reigning Emperor has ordered, that whenever any of the Provinces are threatned with a Calamity a Courier shall immediately be sent to him to inform him of it, that he may take Measures to appease the Anger of *Tien*.

Notwithstanding the great Power with which the Emperor is invested, the Law allows the Mandarins, whenever he commits any Faults in his Administration,

tion, to represent them to him in an humble manner, and to lay before him the Inconveniencies which they may occasion in the Government; and if he should have no Regard to their Representations, but punish the Mandarin for so doing, the suffering Mandarin would receive from the People the highest Encouragements, and his Name would be render'd immortal: There have been several of these publick Martyrs in *China*, who could not be terrify'd either by Punishments or Death, when the Prince deviated from the Rules of a wise Administration.

Besides, the Tranquillity of the Empire depends intirely upon the Application of the Prince to see the Laws put in Execution; for such is the Genius of the *Chinese*, that if either the Emperor or his Council were not steady, and attentive to the Conduct of those who have Authority over the People, the Viceroys and the Mandarins, who are at a distance from the Court, would govern the People as they pleas'd, and become so many petty Tyrants in the Provinces, and Equity would soon be banish'd from the Tribunals; upon which the People, who are infinite in *China*, finding themselves ill us'd and oppress'd, would begin to cabal and murmur; which would soon be follow'd by a general Revolt in a Province; the Rising of one Province might, in a short time, communicate itself to the adjoining Provinces, and the whole Empire be in a Flame in an Instant; for it is the Character of this Nation, that if the first Seeds of Rebellion are not immediately stifled by Authority, in a short time they produce the most dangerous Revolutions: There have been divers Examples of this in *China*, which have taught the Emperors that their Authority is no longer secure than their indefatigable Watchfulness renders it so, and than they tread in the Steps of the great Princes that have preceded them.

One of the most considerable Ensigns of the Imperial Authority is that of the Seals of the Empire, which are apply'd to authorise all publick Acts, and all the Decisions of the Tribunals of the Empire; the Emperor's Seal is near eight Inches square, and is of a very fine Jasper, which is a Precious Stone highly esteem'd in *Cbina*, and none but the Emperor is allowed to use it; it is call'd *Yu che*, and is taken out of the Mountain *Yn yu chan*, that is *the Mountain of the Agate Seal*.

The *Cbinese* relate several Fables concerning this Mountain, and among others, that formerly the *Fong boang* having appear'd on this Mountain rested upon an unhewn Stone, and that a skilful Lapidary having broke it in Pieces found this famous Stone of which the Seal of the Empire is made: This Bird called *Fong boang* is the Phoenix of *Cbina*, and is according to them the Bird of Prosperity, and the Forerunner of the Golden Age: But it has no other Existence than what is found in their Books, and the chimerical Painting that is made of it.

The honorary Seals that are given to the Princes are of Gold; those of Viceroy's, great Mandarins or Magistrates of the first Order, are of Silver; those of the inferior Mandarins or Magistrates are either of Brass or Lead; they are larger or lesser according to the Dignity of the Magistrates; the Characters of the Seals, since the *Tartars* have been in *Cbina*, are both *Cbinese* and *Tartarian*, the Officers and Magistrates being both *Cbinese* and *Tartars*: When the Emperor sends Visitors into the Provinces to examine the Conduct of the Governors and particular Magistrates, he gives a Seal to each of them, and when the Seals are worn out they must send Notice of it to the Tribunals, who send them new ones, and take back the old ones.

The Seals which the Magistrates receive from the Emperor are carried before them when there are any

Ceremonies to perform, or when they go to visit Persons to whom they would shew Respect: They are carried in a golden Box by two Men, upon a kind of Litter, which goes before the Chair of the Mandarin: When he is arrived at the place where he designed, the Seal is laid on a Side-Table cover'd with a Carpet.

The Emperor of *China* is no less formidable on account of the great Revenues which he draws from the Empire, than the vast Extent of it; but it is not easy to give a just Account of them, because the annual Tribute is pay'd partly in Mony, and partly in Commodities, and they are collected from all Sorts of Land, from Salt, Silks, Stuffs, Linen and Cotton, and other Commodities; from the Ports, Customs, Barks; from the Sea, from the Forests, Royal Gardens, and Confiscations, &c.

The personal Tribute, which those that are from twenty to sixty Years of Age pay, amounts to immense Sums of Money, because of the great Number of Inhabitants which are in the Empire. They say that formerly there were upwards of 58000000 of Persons that paid this Tribute. In the Numbring of the People, which was made in the beginning of the Reign of the late Emperor *Cang bi*, there were found 11052872 Families, and 59788364 Men able to bear Arms, and yet neither the Princes nor Officers of the Court, nor Mandarins, nor the Soldiers who have served and have been discharg'd, nor the Licentiates, the Doctors, the Bonzes, nor young Persons under twenty Years of Age, nor the great Multitudes that live in Barks either on the Rivers or on the Sea, are comprehended in this Number. The Number of Bonzes exceeds 1000000, of which there are 2000 unmarried at *Peking*; besides, that there are 350000 more in the Idol Temples in divers Places, who are settled by the Emperor's Patents; the Number of Batchelors alone are about 90000.

There

There are besides 10000 Barks belonging to the Emperor, which are employ'd to bring to Court the Tribute of Rice, Stuffs, Silks, &c. The Emperor receives annually 40155490 Sacks of Rice, Wheat, and Millet, each Sack weighing 120 Pound; 1315937 Loaves of Salt, each Loaf weighing 50 Pound; 210470 Sacks of Beans, and 22598597 Bundles of Straw for his Horses; in wrought Silks and Stuffs 190530 Pound weight, each Pound of twenty Ounces; 409896 Pound of unwrought Silk, 396480 Pieces of Callico, 560280 Pieces of Linen Cloth, besides vast Quantities of Velvet, Satin, Damask, and the like; also Varnish, Oxen, Sheep, Hogs, Geese, Ducks, Wild-fowl, Fish, Herbs, Fruits, Spices, and many sorts of Wine, which are continually brought into the Imperial Palace: The whole Revenues of the Emperor, being computed in *French* Money, amount to near 20000000 of Taëls, each Taël is an Ounce of Silver, whose intrinsic Value amounts to 100 *French* Sols.

The Emperor may raise new Taxes if the Occasions of the State should require it, but he very seldom uses this Power, the yearly Tributes being considerable enough to defray his Expences: There is scarcely a Year he does not remit the whole Tribute to some Province, if it happens to be afflicted with any kind of Calamity.

As the Lands are survey'd, and the Number of Families are known, as also what is due to the Emperor, the Officers of each Town gather his Taxes with ease; and those that are negligent in paying of them are punish'd by the Mandarins, either by the Bastinado, or sending them to Prison, but never by seizing their Goods; or else by Billetting into their Houses the Poor and Aged, whom the Emperor keeps out of Charity in each Town, and who remain in the House until they have consumed as much as is owing to the Emperor.

These Officers are accountable for what they receive to the *Pou tching Jsee*, who is Treasurer-General of the Province, and they remit to him the Sums of Money which they have collected; they send them on Mules, each Mule carries 2000 Taëls in two Wooden Vessels like long Barrels, which are secur'd with Iron Cramps. The *Pou tching Jsee* is accountable to the *Hou pou*, which is the second Sovereign Court, and has the Superintendency of the Customs and Taxes, and is accountable for them to the Emperor.

Cbina is singular in this, That the Emperor is in the Empire as a great Head of a Family, who provides for all the Necessities of his Officers; the greater Part of the Tribute and Taxes belonging to the Emperor is spent in the Provinces for the Maintenance of the Poor, especially of aged People, of Invalids, who are in great Number, for the Salary of the Mandarins, the Maintenance of the Forces, for publick Buildings, &c. and the Overplus is carried to *Peking*, to supply the Expences of the Court and the Metropolis, in which the Emperor maintains 160000 Men of regular Troops, besides their Pay, which is paid in Money.

Besides all this there is distributed at *Peking* every Day, to near 5000 Mandarins, a certain Quantity of Meat, Fish, Salt, Herbs, &c. and every Month they have Rice, Beans, Wood, Coals, and Straw delivered to them: The same thing is done to those that are sent from the Court to the Provinces, they are paid all their Charges on the Road; beside, they have Barks, Horses, Carriages, and Inns allow'd them at the Expences of the Emperor.

The Affair is thus manag'd; when a Mandarin is sent by the Court they give him a *Cang bo*, that is an Order dispatch'd from the Court by the *Ping pou*, or Tribunal of the Militia, sealed with the Seal of that Tribunal, by which the Officers of the Posts and of the Towns are ordered to furnish, without delay, what is mentioned in that Order, and for a Proof of the

Execu-

Execution of it they put their Seals to it: There are Men provided to draw the Barks, and to carry the Baggage, likewise the general Officer of the Posts gives Orders for weighing the Baggage, and furnishing as many Men as are necessary to carry it, allowing fifty *Chinese* Pounds weight to each Man.

The Troops which the Emperor keeps, as well near the Great Wall as in other fortify'd Places, amounted formerly to the Number of 770000 Soldiers, which Number hath been increased, and subsists so at present, for they never reduce them; they serve for Guards to the grand Mandarins, Governors, Officers and Magistrates, escorting them on their Journeys, and in the Night keeping Watch about their Barks or their Inns. The Emperor likewise maintains near 565000 Horses to remount his Cavalry, and for the use of Posts and Couriers to carry his Orders, and those of the Tribunals into the Provinces.

The Emperor defrays also the Charges of all Foreign Ambassadors, from the Day that they enter into his Dominions until they go out of them. He pays all the Expence of their Tables, and when they are arrived at Court lodges them in a Palace, where, for a Token of Friendship, he sends them every other Day Dishes from his own Table; and sometimes, to shew them a particular Regard, he sends them extraordinary Messes.

I do not mention the other Expences which the Emperor is obliged to be at for publick Buildings, and the Repairing of his Palace, which, altho' of a different Architecture from ours, yet is suitable to the Majesty of so great a Prince.

The Idea which I have already given of it in the beginning of this Work may seem sufficient for the Reader, but I shall now supply what is wanting there by a more particular Description of it, without repeating what has been said before, which has been done by one of the Missionaries, who had the

Honour to be admitted into the Emperor's Presence, and to salute him even in his Apartment.

As, *said he*, the Southern Gate is never open'd but for the Emperor, we came in by the Eastern Gate, which leads into a vast Court Southward with regard to the Palace; this Court is square, and at each Angle there is a large oblong Building with a double Roof, and three Gates like those of Cities; the Length of this Court from North to South is upwards of 200 geometrical Paces, and the Length a-cross is about the same: It is paved with large Bricks, and the Walks laid with large Flat Stones: Before we enter'd into another Court we pass'd a Canal that was almost dry, over one of the six white Marble Bridges, which are laid across this Canal that runs East and West, overagainst five Gates that are vaulted, on which is a large Building with a Platform and a double Roof, whose Thickness is upwards of twenty geometrical Paces. At each end of the Bridge that leads to the middle Gate are two large round Columns of white Marble, upon a large Pedestal of white Marble, surrounded with Balisters of the same, as also two great Lyons between seven and eight foot high upon their Basis, which seem as if they had been cut out of one Stone.

The Gates of this second Court, of which I am now speaking, face the North; the Length of it is but 100 geometrical Paces, and about fifty in Breadth; at the Entrance of this Court there are two other white Marble Columns, adorn'd with Dragons in *relievo*, with two small Wings below a Chapter which is flat and wide.

From thence you enter into a third Court, which is double the Length of this last, but a little wider; it has five Gates the same as in the two former, with a Building on them of the same Structure.

These Gates are very thick, and cover'd with Plates of Iron fasten'd on with Brass Nails, whose
Heads

Heads are bigger than a Man's Fist; all the Buildings of the Palace are placed on Bases of the height of a Man of a reddish gray Marble, very ill polish'd, and adorn'd with Mouldings.

All these Courts are surrounded with low Buildings cover'd with yellow Tiles: At the bottom of this third Court there is a large Building flank'd with two Pavilions which join two Wings, and are terminated by two other Pavilions like the first, that is with double Roofs, and surrounded with Galleries the same as the Wings, and the Bottom of the Building, which is raised on a Platform of Bricks, with its Parapet, and little Embasures, and is near thirty-five foot high: The Level of the Platform, which is six foot higher than the Level of the Ground, is built of Marble; there are three Gates at the bottom like the former, with this Difference, that the Nails and Plates of Iron are gilt; there were Guards at this Gate.

After we had pass'd through these three Courts, which have nothing remarkable excepting their Extent, we went into a fourth, which is near fourscore geometrical Paces square, and very pleasant; it is surrounded with Galleries that are interrupted, at proper Distances, with little open Halls somewhat higher, overagainst which there are Steps with their Flights of white Marble which go quite round.

This Court has a little Canal in it, which is lined with white Marble; the Sides are adorn'd with Balisters of the same kind: There are four or five Bridges over this Canal of one Arch of white Marble, and adorn'd with Mouldings and *Basso relievo's*; in the bottom of this Court there is a large and magnificent Hall, which has three fine Stair-cases to go up to it, whose Flights are adorned with Balisters of the same.

The fifth Court is near the same Form and Size; there are in it large *Perrons* raised in the form of a Square three Stories high, and adorn'd at each Story with Balisters of white Marble. These *Perrons* take

take up near half the Length of the Court, and near two thirds of its Breadth; it is about eighteen foot high, built upon a Base of Marble of *Siam*, which is coarser and only six foot high: There are three Stair-cases that ascend to the top, that of the middle is the most considerable; on the top of the *Perron* are eight Vases of Copper near seven foot high, and at the bottom of the middle Stair-case are two large Copper Lyons: These *Perrons* are over against a large and magnificent Hall, where the Emperor receives the Memorials and Petitions, which the Mandarins of the Sovereign Tribunals come to present him daily, after having perform'd the accustomed Ceremony of bowing at the Foot of the great Stairs.

Afterwards we pass'd through two other such Courts, with *Perrons* of the same Form and Manner, and surrounded with the like Buildings, and Stair-cases with Balisters round them: After we had cross'd the last of these Courts we were conducted through a Door on the right hand, which brought us into another Court, whose Length was near 200 Paces: It is a kind of Hippodrome, (a Place for Tilting, or Horse-racing) at the end of which on the left hand there is a great Hall which stands open; we found Guards there, and waited till the Mandarin, who was to conduct us into the Apartment of the Emperor, came to us.

At last they came, and we pass'd through a ninth Court something less than the last, but no wise inferior in Beauty: At the bottom there was a large Building of an oblong Figure with a double Roof, like the preceding, and cover'd likewise with yellow Tiles; there is a Causeway rais'd about six or seven foot high, with Balisters of white Marble, and paved with the same, which leads to this Palace, where the Apartment of the Emperor is. None but the Emperor may walk in this Path, nor cross the middle of the other Courts.

This

This Palace shines with Varnish, Gilding, and the Paintings with which the Ornaments of Sculpture are covered.

At the bottom of this great Building there is a kind of Platform, paved with large Squares of a beautiful Marble vein'd, and polish'd like a Looking-glass, and the Squares so neatly join'd that one can scarcely discern the Joints.

At the entrance of the great Hall there is a Door, which opens into a large square Room, where the Emperor was sitting in a kind of Alcove, after the manner of the *Tartars*: This Room was paved with Marble, the Beams were supported by wooden Columns varnish'd with Red, and so deep in the Walls that they were even with its Surface: We perform'd the usual Ceremonies, that is we ranged our selves in a Line over against the Emperor, and kneeling three times before him, each time we bowed our selves three times to the Ground: This was a great Favour he did us to receive himself the Marks of our Respect; for when the Mandarins of the six Sovereign Courts come every fifth Day of the New Year, and after the Emperor's Birth-day, to perform these Ceremonies, this Prince is scarce ever present, and is sometimes very far from the Palace when they pay him their Homage: After we had perform'd these Ceremonies we approached his Person, kneeling on one Side and on the same Line; he ask'd us our Name, Age, and Country, and entertained us with a wonderful Mildness and Affability, which would be highly admir'd in any other Prince, but much more in the Emperor of *China*.

One cannot deny but that this Number of Courts on a level, and different Buildings, tho' confusedly united, with Pavilions, Galleries, Columns, Balusters, Stair-cases of Marble, and a multitude of varnish'd Roofs cover'd with yellow Tiles, so bright that when the Sun shines on them they look as if they

they were gilt with Gold : I say it cannot be denied but that it presents to the Sight a *je ne sçay quoi* of Magnificence, which discovers it to be the Palace of a great Emperor.

Besides all this, there are Courts that have been made on the Wings for Offices, for Stables, for the Palaces of the Princes of the Blood, those of the Empress, and of the Women ; likewise for Gardens, Fish-ponds, Lakes, and Woods in which are kept various sorts of Animals ; all which are very singular, and are all contain'd within the Bounds of the interior Palace, which is separated from the exterior by a great Wall which surrounds it, and whose Circuit is near two Leagues : It is like a small City, wherein the different Officers of the Court lodge, and a great number of Tradesmen of all sorts, who are maintain'd at the Charge of the Emperor.

Near *Peking* lies the Pleasure-House of the former Emperors, whose Circuit is no less than ten common *French* Leagues : It is vastly different from the Royal Palaces of *Europe*, having neither Marble, nor Water-works, nor Stone Walls about it ; it is water'd with four Rivulets, whose Banks are planted with Trees : There are three Buildings very large and neat ; also several Fishponds, Pastures for Stags, Roebucks, wild Mules, and other wild Beasts, Sheep - Folds, Kitchin-gardens, green Walks, Orchards, and some plowed Ground ; in a word, all that can render a Country Life agreeable : The former Emperors used to retire there to free themselves from Business.

These Emperors seldom went out of their Palaces, imagining that the less they appear'd in Publick the greater Respect it would draw from their People ; but the *Tartars*, who now fill the Throne, affect greater Popularity.

It is the Custom, when the Emperor goes out of his Palace, to be attended by a great number of the Lords
of

of his Court: Every thing shines in this Proceſſion, the Arms, the Harneſs of the Horſes, the Streamers, the Umbrellas, the Fans, and all the other Marks of the Imperial Dignity.

The Princes of the Blood and the Lords lead the Van on horſeback, followed by the *Colaos*, or Prime Miniſters of State, and the great Mandarins; they ride open to the right and left, and cloſe to the Houſes on both ſides, leaving the middle of the Streets clear; after them go twenty-four Standards of yellow Silk, which is the Imperial Livery, imbroider'd with golden Dragons, which is his Coat of Arms; theſe are follow'd by twenty-four Umbrellas of the ſame Colour, and as many Fans which are very rich and curious; the Life-Guards are dreſſed in Yellow, with a kind of Head-piece on their Head, with a ſort of Javelin or Half-Pike gilt, the top of it is cut in the Shape either of the Sun or of a Creſcent, or the Head of ſome Animal; twelve Footmen dreſſed in the ſame Colour carry the Emperor's Chair, which is very magnificent: At divers Stations on the Road there are a great number of their Footmen to relieve one another: A Troop of Muſicians, of Trumpets, and of all ſorts of Inſtruments, accompany the Emperor. Laſt of all, a great Number of Pages and Footmen cloſe the Proceſſion.

But now, as the Emperors go abroad oftner, they do not take ſuch a large Retinue with them: When the Emperor *Cang bi* viſited the Southern Provinces he went into a new Bark built on purpoſe for him, with his Children, the great Lords, and an infinite number of Officers of Confidence; there was ſuch a number of Troops on the Road that it reſembled a great Army; then he made but ſlow Journeys, ſtopping from time to time to examine himſelf, and to cauſe an exact Account to be given of every thing; but in returning to *Peking*, his Bark proceeded on the Voyage night and day.

I shall say nothing of his Journey into *Tartary*, when he went to take the Diversion of Hunting, for then he truly marched at the Head of an Army, and one would have imagin'd he was going to conquer a Kingdom. I have described elsewhere the Magnificence that shone in the Train, Habits, Tents, and Equipages of this Prince, and of all the Great Men that attended on him ; therefore, without saying any more at present on that Subject, I shall speak only of the Pomp with which he went to offer solemn Sacrifices in the Temple of *Tien* : The Description, which I shall extract from *P. Magalbaens*, is the more certain, because these sort of Ceremonies are always regulated and invariably observed.

This Procession began with twenty-four Drums ranked in two Files, and twenty-four Trumpets; these Trumpets are made of a Wood greatly esteemed by the *Chinese* ; they are more than three Foot long, and about eight Inches in Diameter at the greater End ; they are in the Shape of Bells, adorned with Circles of Gold, and matched very well with the Drums.

Next to these are twenty-four Men in the same Line, armed with Staves seven or eight Foot long, varnished with Red, and adorned with gilded Foliage ; then a hundred Soldiers carrying Halberds, the Iron-Part of which ended in a Crescent ; a hundred Maces painted with Red Japan, mixed with Flowers, and gilded at the End ; four hundred great Lanthorns finely adorned, and artificially wrought ; four hundred Flambeaux made of Wood which burn a long time, and yield a great Light ; two hundred Spears, some enriched with Tufts of Silk of various Colours, others with the Tails of Leopards, Foxes, and other Animals ; twenty-four Banners, on which were painted the Signs of the Zodiack, which the *Chinese* divide into twenty-four Parts ; fifty-six other Banners, whereon were represented the fifty-six Constellations, to which the *Chinese* reduce all the Stars ; two hundred

hundred Fans supported by long gilded Sticks, whereon were painted various Figures of Dragons, Birds, and other Animals; twenty-four Umbrellas richly adorned, and a Bouffet supported by Officers of the Kitchen, and furnished with Gold Utensils, such as Basons, Ewers, &c.

After these had marched in good Order the Emperor followed on horse-back pompously clad, with a grave majestick Air; on each side was supported a rich Umbrella, large enough to shade both him and his Horse; he was surrounded with ten led Horses of a white Colour, with Saddles and Bridles enriched with Gold and Jewels, and also with a hundred Spear-men, and Pages of the Bed-Chamber.

After which appeared in the same Order all the Princes of the Blood, the Reguloes, the Chief Mandarins, and the Lords of his Court all in their proper Habits; five hundred young Gentlemen belonging to the Palace richly clad; a thousand Footmen in Red Gowns bordered with Flowers, and Stars of Gold and Silver; immediately after thirty-six Men carried an Open-Chair, followed with another that was close and much larger, supported by a hundred and twenty Chair-men; then came four large Waggons, two of which were drawn by Elephants, and the other two by Horses covered with embroidered Housings; every Chair and Chariot was followed with a Company of fifty Men to guard it.

This Procession was closed by two thousand Mandarins of Letters, and two thousand Mandarins of Arms, or Officers of War, magnificently clad in their proper Habits.

Such is the Grandeur and Power of the Monarch who governs so vast an Empire; every thing that is done has some Reference to him; he is the Soul that gives Motion to so great a Body, and keeps all Degrees in a proper Subordination, as will appear more plainly in the Sequel.

Of



Of the Chinese Form of Government, the different Tribunals, the Mandarins, the Honours that are paid them, their Power, and their Offices.

THE Political Government of *China* entirely turns on the Duty of Parents to their Children, and of Children to their Parents: The Emperor is called the Father of the Empire, the Viceroy is Father of the Province over which he presides, and the Mandarin of the City that he governs: Upon this general Principle are founded the great Veneration and ready Obedience that the *Chinese* render the Officers who assist the Emperor to support the Weight of Government.

One cannot help being surprized to see a People infinitely numerous, naturally unquiet, self-interested even to excess, and always endeavouring to be rich, nevertheless governed and kept within the Bounds of their Duty by a small number of Mandarins at the Head of every Province; so true it is, that only the Shadow of Imperial Authority, that appears in their Persons, can do every thing with this People: From the Infancy of the Monarchy the Mandarins have been divided into nine different Orders, and the Subordination of these Orders is so great and perfect, that nothing can be compared to the Respect and Submission that the Mandarins of an inferior Order have for those who are of a superior.

The first Order of Mandarins is that of the *Colaos*, or Ministers of State, the Chief Presidents of the Supreme Courts, and other principal Officers in the Army; this is the highest Degree that Men of Letters can arrive at, unless for very important Services
done

done for the Good of the Publick, the Emperor should think proper to give more honourable Titles, such as those equivalent to Earls, Dukes, &c.

The Number of the *Colaos* is not fixed, but depends on the Will of the Prince, who chooses them as he pleases, and takes them from the other Tribunals; however it is seldom more than five or six, and there is generally one among them more distinguished than the rest, whom they call *Cbieou siang*, that is, President of the Council, in whom the Emperor places the greatest Confidence. The Tribunal of these *Colaos* is kept in the Palace on the left hand of the Imperial Hall, which is accounted the most honourable Place; it is in this Hall that the Emperor gives Audience when he appears in Publick, and receives the Veneration and Homage that the Mandarins come to pay him: As there are in the Palace several other magnificent Halls pompously adorned, one of these belongs properly to every one of them to examine the Matters that come under their particular Cognizance, and they give him the Name of the *Hall*, as a Title of Honour added to his common Name.

The Tribunal which is called *Nui yuen*, that is, *the Inward Court*, because it is within the Palace, is composed of three Orders of Mandarins; the first are, properly speaking, Ministers of State, and are those who inspect and examine almost all the Petitions that the Supreme Tribunals are to present to the Emperor, whether relating to Affairs of State, or concerning War or Peace, or whether relating to Civil or Criminal Matters: They read the Petitions, and after they have read them they permit them to be presented to the Emperor, unless they find any Obstacle, which they acquaint his Majesty with, who receives or rejects their Advice as he thinks proper, reserving sometimes to himself the Cognizance of Affairs, and the Examination of the Memorials that are presented to him.

The Mandarins that compose the second Order of this Tribunal are, as it were, Assistants to the former, and out of their number are appointed the Viceroys of Provinces, and the Presidents of the other Tribunals; they give them the Title *Ta bio se*, that is, the Learned, or Magistrates of a known Capacity, and they are taken out of the Second or Third Order of Mandarins.

The Mandarins of the Third Order are called *Tchong chu co*, that is, the School of Mandarins; they are Secretaries to the Emperor, and take care that all Matters that are deliberated upon in the Tribunal shall be engrossed, and they are taken out of the Fourth, Fifth, or Sixth Order of Mandarins.

These are the Officers that compose the Emperor's Council, and it is at this Tribunal that the principal Part of the great Affairs are examined and decided, unless the Emperor gives Orders to convene the Great Council for that Purpose. The Great Council is composed of all the Ministers of State, the Chief Presidents and Assistants of the six Supreme Courts, and of the three Principal Tribunals: For, besides the Privy Council, there are in *Peking* six Supreme Courts, called *Leou pou*, whose Power and Authority are extended over all the Provinces of the Empire: At all times there has been a President in every one, who is commonly a Mandarin of the First Order, and two Assistants of the Second, without reckoning the subordinate Tribunals, to the number of forty-four, who have every one a President, and at least twelve Counsellors.

It is after this manner that the Tribunals were composed under the *Chinese* Emperors, but since the *Tartars* are become Masters of *China* they have double the Officers, as well in the Superior as in the Subordinate Courts, and they have placed therein as many *Tartars* as *Chinese*. This was a Fetch of Policy in the Conqueror, by which he found out a Way to
bring

bring the *Tartars* into the Administration of Publick Affairs, without dissatisfying the *Chinese*, who would have had Cause to complain if they had been excluded from the Offices of the Empire.

The Employment of the Chief of these Supreme Courts, called *Ly pou*, is to furnish Mandarins for all the Provinces of the Empire to watch over all their Conduct, to examine their good or bad Qualities, and to give an Account thereof to the Emperor, that the Virtue and Merit of some may be rewarded in raising them to the highest Offices, and that others may be punished, by degrading them when they are become unworthy of the Station they have been raised to; these are, properly speaking, the Inquisitors of the State.

This Court has four Subordinate Tribunals; the First has care of choosing those who, by their Learning and other Qualities, deserve to possess the Offices of the Empire; the Second examines the good or bad Conduct of the Mandarins; the Third is to seal all judicial Acts, to give the different Mandarins such Seals as are agreeable to their Dignities and their Offices, and to examine if the Seals of the Dispatches that are sent to Court are true or counterfeit: In a word, the Fourth is to examine the Merit of the Great Men of the Empire, that is, Princes of the Blood, Reguloes, those who are honoured with Titles like to our Dukes, Marquisses, and Counts, and in general of all Persons of Rank and Distinction.

The Second Supreme Court, called *Hou pou*, that is, *Chief Treasurer of the King*, hath the Superintendance of the Finances, and has care of the Patrimony, Treasure, Expences, and Revenues of the Emperor; it dispatches Orders for Salaries and Pensions, it orders the delivery of Rice, Pieces of Silk, and Mony, which are distributed to the great Lords, and all the Mandarins of the Empire; it keeps an exact Catalogue of all the Families, of all the Duties

that ought to be paid from the Custom-Houses and Publick Magazines: To assist them in this prodigious Task they have fourteen Subordinate Tribunals for the Affairs of the fourteen Provinces, whereof the Empire is composed; for the Province of *Pe tche li*, being the Province of the Court, and consequently superior to the rest, enjoys in many Cases the Prerogative of the Court and Household of the Emperor. The Province of *Kiang nan*, whereof *Nan king* is the Capital, had heretofore the same Privileges, on account of the Emperor's residing there, but it has been reduced into a common Province by the *Tartars*, who have changed the Name of *Nan king* into that of *Kiang nin*.

Li pou is the Name of the Third Supreme Court, that is to say, *the Tribunal of Rights*: Tho' the Name of this Court seems to be the same with that of the Chief, of which we have been speaking, yet there is a great Difference in the *Chinese* Tongue, and it is the Pronunciation that determines it: *Ly* signifies Mandarin, and *Pou* Tribunal, which is as much as to say the Tribunal of the Mandarins; whereas *Li* signifies Right, and joined with *Pou*, the Tribunal of Rights: It belongs to this Court to take care of the Observation of Rights and Ceremonies, of Arts and Sciences; this has also care of the Imperial Musick, and examines those who are Candidates for Degrees, and admits them to come to be examined; it gives Advice also concerning Titles of Honour, and other Distinctions, wherewith the Emperor is desirous of gratifying those that deserve them: Besides, it has care of the Temples and Sacrifices that the Emperor is accustomed to offer; it extends also to Feasts given by the Prince to Subjects or Strangers; it belongs to this to receive, entertain, and dismiss Ambassadors; it has the Direction of the Liberal Arts, and in a word, of the three Laws or Religions that are tolerated in the Empire, *viz.* Of the Learned, of the *Tao Jsee*, and the

the Disciples of *Fo*, which makes it a kind of Ecclesiastical Tribunal, before whom the Preachers of the Gospel have been obliged to appear in Times of Persecution.

Four Subordinate Tribunals assist this Court in its Function; the First has the Care of Deliberation on the most important Affairs, as when Patents are to be dispatched for the greatest Offices of the Empire; such are those of the *Tsong tou*, or Viceröys: The Second has care of the Sacrifices which the Emperor offers, of the Temples, Mathematicks, and the Religions established or tolerated: The Business of the Third is to receive those who are sent to the Court: The Fourth has the Direction of the Emperor's Table, and the Feast which his Majesty gives either to the Grandees of the Empire, or to the Ambassadors.

The Fourth Supreme Court is called *Ping pou*, that is, *the Tribunal of Arms*: The Soldiery of the whole Empire is within its Province: On this Tribunal the Officers of War, as well general as particular, have their Dependance; it examines them in their Exercises, keeps the Fortresses in repair, fills the Arsenals, and the Magazines of Arms offensive and defensive, and the Ammunition and Provisions; it causes all sorts of Arms to be made, and has in general the Care of all things necessary for the Defence and Safety of the Empire.

It has four Inferior Tribunals; the First disposes of all Military Offices, and sees that the Troops are well disciplin'd: The Second distributes the Officers and Soldiers to their several Stations for the Maintaining of Tranquillity, and to take care to free the Cities and Highways from Thieves and Robbers. The Third has the Superintendance of the Horses of the Empire, the Posts, Stages, Imperial Inns, and Barks appointed to carry Victuals and other Provisions for the Soldiers. The Fourth has the care of making all sorts of Arms, and filling the Arsenals:

They have given the Name of *Hing pou* to the Fifth supreme Court, which is like the Criminal-Chamber of the Empire; to this belongs the Examination of those who are guilty of any Crime, to judge and sentence them in a manner agreeable to the Laws that have been wisely establish'd; it has fourteen subordinate Tribunals, according to the Number of the fourteen Provinces of the Empire.

The sixth and last supreme Court, called *Cong pou*, that is, the *Tribunal of publick Works*, has the Care of keeping in Repair the Palaces, as well of the Emperor as of the Tribunals, Princes of the Blood, and Viceroy's, the Sepulchres of the Emperors, Temples, &c. It has the Superintendance of the Towers, Triumphal Arches, Causeways, Bridges, Dykes, Rivers, Canals, and Lakes, and the necessary Works to render them navigable, and of the Streets, Highways, Barks, and all sorts of Works belonging to Navigation.

This Court has likewise four subordinate Tribunals; the first prepares the Plans and Designs for the publick Works; the second has the Direction of the Shops of the Bricklayers, Carpenters, Mafons, &c. in all the Cities of the Kingdom; the third has the Care of Repairing the Canals, Bridges, Causeways, Roads, &c. and to make the Rivers navigable; the fourth has the Care of the Royal Houses, Gardens, and Orchards, looks after the Cultivation, and gathers the Profits thereof.

Every one of these inferior Tribunals hath a particular House with proper Halls, and is composed of two Presidents and twenty-four Counsellors, partly *Tartars* and partly *Chinese*. I do not so much as mention a great number of Under-Officers that belong to every Tribunal, such as Clerks, Registers, Tipstaffs, Messengers, Provosts, Serjeants, and the like.

As there would be reason to fear that Bodies which have so much Power should, by little and little, weaken the

the Imperial Authority, the Laws have prevented this Inconvenience two ways.

1. None of these Tribunals have an absolute Power in Matters that are brought before them, but must have the Assistance of another to put its Decisions in Execution; for instance, the Army is subject to the fourth supreme Tribunal, which is that of War, but the Payment of it belongs to the second; the Barks, Waggon, Tents, Arms, &c. come under the Cognizance of the sixth, so that no Military Enterprize can be put in Execution without the Concurrence of these different Tribunals: It is the same thing in all important Affairs belonging to the Empire.

2. Nothing is more capable to curb the Power of the Magistrates, which compose the supreme Tribunals, than the Precaution that is taken to name an Officer who observes all that passes in every Tribunal; his Business is to assist all the Assemblies, and to review all their Acts, which are communicated to him; he can decide nothing himself, but is only an Inspector to take notice of every thing, and give an Account thereof to the Court; his Office obliges him to give private Information to the Emperor of the Faults which the Mandarins commit, not only in the Administration of publick Affairs, but in their private Conduct; nothing escapes their Vigilance, they do not spare even the Emperor himself when he stands in need of Admonition; and that they may not be gained over by hopes of a greater Fortune, nor intimidated by Threatnings, they are kept constantly in their Office, and are never removed from thence, unless advanced to a more considerable Post.

These sort of Inspectors or publick Censors, called *Cotao*, are extremely dreaded, and there are astonishing Instances of their Courage and Constancy; they have ventured to accuse Princes, Grandees and *Tartarian* Viceroys, tho' under the Protection of the Emperor;

it is even common-enough, either thro' Obstinacy or Vanity, for them to suffer Disgrace, and even to lay down their Lives, rather than desist from their Pursuits, when they are persuaded they are conformable to Equity and the Rules of a wise Government.

One of them having accused to the Emperor *Cang bi*, four *Colaos*, and four great Officers, and having proved that they had received Bribes for the Nomination to Offices, they were immediately discharged, and reduced to the Condition of Wardens, which are small Officers among the Vulgar, so that one may truly say of the Officers of this Court, what a *Persian* Courtier said of those of his own Prince, *They are in the Hands of the King my Master, like Counters, which have no Value but what he puts upon them.*

When the Emperor refers, according to Custom, the Petitions of these Censors to the Tribunals to deliberate upon them, it is rare that the Mandarins contradict the Censors for fear of being accused themselves; this is what gives these Officers great Credit in the Empire, and also keeps every one to their Duty, and in a necessary Subordination to maintain the Imperial Authority. Whatever Deference all the Mandarins pay, not only to the Orders but the least Intimations of the Emperor, they do not fail, when Occasion offers, to discover a great deal of Steddingness; when the Emperor interrogates the Tribunal, and they answer according to the Laws, they are not liable to be blamed, nor suffer any Reproach; but if they answer in another manner, the Censors of the Empire have Right to accuse them, and the Emperor to punish them for neglecting the Laws.

There is at *Peking* another Tribunal establish'd only to inspect the Affairs of the Princes, which they are not willing should be confounded with those of the common People: The Presidents and Officers of this Tribunal are Princes with Titles, but the subordinate Officers are chosen from among the common
Man-

Mandarins, to whom belong the drawing up the Acts of their Proceedings, and all other necessary Writings: It is also in the Registers of this Tribunal that all the Children of the Imperial Family are enrolled as soon as they are born, that the Titles and Dignities they are honoured with are inscrib'd, and in this Court they are tried and punish'd when they deserve it: The Reguloes, besides their lawful Wives, have generally three more, on whom the Emperor bestows Titles, and whose Names are registred in this Tribunal: The Children that they have take place next to the Legitimate, and are more honoured than those who are born of meer Concubines, which the Princes may have in as great a Number as they please.

I shall not enter into a more exact Detail of the several Tribunals established in the Imperial City, it is sufficient to have mention'd at large the six principal to which they are subordinate; but I cannot omit one that is singular in its kind, and which informs us in how great Esteem Men of Letters are in *China*.

Every three Years all the Licentiates in the Empire resort to *Peking* to take their Doctor's Degree; they are strictly examin'd for thirteen Days together, and there is not above thirty that can be admitted; they chuse, among these new Doctors, those who have given Proofs of their Capacity and Skill to compose the Tribunal whereof I am speaking, which is called *Han lin yuen*; it is a kind of Academy which has no Members, except the most learned and the most extensive Genius's in the Empire.

These Doctors have the Oversight of the Education of the Prince who is Heir apparent, and whose Province it is to teach him Virtue, the Sciences, Rules of Civility, and the great Art of governing well. It is their Business to record all the considerable Events, which deserve to be transmitted down to Posterity, in the General History of the

the Empire ; it is their Profession to apply themselves constantly to Study, and to make useful Books ; these are properly the *Literati* of the Emperor, who converses with them in the Sciences, and often chuses his Prime Ministers out of their Body, and the Presidents of the supreme Tribunals ; the Members of this Tribunal are in great Esteem, and at the same time much fear'd and respected.

It is the Emperor that nominates the Mandarins on whom he bestows any Authority in the Provinces ; and these are govern'd by two General Officers, on whom all the rest depend ; one is call'd *Fou yuen*, which we name in *Europe* the Viceroy or Governor of a Province ; the other, whose Jurisdiction is much more extensive, since he has two, and sometimes three Provinces subject to him, is called *Tsong tou*.

Both these are at the Head of a supreme Tribunal in the Province, wherein all important Affairs, whether Civil or Criminal, are decided ; to them the Emperor immediately sends his Orders, and they take care to transmit them to all the Cities in their District.

However great the Authority of the *Tsong tou* may be, it does not diminish that of the particular Viceroys, but every thing is regulated in such a manner, that they never have any contest about their Jurisdiction : The supreme Tribunal of every Province hath within its District several other subordinate Tribunals, and a certain number of inferior Mandarins, who assist the Viceroy in the Dispatch of Affairs.

In all the Capital Cities of the Provinces there are two Tribunals establish'd, the one for Civil, the other for Criminal Affairs ; the first, called *Pou tching sseë*, has a President and two Assistants, who are all Mandarins of the second Order ; the Criminal Tribunal, named *Ngan tcha sseë*, has a President of the third Order, and instead of Assistants it has two Classes of Mandarins called *Ta oli*.

These

These Mandarins are Visitors of the different Districts into which every Province is divided, and which have separate Tribunals; their Business is to give an Account of it to the Emperor, especially when there is no Visitor in the Province sent expressly from the Court.

Some of them, called *Y tchuen tao*, have the care of the Posts, with the Royal Inns and Barks in their Districts, which belong to the Emperor; others, named *Ping ti pao*, have the Inspection of the Army; others oversee the Repairing of the High Roads; and others again take care of the Rivers, and the Employment of others is to visit the Sea-coasts: They have all a Power to punish Criminals, and are, as it were, Substitutes of the six supreme Tribunals of the Court.

As for particular Cities, they being of three different Orders have also their Governors, and several Mandarins who administer Justice.

The Mandarin of Cities of the first Order is called *Tchi fou*, and he is of the fourth Order, but his three Assistants are Mandarins of the sixth and seventh Order; he has besides a certain Number of inferior Mandarins under him, proportionable to the Extent of his Territory, and the Number of Cities in his District.

The Mandarin of Cities of the second Order is named *Tchi tcheou*; and is of the second Degree of the fifth Order; his two Assistants are of the second Degree of the sixth and seventh Order.

In short all the rest of the Cities of the Empire have a Tribunal, whose President is called *Tchi bien*; he is a Mandarin of the seventh Order, and his two Assistants are one of the eighth, and the other of the ninth Order.

Besides the Tribunals, which are common to all the Provinces, there are others which are proper to certain Places, or which have particular Functions; such are, for instance, the Mandarins of Salt, whose Business it is to distribute it in all the Provinces by those that

they can confide in, and to hinder private Merchants from felling it, left they should lessen the Revenue of the Prince; the President of this Tribunal is called *Yen fa tao*; there is likewise a Mandarin-General of the Duty of Rice, and several others who have particular Offices.

The Number of the Mandarins of Letters dispersed over the Empire amounts to more than thirteen thousand six hundred; they print four times a Year an exact Catalogue of them, wherein mention is made of their Name, their Titles, their Country, and the Time of their being graduated. I shall speak elsewhere of the Mandarins of the Army, or Officers of War.

The Governors of Cities, who are inferior Mandarins, do not commonly manage Affairs of Importance alone, but are obliged to make their Report to the superior Mandarins, called by the *Europeans*, *The Treasurer-General of the Province*, as also to the Viceroy.

These two great Mandarins acknowledge no Superior but the Tribunals of *Peking*: As for the *Tsong tou*, who is above a Viceroy, and has the Government of two or three Provinces, he depends on the same Tribunals, but his Office is so considerable that it is no Advancement to him to be made a Minister of State, or President of the supreme Courts.

All the Mandarins are extremely jealous of the Ensigns of their Dignity, which distinguish them not only from the common People, but also others of the Learned, and especially all those of an inferior Rank.

This Ensign consists in a piece of square Stuff that they wear upon their Breasts richly work'd, in the middle of which is a Device proper to their Employment; some have a Dragon with four Claws, others an Eagle, or a Sun, and so of the rest: As for the Mandarins of Arms, they bear Leopards, Tigers, Lions, &c. They

They likewise affect Distinction in the Girdles which they wear; in former Times, before the *Chinese* had taken the *Tartarian* Habit, they were divided into small Squares, and fastened before with great Clasps made of the Horns of Buffaloes, Rhinoceroses, Ivory, Tortoise-Shell, Eagle-Wood, Silver, Gold, and Jewels; the Materials of these Clasps were different, according to the different Employments of the Persons that wore them; none but a *Colao* might wear one adorn'd with Jewels, and it was bestow'd upon him by the Emperor when he put him in possession of his Office, but at present a Girdle of Silk is always in use.

There is an absolute Dependance between the several Powers that govern the Empire; the most considerable Mandarin manages all things within the Extent of his District, but he depends on other Mandarins whose Power is greater, and who are dependant on the General-Officers of every Province, as these latter are on the Tribunals of the Imperial City, and the Presidents of the supreme Courts, who keep all other Mandarins in awe, but tremble themselves before the Emperor, in whom resides the supreme Power.

The following is the Manner of distributing the Mandarins Employments: When any Person has gain'd two of the three Degrees of Literature, he is capable of possessing publick Offices; the Names of these three Sorts of the Learned, that is, Batchelors, Licentiates, and Doctors, are written in the Registers of the Tribunal called *Lu pou*, which distributes the Employments to every one according to their Rank and Merit.

When their Time is come, and there are Offices vacant, they repair to Court, but they do not usually raise even the *Tsing Jsee*, or Doctors, to be more than Governors of Cities of the second or third Order: Suppose that four of these Offices are vacant at a time, they

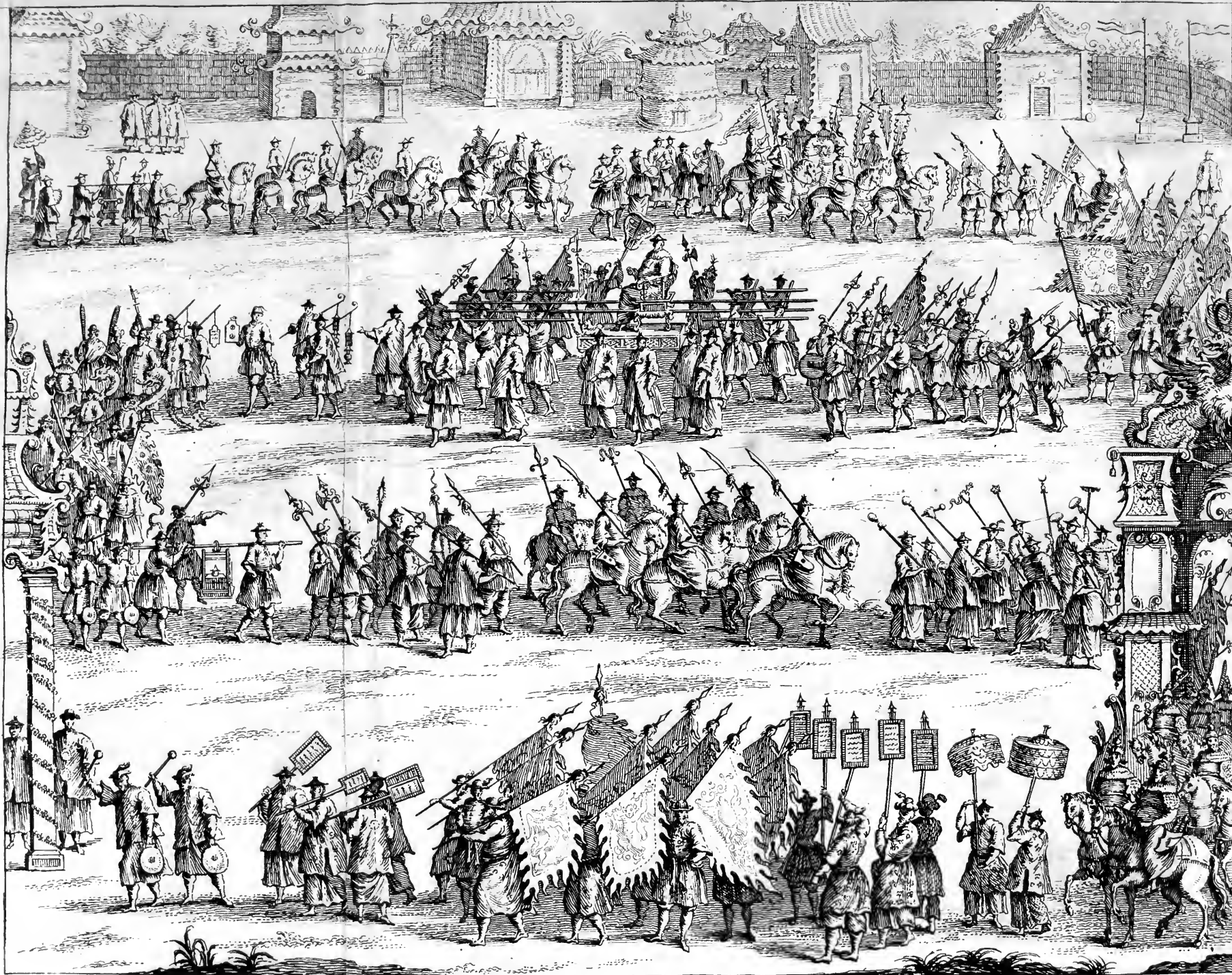
they begin with acquainting the Emperor with it, and call the four Learned who are first upon the List; then in a Box, placed so high that they can just reach it, are put four Billets, wherein are written the Names of the four Governments, when they all draw in their turns, and take that Government which falls to their Lot.

Besides the common Examinations they pass thro' another, in order to find out what sort of Government the Person is capable of, and it is said, when he has Friends, or Money to bestow, the *Chinese* are not wanting in Stratagems to cause the best Governments to fall to the Lot of those they design to favour.

The Easiness with which one Mandarin only, for instance a *Tchi fou*, governs so great a People, is very wonderful; he does no more than publish his Orders on a small piece of Paper, sealed with his Seal, and fix'd up in Places where the Streets cross, and he is instantly obey'd.

Such a ready Obedience has for its Basis that profound Veneration, and unbounded Submission, with respect to Parents, in which the *Chinese* are brought up from their Infancy; it proceeds also from the Reverence that the Mandarin commands from the manner of his Conduct towards the People, who look upon him as the Emperor's Representative; they never speak to him but on their Knees when he is distributing Justice in his Tribunal, and he seldom appears in publick without a great Attendance and a majestick Train; he is likewise pompously clad, and his Countenance grave and severe; four Men carry him in an open gilded Chair, if it be Summer, but cover'd with Silk in Winter, preceded by all the Officers of his Tribunal, whose Caps and Dresses are of a very extraordinary Fashion.

These Officers march in order on each side the Street, some carrying before an Umbrella of Silk, others



The Equipage or Attendance of the Viceroy of a Province, as oft as he appears in publick. Vol. II, pag. 47.
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others striking from time to time on a Copper-Bafon, and commanding the People, with a loud Voice, to shew Respect as he passēs along; some carry great Whips, others long Staves, or Iron Chains, and the horrid Noise of all these Instruments makes the People tremble, who are naturally timorous, and who know that they cannot escape the Correction of the Mandarin if they publickly disobey his Orders.

So that when he appears all the People that are in the Streets shew their Respect, not by saluting him in any manner whatsoever, for that would be a culpable Familiarity, but in withdrawing on one side, standing upright with the Feet joined together, the Arms hanging down; and they abide in this Posture, which they think most respectful, till the Mandarin is gone by.

If a Mandarin of the fifth Order, such as the *Tchi fou*, marches with this Pomp, what must be the Magnificence of the Procession of a *Tsong tou*, or a Viceroy at least? He has always a hundred Men accompanying him, which long Train has nothing embarrassing, because every one knows his Post; in the middle of this Procession he appears clad in his Ceremonial Habit, and lifted up in a great Chair handsomely gilt, which eight Men carry on their Shoulders.

First appear two Kettle-Drummers, who beat upon Copper-Bafons to give Notice of the March; then come eight Ensign-bearers, on whose Flags are written, in large Characters, the Titles of Honour of the Viceroy; then fourteen Standards, whereon appear the proper Symbols of his Office, such as the Dragon, Tiger, Phœnix, Flying-Tortoise, and other winged Animals, six Officers bearing a Board in the Shape of a large Shovel raised high, whereon are written, in large golden Characters, the particular Qualities of this Mandarin; two others bear, the one a large Umbrella of yellow Silk, three Heights above
one

one another, and the other the Case wherein the Umbrella is kept; two Archers on Horseback at the Head of the chief Guards; the Guards, armed with large Hooks adorn'd with Silk Fringe, in four Rows one above another; two other Files of armed Men, some bearing Maces with long Handles, others having Maces in the Form of a Hand or Serpent, and others armed with large Hammers and long Hatchets, like a Crescent; other Guards bearing sharp Axes, and some armed with Scythes as straight as the former; Soldiers carrying three-edg'd Halberds, or Axes; two Porters loaded with a kind of handsome Coffer, containing the Seal of his Office; two other Kettle-Drummers, who give Notice of the Mandarin's Approach; two Officers armed with Canes, to keep the Crowd at a distance; after them two Mace-bearers with gilt Maces in the Shape of Dragons, and a great Number of Officers of Justice, some armed with Whips or flat Staves to give the Bastinado, others armed with Chains, Whips, Cutlasses, and Hangers, two Standard-Bearers, and the Captain that commands this Company: All this Equipage precedes the Viceroy, who is carried in his Chair, surrounded with Pages and Footmen, having near his Person an Officer that carries a large Fan in the Shape of a Screen; he is followed with several Guards, some armed with Maces, and others with long-handled Sabres; after which come several Ensigns and Cornets, with a great Number of Domesticks on Horseback, every one bearing some necessary thing belonging to the Mandarin, as a second Cap inclosed in a Case, if the Weather should oblige him to change it.

When he travels in the Night-time they do not carry Flambeaux as in *Europe*, but several large neat Lanthorns, on which are written in Capital Letters the Titles and Quality of the Mandarin, to inspire every one with the Reverence that belongs to him, and

and that the Passengers may stop, and those who are sat down may rise in a respectful manner.

The Governor of every *Hien*, or every *Tcheou*, is obliged to administer Justice, to receive the Tribute due from every Family to the Emperor, to visit personally the Bodies of those who have been killed accidentally, and of those who through Despair have laid violent Hands on themselves.

Twice in a Month he is oblig'd to give Audience to all the Chiefs in his District, and to inform himself exactly of every thing that passes; it is likewise his Office to distribute Passports to Barks and Vessels, to hear Complaints and Accusations, which are almost continual among so great a People; all Law-suits come before his Tribunal, and he punishes with a severe Bastinado the Person he judges to be in the wrong; in a word, he pronounces Sentence of Death upon Criminals, but his Sentence, as well as that of other Mandarins above him, cannot be put in Execution till it is ratify'd by the Emperor.

However formidable the Authority of these Mandarins is, they would not be able to maintain themselves in their Offices, if they did not gain the Reputation of being the Fathers of the People, and seem to have no other Desire than to procure their Happiness.

Thus to render the People happy is what a good Mandarin ought to glory in: Such a one having caused Persons, skill'd in breeding Silk-Worms and making Silks, to settle in his District, and by this means enriched the City, was follow'd with universal Applauses.

Another, who in the time of a Storm was not contented to forbid Persons to cross the River, caused himself to be placed on the Bank, and staid there all Day to prevent, by his Presence, any rash Man from exposing himself, thro' Desire of Gain, to perish in a miserable manner.

A Mandarin who has too much Severity, and who does not seem to have any great Affection to the People under him, cannot avoid being set down in the Informations which the Viceroys send every three Years to the Court, and this would be sufficient to deprive him of his Office: If a Prisoner dies in his Confinement there must be full Proof that the Mandarin was not prevail'd upon to compass his Death, that he visited him himself, provided a Physician, and furnish'd him with all proper Remedies, &c. for the Emperor is to be inform'd, and have an Account given him of all those who die in Prison, and of the Manner of their Death; and according to the Advice which the Emperor receives he often orders an extraordinary Process.

There are certain Occasions wherein the Mandarins affect chiefly to shew their Tenderness for the People, and that is when they are afraid of a bad Harvest thro' Drought, abundance of Rain, or any other Accident, as the multitude of Grasshoppers that sometimes overrun certain Provinces; then the Mandarin, either thro' Affection, Interest, or Dissimulation, forgets nothing that may render him popular.

The greatest Part, tho' they are Men of Letters, and detest the Idols of *Fo* and *Tao*, yet do not omit their solemn Visits to the Temples, and this on foot, contrary to their Custom, to beseech these Idols to send Rain or Fair-weather.

When these sort of Calamities happen the Mandarin causes his Orders to be fixed up in all publick Places, prescribing a General Fast, forbidding Butchers and Cooks to sell Meat under heavy Penalties; but tho' these latter cannot sell Meat publickly in their Shops, yet they do it privately, by means of a little Mony that they give underhand to the People of the Tribunal, who are to take care that the Orders are observ'd.

The Mandarin goes to the Idol-Temple on Foot, negligently dress'd, sometimes with Shoes made of Straw, and accompany'd with the subordinate Mandarins; he is likewise follow'd by the principal Persons of the City; he lights upon the Altar two or three small Sticks of Incense, after which they all sit, and to pass away the Time drink Tea, smook, and chat an Hour or two together, and then retire.

Such is the Ceremony that they observe in praying for Rain or fine Weather; they treat the Idol, as you may perceive, in a blunt sort of a manner; and if they are obliged to pray too long before the Favour is granted, they sometimes bring him to Reason with lusty Strokes of a Cudgel; this however seldom happens.

It is said that this was done at *Kiang Tcheou* in the Province of *Chan si*; the Idol, because he refused Rain very obstinately during a great Drought, was beaten to pieces by order of the Officers; when afterwards the Rain began to fall they made another Image, which was not hard to do, for they are generally made of Earth, or a sort of Mortar, and led him in Triumph into the City, where they offered Sacrifices to him, and in a word restor'd him to his Godship again.

The Viceroy of a Province acted much in the same manner by another Idol, who did not vouchsafe to answer his reiterated Prayers; for he could not command his Impatience, but sent an inferior Mandarin to tell the Idol from him, that if there was no Rain by such a Day he would drive him out of the City, and level his Temple with the Ground.

The Viceroy, offended with his Refusal, intended to keep his Word, forbidding the People to carry any Offering to the Idol, and ordered the Temple to be shut up and the Gates secur'd, which was immediately done; but the Rain falling a few Days after

the Viceroy's Anger was appeas'd, and the Idol was permitted to be worshipp'd as before.

In these kinds of publick Calamities it is chiefly to the Guardian-Genius of the City that the Mandarin address'es himself, according to ancient Custom, and the following is the Form that he is wont to make use of in imploring his Assistance.

“ Guardian-Genius ! if I am the Pastor and Governor of this City, you, tho' invisible, are much more so ; this Office of Pastor obliges me to procure the People whatever is advantageous, and to remove from them every thing that is hurtful, but it is from You, properly, that the People receive their Happiness in preserving them from impending Miseries ; and tho' you are invisible to our Eyes, yet whenever you please you accept our Offerings and hear our Vows, and by that means make yourself, in some sense, visible : But if you are besought in vain the Heart can have no share in the Honours that are paid you ; you, indeed, would continue to be what you are, but would be little known ; even as I myself, whose Business it is to protect and defend the People, should doubt of my Mandrinate if I did not act like a Mandarin : In publick Calamities, which we cannot remedy, we ought to implore your Aid, and make known our Wants ; behold then the Desolation of the People, from the sixth to the eighth Month we have had no Rain, nor gather'd any Corn ; if every thing should be destroy'd, how can the Earth be sown hereafter ? It is my Duty to make this Representation ; I have appointed several Fast-Days, the Butchers are forbid to open the Shops, the Use of Meat, Fish, and Wine, is prohibited, every one applies in good earnest to purify their Hearts, examine their Consciences, and repent of their Sins, but our Virtues and Merits are not sufficient to

“ ap-

“ appease *Tien*: As for you, invisible Governor of
 “ this City, you have Access to him, you can re-
 “ quest Favours for us Mortals, and beseech him to
 “ put an end to our Misfortunes; such a Favour ob-
 “ tained by your Intercession will make the People
 “ happy; I shall see accomplish’d what my Office
 “ makes me earnestly wish for, and your Worship
 “ will increase more and more in the City, when
 “ they see it is not in vain that you preside over it.”

As the Mandarin is appointed to sustain and protect the People, he ought always to be ready to hear their Complaints, not only when he gives Audience, but at all Hours of the Day. If it is an urgent Affair then they go to his Palace, and beat loud upon a kind of Kettle-Drum, which is sometimes on one side of the Hall of Justice, but almost always out of the Palace itself, that the People may beat upon it both by Night and Day.

At this Signal, which is not made but when some extraordinary Accident happens, the Mandarin, tho’ never so much employ’d, is obliged to leave every thing immediately to grant the Audience that is demanded; but whoever gives the Alarm, unless it be concerning some notorious Injustice, is sure to receive the Bastinado for his pains.

One of his principal Functions is to instruct his People, as he is in the Emperor’s Place, who according to the *Chinese* is not only a Monarch to govern, and a Priest to sacrifice, but is also a Master to teach; and on this account he assembles from time to time all the Grandees of the Court, and all the chief Mandarins of the Tribunals, to give them Instruction out of the Canonical Books.

In like manner, on the first and fifteenth of every Month, the Mandarins assemble in a proper Place, and give large Instructions to the People: This Practice is appointed by a Statute of the Empire, in which the Governor acts the Part of a Father who in-

structs his Family; even the Emperor himself has assigned the Subjects that ought to be treated on in these sort of Discourses; they are compris'd in sixteen Orders, which I shall mention at large.

1. That they should practise carefully the Duties prescribed by filial Piety, and the Deference that the younger ought to pay to the elder Brother; and they will learn from thence the Value they ought to put upon the essential Obligations that Nature imposes on all Mankind.

2. They are to preserve always a respectful Remembrance for the Ancestors of the Family, and that will be a means of preserving Union, Concord, and Peace.

3. That there be an Union in all the Villages, by which means Lawfuits and Quarrels will be banished.

4. Let them have a great Esteem for the Profession of Husbandmen, and for those who plant the Mulberry-Trees for the sake of the Silk-worms, and then they will never want Grain to feed on, nor Garments to cover themselves.

5. That they accustom themselves to a prudent Oeconomy by Frugality, Temperance, and Modesty, and this will be the means of avoiding many foolish Expences.

6. That great care be taken that publick Schools may flourish, to the end that young Students may be taught to live in a regular and virtuous manner.

7. That they apply to the Functions proper to their own Condition, which will be an infallible means to have the Heart and Mind at rest.

8. That they stifle Sects and Errors in their Birth, to the end that the true and solid Doctrine may be preserved in its Purity.

9. That they inculcate upon the People the Penal Laws establish'd by supreme Authority, for Fear will keep rude and untractable Minds to their Duty.

10. That

10. That they perfectly instruct Persons in the Laws of Civility and Decency, that the good Customs which Politeness has established may always be exactly put in Practice.

11. That they apply all their Strength to give Children and younger Brothers a good Education, which will prevent their being addicted to Vice, and giving themselves up to their Passions.

12. That they abstain from all scandalous Accusations, that Innocence and Integrity may have nothing to fear.

13. That they take care not to protect or conceal the Guilty, whose Crimes oblige them to lead a wandering and vagabond Life, by this means they will avoid being involved in their Misfortunes.

14. That they be careful in paying the Subsidies demanded by the Prince, which will free them from the Enquiries and Vexations of the Tax-gatherers.

15. That they act in concert with the Heads of the District settled in every City, which will prevent Thefts, and the Escape of those who are guilty.

16. That they repress the Sallies of Anger, which will keep them out of all Danger.

These are the Orders which serve the Mandarins for a Text. The Discourse of one of them upon the third Order will acquaint you with their manner of teaching the People, which is as follows.

The Emperor orders that you preserve Union in the Villages, that Quarrels and Lawfuits may be banished from thence : Listen attentively to the Explanation that I shall make of this Order.

When you abide in the same Place, whether born there or not imports little, you pass for Inhabitants of the Place or Town, you there live with Relations or Acquaintances, with Persons advanced in Age, and with your Neighbours ; you cannot go abroad without seeing them morning and evening, and at all times you will meet some or other ; 'Tis this Assem-

blage of Families living in the same Place that I call a Village; in this Village there are Rich and Poor, some are your Superiors, some are your Inferiors, and others again are your Equals.

Begin therefore with this Maxim, That your Credit ought not to be employ'd to make you formidable; that you never ought to allow in your self Craft and Fraud, and the Practice of laying Snares for your Neighbours; to speak of others with Contempt, to display with Ostentation your own good Qualities, to seek to enrich your self at the Expence of others, are things that you ought absolutely to avoid.

One of the Antients has wisely observed that in a Place, where there are old Men and young Persons, the latter ought to respect the former, without examining whether they are rich or poor, learned or ignorant. If living at your Ease you despise the Poor; if being in Indigence you look upon the Rich with envious Eyes, this will create lasting Divisions. What! says the rich proud Man, will you not give place to me? If you do not take great Care I shall crush you to pieces.

In a word, if you have Lands or Houses he will endeavour to deprive you of them, and make use of Force to seize your Estate, neither your Wives nor Daughters will be secure from such a Creditor; for if you are insolvent he will force them from you under the specious Pretence of equitable Compensation; sometimes, when he is in an angry Mood, he'll let loose his Oxen and his Horses into your Grounds, which will spoil your Land newly sown; sometimes in the Heat of Wine he will give himself up to the greatest Excesses, and honest People will not be able to shun his Insults; his Neighbours having their Patience quite worn out will make Complaints, then they will apply to knavish Lawyers, who will carry on a Process in Form: These malicious and specious People will not fail to make Matters worse, and in
order

order to engage them in a troublesome Affair they will magnify a small Pond to a troubled Sea, whose foaming Waves rise to the very Clouds ; infomuch that the veriest Trifle will become a most serious Affair ; by this means the Accufation will be profecuted in all the Tribunals, and the Expence of the Lawsuit will have consequences that will be felt ever after.

Are you on a Journey? if you meet by chance a Man of the same Village, as soon as you know him by his Voice, nothing can be comparable to the secret Pleasure that you will feel ; you take up your Lodging together, you love as if you were Brethren in reality, and how then comes it to pass that when you live in the same Place, instead of preserving Peace and good Order, you excite Quarrels and sow Division ?

Never speak evil of any, and then you will live at ease ; never fall out with another, but rather give way to his Impositions ; let your Patience be a Proof against Contradiction, and you never need to fear an Injury nor an Insult.

When there arises a Difference between two Persons, if charitable People endeavour at a Reconciliation ; when the Fire of Division is kindled in a Family, if the Neighbours make haste to quench it ; if when a Man is in a violent Passion another takes him aside, and speaking with Mildness endeavours to moderate his Anger, the great Fire that seemed to menace Heaven will disappear in a Moment, and that important Affair that was going to be carried before the Tribunal of the Great will end with as much ease as an Icicle will melt that is taken from the Tile of a Roof : But if an Incendary meddles with the Affair he will be like a great Stone that rows down a Declivity, and breaks to Pieces every thing in its Way ; he will engage you by his pernicious Counsels to pursue those Practices that will lead you to a Precipice.

But

But since I speak of the fatal Consequences that Quarrels and Lawfuits will draw you into, hearken attentively to what I am going to say.

When the Affair comes before a Mandarin, one or other must be vanquished, either you or the adverse Party. If you have the worst on't, and are not contented with your Loss, you will seek every where for Support and Protection; you will endeavour to gain the good Graces of those that a Mandarin confides in, and they will be well pay'd for their good Offices; you will be desirous to gain over to your side the People belonging to the Court, and how many Feasts will that oblige you to make; have you wherewithal to defray all these Expences?

But if you fall into the Hands of an evil Judge, who, to ruin you, borrows false Colours and Appearances of Equity and Justice; in vain have you engaged those who have easy Access to him, and for whom he has much Esteem; in vain the Officers of the Court, those venal Wretches, those Bloodsuckers of the People, will declare themselves in your Favour: After all the Expence you have been at to oppress your Enemy, you will be forced to come at length to an amicable Agreement.

But if you refuse such Accommodation, after you have lost your Cause in a subordinate Tribunal, you will appeal to a superior Court; then you will see Petitions every Day presented to all the Tribunals, and the Lawfuit will be lengthened out for several Years, thro' the Artifice of knavish Practitioners; the Witnesses will suffer by it, a great Number of Persons will be involved in your Misfortune, some will be thrown into Prison, others fall into the Hands of Justice, and Sentence will not be pronounced before an infinite Number of Families will be reduced to shameful Beggary.

You may conclude from what I have said, that tho' you had Mountains of Copper, and Mines of Gold,

Gold, they will hardly be sufficient to defray your Expence; and tho' you had a Body of Iron you will hardly be able to undergo the Fatigues and Troubles of the Prosecution.

The Emperor, whose Compassion for his People is without Bounds, prohibits Lawsuits, and has the Goodness to give you Instructions himself to put an end to the Troubles that may arise among you, and he desires you would live in perfect Unity.

To that end reverence old Age, honour Virtue, pay a Deference to the Rich, and have Compassion on the Poor. Never endeavour to regulate things that don't belong to you, if they are out of order; and if you suspect that they are about to bring you into Contempt, never seek to revenge yourself; also if you have licentious Persons among you, exhort them with Civility and Mildness to change their way of Life: In publick Works let your Agreement be perceived by a Diligence to assist each other.

Another Advice which does not less concern you is, that if you are rich don't pride you self in making Feasts, or in wearing costly Habits; and if you have Authority and Credit, never make use of them to oppress the Weak and Defenceless: That which I require of you is that you be humble in Prosperity, and not slack in performing your Duty, and wish that you may be quite free from Ambition, content with a little, and that you would distinguish yourself by Mildness, Moderation, and above all by Frugality.

Be careful in those Years when Epidemick Distempers are common, which, joined to the dearness of Provisions, make all Places desolate; your Duty then is to have Compassion on your Countrymen, and to assist them with all that you can spare.

This is well worthy your Attention, and this will promote your Interest, for by this means the Peasants will be faithful, your Country will not be abandon'd,

don'd, your Neighbours will be careful of your Preservation, and your Interest will be that of the Publick : On the other hand Heaven, by ways to you unknown, will protect you, and pour down Blessings on your Head.

As for Mechanicks, and all those who are employ'd in a laborious manner, tho' by the immutable Laws of a Superior Being they are born in Poverty and in a low Condition, their Happiness consists in living according to their Circumstances, not being uneasy with their Poverty, nor envying the Wealthy the Possession of their Riches.

This Morality will be to them the Source of Peace and Consolation, and every thing will prosper in the Hands of good Men, nor will their Virtue, if it stands the Test, remain very long in Obscurity.

You know at present the Intentions of the Emperor, and it belongs to you to conform thereto ; if you do so, as I make no doubt but you will, the greatest Advantages will accrue from it, you will content the paternal Heart of his Majesty, there will be no Divisions among you, you will spare the Mandarins the trouble of multiplying Arrests and Punishments, and you will procure Serenity and Peace to the Empire : When you shall return home, apply yourselves seriously to the Practice of so useful a Doctrine.

In this manner a Mandarin instructs the People twice a Month with respect to their Behaviour, and it is so essential a Part of his Employment, that if Crimes of some kinds are committed in his District he would be answerable for them.

When a Theft or a Murder happens in a City he is obliged to discover the Thieves or Murderers, or he will lose his Employment : If there is any enormous Crime committed, as for instance, if a Son was so unnatural as to kill his Father, the News of the Crime is no sooner carried to the Court, but

but all the Mandarins of the District are deprived of their Offices: They attribute the Fault to them, and they say this Misfortune had not happened if they had been more careful in the Discharge of their Duty; for the same Reason, in extraordinary Cases, they punish the Father with Death for the Faults of the Children.

Nothing would be comparable to the excellent Order established by the *Chinese* Laws, if all the Mandarins, instead of gratifying their Passions, conformed themselves to such Rules, and one might also affirm that no Kingdom would be more happy; but among so great a Number there are always some who place their Happiness in the Enjoyments of this Life, and follow every thing that gives them Pleasure and Delight, and are not very scrupulous in neglecting the more sacred Laws of Reason and Justice, and sacrificing them to their private Interest.

There are no Tricks or Artifices to which some of the inferior Officers have not recourse to deceive the superior Mandarins; and among the latter there are some who endeavour to impose upon the supreme Tribunals of the Court, and even to mislead the Emperor himself: They are so well skill'd in cloaking their Passions, and use the most humble and deceitful Expressions, and likewise affect in the Memorials which they present such an Air of Disinterestedness, that it is a very hard matter for the Prince not to mistake Falshood for Truth.

Besides, as their Salaries are not always sufficient to maintain their Pomp and Luxury, the Injustices which they commit, provided they are secret, cause them to run no Hazard. There have been Ministers of State, and chief Presidents of the supreme Courts, who have underhand extorted Money from the Viceroy's of Provinces; and these again, to set Affairs right with themselves, have oppressed the subordinate Officers, and
the

the subordinate Officers have reimbursed themselves by their Exactions upon the People.

The Laws indeed have provided against this Disorder by several wise Precautions, which tend to keep the Mandarins within Bounds, and shelter the People from Extortion. The Emperor now reigning has endeavoured at a still more efficacious Remedy, for he has augmented their Salaries, and has declared he will receive no Presents himself, forbidding them to receive more than their Due, under the Penalties mentioned in the Laws, which ordain, that a Mandarin who shall receive or exact unjustly eighty Ounces of Silver shall be punish'd with Death.

Besides this, 1st, It is hard to prevent Commotions among the People when they groan under Oppression, and the least Disturbance which happens in a Province is imputed to the Viceroy, and if it is not immediately appeas'd he is almost sure of losing his Office. He is, says the Law, as the Head of a great Family, and if the Peace of it is disturbed it must be his Fault, because he governs the subordinate Officers, and should hinder them from oppressing the People; when the Yoke is easy, they bear it without murmuring, but if otherwise they seek to throw it off.

2. The Laws prescribe that no Person shall have the Office of Mandarin of the People, not only in his own City, but even in the Province wherein his Family inhabit; and commonly he does not possess the same Office many Years in the same Place before he is removed; whence it happens that he cannot contract any extraordinary Friendship with the People of the Country in such a manner as to make him Partial: And as almost all the Mandarins that govern with him in the same Province are unknown to him, it is seldom that he has any Reason to shew them Favour.

If they give him an Employment in a Province joining to his own, he must live in a Place that is at least

least fifty Leagues from it; the Reason is, that a Mandarin should pursue nothing else but the Publick Good: If he exercised an Office in his own Country, he would certainly be troubled with the Solicitations of his Neighbours and Friends, and would probably be biassed in his Judgment, and do Injustice to other Persons, or might act from a Principle of Revenge against those who had formerly done him or any of his Relations an Injury.

They carry this Niceness so far that they will not permit a Son, a Brother, a Nephew, &c. to be a subordinate Mandarin where his Brother, Uncle, &c. are superior Mandarins. For instance, such a one is Mandarin of a City of the third Order, and the Emperor is about to send his eldest Brother to be Viceroy in the same Province, on which account the younger is obliged to acquaint the Court therewith, and the Court gives him in another Province a Mandrinate of the same Degree as he had before.

The Reason of this Regulation is lest the elder Brother, being Superior, should favour the younger, and either tolerate or wink at his Faults; or that the younger, under the Umbrage of the Dignity and Protection of his Brother, should exercise his Office with less Equity and Exactness.

On the other hand it would be very hard for a Brother to be forced to draw up an Accusation against a Brother.

To shun these Inconveniences they will not permit that they should be in Employments which have a Dependance upon each other. That which I said of a Father, an elder Brother, an Uncle of the superior Mandarins, ought likewise to be understood of Son, Brother, Nephew, being superior Mandarins, with respect to a Father, elder Brother, or Uncle being Inferiors, and, in a word, of all near Relations whatsoever.

3. Every three Years they make a general Review of all the Mandarins of the Empire, and examine the good or bad Qualities that they have for Government. Every superior Mandarin examines what has been the Conduct of the inferior since the last Informations have been given in, or since they have been in Office, and he gives Notes to every one containing Praises or Reprimands. For instance, the Chief Mandarin of a City of the third Order has under him three or four petty Mandarins to whom he gives Notes, and sends them to the Mandarin of a City of the second Order on whom he depends: This latter, who has under him several Mandarins who govern Cities of the third Order, examines these Notes, and either agrees thereto, or adds others, according to his Knowledge.

When the Mandarin of the City of the second Order has received the Notes from all the Mandarins of the Cities of the third Order, he gives his Note to them, and sends the Catalogue of all the Mandarins in his District to the general Mandarins of the Province who reside at the Capital: This Catalogue passes thro' their Hands to the Viceroy's, who after he has examined it in private, and then with the four general Mandarins, sends it to Court with his own Remarks, that the chief Tribunal may have an exact Knowledge of all the Mandarins of the Empire, that it may reward or punish them according to their Deserts.

They reward a Mandarin by raising him to a higher Degree, and they punish him by placing him in a lower, or by depriving him of his Office.

For two Months that this Examination lasts the Viceroy sees no body, admits no Visits, nor receives any Letter from those that are under him. He takes these Measures that he may seem a Man of great Integrity, and to shew that he regards nothing but Merit.

rit. The following are Samples of these Notes which are given to the Mandarins.

Under their Name, and Title of their Mandrinate, they write That he is a Man greedy of Money, too severe in his Punishments, treats the People in a harsh manner, or else that he is too much advanced in Years, and is no longer able to perform his Office: That another is proud, of an odd Disposition, capricious, and of an unequal Temper: That another is blunt, passionate, and does not know how to govern himself; likewise that another is weak in his Manner of Governing, or does not know how to make himself obey'd; or else he is slow, backward in the Dispatch of Business, and is not well acquainted with the Laws and Customs, &c.

When the Catalogue of Notes is arriv'd at *Peking*, the Chief Tribunal to which it is address'd examines them, and sends them back to the Viceroy, after having set down the Reward or Punishment which it appoints for each Mandarin. They deprive those of their Offices who have bad Notes, and raise those who are commended to a superior Mandrinate; such a one, for instance, who was Mandarin of a City of the third Order, and who has given Proofs of his Capacity, is rais'd to the Government of a City of the second Order, for which he seems to have the necessary Talents.

There are others that they are contented with raising or depressing some Degrees, and then the Mandarins are obliged to put at the Head of their Orders the number of Degrees that they are to be raised or depressed: For instance, I the Mandarin of this City raised three Degrees, or depressed three Degrees, do order and appoint, &c. By this means the People are instructed in the Reward or Punishment that the Mandarin deserved: When he has been raised ten Degrees, he has room to hope that he shall soon be exalted to a Superior Mandrinate; but if, on the

other hand, he has been depressed ten Degrees, he has reason to fear he will lose his Employ.

4. As the general Officers might be corrupted with Bribes by the particular Governors of Cities, and so would connive at the Injustice of the Mandarins who oppress the People; the Emperor sends secretly from time to time Inspectors into the Provinces, who go into the Cities, and likewise into the Tribunals, while the Mandarin gives Audience, and dexterously inform themselves by the Mechanicks and People in what manner he behaves in the Administration of his Office, and after these secret Informations, if he finds any Disorder then he discovers the Ensigns of his Dignity, and declares himself the Emperor's Envoy.

As his Authority is absolute he draws up immediately the Process of the faulty Mandarins, and punishes them according to the Severity of the Laws, or else, if the Injustice is not notorious, he sends his Informations to Court that they may determine what is to be done.

A few Years ago the Emperor named these sort of Commissioners for the Province of *Canton*, there being an Affair upon the Carpet which concerned the Viceroy and the Comptroller-General of Salt, who had sent Accusations to *Peking* against each other: The People of the Province, who suffered by the Dearness of Salt, the Price of which was considerably augmented, took the Part of the Viceroy against the Comptroller, and the greatest part of the General Mandarins spoke in favour of the latter against the former.

The Court, attentive to this Difference, and desirous of knowing who was in fault, sent two *Tsong tou* in Quality of Commissioners; at their Arrival at *Canton* they refused the Honours that Custom had prescribed for their Reception, to avoid giving room for Suspicion, that they might be gained to either
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Side by Presents; they had even no Communication with the Mandarins, but when they cited them one after another to take Information in the Affair they came to examine: For which reason, without receiving or making any Visit, they went directly to the Palace that was prepared for them, and shut themselves up, till having cited the Viceroy and Comptroller General they had begun the Process by repeated Interrogatories of these two Great Mandarins, who appeared several times before their Judges like common Criminals.

The Viceroy, during the whole Time of the Trial, was obliged to leave his Palace every Morning to be near the Place of Audience, and waited there till Night: In this he was treated more favourably than the Comptroller-General, who was obliged all the time to absent himself from his Tribunal, and to be continually at the Gate where Audience was given.

All the Shops were shut up in the City, and the People; by their Deputies, brought in Accusations against the Comptroller, and they were received by the Commissioners as well as those that were produced by the Mandarins: The Informations being ended the Commissioners sent them to *Peking* by an extraordinary Messenger, after which they received Visits from all the Mandarins, except the Comptroller-General.

5. Tho' the Inspectors of Provinces are considerable Officers, and of known Integrity, yet they may sometimes abuse their Power, and be tempted to enrich themselves at the Expence of the Guilty, whose Injustice they may overlook; and therefore to keep them upon their Guard the Emperor, when they least think of it, goes into certain Provinces in Person to hear himself the just Complaints of the People against their Governors. These kind of Visits, wherein the Prince affects to render himself popular, make the Mandarins tremble that are never so little faulty.

In the Year 1689 the late Emperor *Cang ki* took a Voyage into the Southern Provinces, and passed by the Cities of *Sou tcheou*, *Yang tcheou*, and *Nan king*: He was on horse-back, followed by his Guards and about 3000 Gentlemen.

They came to receive him with Standards, Flags, Canopies, Umbrellas, and other Ornaments without number: At the Distance of every twenty Paces they had erected in the Streets Triumphal Arches covered with the finest Stuffs, and adorned with Festoons, Ribbands, and Tufts of Silk, under which he passed: The Streets were lined with an infinite number of People, but with so great a Veneration, and so profound a Silence, that there was not the least Noise heard.

He lodged in his Bark at *Yang tcheou*, and the next Day made his Entry on horse-back; the Streets were covered with Carpets, and he demanded of them if the Mandarins had given them Orders to do it; the Inhabitants reply'd, *That they had not, and that they did it of their own accord, being willing to give this publick Testimony of Reverence to his Majesty*, with which he seem'd much satisfied: The Streets were so full of Men and Children that the Horsemen could hardly pass, and the Emperor stopt every Moment, seeming to be greatly pleas'd with it.

At *Sou tcheou* they had laid Carpets upon the Pavements of the Streets, which caus'd the Emperor to alight at the Entrance of the City, and command the Horse to stop, that they might not spoil so many fine Pieces of Silk which belonged to the People, so that he went on foot to the Palace that was prepar'd for him, and honour'd the City with his Presence for the Space of two Days.

It is in these sort of Journeys that the Emperor declares himself the Protector and Father of the People, and that speedy and severe Justice is us'd towards the Mandarins when there are just Causes of Complaint.

P. le Comte related one of these Examples of Justice and Severity, by which the late Emperor *Cang hi* rendered himself formidable to the Mandarins, and equally beloved by the People.

This Great Prince being once at some Distance from his Attendants, says the Father, perceived an old Man who wept bitterly, and asked him the reason of his Lamentation: *Sir*, reply'd the Man, who did not know him, *I had but one Child, in whom I placed all my Happiness, and with whom I trusted the care of my Family, and a Tartarian Mandarin has taken him from me, so that I am at present deprived of all Succour, and probably shall be as long as I live, for how can a poor weak Man like my self oblige the Governor to do me Justice? This is not so difficult as you think it is*, reply'd the Emperor, *get up behind me, and guide me to the House of this unjust Ravisher*; the good Man obeyed without Ceremony, and in about two Hours time they arrived at the Mandarin's Palace, who did not expect such an extraordinary Visit.

However the Guards and a great Company of Lords, after having searched a long time for him, overtook him at the Mandarin's, and without knowing what was the matter, some surrounded the House, and others entered therein with the Emperor: This Prince having convicted the Mandarin of the Violence that he was accused of, condemned him to lose his Head on the spot; after which, turning towards the afflicted Father, who had lost his Son, to make you entirely amends, said he to him in a serious manner, *I bestow upon you the Office of the guilty Person who is put to death, take care to fill his Place with greater Moderation than he did, and let his Crime and Punishment make you fearful, in your Turn, of becoming a dreadful Example to others.*

6. In a word nothing can be more instructive, and more capable of keeping the Mandarins in order, and prevent the Faults they might be guilty of, than

the Gazette which is printed every Day at *Peking*, and dispersed from thence into all the Provinces: There is nothing inserted in it but what has reference to the Government; and as the *Chinese* Government is absolute Monarchy, and the most trifling Affairs are brought before the Emperor, it contains nothing but what may be very serviceable to direct the Mandarins in the Exercise of their Office, and instruct the Learned as well as the Vulgar.

It contains, for instance, the Names of the Mandarins that have been deprived of their Offices, and for what Reason: One for being negligent in gathering the Emperor's Tribute, or for squandering it away; another because he was too indulgent or too severe in his Punishments; this for his Oppression, that for want of Talents to govern as he ought. If any Mandarin has been raised to a considerable Office or been depressed; or if he has been deprived, for any Fault, of the Annual Pension that he ought to receive of the Emperor, it is immediately put into the Gazette.

It speaks likewise of all Criminal Affairs for which Persons are capitally condemned, and likewise the Names of the Officers who fill the Places of the Mandarins that were removed, as also the Calamities that happened in such and such a Province, and the Assistance given by the Mandarins of the Place in pursuance of the Emperor's Order; it likewise contains the Expences disbursed for the Subsistence of the Soldiers, the Necessities of the People, the Publick Works, and the Benefactions of the Prince; there are also the Remonstrances of the Supreme Tribunals, which have been made to the Emperor concerning his own Conduct, or his Decisions.

They therein mention the Day that the Emperor tilled the Earth, that they may excite Emulation in the Minds of the People, and inspire those who govern them with a Love of Labour and Application for the Culture of the Fields; they mention likewise
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the Time of the Convention of the Grandees at *Peking*, and all the Chief Mandarins of the Tribunals, that they may be instructed in their Duty. There you may find the Laws and new Customs that have been established, the Praises and Reprimands given by the Emperor to a Mandarin: For instance, such a Mandarin has not a very good Reputation, and if he does not amend he will be punished.

In short the *Chinese* Gazette is made in such a manner that it is very useful to instruct the Mandarins how to govern the People as they ought, for which reason they read it constantly; and as it gives an account of all the Publick Affairs that are transacted in this vast Empire, the greatest part commit to writing their Observations upon the things that it contains, which may direct them in their Conduct.

Nothing is printed in the Gazette but what has been presented to the Emperor, or comes from the Emperor himself; those who have the care of it dare not add a Tittle thereto, nor even their own Reflections, upon pain of Corporal Punishments.

In 1726 a Writer of a Tribunal, and another Writer, who was employed at the Board of the Post-Office, were condemned to Death for having inserted Circumstances in the Gazette that were found to be false: The Reason upon which the Tribunal of Criminal Affairs founded their Judgment, was, that he had failed in Respect to his Majesty, and the Law declares that whoever fails in Respect to his Majesty deserves Death.

To conclude, the Laws prohibit the Mandarins the greatest part of common Diversions; they are not permitted to treat their Friends, and give them a Play, but at certain times; they would risk their Fortune if they indulged themselves in Gaming, Walking, private Visits, or if they assisted at publick Assemblies; they follow no other Diversions but what they can take in the more private Part of their own Palaces.



Of the Military Government, and Forces of the Empire, the Forts, Soldiers, Arms and Artillery.

AS there were formerly in *France* Knights belonging to the Army, and Knights belonging to the Laws, there are likewise in *China* Doctors of Learning, and Military Doctors; of the former of which we have already spoken, upon whom the Government of the Empire depends; we are now going to speak of the other sort, who are appointed to preserve the Tranquility of the Empire, to keep their Neighbours in Awe, and to stifle or prevent Rebellions.

The Mandarins of the Army, or Officers of War, ought to pass several Examinations, as well as the Mandarins of Letters, and to give Proofs of their Strength, Dexterity, and Experience in the Military Art; thus there are three Degrees among them which they ought to take, that of Batchelor, Licentiate, and Doctor in Arms: It is in the Capital of every Province that the Batchelors are examined, in order to be Licentiates, in the manner that I have explained elsewhere.

There are at *Peking* five Tribunals of Mandarins of Arms, called *Ou fou*, that is, the five Classes of Mandarins of War.

The First Class is that of the Mandarins of the Rear-Guard, called *Heou fou*; the Second is of the Mandarins of the left Wing, named *Tsou fou*; the Third of the Mandarins of the right Wing, which they call *Yeou fou*; the Fourth of the Mandarins of the advanced Guard of the main Army, to which they give the Title of *Tchong fou*; the Fifth of the Mandarins of the advanced Guards, called *Tsien fou*.

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These five Classes have at their Head a Principal and two Assistants, and are of the first Order of Mandarins: They choose commonly for these Posts great Lords of the Empire, and these are they who command the Officers of the Court, and all the Soldiers.

These five Tribunals depend on a Supreme Tribunal of War called *Jong tching fou*; the Principal of which is one of the greatest Lords of the Empire, and his Authority extends over the five Tribunals, and all the Officers and Soldiers of the Court; but to prevent the Abuse of so extensive a Power, which renders him Master of so many Troops, he has for Assistant a Mandarin of Letters, with the Title of the Superintendent of the Army, together with two Inspectors, named by the Emperor, who have their share in all the Affairs; and besides, when the Execution of any Military Project is deliberated upon, they depend absolutely on the fourth of the six Supreme Courts, called *Ping fou*, of which we have spoken, and under whose Jurisdiction the whole Militia of the Empire is.

Tho' there are great Lords who hold in the Empire the Rank of Princes, Dukes, and Earls, and are above all the Orders of Mandarins by their Dignity, Merit, and Services, yet there is not one of them that does not think himself honourably distinguished by the Title they derive from their Mandrinate, and the Quality of Principal of the Five Tribunals of the Mandarins of the Army. There are none that can have greater Ambition to command than the *Chinese*, and all their Glory and Happiness consist in having Authority in the State.

The Chief of the Mandarins of the Army has the same Rank as the Generals in *Europe*, and his Business is much the same; he has under him in some Places four Mandarins, and in others but two, whose Employment is not unlike that of our Lieutenant-Generals, who have likewise four subordinate Mandarins, answering to our Colonels; these again have
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under them others that may be called Captains, who have likewise their Subaltern Officers like Lieutenants and Ensigns.

Every one of these Mandarins has a Train agreeable to his Dignity, and when he appears in Publick he is always attended by a Company of Officers belonging to his Tribunal: They altogether command a great Number of Troops, partly Horfe and partly Foot.

These Officers exercise their Soldiers regularly, in a kind of tumultuous and disorderly Marches, which they use when they follow the Mandarins, or in forming Squadrons, or in defiling in Order, or in encountering each other, or in rallying at the Sound of Horns and Trumpets; in a word, they have a great deal of Skill in using the Bow, and in managing the Sabre.

They also from time to time review their Troops, and then they examine carefully their Horfes, Muskets, Sabres, Arrows, Cuirasses, and Helmets; if there is the least Rust on their Arms they are immediately punished for their Negligence with thirty or forty Blows of a Battoon if they are *Chinese*, and of a Whip if they are *Tartars*: At other times they are free to follow what Trade they please, unless they are fixed in a Post that takes them up entirely; as for instance, when they guard a Gate of a City, or are placed to take care of the High Roads.

As the Trade of War does not take up much of their Time in a Country where Peace has reigned for so many Years, instead of being obliged to enlist Soldiers by Force, or Money, as is the Custom in *Europe*, this Profession is looked upon generally as a Fortune, which they endeavour to procure by the Assistance of their Friends, or by Presents to the Mandarins, and are generally of the same Country wherein they serve, and have their Family with them.

The three Northern Provinces yield many Soldiers for the Service of the Emperor, and are paid every three Months, which Pay is five *Sou's* of fine Silver, and a Measure of Rice a day, which is sufficient for the Maintenance of one Man: There are some who have double Pay, and Horsemen have five *Sou's* more, and two Measures of small Beans to feed their Horses, which are provided by the Emperor.

They reckon more than 18000 Mandarins of War, and above 700000 Soldiers, dispersed among the Provinces, in the Forts, Cities, and Places of War by the Side of the Great Wall.

These Troops are well cloathed and well armed; they make a handsome Appearance when they march, or are reviewed, but they are not comparable to our Troops in *Europe* either for Courage or Discipline, and they are easily disordered and put to the Rout.

Beside that the *Chinese* are naturally effeminate, and the *Tartars* are almost become *Chinese*; the profound Peace they have enjoy'd does not give them occasion to become warlike: Likewise the Esteem that they have for Learning preferable to every thing else, the Dependance that the Soldiers have upon Men of Letters, the Education that is given to Youth, who see nothing but Books and Characters, wherein they are instructed with a grave and serious Air, and hear nothing spoken of but Law and Politicks; this Education, I say, is not capable of giving Men a warlike Genius: These Troops are made no other use of, especially since *Tartary* has submitted, than to prevent Revolts, or to appease the first Commotions that arise in a City or a Province: Twenty-four Officers have at Court the Dignity of Captain-Generals, and there are likewise as many Colonels.

Besides these *Tartarian* Officers there are also Officers of the Tribunal of War, who superintend the *Chinese* Troops throughout the Empire, and they have always Couriers ready to carry necessary Orders into
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the Provinces, which is performed with great Secrecy. Their principal Care is to purge the Country of Robbers, whom they follow and observe with so much Diligence that they seldom fail of taking them; and when they are to be executed, Orders are sent to the City, nearest to the Place where the Robbers are found, and if there is a Necessity they make use of the Forces of several Cities: In case of a War they cause a Detachment of several Batallions from every Province to make up the Body of an Army.

Before the Union of the *Tartars* and *Chinese* there was by the Side of the Great Wall a prodigious Number of Troops appointed to guard it, and to cover the Empire against the Enterprizes of such formidable Enemies, but at present they are only in the most important Places.

Nature has taken care to fortify *China* in all other Places where it might have been liable to be attacked; the Sea, which encompasses six Provinces, is so shallow near the Coast, that no large Vessel can come nigh without being broke to Pieces, and Storms are so frequent that no Fleet whatever can safely approach the Land. On the West there are inaccessible Mountains, which are no less a Security on that Side than the Sea and the Great Wall on the other.

Two hundred and fifteen Years before the Coming of Christ this prodigious Work was built, by Order of the First Emperor of the Family of *Tsin*, to defend three great Provinces against the Irruptions of the *Tartars*.

As soon as he had determin'd on this grand Design, he drew a third Part of the labouring Men out of every Province, and in order to lay the Foundations of it on the Sea-Coast, he commanded several Vessels loaded with Iron to be sunk to the bottom of the Water, as likewise large Stones, upon which the Work was caused to be erected, with so much Nicety and Exactness, that if the Workmen left the least Chasm dif-

discoverable between the Stones, it was at the forfeit of their Lives.

By this means the Work is preserv'd to this Day almost as intire as when it was new built; the Length of it is about 500 Leagues, and it is so broad that six Horsemen may ride in Rank on it.

There are two principal Reasons of this Enterprize being so much admired; the first is, That in its vast Extent from East to West it passes in several Places over very high Mountains, on which it rises gradually, and is fortify'd at certain Distances with large Towers, not farther from each other than two Bows Shot, in order that no Place may be left undefended.

It is hard to comprehend how this enormous Bulwark has been raised to the Height we see it in dry barren Places, where they were obliged to bring from a great Distance, and with incredible Labour, Water, Bricks, Mortar, and all the necessary Materials for the Construction of such a Work.

The Second is, That this Wall is not continued in the same Line, as may be seen in the Map, turning and winding in several Places, according to the Disposition of the Mountains, in such a manner that instead of one Wall it may be said there are rather three that encompass this great Part of *China* towards the North, where it borders upon *Tartary*.

As for the Cities of War there is nothing but their Situation that renders them difficult of Access, and by which they seem better fortify'd than the common Cities: The whole Invention of the *Chinese* Engineers to fortify Places consists in an excellent Rampart, Brick Walls, Towers, and a large Ditch full of Water; and, to say the Truth, this Fortification is sufficient for a Defence against all Insults, and is proportionable to the Efforts of the Enemy, who are as little skill'd in attacking others as in defending themselves.

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The Forts, fortify'd Places, and Cittadels are very numerous, being distinguish'd into seven different Orders, which the *Chinese* call *Quan, Guei, So, Tchbin, Pao, Pou, Tchai*: There are about 600 of the first Order, 500 and upwards of the second, 311 of the third, 300 of the fourth, 150 of the fifth, and 300 of the last, which make above 2000 fortify'd Places, without reckoning the Towers, Castles, and Redoubts of the famous Wall, which have every one a particular Name and Garrison.

Among the latter there are Places of Refuge in the middle of Fields, where the Husbandmen and Inhabitants of Country Villages retire with their Flocks and Moveables, in case of Commotions, which rarely happen, or of the sudden Incurfion of Robbers, where they are cover'd from every Insult; there are others that are built on the Tops of Rocks and craggy Mountains, which are inaccessible, unless by the help of Steps cut in the Rock, or by Ladders.

These Places, which are Asylums for the Peasants, are not encompass'd with Walls, and are only strong on account of the Situation, which renders them inaccessible, or by deep and large Ditches capable of stopping the Robbers in their Passage.

They reckon besides these more than 3000 Towers or Castles, called *Tai*, wherein are constantly kept Centinels and other Soldiers, who when they discover any Disorder make a Signal, if in the Day-time by a Flag on the Top of the Tower, and in the Night-time by a lighted Torch, to alarm the neighbouring Garrisons, for throughout the Empire there is neither Province, City, nor walled Town, but what has Soldiers for its Defence and Safety.

Tho' the Use of Gunpowder is very ancient in *China*, Artillery is but modern, and they have seldom made use of Powder since it was invented but for Fireworks, in which the *Chinese* excel; there were however three or four Bombards at the Gates of *Nan king*, ancient enough

enough to make one judge that they had some Knowledge of Artillery, and yet they seem'd to be ignorant of its Use, for they serve for nothing but to be shewn as Curiosities; they have also Pattereroes in their Buildings on the Sea-coast, but have not Skill enough to make use of them.

It was in the Year 1621 that the City of *Macao* presented the Emperor with three Pieces of Cannon, and Men to take care of them, of which they made the first Trial in the Presence of the Mandarins, who were in a great Surprize and Consternation, when they saw that after one of the Pieces was fired it recoil'd and kill'd a *Portuguese* and three *Chinese*, who did not withdraw soon enough.

These Pieces were carry'd to the Frontiers of the Empire next to *Tartary*, the Inhabitants of which coming in Crowds near the great Wall were so frighted at the Destruction they made when they were fired, that they fled, and durst not venture to return any more.

In the Year 1636 when a Persecution was carry'd on against the Preachers of the Gospel, who had concealed themselves for ten Years without daring to appear, the *Tartars* made a new Irruption into the Empire; the Mandarins deliberated concerning the necessary Means of opposing the Irruptions of these Barbarians, and talk'd of fortifying the Towns, and furnishing them with Artillery; and remembering they had often heard Dr. *Paul siu* say that the Missionaries understood the Art of casting great Guns, they besought the Emperor immediately to command *P. Adam Schaal*, President of the Tribunal of the Mathematicks, to cast some; his Majesty was desirous to know beforehand of this Father if he had ever done it, but the Mandarins taking upon themselves to make the Enquiry, without letting him perceive their Design, besought the Emperor to hasten the Order, which they persuaded themselves would have the desired Effect.

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They obtained what they desired, and going to make the Father a Visit, under pretence of proposing some Difficulty in Astronomy, they ask'd him Questions concerning several Parts of the Mathematicks, and question'd him as it were accidentally, if he understood the Method of casting great Guns.

The Father replying that he understood the Principles thereof, they immediately presented him the Emperor's Order.

The Missionary excused himself in vain, by saying that the Practice was quite different from the Theory, for obey he must, and instruct the Workmen; accordingly they assign'd him a proper Place near the Palace, that he might be assisted therein by the Eunuchs of the Court.

Some time afterwards the several Pieces of Workmanship in Opticks, Staticks, Architecture Civil and Military, and several Instruments of Wood and Copper, that *P. Ferdinand Verbieft* had made for the Observatory at *Peking*, persuaded the Mandarins that he could not be less skilful in founding Cannon to defend the Empire against the Insults of its Enemies, and especially certain Banditti who infested the Borders of *Cbina*, and the Frontier-Provinces, from whence it was difficult to chase them.

For this reason they presented a Memorial to the Emperor, in which they petition'd for an Order that *P. Verbieft*, for the Preservation of the State, might instruct Workmen in the Manner of Founding and making of Cannon; the Missionary, who had read in the Memoirs of the Church of *Peking*, that under the last Family of the *Chinese* Emperors, they made use of this Means to introduce into the Empire a great number of Evangelical Workmen, believ'd that the Service which he should do so great a Prince would not fail to render him a Favourer of the Christian Religion, so that he cast 130 Pieces of Cannon with wonderful Success.

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Some time after the Council of Chief Mandarins of War presented a Memorial to the Emperor, acquainting him with the Necessity they were in of having, for the Defence of their fortify'd Places, 320 Pieces of Cannon of different Bores after the *European* Fashion; the Emperor granted their Request, and ordered these Cannon to be cast, and that *Nan hoai gin*, for so the *Chinese* called *P. Verbiest*, should oversee the Work.

The Father obey'd the Emperor's Order, and on the eleventh of *February* 1681 gave them the Models, which were approved of, and an Order was sent to the Tribunal, that has the Oversight of the publick Buildings and Works, to apply to the Business without Loss of Time, and furnish for this Purpose all things necessary.

They employ'd above a Year in making these Cannon; the greatest Difficulty that the Father had proceeded from the Eunuchs of the Court, who could not bear to see a Stranger so much in the good Graces of the Emperor, and therefore used their utmost Endeavours to hinder the Success of the Work; they complain'd every Moment of the Slowness of the Workmen, while they caus'd the Metal to be stolen away by the Under-Officers of the Court: As soon as one of the largest Guns was finish'd, but before it could be polish'd on the Inside, they thrust an Iron-Ball into the Bore with great Violence to render it useles; but the Father, after having loaded it with Powder thro' the Touch-hole, fired it off, and the Ball was forc'd out with such a terrible Noise, that the Emperor hearing it in the Palace was desirous of having it immediately repeated: When all the Cannon were finish'd they were taken to the Foot of the Mountains, half a Day's Journey West from *Peking*, in order to make Trial of them, whither several Mandarins went to see them discharg'd, as likewise the Emperor himself, with several Governors of Western

Tartary who were then at *Peking*; after having been inform'd of the Success of the Trial, he also took with him his whole Court, and the principal Officers in the Army; they loaded them in his Presence, and discharg'd them several times against such Places as he directed.

Perceiving that the Balls hit the Places they were aim'd at, by the Care that the Father took in directing them by his Instruments, he was so greatly pleas'd that he made a solemn Feast for the *Tartarian* Governors, and principal Officers of the Army, under the Tents, and in the middle of the Field, drinking out of his golden Cup to the Health of his Father-in-law, Officers, and even of those who directed the Cannon with so much Exactness.

At length addressing himself to *P. Verbiest*, who was near his Tent, and whom he had sent for into his Presence, he said to him, *The Cannons that you made the last Year were very serviceable against the Rebels, and I am well satisfy'd with your Services*, and then taking off his furr'd Vest, which was very valuable, and also his Gown, he presented them to him as a Testimony of his Friendship.

They continu'd several Days to make a Proof of the Guns, and discharged 23000 Balls to the Satisfaction of the Mandarins. It was at this time that the Father compos'd a Treatise of the Founding of Cannons, and of their Use, and presented it to the Emperor, with forty-four Tables of Figures necessary for the understanding of this Art, and of the Instruments proper to level the Cannon, that they might carry to any particular Distance.

A few Months afterwards the Tribunal, which examines the Merit of Persons who have done Services to the State, presented a Memorial to the Emperor, by which they besought him to have Regard to the Service that *P. Verbiest* had done by the Founding of so many Pieces of Artillery; his Majesty granted their
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Petition, and bestow'd on him a Title of Honour like that of the Viceroy, when they have deserved well in their Government by the Wisdom of their Conduct.

To prevent the Superstition of the *Chinese*, who sacrifice to the Spirits of the Air, Mountains and Rivers, according to the different Works they begin and finish, *P. Verbiest* fixed a Day to bless the Cannon in a solemn Manner; for which purpose he erected an Altar in the Foundary, on which he placed a Crucifix, and then in his Surplice and Stole adored the true God, prostrating himself nine times, beating his Forehead against the Ground; and as it is the Custom in *China* to give Names to such kind of Works, the Father gave the Name of a Saint to every Piece of Cannon, and traced himself the Characters that were to be engrav'd.

There were some of too ardent a Zeal, who publish'd in *Spain* and *Italy* Libels against *P. Verbiest*, with a Design to render the Jesuits odious, wherein they said it was unworthy of a Priest to carry Arms to the Infidels, and that this Father had incurred the Excommunications of the Popes, who have forbid it.

The Father prudently reply'd, “ That the Intention
“ of the Church in this Prohibition was to hinder
“ the Infidels from making use of those Arms against
“ the Christians; that nothing of that sort could hap-
“ pen in *China*, since neither the *Chinese* nor *Tartars*
“ could make War against the Christians; but on the
“ contrary by this very means Religion was esta-
“ blish'd in *China*, since the Emperor, by acknow-
“ ledging his Services, gave Liberty to the Missiona-
“ ries to preach the Gospel throughout his Domi-
“ nions.”





Of the Policy of the Chinese, as well in the Cities for the Preservation of Regularity, as in the Great Roads for the Safety and Commodity of Travellers: Of the Custom-House, Posts, &c.

IN a Country so large as *China*, where there are such a great Number of Cities, and so prodigious a Multitude of Inhabitants, there would be nothing but Confusion and Disorder, if the Regulations, which are exactly observed, did not prevent the least Disturbance; the Tranquillity that reigns there being the Effect of the wise Laws that are establish'd.

Every City is divided into Wards, and every Ward has a Principal who takes care of a certain Number of Houses; he is answerable for every thing that happens, and if there should chance to be any Tumult, that the Mandarin is not immediately inform'd of, he is very severely punish'd.

Masters of Families are equally responsible for the Conduct of their Children and Servants, and those in Authority are reckon'd culpable when their Inferiors, who should pay them Obedience and Reverence, have committed any criminal Act; even the very Neighbours themselves are obliged to lend mutual Assistance when any Misfortune happens, as for instance, in case of nocturnal Theft.

There is always a good Guard at the Gates of every City, who examine all Passengers that enter in, especially if any Singularity renders them suspected; so that if his Physiognomy, Air, or Accent, cause them to suspect he is a Stranger, he is immediately stop't, and Advice or Notice given thereof to the Mandarin.

It

It is one of their principal Maxims, and which they believe contributes most to good Government, not to suffer Foreigners to settle in the Empire; for besides their in-bred Haughtiness, and Contempt of other Nations, whom they look upon as barbarous, they are persuaded that the Difference of People would introduce among them a diversity of Manners and Customs, which by little and little would bring on Personal Quarrels, and these would end in Parties, and proceed to Rebellions fatal to the Tranquillity of the Empire.

At the beginning of the Night the Gates of the City are carefully shut, as also the Barriers at the end of every Street; at proper Distances there are Centries who stop those that are not got home to their own Houses, and in some Places there are Horsemen that continually patrol upon the Ramparts; *The Night*, say they, *is for Repose, and the Day for Labour*; this Law is so well observ'd, that no People of Credit dare venture to appear in the Streets during the Night, and if any one happens to be found he is look'd upon as a kind of Black-Guard or Robber, who delights in Darkeness in order to do Mischiefs, for which reason he is stop't, so that it is very dangerous to be abroad at such times, for even innocent Persons can hardly escape the Rigour of the Law.

There are in every City large Bells, or Drums of a very extraordinary Size, which serve to distinguish the Watches of the Night: Every Watch consists of two Hours; the first begins about eight in the Evening, and during the two Hours of this first Watch they strike from time to time one Stroke either on the Bell or on the Drum; when that is finish'd the second Watch begins, when they strike two Strokes in the same manner, three in the third, and so of the rest, insomuch that at any time of the Night one may guess what it is o' Clock. The Bells have not a very harmonious Sound, because the Hammer which they strike with is not of Metal, but of Wood.

The Gate of Arms is only for the Use of Soldiers, who never are in their Military Accoutrements but in times of War, unless they keep Guard, pass in Review, or attend the Mandarins; at other times they apply themselves to Trade, or follow their own private Professions.

If there happens to be a Quarrel among the Populace, and they come to Blows, they are careful not to shed Blood; for which reason, if they chance to have any Clubs or Steel Weapons in their Hands, they lay them aside and fairly box it out.

It often happens that they end their Disturbance by complaining to a Mandarin, who sitting in his Chair of State, and surrounded with inferior Officers, hears both Parties very coolly, who plead their own Cause, after which he sentences the culpable Person to be bastinado'd in his Presence, and sometimes both together.

There are Courtezans or common Prostitutes in *China* as well as elsewhere, but as they commonly cause Disturbances they are not permitted to live within the Walls of the City: The Houses they inhabit are of a particular kind, and several of them lodge together, being generally under the Management of a Man, who is answerable for any Disorder that shall happen; yet for all this these loose Women are scarcely tolerated, but look'd upon as scandalous, insomuch that some Governors of Cities will not permit them to live within their District.

In short, the Education they give to Youth contributes much also to the Peace and Tranquillity that the Cities enjoy; for as there is no coming to the Offices and Dignities of the Empire, but in proportion to the Progress that is made in the Sciences, young Persons are continually kept close to their Studies, and all Diversions likely to promote Idleness absolutely forbid, so that by this intense Application to the Cultivation of their Minds, and the exercising their Memories,

mories, they are accustom'd to moderate their unruly Passions, and find themselves disengaged from a great part of those Vices that an idle and delicate Life never fails to nourish.

Nor are the *Chinese* less careful with respect to the Commodiousness of the Roads than the Tranquillity of the Cities: The Canals that the Country is almost full of, and which are so useful for the Transportation of Merchandizes into several Provinces, are bordered with Keys of Free-Stone, and in low, marshy, and watry Places they have raised very long Causeways for the Conveniency of Travellers.

They are very careful in making the Roads smooth and level, which are often pav'd, especially in the Southern Provinces, where they make use neither of Horses nor Waggon: The Roads are commonly broad, and in many places the Soil is light, and dries almost as soon as the Rain ceases: They have contrived Passages over the highest Mountains by cutting thro' Rocks, levelling the Tops of the Mountains, and filling up the Valleys.

In some Provinces the High Roads are like so many great Walks between two great Rows of high Trees, and sometimes inclos'd between two Walls eight Foot high, to prevent Travellers from entering into the Fields, and which have Openings into the Cross-ways leading to different Towns.

In the Great Roads there are at proper Distances Benches to rest upon, made in a neat handsome manner, and properly guarded, as well against the Cold of the Winter as the Heat of the Summer: There are few Mandarins, who are dismiss'd from their Employments, but in their Return to their own Country endeavour to recommend themselves by Works of this kind.

There are also Temples and Pagods which afford a Retreat in the Day-time, but it is with great Difficulty that any Person is permitted to stay there all

Night, except the Mandarins, who have this Privilege, and the Bonzes wait on them with great Affection, give them Reception with the Sound of musical Instruments, and lodge them in their own Apartments; they not only take care of their Baggage, but their Servants and Porters.

This sort of Gentlemen make very free with their Gods, for they put their Temples to Uses of all kinds, not at all doubting but this Familiarity is agreeable to the Reverence they ought to pay them: In the Summer-time some charitable Persons hire others to distribute Tea to poor Travellers, and in Winter a kind of Water wherein Ginger hath been infus'd, and all the Return they require is, that they would not forget the Name of their Benefactor.

There is no Want of Inns upon the Road, for they are numerous enough, but nothing can be more wretched nor worse contrived, if you except the greatest Roads of all, where they are very large and handsome, but it is necessary for Travellers to carry their Beds along with them, or else they will be forced to lie on a hard Mat; however, you are to understand that the *Chinese*, especially the meaner People, make no Use of Blankets, and are content to wrap themselves, sometimes quite naked, in a Coverlid lined with Cotton, so that there is no Difficulty in carrying their Beds.

The manner of Reception agrees perfectly well with the Lodging, for it is a great Happiness if you meet with any Fish, or the least bit of Meat at these Inns; there are, nevertheless, several Places where Pheasants are cheaper than other Wild-Fowl, for sometimes you may purchase four for Five-pence.

Some of these publick Inns yield better Accommodations than others, but the best of them are very mean, for they are generally four Walls made of Earth, without any Plaistering to support the Roof, and it's a happy thing if you do not see thro' it

it in many Places; the Rooms are feldom pav'd, and are full of Holes.

In some Provinces these Inns are built of Earth and Reeds, but in the Cities they are of Brick, and reasonable enough: In the Northern Provinces you find what they call *Cans*; they are great Brick Alcoves, which take up the Bigness of the Room, under which there is a Stove; they lay upon it a Mat made of Reeds, and nothing else; if you have a Bed you lay it upon the Mat.

They have taken care to publish an Itinerary which contains all the Roads, and the Way one ought to travel from *Peking* to the Bounds of the Empire; the Mandarins that leave the Court for some Employ in the Provinces make use of this Book, which directs them in their Journey, and the Distance from one Place to another: At the end of every Stage there is a House appointed to receive the Mandarins, and all those who travel by the Emperor's Order, where they are lodg'd, and their Expences defray'd at the Charge of the Emperor: These sort of Houses are call'd *Cong quan*.

A Day before the Mandarin sets out on his Journey they send a Courier before, who carries a Tablet wherein is written the Name and Employ of the Officer, on sight of which they immediately prepare the Lodging where he is to pass the Night; the Preparations are proportionable to his Dignity, and they supply him with all Necessaries, such as Provisions, Porters, Horses, Chairs, or Barks if he goes by Water: The Couriers, who give Notice of the Mandarin's Arrival, always find Horses ready, and to the end that they may not be disappointed, one or two Lys before their Arrival they strike very hard and very often upon a Bafon, in order to give Notice that they may saddle the Horse, if it is not already done.

These

These Houses appointed for the Reception of the Mandarins are not so handsome as one might imagine, for which reason when we read in the Relations of Foreign Countries the Description of such like Matters, they ought generally to be understood with some Allowance; it is not because the Writers speak too largely on their Subject, but they often borrow these Descriptions from the Natives of the Country, to whom very mean things seem very magnificent; besides, they are obliged to make use of Terms which convey very lofty Ideas to *Europeans*.

When it is said, for instance, that these *Cong quan* are prepared for the Reception of the Mandarins at the Emperor's Expence, one would imagine from thence that these Houses were noble Structures, especially when they add, that an Officer is sent beforehand with Orders to get every thing ready against the Mandarin arrives; it is natural to believe that they were in a Hurry to spread Carpets, and adorn the Apartments with handsome Furniture, but the *Chinese* Frugality, and the great number of Messengers that are dispatch'd from Court, free them from this Trouble, the Preparations consisting in a few Mats, two or three Chairs, a Table, and a wooden Bedstead cover'd with a Mat when there is never a *Can*; if the Mandarin who is sent from Court is considerable, and the *Cong quan* not suitable to his Dignity, he is lodged in one of the best Houses of the City.

The *Cong quan* are sometimes large and sometimes small, and there are some handsome and commodious enough; by that of *Canton*, which is of the ordinary Sort, one may judge of the rest; the Bigness is moderate, it hath two Courts, and two principal Buildings; one is at the bottom of the first Court, and is a large open Hall appointed to receive Visits; the other, which bounds the second Court, is divided into three, that in the middle serves for an Anti-Chamber to the two great Rooms on each side, and which have each
a Closet

a Clofet behind; this Disposition is very common in the greatest part of the Houses of Persons of any Distinction; the Hall and the Anti-Chamber are adorn'd with two large Lanthorns of transparent Silk, hung up in the manner of a branch'd Candlestick; the Gate towards the Street, and that of the two Courts, are each of them lighted with two large Paper Lanthorns, adorn'd with large Figures.

In the great Roads there are found at proper Distances a sort of Towers, upon which there are Centry-Boxes for Centinels, and Flag-Staffs to make Signals in case of Alarms; these Towers are made of Turf, or temper'd Earth; their Height is twelve Foot, they are of a Square Form, and have Battlements all round.

In several Provinces there are Bells of cast Iron upon these Towers, but the greatest part of those which are not upon the Road to *Peking* have neither Centry-Boxes nor Battlements.

According to the Law, in all frequented Roads, there ought to be one at the distance of every half League; at the first half League a small one, at the second a great one, at the third a small one, and so on alternately: Every one ought to have Soldiers continually upon Duty to take notice of what passies, and to prevent any Disturbance.

These Soldiers leave the Guard-house, and place themselves in a Rank when any considerable Officer passies by; they are very regular, especially in *Petcheli*, which is the Province of the Court, where there is always a Centry upon the Watch.

In some other Provinces these Towers are gone to decay, and Orders are given from time to time to repair them, and to keep Guard, especially when there is any Talk of Robbers, or they fear any Disturbance, at which time the Number of Soldiers being not sufficient they oblige the Cities to lend Assistance in their turns; their Mandarins make a List, and the Inhabitants

bitants of every Town agree among themselves to divide the Duty between them.

If this Law was observed strictly there would be no Robbers, for at the Distance of every half League there would be a Guard to stop suspicious Persons, and this, not only in the principal Roads, but also in those that lead from one City to another; and as there are a great Number, and all the Country is divided by great Roads, one should light of one of these Towers almost every Moment.

For this reason Highway-men are very rare in *China*; they are sometimes found in the Provinces in the Neighbourhood of *Peking*, but they seldom murder those they rob, and when they have done their Business they get off very dexterously; in other Provinces they talk very little of Robbers on the Highway. These Towers have also another Use, which is to determine their Distance from one Place to another, much in the same manner as the *Romans* did by Stones.

When the Roads are too rough to travel on horseback they make use of Chairs, which the *Chinese* call *Quan kiao*, that is to say, *Mandarin-Chairs*, because the Chairs made use of by the Mandarins are nearly of the same Fashion: The Body of the Chair is not unlike those made use of in the Streets of *Paris*, but it is very large, and more light; it is made of *Bamboo*, that is to say a kind of Cane, very strong and very light, which cross each other like a Lattice, and are united very strongly with *Ratan*, which is another sort of Cane very strong and small, and creeps along the Earth to the length of 800 or a 1000 Foot: This Lattice is quite covered from top to bottom with a Stuff made of Wool or Silk, according to the Season, over which they put an Oil-Cloth in rainy Weather.

This Chair is of a proper Size to fit conveniently in it, and has two Arms like our Sedan-Chairs; if it is carry'd by two Men the two Poles rest upon their Shoulders;

Shoulders; if it is carried by four Men the Extremities, as well before as behind, pass through two running Knots of a strong loose Cord, in the middle of which is a large Pole, which the Chairmen place on their Shoulders, and then there are commonly eight Chairmen who carry in their turns.

When they travel in the Night to avoid the Heat of the Season, especially over Mountains infested with Tigers, they hire Guides on the Spot, who carry lighted Torches; these Torches not only serve to give them Light, but to drive away the Tigers, who are naturally afraid of Fire: They are made of Branches of the Pine-Tree dried at the Fire, and prepared in such a manner that the Wind and the Rain make them burn faster.

With this help they travel all Night across the Mountains, with as much Safety and Ease as at Noon-day, and in a plain Country four or five of these Guides are sufficient to travel safely; they take fresh ones from time to time: Every Torch is six or seven Foot long, and will last about an Hour.

In mountainous Countries these sort of Conveniences are to be found at proper Distances for the Safety of those who travel; and yet there are none but Those sent from Court, the Mandarins, and other Great Lords, who travel in this manner during the Night, for having a great Train they have nothing to fear either from Tigers or Robbers.

It is no small ease for Travellers that there are a great number of Towns upon the Roads, and also of Pagods within these Towns: Overagainst the Pagod, and in the great Roads, there appear several Stone-Monuments called *Che pie*, upon which are Inscripti-
ons; these *Che pie* are great Stones, standing upright upon Stone-Bases, and are generally of Marble: The *Chinese* open a Mortis in the Base, and they cut a Tenon in the Stone, and join them together without any farther trouble: Some of these Stones are eight Foot high,

high, two broad, and almost one thick; the common sort are but four or five Foot high, and the rest in proportion.

The largest of all are supported by a Tortoise made of Stone, in which the *Chinese* Architects, if they deserve that Name, have a greater regard to Probability than the Architects of *Greece*, who have introduced * *Caryatides*; and to render this Invention still more extravagant, some have thought proper to put Cushions upon their Heads, for fear such heavy Burdens should incommode them.

There are some of these *Che pie* that are inclosed in large Halls, but their Number is small; there are others, to avoid Expence, inclosed with Brick, and covered with a handsome Roof; they are exactly square, except towards the Top, which is somewhat round, on which, to finish the whole, they carve some Grottesque Figure.

When they are erected on account of some Favour obtain'd from the Emperor, or in Honour of him, they carve two Dragons variously twisted: The Inhabitants of the Cities erect them in Memory of their Mandarins, when they are satisfied with the Equity of their Government: The Officers erect them to perpetuate the Memory of the extraordinary Honours bestowed upon them by the Emperor, or for several other Reasons.

One great Advantage for those who travel by Land in *China*, is the Easiness and Safety wherewith their Goods are transported; there is in every City a great number of Porters, who have their Chief, to whom Persons make Application; when you have agreed with them for the Price he gives you as many Tickets as you have hired Porters, by means of which you are furnished in an Instant, and he becomes answerable for the Contents of your Bales; when the Por-

* *Caryatides* are a sort of Pillars resembling naked Women.

ters have carry'd their Loads to the Place appointed, you give every one of them a Ticket, which they carry to their Chief, who pays them with the Mony you have advanced.

In Places much frequented by Travellers, as for instance, the Mountain of *Meilin*, which separates the Province of *Kiang si* from that of *Quang tong*, there are in the City a great number of Offices which have their Correspondents of the same kind in the City on the other side the Mountain: Every Porter, as well in the City as Country, gives his Name into these Offices with good Security, and if you have occasion for three or four hundred Porters they will provide them: Then the Head of the Office makes ready in a short time an exact List of all you have to carry, whether they be Boxes or Bales he agrees with you for so much a Pound, and you give him the Mony that you agreed for, which is commonly about Six Pence for a hundred Weight for a Day's Carriage, and then you have no farther trouble, for the Principal gives every Porter his Load, with a Note of what he carries: When you arrive at the other Place you receive of the Correspondent-Office all that belongs to you very faithfully. These Porters make use of Poles of *Bamboo*, to the middle of which they fasten their Burden with Cords; to every Pole there are two Men, who carry the two ends on their Shoulders; if the Burden be too heavy, then they make use of four Men with two Poles; you change them every Day, and they are obliged to travel as far in a Day as those who employ them.

When one Man carries a Burden alone he finds out a Method to make his Load seem more light; he divides it into two equal Parts, and fastens it with Cords to the two ends of a long flat Pole of *Bamboo*; afterwards he places the middle of the Pole on his Shoulder like a Balance, which bends and rises alternately as he goes along; when he is weary of carrying his
Load

Load on one Shoulder, he dexterously give the Pole a turn over his Neck, and so places it on the other Shoulder, and by this means some will carry very heavy Burdens; for as they are paid by the Pound they carry as much as they can, and there are some that will carry 160 of our Pounds ten Leagues in a Day.

In some Provinces they make use of Mules for carrying the Bales and Merchandizes, but oftner Carts with one Wheel; these Carts might properly be called Wheel-barrows, if the Wheel was not very large and placed in the middle; the Axle-Tree comes out on each side, and on both its ends they place a Lattice, on which they lay Loads of equal weight. This Custom is very common in several Parts of *China*; one Man only thrusts it forward, or if the Load be heavy they add a second, or else an Ass, or both together. They have also Axle-Trees resembling ours, the Wheel of which is placed before, but they never make use of them in Journeys.

When the Loads are carried by Mules the common Price for twenty-five Days is four Taëls, or at most five: This depends upon the different Seasons, and the Price of Provisions; if they are on the Return they give a great deal less, and the Muleteers are obliged to maintain their Mules, bearing their own Charges back, if no body hires them: Their Mules are very little if compared with ours, but they are very strong, and their common Load is from 180 to 200 *Chinese* Pounds; the *Chinese* Pound is four Ounces heavier than ours.

There are Custom-Houses in *China*, but much more moderate than those of the *Indies*, where their Visits are made without any regard to Humanity or Shame; they do not make so rigorous a Search as is made elsewhere; they search no Man's Person, and but very seldom open the Bales, and when it is a Man that makes a tolerable Appearance, they not only forbear to open his Chests, but they take nothing

of him; *We see plainly*, say they, *that the Gentleman is no Merchant.*

There are Custom-Houses where they pay by the Lump, and the Merchant is believed from his own Accounts, and there are others that require so much a Load, and in this there is no Difficulty: Even the Emperor's *Cang bo*, or First Minister, is not exempted from paying Custom; nevertheless the Mandarin of the Customs lets him pass without requiring any thing, but at *Peking* they are generally more strict.

When the Great Officers of the Court receive or send any Bales of Goods, they paste on every Bale a large slip of Paper, on which is written the Time the Bale was packed up, their Name and their Dignity, and if these Officers are considerable they dare not venture to open them. Formerly the Custom-Houses were shut up, and the Mandarins belonging to them were changed every Year: This Mandarin by his Employ was a considerable Officer, who had a Right to address the Emperor immediately; but for twelve Years past the Emperor has committed the Care of the Custom-Houses to the Viceroy of each Province, who appoints a Mandarin whom he can confide in to receive the Customs: There are none, but the Custom-Houses of the Ports at *Canton* and *Fo kien*, who are oblig'd to have a particular Mandarin on account of the Trouble which arises by the Sea Trade.

In every Place where there are Posts there is a Mandarin to take care of them; all the Post-Horses belong to the Emperor, and no Body is to make use of them but the Couriers of the Empire, the Officers, and Persons who are sent from Court: Such as have Dispatches from the Emperor have their Writings inclosed in a great Roll covered with a Piece of yellow Silk, which they carry in a Scarf that hangs down their Backs; they are commonly People of some Note, and are attended by several Gentle-

men: Their Horses are but mean in outward Appearance, but they are very serviceable, and able to perform long Journeys; they commonly ride sixty or seventy Lys without changing their Horses; one Stage is called *Tchan*.

The Stages where they change their Horses are not always of the same Length, the shortest are fifty Lys; the ordinary Couriers carry a Wallet hanging on their Back, and when they ride the Wallet rests upon a Cushion lying on the Horse's Buttocks: Their Wallets are not very heavy, for they carry nothing but the Emperor's Dispatches, or those of the Sovereign Courts, or Advices from the Offices of the Provinces; they also carry, in a private manner, the Letters of other Persons, and in this consists their lesser Profits.

The greatest and almost the only Inconvenience in travelling, especially in the Winter-time, and in the North Part of *China*, is the Dust, for it seldom rains in the Winter; but there falls a great Quantity of Snow in some of the Provinces. When the Wind blows very hard it raises such Clouds of Dust, that the Sky is darken'd with them, and it makes it difficult for a Person to fetch his Breath; they are often obliged to cover their Faces with a Veil, or to put Spectacles immediately over the Eyes, which being fasten'd in Leather, or Silk, are tied behind the Head, so that one may see very plainly without being incommoded with the Dust: As the Soil is very light it is easily reduced into Dust, when there has been a want of Rain for some time.

The same thing happens in other Roads of the Empire, which are much frequented and beaten by an infinite number of People that travel on foot, on horse-back, or in Waggon: This continual Motion raises a thick Cloud of fine Dust, which would blind People if they did not take necessary Precautions; this Inconvenience is scarcely perceived in the Southern Provinces,

Provinces, but what would be most fear'd there is the Overflowings of the Water, if they had not provided against it by the vast Quantity of Wooden and Stone Bridges, which are there carefully built.

Of the NOBILITY.

NOBILITY is not Hereditary in *China*, tho' there are Dignities belonging to some Families, which are bestow'd by the Emperor on such as are supposed to have the greatest Abilities: However illustrious any Man has been, nay tho' he had been raised to the highest Dignity of the Empire, the Children which he leaves behind have their Fortune to make, and if they have not a great deal of Spirit, or love their Ease, they sink to the Rank of the Vulgar, and are often obliged to follow the meanest Profession: It is true that a Person may succeed to his Father's Possessions, but not to his Dignity or Reputation; he must rise by the same Degrees as his Father did; for this reason they apply themselves constantly to Study, and he is sure to be advanced if he has a Disposition for Learning; thus one sees every Day several Persons very wonderfully rais'd, not much unlike the Ecclesiasticks in *Italy*, who though of the meanest Extraction are allow'd to aspire after the greatest Dignity in the Christian World. All Persons are ranked either among the Vulgar, or the Learned, or the Mandarins; in *China* there is none but what belong to the Family now reigning that have any Titles of Distinction, and it is in their Favour that five Degrees of Nobility are establish'd, not much unlike our Titles in *Europe* of Dukes, Marquisses, Earls, Viscounts and Barons.

They have granted these Titles to the Descendants of the Imperial Family, such are the Children of the

Emperor, and those to whom he gives his Daughters in Marriage; they have also Revenues equal to their Dignity, but are allow'd no Power; however there are other Princes which are not ally'd to the Imperial Family, who are either Descendants of the preceding Dynasties, or their Ancestors have acquired this Title by the Services done to the Publick: The Provinces are govern'd by Mandarins, of the Emperor's Appointment. The Emperor now reigning is the third of the Family that for ninety-nine Years has govern'd all *China* and *Tartary*, but the fifth if you ascend to his Great Grandfather's Father.

This latter having subdued his own Country, also conquer'd *Eastern Tartary*, the Kingdom of *Corea*, and the Province of *Leao tong* beyond the Great Wall, and establish'd his Court in the Capital, call'd *Chin Yang* by the *Chinese*, and *Moukedon* by the *Tartar Mantcheoux*, they then gave him the Name of *Tai tseu*, which they give to all Conquerors who lay the Foundation of a new Dynasty; and as his Brothers, who were very numerous, had contributed very much by their Valour to the Conquest of so many Countries, he gave them Titles of Honour, and made some *Tsin vang*, others *Kian vang*, and *Pei le*: The *Europeans* have thought proper to give these sorts of Dignities the Appellation of *Reguloes*, or Princes of the first, second, and third Rank: It was then determin'd, that from among the Children one should always be chosen to succeed their Father in the same Dignity.

Besides these three Dignities the same Emperor created others of an inferior sort, which are bestow'd on the other Children who are most worthy; those of the fourth Rank are called *Pei tse*, those of the fifth *Cang beou*, and so of the rest.

The fifth Rank is above the greatest Mandarins of the Empire, but the rest have nothing to distinguish them

them from Mandarins, either in their Equipages or Habits, except a Yellow Girdle, which is common to all the Princes of the Blood, as well those who possess Dignities as those that have none; but these latter are ashamed to let it be seen, when their Indigence will not allow them an Equipage suitable to their Rank and Birth; for this reason we should have a false Notion of the Princes of the Blood in *China*, if we compare them to those in *Europe*, and especially in *France*, where the glorious Succession of so many Kings their Ancestors, raises them far above Persons otherwise of the highest Distinction of the Kingdom; besides, the small Number of them demands greater Regard and Veneration, which increases in proportion as they are near the Throne; but in *China* it is not so, some of the Princes of the Blood are almost reduced to their primitive State; they reckon but five Generations, and yet their Number is increased so vastly in so short a time that now they count no less than 2000; this Multitude receding still farther from the Throne are little esteem'd, especially those who having neither Titles nor Offices cannot live up to the Dignity of their Births, which puts an infinite Distance between Princes of the same Blood: The Plurality of Wives causes the Princes to increase extremely, but in proportion as they multiply they hurt one another, for they have no Lands, and as the Emperor cannot give Pensions unto them all some of them live in great Poverty, tho' they wear the Yellow Girdle.

Towards the End of the Dynastie of *Ming*, there were more than 3000 Families of that Race in the City of *Kiang tcheou*, several of which were reduced to subsist upon Charity: The Banditti, that made themselves Masters of *Peking*, destroyed almost all those Princes with the Edge of the Sword, the few that made their Escape quitting the Yellow Girdle, and changing their Names mixt themselves with the Peo-

ple; they are still known to be of the Blood-Royal of *Ming*, and one of them was a Domestick of our Missionaries at a House possess'd by our Company in this City, and this House was built by one of those Princes, who, knowing that the *Tartars* sought after him, betook himself to flight.

These Princes, besides one lawful Wife, have generally three others on whom the Emperor bestows Titles, and whose Names are inscrib'd in the Tribunal of the Princes; their Children take place next to those of the lawful Wife, and are of greater Consideration than those of common Concubines, of whom they may have as great a number as they please.

They have likewise two sorts of Servants, the one are properly Slaves, the other are *Tartars*, or *Chinese Tartarized*, which the Emperor bestows on them in a great or less Number, in proportion to the Honour he bestows upon them.

These latter are part of the Equipage of the Reguloes, and there are among them considerable Mandarins, Vice-Roys, and even *Tsong tou*; tho' they are not Slaves like the first, they are as intirely subject to the Will of the Reguloe while he keeps his Dignity. They descend after his Death to his Children, if they are honour'd with the same Dignity; but if one of these Princes is degraded from his Rank, or if his Dignity does not descend to his Children, this kind of Domesticks is kept in reserve, and they are bestow'd on another Prince of the Blood when his Household is established, and he is raised to the same Dignity.

The Employment of these Princes is most commonly to assist at publick Ceremonies, and to appear every Morning in the Emperor's Palace, after which they retire to their own Houses, and have nothing to do but to govern their Families, the Mandarins, and the other Officers that make up their Household; they are not permitted to visit one another, nor to lodge out of the City without express Leave.

It is easy to see for what Reason they are subject to such rigorous Laws, for as they have a great deal of Time upon their hands it is seldom made use of to the best Purposes; however there are some that are employ'd in publick Affairs, and are serviceable to the Empire; such a one is the thirteenth Brother of the present Emperor.

They reckon in the Rank of Nobility,

In the first Place, such as were formerly Mandarins in other Provinces, for, as I said before, none can be of that Rank in their own Country.

In the second Place, those who were not of Capacity to rise by their Learning, and yet procured by Favour or Presents certain Titles of Honour, by means of which they have a Correspondence with the Mandarins, on which account they are fear'd and revered by the People.

In the third Place, a great number of Students, from the Age of Fifteen Years to Forty, come every third Year for Examination before the Tribunal of the Governor, who gives them a Subject to write upon: It is more owing to Ambition, than the Desire of Improvement, that keeps them so long to their Studies. The Degree of Batchelor, when they have attain'd it, exempts them from the Chastisements of the publick Mandarin; besides which he gives them the Privilege of being admitted to his Audience, to sit in his Presence, and to eat at the same Table; an Honour greatly esteem'd in *China*, which he seldom grants but to Persons of superior Rank.

The Family that at this day is accounted the most noble in *China*, and with respect to its Antiquity is the most noble in the World, is descended from *Confucius*, that celebrated Philosopher, who is had in so great Veneration by the *Chinese*. There is, properly speaking, no Hereditary Nobility besides this Family, and this has been continued in a direct Line for 2000 Years in the Person of one of his Nephews,

who is call'd on this account *Ching gin ti chi ell*, that is to say, *The Nephew of the Great Man*, or by way of Eminence, *The Wise Man*, for so the *Chinese* call the Restorer of their Moral Philosophy; and, in consideration of this Original, all the Emperors have constantly honour'd one of the Descendants of this Philosopher with the Dignity of *Cong*, which is answerable to that of our Dukes or ancient Earls.

It is with the Honour due to this Rank that he, who is now living, passes thro' the Streets of *Peking* when he comes every Year from *Kio feou*, a City of the Province of *Chan tong*, which is the Birth-place of his illustrious Progenitor; besides there is always a learned Person of the same Family appointed to be Governor of the City before-mention'd.

One of the principal Characteristicks of Nobility is, to have received from the Emperor Titles of Honour, which are not bestow'd but upon Persons of distinguish'd Merit; the Prince sometimes gives them for five or six to ten Generations, in proportion to the Services done to the Publick, and it is with these honourable Titles that the Mandarins dignify themselves in their Letters, and on the Front of their Houses.

Nobility in *Europe* descends from Father to Son, but in *China* it sometimes ascends from the Son to the Father and Grandfather: When any one has distinguish'd himself by an extraordinary Merit, the Emperor is not contented to raise him to the Honour of which I have been speaking, but by distinct Patents he extends these Titles to the Father and the Mother, the Grandfather and the Grandmother of him whom he has honour'd, or to speak more properly, he bestows on each a particular Title of Honour in Acknowledgement of the Care they have taken in the Education of a Man of such distinguish'd Merit, and so useful to the Publick.

I cannot give a more remarkable Instance than that of *P. Ferdinand Verbieft*, a *Flemish* Jesuit, President of the Tribunal of the Mathematicks at the Court of *Peking*; this Father being call'd to Court to assist the *Pere Adam Schaal* in the Reformation of the Calendar, had Orders to calculate Tables of the Celestial Motions and Eclipses for 2000 Years; he apply'd himself to it with Diligence, and employ'd all the Mandarins of the first Class of the Tribunal of Astronomy to calculate the Motions of the Planets, according to the Rules that he laid down; at length this great Work was finish'd, and he had made thirty-two Volumes of Maps with their Explanations, and presented them to the Emperor in the Year 1678, with this Title, *The perpetual Astronomy of the Emperor Cang hi*.

He then convened a General Assembly of the Mandarins of all Degrees, of the Princes, the Viceroy, and the Governors of Provinces, who were come to salute the Emperor, and rejoice with him in the Declaration that he had made of his Son for his Successor; this Prince gratefully received the Present of the *Pere Verbieft*, and caused this Work to be placed among the Archives of the Palace; at the same time he was willing to acknowledge the indefatigable Labour of the Father, for which reason he made him President of the Tribunal of the first Rank, and gave him the Title of this Dignity: The Father presented him a Petition, wherein he remonstrated, That the Religious Profession which he had embrac'd would not permit him to accept of this Honour; but he was not heard, and the Fear of offending the Emperor, and of hurting the Progress of Religion in the Empire, oblig'd him to a Compliance. Here follows the Tenor of the Patent of which this Dignity was conferr'd upon him.

“ WE

“ WE the Emperor, by the Appointment of
 “ Heaven, make this Decree : The Constitution of
 “ a well-govern’d State requires that deserving Actions
 “ should be made known, and that the Services done
 “ to a State with great Readiness should be rewarded
 “ and receive the Praises they deserve ; and this We
 “ now do by these Letters-Patents, which we ordain
 “ shall be publish’d throughout the Empire, that all
 “ our Subjects may know what Regard we have
 “ to Services perform’d with Application and Dili-
 “ gence.

“ For this Cause, *Ferdinando Verbieft*, to whom I
 “ have committed the Care of my Imperial Calen-
 “ dar, the excellent Disposition, the Sincerity and
 “ Vigilance which you have discover’d in my Ser-
 “ vice, as well as the deep Learning you have ac-
 “ quir’d by a continual Application of your Mind
 “ to all sorts of Sciences, have oblig’d me to settle
 “ you at the Head of my Astronomical Academy :
 “ Your Care has answer’d our Expectation, and by
 “ labouring Night and Day you fully perform’d the
 “ Duty of your Office ; in a word, you have happi-
 “ ly attain’d the End of your Designs with an in-
 “ defatigable Labour, of which we Ourselves were
 “ Witness.

“ It is proper that at the time of this great Festi-
 “ val, wherein my whole Empire is assembled to
 “ testify their Joy, I should make you feel the Ef-
 “ fects of my Royal Favour, and of the Esteem I
 “ have for your Person ; for this Reason, out of our
 “ peculiar Grace, and of our own Accord, we grant
 “ you the Title of GREAT MAN, which ought to
 “ be famous every where, and we decree that this
 “ Title be publish’d in all parts of our Empire.

“ Assume new Vigour for our Service : This
 “ Title of Honour, which begins in your Person, ex-
 “ tends itself to all your Kindred : You have de-
 “ served by your Care and your uncommon Appli-

“ cation

“ cation this Honour and Dignity, and your Merit
 “ is so great that you fully deserve all that is con-
 “ ferr’d upon you: Receive then this Grace with
 “ becoming Respect; you are the only Person on
 “ whom I have conferr’d it, and let this be a new
 “ Motive to employ all your Talents in our Service,
 “ and all the Faculties of your Mind.”

The like Titles of Honour, as I have already said, ascend to the Ancestors of him who receives them; all his Relations are proud of the Dignity, and cause it to be wrote in several Parts of their Houses, and even upon the Lanthorns that are carry’d before them when they walk in the Night-time, and this gains them great Respect.

As *Pere Verbieft* was a *European* he had no Relations in *China* to partake of this Honour, but by a singular Happiness for Religion all the Missionaries, as well Jesuits as others, pass’d for his Brothers, and were consider’d under this Title by the Mandarins: It was this Quality that facilitated the Entrance of the Bishop of *Heliopolis* into *China*, and the greatest part of the Religious caus’d it to be inscrib’d on the Door of their House.

After having thus honour’d *Pere Verbieft*, the Emperor conferr’d the same Titles on his Ancestors by so many Patents, which he caused to be made out, particularly to his Father and Mother, Grandfather and Grandmother.

From what I have said it appears, the Family of *Confucius* excepted, and the Princes related to the reigning Family, there is no Person noble in *China*, but so far as his Merit is rewarded by the Emperor, for every one is of that Rank that he judges him worthy of, all the rest being number’d among the Vulgar; and hence there is no reason to fear that Families, preserving themselves in the same Splendor for a great number of Years, should by establishing their
 Authority

Authority in the Provinces grow dangerous to the Sovereign.



Of the Fertility of the Land, of their Agriculture, and the Esteem they have for those that apply themselves thereto.

IN an Empire of such vast Extent as this it is no wonder that the Nature of the Soil is not every where the same, it differing according as you are nearer to or farther from the South; but such is the Industry of the Husbandmen, and so inured are they to Labour, that there is not one Province which is not very fruitful, and scarce none but what will yield Subsistence for an inconceivable Number of Inhabitants.

Besides the Goodness of the Land, it is interspers'd with a prodigious number of Canals, which contribute not a little to its Fertility; and tho' there are gather'd so many different sorts of Grain, that great Quantities are used for making Wine and Strong-Waters, yet when they are in fear that any Place should grow barren, the Mandarins forbid the making of these sorts of Liquors for a time. Agriculture is in great Esteem, and the Husbandmen, whose Profession is look'd upon as the most necessary for a State, are not of the meanest Rank, having large Privileges granted to them, and being preferr'd to Mechanicks and Merchants.

The greatest Attention of Husbandmen is for the Cultivation of Rice; they manure their Land extremely much, there being no Filth that they will not gather for this end, and are exceeding careful in gathering all sorts of Dung, which they change for Wood, Herbs, and Linseed-Oil.

With

With design to carry on this Trade, when they are not employ'd in the Fields, they go into the Mountains to cut Wood, or they cultivate their Kitchen-Gardens, for the *Chinese* are very far from preferring the Agreeable to the Useful; they very seldom make use of their Land for superfluous things, such as making fine Gardens, cultivating Flowers, or making Alleys, believing it more for the publick Good, and what is still nearer their private Benefit, that every Place should be sown in order to produce useful things.

This kind of Manure, which elsewhere would be likely to burn up the Plants, they have the Art to mingle with Water, and render very serviceable; they make use of Pails which are commonly cover'd, in which they gather this Manure and carry it on their Shoulders, which contributes very much to the Cleanness of their Cities, the Filth of which they carry away every Day.

In order to make the Rice grow the better they are careful, in certain Places where they sow, to bury Balls of Hogs-Hair, or any other sort of Hair, which, according to them, gives Strength and Vigour to the Land, and makes the Rice better; those whose Business it is to shave the Head are very careful in saving the Hair, till the Inhabitants of these Parts come to purchase it for about a Halfpenny a Pound, carrying it away in Bags, and you may often see Barks loaded with nothing else.

When the Plant begins to ear, if the Land be water'd with Spring-Water, they mix quick Lime with it, pretending that it kills Worms and Insects, destroys Weeds, and gives a Warmth to the Ground very much tending to make it fruitful.

This Country, like all others, has its Plains and its Mountains, and all the Plains are cultivated; but we see neither Hedge nor Ditch, nor scarce any Tree, so much are they afraid of losing an Inch of Ground: In several Provinces the Land bears twice a Year,
and

and even between the two Crops they sow small Grain and Pulse.

Provinces which lie to the North and West produce Bread-Corn, Barley, several kinds of Millet, Tobacco, Peas that are always green, black and yellow Peas which serve instead of Oats to feed their Horses; they likewise produce Rice, but in less Quantities, and in several Places where the Earth is dry it must be own'd the Rice is harder, and requires more boiling; those of the South produce great Quantities of Rice, because the Land lies low, and the Country is full of Water.

The Husbandmen sow their Grain at first without any Order, but when it is sprung up about a Foot, or a Foot and a half high, they pluck it up by the Roots, and make a sort of small Sheaves of it, which they plant by a Line and Checquerwise, to the end that the Ears resting upon each other may stand more firmly, and resist the Violence of the Wind.

But before the Rice is transplanted they are careful to level the Earth, and make it very smooth, which they manage after this manner; after having plow'd the Land three or four times successively, up to the Mid-Leg in Water, they break the Clods with the Head of their Mattocks; then by the help of a wooden Machine, on which a Man stands upright while it's drawn along by a Buffaloe, they smooth the Earth, to the end that the Water, if there is need of it, may be distributed to all Places alike, insomuch that the Plains seem more like vast Gardens than open Fields.

In the Provinces where the Plains are mingled with Hills and Mountains, some of them must needs be barren, but the greatest part have good Soil, and they cultivate them to the very Edge of the Precipices.

It is a very agreeable Sight to behold in some places Plains of the Extent of three or four Leagues, surrounded

surrounded with Hills and Mountains cut into Terrasses from the bottom to the top; these Terrasses rise one above another, sometimes to the number of twenty or thirty, every one being three or four Foot high.

These Mountains are not generally Rocky, as they are in *Europe*, the Soil being light, porous, and easy to be cut, and so deep in several Provinces that one may dig three or four Foot deep before one comes to the Rock.

When the Mountains are Rocky the *Chinese* loosen the Stones, and make little Walls of 'em to support the Terrasses, then level the good Soil, and sow it with Grain; so laborious an Undertaking gives an Insight into the painful Disposition of this People, which will appear still more plainly from what I am going to say.

Tho' in some Provinces the Mountains are barren and uncultivated, yet the Valleys and Fields that separate them in so many Places are very fruitful and well cultivated, there being not an Inch of Arable Land that is not cover'd with fine Rice; the Industry of the *Chinese* has found out a Method to level all the unequal Places that are capable of Culture.

The Husbandmen divide into Plots that which is of the same Level, and that which has great Inequalities is separated into Stories in the Form of an Amphitheatre; and as the Rice will not flourish without Water, they make *Reservoirs* at proper Distances to catch the Rain-water, and that which descends from the Mountains, that they may distribute it equally among all their Plantations of Rice, never complaining of the Pains and Labour they take, either in guiding the Water, according to its natural Bent, from the *Reservoirs* above to the Plots below, or in causing them to ascend from the *Reservoirs* below, from Story to Story even to the highest Plots.

They

They make use to this purpose of *Hydraulick Engines*, of a very simple kind, to convey the Water from Place to Place, that the Earth may be constantly water'd, insomuch that the Husbandman is almost certain to find a Harvest proportionable to his Industry and Labour; the Traveller likewise receives a great deal of Pleasure in passing thro' those charming Fields and Valleys, wherein the Scenes are wonderfully diversify'd by the different Disposition of the Mountains that surround them, and finds himself every Hour agreeably surpris'd by a new Landskip that continually appears to his Sight in a constant Succession of verdant Amphitheatres, which he discovers one after another as he proceeds on his Journey.

This kind of Engine which they make use of is very simple, both with respect to its Make and the Manner of playing it; it is compos'd of a Chain made of Wood, like a large Ring, which consists of a great number of small pieces of Board or Trenchers of six or seven Inches square, strung thro' the middle, and placed at equal Distances parallel to each other; this Chain is laid in a wooden Trough made of three Planks, in such a manner that the lower part of the Ring lies at the bottom of the Trough, and fills it exactly, and the upper part, which is parallel to it, is close to a Plank laid on the open part of the Trough; the lower part of the Ring passes round a moveable Cylinder, whose Axle-Tree is laid upon the two Sides of the lower end of the Trough; the other end of the Ring, that is to say that above, is supported by a kind of Drum, with little Boards fixed to it in such a manner that they suit exactly with the Boards of the Chain; this Drum, being turn'd about by a Power applied to its Axletree, causes the Chain to turn, and as the upper part of the Trough, by which the Drum is supported, is fixt at the same Height as the Water is to be brought, and the inferior part is plung'd into the Water that is to be rais'd, it is necessary that the infe-

inferior part of the Chain, which exactly fills the Tube or Trough, in ascending through the Tube carries with it all the Water which is between each Board, that is as much as the Tube can contain, in a continual Stream to the Place where it is design'd, as long as the Machine is in motion; mean while the upper part of the Chain descends gradually along the Plank which supports it; these two Motions join'd together make all the Secret of the Machine: It is put in motion three ways in the following manner:

First with the Hand, either with one or two Wind-lasses fix'd immediately to the Ends of the Axletree of the Drum.

Secondly with the Feet, by means of certain large wooden Pegs standing out about half a Foot round the Axletree of the Drum; these Pegs have large longish Heads, round on the Outside, that is to say of a proper Shape to tread upon with naked Feet; inso-much that several Men, according to the number of the Rows of the Pegs, either standing or sitting, may easily put the Engine in motion with very little trouble, holding an Umbrella in one Hand and a Fan in the other, and so send a continual Stream to the thirsty Land.

Thirdly, by the Assistance of a Buffaloe, or some other Animal, who is made fast to a great Wheel about four Yards in Diameter placed Horizontally; in the Circumference of which are fixed a great number of Pegs or Teeth, which tally exactly with Teeth of the same sort fixed round the Axletree of the Drum, by which means the largest Machine is turned about with Ease.

When a Canal is to be cleansed, which often happens, it is divided at convenient Distances by Dams, and every neighbouring Town has a proper Share allotted to it; and then immediately appear several Companies of Peasants, with Engines like that I have describ'd, which they make use of for raising the Water out of

the Canal into the Fields; and as the Banks are very high they place three Engines one above another, so that the Water is conveyed from one to the other: This Labour, tho' long and painful, is soon ended, by means of the number of Hands that are employ'd therein.

There are Places where the Mountains are not very high, and yet are contiguous to each other, and are almost without any Vallies; such as these are to be seen in the Province of *Fo kien*, and yet they are all cultivated, by means of a Secret the Husbandmen have got to conduct the Water in what Quantity they please, from Mountain to Mountain, through Pipes made of *Bamboo*.

The continual Labour and Pains of these poor People are sometimes rendered ineffectual, by the great number of Locusts that destroy the Fruit of the Earth; it is a dreadful Plague if we may judge of it from a *Chinese* Author; "One sees of them, says he, a prodigious multitude that covers all the Sky, they are so close that their Wings seem to touch each other, their Number is so great that in lifting up your Eyes you'd think you saw over your Head high green Mountains, [It is his own Expresssion.] and the Noise they make in flying is like the beating of a Drum."

The same Author has observed, that this incredible Quantity of Locusts does not appear but when great Floods are followed by a very dry Year; for it is his Opinion that the Spawn of the Fish being left upon the Ground, and afterwards hatched by the Heat of the Sun, produce this prodigious Multitude of Insects, that destroy in a short time the Hopes of a plentiful Crop.

'Tis then that one beholds the wretched Husbandmen sweat all the Day, underneath the burning Sky, to drive away these Insects: This deadly Plague is very common in the Province of *Chan tong* in the
time

time of a great Drought; sometimes it is extended the Space of one League only, and the Harvest is very good in the rest of the Province.

That which supports these People in their Labours, and makes them undergo such incredible Fatigues without Complaint, is not only their private Interest, but the Veneration and Esteem which the Emperors themselves have always had for those who are addicted to Agriculture: It is the common Opinion that it was first taught by one of their own Emperors, named *Chin nong*, and he is revered to this Day as the Inventor of an Art so useful to the Publick: Besides Agriculture has still gained farther Credit from one of their Emperors, who was taken from the Plough to sit upon the Throne: This Story is contained in the Books of their Ancient Philosophers.

The Emperor *Yao*, according to their account, who began to reign 2357 Years before Christ, and whose Reign was so long that he appointed the several Tribunals of Magistrates that subsist to this very Day, had Thoughts of discharging himself from the Weight of the Government: On this account he conferred with his Principal Ministers; they replied, *He could not do better than to commit the Care of the Empire to the eldest of his Children, who was a wise Prince of a good Disposition, and of great Hopes.* *Yao*, knowing better than his Ministers the Genius of his Son, who was crafty and full of Diffimulation, looked upon the Counsel to be the Effect of a foolish Complaisance; for which Reason, without coming to any Conclusion, he broke up the Assembly, and deferred the Business till another time.

Some time after, when he had reigned seventy Years, he caused one of his faithful Ministers to be called, and said to him, *You are possessed of Probity, Wisdom, and Experience; I believe you are a fit Person to succeed me, and it is my Design that you shall.* Great Emperor, reply'd the Minister, *I am altogether un-*

worthy of the Honour you design me, and I want the Qualifications that are requisite for so high a Place, and so difficult to be filled with Honour; but since you are desirous of finding out a Person worthy to succeed you, and who is likely to preserve Peace, Justice, and Regularity, which you have already introduced into your Dominions, I assure you, with the greatest Sincerity, that I know none more capable than a young Husbandman who is yet a Batchelor; he is not less the Love than the Admiration of all that know him, for his Probity, Wisdom, and Evenness of Spirit, in a Fortune so low, and in the midst of a Family among whom he must suffer greatly, from the bad Humour of a fretful Father, and the irregular Behaviour of a passionate Mother: His Brothers are haughty, violent, and quarrelsome, with whom no body has been able to live at ease hitherto; he alone has been able to meet with Peace, or rather to create it, in an House composed of such fantastick and unreasonable Dispositions. I judge, Sir, that a Man that can conduct himself with so much Wisdom in a private Condition, and who joins to the Sweetness of his Temper an unwearied Care, and an indefatigable Application, is the most capable of governing your Empire, and of preserving the wise Laws that are established therein.

Tao, equally moved with the Modesty of the Minister who refused the Crown, and with the Relation that he made of the young Husbandman, ordered him to be sent for, and obliged him to reside at Court: He observed all his Steps for several Years, and in what manner he acquitted himself in the Employments that he bestowed upon him; at length finding himself sinking under the weight of Years, he sent for him, and spoke to him after this manner: *Chun*, for that was the Name of the young Man, I have for some time made a Trial of your Fidelity to satisfy myself that you would not deceive my Expectation, and that you will govern my People with Wisdom; I therefore invest you with my whole Authority, be rather their Father

ther than their Master, and remember that I make you Emperor not for the People to be your Servants, but to protect them, to love them, and to assist them in their Necessity. Reign with Equity, and render them the Justice they expect from you.

This Choice of an Emperor out of the Country hath inspired the *Chinese* with a great Esteem for Agriculture: *Yu*, who succeeded *Chun*, ascended the Throne in the same manner. In the beginning of the Foundation of the Empire several Low-Countries were found covered with Water; and it was he who found out the Secret of cutting several Canals to drain off the Water into the Sea, and afterwards made use of them to render the Soil fruitful; he wrote several Books of cultivating the Land with proper Manure, and by tilling it and watering it to render it fruitful for this reason *Chun* was inclined to name him for his Successor.

So many Books written upon so useful a Subject, being the Work of an Emperor, have contributed much to raise the Credit of Agriculture, it having been thought worthy of the Care and Application of a Great Prince.

Several other Emperors have given Marks of their Zeal for the Cultivation of the Earth: *Kang vang*, who was the Third Emperor of the Family of *Tcheou*, caused the Land to be surveyed and measured by *Tchao kong*, one of his Ministers; he himself visited all the Provinces in his Dominions, and caused Landmarks to be fixed to prevent the Disputes and Differences among the Husbandmen. *Tchao kong* heard their Complaints, and did them Justice under a Willow-Tree, which was a long while after had in Veneration among the People.

King vang, who was the twenty-fourth Emperor of the same Family, and reigned at the time that *Confucius* was born, being 531 Years before the Birth of Christ, made a new Division of the Lands, and re-

newed the Laws that had been made for the Cultivation of the Country.

In a word, there has been no Emperor that has contributed so much to the Esteem of Agriculture as *Venti*, who reigned 179 Years before the Coming of Christ; for this Prince, perceiving that the Country was become desolate by the dreadful Wars, assembled his Council to deliberate on the Means for the Re-establishment thereof, and to engage his Subjects in the Cultivation of the Land; he himself set them an Example by cultivating, with his own Hands, the Land belonging to his Palace, which obliged all the Ministers and the Great Men of the Court to do the same.

It's believed that this was the Foundation of a great Festival that is solemnized every Year in all the Cities of *China*, on the Day that the Sun enters the fifteenth Degree of the Sign *Aquarius*, which the *Chinese* look upon as the Beginning of their Spring.

On this Day the Governor, or the Chief Mandarin, comes out of his Palace, carried in a Chair preceded with Flags and lighted Torches, divers Instruments playing at the same time: He is crowned with Flowers, and proceeds in this Equipage towards the Eastern Gate of the City, as it were to meet the Spring. He is attended with several Litters painted and adorned with Variety of Silk-Tapestry, on which are the Figures and Representations of illustrious Persons who were addicted to Husbandry, and also several Histories relating to the same Subject. The Streets are covered with Tapestry, and they erect at proper distances Triumphal Arches, on which they hang Lanthorns, and they also make Illuminations.

Among the Figures there is a large Cow of Potter's Clay, of such an enormous size that forty Men cannot carry it without difficulty; behind the Cow, whose Horns are gilt, is a young Child with one Foot naked, and the other covered; they call it the Genius of Labour:

bour and Diligence: The Child strikes the earthen Cow without ceasing with a Rod, as tho' it were to drive her forward: She is followed by all the Husbandmen with musical Instruments; after them proceed Companies of Masquers and Comedians making several Representations.

In this manner they march to the Governor's Palace, and strip the Cow of all her Ornaments, drawing out of her Belly a prodigious number of small Cows made of Clay, distributing them among the Multitude; at the same time they break the Cow in Pieces, and distribute the Fragments as before; after which the Governor makes a short Discourse, recommending the Care of Husbandry as a thing extremely necessary for the Publick Good.

The Attention of the Emperors and Mandarins to the Cultivation of the Land is so great, that when Deputies are sent to Court from the Viceroy's, the Emperor never forgets to demand in what condition the Fields are: So that the falling of a seasonable Shower is a sufficient occasion to visit a Mandarin, and to compliment him thereupon.

In the Spring-time of every Year, after the Example of the Ancient Founders of this excellent Monarchy, the Emperor goes himself in a solemn manner to plough a few Ridges of Land, with design to animate the Husbandmen by his own Example in the Cultivation of the Earth: The Mandarins of every City perform the same Ceremony.

Yong tching, who is now upon the Throne, has declared that as soon as the time of Mourning is expired he will conform himself every Year to this ancient and laudable Custom; he has already published, a few Months since, an Instruction signed with a red Pencil, that is to say with his own Hand, to exhort the People to addict themselves to Husbandry without ceasing: The following is the Order that is observed in this Ceremony.

The beginning of the *Chinese* Spring, that is to say in the Month of *February*, the Tribunal of the Mathematicks having received Orders to examine what Day would be proper for the Ceremony of Tillage, determined the twenty-fourth of the second Moon to be the Day, and the Tribunal of Ceremonies gave notice of this Day in a Memorial to the Emperor, in which they prescribed Rules that this Prince ought to follow in his Preparation for this Festival.

According to this Memorial the Emperor ought, in the first place, to name twelve illustrious Persons that he shall choose to attend him, and to plough after him, to wit, three Princes and nine Presidents of the Sovereign Courts: If any of the Presidents are too old or infirm, the Emperor names their Deputies in their room.

Secondly, This Ceremony does not only consist in ploughing the Earth, to stir up Emulation by his own Example, but it contains a Sacrifice that the Emperor, as Chief Pontiff, offers to *Chang ti*, to procure Plenty from him in favour of his People: For this reason, in preparing for the Sacrifice, he ought to fast and keep himself continent the three preceding Days; the same Preparation ought to be observed by all those who are named to accompany his Majesty, whether Princes or Mandarins.

Thirdly, On the Eve of the Ceremony his Majesty is to choose several Persons of the first Quality, and send them to the Hall of his Ancestors, where they must prostrate themselves before their Pictures, and to give them notice, as tho' they were yet living, that on the following Day the great Sacrifice will be offered.

You have here, in a few words, the Direction of the Tribunal of Ceremonies to the Emperor: It likewise makes known the Preparations that the different Tribunals are obliged to make; for 'tis the Business of one to prepare the Sacrifice, of another to compose
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the Speech that the Emperor repeats when he makes the Sacrifice ; a third is obliged to carry and prepare the Tents under which the Emperor is to dine ; a fourth is to assemble forty or fifty venerable old Husbandmen, who are to be present when the Emperor ploughs the Ground : There are also appointed forty of the younger sort to direct the Plough, yoke the Oxen, and prepare the Grain that is to be sown : The Emperor sows five sorts of Grain, which are supposed to be the most necessary, in which all the rest are included, as Wheat, Rice, Millet, Beans, and another kind of Millet that is called *Cao leang*.

These were the Preparations ; on the twenty-fourth Day of the Moon the Emperor went with his whole Court, habited as the Ceremony required, to the Place appointed to offer to *Chang ti* the Sacrifice of the Spring-Season, by which he is requested to increase and preserve the Fruits of the Earth ; for this reason the Offering is made before they put their Hand to the Plough ; the Place is a little Hillock made of Earth, a few Furlongs distant from the South-side of the City ; it ought to be fifteen Foot four Inches high : On the side of this Elevation is the Spot which is to be ploughed by the Hands of the Emperor.

After the Emperor had offered Sacrifice he descended with the three Princes and the nine Presidents, who were to assist him at the Plough, and several great Men carried the valuable Chests which contain'd the Grain that was to be sown. All the Court assisted at the Ceremony with profound Silence ; the Emperor took the Plough and directed it several times backwards and forwards ; then he quitted it, and a Prince of the Blood held it, and ploughed in the same manner, as also did the rest : After having ploughed in several Places the Emperor sowed the different Grain, and the Day following those who were Husbandmen by profession finished that Field.

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This Year there were forty-four of the ancient Husbandmen, and forty-two of the younger sort: The Ceremony concluded with the Reward that the Emperor bestowed upon them; it consists of four Pieces of dyed Cotton, which is given to each of them for Garments.

The Governor of *Peking* goes often to visit this Field, which is cultivated with great Care; he overlooks the Furrows, and examines carefully if there are no extraordinary Ears, such as they take to be good Omens: For instance, he is greatly pleased if he finds on this occasion a Stalk that bears thirteen Ears.

In the Autumn the same Governor goes to get in the Corn, and puts it in yellow Sacks, which is the Imperial Colour, and these Sacks are kept safe in a Magazine built for that purpose, called *The Imperial Magazine*: This Corn is kept for the most solemn Ceremonies, for when the Emperor sacrifices to *Tien* or *Chang ti*, he offers it as the Fruit of his Hands; and on certain Days in the Year he presents it to his Ancestors as if they were still living. Among other good Regulations that the same Emperor has made, since his coming to the Crown, for the Government of the Empire, he having an uncommon Regard for the Husbandmen to encourage them in their Labour, he has ordered the Governors of every City to give him Information every Year of the Person of this Profession who is most remarkable in their Districts, for his Application to the Culture of the Earth, for an unblemished Reputation, for his Care in preserving Union in his own Family, Peace with his Neighbours, and Freedom from all Extravagance.

Upon the Report of the Governor, the Emperor will raise this wise and diligent Husbandman to the Degree of Mandarin of the Eighth Order: This Distinction will give him a Right to wear the Habit of a Mandarin, to visit the Governor of the City, to sit in his Presence, and to drink Tea with him; he will

will be respected while he lives, and after his Death he will have Funeral Obsequies agreeable to his Degree, and his Title of Honour will be written in the Hall of his Ancestors. What occasion of Joy is this for this venerable old Man and all his Family! Besides the Emulation that such a Reward excites among the Husbandmen, the Emperor still adds fresh Lustre to a Profession so necessary for the Good of the Publick, and which has always been had in Esteem throughout the Empire.



Of the Ingenuity of Mechanicks, and the Industry of the Common People.

THERE are three sorts of Professions, as I have already said, among the common People; that of Husbandmen, which is in great Esteem, that of Merchants, of whom I shall speak when I come to treat of the *Chinese* Trade, and that of Mechanicks, who live by the Labour of their Hands, and who being constantly employed in mechanical Arts supply the Necessities and Conveniences of Life.

The common People can seldom provide for their own Maintenance but by a painful and continual Labour, and there is no Nation in the World more laborious and temperate than this. A *Chinese* will pass whole Days together in digging the Earth, often up to the Knees in Water, and in the Evening he will think himself happy with a little boiled Rice, Pot-Herbs, together with some Tea.

It is worthy of Observation, that in *China* they always boil their Rice in Water, and it is the same with them as Bread is with us. This People are inur'd to suffer Hardships very early, and the Labour that takes up their Time in their Infancy greatly contributes to preserve the Innocence of their Manners.

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The Japan'd Works, the beautiful *Cbina*-wares, and the different sort of Silks of such excellent Workmanship that are imported from this Country, are a sufficient Proof of the Ingenuity of the *Cbinese* Workmen; they are not less skilful in ingenious Performances in Ebony, Shells, Ivory, Amber, and Coral; their carved Works, as well as their Publick Buildings, such as the Gates of great Cities, the Triumphal Arches, their Bridges, and their Towers, have something in them great and noble; in a word, they succeed equally in all kinds of Arts that are necessary for the common Uses of Life, or for the Conveniences thereof; and if they have not arrived at so great a Perfection as appears in several Structures in *Europe*, 'tis because they are stinted by the *Cbinese* Frugality, that sets Bounds to the Expences of private Persons.

It is true their Invention is not so good as that of our Mechanicks, but the Tools they make use of are more simple, and they can imitate exactly enough any Pattern that is brought them out of *Europe*; so that at present they are able to make Watches, Clocks, Glass, Muskets, Pistols, and several other things, of which they had no Notion, or made but very imperfectly: There are Mechanicks of all sorts in every City, some of which work in their Shops, and others go from Street to Street to offer their Service to such as want it; the greatest part work in the Houses of private Persons, as for instance, if you want a Suit of Cloaths the Tailor comes early in the Morning to your own House, and returns home in the Evening; it is the same with other Employments, even the Smiths themselves bring their Tools along with them, their Anvils, and their Stoves, to make things of common use.

A great Number of Barbers are continually walking the Streets, with a little kind of Bell to give notice of their Approach to such as want to make use of

of them; they carry on their Shoulders a Stool, their Bason, their Kettle and Fire, with a Towel and Comb-case, and immediately in the Street, or in the middle of a Square, or in a Porch, or wherever else it is desired, they shave the Head very dexterously, leaving only a long Lock of Hair behind, according to the Custom of the *Tartars*; they set the Eyebrows in order, clean the Ear with Instruments proper for that purpose, stretch out the Arms, rub the Shoulders, and do all this for the Value of three Farthings, which they receive with a great deal of Gratitude; after which they again ring their Bell, and go in search of other Customers.

Several get their Living by furnishing Carriages to pass thro' the City, particularly at *Peking*; you find in all Squares and cross Streets Horses ready saddled, as well as Mules and Chairs, and may have at all Hours of the Day, at any of these Places, fifty or a hundred of these Vehicles at a very moderate Price: There is scarce any Invention to which they have not recourse to find means of Subsistence; for as there is not a Spot in all the Empire that lies untilled, so there is not one Person, either Man or Woman, tho' never so old, deaf, or blind, but what may gain a Livelihood: They have no other Mills in all the Country but Hand-mills, and a great number of People are employ'd in this Labour, which requires nothing more than Strength of Arms.

'Tis not that they have no Water-mills, for they are common on most of their Rivers, and are made use of in grinding the Bark of Trees to make Pastils withal; the Wheel of these Mills is placed Horizontally, and hath double Fellows about a Foot or a Foot and half from each other; these Fellows are united by little Boards placed obliquely in such a manner, that in the upper part they leave an Opening sufficiently large, and on the lower part very narrow; the Water, that falls like a Sheet two Foot above these
little

little Boards, makes the Wheel turn round pretty swiftly: Things which appear very useleſs in other Places a *Chinese* will make a Profit of; a great many Families in *Peking* ſubſiſt by ſelling Matches; others have no other Buſineſs but picking up in the Streets little Rags of Silk, Woollen, Cotton, or Linnen, the Feathers of Fowls, Bones of Dogs, and bits of Paper, which they waſh and ſell again; they even make Sale of that which is ſent privately to ſome diſtance in *Europe* at Midnight. There are in every Province a great number of People who carry Pails for this purpoſe; in ſome Places they go with their Barks into the Canals which run on the Backſide of the Houſes, and fill them at almoſt every Hour of the Day.

This Sight, in Cities ſo well govern'd as thoſe of *China*, is very ſurpriſing to an *European*; but here it may properly be ſaid, *Lucri bonus odor ex re qualibet*; the *Chinese* are not more aſtoniſh'd, when they are in *Europe*, to ſee the Water-bearers: The Peaſants come and buy it in their Houſes, endeavouring to foreſtall each other, and give in exchange Wood, Oil, and Pulſe: There are in every Street Conveniencies for Paſſengers, the Owners of which make a good Advantage of them by theſe Exchanges.

Yet it muſt be own'd that, however temperate and induſtrious theſe People are, the great Number of Inhabitants occasions a great deal of Miſery; there are ſome of them ſo poor that they cannot ſupply their Children with the common Neceſſaries of Life, for which reaſon they expoſe them in the Streets, eſpecially when the Mothers fall ſick, or want Milk to nourish them; theſe little Innocents are condemn'd to Death, in ſome ſenſe, as ſoon as they begin to live; and this is very common in the great Cities, ſuch as *Peking* and *Canton*, but in the other Cities ſuch Inſtances are but few.

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This has inclined the Missionaries in populous Places to educate a number of Catechists, who divide the whole City among themselves, and walk out every Morning to baptize a Multitude of dying Children.

With the same View they have sometimes prevail'd upon the Infidel Midwives to permit Christian Women to follow them to the Houses where they are called, for it often happens that the *Chinese*, not being in a condition to bring up a numerous Family, engage the Midwives to stifle the Female Infants in a Basin of Water as soon as they are born, upon which Occasion these Christians take care to baptize them, and by this means these unhappy Victims to the Indigence of their Parents find eternal Life in the same Water that deprives them of a short and transient Being.

It is this same Misery that produces a prodigious Multitude of Slaves, or rather Persons who engage themselves to a Condition from whence they cannot be redeemed, a thing very common among the *Chinese*, for among the *Tartars* they are truly Slaves; a great number of Men and Maid-servants are thus bound in the same Family, tho' there are some to whom they give Wages as in *Europe*.

A Man sometimes sells his Son, and sometimes himself and Wife, at a very moderate Price, but if he can he is contented to engage his Family only. It often happens that a great *Tartarian* Mandarin, who has for his Domesticks a Company of Slaves, is himself a Slave to a Court-Lord, to whom he presents from time to time considerable Sums; a poor *Chinese*, if he has Merit, when he gives himself to a *Tartarian* Prince, may hope to be a great Mandarin very soon, but this is not so common now as formerly; if he is depriv'd of his Office he returns to his Master to execute his Orders in certain honourable Functions.

The Rich, when they marry their Daughters, give them several Families of Slaves in proportion to their Wealth; it often happens that they gain their Liberty, and some have half their Freedom on condition that they pay yearly a certain Sum; if some of them grow rich by their Industry, or by Trade, their Master does not strip them of their Goods, but is contented with large Presents, and lets them live honourably, but will not consent to their Redemption.

These Slaves are of an approved Fidelity, and have an invaluable Attachment for their Masters; the Master likewise treats them as his own Children, and often trusts them with the most important Affairs: As to his Authority over his Slaves it is confined to things that have a relation to his Service, and if it can be justly proved that a Master has abused this Authority, in taking criminal Liberties with the Wife of his Slave, he is ruin'd beyond Retrieve.



Of the Genius and Character of the CHINESE.

THE *Chinese* in general are mild, tractable, and humane; there is a great deal of Affability in their Air and Manner, and nothing harsh, rough, or passionate: This Moderation is remarkable among the Vulgar themselves: “ I was one Day (says *Pere de Fontaney*) in a narrow long Lane, where there happened in a short time a great Stop of the Carriages; I expected they would have fallen into a Passion, used opprobrious Language, and perhaps have come to Blows, as is very common in *Europe*; but I was much surpriz'd to see that they saluted each other, spoke mildly, as if they had been old Acquaintance, and lent their mutual Assistance to pass each other.”

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They shew a great deal of Deference and Respect for their old Men, of which the Emperor himself sets an Example to his People: An inferior Mandarin of the Tribunal of the Mathematicks, about an hundred Years old, came to Court the first Day of the *Chinese* Year to salute the late Emperor *Cang hi*; this Prince, who designed to see no body that Day, gave Orders however that he should be admitted; as the good old Man was but indifferently habited, every one was forward to supply him on that Occasion; they conducted him into the Emperor's Apartment, who was sitting in an Alcove after the *Tartarian* manner; he rose up and went to meet him, and receiv'd him with great Signs of Affection; the Mandarin fell upon his Knees; but the Emperor immediately rais'd him up, and graciously taking both his Hands, *Venerable Old Man*, said he, *I will admit you henceforth into my Presence as often as you shall come to salute me; but I acquaint you, once for all, that I dispense with all sorts of Ceremony; as for me, I will rise up to meet you, but it is not to your Person that I do this Honour, it is to your Age; and to give you substantial Marks of my Affection, I now appoint you to be Chief President of the Tribunal of the Mathematicks:* Thus the old Man attain'd the Height of Happiness, having never in his Life tasted so sincere a Joy.

When you have to do with a *Chinese* you must take care of being too hasty or warm; the Genius of the Country requires that we should master our Passions, and act with a great deal of Calmness; the *Chinese* would not hear patiently in a Month what a *Frenchman* can speak in an Hour; one must suffer, without taking fire, this Phlegm that seems more natural to them than any other Nation; it is not because they want Fire or Vivacity, but they learn betimes to become Masters of themselves; and value themselves in being more polite and more civiliz'd than other Nations.

'Tis a difficult Matter for a Stranger to conform himself to their Taste; their Ceremonies on several Occasions are troublesome, and full of Constraint; it is one thing to learn them, and another to put them in Practice; but this Trouble is only with regard to those who expect uncommon Veneration on certain particular Occasions, as the First Visits, a Mandarin's Birth-Day, &c. for after you have seen a Person several times you grow as affable and familiar as you are with your own Countrymen, and if you are ceremonious they are the first that will say, *Pou iao tso be, Make no Stranger of me, no Compliments I beseech you!*

If the *Chinese* are mild and peaceable in Conversation, and when they are not provok'd, they are exceeding violent and revengeful when they are offend'd; the following is an Instance: It was perceived in a Maritime Province that a Mandarin had misapplied, for his own Advantage, a great part of the Rice sent thither by the Emperor in a time of Dearth to be distributed to every Family in the Country; the People accused him before a Superior Tribunal, and proved that out of the four hundred Load of Rice that he had receiv'd he had dispensed but ninety, upon which the Mandarin was immediately depriv'd of his Office.

When he was got out of the City to go on board a Ship he was greatly surpris'd, instead of finding in his Passage Tables loaded with Perfumes, and new Boots for change, as is customary for those who are esteem'd and lov'd by the People, to see himself incompass'd with a prodigious Multitude of People, not to do him Honour, but to insult and reproach him for his Avarice.

Some invited him, by way of Derision, to stay in the Country till he had eaten all the Rice that the Emperor had intrusted him with for the Assistance of his Subjects; others dragg'd him out of the Chair, and broke

broke it; others fell upon him, tore his Garments, and broke in pieces his filken Umbrella; all following him to the Ship, and loading him with Injuries and Curfes.

Tho' the *Chinese*, for their private Interest, are naturally revengeful, yet they revenge themselves in a kind of methodical Manner; they dissemble their Discontent, and preserve even with their Enemies a fair Outside, so that one would imagine they were almost insensible; but when an Opportunity of ruining their Enemy presents itself, they immediately seize on him, and their having seemed so patient was only with a Design to strike a surer Blow.

There are Districts where the People are so much in love with Law-suits, that they mortgage their Lands, Houses, Goods, and all that they have, for the Pleasure of Pleading, and causing the Bastinado to be given to their Enemy; and it sometimes happens that the latter, by means of a larger Sum given privately to the Mandarin, has the Cunning to escape the Punishment, and cause the Blows to fall on the Back of him who prosecuted the Suit; hence arise mortal Feuds amongst them, which are never appeased till they find an Opportunity of satisfying their Revenge.

One Method of Revenge, tho' but seldom practised, is to set fire in the night-time to their Enemy's House; this Crime is capital by their Laws, and those who are convicted are punish'd with Death, and the Mandarins are very expert in discovering the guilty Person.

Their Modesty is surprising; the Learned are very sedate, and do not make use of the least Gesture but what is conformable to the Rules of Decency; it seems to be born with those of the Female Sex; they live in a constant Retirement, are decently covered even to their very Hands, which never appear, but are constantly hid under long and wide Sleeves; if

they have any thing to present, even to their nearest Relations, they take it with the Hand always cover'd with their Sleeve, and place it on the Table, where their Relations may take it.

Interest is the grand Foible of this Nation ; you must therefore act all sorts of Parts with the *Chinese*, even that of being disinterested : When there is any thing to be gain'd they employ all the Cunning they are Masters of, artfully insinuate themselves into the Favour of Persons who may forward their Business, and gain their Friendship by constant Services, assuming all sorts of Characters with a wonderful Dexterity, and turning to their Advantage the most trifling Matters to gain their ends. Interest is their *Primum mobile*, for when there is the least Advantage to be made they despise all Difficulties, and undertake the most painful Journeys to gain their Purpose ; in a word, this puts them in a continual Motion, fills the Streets, the Rivers, and the high Roads with great Numbers of People, who pass and repass, and are always in action.

Tho', generally speaking, they are not so deceitful and knavish as *P. Le Comte* paints them, it is however true that Honesty is not their favourite Virtue, especially when they have to do with Strangers, whom they seldom fail to trick when it lies in their Power, and boast of doing so ; there are some who, being catch'd in a Fault, are impudent enough to apologize for their want of Dexterity ; *I am but a Blockhead, as you perceive*, say they, *you are more dexterous than I, another time I shall have nothing to say to an European* ; and in reality it is said that some *Europeans* have taught them their Trade.

Nothing can be more ridiculous than what happen'd to a Captain of an *English* Ship ; he had agreed with a *Chinese* Merchant of *Canton* for a great number of Bales of Silk, which he was to furnish him with when they were ready ; the Master went with his Interpreter, to the House of the *Chinese*, to examine himself

himself if the Silk was in a right Condition; they opened the first Bale, and it proved good, but the rest contained nothing but decay'd Silks, upon which he grew very angry, and reproach'd the *Chinese* in the severest Terms for his Disingenuity and Knavery; the *Chinese* heard him, and made only this Reply, *Blame, Sir, says he, your Rascal of an Interpreter, for he protested to me that you would not open the Bales.*

This Ingenuity in Fraud is principally observ'd among the Vulgar, who have recourse to a thousand Tricks to adulterate what they sell; there are some that have the Secret to open the Breast of a Capon, take out all the Flesh, fill it so cunningly again, and to close the Opening so dextrously that it is not perceiv'd till it comes to be eaten.

Others counterfeit so exactly the true Hams, by covering a piece of Wood with a sort of Earth instead of Flesh, and then wrapping it in Hogs Skin, that the Deceit is not discover'd till it is serv'd up at the Table, and going to be carv'd; however it must be own'd that they seldom practise these sort of Tricks but with Strangers, and in Places distant from the Seacoast; the *Chinese* themselves will not credit them.

Thieves and Highwaymen seldom make use of Violence, they chuse rather to gain their Ends by Subtily and Craft; there are some who follow the Barks, and slide in among those that draw them along on the great Canal in the Province of *Chan tong*, where they are changed every Day, so that they are not so easily known, and in the night-time get sily into the Barks, and by means of a certain Drug which they burn so stupify those on board, that they have time enough to search in all Places, and carry off what they please without being perceiv'd: Some of the Thieves will dog a Merchant two or three Days, till they find a favourable Opportunity to do their Business.

The greatest part of the *Chinese* are so self-interested, that they can scarcely believe any thing is ever undertaken without a View to Interest; so that when they hear it said, that the only Motives that the Missionaries have to leave their Country, Friends, and all that they have dear in the World, are to glorify God and to save Souls, they are strangely surpriz'd, and it seems to them almost incredible: They see them cross the vast Ocean with immense Dangers and Fatigues, they know that it is not Necessity that brings them to *China*, since they subsist without asking any Favour, or without expecting the least Assistance; nor yet the Desire of amassing Riches, since they are Witnesses to the Missionaries Contempt of them; for which reason they have recourse to Politick Designs, and some are simple enough to persuade themselves that they come to endeavour a Change in the Government, and by secret Intrigues to make themselves Masters of the Empire.

However extravagant this Suspicion may seem, there are some so weak as to take it for Truth; *Yang quang sien*, that formidable Enemy of Christianity, who persecuted *P. Adam Schaal* so cruelly, and was desirous of involving all the Missionaries in the Ruin of this Great Man, laid this Crime to their charge.

This unreasonable Accusation gained Credit among People naturally distrustful and suspicious, and if the Hand of Heaven, by unlook'd-for Prodigies, had not overturn'd the Project of the Enemy of Christianity, the Establishment of the Gospel had been quite at an end; there are however a great Number, who knowing the Missionaries better, are so struck by their uncommon Disinterestedness, that it is one of the most prevailing Motives that inclines them to embrace the Christian Faith. The uncommon Love of Life is another Foible of the *Chinese* Nation; there is scarce any People that are so fond of Living as they, though there are some, especially Women, that procure their
own

own Death, either thro' Anger or Despair; but it seems by what passes, especially among the Poor, that they are still more afraid of wanting a Coffin after their Death; it is astonishing to see how careful they are on this Article, those who have but nine or ten Pistoles will make use of 'em to purchase a Coffin above twenty Years before they want it, and look upon it as the most valuable Moveable they have in their House; however it cannot be deny'd but that the generality of this People, when they are dangerously ill, are very willing to hear that their End is nigh, and there needs no great deal of Precaution to acquaint them with it.

To omit nothing of the Character of the *Chinese*, I ought to add, That there is no Nation more proud of their pretended Grandeur, and the Preheminence they think they ought to have above other People; this Haughtiness, which is born with them, inspires even the meanest of the People with the greatest Contempt for all other Nations; they are so full of their own Country, Customs, Manners, and Maxims, that they cannot be persuaded there is any thing good out of *China*, or any thing true but what their learned Men are acquainted with, tho' they are a little more moderate since the *Europeans* have gained a Footing in their Empire: At first, when they saw them, they asked if they had any Cities, Towns, or Houses in *Europe*.

Our Missionaries have often had the Pleasure to be Witnesses of their Surprize and Confusion at a Sight of the Map of the World; some of the Learned desiring one Day to see such a Map, they sought a long while for *China*, and at length took one of the Hemispheres for it, which contains *Europe*, *Africa*, and *Asia*; they supposed *America* appeared for the rest of the World: The Father let them alone some time in their Error, till one of them desired an Explanation of the Letters and Names that were in the

Map : *You see Europe, said the Father, Africa, and Asia ; in Asia here is Persia, the Indies, Tartary : Where then is China, cry'd they ? It is this little Corner of the Earth, reply'd the Father, and see here the Bounds of it : They looked upon each other full of Astonishment, saying in Chinese, Siao te kin, It is very small.*

However far they may be from attaining the Perfection to which Arts and Sciences are brought in *Europe*, they are unwilling to do any thing in the *European* manner ; 'twas difficult for the *Chinese* Architects to build the Church which is in the Palace according to the Model brought from *Europe*. Their Vessels are very indifferently built, and they admire those that come from *Europe*, but when you advise them to imitate them, they are surpris'd at the Proposition : *It is according to the Fashion of China, say they, and if it is not so well as it should be it matters not ; it is as good as the rest, and it would be criminal to alter any thing in it.*

If their Carpenters make this Reply it does not merely proceed from the Attachment they have for their own Custom, but from the Fear they are under, in leaving their own Method, of not contenting the *European* who employs them ; for the good Workmen undertake, and easily execute all the Models that are propos'd them when there is Money to be got, and you have Patience to give them Directions.

In a word, to put the last Stroke to the Character of the *Chinese*, it is sufficient for me to say, That though they are vicious they naturally love Virtue in those who practise it ; tho' they are not chaste themselves they admire those that are, especially Widows ; and when they find any that have liv'd a continent Life they preserve their Memory by Triumphal Arches erected to their Honour, and dignify their Virtue by durable Inscriptions : It is not decent for a Wo-

man

man of Credit to marry again after her Husband is dead.

As they are subtle and crafty they know how to save Appearances, and cover their Vices with so much Cunning that they seldom come to the Knowledge of the Publick. They have a great Respect for their Relations, and those who have been their Masters: They detest every Action, Word, and Gesture that seems to betray Anger, or the least Emotion, and know perfectly how to dissemble their Hatred. They are not permitted to carry Arms even when they travel, for that Custom is confined to the Soldiery.

Their greatest Esteem and Love is for the Sciences, which is the Foundation of their Nobility, because, as I said before, all their Honours and Prerogatives are derived from thence.



Of the Air and Physiognomy of the Chinese, their Fashions, Houses, and Furniture.

WE should make a wrong Judgment of the Air and Physiognomy of the *Chinese*, if we gave credit to the Pictures that we see on their japan'd Work and *Cbina*-ware: If they are successful in painting Flowers, Trees, Animals, and Landskips, they are very ignorant in drawing Mankind, maiming and disfiguring themselves in such a manner that they are hardly to be known, and may justly be taken for Grottesque Figures.

It is nevertheless true that Beauty depends upon Taste, and that it consists more in Imagination than Reality; they have a Notion of it little different from that of the *Europeans*, for, generally speaking, that which seems beautiful to us is agreeable to their

their Taste, and that which appears beautiful to them appears likewise equally so to us: That which they chiefly admire, as making a perfect Beauty, is a large Forehead, short Nose, small Eyes, a Visage large and square, broad and large Ears, the Mouth middle-sized, and the Hair black, for they cannot bear to see it yellow or red; however, there must be a certain Symmetry and Proportion between all the Parts to render them agreeable.

A fine easy Shape is not thought to have any Charms among them, because their Garments are large, and don't fit so close as those of the *Europeans*; they think a Man well made when he is large and fat, and fills his Chair handsomely.

Their Complexion is not what has been usually represented by those who have seen only the Southern Parts of *China*, for it must be owned that the excessive Heats which prevail there, especially in *Quang tong*, *Fo kien*, and *Yun nan*, give the Mechanicks and Peasants an olive or brown Complexion; but in the other Provinces they are naturally as white as the *Europeans*, and, generally speaking, their Physiognomy has nothing disagreeable.

The Learned and the Doctors in certain Provinces, and the young People commonly to the Age of Thirty, have a very fine Skin, and beautiful Complexion. The Learned and the Doctors, especially if they are of base Extraction, affect to let the Nails of their little Fingers grow an Inch long, or more, with a Design of making it appear from thence that they are not subject to mercenary Labour. As for the Women they are commonly middle-sized, their Noses short, their Eyes little, their Mouth well made, their Lips rosy, their Hair black, their Ears long, and their Complexion florid; there is a great deal of Vivacity in their Countenance, and their Features are very regular.

It is said that they rub their Faces every Morning with a kind of Paint that sets off the Whiteness of their Complexion, and gives them a Colour, but soon spoils their Skin and makes it full of Wrinkles.

Among the Charms of the Sex the smallness of their Feet is not the least; when a Female Infant comes into the World, the Nurses are very careful to bind their Feet very close for fear they should grow too large: The *Chinese* Ladies are subject all their Lives to this Constraint, which they were accustomed to in their Infancy, and their Gait is slow, unsteady, and disagreeable to Foreigners: Yet such is the Force of Custom, that they not only undergo this Inconvenience readily, but they increase it, and endeavour to make their Feet as little as possible, thinking it an extraordinary Charm, and always affecting to shew them as they walk.

One cannot certainly say what is the Reason of such an odd Custom, for the *Chinese* themselves do not pretend to be certain, looking upon that Story to be Fabulous, which attributes the Invention to the ancient *Chinese*, who, to oblige their Wives to keep at home, are said to have brought little Feet into Fashion. The far greater Number think it to be a politick Design, in order to keep the Women in a constant Dependance: It is very certain that they seldom stir out of their Apartment, which is in the most inward Part of the House, having no Communication with any but the Women-Servants.

However they have, generally speaking, the common Vanity of the Sex, and tho' they are not to be seen but by their Domesticks, they spend several Hours every Morning in dressing and adorning themselves. Their Head-dress consists in several Curls interspersed with little Tufts of Gold and Silver Flowers.

There are some who adorn their Heads with the Figure of a Bird called *Fong boang*, a fabulous Bird, of which Antiquity speaks many mysterious things.

This

This Bird is made of Copper or Silver Gilt, according to the Condition of the Person : Its Wings extended lie pretty close on the fore-part of their Head-dress, and embrace the upper part of their Temples ; its long spreading Tail makes a sort of a Plume on the middle of the Head, the Body is directly over the Fore-head, the Neck and Beak fall down upon the Nose, but the Neck is joined to the Body of the Animal by a Hinge, which does not appear, to the end that it may easily play and answer to the least Motion of the Head. The whole Bird lies chiefly upon the Head, and the Claws are fixt in the Hair. Women of the first Quality have generally an Ornament of several of these Birds united together, which make a sort of a Crown ; the Workmanship alone of this Ornament is extremely dear.

Generally the young Ladies wear a kind of Crown made of Paste-board, and cover'd with fine Silk, the Fore-part of this Crown rises in a Point above the Fore-head, and is covered with Pearls, Diamonds and other Ornaments ; the upper part of the Head is adorn'd with Flowers either natural or artificial, mixt with little Bodkins, the Ends of which shine with Jewels. Women advanced in Years, especially those of the common sort, are contented with a piece of fine Silk wrapt several times round the Head, which they call *Pao teou*, that is to say, a *Wrapper for the Head*.

That which sets off the natural Charms of the *Chinese* Ladies, is the uncommon Modesty which appears in their Looks and their Dress ; their Gowns are very long, and cover them from Head to Foot in such a manner that nothing appears but their Face. Their Hands are always concealed under wide long Sleeves, that would almost drag on the Ground if they were not careful to lift them up. The Colour of their Garments is various, either red, blue or green, according

ording to their Fancy; none but Ladies advanced in Years wear violet or black.

As for what is here called the Fashion, it has nothing at all in it like what we call so in *Europe*, where the manner of Dress is subject to many Changes. It is not so in *China*, which is a Sign of good Order, and the Uniformity of the Government, even in the most trifling Matters; for which reason the Fashion of Dress has been always the same from the Infancy of the Empire to the Conquest of it by the *Tartars*, who without changing the Form of the ancient *Chinese* Government have only obliged them to dress in their Manner.

The Gariments belonging to Men are made agreeable to the Gravity they so much affect; it consists in a long Vest which reaches to the Ground, having one Lappet folded over the other in such a manner that the upper Lappet reaches to the right Side, where it is fasten'd with five or six Gold or Silver Buttons at a small Distance from each other. The Sleeves that are large towards the Shoulder grow narrower by degrees towards the Hand, and end in the Shape of a Horse-Shoe, which cover their Hands, and let nothing be seen but the Ends of their Fingers. They gird themselves with a large Silken Sash, the Ends of which hang down to the Knees, and to which they tye a Case that contains a Knife and two small Sticks, which serve for a Fork, a Purse, &c. The *Chinese* heretofore did not carry a Knife, and to this Day the Learned carry one very seldom.

Under the Vest in the Summer-time they wear a Pair of Linnen Drawers, which they sometimes cover with another Pair of white Taffety, and during the Winter they wear Sattin Breeches, with Cotton or raw Silk quilted in them; but if it be in the Northern Parts they are made of Skins which are very warm. Their Shirts, that are made of differends kinds of Cloth, according to the Season, are very wide and
short,

short, and, to keep their Garments clean from Sweat during the Summer, several wear immediately next to their Skin a kind of Silken Net, that hinders their Shirt from sticking to the Skin.

In Summer they have their Necks quite naked, but in the Winter they cover them with a Neck-band made of Sattin or Sable, or the Skin of a Fox, which is fastened to the Vest: In Winter their Vest is lined with Sheep-skin, tho' some wear it only stich'd with Silk and Cotton; People of Quality line it quite through with Sable imported from *Tartary*, or fine Fox-skin with a Border of Sable: If it be in the Spring they have them lined with Ermin: Over the Vest they wear a Surtout with large short Sleeves, that are lined and bordered in the same manner.

All kinds of Colours are not equally permitted to be worn by all People; none but the Emperor and the Princes of the Blood may wear Yellow Habits. Sattin, with a red Ground, is affected by certain Mandarins on Days of great Solemnity; but they are commonly dressed in black, blew, or violet; the Vulgar are generally clad in dyed Cotton, either blue or black.

Heretofore they greased their Hair very much, and were so jealous of this Ornament that when the *Tartars*, after the Conquest of the Country, obliged them to shave the Head after the *Tartarian* Fashion, several chose rather to die than obey the Conquerors in this Point, tho' their new Masters did not alter the other Customs of the Nation. At present they have their Heads shaved, except on the hind part or in the middle, where they let it grow as long as they please.

They cover their Heads in Summer with a kind of a small Hat or Cap, made in the Shape of a Funnel, the inside is lined with Sattin, and the outside is covered with *Ratan* or Cane very finely worked; at the top of the Cap is a large Tuft of red Hair that covers it, and spreads to the very Edges: This Hair is

is very fine and light, and grows between the Legs of a kind of Cow, and is dyed of a very bright red; this is very much in Fashion and allowed to be worn by all sorts of People. There is another that the Vulgar dare not wear, it being proper to Mandarins and Men of Letters, of the same Fashion as the other, but made of Paste-board between the two Sattins, the inside of which is generally red or blue, the outside is white Sattin covered with a large Tuft of the finest red Silk. People of Distinction make use of the former when they please, but especially on horseback when the Weather is bad, because it keeps out Rain, and is a Fence from the Sun.

In the Winter-time they wear a very warm sort of Cap bordered with Sable, Ermin or Fox-skin, the upper Part of which is covered with a Tuft of red Silk. This Border of Fur is two or three Inches broad, and looks very handsome, especially when it is made of fine black shining Sable, and is worth from forty to fifty Taëls: The *Chinese*, especially those who are qualified, dare not appear in publick without Boots; these Boots are generally made of Sattin or Callico, and fit exactly, but have no Tops nor Heels; if they go a long Journey on horse-back they wear Boots of Neats or Horses Leather, so well dressed that nothing can be more limber; their Boot-stockings are of Stuff stitched and lined with Cotton, they come higher than the Boots, and are bordered with Plush or Velvet.

If these Boots and Stockings are commodious in the Winter-time to keep the Legs from Cold, they are almost intolerable during the Summer, for which reason they have another sort which are more cool; these are not very much used among the Vulgar, who to save Expence have something of this kind made of black Cloth; People of Quality wear such in their Houses, but they are made of Silk, and are very neat and handsome.

When

When they go abroad, or make a Visit of any Consequence, they wear a long Silk Gown, commonly blue, girded about them, over which they have a black or violet Cloke that reaches to their Knees, which is very wide, and has very wide and short Sleeves, and also a little Cap made in the Fashion of a short Cone, covered with Tufts of Silk or red Hair, Stuff Boots on their Legs, and a Fan in their Hand.

The *Chinese* love to be clean and neat in their Houses, but they have nothing very magnificent; their Architecture is not at all elegant, and they have no regular Buildings but the Emperor's Palaces, publick Edifices, Towers, Triumphal Arches, the Gates and Walls of the great Cities, Piers, Causeways, Bridges and Pagods. The Houses of private Persons are very plain, for they have no Regard to any thing but Usefulness. Those that are rich add Ornaments of *Japan* Work, Sculpture, and Gilding, which render their Houses very pleasant and agreeable.

They generally begin with erecting their Pillars and placing the Roof thereon, because the greatest Part of their Buildings being of Wood they have no Occasion for laying a Foundation low in the Ground, the deepest is about two Foot; they make their Walls of Brick or Clay, and in some Places they are all of Wood: These Houses are generally nothing but a Ground-floor, tho' those of the Merchants have often one Story above it called *Leou*, where they place their Goods.

In the Cities almost all the Houses are covered with Tiles, which are half-gutter'd and very thick; they lay the convex Part downwards, and to cover the Chinks in those Places where the Sides meet they lay on new Tiles in a contrary Position. The Spars and Joists are either round or square; upon the Spars they lay very slender Bricks in the Shape of our large Quarrels, or small Pieces of Boards, or Matts made of Reeds, which are plaistered over with Mortar;

when

when it is a little dry they lay on the Tiles; those who are able to be at the Expence, join the Tiles together with Mortar made of Lime.

In the greatest Part of their Houses, when you are through the Porch, there is a Hall toward the South about thirty or thirty five foot long; behind the Hall there are three or five Rooms to the East and West, the middle Room of which serves for an Antichamber; the Roof of the House is supported by Pillars in the manner following; for instance, if the Hall be thirty Foot long it will be at least fifteen broad, and then twenty-four Pillars support the Roof forward, and the same Number backward, and one at each end; every Pillar is erected upon Stone Bases, and they support the great Beams laid lengthwise upon them, and between every two Pillars they place a piece of Wood or Beam across; upon the great Beams, and on the two Pillars at the ends, they lay other Pieces of Wood that support the Bulk of the Roof, after which they begin to build the Walls; the Pillars are commonly ten Foot high: The Magnificence of the Houses, according to the *Chinese* Taste, consists in the Thickness of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carving on the Gates. They have no other Stairs than what are before the Door, which consists of a few Steps above the Level of the Ground: But along the side of the House there is a close Gallery, about six or seven Foot wide, and cas'd with fine Free-Stone.

There are several Houses where the Gates in the middle of each side of the House answer to one another: The Houses of the Vulgar are made of Brick unburnt, but in the Front they are cas'd with burnt Brick; in some Places they are made with tempered Earth, and in others there are no Walls at all, except what are made of Hurdles covered with Lime and Earth.

But among Persons of Distinction the Walls are all made of polished Bricks, very artificially carved. In the Country Towns, especially in some Provinces, the Houses are chiefly made of Earth, being very low, and the Roof makes so obtuse an Angle that it seems almost flat; 'tis composed of Reeds covered with Earth, and supported by Matts of small Reeds that lie upon the Pannels and Joists: There are some Provinces where instead of Fire-wood they use Coal, or else Reeds or Straw. As they make use of Stoves with small Chimneys, and sometimes none at all, if the Coal is burnt in other Rooms besides the Kitchen you are almost stifled with the Smell, and more so if the Fuel be Reeds, which is insupportable to those who are not used to it.

The Houses of the Nobility and rich People, if compared with ours, do not deserve to be mentioned; it would be an Abuse of the Term to give them the Name of Palaces, they being nothing but a Ground-floor raised something higher than common Houses; the Roof is neat, and the Outside of it has several Ornaments; the great Number of Courts and Apartments, fit to lodge their Domesticks, make amends for their Meanness and want of Magnificence.

It is not that the *Chinese* are Haters of Pomp and Expence, but the Custom of the Country, and the Danger there is in doing things out of the common Road, restrain them contrary to their Inclinations. The Tribunals of Justice have nothing very extraordinary in them; the Courts are great, the Gates lofty, and sometimes adorned with carved Work sufficiently neat, but the inner Rooms and Places of Audience have neither Magnificence nor Neatness.

It must be acknowledged however that the Palaces of the chief Mandarins and Princes, and such as are rich and powerful, are wonderful for their vast Extent; they have four or five Courts, with as many

many Rows of Apartments in every Court. Every Front has three Gates, that in the middle is the largest, and both sides of it are adorned with Lions of Marble. Near the great Gate is a Place encompassed with Rails finely japan'd, either red or black; on each side are two small Towers, wherein are Drums and other Instruments of Musick, on which they play at different Hours of the Day, especially when the Mandarin goes out or comes in, or ascends his Tribunal.

On the Inside there immediately appears a large open Place, wherein those wait who have Procces or Petitions to present; on each side are small Houses that serve for the Officers of the Tribunal to study in: Then there are three other Gates that are never opened but when the Mandarin ascends the Tribunal; that in the middle is very large, and none but Persons of Distinction pass through it, the rest enter through those on each side; after which another large Court appears, at the end whereof is a great Hall, wherein the Mandarin distributes Justice; then succeed two Halls set apart to receive Visits in, which are neat, and abound with Chairs and variety of Furniture. Such are generally the Places where the Tribunals of the great Mandarins are erected.

The Officers I just spoke of are a kind of Clerks, of whom there are six sorts, who have as many kinds of Business to attend to, according to the Number of the six supreme Courts at *Peking*, insomuch that a private Mandarin does the same things in little before his Tribunal, as he may be afterwards called to do in the supreme Courts with respect to the whole Empire. They are kept at the publick Expence, and settled in their places, so that People's Business goes on in the usual Road, tho' the Mandarins are changed never so often, either by being broke or sent into other Provinces.

You afterwards pass into another Court, and enter another Hall much handsomer than the former, where none but particular Friends are admitted; in the Apartments about it the Domesticks of the Mandarin have their Lodging. Beyond this Hall is another Court, in which is a great Gate that shuts up the Apartment of the Women and Children, where no Man dares to enter; every thing there is neat and commodious; you may see Gardens, Woods, Lakes, and every thing that can charm the Sight: Some have gone so far as to make artificial Rocks and Mountains full of Windings, like a Labyrinth, to take the fresh Air in; some feed Bucks and Does when they have room enough to make a little Park; they have also large Ponds for Fish and Water-Fowl.

The Palace of *Tsiang kun*, or General of the *Tartarian* Troops that lie at *Canton*, is thought to be one of the finest in all *China*; it was built by the Son of that rich and powerful Prince called *Ping nan wang*, that is to say the *Peace-maker of the South*. The Emperor *Cang hi* had made him in a sense the King of *Canton*, by way of Acknowledgment for the Services done to the Publick, when he finished the Conquest of some of the Southern Provinces, and subjected them to the *Tartars*; but as he soon forgot his Duty he and all his Family fell into Disgrace, and he ended his Life at *Canton*, being forced to strangle himself with a Scarf of red Silk sent by the Emperor from *Peking* by a Gentleman of the Bed-Chamber.

The Beauty and Magnificence of the *Chinese* Palaces are quite different from what we see in *Europe*; tho' when you enter in, and behold the largeness of the Courts and Buildings, you will readily judge it is the Habitation of some Person of Distinction; yet the Taste of an *European* is not at all struck with this sort of Magnificence, which only consists in the number and extent of the Courts, in the largeness of the principal

principal Halls, in the thicknefs of the Pillars, and in a few Pieces of Marble rudely carved.

Marble is very common in the Provinces of *Chan tong* and *Kiang nan*, but the *Chinese* don't make ufe of it to great Advantage, they generally apply it to line Canals, build Bridges, Triumphal Arches, Monuments, Pavements, the Thresholds of the Gates, and the Foundations of fome of their Pagods.

The *Chinese* are not curious like the *Europeans* in adorning and beautifying the inward Part of their Houfes, where you fee neither Tapeftry, Looking-Glaffes, nor Gildings: For as the Palaces of the Mandarins belong to the Emperor, and as their Offices are nothing more than Commissions that are taken away when any Fault is committed, and as when even their Conduct is approved of, they are not fettled in any particular Place, but when they leaft think of it are removed into another Province; they are on this account afraid of laying out much Mony in furnifhing a Houfe richly, which they are in danger of leaving every Minute.

Befides as Visitors are never received in the Inner Apartments, but only in the Great Hall before the Houfe, it is not furprizing that they are fparing of ufelefs Ornaments, which are not feen by any Stranger.

The principal Ornaments that their Halls and Apartments are adorned with being well kept, appear very neat and agreeable to the Sight: There are large Silk-Lanterns painted and hung up to the Cieling, Tables, Cabinets, Screens, Chairs handfomely varnifh'd with red and black; fo very transparent that you fee the Veins of the Wood through it, and as bright as the Surface of polifh'd Glafs; variety of Figures of Gold and Silver, or other Colours painted upon this Japan give it a new Luftre: Befides the Tables, the Bouffets, the Cabinets are adorned with the fine *China*-ware, which is fo much admired, but could never be imitated in *Europe*.

Besides this they hang up in several places Pieces of white Sattin, on which are painted Flowers, Birds, Mountains, and Landskips; on others they write in large Characters Moral Sentences, wherein there is always some Obscurity; they are taken out of Histories, and have often a different Sense from the natural: These Sentences are commonly by pairs, and are conceived in the same number of Letters. Some are contented with whitening their Rooms, or papering the Walls, in which the *Chinese* are very skilful.

Tho' Persons are not admitted into their Lodging-Rooms, and it would be unpolite to conduct a Stranger into them, their Beds, especially among the Nobility, are curiously made, and handsome, the Wood is painted, gilt, and carved, the Curtains are different according to the Seasons; in Winter, and in the North they are double Sattin; and in Summer they are either white Taffety adorned with Flowers, Birds, and Trees, or a fine Gauze which does not hinder the Air from passing through it, and yet is close enough to keep off the Gnats, that are extremely troublesome in the Southern Provinces. The common People have a very transparent Cloth made of a sort of Hemp for the same Purpose; the Quilts or Mattresses that they make use of are made very thick with Cotton.

In the Northern Provinces they make Lodging-Places of hollow Bricks in the form of a Bed, which are larger or smaller according to the number of the Family: On the side of it is a small Stove, wherein they put Charcoal, whose Flame and Heat is dispersed to all parts by Pipes made purposely, which end in one Tunnel that carries the Smoke above the Roof. In the Houses of Persons of Distinction the Pipes of the Stove come through the Wall, and the Fire is lighted on the outside; by this means the Bed is heated and even the whole House: They have no occasion for Feather-Beds as we have in *Europe*, those who are afraid of lying immediately on the hot Bricks are
glad

glad to hang a sort of a Hammock over them, which is made of Cords or Ratans; it is not much unlike the Girths or Sacking used in *Europe* for the support of their Beds.

In the Morning every thing of this kind is taken away, and they put Carpets or Matts in their room, on which they sit: As they have no Chimneys nothing can be more convenient; the whole Family work upon these, without feeling the least Cold, and without being obliged to wear Garments lined with Fur; at the opening of the Stove the meaner sort dress their Victuals, and as the *Chinese* drink every thing hot, there they warm their Wine, and prepare their Tea. The Beds in some of the Inns are much larger, that there may be room for several Travellers at a time.



Of the Magnificence of the Chinese in their Travelling, and in their Publick Works, such as Bridges, Triumphal Arches, Towers, City-Walls; and in their Feasts, &c.

THE Magnificence of the Emperor and his Court, and the Riches of the Mandarins surpass what ever can be said of them; one is greatly surpriz'd to see nothing but Silks, *China*-ware, Furniture, and Cabinets, which tho' not more rich yet strike the Eyes more than things of the same sort do in *Europe*: But it is not in this that the principal Magnificence of the *Chinese* Nobility consists, for they commonly neglect themselves at home, and the Laws banish Luxury and Pomp from thence; it is only allowed when they are seen in Publick, when they make or receive Visits, or when they appear before the Emperor.

I have already spoke of the Mandarins numerous Attendants, and the prodigious Train of their Offi-

gers: The Soldiers, who travel commonly on horseback, are very fond of appearing great in the same manner; to say the truth the Horses are not very beautiful, but their Harness is magnificent, the Bits and the Stirrups being either Silver or gilt; the Saddle is very rich, the Reins of the Bridle are made of stitich'd Sattin two Fingers broad; from the upper part of the Chest hang two large Tufts of fine red Hair, the same as that with which their Caps are covered; these Tufts are suspended by Iron-Rings either gilt or silvered: They are always preceded and followed by a great number of Horsemen, who make up their Retinue, without reckoning their Domesticks, who, according to the Quality of their Masters, are clothed in black Sattin, or dyed Callicoe.

But the *Chinese* Magnificence is in the highest Splendor at the time the Emperor gives Audience to Ambassadors, when sitting upon his Throne he beholds at his Feet the Great Lords of the Court, and all the Chief Mandarins in their solemn Robes, paying him Homage. It is a Spectacle truly august to see a prodigious number of Soldiers under Arms, and an inconceivable multitude of Mandarins habited according to their Dignity, and placed according to their Rank and Precedence in exact Order, with the Ministers of State, the Heads of the Supreme Courts, the Reguloes and Princes of the Blood; all this performed with a great deal of Pomp and Splendor, gives the highest Notion of the Sovereign to whom such profound Reverence is paid. There is no dispute about Precedence, every one knows his Place very distinctly; the Name of every Office is engraved on Copper-Plates fastened into the Marble Pavement.

People in *Europe* are not fond of Pomp when they go a Journey, but on the contrary are very negligent and careless about it; but they have a contrary Method in *China*, where a Chief Mandarin never travels

vels but with Pomp and Splendor: If he goes by Water his own Bark is very superb, and he has a large Train of other Barks to carry his Attendants: If he travels by Land, besides the Domesticks and Soldiers which precede and follow him with Spears and Ensigns, he has for his own Person a Litter, a Chair carried by Mules, or eight Men, and several led Horses; he makes use of these Vehicles one after another, as occasion and the different Weather require. I have already said that *China* is full of broad and deep Canals, and often cut in a strait Line; there is commonly in every Province a great River, or broad Canal, with Causeways on each side cas'd with flat Stones or Marble that serves for a Highway: That which is called the Great Canal crosses the whole Empire from *Canton* to *Peking*, and nothing can be more commodious for the passing 600 Leagues from the Capital to *Macao*, without travelling by Land but one Day's Journey, in order to cross the Mountain of *Mei lin*, that separates the Province of *Kiang si* from *Quang tong*, and even this may be avoided by continuing the Journey by Water, especially when the Waters are high.

For this reason the Mandarins go to take possession of their Government, and the Messengers sent from Court most commonly pass by Water: They are furnished with Barks at the Emperor's Expence, which are equal in bigness to a third-rate Man of War: There are three different sorts of these Imperial Barks, than which nothing can be more neat, being painted, gilt, and embellished with Dragons, and japan'd both within and without: Those of the middle size are most in use, which are above sixteen Foot broad, and twenty-four long, and nine in depth from the Deck; the form is square and flat, except the fore-part which is somewhat round.

Besides the Cabbin of the Master of the Bark, who has his Family, his Kitchen, two large Rooms, one before

before and the other behind, there is a Hall about six or seven Foot high, and eleven broad, and likewise an Antichamber, and two or three other Rooms, and a by-place without Ornaments, all upon the same Deck, which make up the Mandarin's Apartment. It is all japan'd with fine red and white Japan, there is also plenty of carved Work, Paintings, and Gildings upon the Cieling, and on the sides; the Tables and Chairs are japan'd with red and black; the Hall has Windows on each side, which may be taken away when it is convenient: Instead of Glafs they make use of very thin Oyfter-shells, or fine Stuffs done over with shining Wax, and enrich'd with Flowers, Trees, and variety of Figures: The Deck is surrounded with Galleries, by which the Sailors may pass and repass without incommoding the Passengers.

This Apartment is covered with a sort of Plat-form or Terrass open on all sides, set apart for Musick, and contains four or five Musicians, who make an Harmony which can ravish none but the Ears of a *Chinese*. Underneath is the Hold divided into several Partitions that contain the Baggage; the Sails are made of Matts, every Sail is divided into several oblong Squares, which being extended form the Sail, when it is folded it takes up little or no room. These Sails are very convenient, because they hold more Wind than others, and if a strong Wind breaks the Braces no Inconvenience arises from thence to the Bark.

To force on the great Barks they make use of long thick Poles in the Shape of a Gibbet, or the Letter T, one end of which goes to the bottom of the Water, and the other is applied to the upper part of the Chest, that the Sailor may make a stronger Thrust, and force the Bark forward with greater Swiftnes; or else they make use of Oars of several Shapes, commonly a long Pole with a broad end, and a hole in the

the

the middle to receive the Pegs that are fix'd on the side of the Bark: There are others that are never taken out of the Water; they manage the extremity of the Oar by moving it to the right and left, that it imitates the Motion of a Fish's Tail, and is kept in the same Position as the Tails of Birds of Prey, when they fly without stirring their Wings.

The Convenience of this is that their Oars take up little or no room in the Bark, for they are ranged on the side upon Planks, and move like a Rudder; they seldom are broken, and tho' they are never taken out of the Water they constantly force the Bark forward.

There are Barks which are drawn along with Ropes when the Winds are contrary, or when they are obliged to go against the Stream; these Ropes are made in many places of the Splinters of Canes; they cleave the Canes into very small long Splinters, and by that means make them into Cords, which never grow rotten by the Water, but are exceeding strong; in some other places they make use of Cords made of Hemp.

The Bark that carries the great Mandarin is always followed by several others, as we have already said, among which there is always one at least that bears the Provisions; it carries the Kitchen, the Eatables, and the Cooks; another is full of Soldiers, a third, much more small and light, is appointed to go before to give notice that all things necessary may be prepared in the Passage, that there may be no occasion to wait; these Barks have their Rowers, and in case of necessity are also drawn with a Rope along the Bank by a certain number of Men that are supplied by the Mandarins of each City, and are changed every Day: The number of these Men is determined according to the number of Horses appointed by the Emperor's Patent, *viz.* Three Men for every Horse, in so much that if eight Horses are appointed for an Envoy;

voy, they will supply him with twenty-four Men to draw the Bark, when the Passage is by Water; there are at the distance of every League a sort of Centrys placed at proper distances, so that if there be occasion they may give mutual notice to each other by Signals: In the day-time these Signals are made by means of a thick Smoke, which they cause by burning Leaves and Branches of Pine in three small Stoves of the figure of a Pyramid, and open at the top: In the night-time they are made by the Report of a small Piece of Artillery. The Soldiers at every Station, which are sometimes ten, sometimes five, or less according to the Place, stand all of a row along the Bank out of respect to the Mandarin; one of them bears an Ensign display'd, the others are in the Posture that the Arms they carry require them to be in.

If it be an Envoy they put at the Head and Stern of the Barks four Lanthorns, whereon are written in great Characters of Gold these Words, *Kin tchai ta gin*, that is, *The Great Envoy from the Court*; these Words are accompanied with Streamers and Flags of Silk of several Colours that play in the Wind.

Every time they cast Anchor, as they do in the Evening, or when they heave it up in the Morning to pass forward, the *Corps de Garde* salutes the Mandarin with a Discharge of their Artillery, to which the Trumpets reply with several Tantara's: When the Night approaches they light the Lanthorns at the Head and Stern, as well as thirteen other Lanthorns of a smaller size, which are hung in the form of a String of Beads at the side of the Mast, *viz.* ten below in a perpendicular Line, and three above in an horizontal one.

When the Lanthorns are lighted the Captain of the Place stands with his Company overagainst the Barks, and calls over with a loud Voice the Men that he has brought to watch, and stand Centry all night; then
the

the Master of the Bark pronounces a Set-Harangue, wherein he makes particular mention of all the Accidents that are to be feared, as Fire, Thieves, &c. and reminds the Soldiers that if any of these things happen they shall be responsible for them.

The Soldiers at the end of every Article give a great Shout, after which they withdraw to form a *Corps de Garde*, and leave one of their Company to stand Centry, who walks backward and forward upon the Key, and continually makes a rattling Noise with two Pieces of *Bamboo* that they may not have the least doubt of his Vigilance, and that they may be sure he is not asleep: These Centries are relieved every Hour, and make the same Noise the whole Night, according to their turns: If it is a Chief Mandarin, or a great Court-Lord, they pay him the same Honours.

The great number of Canals that are to be seen in *China* have something very singular, they are often lined on each side to the height of ten or twelve Foot with fine square Free-Stone, and in some places with grey Marble.

Some of the Canals have Banks that are twenty or twenty-five Foot high on each side, insomuch that there is need of a great number of Engines to raise the Water into the Fields: Some are cut above ten Leagues in a strait Line.

The Canal that is on the North-West of the City *Hang tcheou* is extended very far in a Right-Line, and is every where more than fifteen Toises in breadth; it is lined on each side with Free-Stone, and bordered with Houses as close together as the Street of a City, and as full of People: Both the sides of the Canal are quite covered with Barks; in the Places where the Bank is low and flooded, they have built flat Bridges made of great Stones, placed three and three, each of them being seven or eight Foot in length in the form of a Causeway.

The

The great Canals that are in every Province discharge their Waters to the Right and Left into several small ones, that afterwards form a great number of Rivulets; which are dispersed in the Plains, and reach to the Ends of the Towns, and often to the great Cities; from Space to Space they are cover'd with a great number of Bridges of three, five, or seven Arches; that in the middle is sometimes thirty-six, and even forty-five Foot wide, and is very high, that Barks may pass thro' without taking down their Masts; those of each side are seldom less than thirty, and the rest diminish in proportion towards each End of the Bridge.

There are some that have but one Arch, others have a round Vault, others a Semicircle; these Vaults are built of arched Stones five or six Foot long, and only five or six Inches thick, and some of them are Polygons: As these Arches are not very thick towards the top, they cannot be strong, but then no Waggons pass over them, for the *Chinese* make use of nothing but Porters to carry their Bales, who pass over these Bridges by the help of Stairs on each side, with Steps of about three Inches thick: There are some of these Bridges that instead of Arches or Vaults have three or four great Stones placed on Piers in the Form of Planks, some of these Stones are ten, twelve, fifteen and eighteen Foot in length; there are a great Number of these handsomly built over the great Canal, the Piers of which are so narrow that the Arches seem to be suspended in the Air. There is no great difficulty to know in what manner the *Chinese* Workmen build their Bridges, for after having finished the Arches that are next to the Land, when the Bridge is to have only one principal Arch, or raised the Causeway of Piers when it is to have several, they then make choice of Stones of four or five Foot long, and half a Foot broad, which they place alternately upright and cross-wise, in such a manner as to contrive
that

that the Key-Stones shall be laid horizontally. The Top of the Arch is commonly no more than the thickness of one of these Stones, and because the Bridges, especially when they have but one Arch, are sometimes forty or fifty Foot wide between the Piers, and consequently are raised very high, and much above the Causeway, they ascend on each side by Steps of very easy Ascent: There are some that it would be difficult for Horses to pass over, and the whole Work is generally very well contrived.

Among the great number of Bridges there are some of a very handsome Structure; that which is two Leagues and a half westward from *Peking*, part of which was thrown down by a sudden Inundation, was one of the finest that ever was seen; it was made intirely of white Marble, well worked, and ingeniously built; there were seventy small Pillars placed on each side, which Pillars were separated by Cartouches of fine Marble, whereon were curiously carved Flowers, Foliage, Birds, and several sorts of Animals; at the Entrance of the Bridge on the East-end there were two Marble Pedestals placed on each side, on which were two Lions of extraordinary Magnitude; there were also carved in Stone several little Lions, some going up to the great ones, others descending from them, and others between their Legs; at the other End, towards the West, were two other Marble Pedestals, on which stood the Figures of two Children carved with the same Ingenuity. We ought to place in the Rank of publick Works the Monuments which the *Chinese* have erected almost in every City to perpetuate the Memory of their Heroes, that is to say, the Captains, Generals of the Army, Princes, Philosophers, and Mandarins, who have done Service to the Publick, and have signalized themselves by heroick Actions.

There is, for instance, near the City of *Nan-biong*, in the Province of *Quang tong*, an high Mountain
from

from whence proceed two Rivers; heretofore it was inaccessible, and a *Colao* born in the Province undertook to cut a Passage through it for the sake of Travellers; to preserve the Memory of so signal a Benefit they erected a Monument on the top of the Mountain, and placed his Statue there, before which they burnt Perfumes with intent to eternize the Memory of this great Man, who executed so difficult an Undertaking for the Use of his Countrymen. They reckon more than 1100 Monuments erected to the Honour of their Princes, and to Men whom Science or Virtue had render'd illustrious: The Women have their Share in this Honour, and they have distinguish'd several who have deserved and obtained the like Titles of Honour, and whose heroick Virtues are constantly celebrated in the Works of their most famous Poets.

These Monuments consist particularly in Triumphal Arches, which are very numerous in every City; there are many very inartificially made, and deserve little Notice, but others worthy of our Attention; some are made entirely of Wood, except the Pedestals, which are of Marble.

Those that are at *Ning po* have generally three Gates, a large one in the middle, and two small ones on the sides; the Pillars, consisting of one Stone, make the Door-Posts; the Entablature is composed of three or four Faces generally without Projection, and without any Moulding, except the last or the last but one, which is in the room of a Frize, and on which they engrave an Inscription.

Instead of a Cornice there is a Roof that serves to compleat the Gate, and which is supported by the Door-Posts; there is nothing but a Drawing that can justly represent this kind of Roof, even our *Gotbick* Architecture has not any thing so odd; every Gate is made in the same manner, only every part proportionably less: All these Pieces, tho' of Stone, are
joined

joined together by Tenons and Mortises, as if they were made of Wood.

The Rails or Breastwork of the Bridges, that are in great Numbers on the Canal, are made in the same Taste; they are great square flat pieces of Stone made to slide in Grooves, which are cut in the Posts for that purpose.

Upon these Triumphal Arches, which are seldom above twenty or twenty-five Foot high, one may see the Figures of Men, grotesque Figures, Flowers, Birds jutting out, and other Ornaments indifferently well carved; they jut out so much as to be almost separated from the Work.

In speaking of the Walls and the Gates of *Peking*, I have already given a Notion of the *Chinese* Magnificence and publick Works; I shall only add, that the Walls of the Cities are erected so high that they hide the Prospect of the Buildings, and are so broad that one may ride on horseback upon them: The Walls of *Peking* are made of Brick, and are forty Foot high; they are flanked at each distance of twenty Toises with small square Towers kept in good Repair; there are great Stair-cases in some Places for the Cavalry to ride up upon.

As for the Gates, tho' they are not adorned with Figures in *Basso Relievo* like other publick Works, they surprize very much by the prodigious height of the two Pavilions that form them, by their Vaults or Arches that in some places are of Marble, by their Thickness, and by the Strength of the Work.

The Towers erected in almost every City are not the least Ornaments belonging to them; they consist of several Stories, and the higher they are the less is the Circumference; there are Windows on all sides of every Story: That in the City of *Nan king*, in the Province of *Kiang nan*, is the most famous, and is generally called *The Great Tower*, or *The Tower of Porcelaine*; I have already spoke of it in the Begin-

ning of this Work, but as *P. le Comte* has given a more exact Description of it, it deserves to be mentioned in this Place.

“ There is, says the Father, without the City, and
 “ not within it, as some have said, a Temple called
 “ by the *Chinese* *The Temple of Gratitude*, built by
 “ the Emperor *Yong lo*; it is erected on a Pile of
 “ Bricks, surrounded with Rails of unpolish'd Mar-
 “ ble, you go up to it by a Stair-case of ten or
 “ twelve Steps; the Hall, which serves for the Tem-
 “ ple, is a hundred Foot high, and is supported by
 “ a small Marble Basis of a Foot in height, which
 “ juts out two Foot from the rest of the Wall all
 “ round; the Front is adorn'd with a Gallery and
 “ several Pillars; the Roofs, for according to the
 “ Custom of *China* there often are two, one that
 “ joins to the Wall, and the other that covers the
 “ whole; these Roofs, I say, are of green shining
 “ japan'd Tiles; the Joyner's Work on the Inside
 “ is painted, and adorn'd with a great number of
 “ Pieces indifferently united one to another, which
 “ the *Chinese* think no mean Ornament; it's true that
 “ this Forest of Beams, Joists, Rafters, and Spars,
 “ that is seen in every part, has something very sin-
 “ gular and surprizing, because one conceives that
 “ there is in these sorts of Works a great deal of
 “ Labour and Expence, tho' in reality this Confu-
 “ sion proceeds from the Ignorance of the Workmen,
 “ who have not discover'd that beautiful Simplicity
 “ which is to be seen in *European* Buildings.

“ The Hall receives no Light but through the
 “ Doors; on the East-side there are three very large
 “ ones, through which one enters the famous Tower
 “ I am speaking of, and which makes part of the
 “ Temple: This Tower is of an Octogon Figure;
 “ about forty foot wide, so that every side is about
 “ fifteen Foot; it is encompass'd on the Outside by a
 “ Wall of the same figure, two Toises and a half di-

“ stant

“stant from the Edifice, and supports at a moderate
 “height a Roof cover’d with japan’d Tiles, that
 “seems to proceed from the Body of the Tower,
 “which forms under it a very handsome Gallery:
 “The Tower has nine Stories, every one of which
 “is adorn’d with a Cornice three Foot from the Win-
 “dows, and surrounded with the same sort of Roof
 “as the Gallery, except that it does not jut out so far,
 “because it is not supported with a second Wall;
 “they become still smaller as the Tower rises higher,
 “and has a less Circumference.

“The Wall on the Ground-Floor is at least
 “twelve Foot thick and eight and a half high; it is
 “cased with *Cbina-ware*, but the Rain and the Dust
 “have diminish’d its Beauty, tho’ it still looks hand-
 “some enough to shew the Nature of the Porcelaine,
 “tho’ coarsly made, for it is not to be suppos’d that
 “Bricks would have preserv’d their Beauty three hun-
 “dred Years, as this has done.

“The Stair-case which is in the Inside is small and
 “inconvenient, because the Steps are extremely high;
 “every Story is separated by thick Beams placed
 “cross-ways, which support a Floor, and form a
 “Room the Cieling of which is adorn’d with varie-
 “ty of Paintings; the Walls of all the higher Sto-
 “ries are full of small Niches with Idols in *Basso*
 “*Relievo*; the whole Work is gilded, and seems
 “to be Marble or polish’d Stone, but I believe it
 “to be nothing, in reality, but a kind of a Brick
 “made in a Mould, for the *Chinese* are very inge-
 “nious in stamping all sorts of Ornaments on their
 “Bricks, which are made of Earth extremely fine
 “and well temper’d, and much more capable than
 “ours of taking the Impression of the Mould.

“The first Story is the highest, but the rest are all
 “of the same height; I reckon’d ninety Steps of about
 “ten Inches each, which I measur’d exactly, and

“ which make an hundred and fifty-eight Foot; if
 “ to this be added the height of the Pile, and the
 “ ninth Story which has no Steps, and the Roof, it
 “ will be found that the Tower is from the Ground
 “ above two hundred Foot.

“ The Top of all the Work is not one of the least
 “ Beauties of the Tower; it is a thick Pole that
 “ stands upon the Floor of the eighth Story, and
 “ reaches more than thirty Foot above the Roof;
 “ it seems to be wrapt in a large Iron Hoop of the
 “ same height, in the Fashion of a Spiral Line or
 “ Screw, several Foot distant from the Pole, so that
 “ it looks like a sort of an empty Cone hanging in
 “ the Air, with Spaces to let in Light; on the Top
 “ of it is placed a golden Ball of an extraordi-
 “ nary Magnitude.” This is called by the *Chinese*
The Porcelain Tower, tho’ some *Europeans* have cal-
 led it *The Brick Tower*; but let that be as it will,
 it is certainly the most solid, remarkable and magni-
 ficent Work in all the East.

In taking Notice of the Publick Buildings, where-
 in the *Chinese* have caused their Profusion to appear,
 their Temples or Pagods ought not to be omitted, of
 which there is a prodigious Number in *Cbina*, and
 the most celebrated are built in the Mountains; how-
 ever dry these Mountains appear, the *Chinese* Industry
 has made amends with Embellishments for the Con-
 veniences refus’d by Nature; the Canals, cut at great
 Expence, conduct the Water from the Mountains in-
 to Basons and Reservoirs appointed for that purpose;
 the Gardens, Groves, and Grottos, contrived in the
 Rocks for a Shelter against the excessive Heat of a
 burning Climate, render these Solitudes most agreeably
 charming.

The Buildings consist of Porticoes paved with large
 square polish’d Stones, in Halls, and Pavilions that
 stand in the Corners of Courts, and communicate by
 long

long Galleries adorned with Statues of Stone, and sometimes of Brass; the Roofs of these Buildings shine on account of the Beauty of the Tiles japan'd with Green and Yellow, and enrich'd at the Extremities with Dragons jutting out of the same Colour.

There are few of these Pagods that have not a great Tower, which stands by itself terminating in a Dome, and Persons go to the top by a Stair-case that winds round about it; in the middle of the Dome is commonly a Temple of a square Figure, the Vault is often adorn'd with *Mosaick* Work, and the Walls with Stone Figures in *Relievo*, which represent various Animals and Monsters.

Such is the Form of the greatest part of the Pagods, which are more or less large according to the Devotion and Riches of those who have contributed to build them: These are the Abodes of the Bonzes and Idol-Priests, who make use of a thousand Arts to impose upon the Credulity of Mankind, who come from a great distance in Pilgrimage to these Temples consecrated to the Devil; but as the *Chinese* are not very consistent in the Worship they pay to their Idols, it often happens that they have little Veneration either for their Gods or their Ministers.

In speaking of the Magnificence of the *Chinese*, I should fail in an essential Point if I said nothing of their Festivals: There are two principal ones that are celebrated with vast Expence; the one is the Beginning of their Year, and the other, which is on the fifteenth of the first Month, is what they call *The Feast of Lanthorns*; I mean by the *Beginning of the Year* the End of the twelfth Moon, and about twenty Days of the first Full Moon of the following Year: This is properly the Time of their Vacation.

All Business is then suspended; they make Presents, the Posts are stopped, and the Tribunals are shut up throughout the Empire; this is what they call *The Shutting-up the Seals*, because, in reality, they shut up

at this time, with a great deal of Ceremony, the little Chest wherein the Seals of each Tribunal are kept.

This Vacation lasts a whole Month, and is a time of great Rejoicing, and especially on the last Days of the old Year: Their inferior Mandarins go to salute the Superiors, the Children their Fathers, Servants their Masters, &c. This is what they call taking Leave of the Year: In the Evening all the Family meet together, and a great Feast is made: In some Places they have a very odd Superstition, that is, not to suffer a Stranger among them, nor yet one of their nearest Relations, for fear that the Moment the New Year begins they should take the Happiness which should descend on the House, and carry it away to the Prejudice of their Host: On this Day every one closes himself up in his own House, and rejoices with his Family; but on the Morrow, and the following Days, they give Demonstrations of extraordinary Joy, all the Shops are shut up, and every body is taken up with Sports, Feasts, and Plays; the poorest Person on this Day puts on his best Attire; those in good Circumstances dress themselves richly, and visit their Friends, Relations, eldest Brothers, Patrons, and all those whose Favour they would court: They perform Plays, treat each other, and mutually wish all kinds of Prosperity; in a word, all the Empire is in motion, and you hear of nothing but Joy, Mirth, and Pleasure.

The fifteenth of the first Month is likewise a solemn Festival, and all Places are illuminated throughout the Empire in such a manner, that if one could take a View of it from some high Place all the Country would seem to be on fire. The Festival begins on the thirteenth in the Evening, and is continued to the sixteenth or seventeenth; every Person, both in City and Country, on the Sea-Coast, or on the Rivers, light up painted Lanthorns of several Fashions; the poorest Houses that are have 'em hung up in their
Courts

Courts and at their Windows, every one being desirous to distinguish himself; the Poor do it at a small Expence, those that are rich lay out sometimes two hundred Franks, and the chief Mandarins, the Viceroy, and the Emperor expend on this Occasion three or four thousand Livres.

It is a Spectacle to all the City, People flock thither from all Parts, and to satisfy them the Gates of the City are left open every Evening; they are permitted to enter into the Tribunals of the Mandarins, who take care to adorn them in a splendid manner to give a Notion of their Magnificence.

These Lanthorns are very great, some are composed of six Panes; the Frame is made of japan'd Wood, adorn'd with Gilding; on every Square they spread some fine transparent Silk, on which is painted Flowers, Trees, Animals, and Human Figures; others are round, and made of transparent Horn, of a blue Colour, and extremely handsome; they put in these Lanthorns several Lamps, and a great number of Candles, whose Light make the Figures look very lively; the Top of this Machine is crowned with diverse carved Works, from whence hang several Streamers of Sattin and Silk of diverse Colours.

Several of them represent Spectacles very proper to amuse and divert the People; you see Horses galloping, Ships sailing, Armies marching, Dancings, and several other things of the same nature; People who lie conceal'd, by means of imperceptible Threads, put all these Figures in motion.

At other times they cause Shadows to appear that represent Princes and Princesses, Soldiers, Buffoons, and other Characters, whose Gestures are so conformable to the Words of those who move them with so much Artifice, that one would think the Shadow spoke in reality: There are others who carry a Dragon full of Lights from the Head to the Tail, from sixty to eighty Foot long, which makes the

same Windings and Turnings as a Serpent would do : That which gives a new Splendor to this Feast are the Fireworks that are seen in all Parts of the City, for it is in this the *Chinese* are thought to excel. *P. Magillaens* relates, that he was extraordinarily surprized with one of these Fireworks, where a Vine-Arbour with red Grapes was represented, and the Arbour burnt without being consumed ; the Foot of the Vine, the Branches, Leaves, and Grapes, were consumed exceeding slowly ; there was the Appearance of red Grapes, green Leaves, and the Colour of the Wood of the Vine was represented so naturally, that any Person might have been deceiv'd by it : But these Matters may be judged of more exactly from the Description of one that the late Emperor *Cang hi* caused to be made for the Diversion of the Court ; those of the Missionaries who were in waiting were Witnesses of it : The Fireworks began with half a dozen large Cylinders planted in the Earth, which form'd in the Air as many Streams of Flame that rose to the height of twelve Foot, and fell down again in golden Rain or Fire ; this Spectacle was follow'd with a covered Firework Carriage, supported by two Stalks or Pillars, from whence proceeded a Shower of Fire, with several Lanthorns, and Sentences wrote in large Characters of the Colour of burning Sulphur, and afterwards half a dozen branched Candlesticks in the Form of Pillars, of diverse Stories of Lights placed in a Circle, the Light of which was like Silver, and which in a Moment turned Night into Day ; at length the Emperor, with his own Hands, set fire to one of the Works, and in a short time it was communicated to all sides of the Place, which was eighty Foot long, and forty or fifty broad : The Fire was fastened to several Poles, and Paper-Figures placed on all sides, from whence proceeded a prodigious number of Rockets playing in the Air, with a great number of Lanthorns and branched Candlesticks that were lighted in every Place.

This

This Sport lasted for half an Hour, and from time to time there appeared in some Places violet, and bluish Flames in the Form of Bunches of Grapes on a Vine-Arbour, which, joined to the Splendor of the Lights that shone like so many Stars, yielded a very agreeable Sight.

Among the Ceremonies that were observed there was one very remarkable: In the greater part of the Houses the Heads of each Family wrote in large Characters on a Sheet of red Paper or japan'd Board the following Words, *Tien ti, San kiai, Cbe fan, Van lin, Tchin teai*; the Sense of which is this: *To the true Governor of Heaven and Earth, and the three Limits, [that is, of the whole World] and to the ten thousand Intelligences.* This Paper is put into a Frame, or pasted to a Board; they place it on a Table in the Court, on which is set Corn, Bread, Meat, and such like things, then prostrating themselves on the Earth they offer Sticks of Pastils.



Of the Ceremonies that they observe in Salutations, in their Visits, and the Presents that they make each other; in their Letters, their Feasts, their Marriages, and their Funerals.

THERE is nothing in which the *Chinese* appear more scrupulous than in their Ceremonies of Salutation; they are persuaded that there is need of great Attention to behave well in paying common Civilities; they think this has a Tendency to polish the Mind, to produce Affability, and to maintain Peace and good Order in a Nation: *It is, say the Chinese, Modesty and Politeness that distinguish Mankind from Brutes.*

Among

Among the Books that contain the Rules of Civility, there is one that has more than three thousand; every minutest thing is mention'd, the common Salutations, Visits, Presents, Feasts, and every thing that is done in Publick or Private are like so many standing Laws introduced by Custom: The whole of the Ceremonies that respect the Publick may be reduced to the manner of making Bows, Kneeling-down, and Prostrating themselves one or more times, according as Occasion, Place, the Age and Quality of Persons require, especially when they visit, make Presents, or treat their Friends.

Strangers, who are oblig'd to conform to these Customs, are at first greatly astonish'd at such fatiguing Ceremonies; the *Chinese*, who are brought up to them from their Infancy, instead of being tired are greatly pleas'd with them, and think that it is for want of the like Education that other Nations are become barbarous.

And to the end that Time may not wear out the Observation of these Customs, there is a Tribunal at *Peking* whose principal Business is to preserve the Ceremonies of the Empire: This Tribunal is so rigorous that it will not suffer Strangers to fail herein; for which reason, before the Ambassadors are introduced to Court, the Custom is to instruct them privately for forty Days together, and exercise them in the Ceremonies of the Country, much after the same manner as they exercise Players when they are to act a Part on the Stage.

It is said, that in a Letter written by the Czar of *Muscovy* to the Emperor of *China*, he besought his Majesty to pardon his Ambassador if, for want of being well acquainted with the Customs of the Empire, he committed any Blunder; the Tribunal of which I am speaking reply'd smartly in these Terms, which the Fathers of *Peking* translated faithfully by Order of the Emperor, *Legatus tuus multa fecit rusticè,*
Your

Your Ambassador has done many things in a very unpolite manner.

This Affectation of Gravity and Politeness appears ridiculous at first to an *European*, but it cannot be dispensed with without gaining the Reputation of a Clown. After all, every Nation has its Genius and Customs, and we ought not to judge of them according to the Prejudice of Education: If, when we compare the Customs of *China* with our own, we are tempted to look upon so wise a Nation as fantastick, the *Chinese* in their turn, agreeable to their own Notions, look upon us as Barbarians; but both sides are deceiv'd, the greatest Part of the Actions of Mankind being indifferent in themselves, tho' Custom has made them otherwise; that which is looked upon as a Mark of Honour in one Country, is a Sign of Contempt in another; in many Places it is an Affront to a Gentleman to take him by the Beard, in others 'tis a Mark of Veneration, and shews that those who do it have a Favour to ask; the *Europeans* rise up and uncover themselves to receive Visitors, the *Japanese*, on the contrary, do not stir at all, nor put off their Caps, but pull off their Shoes and Stockings, and in *China* it is a great Rudeness to talk uncover'd to any Person whatever: Plays, and Instruments of Musick, are almost every where Signs of Joy, but in *China* they are used at Funerals.

Therefore without praising or blaming the Customs, according as we like or dislike, it is sufficient to say that these Ceremonies, however tedious they may seem, are looked upon in *China* as necessary for the good Order and Peace of the Kingdom; it is a Task to learn them, and a Science to be Master of them, but long Custom has made them seem natural: Thus every thing being regulated as it ought to be, there is sure to be no Failure in the least ceremonious Duty; the Grandees know what they owe to the Emperor and the Princes, and the Manner in which they should

should behave to each other; even the Mechanicks, the Peasants, and the very Dregs of the People are strict Observers of all the Rules of Politeness.

On certain Days the Mandarins go to salute the Emperor in their proper Habits, when, if he does not appear himself, they do Reverence to his Throne, which is the same as if they did it to his Person: While they wait for the Signal to enter the Court, which is before the Hall of the Throne, they every one sit on a Cushion in the Court before the South-Gate of the Palace, which is paved with Brick, and as clean as a Room; the Cushions are different according to the Degree of the Mandarin: Those who have the right of the Cushion, for all have not, in the Summer-time distinguish them by coloured Silks, but it is chiefly the middle of the Cushion that shews the difference of the Degree, and in the Winter they use Skins for the same Purpose that are distinguished by the Price. In this great Multitude, wherein nothing could be expected but Confusion and Disorder, every thing is admirably well regulated, and performed according to the most exact Order, every one knowing his Place, so that there are no Disputes about Precedence.

When they transported the Body of the late Empress, one of the Princes of the Blood perceiving a *Colao*, called to speak with him; the *Colao* approached, and answered him on his Knees, and the Prince left him in that Posture without commanding him to rise: On the morrow a *Coli* accused the Prince and all the *Colaos* before the Emperor; the Prince, for suffering so considerable an Officer to remain in so humble a Posture; the *Colaos*, and chiefly him who kneeled down, for dishonouring the highest Office in the Empire, and the rest for not opposing it, or at least for not giving notice of it to the Emperor; the Prince excused himself on account of his Ignorance of what the Law directed in this Point, and because he did not require this Submission: The *Coli* alledged a
Law

Law of an ancient Dynaſty, upon which the Emperor gave Order to the Tribunal of Ceremonies to ſearch for this Law in the Archives, and in caſe it could not be found to make a new Regulation.

The Ceremonial is carefully obſerved on all other occaſions that the Grandees have to compliment the Emperor : Such was, for inſtance, and it is the only one I ſhall mention, the occaſion wherein the preſent Emperor declared his Choice of one of his Wives for Empreſs : Immediately two Doctors of the moſt diſtinguiſhed Rank, and who are Members of the Great Council, were deputed to make the Compliment, and to place it in the Tribunal of Rights, for theſe Doctors only have the Honour to make this kind of Harangue : As ſoon as it was received by the Tribunal of Rights they prepared themſelves for the Ceremony.

On the Day appointed, in the Morning, they carried to the Eaſtern Gate of the Palace a kind of Table, on which they put four Pillars at the four corners, and on theſe Pillars a kind of Dome : This portable Houſe was adorned with yellow Silk and other Embelliſhments : At the Hour appointed they placed on the ſame Table a ſmall neat Book, wherein was written the Compliment that was compoſed for the Emperor, there were alſo written therein the Names of the Princes, Grandees, and thoſe of the Supreme Courts, that came in a Body to perform this Ceremony.

Some of the Mandarins, habited according to their Office, took up this Table and went forward : All the Princes of the Blood, the other Princes and Great Men, placed according to their Rank, waited near one of the inward Gates of the Palace : The other Great Officers, ſuch as the Prime Miniſters, the high-eſt Degree of Doctors, the Preſidents of the Supreme Courts, and the other Mandarins, as well *Tartarian* as *Chineſe*, all magnificently clad according to their Degree,

Degree, followed the Table on foot; several musical Instruments made a Concert very agreeable to the *Chinese*: The Drums and Trumpets were heard from different Parts of the Palace. They began the Procession, and when they were near the Gate called *Ou muen* the Princes joined the rest, and placed themselves at their Head; then they walked together as far as the Great Hall of Audience; when they were entered the Hall they took from off the portable Table the Compliment bound like a small Book, and placed it on another Table appointed for that Purpose in the middle of the Great Hall of Audience: All being ranged in a handsome Order made their usual Reverence before the Imperial Throne, as if his Majesty had been there himself, that is to say, every one standing up in their proper Places, they first fell upon their Knees, struck their Forehead three times against the Ground, and then rose up again, doing the same thing the second and third time.

After this, every one keeping in his own Place, the Instruments of Musick began to play again, and the Presidents of the Tribunal of Rights gave notice to the Chief Eunuch of the Presence, that all the Grandees of the Empire besought his Majesty to come and sit upon the Throne: These Words being carried to the Emperor he appeared and ascended the Throne: immediately the two Doctors of the first Degree, that were appointed, advanced near the Table, made several Reverences on their Knees, and then rose up: One of them took the little Book, and read with a loud distinct Voice the Compliment this august Company made to his Majesty: The reading of this Compliment, which was not very long, being ended, and the Doctors retired to their Places, the Emperor descended from the Throne, and re-enter'd the inward part of the Palace.

After Noon the Princesses of the Blood, the other Princesses, and the Ladies of the first Quality went
to

to the Palace, with the Wives of all the great Mandarins that I have been speaking of: Every one, according to their Rank and Dignity, advanced towards the Empress's Palace; they were conducted by a Lady of distinction, whose Business it is on these occasions to be Mistress of the Ceremonies: No Nobleman or Mandarin daring to appear.

As soon as all the Ladies were arrived near the Empress's Palace her first Eunuch presented himself, when the Mistress of the Ceremonies addressed him in this manner: "I humbly beseech the Empress, said she, in behalf of this Assembly, to vouchsafe her Presence, and place herself on the Throne." The Women do not carry their Compliment in a small Book, but have it written on a Leaf of a particular sort of Paper, embellished with Variety of Ornaments. The Empress accordingly came out and sat upon her Throne erected in one of the Halls of her Palace, when after the Paper was presented the Ladies standing up made two Reverences: The *Chinese* Women make a Reverence or Curtsy in the same manner as those of *Europe*.

In the beginning of the Monarchy, when Simplicity reigned, Women were permitted when they made a Curtsy to a Man to make use of these two Words, *Van fo*, *Van* signifies 10000, and *fo* Happiness; but afterwards, when Innocence of Manners was a little changed, 'twas not thought decent for a Woman to address a Man in this manner, but the mute Curtsy was introduced, and to destroy the Custom entirely it was not permitted to be said even to Women; however a Curtsy has ever since been called *Van fo*.

After these two Curtsies the Ladies fell on their Knees, and struck their Foreheads once against the Ground, then stood up in the same Order with profound Silence, while the Empress descended from the Throne and withdrew. It is not to be wondered at that there should be a Ceremonial regulated for the Court,

Court, but that which is surprizing is, that they have established very nice and exact Rules concerning the manner that private Persons must act towards one another, when they have any Intercourse either with their Equals or Superiors. No Condition has a Dispensation from these Rules, and, from the highest Mandarin to the meanest Mechanick, every one observes punctually the Subordination that Rank, Merit, or Age require.

The common Salutation is to join the Hands close before the Breast, moving them in an affected manner, and bowing the Head very little, saying these Words, *Tsin tsin*, which signifies that they wish all kinds of Prosperity: When they meet a Person to whom they ought to pay greater Deference, they join their Hands, lift them up, and then let them fall almost to the Earth, bowing their Body very low at the same time. After a long Separation of two Persons who were acquainted, when they meet they both fall on their Knees, and bow to the Earth, then rise up again and perform the same Ceremony two or three times. *Fo*, which signifies Happiness, is a Word they make use of in their Civilities to each other. If any Person is newly arrived, they immediately question him if all things have happened well in his Journey: When they are asked how they do, they reply, Very well, thanks to your abundant Felicity, *Cao lao ye bung fo*: When they see a Man in health, they say to him, *Yung fo*, which is as much as to say, Prosperity is painted on your Visage, you have a happy Countenance.

In the Towns as well as the Cities they have a strict Regard to all the Civilities suitable to their Rank, and in their Salutations they always make use of Words full of Respect and Civility: When, for Example, one takes any Pains to do them a Favour, *Fei sin*, say they, You are too profuse of your Heart: If you have done them any Service, My Thanks shall have

have no End: If they hinder a Person never so little in his Work; I am too pressing, say they, and have committed a great Fault in taking this Liberty. The *Chinese* have always such like Words in their Mouths, which they pronounce with an affected Tone; but it does not follow that their Hearts are at all interested in the matter. Among the common People they always give the chief Place to the most aged, if there are Strangers they give it to him who comes farthest: In the Provinces wherein the Right-hand is most honourable, for there are others that think the Left to be so, they never fail to give it.

When two Mandarins meet in the Street, (which they avoid as much as possible if they are of a different Rank) if their Rank be equal they salute each other without leaving their Chair, and without rising, by joining their Hands together, and lifting them up to the Head, which they repeat several times till they are out of each others Sight: If one of them is of an inferior Rank he must stop his Chair, or if he is on horse-back he must alight, and make profound Reverence to the Superior Mandarin. Nothing is comparable to the Respect which Children have for their Parents, and Scholars for their Masters; they speak little, and always stand in their Presence; their Custom is, especially on certain Days, as at the beginning of the Year, their Birth-days, and several other occasions, to salute them on their Knees, striking their Foreheads several times against the Ground.

When the *Chinese* converse together they express themselves in the most humble and respectful manner, and for fear of speaking too familiarly, if they are not intimate Friends, they never say I and You, which would be a gross Incivility: But instead of saying, I am very sensible of the Service you have done me, they will say, The Service that the Lord or the Doctor has done for his meanest Servant, or his Scholar, has greatly affected me: In the same manner the

Son speaking to his Father will call himself his youngest Son, tho' he is the eldest of the Family, and has Children himself.

They often make use of their Proper Names to testify their great Respect, for it is observable that they give the *Chinese* several Names agreeable to their Age and Rank: At their Birth they give them the Name of the Family, about a Month after they are born the Father and Mother give a Little Name to their Children, a Milk-name, as they term it, which is commonly the Name of a Flower, Animal, or such like thing: When they begin to study they have a new Name from their Master joined to the Name of their Family, and this they are called by while they stay at School: When arrived to Man's Estate they have among their Friends another Name, and it is that which they preserve, and commonly sign at the end of their Letters and other Writings: In a word, when they attain some considerable Office, they then assume a Name agreeable to their Rank and Merit, which is the Name that polite Persons make use of when they address them: It would be an Incivility to call them by their Family-name, especially if done by one who was not of a much superior Rank.

These polite and modest Manners, which the *Chinese* are accustomed to very early, give the People the highest Veneration for their Governors, whom they look upon as their Fathers; but the Marks they give of this Veneration seem to us very extraordinary: When the Governor of a City retires into another Province, after having exercised his Office with the publick Approbation, the People are desirous of paying him the greatest Honours. When he begins his Journey he finds on his Road, for three Leagues together, Tables placed at proper Distances, covered with a long piece of Silk, that hangs down to the Ground, on which they burn Perfumes, place Candlesticks, Wax-lights, Meats, Pulse and Fruits; on other Tables they find Wine and Tea ready for their use. As

As soon as the Mandarin appears the People fall on their Knees, and bow their Heads to the Ground, some weep, or at least pretend to do it, others beseech him to alight to receive the last Testimony of their Gratitude; they then present him with Wine and other Provisions; thus he is constantly stopt at every Place: But the most pleasant part of all is to see People drawing off his Boots every now and then to give him new ones: All the Boots that have touched the Mandarin are had in veneration by his Friends, and they preserve them like a Relick in their Houses: The first Pair that are drawn off are put in a sort of a Cage, over the Gate of the City through which he passed.

In the same manner, when the *Chinese* are desirous of honouring the Governor of the City on his Birth-Day, those of the greatest Distinction in the City meet together, and go in a Body to salute him at his Palacé: Besides the common Presents which they carry with them, they often take a japan'd Box adorned with Flowers of Gold, and separated into eight or twelve small Divisions, which are filled with several sorts of Sweet-meats. When they are come to the Hall, where the Ceremony is to be performed, they all stand in a Rank, and make a profound Reverence, then they fall on their Knees, and bow their Heads to the Ground, unless the Governor prevents them, which he commonly does. The most considerable among them often takes a Cup of Wine, and lifting it up as high as he can with both Hands offers it to the Mandarin, and says aloud, by way of Wish, [*Fo tsiou*] *Behold the Wine which brings Happiness,* [*Cheou tsiou*] *Behold the Wine that gives long Life:* Immediately after another advances, and holding up Sweet-meats in the same manner presents them very respectfully, *Behold,* says he, *the Sugar of long Life;* then others repeat the same Ceremonies three times, uttering the same Wishes.

But when it is a Mandarin greatly distinguished for his Equity, Zeal, and Goodness to the People, and they are desirous of giving a pompous Testimony of their Gratitude, they have a particular way of acquainting him with the Esteem that the People have for his happy Government: The Men of Letters cause a Garment to be made of small Squares of Sattin of several Colours, as red, blue, green, black, yellow, &c. and on his Birth-Day carry it altogether with great Ceremony, accompanied with musical Instruments: When they are come into the outward Hall, which serves for a Tribunal, they beseech him to come out of the inward Hall into the publick one; then they present this Garment, and request him to put it on: The Mandarin pretends to make a difficulty of it, saying, That he is unworthy of the Honour; at length he gives way to the Instances of the Men of Letters and People who fill the Court, who then strip off his upper Garments, and cloath him with those which they have brought with them. They pretend by these divers Colours to represent all Nations which wear different Habits, and to signify that all People look upon him as their Father, and that he is worthy to be their Governor, for which reason these Garments are called [*Ouan ging*] *Habits of all Nations*. Indeed the Mandarin never wears them except at this time, but they are carefully kept in the Family as a Mark of great Honour and Distinction: They never fail to acquaint the Viceroy with it, and the News is often carried to the Supreme Courts. As soon as they pay a Visit to the Governor, or any other Person of Distinction, it is necessary to go before Dinner, or if any thing has been eaten they are careful to abstain from Wine, for it would shew great want of Respect to a Man of Quality to appear before him with a Countenance that might shew they had been drinking, and the Mandarin would be offended if he who pays the Visit smells the least imaginable of Wine:
How-

However, when a Visit is paid the same Day that the Person has received one, it may be made after Dinner, for then it is a Sign of the Eagerness that you shew to honour the Person that has visited you.

'Tis also the indispensable Duty of Men of Letters, who alone are to have a share in the Government, to pay extraordinary Honours to their old Legislators, and to the most famous Philosophers of the Empire, especially to *Confucius*, who during his Life contributed greatly to the perfect Form of Government, and who has left behind him the principal Maxims; all that is to be done on such an Occasion is regulated by the Ceremonial of the Empire.

In every City they have erected an Edifice which serves for the Assemblies of the Learned; you there see diverse small Boards gilt and japan'd, suspended on the Wall, whereon are wrote the Names of those who have distinguish'd themselves in the Sciences; *Confucius* has the first Place, and all the Learned are obliged to honour this Prince of their Philosophers: The Ceremonies which they use are as follow.

Those who, after rigorous Examinations, are judged capable of taking their Degree of Batchelor go to the Mandarin's House cloathed in Black, with a Cap of the common sort; when they are come into his Presence they bow themselves, fall on their Knees, and then prostrate themselves several times; they then stand up, and range themselves on the Right and on the Left in two Lines, till the Mandarin has given Orders that they may have the proper Batchelors Habits; upon this they bring them a Vest, a Surtout, and a Silk Cap, when every one takes his Habit and returns, in order to prostrate himself again before the Tribunal of the Mandarin; from thence they march very gravely to the Palace of *Confucius*, where they make a very profound Reverence, and bow their

their Heads four times to the very Ground before his Name, and before those of the most famous Philosophers, as they had done before in the Mandarin's House: This first Ceremony of the Batchelors is done in a City of the first Rank, and no body can be dispensed with from performing it, unless they are in Mourning, or are dangerously ill. When the Batchelors return to their Country, those of the same District go together to prostrate themselves before the Governor, who expects them, and receives these new Marks of Honour before his Tribunal; he then rises and offers them Wine in Cups, which he first lifts up in the Air as high as he can: In several Places they distribute pieces of red Silk to them, of which every one makes a kind of a Belt; they also receive two Rods adorned with Flowers of Silver, which they fasten on each side of their Caps like a *Caduceus*; then the Governor being at their Head they walk to the Palace of *Confucius*, to end the Ceremony in the Manner before mentioned: This is as it were the Seal which confirms them, and puts them in possession of the new Dignity, because then they acknowledge *Confucius* for their Master, and by this Action profess to follow his Maxims in the Government of the Kingdom.

Besides this the Emperors have ordered that the Doctors and Men of Letters should celebrate, as it were in the Name of the Empire, a Festival to this Great Man: On the Evening before the Festival they take care to get every thing ready, a Butcher comes and kills a Hog, the Servants of the Tribunal bring Wine, Fruits, Flowers and Pulse, which they place on a Table amongst Wax-Candles and Perfuming-Pans; on the Morrow the Governors, Doctors and Batchelors meet together with Beat of Drum, and Sound of Hautbois in the Feast-Hall: The Master of the Ceremonies, who is to regulate the whole Affair, commands them sometimes to bow, sometimes to kneel

kneel down, sometimes to fall on the Earth, and sometimes to stand up.

When the Time of the Ceremony is come, the chief Mandarin takes successively Meat, Wine, Pulse, and presents them before *Confucius's* Tablet at the Sound of Musical Instruments, and Repetition of Verses to the Honour of this great Philosopher; they afterwards make his Eulogium, which is never more than eight or ten Lines, and is the same throughout all the Cities of the Empire in praise of his Knowledge, Wisdom, and Manners: These Honours that are rendred in the Person of *Confucius* to all the Learned, inspire the Doctors with great Emulation.

The whole Affair is concluded with repeated Bows and Reverences at the Sound of Flutes and Hautbois, and with reciprocal Compliments paid by the Mandarins to each other: Last of all they bury the Blood and Hair of the Animal that has been offer'd, and burn as a Mark of Joy a large piece of Silk, which is fasten'd to the End of a Pike, and hangs to the Earth in the manner of a Streamer: They then go into the second Hall to pay certain Honours to the ancient Governors of Cities and Provinces, that were heretofore famous in the Administration of their Employments: Then they pass into a third Hall, where are the Names of Citizens illustrious for their Virtues and Talents, and where they perform certain other Ceremonies.

It is reported that the *Chinese* Emperor, *Kia tsing*, before he began his Studies went to the Palace of *Confucius* to offer him Presents, and address'd himself to him in this manner:

“ I, the Emperor, come this Day to offer Praises
 “ and Presents, as Marks of the Veneration that I
 “ have for all the ancient Doctors of our Nation,
 “ especially for the Prince *Tcheou kong* and *Confucius* :
 “ As for me, who do not surpass, in the Faculties of
 “ the

“ the Mind, the least of their Disciples, I am oblig’d
 “ to apply myself to the Books that these great Men
 “ and sage Masters of Antiquity have left us, and to
 “ the Collection of their Maxims by which Posterity
 “ ought to regulate their Manners; for this reason,
 “ being resolv’d to apply myself to study them on
 “ the Morrow, I will seriously make use of the Ex-
 “ tent of my Genius and the Faculties of my Mind,
 “ to read them over and over again, as the least of
 “ the Disciples of these incomparable Doctors, to in-
 “ struct myself thoroughly therein, and to finish happily
 “ the Course of my Studies.”

One Part of the *Chinese* Politeness is to visit each other, for which there are certain Days during the Course of the Year; and Accidents often happen that render these Visits indispensable, especially for Scholars with respect to their Masters, and Mandarins with regard to those that they depend upon: These Days are the Birth-days, the Beginning of the New Year, the Festivals that are kept when a Son is born, a Marriage is contracted, or a Person rais’d to some Office, when one of the Family dies, when a long Journey is undertaken, &c. On all such Occasions there is no dispensing with these Visits without a very particular Reason, and they are commonly accompany’d with Presents, which consist generally of things of little Value, which yet contribute greatly to cement the Band of Friendship, and preserve the Favour of the Great.

As for common Visits there is no Time fixed for them; and tho’ they are made between intimate and familiar Friends without much Ceremony, yet as for others, both Law and Custom make them very tedious and troublesome to any other but a *Chinese*.

When they make a Visit they begin by presenting the Porter with a Visiting-Billet [*Tie tsee*] which consists of a Sheet of red Paper, slightly embellish’d with
 Flowers

Flowers of Gold, and folded up like a Screen; on one of the Folds is written his Name, with the Addition of some respectful and endearing Term, according to the Rank of the Person who is visited: They say, for instance, *The tender and sincere Friend of your Lordship, and the perpetual Disciple of your Doctrine, presents himself to pay his Duty, and make his Reverence even to the Earth.* When it is a familiar Friend that is visited, or a mean Person, it is sufficient that the Billet be made of common Paper, and if the Person is in Mourning it ought to be white Paper. The Mandarin that they go to see, sometimes contents himself with receiving the Billet from the Porter, which, according to the *Chinese* manner, is the same as if the Visit was receiv'd in Person; he desires the Person would not be at the trouble to alight from his Chair; then the same Day, or one of the three following, he goes to return the Visit, and presents a Billet like that which he receiv'd: If he receives the Visit from a considerable Person the Chair is permitted to pass thro' the two first Courts of the Tribunal, which are very large, as far as as the Entrance of the Hall, where the Master of the House receives the Visitor; when you enter into the second Court you find before the Hall two Domesticks, who sometimes hold in their Hands the Umbrella, and great Fan belonging to the Mandarin, in such a manner that you cannot discover the Mandarin who advances to receive you, nor be perceiv'd by him; when you have alighted from the Chair your Domestick takes away the great Fan that likewise conceal'd your Person, and then you are at a proper distance from the Mandarin to pay your Civilities: At this Instant begin the Ceremonies, of which there is a long Detail in the *Chinese* Ceremonial, where you may find the Number of Bows that you are to make, the Terms you are to make use of, the Titles that you are to give, the mutual Genuflections, the Turns you are to take some-
times

times to the Right and sometimes to the Left, the silent Civilities by which the Master of the House invites you to enter, the modest Refusal to enter first, the Salutation that the Master of the House is to make to the Chair you are to sit in, for he must bow respectfully before it, and wipe off the Dust with the Skirt of his Garment; when you are sat down you are to declare in a grave serious manner the Motive of your Visit, and you are answered with the same Gravity, and with variety of Bows; you are likewise to sit upright in your Chair, without leaning against the Back, to look down a little with your Eyes, without turning them either to one side or the other, having your Hands upon your Knees, and your Feet placed exactly even; after a Moment's Conversation between them a Servant properly habited comes in, bringing as many Dishes of Tea as there are Persons, and you must be very careful in observing the exact manner of taking the Dish, of putting it to your Mouth, and returning it to the Servant.

At length, the Visit being ended, you withdraw with other Ceremonies, the Master of the House conducts you to your Chair, and when you are entred advances a little, waiting till the Chairmen have taken up the Chair; then, being ready to depart, you bid him adieu, and he returns you an Answer suitable to your Civility: The Time when these Ceremonies are observed with greatest Exactness is, when an Envoy from the Court pays a Visit to the chief Mandarins of the Places through which he passes; when he goes out to make the Visit his Chair is preceded by about thirty Persons, who march two in a Rank, some of whom carry in their Hands copper Basons, which they beat at times like a Drum; others carry Colours, and others small Boards handsomly japan'd, whereon is written in large Characters of Gold, *The Envoy from the Court*; there are some who bear a Whip in their Hand, others Chains, others again carry

carry on their Shoulders certain Instruments painted with variety of Figures, and gilt, some in the Form of large Crofiers with Dragons Heads carved at the End, and others like Vergers Staves; some are distinguish'd by a high red Felt-Cap in the Form of a Cylinder, from which hang down two large golden Feathers; these are only hired to cry in the Streets, and give the People notice to make room.

At the Head of this Cavalcade is a Porter, or inferior Officer of the Tribunal, who carries the Visiting-Billet in his Hand; on each side of the Chair walk two or four Domesticks properly habited, the whole March being concluded with several others of the Envoy's Domesticks, for all the rest are occasionally hired to attend on the Envoy while he stays in the City: Besides these there are fifteen Persons who never stir out of the House; six wait at the Door with Hautbois, Fifes, and Drums, that seem to be hired to deafen the Neighbourhood with the Noise of their Instruments, which they generally do every time any Person of Distinction enters or comes out of the House, the rest are employ'd on several Occasions within. The Manner wherewith the Mandarins receive an Envoy is accompany'd with the like Ceremonies, which they dare not fail in; you will have a just Notion of them from the Reception of *P. Bouvet*, when he, accompany'd by a chief Mandarin, was sent in this Quality by the Emperor into *Europe*: He had made his Journey partly on Horseback, partly in a Chair, as far as *Nan tchang fou*, where he was to embark; here they found a large Bark, like a middle-rate Man of War, all painted and gilded, which was prepared for their Voyage; before they went on board the Under-Secretaries of the Viceroy and Mandarins, who had been sent to meet them, presented their Billets of Compliment on the Part of their Masters; they then pass'd the River, and the Bark had no sooner reach'd the further Bank, but they found

found the Viceroy and great Mandarin of the City ready to receive them, who invited them to land, and conducted them into a handsome House on the side of the River; when they were come into the middle of the second Court, the Viceroy, and all the Mandarins that accompany'd, fell on their Knees overagainst the Great Hall at the bottom of the Stair-case, and turning towards them, in the Name of the Company inquir'd after the Emperor's Health, and receiving Satisfaction as to that Article he and the Mandarins rose up: They cause the Envoy to enter the Hall, where were prepared two Ranks of Chairs, on which they sat in the same Order as they entred; they then presented Tea after the *Tartarian* and *Chinese* manner, which was drunk as the Ceremony required, that is to say, every one of the Company holding in his right Hand a Dish of *Tartarian* Tea made a profound Reverence to the Viceroy who gave the Treat, before and after they had drank: As for the *Chinese* Tea the Custom is to take the Dish in both Hands, and making a profound Reverence to touch the Ground therewith, then they drink it at several times, holding the Dish in their left Hand: After this first Ceremony the Viceroy and the General, rising up with the rest of the Company, presented to the Envoys Billets of the Presents they made of Provisions to put into their Barks, and then invited them to sit at the Table: The Dinner was prepared at the bottom of the Hall, where there were two Rows of Tables overagainst each other; the Feast was partly in the manner of the *Tartars*, partly in that of the *Chinese*, and so a great part of the troublesome Ceremonies, that are observed at the *Chinese* Feasts, were dispensed with: The Feast being at an end the Envoys re-imbark'd, and soon after the chief Mandarins sent them Visiting-Billets, and came afterwards in Person one after another: The Governor of the City, accompany'd by the two Presidents of the two subaltern Tri-

Tribunals, imitated the Example of the chief Mandarins ; these Visits were attended with as many Billets of Presents, which they were obliged to make of Provisions and Refreshments.

In their Passage by Water instead of Tables cover'd with Victuals, which the Mandarins of the Places ought to keep in readiness to regale the Envoys, the Custom is to send the same sort of Provisions on board the Bark that accompanies them : One may judge of the Nature of these Presents by that of the Viceroy's, the Catalogue of which follows, *viz.* Two Measures or Bushels of fine white Rice, two Measures of Meal, a Hog, two Geese, four Fowls, four Ducks, two Parcels of Sea-Herbs, two Bundles of Stags Pizles, which are thought in *China* exquisite Eating, two Bundles of the Entrails of a certain Sea-Fish, two Bundles of dried Ink-Fish, and two Jars of Wine : The Presents of the other Mandarins were much of the same nature : As it is customary in all the Cities that they pass through to receive these kinds of Presents from the Mandarins, it is not necessary to make any other Provision on board the Barks, because they are sufficient for them and all their Attendants.

When a Present is offer'd, besides the Visiting-Billet, they add a piece of red Paper, on which they write the Name of him who offers it, and the Number of things whereof it is compos'd ; he who makes the Present comes in Person, and after the common Salutations offers you the Billet, which you take from him, and commit to the Custody of one of your Domesticks, and then make a profound Reverence by way of Acknowledgment ; when the Visit is ended you read the Billet, and take what you think proper ; if you receive the whole you keep the Billet, and give him another immediately to return Thanks, and to acquaint him that you accept of the whole ; if you take but part you write in the Billet of Thanks
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what you design to accept of : If you take nothing at all you send the Billet and Present with a Billet of Thanks, upon which you write *Pi sie*, that is, *These are precious Pearls, I dare not touch them.*

But if the Person who makes the Present contents himself with sending it by his Servants, or if he sends the things contained in the Billet with the Billet itself, then you observe the same Ceremonies as if he offered it in Person : Or if he sends you the Billet before the things are brought, if you accept of the Present, or any Part of it, you take a Pencil and mark with Circles the things that you accept of, then they buy them immediately and send them to you ; after which you write a Billet of Thanks, and mention what you have received, and say, as for the rest *They are precious Pearls* ; but when there is any Wine the Servants never fail of easing themselves of some part of the Weight, without being perceived till the Jars come to be opened.

On several Occasions, when you accept of a Present, Civility requires you should send one back ; this is principally put in practice at the Beginning of the Year, in the fifth Moon, &c. When it is a Person of Distinction, either by Birth or Office, that makes the Present, he that receives it makes a profound Reverence before the Present ; even the Letters that are wrote by private Persons require a great Number of Formalities, which are very troublesome even to the Learned themselves ; if they write to a Person of Distinction they are obliged to use white Paper folded in the manner of a Screen, on the second Folding they begin the Letter, and at the End they write their Name. It is necessary to have a great Regard to the Style, which ought to be different from that used in common Conversation ; there must also be Regard had to the size of the Character, for the smallest Writing is thought most respectful ; there are proper Distances to be kept between the Lines, and Titles to be

be made use of suitable to the Rank and Quality of the Persons to whom they write. The Seal, if any be used, is put to two places, near the Name of the Person who writes, and at the Beginning of the Letter, but they are generally contented with putting it on the little Bag wherewith it is covered. If the Person who writes is in Mourning he puts a Slip of blue Paper over his own Name. When the Letter is written it is put in a small Paper-bag, on the middle of which they paste a Slip of red Paper the length of the Letter, and two Fingers broad, and write on it these Words, *Nuy ban*, that is, *The Letter is within*; they then put it in a second Paper-bag stronger than the former, with a Slip of red Paper pasted on as before, on which they put in large Characters the Name and Quality of the Person to whom they write, and on the side in smaller Characters the Province, City, and Place of his abode. The second Bag is pasted together very neatly, and the Seal impressed on the Opening with these Words, *Hou fong*, that is, *guarded and sealed*, and from the top to the bottom they write the Year and Day on which the Letter is delivered. When the Mandarins send any Dispatches to Court that require speed, they fasten a Feather to the Packet, which obliges the Courier to travel Night and Day.

The *Chinese*, as well as other Nations, often invite each other to Feasts, wherein they shew mutual Marks of Esteem and Friendship; but there is so much Constraint for an *European* on these occasions, that it cannot be at all agreeable. They have two sorts of Feasts, the one common, at which there are about twelve or sixteen Dishes, and the other extraordinary, which requires twenty-four upon each Table. When all Ceremonies are carefully observed the Feast is preceded by three Invitations: The first Invitation is on the Day before, the second in the Morning of the Feast, and the third when every thing is ready.

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The Hall wherein the Feast is served up is commonly adorned with Flower-pots, Pictures, *China*-Ware, and such like Ornaments; there are as many Tables as there are Persons invited, unless the great Number of Guests obliges them to put Two at every Table, for at the greatest Feasts it is very rare that they put Three: These Tables stand all in a Line on each side the Hall, exactly overagainst each other, in such a manner that the Guests face each other as they sit; the fore part of the Tables is adorned with Silk worked with a Needle, but there are no Table-cloths nor Napkins, and yet they are so curiously japan'd that they look very handsome. The Ends of each Table are often covered with several great Dishes, loaded with Meat ready carved, and piled up like a Pyramid with Flowers and large Citrons on the Top; these Pyramids are not meddled with at all, for they only serve for Ornament like the Figures made of Sugar in *Italy* at their great Feasts. When he who gives the Repast introduces his Guests into the Room where the Feast is, he salutes them all one after another; he then orders Wine to be brought in a little Cup either of Silver, precious Wood, or Porcelaine placed on a little japan'd Saucer, which he takes in both Hands, and making a Bow to all the Guests that are there, turns towards the great Court of the House, and advances to the Front of the Hall, when lifting his Eyes and Hands, together with the Cup, towards Heaven, he pours the Wine on the Ground to signify that all his Possessions are derived from Heaven: He then causes Wine to be poured into a *China* or Silver Dish, and after making a Bow to the most considerable of his Guests places it on the Table where he is to sit. The Guest returns this Civility by endeavouring to hinder him from taking the Trouble, and at the same time causes Wine to be brought in a Dish, and makes as tho' he would carry

ry it to the Place of the Master of the Feast, which is always the lowest, and who in his turn prevents him with the usual Terms of Civility. Immediately after the Master of the House brings two small Ivory Sticks adorned with Gold or Silver, which serve in the room of Forks, and places them on the Table parallel to each other before the Chair, if there were none placed before.

After this Ceremony he leads the first Guest to his Chair, which is covered with a rich Carpet of flower'd Silk, and then makes a profound Reverence, and invites him to sit, which is not complied with without a great deal of Formality, by which he excuses himself from taking so honourable a Place: Then he makes as tho' he would do the same Honour to all the rest, but they will not permit him to take the trouble. It is observable that, according to the ancient Custom of *China*, the Place of Honour is given to Strangers rather than others, and amongst Strangers those who come farthest off, or are most advanced in Years, unless there be some other Person of a considerable Rank.

After all these Ceremonies they place themselves at the Table, which done, there enter the Hall four or five principal Comedians in rich Garments, who make a profound Reverence at the same Instant, and beat their Foreheads four times against the Ground in the midst of the two Rows of Tables, with their Faces towards a long Side-table full of Lights and Perfuming-Pans. They then rise up, and one of them, addressing himself to the Head-Guest, presents a Book in which are written in Letters of Gold the Names of fifty or sixty Plays that they have by heart, and are ready to act upon the Spot. The Head-Guest refuses to choose one, and refers him to the second, the second to the third, &c. but they all make Excuses, and return him the Book; at last he consents, opens the Book, runs it over with his Eyes in an Instant, and

appoints the Play that he thinks will be most agreeable to the Company : After this the Comedian shews all the Guests the Name of the Play that is made choice of, and every one testifies his Approbation by a Nod. The Representation begins with a Sound of Instruments proper to that Nation, which are Basons of Brass or Steel, whose Sound is sharp and piercing, Drums of Buffalo-skins, Flutes, Fifes, and Trumpets.

There is no Decoration for these Plays that are acted during the Feast, they are contented to cover the Floor with a Carpet, and the Comedians come out of the neighbouring Rooms when they enter to act their Parts before the Guests, and a great Number of other Persons whom Curiosity draws thither, and whom the Servants suffer to enter the Court from whence they can see the Play. The Ladies that are willing to be present are placed out of the Hall over against the Comedians, where, through a Lattice made of *Bamboo* and a sort of Silken Net, they see and hear all that passés without being perceived. The seeming Murders, Tears, Sighs, and Exclamations of these Players will inform an *European*, tho' ignorant of the Language, that their Plays are full of tragical Events.

The Feast always begins with drinking unmixt Wine, and the Master of the House on his Knee exhorts all the Guests with a loud Voice to take the Cup. At these Words every one takes the Cup in both Hands, and lifts it to his Forehead, then bows his Body lower than the Table, afterwards puts it to his Mouth, and drinks slowly three or four times, the Master at the same time urges them to drink all up, which he does himself first of all, and turns the Cup upside down to shew that it is quite empty, upon which every one does the same : They serve the Wine two or three times, and while they are drinking they place on the middle of each Table a great *China* Dish full of a *Ragou* ; this is done that they may not have occasion for Knives. The Master of the House invites them to eat

eat in the same manner as he did to drink, and immediately every one takes some of the *Ragon* upon his Plate; they make use of twenty or twenty-four of these Dishes, practising the same Ceremony every time a Dish is brought in, which engages them to drink as often, but they drink as little as they please, and besides the Cups are but very small. After the first Dish is done with they do not take it off the Table, nor any of the rest that are brought afterwards till the Repast is ended. After six or eight Dishes they bring Soup made either of Flesh-meat or Fish, and in a Dish bring a sort of small Loaves or Pies, which they take with their Sticks to put into the Soup, and eat them without any Ceremony. At the same time they serve up Tea, which is the most common of all their Drinks, and is taken hot as well as the Wine, for the *Chinese* have never been used to drink any thing cold; for this reason there are always Servants with Vessels full of hot Wine ready to pour into their Cups, and to put back that which is cold into *China* Vessels. When the Guests have quitted their Sticks, and have done eating, then they bring in Wine and another Dish, and the Master of the House invites them to eat or drink, which is repeated as often as a fresh Dish is served up: But before the Fruit is served, the Master of the Feast takes his Guests into the Garden, or some other place, that they may have time to rest themselves a little; in which Interval the Comedians take their Repast, and the Domesticks are employed some in carrying warm Water for the Guests to wash their Hands, others to take the things off the Table, and prepare the Desert, which likewise consists of twenty or twenty-four Dishes of Sweet-meats, Fruits, Jellies, Hams, dried Ducks, which are delicious Eating, and small Dainties made of things which are procured from the Sea.

When every thing is ready a Domestick goes to his Master, and with one Knee upon the Ground ac-

quaints him with it in a low Voice: The Master, taking a proper Opportunity when every one is silent, rises up, and with great Ceremony invites the Guests to return back to the Hall, which being done every one places himself as he did before, but they change their Cups and bring larger. During this Service they press you very much to drink large Draughts; the Play is continued, or else they begin a Farce, which is commonly very pleasant. There is for this Service, as well as for the former, five great Dishes of State on the Side-table, during which the Servants belonging to the Guests go to Dinner in the neighbouring Rooms, where they are well used, but with little Ceremony. At the beginning of the second Service every Guest causes his Servant to bring several little Bags of red Paper, which contain Money for the Cook, the Master of the House, the Comedians, and those who serve at the Table: They give more or less according to the Quality of the Person that made the Treat, but they never make this Present unless there is a Play acted; every Domestick carries his Purse to him who gave the Feast, who after some Difficulty consents, and makes a Sign to one of his Domesticks to take it in order to distribute it.

These Feasts last about four or five Hours, it is always in the Night or near the Night that they begin, and they are not ended till Midnight, when they separate with the same Ceremonies already described: The Domesticks who wait on their Masters walk before the Chairs, carrying great Lanthorns of Oil'd Paper, wherein the Quality of their Masters is written in large Characters, and sometimes their Names. The next Morning every one of the Guests sends a Billet of Thanks for so handsome an Entertainment.

P. Bouvet was at one of these Feasts, and though it was much the same that I have already described, yet his Description of it deserves to be related on account of the Particularities it contains. The Place
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of the Feast was a large Edifice at the bottom of two square Courts, composed of three great Halls one before another, in such a manner that the middle communicated with the other two by the means of two long Galleries. The Hall in the middle is the largest and finest of the three, and where the Feast was kept was remarkable for the Length, and extraordinary Thickness of the Pillars, Beams, and all the Wood-work in general. The first Hall is the Place where all the Guests were received at their Arrival, the *Tsong tou* being at the trouble to go and meet the Principal as far as the Stair-case to do them Honour. After the usual Ceremonies were over every one sat on Stools, ranged in two parallel Lines, waiting for the rest of the Guests, during which time Tea was served up. When all were come they went out of the first Hall into the second, where were two Rows of Tables overagainst each other, according to the Number of the Guests, and the *Kin tchai*, or the chief Mandarins of the Custom-house, were desired to sit in the uppermost Seats; afterwards the Master of the House took a small Silver Cup in both Hands full of Wine, together with a Saucer, and addressing himself to me he offered to place it on my Table, with the little Ivory Sticks that were instead of Forks, but I endeavour'd to hinder him from taking the trouble: Then offering to do the same Honour to the rest of the Guests they excused themselves in the same Manner, after which every one sat down at the Table designed for him. These Tables were all of the same Fashion, of a square Figure, and handsomely japan'd, adorned on the fore-part with violet-coloured Sattin, imbroider'd with Gold in the form of Dragons with four Claws, and the Chairs; whose Arms and Back formed a kind of a Semicircle, were covered with the like Ornament. As the Feast was interrupted, and as it were divided into two, that in the Morning was more genteel and ceremonious than that in the Evening: When the Guests placed

placed themselves at the Table in the Evening they found all their Tables double, that is to say, there was a Side-table added to each with sixteen Pyramids of Meat and Fruit, &c. each Pyramid being a foot and a half high, with Ornaments of Painting and Flowers: This was done meerly for Show, and to entertain the Eyes of the Company, for which reason they were no sooner sat down but all of them were taken away, and at the end of the Feast distributed to the Servants of the Company, or the Chairmen, and other Persons present.

The other Table had upon its side a small Pedestal, on which was a little Perfuming-pan, a Box of Perfumes, a Viol of odoriferous Water, a Tube or Horn made of Agate, containing small Instruments fit to put the Incense into the Perfuming-pan, and to stir the Ashes. At the two Fore-corners of the Table were placed a small japan'd Board, adorned on one side with a Device or Emblem, and on the other with small Pieces of Poetry: The other Corners of the Table were furnished with three small *China* Plates, full of Herbs and Pickles to procure an Appetite, between which there was a little Silver Cup and Saucer.

At the beginning of the Feast the Comedians, already dressed, prepared to act their Parts; the Head of the Company, advancing to the upper part of the Hall, presented me the Book that contained a Catalogue of all his Plays, and desired me to mark that which I was willing they should play, for they have commonly fifty or sixty by Heart. As I was entirely unacquainted with these kind of Ceremonies, and knew but little of their Language, I was afraid there might be something in the *Chinese* Plays not proper for a Christian to see, for which reason I gave them to understand that Plays were not a Diversion agreeable to those of our Profession, so it was laid aside, and they contented themselves with a Concert
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of variety of musical Instruments. During the Feast all the Motions and Words, as well of the Servants as the rest of the Company, were so composed and solemn, that it would be a hard matter for those who had never seen any thing of the same kind to distinguish whether it was a Play or a Feast, and some of our Countrymen have with great Difficulty restrained themselves from Laughing: The Feast was divided into different Services, each being distinguished by an Overture. The Preludes to the Feast were two small Cups of Wine of about a Spoonful each, which the Master of the Ceremony invited us to drink in behalf of the *Tsong tou*: They kneeled down in the middle of the Hall, saying gravely with a loud Voice, *Sir, I invite you to drink*; and after every one had drank part of his Cup, he cried a second time, *Drink it all, pray, even to the last Drop*. This Ceremony is repeated during the time of the Feast, not only when there is occasion to drink, but as often as a fresh Dish is placed on the Table: When a fresh Dish is placed thereon the two Masters of the Ceremony, kneeling down, desire every one to take their small Sticks and taste the Provisions newly served up. The principal Dishes of the Feast consist of *Ragous* of hash'd Meats, and Soups made with diverse sorts of Herbs or Pulse, and served up with the Broth, which is put in fine *China* Vessels almost as deep as broad.

They place on each Table plenty of these sorts of Dishes all of the same Shape and Bigness: Those who serve them up receive them at the lower end of the Hall, where as many Servants belonging to the Kitchen are waiting as there are Tables and Guests, who bring them one by one upon japan'd Salvers, and present them on their Knees. At the end of every fourth Dish that was placed upon the Table, in order to make some Distinction, they served up a particular kind of Soup, and a Plate of Tarts; at length the whole was concluded with a Dish of Tea.

It was necessary to taste every thing, with the same Ceremony, which seemed to me very troublesome, for it was the first time I had been at a Feast of this kind; I had indeed been invited several times, but had excused my self with Reasons that were not displeasing to those who had done me this Honour. When there is a Play it is customary at the end of the Repast, as I have already said, that every one of the Company should make a small Present to the Servants who waited: One of their Domesticks brings in his Hand four or five small Bags of red Paper, with a little Mony in each, and by his Master's Order goes and places them upon a Table that stands at the lower end of the Hall, in the Sight of all the Company, while the Master of the House seems to accept of this Gratification for his People with a great deal of Reluctance. At length the Ceremony of the Feast terminates with mutual Thanks, and after a Quarter of an Hour's Conversation every one withdraws. The next Morning, according to Custom, I sent to the *Tsong tou* a Billet of Thanks for the Honour he had done me the Day before.

Such are the Ceremonies which the *Chinese* Politeness requires, and which are almost always observed at their solemn Feasts: However the *Tartars*, who are no Lovers of Constraint, have retrenched a great Part thereof; tho' their Meat and Fish are served up cut in small Pieces, their Cooks have the Art of seasoning them in such a manner that they are very agreeable to the Taste. To prepare their Soups, which are exquisitely good, they make use of Hog's Fat, which in *China* is very excellent, or of the Gravy of different Animals, such as Pork, Fowls, Ducks, &c. and even when they prepare their Meat, which they serve up in small Pieces in *China* Vessels, they boil them in this Gravy.

In every Season of the Year they have several sorts of Herbs and Pulse, not known in *Europe*; of the
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Seed of these Herbs they make an Oil, which is excellent for Sauce. The *French* Cooks, who are skilful in every thing that creates an Appetite, would be surpris'd to see that the *Chinese* are more expert in this part of their Business than themselves. They will hardly be persuad'd to believe that with nothing but the Beans that grow in their Country, and with Meal made of Rice and other Corn, they prepare a great variety of Dishes quite different from each other, both as to the Sight and Taste. They vary their *Ragous* by mixing several sorts of Spices and warm Herbs: The most delicious Dish of all among the Great, and the most used at their Feasts, are Stags Pizzles and Birds-Nests carefully prepared: They expose the Pizzles to the Sun in the Summer-time, and to preserve them they stuff them with Pepper and Nutmeg; when they get them ready to serve up at the Table they soften them by letting them soak in a Decoction of Rice, then boil them in the Gravy of a Kid, and season them with several Spices. As for the Birds-Nests they are taken along the Coasts of *Tong king*, *Java* and *Cochinchina*, &c. the Birds are not unlike Swallows as to their Feathers, and make their Nests on the Sides of Rocks by the Sea-shore: 'Tis not known of what Materials their Nests are compos'd, but it is believed they are made of small Fish taken in the Sea: It is very certain that the Birds distil a viscus Juice from their Beaks, which serves them instead of Gum to fasten their Nests to the Rock. They are also seen to take the Froth that floats on the Sea, with which they cement every part of their Nests in the same manner as Swallows with Mud and Clay: This Matter being dried becomes solid, transparent, and of a greenish Colour, but while fresh it is generally white.

As soon as the young ones have left their Nests the People of the Place are very eager to get them down, insomuch that sometimes they load their Barks
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with them: They have the Largeness and Shape of half the Rind of a large candied Citron; they mix them with other Meats which give them a good Relish. Tho' there is Corn in every part of *China*, and great Plenty in some Provinces, they generally live upon Rice, especially in the Southern Parts: They make a kind of small Loaves, which are prepared in *Balneo Mariæ* in less than a Quarter of an Hour, which eat very short; the *Europeans* bake them a little at the Fire afterwards; they are very light, and exceeding delicate: Also in the Province of *Chan tong* they make a kind of a thin Cake, which is pretty good, especially when mixt with some sorts of Herbs that provoke the Appetite.

They make use of a very simple kind of a Mill to grind their Corn; it consists of a round Stone-Table, placed horizontally like a Mill-Stone, on which they cause a Stone-Cylinder to turn circularly, which by its Weight grinds the Corn.

Tea is their most usual Drink, as I have already said, but that does not hinder them from using Wine pretty often, they make it of a particular kind of Rice different from that which is eaten; the Sale of it is great among the People; there are different sorts, and various ways of making it, the following is one: They let their Rice soke in Water, with some other Ingredients which they throw in, for twenty or thirty Days, then they boil it, and when it is dissolved over the Fire it immediately ferments, and is covered with a light Froth like that of our new Wine; under this Froth is very pure Wine, which they draw off clear, and put into earthen Vessels well glazed; that which remains they make a kind of Brandy of as strong as the *European*, nay sometimes stronger, and will sooner take Fire.

The Mandarins make use of Wine at their Tables that comes from certain Places of great Reputation for it; that of *Vou sie* is in great Esteem, and the Goodness



The Procession of a Chinese Wedding, when the Bride is brought Home to her Husband. Vol. II. pag. 202. 8

ness of the Water which is found there renders it excellent: That which has still a greater Reputation is brought from *Chao king*, being accounted the most wholesome: These Wines are used throughout *China*, even at *Peking* itself. They have a kind of Spirit or distilled Water, which is said to be drawn from *Mutton*, which the Emperor *Cang hi* sometimes made use of, but few else besides the *Tartars*; it is not agreeable to the Taste, and gets soon into the Head. They have an extraordinary sort of Wine made in the Province of *Chen si*, called *Lambs-wine*, it is very strong, and has a disagreeable Smell, but among the *Tartars* it passes for exquisite Wine: It is not transported out of the Country, but is entirely consumed in it.

We now come to their Marriages, the Ceremonies belonging to which are as follow: They are regulated first of all by the Grand Principle, which is as it were the Basis of their Political Government, I mean the Veneration and Submission of Children to their Parents, which continues even after their Death.

Secondly, By the absolute Authority that the Fathers have over their Children, for it is a Maxim of their Philosophy that Kings ought to have for the Empire all the Tenderness of a Father, and Fathers in their Families ought to have all the Authority of a King.

It is in consequence of these Maxims, that a Father lives in some sort without Honour or Satisfaction if he does not marry all his Children; that a Son fails in the principal Duty of a Son, if he does not leave Posterity to perpetuate his Family; that an elder Brother, tho' he inherits nothing from his Father, must educate the younger and marry them, because if the Family becomes extinct through their Fault, their Ancestors will be deprived of the Honours and Duties that their Descendants should pay them, and because in the Absence of the Father the eldest Son ought to supply his Place.

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On this account the Inclinations of the Children are never consulted, the Choice of a Wife belongs either to the Father, or the nearest Relation of him that is to be married, and it is with the Father or the Relations of the Maid that they make the Contract, for in *China* the Daughters have no Fortunes, and the Custom is that the Relations of the intended Husband agree with the Relations of the Wife for a certain Sum that they give to conclude the Marriage, which is employed in buying new Clothes and other things for the Bride, which she carries with her on the Day of her Nuptials; this is the common Practice among Persons of mean Rank, for as for the Grandees, the Mandarins, and the Men of Letters, and all rich Persons in general, they expend much more than the Presents they receive are worth.

On the same account a *Chinese*, that is in mean Circumstances, often goes to the Hospital of Foundlings and demands a Girl, that he may bring her up and give her his Son to Wife: Hence he has three Advantages, he saves the Mony that he should have given to purchase a Wife, she is educated as one of the same Family, is accustomed to have greater respect for her Mother-in-law, and there is reason to believe that she will prove more dutiful to her Husband.

It is very uncommon for any thing to pass contrary to Decency before the Nuptials; the Mother, who never is from Home, has always her intended Daughter-in-law under her Eye, and besides, the natural Modesty of the Sex in this Country would be a sufficient Bar against any Disorder of this kind.

It is said that the Rich, who have no Children, pretend that their Wife is with Child, and go privately in the Night-time and fetch one from the Hospital, whom they adopt for their own: These Children being thought legitimate are at liberty of pursuing their Studies, and attaining their Degrees, which Liberty is not granted to those who are openly adopted from the Hospital.

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It is observable that, with the same view of leaving Posterity, the *Chinese* who have no male Children adopt their Brother's Son, or the Son of some of their Relations : They may adopt the Son of a Stranger, and they sometimes give Money to their Relations, but generally speaking these Adoptions are difficult to bring about, and they often employ the Credit of their Friends to obtain their Desires.

The adopted Child has all the Privileges of a true Son, he assumes the Name of the Person who adopts him, goes in Mourning for him after his Death, becomes his Heir, and if it happens, after he is adopted, that the Father should have other Children he has the same Privilege with them. It is also with the Design of not wanting Posterity that the Laws permit Men to take Concubines, besides their lawful Wife : The Name of Concubine, or rather of Second Wife, is not at all infamous in *China*, these sort of Women being subordinate to the First ; but that which was supposed to be the Occasion of the Law is not always the Motive that engages them at present to take Plurality of Wives, for it is sufficient that they are rich and able to maintain them ; and yet there is a Law that forbids the common People to take a second Wife, unless the lawful Wife is forty Years old, and has no Children.

As those of the female Sex are always shut up in their Apartments, and Men not permitted to see and converse with them, Marriages are brought about on the Testimony of the Relations of the Maid, or according to the Description given of her by old Women, whose Business it is to transact these sort of Affairs, whom the Relations are careful to engage by Presents to make a flattering Description of the Beauty, Wit, and Talents of the Maid tho' they are seldom trusted, and if they carry Matters too far are severely punished.

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When, by means of these Go-betweens, every thing is settled, the Contract signed, the Sum agreed upon delivered, and the Celebration of the Nuptials is at hand, certain Ceremonies precede; the principal consist in sending on both sides to demand the Name of the intended Bridegroom and Bride, in making Presents to their Relations of Silks, Cottons, Victuals, Wine, and Fruits; there are many who consult the Fortunate Days set down in the Calendar to determine the Day of the Nuptials, and this is the Business of the Bride's Relations; they send their future Bride Jewels, Pendants, and other things of the same Nature: All this is done by Mediators, and by a sort of Letters wrote on both sides. This is what is practised among the vulgar, for as for Persons of Quality their Marriages are managed and conducted in a more noble manner, and with a true Magnificence.

When the Day of the Nuptials is come they put the Bride into a Chair magnificently adorn'd; all the Fortune that she brings is either carry'd with her, or follows her; among the vulgar it consists of Wedding-Cloaths, and such-like things given her by the Father; a Train of hired Persons accompany her with Torches and Flambeaux, even at noon-day; her Chair is preceded with Fifes, Hautbois, and Drums, and follow'd by her Relations and particular Friends; a trusty Servant keeps the Key of the Door belonging to the Chair, with Orders not to give it to any body but the Husband, who waits at his own Door magnificently dress'd to receive his Bride; as soon as she is arriv'd he receives the Key from the Servant, and eagerly opens the Chair; it is then that he sees her for the first time, and is a Judge of his good or bad Fortune: There are some who not content with their Lot immediately shut the Chair again, and send back the Maid with her Relations, chusing rather to lose the Mony that he gave her than to receive so
bad

bad a Bargain; but this happens very seldom from the Precautions that are taken: When the Bride is got out of the Chair she goes with the Bridegroom into a Hall, and then they make four Reverences to *Tien*, and after having done the like to the Husband's Relations she is put among the Ladies who are invited to the Ceremony, and they pass the whole Day together in Feasts and Diversions, while the new-married Man treats his Friends in another Apartment. Tho', according to the Laws, they can have but one lawful Wife, and in the Choice that they make they have regard to the Quality of Age and Rank, it is nevertheless allow'd, as I have already said, to have several Concubines, whom they receive into the House without any Formality, and are content to sign a Writing with their Relations, in which they promise to give the Sum agreed upon, and to use their Daughter well.

These second Wives are intirely dependant on the legitimate Wife, they serve her, and pay a Deference to her as the only Mistress of the House. The Children that are born of a Concubine are also deemed to belong to the true Wife, and, among the *Chinese*, have equally a Right to inherit; none but she has the Name of Mother, and if those who are truly so happen to die, they are not absolutely obliged to go in Mourning for three Years, nor to be absent from their Examinations, nor to quit their Offices and their Governments, as it is customary to do at the Death of their Father, and the lawful Wife, tho' she is not their Mother; however there are but very few that dispense with these things on account of their own Mother, or fail to give them proper Marks of Tenderness and Respect.

There are some who, piquing themselves upon their Probity, and desiring to gain the Reputation of good Husbands, take no Concubines but with the Permission and Consent of their Wives, whom they
per-

persuade that they have no other Intention in doing it, than to furnish them with a greater Number of Women for their Service.

There are others who take a Concubine only with a Design to have a Male-Infant, and the Moment he is born, if she displeases their Wives, they send her away, and give her Liberty to marry whom she will, or else procure her a Husband themselves, which is most common. The Cities of *Yang tcheou* and *Sou tcheou* have the Reputation of furnishing great Numbers of these sorts of Concubines; they bring up well-shaped young Girls that they have bought elsewhere, and teach them to sing, and play on the Musick, and accustom them to all sorts of Exercises suitable to Women of Quality, with a Design to dispose of them at a good Price to some rich Mandarin.

Men, as well as Women, may contract Matrimony again, when Death has broken the first Bonds: Those who in the first Alliance must have regard to the Rank of the Person whom they married, cease to be under the same Obligation when they marry a second time, being at Liberty to espouse solemnly whom they please, and even to chuse from among their Concubines her who is most agreeable, and to raise her to the Rank and Honours of a lawful Wife; but these second Marriages require the Observation of few Formalities.

As for Widows when they have had Children they become absolute Mistresses of themselves, and the Relations have no Power to constrain them to continue in the State of Widowhood, nor to engage them in another Marriage: It is not very reputable for a Widow, who has Children, to contract Marriage a second time, without great Necessity, especially if she is a Woman of Distinction, for tho' she was married but a few Hours, or but barely contracted, she thinks herself obliged to pass the rest of her Days in Widowhood,

dowhood, and to testify by that means the Veneration she preserves for the Memory of her deceased Husband, or the Person to whom she was engag'd. There are some in a middle Station of Life, whose Relations being willing to reimburse themselves, with part of the Sum that she cost her first Husband, may marry her again if she has no Male-Issue, and often force her to do it: It frequently happens that the Husband is appointed, and the Money paid without her Knowledge: If she has a Daughter unweaned she is taken into the Bargain: She has but one Method of freeing herself from this Oppression, which is that having wherewith to subsist from her own Relations she reimburses those of her deceased Husband, or else becomes a Bonzesse; but that State is now so much decry'd that she cannot embrace it without Dishonour to herself: This Violence is not so common among the *Tartars*.

As soon as a poor Widow has been sold in this manner they bring a Chair, with a considerable Number of trusty Persons, who transport her into the House of her new Husband; the Law, which forbids the Selling of a Woman before the time of her Mourning is expired, is sometimes neglected, so eager are they to get them away; however, when this Usage is complain'd of, the Mandarin is embarrass'd if he has in the least conniv'd at it.

The Marriages contracted by the *Chinese*, according to the solemn Rites, are not to be dissolved: There are severe Penalties that may be inflicted on those, according to Law, who prostitute their Wives, or sell them secretly to others: If a Woman elopes from her Husband then he may sell her, after she has undergone the Correction appointed by the Law: If the Husband abandons his House and Wife, after three Years Absence she may present a Petition to the Mandarins, and acquaint them with her Condition, who, after they have deliberately examin'd all things,

may give her the Liberty of taking another Husband; but she would be severely punished, if she married without the Observation of this Formality.

However there are particular Cases wherein a Man may divorce his Wife, such as Adultery, which is very uncommon, by reason of the Precautions that are used with regard to Women; Antipathy or different Tempers, Jealousy, Indiscretion, Disobedience carried too far, Barrenness, and contagious Distempers, on these Occasions the Law authorizes a Divorce, which seldom happens among People of Quality, but there are Examples of it among the Vulgar. If a Man, without lawful Authority, sell his Wife, both he who sells her and he who buys her, as well as those who have any Hand in the Affair, are severely punish'd.

There are some Occasions that hinder the contracting of Marriage, or if it has been done make it void.

1. If a Maid has been promis'd to a young Man, in such a manner that Presents have been sent and accepted by the Relations of both Families, she cannot marry any other Person.

2. If any Fraud has been made use of, as for instance, if instead of a beautiful Person, which has been shewn to the Go-between, they substitute one of a disagreeable Shape, or if they marry the Daughter of a Freeman with a Slave, or if he who gives his Slave to a Free-woman persuades the Relations of the Woman that he is his Son, or his Relation, the Marriage is declared null, and all those concerned in the Fraud are rigorously punished.

3. It is not lawful for a Mandarin of Letters to enter into an Alliance with any Family of the Province or City of which he is Governor; and if he happens to transgress this Law, not only the Marriage will be null, but he will be condemned to be severely bastinado'd.

4. During

4. During the time of Mourning for the Death of a Father or Mother Marriage is prohibited their Children; if Promises were made before the Death the Engagement ceases, and the young Man, who has had the Loss, ought to give notice of it by a Billet to the Relations of the Maid who was promis'd; however they do not on this account think themselves disengag'd, but wait till the time of Mourning is expired; and write in their turn to the young Man to put him in mind of his Engagement; if he will not listen to their Proposal the Maid is at Liberty, and she may be married to another. It is the same thing if any extraordinary Affliction happens to a Family; as for instance, if the Father or near Relation is imprisoned the Marriage is stopp'd till the Prisoner gives his Consent, and even then they have no Feasting, nor any other Signs of Rejoicing.

5. In a word those of the same Family, or who bear the same Name, tho' their Relation is ever so distant cannot marry; nor do the Laws permit two Brothers to espouse two Sisters, nor a Widower to marry his Son with a Daughter of the Widow he intends to take to Wife.

If the *Chinese* Policy has taken such great care in regulating the Ceremonies that are to accompany publick and private Duties, and if the Ceremonial is so very exact with relation to these Particulars, it is no wonder that filial Piety should not be forgot, on which, as I have said more than once, the Constitution of the *Chinese* Government depends: Young Persons being Witnesses of the Veneration that is paid to deceased Relations, by the continual Honours that are done to them as if they were yet living, learn betimes what Submission and Obedience they owe to their living Parents: Their ancient Sages were convinc'd that the profound Respect, which Youth are inspired with for their Parents, renders them perfectly submissive, that this Submission preserves Peace in Families,

that Peace in private Families produces Tranquillity in Cities, that this Tranquillity prevents Insurrections in the Provinces, and consequently preserves Regularity throughout the Empire; on this account they have determined what ought to be observed in the time of Mourning, and at Funerals, and what Honours ought to be paid to deceased Relations.

Common Mourning ought to last three Years, which they commonly reduce to twenty-seven Months, and during this time they cannot take upon them any publick Office; a Mandarin is obliged to quit his Government, and a Minister of State the Care of the Affairs of the Empire, to live retired, and to give himself up to Grief on account of his Loss, unless the Emperor, for important Reasons, dispenses therewith, which he seldom does; and it is not till after three Years are expired that he can reassume his Office.

The Reason of three Years being passed in this melancholy Condition, is to shew the Gratitude they have for the Care of their Parents for them during the three first Years of their Infancy, wherein they stood in need of continual Assistance; the Mourning for other Relations is longer or shorter, according to the Degree thereof: This Practice is so inviolably observ'd, that their Annals preserve the Memory of the Piety of *Ven kong* King of *Cin*: This Prince was drove from the Dominions of his Father, *Hien kong*, by the Cunning and Violence of *Li ki* his Stepmother; he travell'd in several Countries to dissipate his Uneasiness, and to shun the Snares that this ambitious Woman had spread for him; when he heard of the Death of his Father, and was called by *Mo kong*, who offer'd him Soldiers, Arms, and Mony to put him in possession of his Dominions, his Answer was, *That being as it were a dead Man, since his Retreat and Exile, he had Regard for nothing more than*

than Virtue and Piety towards his Parents; that this was his Treasure, and that he chose rather to lose his Kingdom than to fail in these last Duties of Piety, that did not permit him to take Arms at a time destined to Grief, and the Funeral Honours that he owed to the Memory of his Father.

The Colour of their Mourning is white among Princes as well as Mechanicks; those who have a compleat Mourning-Habit have their Cap, Vest, Gown, Stockings, and Boots all white. In the first Months of Mourning for their Father or Mother their Habit is a kind of Linnen Bag of a bright-red Colour, and as coarse as a Packing-Cloth; their Girdle is a kind of a Cord, and their Cap of a very odd Figure is also hempen Cloth: 'Tis by this melancholy and negligent Outside that they affect to discover their inward Grief for having lost so dear a Relation.

They seldom wash the dead Bodies, but they dress the Deceased in his best Cloaths, with the usual Marks of his Dignity; then they put him in the Coffin that they have bought, or that he had order'd to be made during his Life.

The Coffins of those in easy Circumstances are made of Planks above half a Foot thick, and last a long time; they are so well pitch'd on the Inside, and japan'd without, that they yield no bad Smell; some are finely carv'd, and handsomely gilt; there are also rich Persons who expend from three hundred to a thousand Crowns to purchase a Coffin of precious Wood, adorn'd with variety of Figures.

Before the Body is placed in the Coffin they put a little Lime at the bottom, and a Pillow of Cotton Wool to support the Head; the Cotton and the Lime serve to dry up the Moisture that may proceed from the Corps; they also put Cotton, or such like things, in all the empty Spaces to keep him in the same Situation. It would be, in their Opinion, an unheard

of Cruelty to open a dead Body and take out the Heart and Entrails, and bury them separately; for the same Reason it would be a monstrous thing to behold, as in *Europe*, the Bones of dead Persons heaped up on each other.

The *Chinese* are prohibited from burying their Dead within the Walls of the Cities, and in inhabited Places, but they are permitted to preserve them in their Houses enclosed in such Coffins as I have described; they often keep them several Months, and even Years, like a Treasure, and no Magistrate can oblige them to put them under Ground.

They may even transport them to other Provinces, which is commonly done, not only among Persons of Distinction who die out of their Country, but even among the People who are in easy Circumstances, and who die in a distant Province, as it often happens to trading People; a Son would live without Reputation, especially in his own Family, if he did not cause the Corps of his Father to be laid in the Tomb of his Ancestors, and they would refuse to place his Name in the Hall where they pay them Honours. When they are transported from one Province to another, they are not permitted to bring them through the Cities without an Order from the Emperor, but they carry them round by the Walls.

They do not bury several Persons, tho' Relations, in the same Grave, while the Sepulchre keeps its Form: They come sometimes a great way to visit the Sepulchres, in order to examine the Colour of the Bones, that they may know whether a Stranger has ended his Life by a natural or violent Death, but it is necessary that a Mandarin should overlook the Opening of the Coffin, and there are Under-Officers in the Tribunals whose Employment it is to make this Discovery, in which they are very skilful; there are some who open their Sepulchres to steal Jewels or rich Dresses, but it is a Crime that is punish'd very severely.

The Sepulchres are built without the Cities, and if it may be upon Eminences; it is usual to plant Pine-trees and Cypress-trees round them: About a League from every City there are Villages, Hamlets, and scatter'd Houses, diversify'd with little Groves, and a great Number of small Hills covered with Trees, and enclosed with Walls; these are so many different Sepulchres that yield no disagreeable Prospect.

The Form of the Sepulchres is different in different Provinces; the generality are whiten'd, and made in the Form of a Horseshoe, and very prettily constructed; they write the Name of the Family on the principal Stone: The Poor are contented with covering the Coffin with Stubble or Earth, raised five or six Foot high like a Pyramid; several inclose the Coffin in a Place built with Bricks, like a Tomb.

As for the Grandees and Mandarins their Sepulchres are of a magnificent Structure; they build a Vault in which they inclose the Coffin, and make over it a Hillock of temper'd Earth about twelve Foot high, and eight or ten in Diameter, not unlike the Shape of a Hat, which they cover with Lime and Sand that the Water may not penetrate it: About this they plant, in a beautiful manner, and in exact Order, Trees of a different kind: Near to it is placed a large long Table of white polish'd Marble, upon which is a Perfuming-Pan, two Vessels, and two Candlesticks, which are also of Marble, and curiously made; on each side are placed, in several Ranks, a great number of Figures of Officers, Eunuchs, Soldiers, Lions, saddled Horses, Camels, Tortoises, and other Animals in different Attitudes, with Signs of Grief and Veneration in their Aspects, for the *Chinese* are skilful in giving Life to their carved Works, and in expressing all the Passions in them.

There are many *Chinese*, who, to give the greatest Testimony of their Veneration and Tendernefs for

their deceased Fathers, keep their dead Bodies three or four Years, and during the time of Mourning they have no other Seat to sit on in the Day-time than a Stool cover'd with white Serge, and in the Night they lie near the Coffin on nothing but a Matt made of Reeds; they deny themselves the use of Meat and Wine, frequent no Feasts nor any publick Assemblies; if they are obliged to go out of the City, which is not usual but after a certain Time, the Chair in which they are carried is sometimes covered with white Cloth. These solemn Rites that they render to the Deceased commonly last seven Days, unless some Reason obliges them to be given over at the end of three.

While it is open all the Relations and Friends that were invited come to pay their last Duty to the Deceased; the nearest Relations remain together in the same House; the Coffin is expos'd in the principal Room, adorned with white Stuff, which is sometimes mixed with pieces of black and violet Silk, and other Ornaments of Mourning, when they set a Table before it, and place on it the Image of the Deceased, or else a carved piece of Work whereon his Name is written, and which is surrounded with Flowers, Perfumes, and lighted Wax-Candles.

Those who come to make their Compliments of Condolence salute the Deceased after the manner of their Country, that is, they prostrate themselves, and beat their Foreheads several times against the Ground before the Table, on which they afterwards place Wax-Candles and Perfumes, which they bring with them according to Custom. Those who were particular Friends accompany these Ceremonies with Tears and Groans, which may be heard at a great distance.

While they perform these Duties the eldest Son, accompany'd with his Brothers, comes from behind a Curtain, which is on one side the Coffin, with a
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The Procession at a Chinese Funeral.

Countenance full of Grief, and shedding Tears, with a mournful and profound Silence; they pay their Compliments with the same Ceremony that they used before the Coffin; the same Curtain conceals the Women, who send forth every now and then very mournful Cries.

When the Ceremony is ended they rise up, and a distant Relation of the Deceased, or a Friend in Mourning, conducts them into another Apartment, where they have Tea and dried Fruits, and such sort of Refreshments, after which they are conducted to their Chairs: Those who live but a little distance from the City come purposely to perform these Ceremonies in Person; or if the distance of Place does not permit them, or they are indispos'd, they send a Domestick with a Visiting-Billet, and a Present, in order to make their Excuse: The Children of the Deceased, or at least the eldest Son, are afterwards obliged to visit all those who came to perform this friendly Duty, but they are exempted from the Trouble of seeing so many Persons; it is sufficient that they go to the Door of every House, and send in a Visiting-Billet by a Domestick.

When the Day of the Funeral is fixed they give Notice of it to all the Relations and Friends of the Deceased, who are sure to be there on the Day appointed: The Procession is begun by those who carry different Pasteboard Figures representing Slaves, Tigers, Lions, Horses, &c. Several Companies follow, marching two and two; some carry Standards, Flags, Perfuming-Pans; others play mournful Tunes upon diverse musical Instruments.

In some Places the Picture of the Defunct is elevated above all the rest, whereon appears, written in large Characters of Gold, his Name and Office; then follows the Coffin cover'd with a Canopy in the Shape of a Dome, which is entirely made of violet-colour'd Silk, with Tufts of white Silk at the four
Corners,

which are embroider'd, and very handsomely intermix'd with Twist; the Machine of which we speak, and on which the Coffin is placed, is carried by sixty-four Men; those who are not able to be at the Expence make use of a Machine that does not require so great a number of Carriers; the eldest Son at the Head of the rest, together with the Grandchildren, follow on Foot covered with a hempen Sack, leaning upon a Staff, with their Bodies bent as if sinking under the Weight of their Grief; you see afterwards the Relations and Friends all in Mourning, and a great number of Chairs cover'd with white Stuff, wherein are the Daughters, Wives, and Slaves of the Deceased, who make the Air echo with their Cries.

Nothing can be more surprizing than the Tears which the *Chinese* shed, and the Cries that they make at these Funerals; but as every thing seems to be done to an *European* in exact Order, and according to Rule, the Affectation wherewith they seem to express their Sorrow is not capable of exciting in him the same Sentiments of Grief that he is Spectator of: When you are arrived at the Burying-place you see, a few Paces from the Tomb, Tables set in Rooms made on purpose, and while the usual Ceremonies last the Domesticks prepare a Repast, which serves to entertain all the Company.

Sometimes after the Repast is ended the Relations and Friends prostrate themselves again, beating their Foreheads against the Ground, but most commonly they content themselves with returning Thanks; the eldest Son, and the other Children, return their Civilities with dumb Signs: If it is the Funeral of a great Lord, there are several Apartments at his Burying-place, and after the Coffin is brought a great number of the Relations stay there for two Months together, to renew every Day the Signs of their Grief with the Sons of the Deceased.

At the Funeral of Christians they carry the Cross upon a great Machine handsomly adorn'd, and supported by several Persons, with the Images of the Virgin *Mary* and St. *Michael* the Archangel; you will find a Detail of the other Ceremonies in the Description I shall hereafter make of those that were observed at the Death of *P. Verbieft*.

Those that were observed at the Interment of *P. Broglio* appeared so magnificent to the *Chinese*, that they printed the Description of them; the Emperor honour'd his Tomb with an Epitaph, and to defray the Expence he sent ten Pieces of white Cloth for Mourning, and two hundred Ounces of Silver, with a Mandarin and other Officers to assist at the Funeral.

The Mourning becomes general throughout the Empire when Death attacks the Throne: When the Empress-Mother was taken from the late Emperor *Cang bi* a solemn Mourning lasted fifty Days, during which time the Tribunals were shut up, and they never spoke of any Business to the Emperor; the Mandarins spent the whole Day at the Palace, entirely taken up with Weeping, or at least appearing to do so; several pass'd the Night sitting in the open Air in the very coldest Weather; even the Emperor's Son slept in the Palace without putting off his Garments; all the Mandarins on horse-back, cloathed in white, and with few Attendants, went for three Days together to perform the ordinary Ceremonies before the Picture of the deceased Empress: The red Colour was prohibited, for which reason they took the red Tufts out of their Caps, and all other Ornaments

When they carried the Corps of the Empress to the Sepulchre, the Emperor ordered that she should pass through the common Gates of the Palace, affecting to shew by this how much he despised the superstitious Ideas of the *Chinese*; for it is customary among them to make new Passages into their Houses
when

when they carry the dead Bodies of their Relations to the Place of their Burial ; after which they shut them up again to moderate the Grief that the too constant Remembrance of the deceased might excite, which would be renewed every time they pass through the same Door which the Coffin went out of. Out of the City they built a large stately Palace with new Matts, which had the Courts, the Halls, and the Apartments to place the Body in till they carried it to the Sepulchre of the Imperial Family.

Four young Damsels, who served her affectionately while living, were desirous of bearing her Company in Death, to render her the same Service in the other World ; for this Purpose they had taken their Attire, according to the ancient Custom of the *Tartars*, to go and sacrifice themselves before their Mistress's Body ; but the Emperor, who disapproved of so barbarous a Custom, prevented its being put in execution. This Prince prohibited the Observation for the future of the extravagant Custom, which was common among the *Tartars*, of burning their Riches, and even sometimes the Domesticks of great Men, when they laid their Bodies on the Funeral Pile.

The Ceremonies observed at the Obsèques of the Great have something very magnificent ; one may judge of them by those which were performed at the Death of *Ta vang ye*, the eldest Brother of the late Emperor *Cang bi*, at which some of the Missionaries were obliged to assist. The Procession began with the Band of Trumpeters and Musicians, after which they marched two and two in the following Order : Ten Mace-bearers, whose Maces were of gilt Copper ; four Umbrellas, and four Canopies of Cloth of Gold ; six unloaded Camels, with Sable-skins hanging at their Necks ; six Camels loaded with Tents and Hunting-Equipages, covered with great red Houfings, which drag'd upon the Ground ; six Hunting-Dogs led in a Leash ; fourteen Horses unsaddled, with

with yellow Bridles, and Sable-skins hanging down; six other Horses, carrying magnificent Portmanteaus full of Habits that were to be burnt; six other Horses with embroidered Saddles, gilt Stirrups, &c. fifteen Gentlemen carrying Bows, Arrows, Quivers, &c. eight Men carrying each in their Hands a Girdle, after the *Tartarian* Fashion, from whence hung Purfes filled with Pearls; ten Men carrying in their Hands Caps proper for all Seasons; an open Chair, like to that in which the Emperor is carried; another Chair with yellow Cushions; the two Sons of the deceased Prince, supported by Eunuchs, and seeming to weep; the Coffin with a great yellow Canopy, carried by sixty or eighty Men, cloathed in green, with red Plumes in their Caps; the Agoes in Companies surrounded with their Servants; the Reguloes and other Princes; two other Coffins containing two Concubines, who were hanged that they might serve the Prince in the other World as they had served him in this; the Grandees of the Empire; the Chairs of the deceased Prince's Wife, and the Princesses his Relations; a multitude of People, Lamaes, and Bonzes closed the Procession.

The eight Banners with all the Mandarins superior and inferior were gone before, and ranged themselves in order of Battle to receive the Body at the Entrance of the Garden, where it was to be deposited till the Tomb of the Prince was built: Above 16000 People were reckon'd to attend this Ceremony.

The Duties and Honours that are paid by every Family to their deceased Ancestors are not confined to the Funeral Obsequies, and time of Mourning; there are two other sorts of Ceremonies that are to be observed every Year, with reference to them: The first are put in practice in the Hall of their Ancestors in certain Months of the Year, for there is no Family that has not a Place built on purpose for this Ceremony: This Hall is frequented by all the Branches
of

of the same Family, which sometimes amount to seven or eight thousand Persons, for some of these Assemblies have been composed of eighty seven Branches of the same Family: Then there is no Distinction of Rank; the Mechanick, the Husbandman, the Mandarin, the Doctor, are all confounded together, and freely own each other; it is Age that regulates the whole, and the oldest, tho' the poorest, has the first Place.

There is in the Hall a long Table placed next to the Wall, with Steps to go up to it; on this Table is commonly placed the Image of the most eminent Ancestor, or at least his Name, and the Names of the Men, Women, and Children of the Family, wrote on each side on small Boards of about a Foot in height, with the Age, Quality, Employment, and Day of the decease of each Person.

All the Relations assemble in this Hall in the Spring, and sometimes in Autumn; the richest among them prepare a Feast, and several Tables are loaded with variety of Dishes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles, much with the same Ceremonies used by their Children with reference to them while they were yet living, and are also used with regard to the Mandarins on their Birth-Days, or when they take possession of their Governments. As for the meanest of the People, who are not able to build a proper Place for this use, they content themselves with inscribing the Names of their nearest Ancestors in the most publick part of the House.

The other Ceremonies are practised at least once a Year, at the Burial-place of their Ancestors. As the Tombs are without the City, and commonly in the Mountains, the Descendants, with their Relations, resort thither every Year some time in *April*; they begin with plucking up the Grass, Weeds, and Bushes from about the Sepulchre, after which they discover Signs of Veneration, Acknowledgment and Grief,
with

with the same Ceremonies that were observed at their Death; they then place upon the Tomb Wine and Victuals, which serve them afterwards to feast upon together.

It cannot be denied but that the *Chinese* carry their Ceremonies to a great excess, especially with respect to the deceased; but it is a Maxim established by their Laws and Customs, that they ought to pay the same Honours to the dead as to those that are living.

The ancient *Chinese* made use of a little Child as a living Image to represent the deceased, those of latter times have substituted an Image or Picture in its room, and since Idolatry has been introduced into the Empire the Bonzes have, with design to deceive the People, mingled several superstitious Ceremonies, such as burning gilt Paper in the Form of Money, white Silks, &c. as if these things would be of service to him in the other World, and have taught that the Souls of the deceased hover about the Tablets whereon their Names are written, and feed upon the Smell of the Meats and Perfumes that are burnt.

Such ridiculous Customs are very repugnant to the true *Chinese* Doctrine, and have no force but among an ignorant Multitude, who follow these sort of Sects, and even tho' the Bonzes have introduced their particular Superstitions, they still look upon the ancient Ceremonies as true Signs of filial Veneration, which Children owe to their deceased Parents.



Of their Prisons, and Punishments for Criminals.

THO' the Justice of the *Chinese* seems flow by reason of the long Proceedings which they observe, that Men may not be deprived of Life and Honour
8 unjustly,

unjustly, yet Criminals are severely punished in proportion to the Enormity of their Crimes: Criminal Matters often pass through five or six Tribunals before they come to a decisive Sentence: These Tribunals are subordinate to one another, and have a Right to review the whole Process, and to receive exact Information concerning the Life and Manners of the Accusers and Witnesses, as well as of the Crimes of the Persons accused.

This Slowness of Proceeding is favourable to the accused, because by this means the Oppression of Innocence is prevented, but then they must lie a long while in Prison. These Prisons are neither so dreadful nor so loathsome as the Prisons of *Europe*, but are much more convenient and spacious, and are built in the same manner almost throughout the Empire, being situated at a small distance from the Tribunals.

When you pass through the first Door towards the Street you go along a Passage to a second Door, by which you enter into a low Court, which you cross, and then come to a third Door; which is the Jailor's Apartment: After that you enter a large square Court, on all sides of which are the Prisoners Rooms, erected on large Pillars of Wood, which form a kind of a Gallery: At the four Corners are secret Prisons, wherein the greatest Criminals are secured, who are not allowed to go out in the Day-time, nor to converse in the Court, as sometimes the other Prisoners are permitted to do, and yet Money will purchase this Liberty for a few Hours; they are careful in the Night-time to load them with heavy Chains, which they fasten to their Hands, Feet, and middle of the Body. A little Money, rightly managed, may even soften this Severity of the Jailors, and render their Irons more supportable.

As for those, whose Faults are not very heinous, they have the Liberty of walking about in the Day-time, and taking the Air in the Courts of the Prison,

son, but in the Evening they are all called over, and shut up in a large dark Hall, or else in the little Rooms which they may hire for their own Conveniency.

A Centinel watches all the Night to keep the Prisoners in profound Silence, and if the least Noise is heard, or the Lamp, which is to be kept lighted, put out, the Jailors have immediate Notice that they may remedy this Disorder.

Others are obliged to walk about continually, and it is difficult for the Prisoners to attempt an Escape, because it would soon be discovered, and severely punished by the Mandarin, who visits the Prisons very often, and ought always to be able to give an account of them; for if there are any sick he must answer for them, because he is to procure Physicians, and to supply Remedies at the Emperor's Expence, as also to take all possible care for their Recovery: They are obliged to inform the Emperor of all that die, who often orders the superior Mandarins to examine if the inferior have done their Duty.

It is at this Time of visiting that those who are guilty of any Crime, which deserves Death, appear with a melancholy Countenance, the Head hung down, and the Feet trembling, by which they endeavour to excite Compassion, but it is to no Purpose: There are large Prisons, such as that of the Supreme Court at *Peking*, where Tradesmen and Mechanicks, as Taylors, Butchers, Sellers of Rice and Herbs, &c. are allowed to enter the Prisons for the Service and Conveniency of those who are detained in them; there are even Cooks to dress their Food, and every thing is done in exact Order thro' the Care of the Officers: The Womens Prison is separate from that of the Men, and there is no speaking to them but thro' a Grate, or the Place through which their Necessaries are conveyed; but it is very seldom that any Man goes near them.

In some Places when the Prisoner dies his Body is not permitted to pass through the common Door of the Prison, but by an Opening in the first Court, which serves only for the Dead to pass through. Persons above the common Rank, when like to die in Prison, desire as a Favour that they may go out before they expire, because they look upon it as an infamous thing to go the same way with the rest; so that if a *Chinese* wishes any Person ill, the greatest Curse that he can think of, is to wish that he may be drag'd through the Prison-Hole.

No Crimes pass unpunished in *China*; the Bastinadoe is the common Punishment for slight Faults, and the number of Blows is proportionable to the Nature of the Fault: This is the Punishment which the Officers of War immediately inflict on the Soldiers who, being placed as Centinels in the Night-time in the Streets and publick Places of great Cities, are found asleep.

When the number of Blows does not exceed twenty it is accounted a fatherly Correction, and is not infamous; the Emperor himself sometimes commands it to be inflicted on Great Persons, and afterwards sees them and treats them as usual.

A very small matter will incur this Correction; as having taken a Trifle, said opprobrious things, given a few Blows with the Fist: If these things reach the Mandarin's Ears he immediately sets the Battoon at work: After the Correction is over they are to kneel before the Judge, bow their Bodies three times to the Earth, and thank him for the Care he takes of their Education.

The Instrument wherewith he inflicts the Bastinadoe is a thick Cane, cloven in two, and several Foot long; the lower part is as broad as one's Hand, and the upper is smooth and small that it may more easily be managed; it is made of *Bamboo*, which is a Wood that is hard, strong and heavy.

When

When the Mandarin sits in Judgment he is placed before a Table, upon which is a Case full of small Staves about half a Foot long and two Fingers broad, and he is surrounded with tall Footmen with Battoons in their Hands; at a certain Sign that he gives, by taking out and throwing down these Staves, they seize the Criminal, and lay him down with his Face towards the Ground, pull his Breeches over his Heels, and as many small Staves as the Mandarin draws out of the Case and throws on the Ground, so many Footmen succeed each other, every one giving five Blows with a Battoon on the guilty Person's bare Skin.

However it is observable that four Blows are always reckoned as five, which they call the Grace of the Emperor, who as a Father has Compassion on his People, always subtracting something from the Punishment. There is another Method of mitigating the Correction, which is to bribe those that apply it, for they have the Art of managing it in such a manner that the Blows shall fall very lightly, and the Punishment become almost insensible. A young *Chinese* beholding his Father condemned to this Punishment, and ready to suffer, threw himself upon him to receive the Blows, which influenced the Judge with so much Compassion that he pardoned the Father for the sake of the Son.

It is not only in his Tribunal that a Mandarin has Power to give the Bastinadoe, 'tis the same thing in whatever Place he is, even out of his District, for which Reason when he goes abroad he has always Officers of Justice in his Train who carry the Battoon.

As for one of the vulgar it is sufficient not to have alighted if he was on horse-back when the Mandarin pass'd by, or to have cross'd the Street in his Presence, to receive five or six Blows by his order: The Performance of it is so quick that it is often done be-

fore those who are present perceive any thing of the matter. Masters use the same Correction to their Scholars, Fathers to their Children, and Noblemen to punish their Domesticks; with this difference, that the Battoon is every way less.

Another Punishment, less painful but more infamous, is the Wooden-Collar, which the *Portuguese* have called *Cangue*: This *Cangue* is composed of two pieces of Wood, hollowed in the middle, to place in the Neck of the Criminal: When he has been condemned by the Mandarin they take these two pieces of Wood, lay them on his Shoulders, and join them together in such a manner that there is Room only for the Neck; by this means the Person can neither see his Feet, nor put his Hand to his Mouth, but is obliged to be fed by some other Person: He carries Night and Day this disagreeable Load, which is heavier or lighter according to the Nature of the Fault. Some *Cangues* weigh 200 Pound, and are so troublesome to Criminals that out of Shame, Confusion, Pain, Want of Nourishment and Sleep, they die under them: Some are three Foot square, and five or six Inches thick; the common sort weigh fifty or sixty Pound.

The Criminals find different ways to mitigate the Punishment, some walk in Company with their Relations and Friends, who support the four Corners of the *Cangue* that it may not gaul their Shoulders; others rest it on a Table, or on a Bench; others have a Chair made proper to support the four Corners, and so sit tolerably easy: Some lie upon their Bellies, and make use of the Hole where their Head is as a Window through which they boldly view all that passes in the Street.

When, in the Presence of the Mandarin, they have joined the two pieces of Wood about the Neck of the Criminal, they paste on each side two long Slips of Paper, about four Fingers broad, on which they fix a Seal,

Seal, that the two Pieces which compose the *Cangue* may not be separated without its being perceived. Then they write in large Characters the Crime for which this Punishment is inflicted, and the Time that it ought to last ; for instance, if it be a Thief, or seditious Person, or a disturber of the Peace of Families, a Gamester, &c. he must wear the *Cangue* for three Months in a particular Place.

The Place where they are exposed is generally at the Gate of a Temple which is much frequented, or where two Streets cross, or at the Gate of the City, or in a publick Square, or even at the principal Gate of the Mandarin's Tribunal.

When the Time of Punishment is expired the Officers of the Tribunal bring back the Criminal to the Mandarin, who, after having exhorted him to amend his Conduct, frees him from the *Cangue*, and to take his leave of him orders him twenty Strokes of the *Battoon*, for it is the common Custom of the *Chinese* Justices not to inflict any Punishment unless it be a pecuniary one, which is not preceded and succeeded by the *Bastinadoe*, infomuch that it may be said that the *Chinese* Government subsists by the Exercise of the *Battoon*.

This Punishment is more common for Men than Women, and yet an ancient Missionary, who visited a Mandarin of a City, found a Woman near his Tribunal carrying the *Cangue* ; she was a *Bonzess*, that is a Woman who lives in a kind of Nunnery, where Entrance is forbid to all Persons whatever, and there they employ themselves in worshipping of Idols and in Labour, and are obliged to live a Life of Chastity while they stay there.

This *Bonzess* being accused of having had a Child, the Mandarin upon the Complaint made to him cited her before his Tribunal, and after giving her a severe Reprimand, told her, that since she could not live continently it was necessary for her to quit the Nunnery and marry ; however, to punish her for trans-

gressing the Rules of her Order, he condemned her to carry the *Cangue*; her Crime was written upon it, to which was added, That if any Person would marry her the Mandarin would set her at Liberty, and give her an Ounce and a half of Silver to defray the Expence of her Nuptials: This Sum is equal to seven Livres and ten *Soûs* *French* Mony; fifty *Soûs* were to hire a Chair and to pay the Musicians, and the five remaining Livres were designed to bear the Expence of the Feast to which the Neighbours were to be invited on the Nuptial-day; she was not very long without meeting with a Husband, who demanded her of the Mandarin, and she was accordingly granted.

Besides the Punishment of the *Cangue* there are still others which are inflicted for slight Faults. The Missionary aforesaid, entring into the second Court of the same Tribunal, found young People upon their Knees; some bore on their Heads a Stone weighing seven or eight Pound, others held a Book in their Hand, and seemed to read diligently.

Among these was a young married Man about thirty Years old, who loved Gaming to excess; he had lost one part of the Mony which his Father had furnished him with to carry on his Business; Exhortations, Reprimands, Threatnings, proved ineffectual to root out this Passion, so that his Father, being still desirous to cure him of this Disease, conducted him to the Mandarin's Tribunal. The Mandarin, who was a Man of Honour and Probity, hearing the Father's Complaint caused the young Man to draw near, and after a severe Reprimand, and proper Advice, he was going to have him Bastinado'd, when his Mother entred all of a sudden, and throwing her self at the Mandarin's Feet, with Tears in her Eyes besought him to pardon her Son.

The Mandarin granted her Petition, and ordered a Book to be brought composed by the Emperor for the

the Instruction of the Empire, and opening it chose the Article which related to filial Obedience. *You promise me*, said he to the young Man, *to renounce Play, and to listen to your Father's Directions; I therefore pardon you this time; but go and kneel in the Gallery on the side of the Hall of Audience, and learn by Heart this Article of filial Obedience; you shall not depart from the Tribunal till you repeat it, and promise to observe it the Remainder of your Life.* This Order was exactly put in Execution, the young Man remained three Days in the Gallery, learn'd the Article and was dismissed.

There are some Crimes for which the Criminals are mark'd on the Cheek, and the Mark which is impressed is a *Chinese* Character, signifying their Crime: There are others for which they are condemned to Banishment, or to draw the Royal Barks; this Servitude lasts no longer than three Years. As for Banishment it is often perpetual, especially if *Tartary* is the Place of Exile, but before they depart they are sure to be bastinado'd, and the Number of Blows is proportionable to their Crime.

There are three different ways of punishing with Death; the first is the mildest, which is Strangling, and this Punishment is inflicted for Crimes that barely deserve Death: It is thus, that a Man is punished who kills his Adversary in a Duel.

The second is Beheading, and this Punishment they inflict for Crimes which have greater Enormity, such as Assassination: This Death is looked upon as the most shameful, because the Head, which is the principal Part of a Man, is separated from the Body, and when they die they do not preserve the Body as intire as they received it from their Parents.

In some Places they strangle, with a kind of Bow, the String of which is put round the Criminal's Neck, and then by drawing it they strangle him; in other Places they put a Cord of seven or eight Foot long round the Criminal's Neck with a running Knot,

two Servants belonging to the Tribunal draw it hard at each End, and then loose it in a Moment after; then they draw it as before, and the second time they are sure to kill the Criminal.

Persons above the common Rank are always carried to the Place of Punishment in Chairs or covered Carts: When the Criminal is to be condemned, the Mandarin orders the Prisoner to be brought into the Tribunal, where commonly there is prepared a short Repast, at least before Sentence is given they never fail to give him Wine, after which the Sentence is read.

The Criminal, who is condemned, sometimes greatly exclaims against those who condemned him; when this happens afterwards the Mandarin hears patiently these Invectives against him, but they put a Gag in his Mouth, and conduct him to Execution. Some of those who go on Foot sing all the Way, and drink freely of the Wine which their Friends present, who wait to meet them to shew this last Mark of their Friendship.

There is another kind of Punishment which favours of Cruelty, and wherewith Rebels and Traytors are usually punished, this they call cutting in 10000 Pieces. The Executioner fastens the Criminal to a Post, and fleas the Skin off his Head, and pulling it over his Eyes, mangles him afterwards in all Parts of his Body, which he cuts in Pieces, and when he is weary with this barbarous Exercise he delivers him to the Cruelty of the Populace and Spectators.

This has often been practised under the Reign of some Emperors, but they have been looked upon as barbarous; for according to the Laws this third Punishment consists in cutting the Body of the Criminal in several Pieces, opening his Belly, and throwing the Body into the River.

Unless in some extraordinary Cases, which are mentioned in the Body of the *Chinese* Laws, or for which
the

the Emperor permits immediate Execution upon the Spot, no Mandarin or superior Tribunal can pronounce definitively the Sentence of Death. The Judgments of all Crimes, worthy of Death, are to be examined, decided, and subscribed by the Emperor. The Mandarins send to Court an Account of their Trials and their Decision, mentioning the particular Law on which their Sentence is founded; for instance, such a one is guilty of a Crime, and the Law declares that those who are convicted of it shall be strangled, for which Reason I have condemned him to be strangled.

These Informations being come to Court the Superior Tribunal of criminal Affairs examines the Fact, the Circumstances and the Decision: If the Fact is not clearly proved, or the Tribunal has need of fresh Information, it presents a Memorial to the Emperor containing the Proof of the Crime, and the Sentence of the inferior Mandarin, and it adds, To give a just Judgment it seems necessary that we should be informed of such a Circumstance, therefore we think it requisite to refer the Matter to such a Mandarin, that he may clear up the Difficulty that lies in our Way.

The Emperor gives what Order he pleases, but his Clemency always inclines him to do what is desired, that a Man's Life may not be taken away for a slight Cause, and without sufficient Proof. When the Superior Tribunal has received the Informations that it required, it presents a second time the Deliberation to the Emperor.

Then the Emperor either confirms the Sentence or diminishes the Rigour of the Punishment; sometimes he sends back the Memorial, writing these Words with his own Hand, *Let the Tribunal deliberate farther upon this Matter, and make their Report to me.* Every part of the Judicature is extremely scrupulous when a Man's Life is concerned.

The present Emperor gave Orders in 1725, that henceforward none shall be punished with Death before his Process is presented to him three times. Agreeable to this Order the Criminal-Tribunal observes the following Method: Sometime before the appointed Day they transcribe in a Book all the Informations that, during the course of the Year, have been sent from the inferior Mandarins, to which they join the Sentence given by each Mandarin, and that of the Tribunal of the Court.

This Tribunal afterwards assembles to read, review, correct, add, or retrench every thing that is thought necessary; afterwards two fair Copies are wrote out, one of which is presented to the Emperor for his private Reading and Examination, the other is to be read in the Presence of all the principal Officers of the supreme Courts, that it may be amended according to their Advice.

Thus in *China* the vilest Wretch has a Privilege, which in *Europe* is granted to none but Persons of Distinction, that is the Right of being judged and condemned by all the Houses of Parliament assembled in a Body.

The second Copy, having been examined and corrected, they present it to the Emperor; then they write it over again ninety-six times in the *Tartarian* Language, and ninety-seven in the *Chinese*: All these Copies are put into the Emperor's Hands, who gives them to be examined by his most skilful Officers, as well *Tartars* as *Chinese*, who are at *Peking*.

When the Crime is very enormous the Emperor at the signing of the Criminal's Death adds, *As soon as this Order shall be received let him be executed without delay.* As for capital Crimes, which are not very common, the Emperor writes this Sentence underneath, *Let the Criminal be kept in Prison till Autumn, and then be executed.* There is an appointed Day

Day in Autumn to punish condemned Criminals with Death.

The ordinary Torture, customary in *China*, to oblige Criminals to make a Confession is very sharp and painful, 'tis inflicted on the Feet and Hands; for the Feet they make use of an Instrument which consists of three cross pieces of Wood, of which that in the middle is fixed, and the two others move and turn about; they put the Feet of the Criminal in this Machine, and squeeze them so violently that they make the Ankle-bone quite flat. When they inflict it on the Hands it is with Pieces of Wood which they place between the Fingers of the Criminal, and tie them very hard with Cords, and leave them for some time in this Torment.

The *Chinese* have Remedies to diminish, and even to destroy the Sense of Pain, and after the Torture they have others to make use of to heal the Criminal, who recovers by this means in a few Days the former use of his Limbs.

From the usual Torture they go to the extraordinary, which is inflicted for great Crimes, and especially for High Treason, that they may discover the Accomplices when the Crime is plain. It consists in making slight Cuts upon the Criminal's Body, and to raise up the Skin with a sort of Fillets.

These are all the kinds of Punishment which the *Chinese* Laws inflict on criminal Persons: There are, as I said before, some Emperors who have inflicted those of a more barbarous kind, but they have been detested by the Nation, and looked upon as Tyrants for it: Such was the Emperor *Tcheou*, whose horrible Cruelties are mentioned in the Annals of the Empire.

This Prince, at the instigation of *Ta kia*, one of his Concubines, on whom he doated extremely, invented a new kind of Punishment called *Pao lo*: It was a Column of Brass twenty Cubits high and eight broad, hollow

hollow in the middle like *Phalaris's* Bull, and open in three places to let in the Fire: To this they fastened the Criminals, and made them embrace it with their Arms and Legs, then they lighted a great Fire in the Inside, and roasted them in that manner till they were reduced to Ashes in the Presence of that shameless Woman, who seemed greatly pleased with so dreadful a Spectacle.



Of the Plenty which reigns in China.

ONE may say, without fear of affirming too much, that *China* is one of the most fruitful Countries in the World, as well as the largest and most beautiful; one of these Provinces alone might make a considerable Kingdom, and flatter the Ambition of no mean Prince. There is scarce any thing in other Countries that is not to be found in *China*, and there are a great Number of things there which are not to be found elsewhere.

This Plenty may be attributed as well to the Depth of the Soil as to the painful Industry of this People, and the great Number of Lakes, Brooks, Rivers and Canals wherewith the Country is watered. There are few Cities in the Southern Provinces, nor even Towns that you may not go to in a Boat, because there are Rivers and Canals in all Places. Rice is sown twice a Year, and is much better than that which grows in *Europe*: The Land produces other sorts of Grain, such as Wheat, Barley, several kinds of Millet, Beans, Pease always green, black and yellow Pease which they make use of instead of Oats to feed their Horses: But in the Southern Parts Rice is the principal Grain, and their common Food, as Wheat is in the Northern.

Of all the Animals that are usually eaten in *Europe* Hogs-Flesh is esteem'd, by the *Chinese*, as the most delicious; they prefer it to all the rest, and make it as it were the Basis of their Feasts; there are few Houses where Hogs are not kept, for they eat 'em all the Year round; it must be owned that they have a finer Taste than in *Europe*, and there is no better Eating in the World than a *Chinese* Ham.

The Flesh of Wild-Horses is in great Esteem; and besides Hares, Rabbits, Wild-Fowl, and other Animals that we have in plenty, Stags-Pizzles, Birds-Nests, Bears-Claws, and the Feet of diverse Wild-Beasts, which are brought ready salted from *Siam*, *Camboia*, and *Tartary*, are accounted great Delicacies among People of Distinction.

The vulgar are very fond of Horse and Dogs-Flesh, altho' these Animals die with Age or Sickness; they even make no Difficulty of eating Cats, Mice, Rats, and such like Animals, which are sold in the Streets. It is a very good Diversion to see the Butchers, when they are carrying Dogs-Flesh to any Place, or when they are leading five or six Dogs to the Slaughter-House; for all the Dogs in the Street, drawn together by the Cries of those going to be killed, or the Smell of those already dead, fall upon the Butchers, who are oblig'd to go always arm'd with a long Staff or great Whip to defend themselves from their Attack, as also to keep their Doors close shut that they may exercise their Trade in Safety.

Besides the Domestick Birds, they have on the Rivers and Lakes great Plenty of Water-Fowl, and principally Wild-Ducks: The Manner in which they are taken deserves to be mention'd; they put on their Heads the Shells of large Calibashes or Gourds, wherein they make Holes to see and breathe through, then they go naked into the Water, or swim deep with their Bodies that nothing may appear above the Water but the Calibash; the Ducks, being accustomed

customed to see Calibashes floating approach them without Fear, at which time the Duck-hunter, taking them by the Feet, pulls them into the Water to prevent their Noise, wrings their Neck, and ties them to his Girdle, and pursues his Exercise till he has got a great Number.

There is great plenty of Game of all sorts, inso-much that one sees at *Peking* in the depth of Winter, in several Places, great heaps of several sorts of Animals hardened by the Frost, and free from all Corruption: There are a prodigious number of Bucks, Does, Wild-Boars, Goats, Elks, Hares, Rabbits, Squirrels, Cats, Field-Rats, Geese, Ducks, Wood-cocks, Partridges, Pheasants, Quails, and several other Creatures that are not to be met with in *Europe*, and are sold exceeding cheap.

The Rivers, Lakes, Pools and Canals are full of all sorts of Fish; nay even in the Ditches which are made to drain the Land, or water the Rice, there is great Plenty; there are also Boats full of Water mixt with the Spawn of Fish, as we have already mentioned, which go to all Parts of *China*; they purchase this Water to stock the Ditches; the young Fry being yet small, and almost imperceptible, are fed with Lentils that grow in the Marshes, or Yolks of Eggs, much in the same manner as domestick Animals are nourish'd in *Europe*; the large Fish are preserved sweet by the Frost, wherewith they fill great Boats, and carry them as far as *Peking*.

There are no sorts of Fish in *Europe* which are not to be met with in *China*, for there are Lampreys, Carp, Soals, Salmons, Trouts, Shad, Sturgeons, &c. and also a great many others of an excellent Taste, quite unknown to us; it is not even possible to give an account of all the different Kinds, I shall therefore only mention a few by way of Specimen.

One of those in greatest esteem, and which weighs about forty Pound, is called *Tcho kia yu*, that is to say the *Armour-Fish*; it is so named because it is covered with very hard sharp Scales, placed in right Lines one over another, like Tiles on the Roof of an House; it is an admirable Fish, exceeding white within, and for Taste is not much unlike Veal.

In calm Weather they catch another sort of a delicate Fish, called by the Natives the *Meal-Fish* on account of its extraordinary Whiteness, and because the black Pupils of its Eyes are surrounded with two Circles resembling bright Silver; they are to be found in the Sea near the Province of *Cang nan*, and in such prodigious Shoals that with one Draught of the Net there is commonly caught four hundred Weight of them.

One of the best Fishes in all *China* is that which is caught in the fourth and fifth Moon; it is like a Sea-Bream, and weighs five or six Pound; it is commonly sold for little more than a Farthing a Pound, and for as much more twenty Leagues up the Country where it is carried.

When this sort of Fishing is ended there come from the Coasts of *Tche kiang* large Barks, loaded with another kind of fresh Fish resembling Cod; it is scarcely credible what a Consumption there is of them in the proper Season from the Coasts of *Fo kien* to *Chan tong*, besides the prodigious Quantity that is salted in the Country where they are caught.

They are sold at a very low Price, tho' the Merchants are at a considerable Expence in transporting them, for they must first get leave of the Mandarin to trade, then they must hire a Bark, buy the Fish as soon as it is caught, and place them in the Hold on Layers of Salt, in the same manner as they pack up Herrings at *Dieppe*; by this means, notwithstanding the extraordinary Heats, the Fish is transported into the most distant Provinces. It is no hard matter to

judge

judge how plentiful this Fishing must be, since they are sold so cheap notwithstanding the Charge that the Merchant is at. Besides this kind of Cod-fish, of which we have been speaking, from the sixth to the ninth Moon there is brought a surprising Quantity of other Salt-fish from the Sea-coast: In the Province of *Kiang nan* one meets with very large Fish brought from the Sea, or the *Yellow River*, which throw themselves upon large Meadows quite under Water, but manag'd with so ingenious a Contrivance that the Water runs off as soon as they are entred, so that the Fish being left on dry Land are taken without Difficulty; then they salt them and sell them to the Merchants, who load their Barks at a cheap rate.

In the great River *Yang tse kiang*, overagainst the City *Kieou kang*, where it is above a League and a half broad, they catch all sorts of excellent Fish, and among others one called *Hoang yu*, that is the *Yellow Fish*; it is of an extraordinary Bigness, and of an exquisite Taste, and some of them weigh eight hundred Pound; there are no Fish in the World that eat more firm than these; they are not caught but at certain Seasons, that is when they come from the Lake *Tong ting bou* into this River.

This Lake is the greatest in all *China*, which is an extraordinary thing, for there is scarce a Province where there is not a Lake of prodigious Extent: This in particular is formed by the Confluence of four Rivers as great as the *Loire*, which come from the Province of *Kiang si*; it is thirty Leagues in Circumference.

We have already spoken, in the general View of this Empire, of a very extraordinary Fish called the *Golden Fish*, which the great Men keep in their Courts or Gardens as an Ornament to their Palaces. *P. Le Comte*, who gave this Description, adds to what we have said some Particulars which we ought not to omit.

“ These

“ These Fish (says the Father) are commonly the
 “ length of one’s Finger, and proportionably thick ;
 “ the Male is of a beautiful Red from the Head half
 “ way down the Body, and the remaining Part seems
 “ to be gilded, but in such a manner that our best
 “ Performances of that sort are much inferior to it.
 “ The Female is white, and has the Tail and some
 “ part of the Body perfectly like Silver ; the Tail of
 “ each is not smooth and flat, like that of other
 “ Fish, but makes a kind of a Tuft thick as well
 “ as long, and adds new Beauty to this little Crea-
 “ ture, whose Body is otherwise well-proportion’d.

“ Those who feed them ought to take great care,
 “ because they are exceeding delicate, and sensible of
 “ the least Injury from the Weather ; they are put in
 “ a deep large Bason, at the bottom of which they
 “ are wont to turn an earthen Pan upside down, with
 “ Holes in it, that in the Heat of the Day they may
 “ have a Shelter from the Sun ; they also throw
 “ upon the Surface of the Water a certain kind of
 “ Herb, which keeps it always green and cool ; this
 “ Water is changed three or four times a Week, but
 “ in such a manner that the fresh enters in while the
 “ old is going out : If they are oblig’d to transport
 “ the Fish from one Vessel to another, they take great
 “ care not to touch them with their Hand, for those
 “ which are touched die soon after, or are in a lan-
 “ guishing Condition, therefore they make use of a
 “ small Net, fasten’d to a round piece of Wood, hol-
 “ low’d in the middle like a Circle, with which they
 “ gently lift them up, and the Threads are so close
 “ together that it does not let the Water quite out
 “ before they are put into fresh : A great Noise, like
 “ that of Guns or Thunder, or a strong Smell, or a
 “ violent Motion, is very prejudicial, and sometimes
 “ kills them ; for I have often observ’d upon the Sea,
 “ when we had some of them with us, that this was
 “ the case every time a great Gun was fired ; besides,
 VOL. II. R they

“ they live upon almost nothing; the imperceptible
 “ Worms that are bred in the Water, or other things
 “ of the like nature, are sufficient to keep them a-
 “ live; and yet they cast now and then small bits
 “ of Paste into the Basons, but there is nothing better
 “ than Wafers, which, being soaked, make a kind
 “ of Soop that they are extremely fond of, and
 “ which is, in reality, very proper for such delicate
 “ Creatures.

“ In hot Countries they multiply very much, pro-
 “ vided they are careful to take away the Spawn that
 “ swims upon the Surface of the Water, which otherwise
 “ they would devour intirely; they place the Spawn in
 “ a particular Vessel exposed to the Sun, and keep it
 “ there till the Heat hatches the young Fry; they
 “ are at first quite black, but change by degrees to red
 “ or white, with Gold or Silver, according to the
 “ different Kind; the Gold and Silver begin to ap-
 “ pear at the end of the Tail, and extend by little
 “ and little towards the middle of their Bodies, ac-
 “ cording to their particular Disposition.”

The farther Knowledge that I have gain'd from the *Chinese* who deal in these small Fish, and get their Livelihood by breeding and selling them, hath given me occasion to make these following Observations.

1. Tho' they are commonly no longer than one's Finger, there are some grow to be as long and as thick as Herrings.

2. It is not the red or white Colour that distinguishes the Male from the Female; the Females are distinguished by little white Spots about their Gills, and little Fins that are near them; and the Males are known by having these Places bright and shining.

3. Tho' they commonly have the Tail in the shape of a Tuft, yet many have them like those of other Fish.

4. Be-

4. Besides the small Balls of Paste which they are fed with they give them the Yolk of a boil'd Egg, lean Pork dried in the Sun, and reduced to very fine Powder; they sometimes put Snails into the Vessel where they are kept, because their Slime sticks to the sides of the Vessel, and is an excellent Ragout for these little Creatures, who drive away each other from it that they may suck it themselves; there are also little red Worms found in the Water of some Reservoirs, which they are very greedy of.

5. It is seldom that they multiply when they are shut up in these Vessels, because their Limits are so small; for if you would have them breed you must put them in Reservoirs, where the Water is fresh and deep in some places.

6. When the Water is drawn out of the Well to fill the Vessel where the Fish are put, it is necessary to let it settle four or five Hours, otherwise it would be too raw and unwholsome.

7. If you perceive that the Fish are spawning, which happens about the Beginning of *May*, you should scatter Grass upon the Surface of the Water that the Spawn may adhere thereto, and when you perceive that the Spawning is over, that is when the Males cease to follow the Females, the Fish must be taken out of the Vessel and put into another, that the Vessel that has the Spawn may be exposed in the Sun for three or four Days, and the Water must be changed in about forty or fifty, because the small Fry begin then to appear distinctly.

These Observations will not be useless whenever there is an Attempt to bring the *Golden Fish* into *Europe*, as the *Hollanders* have already done into *Batavia*.

Besides the Nets that are used by the *Chinese* to take any quantity of Fish, and the Line that they make use of in private Places, they have another kind of Fishing which is singular enough, and very

diverting; in several Provinces they bring up a certain Bird which is like a Raven, but the Neck and Beak are much longer, and the Beak in particular is sharp and crooked; it is a kind of Cormorant, which they teach to fish much in the same manner as they bring up Dogs to hunt Hares.

In the Morning, when the Sun rises, one may see on the Rivers a considerable number of Boats, and several of these Birds sitting on the Sides; the Fishermen turn their Boats about upon the River, and at the Signal which they give, by striking one of their Oars on the Water, the Cormorants fly into the River, plunge over Head, and diving to the very bottom seize the Fish by the middle, then coming up again they carry the Fish to the Bark, where the Fisherman receiving it takes the Bird, and holding her Legs uppermost makes her disgorge the small Fish which she had swallowed by passing his Hand along her Neck, on which there is a Ring at the lower Part which hinders them from going directly into the Crop: When the Fishing is quite over they take away the Ring and let them feed; and when a particular Fish is too large for one they assist each other, one takes the Tail, and another the Head, and bring it to the Boat to their Master.

There is another Manner of taking Fish which is very plain and easy, and gives them little Trouble; they make use of long narrow Boats, and nail on the side, from one End to the other, a Plank two Foot broad cover'd with white shining Japan; this Plank, by a gentle Inclination, reaching to the top of the Water, is used in the Night-time by turning it towards the Moon, with intent that the Reflexion of the Moon should increase the Splendor; the Fish which are sporting easily mistake the Colour of the japan'd Plank for that of the Water, and leaping here and there fall either on the Plank, or into the Boat.

There

There are some Places where the Soldiers shoot the Fish with Bows and Arrows very dexterously: The Arrow is fastened to the Bow with a Pack-thread that it may not be lost, and to draw the Fish when it is shot: In other Places there is such a great quantity in the Mud that Men, standing up to the Girdle in the Water, strike them with a Fisgig and draw them out.

If the Rivers and Lakes are fruitful in Fish, the Land is not less so in the Multitude and Variety of Fruits it bears: Here are Pears, Apples, Peaches, Apricots, Quinces, Figs, Grapes, especially a kind of excellent Muscadine-Grape; as also Nuts, Plums, Cherries, Chestnuts, Pomegranates, and almost all other Fruits that we meet with in *Europe*, without mentioning several others that are not to be found with us at all.

However it must be owned that all these Fruits, except the Muscadine-Grapes and Pomegranates, are not to compare with ours, because the *Chinese* are not so skilful as the *Europeans* in cultivating the Trees, and improving the Flavour of the Fruit: They have too much need of their Land for Rice and Wheat, and yet their Peaches are naturally as good as ours, and they have one Kind that is better: In some Places they are unwholsome, and must be eaten sparingly, because they bring on a Dyfentery which is very dangerous in *China*. Their Apricots would not be bad if they would give them time to ripen.

It is from *China* that our Oranges were brought, but we have but one Kind, and they have several which are excellent, especially one sort which is in great esteem; they are small, and the Rind is thin, smooth, and very soft: There is another sort that comes from the Province of *Fo kien* that have an admirable Taste; they are large, and the Rind is of a beautiful Red: The *Europeans* commonly say that a Dish of these Oranges would become the chief Tables in *Europe*: Those that they have at *Canton*

are larger, more yellow, agreeable to the Taste, and very wholsome; they give them to sick Persons, after they have been roasted in hot Embers, cut in two and filled with Sugar, which is carefully mix'd with it; they look on the Juice as a great Pectoral: Others have a sharp Taste, which *Europeans* make use of for Sauce to their Meat.

Limons and Citrons are very common, and in some Southern Provinces they are very large, but those they do not eat; they are only made use of for Ornaments in the Houses, for tho' they put seven or eight in a China-dish it is only to please the Sight and Smell; however they are extraordinary good when candyed.

Another sort of Limon, not much larger than a Walnut, is round, green, and sharp, and likewise much esteemed, and is thought very good in *Ragous*; the Tree that bears them is sometimes put in Pots, and serves to adorn the outward Courts as well as the Halls.

Besides Melons, which are like the *European*, they have two other different Kinds, one is very small, yellow on the outside, and has a sweet Taste, and may be eaten Rind and all in the same manner as we sometimes eat Apples.

The other Kind is the Water-Melon, which is very large, the Pulp is white, and sometimes red, and they are full of a sweet cooling Juice that quenches Thirst, and is not unwholsome even in the hottest Weather: To these may be added another sort still better, which comes from a Place in *Tartary*, called *Hami*, at a great Distance from *Peking*. These Melons have this particular Quality, that they keep extremely well five or six Months together: They make a great Provision of these every Year for the Emperor.

To all these Fruits that we are acquainted with we may add those that are known only in our Accounts, and seem to have been transported from *China* into
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the neighbouring Islands, where they are found in very great plenty: I mean the *Ananas*, the *Guavaes*, the *Bananas*, the *Cocoas*, &c. but besides all these kinds of Fruit, that it has in common with other Countries, they have several others of a particular Kind, and of a very good Taste, which are not found elsewhere: Such are the *Tse tse*, the *Li tchi*, the *Long yuen*, which I have already described.

The Land is so much taken up with Rice that there is scarce a Tree to be seen; but the Mountains, especially those of *Chen si*, *Ho nan*, *Quang tong*, and *Fo kien*, are covered with Forests, wherein are Trees of all kinds large and strait, and fit for all sorts of public Buildings, especially for Ships.

There are Pines, Ashes, Elms, Oaks, Palm-trees, Cedars, and several others scarce known in *Europe*: The other Mountains are famous for their Mines, which contain all sorts of Metals, for their medicinal Fountains, Simples, and Minerals: There are Mines of Gold, Silver, Iron, Copper, Tin, White-Copper, Quick-silver, Lapis-Lazuli, Cinnabar, Vitriol, Alum, Jasper-Stones, Rubies, Mineral-Crystal, Load-Stones, Porphyry, and Quarries of different kinds of Marble.

Besides this they find in the Mountains, especially in the Northern Provinces, great Quantities of Coal, which is much used: The Fires that are made with it are difficult to light, but when they are once lighted they last a long time: It yields a very bad Smell, and would suffocate those that sleep near it, if a Vessel of Water were not kept close by, which draws the Smoke to it in such a manner that the Water in a short time is as disagreeable as the Smoke it self.

The Cooks belonging to the Mandarins and other Great Men commonly make use of it as well as Mechanicks, such as Smiths, Victuallers, Dyers, Sawyers, &c. It is also much used for Wind-Furnaces, wherein they melt Copper. These Coal-Pits are likewise found in the high Mountains near *Peking*; one

would think that they are inexhaustible, for tho' this great City and the whole Province make use of it they never want, nor is there any Family, how poor soever, whose Stove is not heated by this sort of Coal, which preserves Fire a great deal longer than Charcoal.

Their Kitchen-Gardens are well furnished with Herbs, Roots, and Pulse of all sorts: Besides the kinds that we have, they have others that we know nothing of that are more valuable than ours, which they cultivate very carefully, and this together with Rice is the chief Food of the common People; there are an infinite number of Waggon and Beasts of Burden, which come to *Peking* every Morning to bring Herbs and Pulse.

As it would be difficult to transport Salt from the Sea-Coasts into the Western Parts that join to *Tartary*, Providence has wonderfully provided for their Necessity: Besides the Salt-Pits that are met with in certain Provinces, there are other Places that have Spots of grey Earth scattered up and down, from whence they get a prodigious quantity of Salt.

The manner of getting this Salt is very remarkable: They level the Surface of this Earth as smooth as Glass, and make it a little sloping that the Water may not lie on it; when the Sun has dried it very well, and it appears white from Particles of Salt which are mixed with it, they raise it up in little Heaps, then take it and spread it upon large Tables that lean a little on one side, and that have Ledges about four or five Fingers high; then they pour soft Water upon it, which soaking in extracts the Salt, and runs into an earthen Vessel by means of a Channel made on purpose: This Earth, thus drained, does not become useless, but is laid aside, and after a few Days, when it is quite dry, they reduce it to Powder, and lay it in the same Place from whence it was taken, where after it has lain seven or eight Days it is mixed again with Particles of Salt, which are again extracted.

tracted from it in the same manner that I have explained.

While the Men are working in this manner in the Fields the Women and Children are employed, in Huts built in the same Place, in boiling the Salt-Water: They fill large deep Iron Basons, which they place over an Earthen Stove, with Holes made in it in such a manner that the Fire heats all the Basons alike.

When the Salt-Water has boiled some time it grows thick, and changes by little and little into a very white Salt, which they stir incessantly with a large Iron Spatula till it is quite dry. A whole Forest would hardly be sufficient to maintain the Fire necessary for the Salt which is made all the Year about, but as there are no Trees, generally speaking, in these Places, Providence supplies them with large Quantities of Reeds, which grow in the Neighbourhood of these Salt Spots.

To say the truth the *Chinese* Land produces no sort of Spice except a kind of Pepper, which is very different from that of the *East-Indies*; but the *Chinese* meet with it in Countries so near their own that they procure it with ease, and have it in as great plenty as if it grew within the Bounds of the Empire.

Tho' every thing necessary to Life is found in all Parts of the Empire, yet each Province has a greater Abundance of some particular things, as appears from the Description that I have given of them in the Geographical Part of this Work.

Tartary, tho' full of Forests and Sand, is not entirely barren, it furnishes the fine Skins of Sables, Foxes, and Tigers, whose Furs are so valuable, plenty of Roots and Simples greatly used in Physick, and a vast number of Horses fit for the Army, and Herds of Beasts in great abundance, which serve to maintain the Northern Part of *China*.

Notwithstanding this plenty it is however true, tho' a kind of a Paradox, that the most rich and flourishing Empire in the World is in a sense poor enough; the Land, tho' so extensive and fruitful as it is, hardly suffices to maintain its Inhabitants; one may venture to say that they have need of a Country as large again to make them live at their ease. In the City of *Canton* alone, where so many *Europeans* flock every Year, there is more than a Million of Souls; and in a large Town, not above three or four Leagues distant, there are more People than at *Canton* itself.

Extreme Misery prevails upon them to do very dreadful things, so that if one looks upon matters at *Canton* a little closer one is not so much surprized that Parents expose several of their Children, that they sell their Daughters for Slaves, and that Interest alone animates so immense a People; it is rather to be wondered at that nothing more fatal happens, and that in a time of Scarcity, when they perceive themselves ready to perish with Hunger, they should not have recourse to violent Methods, of which we have so many Examples in the *European Histories*.

Tho' I have spoken already of the Animals and Trees which are found in *China*, there are some more extraordinary, of which I shall give a particular Description.

One of the most singular among the Trees, and which is not met with elsewhere, is the Tallow-tree, called by the *Chinese*, *Ou kieou mou*; it is very common in the Provinces of *Tche kiang*, *Kiang nan*, and *Kiang si*: *P. Martini* has given a just Notion of it in his Description of the City of *Kin boa*, in the Province of *Tche kiang*: This Tree, which the Father compares to our Pear-trees, has also something in it very like the Aspin and Birch-tree, at least with respect to the Leaves and long Stalk; the greatest
part,

part, as to the Trunk and Branches, are about the Bigness and Shape of our Cherry-trees, and some of them as tall as our large Pear-trees.

The Bark is of a whitish-grey, a little smooth to the Touch; the slender Branches are long, flexible, and furnished with Leaves only from the middle to the end, where they grow in a Tuft, but are more small and often turned up, and hollow like a *Gondola*; they are of a dark Green, smooth on the Top, and whitish underneath, very thin, dry, moderately large, and in form of a Lozenge with the Angles on each side rounded off, and the end lengthen'd into a point; they are joined to the Branches by long, dry, slender Stalks; the Ribs of the Leaf, as well as its Fibres, are round, dry, and slender; the Leaves in the latter Season, that is towards *November* and *December*, become red before they fall off, as it happens to the Leaves of the Vine and Pear-tree.

The Fruit grows at the extremity of the Branches in Bunches, to which they are joined by short woody Stalks, that seem to be a Continuation of the Branch itself: This Fruit is inclosed in a Husk that is hard, woody, brown, smooth, and of a triangular Figure, whose Angles are rounded off much in the same manner as the small Fruit, or red Berries of the Privy-tree, commonly called Priest-Cap.

These Capsulaes or Husks generally inclose three small Kernels, every one about the Bigness of a Pea, round on all sides but where they touch, where they are a little flat; every one of these Kernels is covered with a thin Covering of white Tallow, which is pretty hard; the Stalk divides it self into three other smaller, which are nothing but Filaments, and penetrate thro' the middle of the Fruit between these three Kernels, in such a manner that the Extremities of the Filaments are inserted at the upper end of each of the Kernels.

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When the Husk, which is composed of six small hollow oval Leaves, begins to open, and to fall off of it self by little and little, the Fruit appears from under its Covering, which is very agreeable to the Sight, especially in Winter-time, for then these Trees appear all covered with small white Bunches, that one would take at a distance for so many Nosegays: The Tallow that covers the Fruit being broke off in one's Hand easily melts, and yields a greasy Smell like that of common Tallow.

Before the Fruit is quite ripe it is nearly round, which is probably the Reason that *P. Martini* asserted it was round; at least this Father, not having an opportunity of examining more than a few that were not perfect in their kind, thought this to be their natural Figure, for in reality there are some that are defective, which have but one or two Nuts or Berries, and have not the natural Figure that they ought to have.

The Nut has a pretty hard Shell, containing a kind of small Kernel about the bigness of a large Hemp-Seed, which is very oily, and wrapt in a brown Skin; the *Chinese* make an Oil of it to burn in Lamps, in the same manner that they make Candles of the Tallow with which the Nuts are covered.

The Candles that they make of them are like the Segment of a Cone, which they begin to burn at the Base, and whose Wick is a little hollow Reed, or a little Stick, round which they wrap Cotton-Thread, or the Pith of a Rush of the same bigness; this Rush serves also for the Wick of Lamps; one of the ends of the Reed or small Stick serves to light the Candle, and the other to put in the Candlestick, which is so contrived as to enter into the hollow part of the Reed.

This sort of Candle is thick and heavy, and easily melts in the Hand when it is touched, it gives a Light sufficiently clear, but a little yellowish, and as
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the Wick is solid, and changes while burning into a hard Coal, it is not easily snufft, but with Snuffers made on purpose for this use.

They gain the Tallow from this Fruit in the following manner; they beat it altogether, that is, the Shell and the Kernel, and boil it in Water, skimming off the Fat or Oil as it rises to the top; this Grease condenses like Tallow when it is cold: To ten Pound they sometimes put three of Linseed-Oil, and a little Wax to give a Body to the Mass, of which they make Candles exceeding white; they also make them red by mixing Vermillion therewith.

The Cotton-Shrub is one of the most useful in all *China*; on the same Day that the Husbandmen get in their Harvest they sow Cotton in the same Field, doing nothing else but raking the Earth over the Seeds.

When the Earth is moistened with Rain or Dew, there soon grows up a small Shrub about two Foot high, the Flowers of which appear at the beginning or towards the middle of *August*; they are generally yellow, but sometimes red. To this Flower a small Button succeeds, growing in the Shape of a Pod of the bigness of a Nut.

The fortieth Day after the Appearance of the Flower the Pod opens of itself, and dividing into three Parts discovers three or four Wrappings of Cotton, extremely white, and of the same Figure as the Cocoon of a Silk-worm; they are fastened to the bottom of the open Pod, and contain Seeds for the following Year: It is then time to get in the Crop, but in fair Weather they leave the Fruit exposed to the Sun two or three Days, which swelling by the Heat makes the Profit the greater.

As all the Fibres of the Cotton are strongly fastened to the Seeds that they enclose, they make use of a sort of an Engine to separate them; it contains two very smooth Rowlers, one of Wood and the other of Iron about a Foot long, and an Inch thick; they

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are so close to one another that there is no Space left between; while one Hand gives Motion to the first of these Rowlers, and the Foot to the second, the other Hand applies the Cotton, which loosening by the Motion passes on one side of the Engine, while the naked Seed remains on the other: Afterwards they card and spin the Cotton, and convert it into Callicoe.

There is another Tree called *Kou chu*, resembling our Fig-tree, as well with respect to the Wood as the Branches and Leaves; the Root commonly sends forth several Stalks or Branches like a Bush, and sometimes only one; some have the Trunk strait, round, and nine or ten Inches thick: The Branches consist of a light pithy Wood, and are covered with a Bark like that of the Fig-tree: The Leaves are deeply indented, two of which Indentures divide it as it were into three Leaves, exactly hollowed on each side: The Colour on both sides, as well as the Con-texture of the Fibres, are like the Leaves of the Fig-tree, only they are larger, thicker, and rougher on the upper side, but on the under side they are very smooth, by reason of a fine Down that covers them; some of them are not hollowed at all, and are the Figure of a longish Heart.

This Tree yields a Milk made use of by the *Chinese* for Size in gilding with Leaf-gold, which is gained in the following manner: They make one or more horizontal Incisions, from the top of the Trunk to the bottom, and in the Slits they put the Edge of a Sea-Shell, or some such like Receiver, into which the Milk distills, and when they use it they draw with a Pencil what Figures they please upon Wood or any other Matter whatever, to which they apply Leaf-gold, which is so firmly cemented therewith that the Gold never comes off.

The Tree which the *Chinese* call *Lung ju çu* has a Trunk as large as our large Plum-trees, it soon divides it self into two or three thick Branches, and these

these again into smaller; the Bark is grey, with a reddish Cast, and spotted like the Filbert-tree; the Extremity of the Branches is knotty, crooked, rough, and pithy.

The Fruit, which hangs by long green stringy Stalks like those of Cherries, is a little oblong, nearly of the Colour and Shape of Cherries when they are green; the Stalk to which the Fruit is joined is extremely long, and is divided into different Branches, at the end of every one of which there is one of these Berries; the Rind of this Fruit is full of little red Spots in some Places; it is pretty hard, and incloses a greenish Pulp which they make Sloop of when it is ripe; in the Winter they use it to rub the Hands with, and to prevent them from being numbed with the Cold.

This Fruit has a very hard Stone, like a Cherry-stone, but a little oblong, and wrinkled; there are five, six, and sometimes seven Furrows in each of the Stones, which receives its Nourishment through a little round Hole, which grows straighter as it approaches to the Kernel that it incloses; the Kernel is small, and cover'd with a blackish Skin not so hard as that of the Pippins of an Apple; of the Trunk of this Tree they make Boards for common Uses.

If the *Chinese* delighted, as we do in *Europe*, in adorning their Gardens and making fine Alleys they might, by cultivating the Flowers which their own Country produces, and by employing certain Trees which are proper to themselves, make very agreeable Walks but as nothing seems to them more ridiculous than to walk backward and forward merely for the sake of walking, they are very careless of the Advantages which Nature has bestow'd upon them.

Among the Trees that I am speaking of there is one called *Mo lien*, as thick as the Small of one's Leg; its Branches are slender, full of Pith, and covered with a red Rind with whitish Spots like the Filbert-tree;

tree; they have only fewer Leaves, but to make amends for that they are very large; their Ribs and principal Fibres that divide them are covered with a fine whitish Down; they are joined to the Tree by Stalks, which spread so much towards the bottom that one might say they embrace the Branch, and that the Branch proceeds from it as out of a Tube, making an Elbow in this Place.

On the Inside of the Elbow made by the Stalk proceed little Buds of an oval Figure covered with Down, which, opening in the Depth of Winter, become large Flowers like the *Mountain-Lilly*, composed of seven or eight Leaves of an oval Figure, and pointed, which at the Extremities are full of long Filaments. There are some of these Trees that bear a yellow Flower, others are red, and others white; the Leaves fall at the same time, and often before the Flowers are opened.

Another Tree, called *La moë*, is not unlike our Bay-tree for Size, Figure, and the Shape of its Branches, which are furnish'd with Leaves opposite to each other, and grow by Pairs, having short Stalks; the greatest Leaves are almost equal in size to the common Laurel, but are not so thick, nor so dry; they grow less and less proportionably to their distance from the End of the Branch: In the Depth of Winter there proceeds, from the Place where the Leaves grow to the Branches, small yellow Flowers of an agreeable Smell, not much unlike that of the Rose.

Nothing can be more proper to adorn a Garden than the Tree which they call *Ou tong chu*; it is very large, and resembles a Sycamore-tree; its Leaves are long, broad, and joined to a Tail of a Foot long; this Tree is so full of Tufts, so close together, that the Rays of the Sun have no Passage through: The manner of bearing its Fruit is very extraordinary; towards the end of *August* there are formed at the

end

end of the Branches small Tufts of Leaves different from the rest, they are whiter, softer, not so broad, and are in the room of Flowers; on the Edge of every one of these Leaves are generated three or four small Grains of the bigness of a Pea, containing a white Substance of a Taste not unlike the Kernel of a Hazle-nut, which is not quite ripe.

The Tree called *Tcha boa* would also be a great Ornament for Gardens; there are four Kinds of them that bear Flowers, and are like our *Spanish Laurel* as to the Wood and Leaves; these latter do not fall off during the Winter: It is commonly as thick in the Trunk as one's Thigh, the Top has the Form of the *Spanish Laurel*, its Wood is of a whitish Grey, and very smooth; the Leaves are placed alternately on each side of the Branches, and are as large as those of the *Spanish Laurel*, of an oval Figure, and pointed at the ends, with the sides indented like a Saw; they are also more thick and firm, being of an obscure Green on the upper side, like the Leaf of an Orange-tree, and yellow underneath, joined to the Branches by thick Stalks.

At the Place where the Stalks join to the Tree proceed Buds of the Bigness, Figure, and Colour of a Hazle-nut, they are covered with fine white Hair, and have a Ground like that of Sattin; of these Buds are produc'd Flowers in the Month of *December*, which are double, and of a reddish Colour like small Roses, and are joined immediately to the Branch without any Stalks; the Trees of the second Kind are very high, the Leaf is round at the End, and the Flowers are large and red, which, mixed with the green Leaves, have a very agreeable Appearance.

The two other Kinds bear Flowers also, but they are small and whitish; the middle of this Flower is full of small Filaments, which have each a yellow flat Top nearly resembling common Roses, with a small round Pistil in the middle, having at the bottom a

small green Ball, which growing larger forms the Film which incloses the Grain.

There is another very singular kind of Tree, which has something in it that resembles both the Juniper and Cypress-trees; the Trunk, which is about a Foot and a half in Circumference, sends forth Branches almost as soon as it rises out of the Ground, subdivided into a great number of others, which at some distance from the Trunk form a close green Bush; this Tree is covered with a multitude of Leaves, some of which are like those of the Cypress-tree, and the rest those of Juniper, that is to say the latter are long, narrow, and sharp, having this in particular, that they are disposed along the Boughs in Rows of four, five, or six in number; so that looking upon these Boughs at the end they resemble Stars of four, five, or six Rays, exactly covering those which are below, insomuch that the Spaces between appear empty, and very distinct to the bottom; these Boughs or Twigs which are covered with these long Leaves are found principally at the lower part of the Branches, for towards the top you behold nothing but Cypress; Nature seems to have taken Pleasure in mingling these two sorts of Leaves in such a manner that some are entirely Cypress, and others nothing but Juniper, and some half one, half the other; the Bark of this Tree is somewhat smooth, of a greyish Brown, inclining a little to the Red in some Places; the Wood is of a reddish White, like that of the Juniper-tree, with a little Spice of the Turpentine; the Leaves, besides the Smell of the Cypress-tree, are a little Aromatick, but their Taste is very bitter and acrid.

This Tree bears small green Berries little larger than those of Juniper; the Pulp is of a greenish Olive, and has a strong Smell; the Fruit is joined to the Branches by long Stalks of the same nature as the Leaves; it contains two reddish Berries in the shape of Hearts, and as hard as Grape-stones.

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There are Trees of this Kind whose Trunk is tall and slender, having Branches no where but at the top, which end in a Point almost like the Cypress; there are others of the Dwarf-kind, which grow no higher than seven or eight Foot, and are supposed to be kept of that height by being cut: When this Tree is young all the Leaves are long, like those of Juniper; when it is old, 'tis like the Cypress.

I should be too tedious if I were to describe the rest of the uncommon Shrubs and Trees which are met with in *China*, and yet I cannot pass by the famous Plant called *Gin seng*, which is so much esteemed in the Empire that it bears a great Price, and is looked upon by the *Chinese* as a most excellent Cordial; it grows no where but in *Tartary*, for that which is found in the Province of *Se tcbuen* is not worth mentioning: It was at the time that a Map was made of this Country by the Emperor's Order, that *P. Fartoux* had Opportunity and Leisure to examine this Plant well, when it was just fresh gather'd, by which means he drew it according to its proper Dimensions, and explained its Properties and Use.

The most skilful Physicians of *China*, says this Father, mix it in all the Compositions that they give to Great Persons, for the Price is too high for the common People; they pretend that it is a Sovereign Remedy for Decays caused by excessive Labour either of Body or Mind, dissolving Phlegm, healing the Weakness of the Lungs, curing Pleurifies, and Vomiting, strengthening the Stomach, and procuring an Appetite; it is likewise said to cure the Vapours, and to assist Respiration by strengthening the Breast; it also fortifies the Vital Spirits, generates *Lympha* in the Blood, is good for Vertigo's and Dimness of Sight, and lengthens the Life of old Persons.

It is not to be imagin'd that the *Chinese* and *Tartars* would have this Root in so great Esteem, if it

did not constantly produce good Effects; even those who are well use it very often to make them still more strong: As for me I am persuaded that, if it was in the Hands of *Europeans* that understand Pharmacy, it would be an excellent Remedy.

It is very certain that it rarifies the Blood, assists Digestion by strengthening the digestive Faculty in a sensible manner: After having designed what I shall describe in the Sequel, I felt my Pulse to know what Condition it was in; I then took one half of the Root quite raw and unprepared, and an Hour after I found my Pulse more full and lively; I had also an Appetite, felt myself stronger, and was more fit for Labour than I was before.

However I did not depend much upon this Proof, persuading myself that this Change might happen from the Rest we had had this Day; but four Days after, finding myself so fatigu'd and exhausted with Labour that I could hardly sit upon my Horse, a Mandarin of our Company perceiving it gave me one of these Roots, and I took half of it immediately, and about an Hour after my Weariness was quite gone: I likewise observed that the Leaf, while it is fresh, and especially the Fibres that I chewed, produced very near the same Effect.

We often made use of the Leaves of *Gin seng* instead of Tea as the *Tartars* do, after which I found myself so well that I prefer this Leaf to the very best Tea; the Colour is likewise agreeable, and when you have taken of it two or three times both the Smell and Taste will prove very pleasant.

As for the Root it must be boiled a little more than Tea, that there may be time sufficient to extract the Virtue; this Practice is observed by the *Chinese* when they give it to sick Persons, and then they take about the fifth part of an Ounce of the dry Root: As for those that are in Health, and use it by way of Prevention, or for some slight Disorder, one
Ounce

Ounce is sufficient, which they may take in less than ten times, but I would not advise them to take it every Day.

The Manner of preparing it is this: They cut the Root in small Pieces, and put them in an earthen Pan well glazed, on which they pour a Gallon of Water, taking care that the Pan be covered close; they boil it on a slow Fire, and when there remains no more than a Draught of the Water it must be drank immediately: They then pour on the Remainder as much Water as before, and boil it in the same manner to extract the remaining Virtue of the Root; they take these two Doses, one in the Morning and the other in the Evening.

With respect to the Places where this Wood grows it may be said in general, that it is between the thirty-ninth and forty-ninth Degree of North-Latitude, and between the tenth and twentieth Degree of Longitude East from *Peking*, in which Place there is a long Chain of Mountains covered and surrounded with thick Forests, which render them almost inaccessible.

It is on the Declivity of these Mountains, and in these thick Forests on the Brink of Rivers, or about the Rocks at the Foot of Trees, and amongst all sorts of Herbs, that *Gin seng* is to be found; it is not met with in Plains, Valleys, Marshes, at the bottom of Pools, or in Places too open.

If a Forest is set on fire, and is consumed by it, this Plant does not appear again till three or four Years after the Conflagration, which proves that it is an Enemy to Heat; and it also hides itself from the Sun as much as possible: All this may incline one to believe, that if it is to be found in any other Country in the World, *Canada* seems to be a likely Place, whose Forests and Mountains, according to the Relation of those who have been there, are very like those in *Tartary*.

The Places where *Gin feng* grows are entirely separated from the Province of *Quang tong*, called *Leao tong* in our ancient Maps, by a Barrier of wooden Stakes which enclose the whole Province, and in the Neighbourhood of which the Guards patrol constantly to hinder the *Chinese* from going out to seek this Root.

However their Vigilance is not so great, but thirst of Gain inspire the *Chinese* with the Secret of sliding into these Desarts, sometimes to the number of two or three thousand, with the Hazard of losing their Liberty and the Fruit of their Labour, if they are surprized either in going out or coming into the Province.

The Emperor being desirous that the *Tartars*, rather than the *Chinese*, should have the Advantage of this Root, gave Orders in 1709 to ten thousand *Tartars* to go and gather all that they could find of the *Gin feng*, upon condition that every one of them should give his Majesty two Ounces of the best, and for the Remainder they should be allow'd its weight in fine Silver.

By this means they reckon that the Emperor had this Year about 20000 *Chinese* Pounds, which did not cost him above the fourth Part of the Value. We met by chance some of these *Tartars* in the middle of these frightful Desarts; their Mandarins, who were not far out of our Road, came one after another to offer us Oxen for our Subsistence, according to the Command they had had from the Emperor.

The following is the Order that was observed by this Army of Botanists: After they had divided the Territory according to the Number of their Flags, every Company being about a hundred, they placed themselves in a Line till the Time appointed, then they carefully sought after the Plant which they came for, advancing insensibly towards the same Quarter, and in this manner they passed over in a certain Number of Days the Space assigned.

When this Term was expired the Mandarins, placed with their Tents in a Situation proper for their Horses to feed in, sent to enquire in every Company if their Number was compleat, for in case any Person is wanting, as it often happens, either by being lost in the Woods, or devour'd by Wild Beasts, he is sought for a Day or two, after which they begin again in the same manner as before.

These poor People suffer greatly in this Expedition, for they carry neither Tents nor Beds, nor any thing but so much Millet baked in an Oven as is to serve them the whole time of their Journey, so that they are obliged to sleep under a Tree, covering themselves with Branches or Pieces of Bark, or what else they can find; the Mandarins send them from time to time Pieces of Beef, or other Meat, which they devour after they have warm'd it at the Fire.

It is thus that 10000 Men spent six Months of the Year, and yet they seem'd robust and good Soldiers: The *Tartars* that attended on us had no better Treatment, having nothing else but the Remainder of an Ox that was killed every Day after it had fed fifty Persons.

To give some Idea of this Plant so much esteem'd by the *Chinese* and *Tartars*, I shall explain the Figure that was sent, and which I have designed with all the Exactness possible.

See the
Fig. Vol. 1.
Pag. 9.

A. represents the Root, which, when washed, was white, and a little knotty, as the Roots of other Plants commonly are.

B. c. c. D. represent the Stalk, which is smooth, and almost round; its Colour is a pretty deep Red, except towards the Beginning, *B.* where it is whiter, being nearest to the Ground.

The Point *D.* is a kind of Knot formed by the Rise of four Branches, which proceed from it as from a Center, and separate at equal distances from each other, still keeping in the same Plane: The lower Part

of the Branch is green mixed with white, the upper part is like the Stalk, that is of a deep red, a little inclining to the Colour of a Mulberry; but towards the edges the two Colours are united, running into each other with a proper Shade; each Sprig has five Leaves, as are represented in the Plate. It is observable that these Branches are equally distant from each other, as well as from the Horizon, for they fill with their Leaves a round Space very near parallel to the Plane of the Earth.

Tho' I have designed but half of one of these Leaves *F.* very accurately, all the rest may easily be conceived: I don't remember that I ever saw Leaves of this largeness so very thin, and of so fine a Texture; the Fibres of it are very well distinguished, and they have on the upper part a little whitish Down or Hair; the fine Skin that is between them rises a little in the middle above the Plane of the same Fibres; the Colour of the Leaf is of a dark green on the upper side, and under of a whitish green, and a little shining; all the Leaves are indented in a curious manner.

From the Center *D.* of the Branches of this Plant rises a second Stalk, *D. E.* very strait and smooth, of a whitish Cast, at the end of which is a Cluster of Fruit very round, and of a bright red Colour; this Cluster consists of twenty four Berries; I have only designed two, which are marked with the Figures 9. 9. The red Skin that encloses the Fruit is very fine and smooth, and contains a white softish Pulp: As these Berries were double, for some of them are single, they had each two Stones of the bigness and shape of common Lentils, but separated from each other, tho' they lay on the same Plane: This Stone is not sharp on the sides like Lentils, but is every way of an equal thickness: Every Berry is joined to a smooth Filament equal on all sides, pretty fine, and of the Colour of that of our small
red

red Cherries: All these Filaments proceed from the same Center, and spreading after the manner of the *Radii* of a Sphere, they form the round Bunch of Berries to which they were joined: This Berry is not good to eat, and the Stone is hard, and incloses the Kernel; it is always placed on the same Plane with the Filament that is joined to the Berry, whence it comes that the Berry is not round, but a little flat on each side: When it is double it has a little Dent in the middle, where the two parts join of which it is composed; it has also a little Beard opposite to the Filament to which it is joined: When the Berry is dry there remains nothing but a wrinkled Skin that adheres to the Stone, and then it is of a dark or blackish red.

This Plant dies and grows again every Year, and the number of Years are discovered by the number of Stalks already produced, of which there always remains some Sign, as may be seen in the Figure by these small Characters, *b. b. b.* by which it appears that the Root *A.* was in the seventh Year, and the Root *H.* in the fifteenth.

For the Flower, as I have never seen it, I cannot give its Description; some have said that it is white, and very small, but others have affirmed that this Plant bears none, and that no body ever saw any: I should rather believe that it is so small, and so little remarkable that it has not been minded, and that which confirms me in this Opinion is, that those who search after the *Gin seng*, wanting nothing but the Root, despise and reject all the rest as useless.

There are Plants which, besides the Clusters of Berries that I have already described, have a Berry or two altogether like the former, placed an Inch or an Inch and half above the Cluster, and then they affirm that it is necessary to observe the Point of the Compass that these Berries are on, because they seldom fail to find another Root a few Paces from thence,

on

on the same Rumb or thereabouts. The Colour of the Berries, when there are any, distinguishes this Plant from all others, and makes it easily found, but it often happens that there are none, tho' the Root is very old; such was that which I have marked in the Figure by the Letter *H*. which bore none, tho' it was in the fifteenth Year.

As it is in vain to sow the Seed, because none have ever seen it spring out, it is probable that this has given ground for the Fable which is common among the *Tartars*: They say that a Bird swallows it as soon as it is in the Earth, and not being able to digest it, it passes through him, and grows in the Place where the Bird drops it. I rather believe that the Stone remains a long while in the Earth before it takes Root, and this Opinion seems confirmed from the Roots that are no longer, but smaller than the little Finger, tho' they have produced more than ten Stalks, and as many different Ears.

Tho' the Plant that I have described had four Branches, yet there are some that have but two, and others three, some again have five, and others have even seven, which are the finest of all: However every Branch has always five Leaves, in the same Position of that which is designed in the Plate, unless the number has been diminished by any Accident; the Height of the Plant is proportionable to its Bigness, and the number of the Branches; those which have no Berries are commonly small, and very low.

The Root that is largest, most uniform, and that has the fewest Strings is always the best. I cannot tell why the *Chinese* have called it *Gin seng*, which signifies *the Representation of Man*; I have not seen any which is at all like it, and those whose Trade it is to gather it have assured me, that they as seldom find any thing resembling a Man as among other Roots, which are sometimes by chance of a singular Figure,

Figure: The *Tartars* call it, with greater reason, *Orbota*, that is, *the Chief of Plants*.

Those who gather this Plant preserve nothing but the Root, and they bury in one Place all that they can get together, during the Space of ten or fifteen Days. They are careful to wash the Root, and to clean it from all Dirt with a Brush; then they soak it for a Moment in Water ready to boil, and dry it in the Smoak of a kind of yellow Millet, which communicates a little of its Colour to it.

The Millet, contained in a Vessel with a little Water, is boiled over a slow Fire, and the Roots placed upon small Sticks of Wood, laid cross-wise upon the Vessel, become dry by little and little under a Linnen-Cloth, or under another Vessel that covers them. They may be also dried in the Sun, or even at the Fire; but tho' they preserve their Virtue, they are not of the Colour that the *Chinese* admire: When these Roots are dried they must be kept close in a dry Place, otherwise they will corrupt or grow worm-eaten.

As for Animals, besides those that I have spoken of already, there is in *China* a great number of wild Beasts of all sorts, such as wild Boars, Tigers, Buffaloes, Bears, Camels, Rhinoceroses, &c. but there are no Lions: As these kinds of Beasts are well known, I shall only speak of two others that are peculiar to *China*, and are seldom met with in other Countries.

The first of these is a kind of Camel no higher than an ordinary Horse; they have two Bunches upon their Back covered with long Hair, which form a sort of a Saddle; the Bunch before seems to be formed by the Back-bone and the upper part of the Shoulder-bone, and is not unlike the Bunch which the *Indian* Cows have on their Shoulders; the other Bunch is placed just before the Buttocks: This Creature has not such long Legs in proportion as the common Camels; they have also a shorter and thicker Neck,
covered

covered with thick Hair as long as that of Goats; some of them are of a yellowish dun Colour, others are a little upon the red, and of an Ash-colour in some Places; the Legs are not slender as those of the common Camels, insomuch that this sort of Camel or Dromedary seems for its largeness more fit to carry Burdens.

The other Animal is a kind of Roe-buck, called by the *Chinese*, *Hiang tchang tse*, that is the *Musk-Roe-buck*: One of the Missionary-Jesuits describes it in the following manner, and says nothing concerning it but what he has been an Eye-Witness of: I bought one, *says he*, when it was just killed, and preserved the Part which they usually cut to gain the Musk, which is dearer than the Animal itself; the Particulars of which Transactions are as follow:

On the East-side of the City of *Peking* is a Chain of Mountains, in the middle of which is a small Church belonging to the Christians: Among these Mountains the Musk-Deer are found, and while I was employed in the Exercise of my Mission the poor Inhabitants of the Village went a hunting, with Expectation that I should purchase the Game to send it to *Peking*: When they had killed two of these Animals, a Male and a Female, they brought them to me while they were yet warm.

Before we agreed on the Price they demanded if I would have the Musk as well as the Animal, because some buy only the Flesh, leaving the Musk to the Hunters, or sell it to those that deal in this Commodity: As it was chiefly the Musk that I desired, I replied I would buy the whole Animal; then they immediately took the Male and cut off the Bag, lest the Musk should evaporate, and tied the top of it close with a Pack-thread: The Animal and Musk together cost me only a Crown.

The Musk is generated in the inward part of the Bag, and sticks all round it like a kind of a Salt:

There

There are two forts, but that which is in Grains is the most valuable, the other is the least esteemed, because it is too small: The Female produces no Musk, or if she does it has no manner of Scent.

The Flesh of Serpents is generally said to be the most common Food of this Animal, and tho' the Serpents are of an enormous Size the Roe-buck kills them with ease, because when they are at a certain Distance from the Roe-buck they are overcome with the Scent of the Musk, and grow so weak that they are not able to stir.

This is so certain that when the Peasants go to cut Wood, or make Charcoal in the Mountains, they have no better secret to guard themselves against Serpents, whose Bite is exceeding dangerous, than to carry about them a few Grains of Musk: Then they sleep quietly after they have dined, and if any Serpent comes near them it is stupified all of a sudden by the Smell of the Musk, and is able to get no farther.

That which happened when I was upon my Return from *Peking* was, in some sense, a Confirmation that the Flesh of Serpents is the principal Food of the Musk-Animal: They served up for Supper part of the Roe-buck, and one of those who was at Table had an exceeding Aversion for Serpents, and this to so great a degree that the mentioning the Word before him would make him extremely sick; he knew nothing of what was reported of this Animal and the Serpent, and I was very careful to say nothing at all about it, but I watched his Countenance very carefully: He took some of the Roe-buck, as others did, with a Design to eat it, but he had no sooner put a bit in his Mouth but he found his Stomach rise prodigiously, and refused to meddle with any more: Others eat of it very freely, and he was the only Person that had an Aversion for this sort of Meat.



Of the Lakes, Canals, and Rivers; as also of
Barks, and Vessels of Burden.

IF *China* happily enjoys so great a plenty of every thing, it is indebted for it not only to the Goodness and Depth of its Soil, but to the great number of Rivers, Lakes, and Canals wherewith it is watered: There is not a City, nor even a large Town, especially in the Southern Provinces, which is not situated upon the Banks of a River, Lake, or some Canal: I have had occasion to speak of them at large in several Places of this Work, therefore to avoid Repetition I shall only barely mention them again: Among the Lakes the most noted ones are that of *Tong ting bou* in the Province of *Hou quang*, which is eighty Leagues or more in compass; that of *Hong se bou*, part of which is in the Province of *Kiang nan*, and part in that of *Tche kiang*; and lastly that of *Po yang bou* in the Province of *Kiang si*, which is otherwise called the Lake of *Iao tcheou*: This last is thirty Leagues in Circumference, and is formed by the Confluence of four Rivers as great as the *Loire*, which come out of the Province of *Kiang si*: It is subject to Hurricanes, like the Seas of *China*, for in less than a quarter of an Hour the Wind will veer round the Compass, and oftentimes sink the largest Barks. When you approach the most dangerous part of the Lake you see a Temple built on a steep Rock; the *Chinese* Mariners then beat a kind of Brass-drum to inform the Idol of their Arrival, they light Wax-candles in honour of it upon the fore part of the Bark, burn Incense, and sacrifice a Cock: They endeavour to prevent any Hazards by stationing Barks there, on purpose to succour those who are in danger of being
cast

cast away; but it often happens that those who are appointed in these Barks to give Assistance, are the first to cause the Traders to perish, in order to enrich themselves with the Spoil, especially if they have any Hopes of not being discovered. Nevertheless the Vigilance of the Magistrates of *Cbina* is very great; the Glory of a Mandarin consists in assisting the People, and shewing his tender Concern for them. In tempestuous Weather you see the Mandarin of *Iao tcheon*, after giving Orders not to cross the Lake, go in Person to the sides of it, and there continue all Day to hinder, by his Presence, any one from rashly exposing himself to the danger of perishing for the sake of Booty.

Besides these principal Lakes there are a great many others in the several Provinces, which together with a great number of Springs, Rivulets, and Torrents that flow from the Mountains, have given an opportunity to the industrious *Chinese* of cutting numberless Canals through all their Lands: There are few Provinces where there is not a large Canal of fine, clear, and deep Water, inclosed between two Causeways, cased with flat Stones, or Marble Slabs set in the Ground, and fastened by Grooves made in Posts of the same Materials.

The Canals have Bridges over them at convenient Distances, consisting of three, five, or seven Arches, to open a free Communication with the Country: The middle Arch is very high that Barks may pass under it with their Masts; the Roofs of the Arches are exactly round, and the Piers so small and upright that at a Distance it looks as if the Arches hung in the Air.

The principal Canal discharges it self on the Right and Left into divers other smaller Canals, which are divided again into a great many Rivulets that are conducted to different large Towns, and very considerable

able Cities: They often form Ponds and small Lakes, whereby the neighbouring Plains are watered.

The *Chinese* not contented with these Canals, which are of infinite Conveniency for Travellers and trading People, have dug many others with admirable Industry and Art for the Reception of Rain to water the Fields of Rice, for Rice requires to be almost always in Water.

But nothing is to be compared with the Great Canal called *Yun leang*, or Royal Canal, which is three hundred Leagues in length: The Emperor *Chitfou*, Chieftain of the Western *Tartars*, and Founder of the twentieth Dynasty of *Yuen*, undertook and executed this grand Work, which is one of the Wonders of the Empire. This Prince having conquered all *China*, and being already Master of Western *Tartary*, which extends itself from the Province of *Pe tche li* as far as *Mogul*, *Persia*, and the *Caspian-Sea*, resolved to fix his Residence at *Peking*, to be as it were in the Center of his vast Dominions, that he might govern them with greater ease. As the Northern Provinces were unable to furnish Provisions sufficient for such a large City, he caused a vast number of Vessels and long Barks to be built, in order to bring from the Provinces bordering upon the Sea Rice, Callicoës, Silks, Merchandizes, and other Commodities necessary for the Accommodation of his numerous Court and Troops.

But finding this Method dangerous, and that Calms detained the Provisions too long, and Storms occasion'd many Ship-wrecks, he employed Workmen innumerable, who with infinite Charge, and incredible Industry, opened this prodigious Canal through many Provinces, upon which all the Riches of the South and North are conveyed. It crosses the Provinces of *Pe tche li* and *Chan tong*, then it enters the Province of *Kiang nan*, and discharges it self into the

great

great and rapid River, called by the *Chinese Hoang bo*, or the Yellow River: Here you sail for two Days, and then you come to another River, where you find the Canal again, which leads to the City of *Hoai ngan*; from thence it passes by many Cities and large Towns, and arrives at the City of *Yang tcheou*, one of the most famous Ports of the Empire; and a little beyond this Place it enters the Great River *Yang tse kiang*. You continue your Course upon this River till you come to the Lake *Po yang* in the Province of *Kiang si*, which you cross, and enter the River *Kan kiang*, which divides the Province of *Kiang si* nearly into two equal Parts, and runs as far as *Nan ngan*; from thence you go by Land to *Nan biong*, the chief City of the Province of *Quang tong*, where you embark upon a River that leads to *Canton*, so that you may travel very commodiously, either upon the Rivers or Canals, from the Capital to the farthest part of *China*, being about 600 Leagues by Water.

They commonly have a Fathom and half of Water in this Canal to facilitate their Navigation: When the Water is high, and like to overflow the neighbouring Fields, they take care to open the Sluices to convey it away, and to keep it at a certain height in the Channel; there are Inspectors appointed to visit the Canal continually, and Workmen to repair the damaged Places.

There are likewise a great many navigable Rivers, as appears by the Description I gave of the Provinces; it will be sufficient therefore to speak here of the two Great Rivers which run across this vast Empire.

The first called *Yang tse kiang*, commonly interpreted The Son of the Sea, or *Ta kiang*, that is to say The Great River, or simply *Kiang*, that is The River, by way of Eminence, runs from the West to the East, and takes its rise in the Mountains of the Country of *Tou fan*, about thirty-three Degrees of Latitude:

tude: It receives different Names according to the Diversity of Places it passes through, and dividing itself into several Branches it forms a great many Islands that are full of Rushes, which serve as Fewel for the Cities round about. It crosses part of the Province of *Yun nan*, the Provinces of *Se tcbuen*, *Hou quang*, and *Kiang nan*: Its Stream is very rapid, but after the many Windings it makes in these Provinces, where it loses and resumes its Name of *Ta kiang* as far as the City of *Kin tcbou*, it begins to be slackened by the Tide of the Sea, which comes up to the City of *Kieou kiang*, and there it glides along very slowly: At all times, but especially at the New and Full Moon, it is so moderate that you may sail upon it with safety: It passes next by *Nan king*, and disembogues itself in the Eastern Sea overagainst the Isle of *Tsong ming*.

This River is large, deep, and very full of Fish: The *Chinese* have a common Saying, that the Sea is without a Shore, and *Kiang* without a Bottom: They pretend that in several Places they find no Bottom with a Sounding-Lead, and that in others there are two or three hundred Fathom Water; but this does not appear to be true, for their Pilots carrying no more than fifty or sixty Fathom Line have imagined it to be so, because they found no Bottom with their common Plummetts.

It seems they are mistaken likewise when they translate *Yang tse* by *the Son of the Sea*, for the Character they use in writing *Yang* is different from that which signifies the Sea, tho' the Sound and Accent are the same: The Signification it had formerly strengthens this Conjecture; in the Time of the Emperor *Yu* it signified a Province of *Cbina*, which this River bounded on the South, and it is thought that this Name was given it because the Emperor diverted the Waters which overflowed the Province into this River.

The second River is called *Hoang ho*, or *the Yellow River*; this Name is given it on account of the Colour of its Water, which is mixed with yellowish Clay that the Force of its Stream washes off from the Channel it runs in; its Head-spring is in the Mountainous Country of the *Tartars* of *Ko ko nor*, about thirty-five Degrees of Latitude: After having passed thro' this Country it runs, for a considerable way, along the side of the Great Wall; it then falls upon the Lands of the *Tartars Ortos*, and gets into *China* between the Provinces of *Chan si* and *Chen si*; after that it crosses the Province of *Ho nan*, part of that of *Kiang nan*, and after a course of about six hundred Leagues it discharges itself into the Eastern-Sea, not far from the Mouth of the River *Yang tse kiang*.

Tho' this River is exceeding large, and traverses a great Extent of Land, yet it is not very commodious for Navigation, because it is almost impossible to sail up it without a favourable and strong Gale of Wind; sometimes it makes great Havock in the Places thro' which it passes, breaking its Banks, suddenly overflowing the Country, and laying whole Cities and Towns under Water; they are therefore obliged to make long and thick Dams in certain Places to keep the Waters in: The Lands of the Province of *Ho nan* being low, and the Dams liable to be broken down, they make use of the following Precaution; round most of the Cities, at half a quarter of a League's distance from the Walls, there is a strong Inclosure or Pile of Earth.

The Canals, as well as the Rivers, are all covered with Barks of various Sizes; sometimes, for above a Quarter of a League, you see them so close together, that it is impossible to get in one more amongst them; they reckon about 10000 which are in the Emperor's Service, and wholly employed in carrying Tribute and all sorts of Provisions from the Provinces to the Court; these Imperial Barks are called

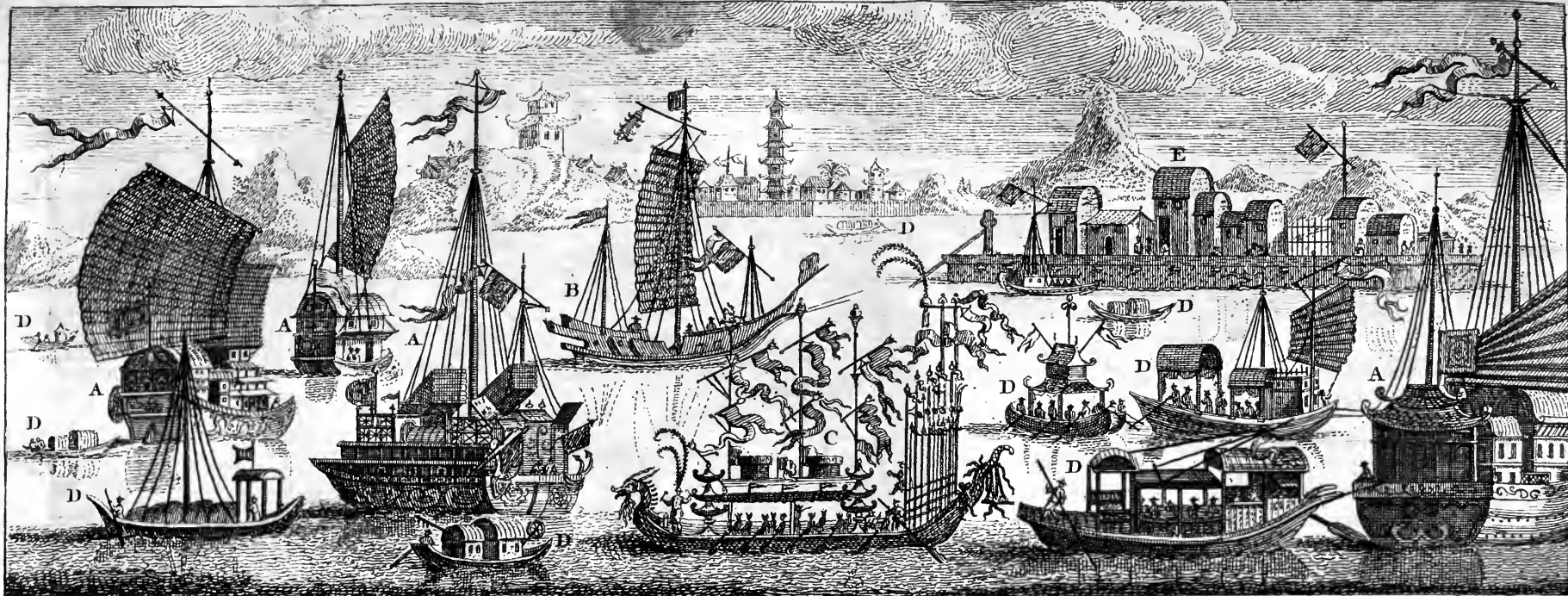
led *Leang tchouen*, *Virtualling-Barks*; they have all flat Sides, and are of equal Bigness from the Stern to the Forepart.

There are others which are appointed to carry Stuffs, Brocades, Pieces of Silk, &c. which are called *Long y tchouen*, that is to say *Barks with the Dragon-Habits*, because the Emperor's Arms are Dragons with five Claws, and his Garments and Moveables are always adorned with the Figures of Dragons in Embroidery or Painting.

Each Bark makes but one Voyage in a Year, and carries no more than a Quarter of its Load; they pay the Master of the Bark a certain Sum out of the Royal Treasury, in proportion to the Distance he had to come to Court; for instance, from the Province of *Kiang si*, which is above three hundred Leagues from *Peking*, they give a hundred Taëls; this Sum seems to be too little for defraying the Expences he is at, but he has a further Recompence by the Liberty of taking in Passengers and Goods which pass Toll-free.

There is a third sort of Barks called *Tso tchouen*, which are appointed to carry the Mandarins into the Provinces where they are to exercise their Office, and Persons of Quality that are sent from, or called to Court; they are lighter and smaller than others: They have two Decks; upon the first there is a complete Apartment from one End to the other, about seven or eight Foot high above the Deck, its Rooms are painted within and without, varnish'd, gilt, and extremely neat; I gave a particular Description of them in another Place: There a Mandarin has the Conveniency of Sleeping, Eating, Studying, Writing, receiving Visits, &c. in short every thing as neat and proper about him as in his own Palace; it is impossible to travel more agreeably than in these Barks.

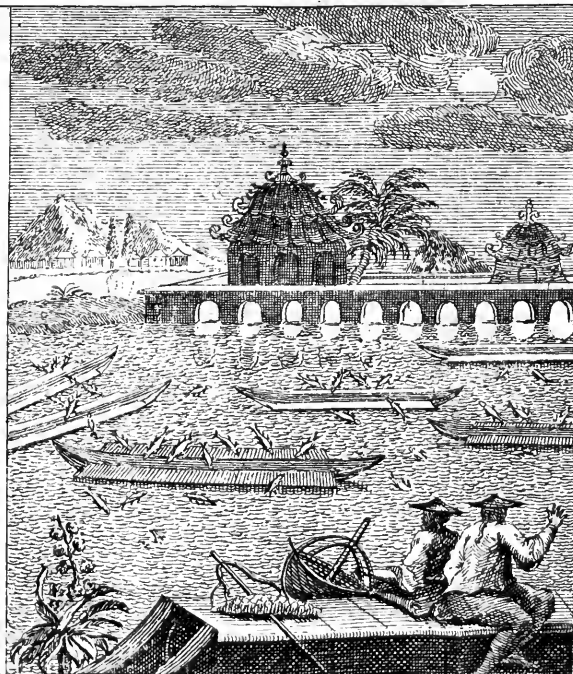
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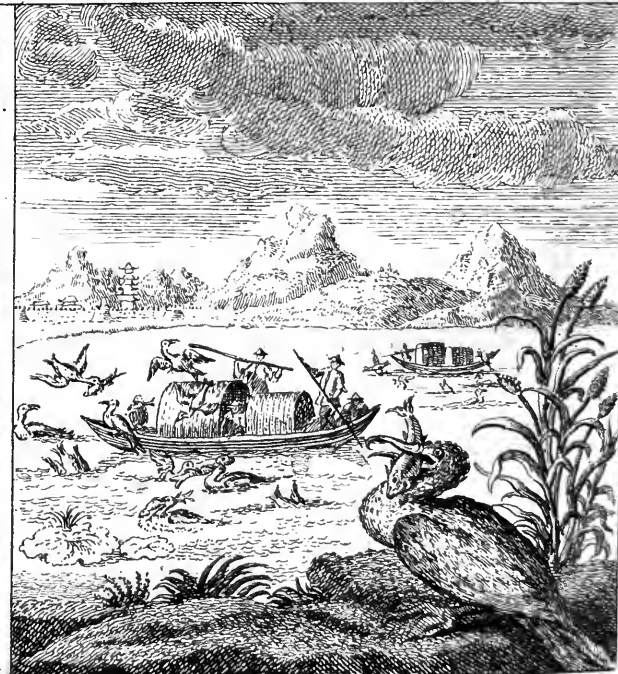
A. Chinese Barks. B. A kind of Gally. C. A Bark in y shape of a Dragon, used on a famous annual Festival. D. Small Boats. E. A Raft of Timber with Booths built on it.



The Manner of Catching Wild Ducks. p. 237.



An uncommon Method of Fishing described page 241



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16

There are besides an infinite number of Barks which belong to private Persons, some very convenient, that are let out to learned or wealthy Men who have occasion to travel; others of a larger Size, which the Merchants employ for their Commerce; and lastly there are a prodigious multitude of other Barks where whole Families dwell, having no other Habitation, and where they live more conveniently than in Houses: In the smallest sort, that have no Cabbins, they use thin Matts about five Foot square, which they set up in the Form of an arch'd Roof to defend them from the Rain and Heat of the Sun.

You see likewise some that may be call'd a kind of Galleys, which are convenient for Sailing upon the Rivers, Sea-coasts, and among the Islands; these Barks are as long as Trading-Ships of 350 Tuns, but as they are shallow, and draw no more than two Foot Water, and the Oars belonging to them are long, and lie not across the Sides of the Bark like those in *Europe*, but are supported on the Outside almost in a parallel Line to the Body of the Bark, every Oar is easily moved by a few Hands, and they go very swiftly: I shall say nothing of certain small Barks built in the Form of a Dragon, and dress'd out every Year on a Festival-day, the Original of which I have given an Account of in another Place.

They who trade in Timber and Salt, who are the richest Merchants of *China*, use no Barks to carry their Goods, but a sort of Raft made in the following manner: After having brought the Timber, which they cut down in the Mountains and neighbouring Forests of the Province of *Se tchuen*, to the side of the River *Kiang*, they take what is necessary to make a Raft four or five Foot in height, and ten in length; they make Holes in both Ends of the pieces of Wood, through which they run twisted Oziers, with these they fasten the rest of the Timber together,

ther, and so form a Raft floating upon the River of what length they please.

These Rafts are long in proportion to the Wealth of the Merchant, for some are half a League in length: All Parts of the Raft thus formed move easily any way, like the Links of a Chain; four or five Men on the Forepart guide it with Poles and Oars, others are placed all along the Raft, at equal distance, who help to conduct it; they build thereon, at proper Distances, Booths covered with Boards or Matts where they stow their Moveables, dress their Victuals, or take their Rest: In the different Cities which they touch at, and sell their Timber, they sell their Houses entire; in this manner they sail above six hundred Leagues when they carry their Timber to *Peking*.

The *Chinese* sail upon the Sea in the same manner as upon the Rivers; they have ever had good Ships, and pretend that several Years before our Saviour's Birth they made Voyages over the *Indian Seas*; whatever Knowledge they have had of Navigation, they have not brought it to a greater Perfection than their other Sciences.

Their Vessels, which they call *Tcbouen* from the common Name of Boats and Barks, are called by the *Portuguese*, *Soma*, or *Sommes*; the Reason of this Name is not known: These Vessels are not to be compared to ours, the largest of them carrying no more than from 250 to 300 Tuns; they are, properly speaking, but wide Barks with two Masts, and not much more than from eighty to ninety Foot in length; the Forepart is not made with a Beak-head, but split, and rises up somewhat like two Wings or Horns, which look very odly: The Stern is split in the middle that the Rudder may be there shelter'd from a high Sea; this Rudder, which is about five or six Foot broad, may be easily raised or lowered by the help of a Cable that is fasten'd to it from the Stern.

These

These Vessels have neither a Mizzen-mast, nor Bow-sprit, nor Scuttle; all the Masting consists of a Main-mast and Fore-mast, to which they add sometimes a small Top-mast that is of no great Service; the Main-mast is placed very near the Fore-mast, which stands very forward upon the Prow; the Proportion of one to the other is commonly as two to three, and the Proportion of the Main-mast is usually two thirds of the whole Length of the Vessel.

Their Sails are made of Matts of *Bamboo*, or a kind of Canes that are common in *China*, which are divided into Leaves like Boards, joined together by Poles that are also of *Bamboo*; above and below there are two pieces of Wood, that at the top serves for a Sail-yard, that at the bottom, being a Plank of five or six Inches thick, and above a Foot broad, keeps the Sail steady when they have a mind to lower it, or hoist it up.

These sort of Vessels are no good Sailers, though they hold much more Wind than ours, because of the Stiffness of their Sails which do not yield to the Gale; yet as they are not built in so neat a manner they lose the Advantage they have over ours in this Point.

They do not caulk their Vessels with Pitch and Tar, as they do in *Europe*, but with a sort of particular Gum, which is so good that a Well or two made in the bottom of the Hold of the Vessel is sufficient to keep it dry; hitherto they have had no Knowledge of a Pump.

Their Anchors are not made of Iron, like ours, but of a hard and heavy Wood, which on that account they call *Tie meu*, that is to say *Iron-Wood*; they pretend that these Anchors are much more serviceable than those of Iron, *Because*, say they, *these are apt to bend, which those of the Wood they use never do*; however they most commonly tip the two Ends of them with Iron.

The *Chinese* have on board neither Pilot nor Master, only the Steersmen who guide the Vessel and manage the Tackling; it must be confessed however that they are tolerable good Seamen and Coasting-Pilots, but very indifferent Pilots in the main Sea; they lay the Head of the Vessel upon the Rumb on which they design to sail, and without giving themselves any Pain about the Yawing of the Vessel, they thus steer their Course as they think convenient; this Negligence proceeds, no doubt, from their making no long Voyages, yet when they think fit they sail tolerably well.

The five Jesuit-Missionaries who went from *Siam* to *Cbina*, and embarked the seventeenth of *June* 1687 on board a *Chinese Somme*, the Captain of which was of the City of *Canton*, had all the time of their Voyage to examine the Structure of these sorts of Vessels; the particular Description which they made of them gives the most perfect Knowledge of the *Chinese* Navigation.

The *Somme* they embark'd in, according to the Computation used among the *Indian Portugese*, carried 1900 *Pics*, which at the rate of 100 *Catis*, or 125 Pound a *Pic*, comes to near 120 Tuns; a Tun-weight is reckoned 2000 Pounds: The Model of it was tolerably handsome except the Forepart, which was slit all the way down, flat, and without a Beak; its Mastng was different from that of our Vessels with respect to the Disposition, Number and Strength of the Masts; its Main-mast was placed most inconveniently where our Fore-mast stands, insomuch that the two Masts were very near to one another; for Stays and Shrouds they had a simple Cordage, which reach'd from Starboard to Larboard that it might be always fasten'd out of the Wind; it had a Boltsprit and Mizzen-Mast which was placed to the Larboard; as for these latter they were very small, and hardly deserved the Name of Masts, but to make amends

the

the Main-mast was extremely large in proportion to the Vessel, and to strengthen it still more it was supported by two Side-posts nailed to it from the Keelson up to the second Deck; two pieces of Boards strongly fasten'd on the Top of the Main-mast, the two Ends of which joining together seven or eight Foot above the same, serv'd instead of a Top-mast.

The Sails consisted of two square ones made of Matts, the Main-Sail and Fore-Sail; the first was forty-five Foot in height, and twenty-eight or thirty Foot in breadth; the second was proportionable to the Mast that carried it; they were garnish'd on both sides with several Ranges of *Bamboo* stuck upon the Breadth of the Sail a Foot distant one from another on the Outside, and somewhat further asunder on that side next to the Masts; these Ranges were intermixed with several Chaplets, which took up about a fourth Part of the Breadth of the Sail, beginning on that side on which there were no Braces, in such a manner that the Masts divided them into two very unequal Parts, leaving more than three Quarters of the Sail on the side of the Braces, which allowed it to turn upon its Mast as upon a Hinge, on which it might run without hindrance towards the Stern, at least twenty-six Points, when it was necessary to tack about, sometimes bearing only upon the Masts, and sometimes upon the Chaplet; the Yards served for Rat-lines above, and a piece of Wood as thick as one of the Yards, which likewise served to keep the Sail straight; and to prevent it from tearing was supported in two Places with Planks, which were suspended by two Ropes hanging down from the top of the Mast for this purpose; each of the Sails had but one Brace, one Bow-line, and what the *Portuguese* call a Spider, which is a long Parcel of small Tackling on the side of the Sail from the top to the bottom, about two Foot distance from each other, the Extremities of which are fasten'd to the Brace where they make a large Knot. These

These sort of Sails fold and unfold like a Screen; when they would hoist the Main-sail they make use of two Windlasses, and three Ropes which pass thro' three Pulleys fixed in the Head of the Main-mast; when they intended to lower the Sail they laid hold of it with two Iron Hooks, and after loosing the Ropes they folded the different Squares at different times, hauling them down with the Hooks very strongly.

The Rigging is ill-contrived, and takes up a great deal of time; therefore the *Chinese*, to spare their Labour, leave the Sail to flap at random during a Calm: It is easy to see that the excessive Weight of this Sail, joined to that of the Wind which bears hard upon the Mast as upon a Lever, would plunge the Prow under Water, if they had not prevented this Inconvenience by their Method of Stowing, for they load the Stern of the Vessel much more than the Head to counterbalance the Force of the Wind; hence it happen'd that when they were at Anchor the Forepart was all above Water, while the Stern lay pretty deep; they draw this Advantage from the Largeness of their Sail, and its Situation upon the Forecastle, that they make great Progress when the Wind is abaft, and can, if we believe them, keep up with our best Sailers, and even outstrip them; but then in a Quarter or Side-wind they must lie by, not to mention the Danger they are in of turning about when they are surprized with a sudden Gust of Wind.

In fine Weather they carried, besides a Sprit-sail and a Top-sail, a Driver which was placed on the side of the Sail that had no Braces or Bonnets, and a square Sail on the Mizzen-mast; all these Sails are made of Callicoe.

The Stern was cleft in the middle to make room for the Rudder to lie in a kind of Chamber, which shelter'd it from the Strokes of the Waves in tempestuous Weather; this Chamber was form'd by the two sides of
the

the Poop with a large Opening outward, which, approaching nearer and nearer to each other, formed an acute Angle, with the Point cut off to give the Rudder sufficient Room to play.

This Rudder hung by two Cables, the two Ends of which were wound about a Capstan placed on the highest Part of the Stern, that by this means it might be raised or lowered at Pleasure; two other Cables, after passing under the Vessel, were brought up on the Forepart of the Prow, where they were kept tight by the help of a Capstan, and when they were relaxed were in the room of the Hinges by which ours are fasten'd to the Stern-post; there was a Tiller seven or eight foot long without a Handle, and without a Pulley: To encrease the strength of the Steersman four Tacklings were fastened, two to each side of the Vessel, one of which was turned several times over the end of the Tiller that the Steersman might be able to keep it in its proper Place.

A Rudder made after this manner can scarcely be felt by a large Vessel, not only because the Ropes, by means of which they communicate their Motion, easily stretch and grow longer, but chiefly because of the continual Yawing that gives it a trembling Motion without ceasing, from whence arises another Inconvenience, which is that there is all the difficulty in the World to keep a Vessel steady on the same Rumb. They have begun to make *Sommes*, which the *Portuguese* call *Mestifas*, because without changing any thing of the *Chinese* Manner of building they can fix to it an *European* Rudder. The King of *Siam* had one made of this sort of the Burden of seven or eight hundred Tun, which was much the largest they ever saw.

The Pilot made no use of a Mariner's Compass, but had a sort of one, the outward Limb of whose Box was divided into twenty-four equal Parts, shewing so many Points of the Compass; they were placed
upon

upon a Bed of Sand, not only that they might lie soft, but to preserve them from the Shocks of the Vessel, the Agitation of which every now and then destroyed the Equilibrium of the Needle; they likewise contained Pastils for Perfumes which they burnt incessantly: This is not the only Treat that the *Chinese* Superstition bestowed on these Compasses, which they look upon as certain Guides in their Voyage, for their Blindness is so exceeding great as to offer them Burnt Sacrifices.

The Pilot takes great care to furnish his Pinnacle well with Nails, which makes it appear how unskilful this Nation is in Sea-Affairs. It is said the *Chinese* were the first Inventors of the Mariner's Compass, which, if true, they have made little Advantage of it. They put the Head of the Ship upon the Rumb that they design to steer in by the help of a Silken String, which cuts the outward Surface of the Compass in two equal Parts, North and South, which they do in two different Manners; for instance, to sail North-East they put this Rumb parallel to the Keel of the Ship, and then turn it about till the Needle is parallel to the String; or else, which is the same thing, they put the String parallel to the Keel, and let the Needle Point to the North-West. The Needle of the largest Compass is not above three Inches long, one end of which is a kind of Flower-de-luce, and the other a Trident; they are all made at *Nangazaqui*.

The Bottom of the Hold is divided into five or six Rooms, separated from each other by strong Partitions made with Boards: Instead of a Pump they have only a Well at the Foot of the Main-mast, from whence they draw the Water with Buckets. Tho' the Sea run very high, and the Vessel was deeply laden, yet by the strength of its Planks, and goodness of its Caulking, it made very little Water.

This Caulking is a kind of Composition of Lime, Oil, or rather Rosin, which distils from a Tree called

Tong

Tong yeou, and Ockam of *Bamboo*. The Lime is the Basis, and when it is dry one would think it was nothing but Lime without any Mixture: This renders the Vessel much neater, and frees it from that nauseous Smell of Tar, which is intolerable to those who are not accustom'd to it; but this is not all, for there is no danger of Fire, as there is in our Vessels wherein so much Pitch and Tar are used.

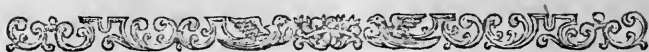
The Anchors were of Wood, except the Sheet-Anchor, whose Flukes were arm'd with Plates of Iron.

All the Tackling, as well as the Cables, are made of *Ratan*, which is a kind of Cane, or of Hurds made of the Cocoa-Tree, call'd by the *Portuguese*, *Cairo*.

The Ship's Company were compos'd of forty-seven Persons including the Officers; the Pilot's Business was only to place the Compass, and appoint the Course; the Steerman directed the Business relating to the Tackling, and the Captain maintain'd and look'd after the Crew without minding any thing else, and yet every thing was managed with surprizing Punctuality.

The Reason of this good Understanding proceeds from the Interest that all the Company has in the Ship, for all have a Share in the Loading; and, instead of the Officers and Soldiers receiving any Pay, they have the Liberty of putting a certain Quantity of Merchandises on Board the Vessel, in which every one has his particular Apartment between the Decks, which is divided into different Cabbins. In short, it may be said in general that the *Chinese* are diligent, attentive and laborious, and they want nothing but a little Experience to make them expert Sailors.





Of the Money that at different Times has been current in China.

THERE are but two sort of *Metals*, viz. Silver and Copper, which are current in *China* to purchase Necessaries, and to carry on Trade ; Gold is no more than Precious Stones in *Europe*, for it is bought like other Merchandizes, and the *Europeans* who traffick in it draw considerable Profit from this Commerce.

As for Silver it is not coined as in *Europe*, but is cut into Bits great or small as Occasion requires, and it is the Weight, and not the Prince's Image, that determines its Value. They generally carry with them a Pair of small Scales in a japan'd Case, and not unlike the *Roman* Balance : It is composed of a small Plate, an Ivory or Ebony Beam, and a sliding Weight ; the Beam, which is divided into small Portions upon three different Faces, is suspended by a Silken String at one of its Ends in three different Points, that they may easily weigh all sorts of Weights. These Scales are very exact, for they can weigh, from fifteen or twenty Taëls down to a Sou's, with so much Niceness that the thousandth Part of a Crown will sensibly turn the Scale.

Their Silver is not all equally fine, but is divided into a hundred Parts, in the same manner as we account twenty four Carats to be the finest Gold ; eighty is reckoned the basest Alloy, and will not pass without augmenting the Weight in proportion to the Price of the Commodity ; but that from ninety to a hundred, which is the finest sort, will pass currently.

The Lingots, which are the finest Silver, are used only to pay large Sums. The *Chinese* are very skilful

ful in judging at Sight of the finest Silver, and are scarcely ever deceived. The Difficulty lies in purchasing small Matters, for sometimes they are forced to put it in the Fire, and beat it thin with a Hammer that they may cut it more easily into small Pieces, and give the Price agreed upon; whence it happens that they are always longer in making the Payment than the Purchase.

They own it would be more convenient to have Money coined, and of a determinate Value, but they are afraid it would be a Temptation to Clippers and Coiners, whereas now there is no Danger, because they cut the Silver as they have occasion to pay for what they buy.

In cutting the Silver so often it is hard to avoid the losing of a small matter, for which reason you will see poor People very busy in gathering and washing dirty things thrown out of the Shop into the Street, by which they get a Subsistence.

Copper Money is the only sort that has any Character stamp thereon, and is of use in buying small Matters: It is in small round Pieces with a Hole in the middle, which they put on Strings by hundreds, sometimes to the Quantity of a thousand. The Metal is neither pure nor beaten, and six of these Pieces go to a Soûs, ten Soûs make the tenth part of a *Chinese* Crown called *Leang*, and by the *Portuguese* Taëls, which are in value about a hundred Soûs of *French* Money.

These small Pieces have always been the current Money of *China*, and the Curious preserve some that were coined in the first Dynasties of the Empire, and have either passed from Family to Family, or have been found in the Ruins of Houses and Cities. What I am going to mention is taken from an ancient Book upon Money, the Author of which lived under the Dynasty of *Song*, and was sent to me by P. *Dentrecolles*.

He

He treats of the Matter and Form of Coins, their Inscriptions, Value, and the Dynasties in which they were current; he then treats of uncertain Mony, that is such as the Time of whose Currency is not known, the Mony of Foreigners received in Trade, and the Superstitious Mony, that is such as in process of Time the Weakness of the People has fixed certain superstitious Notions to.

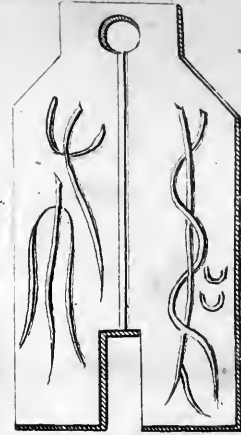
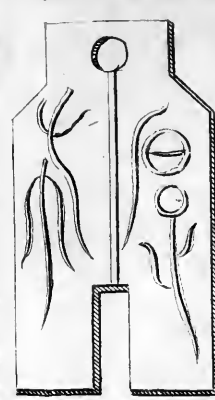
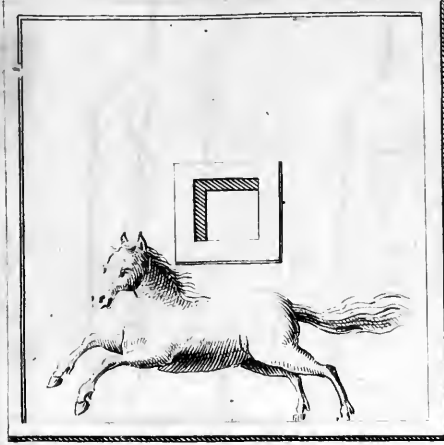
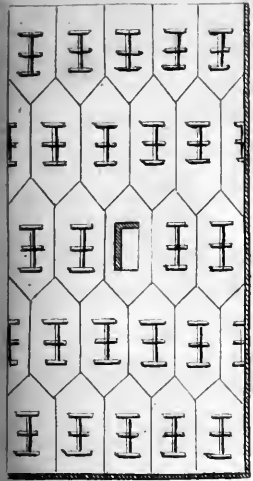
The *Chinese* Word *Tsuen*, which they formerly used to express what we call Mony, properly signifies the Water of a Fountain that runs without ceasing, which intimates the continual passing of this kind of Metal from Hand to Hand; but they have for some Time given it the Name of *Tsien*, and thus they say *Tong tsien*, *Copper-Mony*; *In tsien*, *Silver-Mony*, for so they term at *Canton* the *French* Livres and Crowns.

The Copper that they use for this small Coin, as I said before, is not pure but always mixed. The Pieces of a good Alloy have four Parts of Lead to six of Copper, which Mixture is the Cause that the red Copper loses its Colour, and will not sound; likewise the Mony that is made of it, tho' it is thick, may be easily broken with one's Fingers.

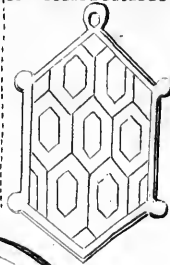
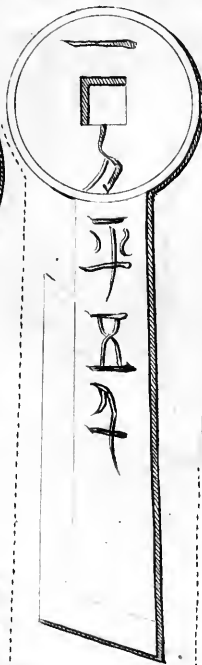
Formerly Gold and Silver Coin were current in *China* as well as Copper; the *Chinese* Author cites ancient Books which affirm that under the Reign of *Yu*, Founder of the first Dynasty called *Hia*, they used Gold, Silver and Copper Coin, and that under other Dynasties there were Emperors that permitted the use of Foreign Mony throughout the Empire.

There was also Mony made of Tin, Lead, Iron, and even baked Earth, on which Figures and Characters were imprinted. It is related that after the Reign of *Han* a Prince caused Mony to be made of sealed Earth united with a strong Glew, and taking it in his Head to put down Copper Mony he gathered as much as he could, buried it very deep in the Earth, and killed the Workmen that were employ'd

Antient Coin called Pou and Sao.



Uncertain or Foreign Coin.



Superstitious Coin.



ploy'd about it that none might know where it was hidden.

Certain small Shells, called *Poei* in *China*, and *Coris* in the Kingdom of *Bengal*, have likewise served instead of small Mony, but not for any long time.

As for the Form of Mony, it has been different under different Reigns: Since the preceding Dynasty the Copper has been always round with a square Hole in the middle, edged with a Border a little standing out. This Hole was made that they might be strung; and carried about ready told by thousands, every hundred is separated by a String twisted in the last that finishes the hundred.

According to an antient Author, besides the round Mony there was a sort in the Shape of a Cutlafs in the beginning of the first Dynasty, and was called *Tao*, which signifies a Cutlafs: Another sort resembled the Back of a Tortoise, and for this Reason was called *Kouei*; another again was called *Pou*, of an extraordinary Form, and such as you will see engraved on the Plate. The round Mony was commonly an Inch or an Inch and half Diameter, and some even twice as large.

The Mony called *Pou* and *Tao* was five Inches long, and tho' pierced on the Top was very inconvenient for use, upon which account it was put down.

At one time there were *Doits* so small that they were called Gander's Eyes, and so thin that they swam on the Water, and when they were handled they were in danger of being broke: They used no less than ten thousand to buy a Measure of Rice sufficient for nourishing a Man ten Days; these *Doits* appeared for the first time under the Reign of *Song*, but were soon laid aside because People would not take them.

Under the first Dynasty of *Tang*, the Banks of the Yellow River being fallen in, the Emperor had Notice that there were found three thousand three hundred Pieces of Mony with three Feet, the Characters

imprinted thereon were obliterated, for the Earth had eaten into the Metal. So ancient a Coin was doubtless under the first Dynasties of *Hia*, *Chang*, *Tcheou*, for the Emperors of those Times kept their Court near this great River.

The Stamp upon their Coin has no Relation to the Prince upon the Throne, because they think it indecent and disrespectful that the Image of the Prince should constantly pass through the Hands of Merchants, and the meanest of the People.

The Inscriptions on their Coin are commonly pompous Titles, which the reigning Princes have given the different Years of their Reign, as for instance, *Eternally Shining*, *Sovereignly Peaceful*, *the Magnanimous*, &c. The Learned are not deceived by these Titles, for they know that a new Title does not denote a new Emperor: This has deceived the *Europeans*, who have been little acquainted with the Customs of the Empire, and has caused them to multiply the Number of the Emperors. The Emperor *Cang hi* is, perhaps, the only one who throughout a long Reign never affected to give such like Titles.

In other Coins may be seen the Names of the reigning Family of the Tribunal that presides over the Mint, or the City where it was made. Some are marked with the Value set upon them by the Prince, as for Instance, the Inscription *Pouan leang* signifies half a Taël. There is another, whose Inscription is singular enough, containing these four Characters, *Kouei yu tching ti*, that is *The Money has its Course, and at length returns to the Emperor*.

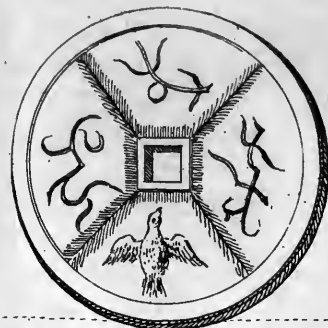
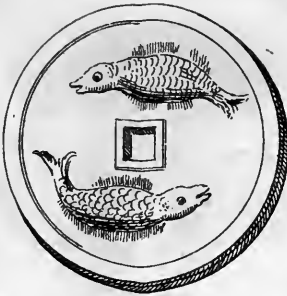
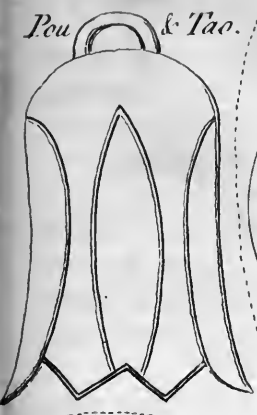
As for the ancient Money, such as the *Pou* and *Tao*, it is difficult to decypher the Characters; the most skilful *Chinese* ingenuously acknowledge that they do not understand them.

There is a kind covered with Figures, supposed to be current in the earliest Times of the Empire, because to avoid Labour and Expence they afterwards

were

Pou & Tao.

Superstitious Coin.



Dynasty of Tcheco.

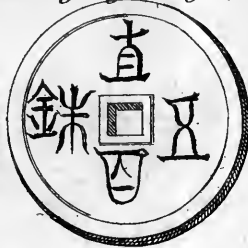
Dyn: of Han.

Dyn: of Heou-Han.

Dyn: of Leang.

Dyn: of Song.

Dyn: of Tchou.



Superstitious Coin.

Dyn: of Tang

Dyn: of Heou tsin.

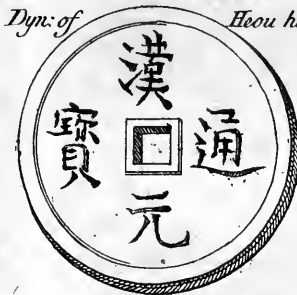
Dyn: of Heou han.

Dyn: of

Heou han.

Dyn: of Heou-Tcheou.

Dyn: of Tchou.



Dyn: of Song.

Of Vong-vou Founder of the Dyn. of Aling.

Of Chun-tchi Founder of the present Dyn.

Of the late Emp? Caug-hi.

Of Yong-tching the present Emperor.

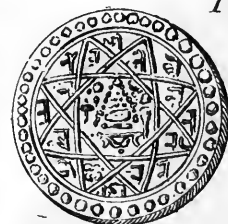


Silver

Coins

of

Thibet.



The Reverse

The Reverse.

The Reverse



were content with more simple Inscriptions; three of these are engraved, and they consisted of a Mixture of Silver and Tin. One of them which is round, and weigh'd eight Taëls, represents a Dragon in the middle of the Clouds; another is of a square Form, on which there is a Horse, and it weighs six Taëls; the third is oblong and of the Form of a Tortoise's Back, and there is in every Compartment the Word *Vang*, which signifies *the King*; this weighed but four Taëls.

A certain Author attributes the Invention of this Mony to *Tching tang*, Founder of the Dynasty *Chang*; the Characters that were upon the Reverse were defaced. The *Chinese* give a mysterious Sense to these Figures; the Tortoise, say they, signifies those that adhere to the Earth; the Horse, such as are less in Love with it, and rise above it from time to time; and the flying Dragon is the Image of those who are entirely disingaged from earthly things. There are other antient Coins stamp'd with Dragons, and the *Dragon* is doubtless the Symbol of the *Chinese* Nation, as the *Eagle* was of the *Roman*.

It is hard to say what was the just Value of this ancient Mony, but it ought to depend upon the Nature and Weight of the Metal, tho' they have not always a regard thereto: The Princes, who fix the Value, have caused them to rise or fall as Occasion required, and according as a particular sort began to grow scarce.

But for the better understanding the Value of Mony, whether ancient or modern, it must be known that the *Chinese* Pound is sixteen Ounces, called by the *Chinese*, *Leang*; and the *Portuguese* Taëls; the *Leang* is divided into ten Parts called *Tsien*, and by the *Portuguese* *Maz*; the *Tsien*, or *Maz*, are divided into ten *Fuen* which are ten Soûs, the *Fuen* or Soûs is divided into ten *Li* of Silver.

The Beam of the *Chinese* Scales carries these Divisions no farther, and yet with relation to Gold or Silver of a considerable Weight the Divisions are much smaller, and almost imperceptible, for which reason it is hard to give a Notion of them in our Language. They divide the *Li* into ten *Hoa*, the *Hoa* into ten *Se*, the *Se* into ten *Fou*, the *Fou* into ten *Tchin*, the *Tchin*, which signifies a Grain of dust, into ten *Yai*, the *Yai* into ten *Miao*, the *Miao* into ten *Mo*, the *Mo* into ten *Tsun*, and the *Tsun* into ten *Sun*.

This being known it will be yet impossible to ascertain the just Value of the ancient Coin, for tho' the Weight is determined there are some of them of much greater Value than the Weight would allow of. There was a Time when the Scarcity of Species obliged the Emperors to put a high Value upon small Pieces, in-somuch that the current Denier was worth ten of the same sort in former times: This has often been the Cause of popular Tumults, because the Merchants raised in proportion the Price of Merchandise.

This Scarcity of Species happen'd either through the sudden Irruption of Foreigners, who loaded their Barks with this Coin and carried it away, or through the Precaution of the People, who in time of War took care to bury it, and died without discovering where it was hid. There was a Time when Copper was so scarce that the Emperor demolished near 1400 Temples of *Fo*, and melted down all the Copper Images to turn them into Mony. Sometimes there have been strict Prohibitions to all private Persons not to keep any Vessels or other Utensils of Copper, and they were obliged to deliver them in at the Place where the Mony is coined.

They carried Matters still farther in the beginning of the Reign of *Hong vou*, when Mony was become very scarce, and they pay'd the Mandarins and Soldiers partly in Silver and partly in Paper, giving them a Sheet of Paper sealed with an Imperial Seal, which

was.

Tchao Pao hing Tong Ming Ta
 鈔 寶 行 通 明 大

They read from the right to the left.

Tion
hia
Tong
hing



Ta
ming
Pao
Tchao

Kouan
 員 壹
 Spring A

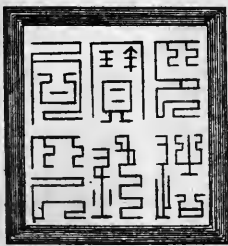
Paper Money
 The Value of such a Piece as this was a thousand Deniers w.^{ch} amount to a Taël.

The Translation
 He who shall inform a traitor, and secure them shall have a Reward of 250 Taëls Besides he shall receive the Goods of the Criminal as well immoveable as moveable. Dated such a Year, Month and Day of the Reign of Hong Vou.

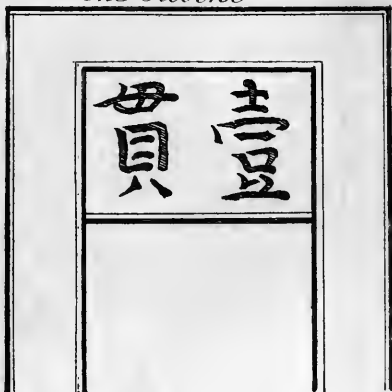
The Translation.
 The Court of the Treasury having presented their Petition, it is decreed that the Paper Money thus Mark'd with the Imperial Seal of Ming shall pass Current and be put to the same Use as Copper Coin. Those who counterfeit it shall be Beheaded.

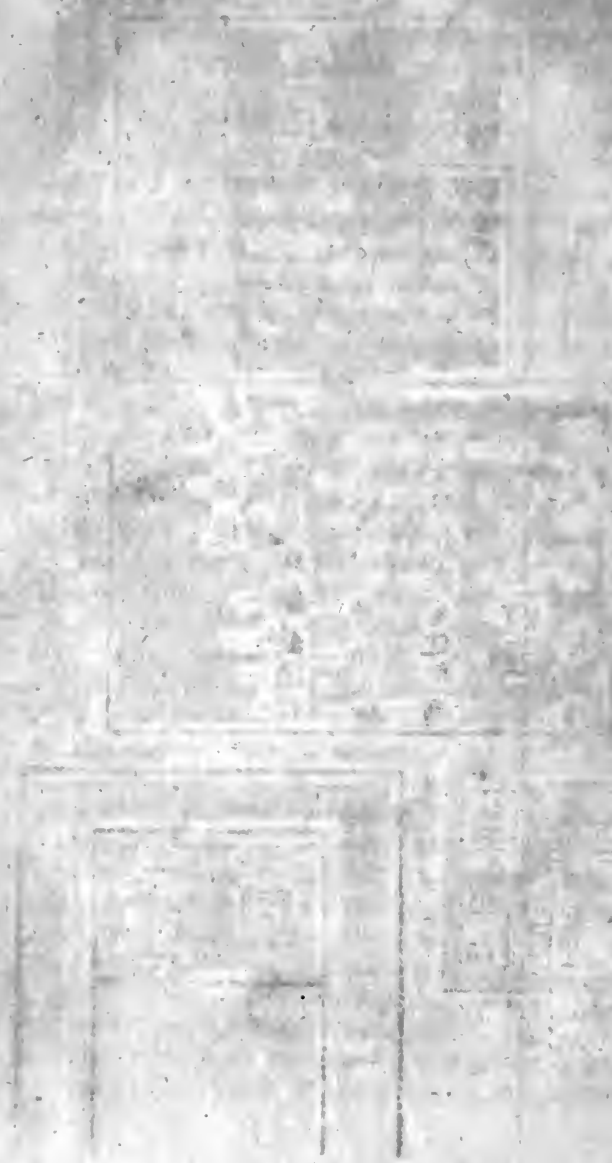
Hong	仍 gin	者 che	使 se	大 ta	奏 seou	准 tchun	戶 kou
洪	給 ki	賞 chang	用 yung	明 ming	寶 pao	印 yn	部 pou
武	犯 fan	銀 yn	偽 cwei	寶 pao	鈔 tchao	造 tsao	
年 nien	人 gin	貳 eul	造 tsao	與 yu	銅 tong		
月 yue	財 tsai	有 ne	者 che	新 tschan	錢 tsien		
	產 tsan	伍 ou	斬 kao	通 tung	行 hing		
月 ge		拾 che	兩 leang				
		兩 leang	捕 pou				

The Reverse



The Imperial Seal





was reckoned at a thousand Deniers, and was of the same Value as the Taëls of Silver. These Sheets are yet much sought after by those that build, who hang them up as a Rarity on the chief Beam of the House, which, according to the vulgar Notion, preserves the House from all Misfortunes.

Tho' this was soon suppressed it was used again under the Dynasty of *Yuen*; but *Mark Paul* is deceived when he affirms that they used the Bark of Mulberry-Trees to make the Paper which composed this Money, for the *Chinese* are careful not to destroy such valuable Trees; it was the Bark of the Tree called *Cou tchu*, which is of little value, and resembles the Elder-tree by the Quantity of its Pith, and of this they made a Paper stronger than that of *Bamboo*.

The Copper Money is not hammered as in *Europe*, but cast, and is coined no where but at Court. There were formerly twenty-two several Places where Money was coined, at which time there were Princes so powerful that they were not contented with the Title of Duke, but assumed the Dignity of Kings, yet they never durst attempt to coin Money, for however weak the Emperor's Authority was the Coin has always had the Stamp that he commanded.

It is easy to judge that there would be Debasers of Money in *China*, if the Silver was coined as well as Copper, since their small Pieces of Copper are so often counterfeited by the *Chinese*. Those who follow this Trade mark the counterfeit Coin with the same Characters as are seen upon the True, but the Metal that they use is of a baser sort, and the Weight not so good. If they happen to be discovered the Crime is Capital, and yet some Princes have been contented with cutting off the Hand, and others with sending them into Banishment.

Even some, in the time of extraordinary Scarcity of these small Pieces, have winked at this Misdemeanor till the counterfeit Coin has been dispersed over

Empire, and then they have been confiscated, and put upon the same Foot with the Imperial Mony.

As the small Deniers are no longer in use, those who possess them beat them with a Hammer till they are as broad as the current Coin, and being put upon a String among the rest they are not perceived by the Merchants: Nay some have gone so far as to cut Pastboard in the same Form, and to mix them with the rest upon a String, and the Deceit is not perceived till the Pieces are taken off the String. Of the ancient Coins, which have been current in *China*, I have caused several to be engraved of which no certain Account can be given: Some belong to foreign Countries, but which it is hard to say, because the *Chinese* alter the Names so much that they are entirely unintelligible; for instance, they call the *Dutch* the Kingdom of red-haired Men, because they have seen some of the *Hollanders* with yellow Hair and red Beards, and when a Country is denoted in this manner it is impossible to find it out.

In a word there is a Coin to which the People join superstitious Ideas, never thought of at the time of its being made. The Characters or Figures imprinted thereon were design'd to shew Epocha's of Time, or historical Facts, the Remembrance of which is lost: Such is, for instance, the Coin on which is inscribed *Fong hoang* and *Kilin*, two fabulous Animals, of which the *Chinese* relate a thousand Stories.

The *Fong hoang* is a Bird of which we have often had occasion to speak, and the *Kilin* is an Animal, according to them, composed of the different Parts of several Animals; it has the height of an Ox, the Body is covered with broad hard Scales, it has a Horn in the middle of the Forehead, with Eyes and Mustachoes like a *Chinese* Dragon. This Animal is the Symbol of the chief Mandarins of the Army.

The late Emperor *Gang hi* had a Cabinet full of all sorts of Coin, both ancient and modern, placed

according to the Order of the Dynasties. A Mandarin called *Tsiang*, President of the Academy of the chief Doctors, was employed in putting them in that regular Order. In this curious Collection of Mony they go back even to the earliest Ages.

If these Pieces of Mony were Supposititious, and made at pleasure in latter Times, it may be equally said of all those of the Emperors of the first Dynasties; but as what belonged to those distant Times are not to be met with, we cannot suppose that the rest are attributed to other Dynasties without Foundation: But they have supplied this Deficiency with Pasteboard-Mony, made according to the Idea the ancient Books give thereof. The Proportions are so well kept, and the Colours of the Metal so well imitated, that this counterfeit Coin seems to be truly ancient. Their different sorts of Coin is a concurrent Testimony of the Truth of the *Chinese* History, because it is not to be doubted that there was such a Dynasty, and such an Emperor, since the Mony coined in their Time has been preserved so many Ages in the Hands of the *Chinese*.



Of the Chinese Trade.

THE particular Riches of every Province, and the Facility of transporting Merchandise by means of the Rivers and Canals, have rendered the Empire always very flourishing. As for the foreign Trade it scarcely deserves to be mention'd, for the *Chinese*, finding among themselves proper Supplies for the Necessaries and Pleasures of Life, seldom trade to any Place far distant from their own Country.

Their Ports under the Emperors of their own Nation were always shut up to Foreigners, but since the *Tartars* are become Masters of *China* they have been

open to all Nations. Thus, to give a full Account of the *Chinese* Trade, we may speak of that carried on among themselves and their Neighbours, and then of that carried on by the *Europeans* with them.

The Trade carried on within *China* is so great, that that of all *Europe* is not to be compared therewith; the Provinces are like so many Kingdoms, which communicate to each other what they have peculiar to themselves, and this tends to the Preservation of Union, and makes Plenty reign in all the Cities. The Provinces of *Hou quang* and *Kiang si* supply all the Provinces with Rice that are not well provided; the Province of *Tche kiang* furnishes the finest Silk; *Kiang nan* Varnish, Ink, and curious Work of all sorts; *Yun nan*, *Cbensi*, and *Cban si* yield Iron, Copper, and several other Metals, Horses, Mules, Furs, &c. *Fo kien* has Sugar and the best Tea; *Se tcbuen*, Plants, Medicinal Herbs, Rhubarb, &c. and so of the rest; for it is not possible to describe exactly the particular Riches of every Province.

All the Merchandises, so readily transported along the Rivers, are sold in a very short time; you may see, for instance, Merchants who three or four Days after their arrival at a City have sold six thousand Caps proper for the Season. Trade is never interrupted but on the two first Days of the first Moon, which they employ in Diversions and the common Visits of the New Year: Except at this Time every thing is in Motion as well in the Cities as in the Country. The Mandarins themselves have their Share in Business, and there are some among them who give their Money to trusty Merchants to increase their Income in the way of Trade.

In short there are none but the poorest Families, who but with a little Management can find means to subsist very easily by their Trade. There are many Families whose whole Stock does not amount to a Crown, and yet the Father and Mother, with two or three Chil-

Children, are maintained by the little Trade that they carry on, get Garments of Silk for Days of Ceremony, and in a few Years time enlarge their Commerce to something considerable.

This is difficult to comprehend, and yet happens every Day; for instance one of these small Merchants, who has about fifty Sou's, will buy Sugar, Meal and Rice, and make small Cakes, which he has baked an Hour or two before Day to kindle, as they express it, the Heart of Travellers; his Shop is hardly open before his Merchandise is carried off by Country People, who come in Crowds in a Morning to every City, by the Workmen, Porters, Advocates, and Children of the District. This little Trade produces in a few Hours twenty Sou's more than the Principal, the half of which is sufficient to maintain his small Family.

In a word the most frequented Fair is but a faint Resemblance of the incredible Crowds of People that are to be seen in the generality of Cities, who either sell or buy all sorts of Commodities. It were to be wished the *Chinese* Merchants were more honest in their Dealings, especially when they trade with Foreigners; they always endeavour to sell as dear as they can, and often make no scruple of adulterating their Commodities.

Their Maxim is that those who buy should give as little as possible, and upon this Principle they think themselves in the right to ask the greatest Price, and to take it if the Buyer is so simple or ignorant as to give it: It is not the Merchant who deceives, say they, it is the Buyer who deceives himself. However those who act upon these detestable Principles are the first in praising the Honesty and Disinterestedness of others, so that they stand self-condemned.

Trade being so extensive in all the Provinces of *China*, as I have already said, it is not at all surprising that the Inhabitants are so little desirous of Foreign

reign Trade, especially since they have contemptible Thoughts of all foreign Nations: Thus in their Sea-Voyages they never fail through the Streight of *Sonda*, their farthest Voyages reach no farther on the side of *Malacca* than to *Achen*, on the side of the Streights of *Sonda* to *Batavia*, which belongs to the *Hollanders*, and to the North only as far as *Japan*; I shall therefore explain as briefly as possible to what Places on these Seas they carry on a Trade, and what is the nature of the Merchandises which they import and export.

I. *Japan* is a Kingdom which they often frequent, and commonly set sail for it in the Month of *June* or *July* at farthest: They go to *Camboya* or *Siam*, where they import Merchandises proper for those Countries, and take in others that there is a great demand for at *Japan*, and when they return into their own Country they find that they have made 200 *per Cent* by their Voyage.

If from the Ports of *China*, that is from *Canton*, *Emouy*, or *Ning po*, they go directly to *Japan*, then they export the following Merchandises: 1. Drugs, such as *Gin seng*, Birthwort, Rhubarb, and such like. 2. Bark of *Arika*, white Sugar, Buffalo and Cow-Hides: As for the Sugar they gain greatly by it, even sometimes a thousand *per Cent*. 3. All sorts of Silks, but chiefly Sattins, Taffeties, and Damasks of divers Colours, but principally black. Some of these Pieces cost but six Taëls in *China*, and yet sell at *Japan* for fifteen Taëls. 4. Silken Strings for Instruments, Eagle and Sandal Wood, which is much in request among the *Japanese* for Perfumes, because they constantly offer Incense to their Idols. 5. *European* Cloth and Camlets, which have a quick Sale, but as they are imported by the *Dutch* the *Chinese* never carry them unless they can sell them at the same Price, and yet they affirm they gain fifty *per Cent* thereby, which shews what a great Profit the *Dutch* make by the Trade.

The

The Merchandises which the *Chinese* Traders load their Vessels with back are,

1. Fine Pearls which cost more or less in proportion to their Beauty and Bigness, and at some particular times they gain a thousand *per Cent* by them.

2. Red Copper in Bars which they buy for three or four Taëls, and sell in *China* for ten or twelve; wrought Copper, such as Balances, Chafing-Dishes, Incense-Pans, Basons, &c. which they sell very dear in their own Country, the Copper being fine and agreeable to the Sight.

3. Sabre-Blades, which are much esteemed in *China*; they cost but a Piafter in *Japan*, and sell sometimes for ten Piasters in *China*.

4. Smooth flowered Paper of which the *Chinese* make Fans.

5. Porcelain which is very beautiful, but is not used in the same manner as that of *China*, because it will not bear boiling Water; it is sold in *Japan* much at the same Price as China-ware is sold in *China*.

6. Japan'd Works, which are not equal'd in any other Place in the World: The Price is not settled, but the *Chinese* dare not load but seldom with them for fear they should not sell again, but when they do import them they sell extremely dear: A Cabinet that was but two Foot high, and not much above the same breadth, was sold in *China* for a hundred Pieces of Eight: The Merchants of *Emouy* and *Ning po* are those which load most freely with them, because they carry them to *Manilla* and *Batavia*, and gain considerably by the *Europeans* who are fond of these sort of Works.

7. Gold, which is very fine, and a certain Metal called *Tombac*, by which they gain fifty or sixty *per Cent* at *Batavia*.

If one may depend on the Honesty of the *Chinese* it would be easy for the *Europeans* to have Commerce with *Japan* by their means; but this is impossible unless

unless they were to bear them Company, and be Masters of the Cargo, and had a sufficient Force to prevent Insults.

II. The *Chinese* also trade to *Manilla*, and import a great deal of Silk, striped and flowered Sattins of different Colours, Embroidery, Carpets, Cushions, Night-Gowns, Silk Stockings, Tea, China-ware, Japan'd Work, Drugs, &c. by which they gain generally fifty *per Cent*, and bring nothing back but Pieces of Eight.

III. The Trade that the *Chinese* carry on the most regularly is to *Batavia*, which they find most easy and most gainful: Not a Year passes but Vessels sail for this City from *Canton*, *Emouy*, and *Ning po*: It is towards the eleventh Moon, that is in *December*, that they put to Sea. The Merchandises they are loaded with are,

1. A kind of Green Tea, which is very fine and of a good Smell, but *Song lo* Tea is not much sought after by the *Dutch*.

2. China-ware, which is sold as cheap there as at *Canton*.

3. Leaf-Gold and Gold-Thread, which is nothing but gilt Paper; some of this is not sold by weight but in small Skains, and is dear because it is covered with the finest Gold, but that which the *Chinese* bring to *Batavia* is sold only by weight; it is made up in Parcels with large long Tufts of red Silk, which is put there on purpose to set off the Colour of the Gold, and to make the Parcels weigh heavier: The *Hollanders* make no use of it, but they export it to *Malais*, where they make a considerable Profit of it.

4. *Toutenack*, a Metal that is between Tin and Iron, and brings the Merchants a hundred, and sometimes a hundred and fifty *per Cent*.

5. Drugs, and especially Rhubarb.

6. A great quantity of Utensils of Copper, such as Basons, Chafing-Dishes, great Kettles, &c.

They import from *Batavia*, 1. Silver in Pieces of Eight. 2. Spices, particularly Pepper, Cloves, Nutmegs, &c. 3. Tortoise-Shells, of which the *Chinese* make very neat Toys, and among others Combs, Boxes, Cups, Knife-handles, Pipes, and Snuff-Boxes after the Fashion of those in *Europe*, and which cost but five Pence. 4. Sandal-wood, and red and black Wood proper for Cabinet-work, and another red Wood which serves for dying, commonly called Brazil-Wood. 5. Agate-Stones ready cut, of which the *Chinese* make Ornaments for their Girdles, Buttons for their Caps, and a kind of Bracelets for their Necks. 6. Yellow Amber in Lumps, which they sell very cheap; in a word *European* Cloths, which they gain as much by as when they sell them at *Japan*.

This is the greatest Trade that the *Chinese* carry on out of their own Country; they likewise go, but very seldom, to *Achen*, *Malacha*, *Ibor*, *Patana*, *Ligor*, which depend on the Kingdom of *Siam*, to *Cochinchina*, &c. The Trade that they carry on at *Ibor* is the most easy and gainful; they even would not gain the Expence of their Voyage when they go to *Achen*, if they fail'd of being there in the Months of *November* and *December*, which is the time that the Ships belonging to *Surat* and *Bengal* are upon the Coast.

They seldom import any thing else from this Country but Spices, such as Pepper, Cinnamon, &c. Birds-Nests, which are counted so delicious at the *Chinese* Feasts, Rice, Camphire, Ratan, which is a kind of long Cane which they weave together like small Strings, Torches made of the Leaves of certain Trees which burn like Pitch, and serve for Flambeaux when they march in the Night, and Gold, Tin, &c.

There now remains nothing to be spoke of but the Trade the *Europeans* carry on with the *Chinese*, and there

there is none but the Port of *Canton* which they can trade at but at certain times of the Year, nor yet do the *European* Vessels come up quite as far as *Canton*, for they cast Anchor in the River about four Leagues below, at a Place called *Hoang pou*; the River seems like a large Wood by the multitude of Vessels which are there; they imported formerly Cloths, Crystals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Telescopes, Looking-Glasses, Drinking-Glasses, &c. But since the *English* come regularly there every Year, all these Merchandizes are as cheap there as in *Europe*, and Coral itself can now be sold no longer but with Loss.

Thus, to speak in general, there is no Trading now in *China* but with Money, and there may be a considerable Gain made by purchasing Gold, which is a Merchandize there: The Gold which is disposed of at *Canton* is, partly got out of the Provinces of *China*, and partly in foreign Countries, such as *Achen*, *Cochinchina*, *Japan*, &c. The *Chinese* at *Canton* melt all the Gold over again which comes from other Places, except *Cochinchina*, which is commonly the most beautiful and pure that can be when it is bought of the King of that Country, for the People send some underhand which is not so pure, but stands in need of being refined at *Canton*.

The *Chinese* divide their Gold by Alloys as they do in *Europe*; that which is commonly sold is from 90 *Carats* to 100, and is more or less dear according to the Time it was bought in; it is much the cheapest in *March*, *April*, and *May*, and dearest from *July* to *January*, because it is the Season wherein there are the greatest Number of Vessels in the Port of *Canton*.

One may also buy excellent Drugs at *China*, different sorts of Tea, Gold-thread, Musk, Precious Stones, Pearls, Quicksilver, &c. But the greatest Trade with the *Europeans* consists chiefly in japan'd Works,

Works, China-ware, and all forts of Silks, of which I shall ſpeak more at large.



Of the Chineſe Varniſh, or Japan.

TH^{O'} the Japan'd Works done at *Canton* are not ſo beautiful, nor ſo much in requeſt as thoſe that are made in *Japan* itſelf, or at *Tong king*, and *Nan king*, Capital of the Province of *Kiang nan*, 'tis not becauſe the Workmen do not uſe the ſame Varniſh and the ſame Gilding, but becauſe they make them in too great a hurry, and if they do but pleaſe the Eye of the *Europeans* they are very well ſatisfy'd.

A Work well japan'd ought to be done at leiſure, and a whole Summer is hardly ſufficient to bring it to Perfection; it is very uncommon for the *Chineſe* to have any beforehand, or that has lain by for ſome time, for they almoſt always wait for the Arrival of Ships before they begin, that they may conform to the Taſte of the *Europeans*.

This Varniſh, which gives ſo fine a Luſtre to their pieces of Work, and makes them ſo much in requeſt in *Europe*, is not a Compoſition, nor ſo great a Secret as ſome have imagin'd.

To undeceive them it is ſufficient to give an Account where the *Chineſe* get their Varniſh, and afterwards how it is apply'd.

The Varniſh that the *Chineſe* call *Tſi* is a reddiſh Gum which diſtills from certain Trees, thro' Inciſions made in the Bark of the Tree; theſe Trees are found in the Provinces of *Kiang ſi* and *Se tcbuen*; but thoſe of the Diſtriſt of *Kan tcbou*, one of the moſt Southern Cities of *Kiang ſi*, yield the moſt valuable Varniſh.

To get the Varniſh from theſe Trees it is neceſſary to wait till they are of ſeven or eight Years growth,

growth, for that which is got before is not near of so good a sort; the Trunk of the youngest Trees from which they begin to get Varnish are a *Chinese* Foot in Circumference, and a *Chinese* Foot is much larger than the King's Foot in *France*: It is said that which distills from these Trees is better than that which is got from older, but then they yield much less, yet it is hard to say what Foundation there is for this, because the Merchants make no scruple of mixing them both together.

These Trees, whose Leaf and Bark are very like those of the Ash, are seldom more than fifteen Foot high, and then the Circumference of the Trunk is about two Foot and a half: It is said that they bear neither Flowers nor Fruit, and that they multiply in the manner following.

In the Spring, when the Tree begins to sprout, they chuse the most likely Twig that proceeds from the Trunk, and not from the Branches; when the Twig is about a Foot long they coat it with Clay made of a yellow Earth; this Coat begins about two Inches above the Place where it proceeds from the Trunk, and is continued beneath four or five Inches; the Thickness of the Coat is at least three Inches; this is cover'd very close by means of a Mat which they tie carefully on to defend it from the Rain and the Injuries of the Air: It is left in this manner from the Vernal to the Autumnal Equinox, and then they open the Earth a little way, very carefully, to examine the Condition of the Roots which the Twig shoots forth, and which are divided into several Strings; if these Strings are of a yellowish or reddish Colour, they judge that it is time to separate the Root from the Tree, and then they cut it dexterously, without any Injury to it, and afterwards plant it.

If these Threads are still white it is a sign they are too tender, and so they close up the Earth again as it was before, and defer the Planting of the Shoot till

till the next Spring; but whether it is planted in the Spring, or Autumn, there must be a good deal of Ashes put into the Hole that is prepared, otherwise the Pismires would devour the tender Roots, or at least get out all the Sap, and so cause them to wither.

Summer is the only Season wherein Varnish can be got from these Trees, for in the Winter they yield none, and that of the Spring or Autumn is always mixed with Water; besides, it is only in the Night-time that the Varnish distills from these Trees, and not at all during the Day.

In order to get the Varnish they make several Incisions in the Bark round about the Trunk, which must be deeper or shallower according to its Thickness; the first Row of Incisions is about seven Inches above the Ground, at the same distance a little higher is another Row, and thus from seven Inches to seven Inches, not only to the top of the Trunk, but even along such of the Branches as are of a sufficient Thickness.

To make these Incisions they use a little crooked Knife, and every Incision is made not directly downward but oblique, as deep as the Bark is thick, and no more; he who makes them with one Hand has a Shell in the other, the Edge of which he thrusts in as far as he can, which is about half a *Chinese* Inch, and this is sufficient to support the Shell without any thing else: These Shells, which are common in *China*, are much larger than our Oyster-shells: These Incisions are made in the Evening, and the next Morning they gather what is run into the Shells; in the Evening they fix them again in the same Incisions, and so continue in the same manner till the end of the Summer.

They are not the Proprietors of these Trees that get the Varnish, but Merchants, who in the Season contract with the Proprietors for two-pence-halfpenny a Plant; these Merchants hire Workmen, to whom they

give an Ounce of Silver a Month for their Labour, and if they do not find their own Provisions, which is uncommon, then they have three-half-pence a Day; one of these Workmen is sufficient for fifty Plants.

It is necessary to take some Precautions to secure the Workmen from the bad Impression of the Varnish, so that whether the Merchant maintains them or not, they are obliged to have a large Vessel of Oil, wherein has been boil'd a certain Quantity of the fleshy Filaments found mixed in Hogs Fat, and which will not melt with the other part; the Proportion is one Ounce to a Pound of Oil.

When the Workmen go to place the Shells in the Trees they carry with them a little of this Oil, where-with they rub the Visage and the Hands, and in the Morning, when they have gather'd the Varnish and return to the Merchants, they rub themselves more carefully with it.

After Dinner they wash their Bodies with hot Water which the Merchant has ready, in which they boil a certain Quantity of the following Drugs, *viz.* of the outward rough Bark of Chesnuts, the Bark of the Fir-tree, Salt-Petre in Crystals, and a Herb which they eat in *China* and in the *Indies*, and is a sort of Blits; all these Drugs are supposed to be of a cold Nature.

Every Workman fills a little Bason with this Water, and washes himself with it carefully; but instead of the common Basons used by the *Chinese* to wash their Faces in the Morning, which are of Copper, the Workmen who gather Varnish, rejecting this Metal, use those that are made of Tin.

At the time when they work at the Trees they wrap their Heads in a Linnen Bag, which they tie about their Necks, and leave only two Holes to see through; they cover themselves before with a sort of Apron made of Doe-skin, which they tie about
their

their Necks with Strings; they have also Buskins of the same, and long Gloves on their Arms.

When they gather their Varnish they have a Vessel made of Neats Leather fasten'd to the Girdle, with one Hand they take out the Shells, and with the other they scrape them with a small Iron Instrument till they have got out all the Varnish; at the bottom of the Tree is a Basket, wherein they leave the Shells till the Evening: To facilitate the gathering the Varnish the Proprietors take care to plant them at a small distance from each other, and when the time of gathering it is come, they fasten with Cords a great number of Poles across from one Tree to another, which serve instead of Ladders to get up by.

The Merchant takes care to have ready a great Earthen Vessel, on which is a wooden Frame supported by four Feet, like a square Table whose Leaf is taken off, upon the Frame is a thin Cloth fasten'd to Rings by the four Corners; this Cloth is kept very slack, and on it they pour the Varnish; that which is fluid runs through of itself, but they wring the Cloth to make the rest pass through, and the little that remains in the Cloth is placed apart and fold to the Druggist, because it is sometimes used in Physick: They think they have made a good hand of their Bargain when a thousand Trees, in one Night, yield twenty Pound of Varnish.

After the Gathering is over the Merchant puts the Varnish in wooden Buckets made very strong, and fasten'd to the Covers with strong Nails; a Pound of Varnish, while it is fresh, is valu'd at about twenty Pence, and the Merchant gets double, or more, according to the distance of the Place to which it is transported.

The Workmen pay very dear for gathering the Varnish, when they do not take the Precautions mentioned: The Disease begins with a kind of Ring-worm, which in the Space of a Day covers the Face

and the rest of the Body, for it spreads in a few Hours, and grows very red ; soon after the Face begins to swell as well as the Body till the Person seems quite cover'd with a Leprosy.

To heal a Man, attack'd with this Distemper, they give him immediately a considerable Quantity of the Medicinal Water that the Workmen washed with to prevent these Accidents: This Water purges violently, and they afterwards make a strong Fumigation with the same Water, and then wrap him up very close till the Swelling is gone down, but the Skin is not so soon healed, for it cracks in several Places, from whence a great deal of Water proceeds ; to remedy this they take of the Herb that I have said to be a kind of Blits, then dry and burn it, and put the Ashes upon the Parts affected, which imbibe the sharp Humour that proceeds therefrom, and then the Skin dries, falls off, and comes anew.

The *Chinese* Varnish, besides the Gloss it gives to the least Piece of Work it is apply'd to, has likewise the Property of preserving the Wood, and preventing the least Moisture from penetrating therein ; whatever liquid Matter is poured upon it, if it is wiped with a wet Cloth it leaves no Mark behind it, nor even the Smell of that which was poured upon it ; but there is a great Art in applying it, for tho' it is naturally so good, yet it has need of a dextrous and careful Hand to apply it as it ought ; a great deal of Skill and Patience are necessary in the Workman to find the just Temper that the Varnish requires, for if it be either too liquid or too thick it will succeed but very indifferently.

The Varnish is applied in two different Manners ; the one, which is most simple, is immediately upon the Wood ; after it has been well polish'd they pass over it two or three times a kind of Oil, called by the *Chinese*, *Tong yeou* ; when it is well dried they lay on their Varnish two or three times ; it is so transparent

sparent that you see the Grain of the Wood clearly through it, and therefore if they would hide the Materials they work upon they lay on the Varnish a great number of times, and then it becomes so glossy that it resembles a Looking-Glass: When the Work is dry they paint several sorts of Figures with Gold or Silver, such as Flowers, Men, Birds, Trees, Mountains; Palaces, &c. over which they lay Varnish once more, both to preserve it and give it a Gloss.

The other Manner, which is not so simple, requires more Preparation, for it is laid upon a kind of small Mastick, which has been before applied upon the Wood; then they make a kind of PASTEBOARD of Paper, Flax, Lime, and some other Materials well beat together, which they glue upon the Wood, and which makes a Ground very smooth and solid, upon which they pass the Oil beforementioned two or three times; afterwards they apply several Lays of Varnish, which they dry one after another; every Workman has his particular Secret, which renders the Work more or less perfect according to his Skill.

It often happens that by spilling Tea and other hot Liquors upon these Works the Lustre is lost, because the Varnish tarnishes and becomes yellow: “ The Means (says a *Chinese* Author) to restore the shining Black that it had before is to expose it for a Night to a white Frost, or else to hold it for some time in the Snow.



Of the Porcelain or China-ware.

CHINA-WARE, which is the most common Furniture that the *Chinese* have, and is the chief Ornament of their Houses, has been so much esteem'd in *Europe*, and still is so great a part of Trade, that

it will not be amiss to give an exact Description of the making of it. Some Authors have said that it was made of Egg-shells, or the Shells of certain Fish buried in the Earth for twenty or thirty, and even a hundred Years; which is the pure Invention of the Writers, who have depended upon their own Conjectures in this, as well as in many other things that concern this vast Empire, of which at several times they have given the most false, and often the most ridiculous Accounts.

China-ware is only made in a Town of the Province of *Kiang si*, the Name of which is *King te tching*, which is a League in length, containing above a Million of Souls, and is not above a League distant from *Feou leang*, a City of the third Order, on which it depends. *Feou leang* is in the District of *Iao tcheou*, one of the Cities of the first Order in the Province. *P. Dentrecolles* had a Church in *King te tching*, and among his Converts he reckon'd several that were employed in making China-ware, or who traded in it very much, so that it was from them that he gained all his Knowledge of this curious Art.

But besides this he has seen every thing himself relating to it, and has consulted the *Chinese* Books that treat on this Subject, especially the History or Annals of *Feou leang*; for it is common in *China* for every City to print a History of its District, comprehending its Situation, Extent, and the Nature of the Country, Manners of the Inhabitants, Persons distinguish'd for Arms, Arts, or Integrity of Life, the extraordinary Events, and especially the Merchandizes and Commodities which are exported from it.

This Father has searched in vain for the Inventor of China-ware, for the Annals say nothing of him, nor how it came to be invented; they only say that formerly China-ware was exquisitely white, without any Defect, and that whatever was transported into other Kingdoms had no other Name but *The Precious Jewels*

Jewels of Iao tcheou; and lower it is added, *The fine China-ware, which is of a lively glossy White, and a clear Sky-blue, comes all from King te ching*: It is made in other Places, but it is of a quite different Colour and Fineness.

In short, without speaking of other Works of this sort made throughout *China*, to which they never give the Name of *Porcelain*, there are some Provinces, as those of *Canton* and *Fo kien*, where they work in Porcelain, but Strangers cannot be deceived by it; that of *Fo kien* is as white as Snow, but has no Gloss, and is not painted with Colours: The Workmen of *King te ching* formerly carried thither all their Materials, hoping for a considerable Gain on account of the great Trade that the *Europeans* then carried on at *Emouy*, but to no purpose, for they could not succeed.

The Emperor *Cang hi*, who desired to know every thing, caused some of the Workmen in this Ware to be brought to *Peking*, and every thing proper for their Business; they omitted nothing that was likely to give Success, being under the Prince's Eye, and yet we are assur'd that their Work failed: It is not unlikely but Reasons of Interest and Policy had their Influence in this Affair, but however that be it is only *King te tching* that has the Honour to produce China-ware for all Parts of the World; even the *Japanese* themselves are obliged to purchase it in *China*.

Every thing that belongs to China-ware, says P. Dentrecolles, for it is he who speaks in the rest of this Article, is reduced to that which enters into the Composition, and that which is preparatory thereto, and likewise to the different kinds and the manner of making it, as also to the Oil which gives it the Gloss, and to its Qualities; to the Colours which adorn it, and the Art of laying them on; to the Baking, and to the Measures which are taken to give it a proper Degree of Heat: In short I shall conclude with

making some Reflections on the ancient and modern Porcelain, and on certain things which render it impracticable for the *Chinese* to imitate those Designs that have been sent them.

The Matter of China-ware is composed of two sorts of Earth, one called *Pe tun tse*, and the other *Kao lin*; this latter is mixed with shining Particles, the other is simply white, and very fine to the Touch. The *Pe tun tse*, whose Grain is so fine, is nothing else but Pieces of a Rock got out of Quarries, and cut into the Form of Bricks; all sorts of Stones are not proper to form *Pe tun tse*, for it would be Labour in vain to search for it twenty or thirty Leagues in a neighbouring Province; the good Stone, say the *Chinese*, ought to have a greenish Cast.

The first Preparation is in the following manner: They take great Iron Clubs or Hammers to break the Stone in Pieces, after which they put the small Bits into Mortars, and by the help of certain Pestles made of Stone and capp'd with Iron, they are reduced into very fine Powder.

These Pestles work without ceasing, either by Man's Labour or by the Assistance of Water, in the same manner as the Hammers of Paper-mills.

They then cast the Powder into a great Vessel full of Water, and stir it up strongly with an Iron Spatula; after it has rested a few Minutes there swims on the Surface a Cream four or five Fingers thick, which they take off and pour into another Vessel full of Water. They agitate thus several times the Water of the first Vessel, gathering every time what swims on the Top, 'till there remains nothing but the gross Part which they take out and pound afresh.

With respect to the second Vessel, wherein they cast that which was gather'd from the first, they wait till it has formed at the bottom a kind of Paste, and when the Water appears clear they pour it gently off that the Sediment may not be disturb'd, and throw the Paste into
large

large Moulds fit to dry it in : Before it is quite hardened they divide it into small Squares which they sell by Hundreds ; this Shape and its Colour have given it the Name of *Pe tun tse*.

The Moulds wherein this Paste is thrown are a kind of large Box, the Bottom of which is filled with Bricks placed in such a manner as to make an equal Superficies ; upon a Bed of Bricks thus placed they lay a thick Cloth of the same length and breadth as the Box, then they pour in the Matter, which they cover soon after with another Cloth, upon which they place another Bed of Bricks laid flatwise one by another : All this Apparatus serves to get out the Water more readily without losing any thing of the Substance, which as it grows hard readily takes the Figure of the Bricks.

There would be nothing to add to this Article, if the *Chinese* were not accustomed to adulterate their Merchandise, but People, who roll small Grains of Paste in Powder of Pepper to cover them with it, and to mix them with the true Pepper, are not willing to sell *Pe tun tse* without grosser matter mix'd with it, for which reason they are oblig'd to purify it again at *King te ching* before they use it.

The *Kao lin*, which enters into the Composition of China-ware, requires somewhat less Labour than the *Pe tun tse*. They find Mines of it in the Bosom of the Mountains, which are covered outwardly with a reddish Earth : These Mines are pretty deep, and the Matter we are speaking of is found by Lumps, of which they make small Pieces like Bricks in the same manner as the *Pe tun tse*. I am very ready to believe that the white Earth of *Malta*, call'd *St. Paul's* Earth, contains in it a Substance of like nature with this, tho' the small shining Particles have not been observed as are in *Kao lin*.

It is from the *Kao lin* that the China-ware receives its Firmness, because it is as it were the Sinews there-
of ;

of: Thus it is the Mixture of a soft Earth that gives strength to the *Pe tun tse*, which is got from the hardest Rocks: A rich Merchant has informed me that the *English* or *Hollanders*, for the *Chinese* Name is common to both Nations, purchased some Years ago *Pe tun tse*, which they carried into their Country to make China-ware, but having forgot *Kao lin* their Enterprize came to nothing, as they afterwards owned; on which Occasion the *Chinese* Merchant said with a laugh, *That they would have a Body whose Flesh should be supported without Bones.*

They have found not long ago another Material fit to enter into the Composition of China-ware, which is a Stone or a kind of Chalk called *Hoa ché*, which the *Chinese* Physicians say is deterfive, opening and cooling: They take six Parts of this Stone and one of Liquorice, which they powder, and put half a Spoonful of the Powder into a Cup of fresh Water, which they give the Patient to drink, pretending that this Ptisan cools the Blood and allays the internal Heat.

Those that are employ'd in making China-ware have thought proper to use this Stone in the room of *Kao lin*, and perhaps those Parts of *Europe* that will yield no *Kao lin* may furnish *Hoa ché*. It is called *Hoa* because it is glutinous, and has something of the nature of Sope: The China-ware that is made with the *Hoa ché* is not so common, but much dearer than the other; and as for the Painter's Work, if compared with ordinary China-ware, it is like what Vellum is with respect to Paper. Besides this China-ware is so light that it surprises one that is accustomed to handle the common sort: It is likewise more brittle than the common, because it is difficult to hit upon the true Degree of baking. There are some who make use of the *Hoa ché* to make the Body of the Work, contenting themselves with making a fine Glue, wherein they plunge the work when it is dry, that it may

take.

take one Lay before it receives the Colours and Varnish, by which means it acquires a great deal of Beauty.

As to the manner of working *Hoa ché* I shall now explain it. 1st, When they have got it from the Mine they wash it in River or Rain-Water to separate the remainder of yellow Earth that sticks to it. 2^d. They then break it and put it in a Vessel of Water to dissolve, and prepare it in the same manner as *Kao lin*. It is affirmed that China-ware may be made with *Hoa ché* alone prepared in this manner, and without any mixture; but one of my Disciples, who made of this kind, has told me that to eight parts of *Hoa ché* he put two parts of *Pe tun tse*, and that in any thing else they proceeded in the same manner as when they make the common China-ware.

I shall add one Observation concerning *Hoa ché*; when it is prepared and made into little Squares they soak a certain Quantity of them in Water, and make a clear Paste in which they dip a Pencil, and trace several Designs upon the China-ware, and after it is dry they give it the Varnish; when it is baked these Designs appear, being of a different White from that of the Body of the China-ware.

They paint Figures upon the China-ware with *Che kao*, which is a kind of Stone or Mineral like Alum, as well as the *Hoa ché*, which gives another kind of white Colour; but *Che kao* has this in particular, that before it is prepared as the *Hoa ché* it must be burnt in a Furnace, afterwards they break it, and give it the same Shape as *Hoa ché*; they throw it into a Vessel full of Water, stir it about, and gather at several Times the Cream that swims on the Top, and when this is done they find a pure Mass, which they use in the same manner as the purify'd *Hoa ché*.

The *Che kao* does not serve for the Body of the China-ware, for nothing but the *Hoa ché* can supply the place of *Kao lin*, and give solidity to the Ware.

Besides

Besides the Barks loaded with *Pe tun tse* and *Kao lin* there are others full of a whitish liquid Substance, which is brought to *King te tching*: I knew a great while ago that this Substance was an Oil which gives the Ware its Whiteness and Gloss, but I was ignorant of the Composition which I have since learn'd: It seems that the *Chinese* Name *Yeou*, which is given to different sorts of Oil, agrees less with the Liquor of which I speak than that of *Tsi*, which signifies Varnish, and I believe that is what they would call it in *Europe*. This Oil or Varnish is got from a very hard Stone, which is not very surprizing, since it is pretended that Stones are formed of the Salts and Oils of the Earth, which mix and unite intimately together.

Tho' the kind of Stone which makes *Pe tun tse* may be used to get the Oil also, yet they choose a whiter sort, the Spots of which are of a deeper Green.

It is necessary at first to wash the Stone well, after which it is to be prepared in the same manner as for *Pe tun tse*: When there is in the second Vessel the purest part of the first, which is gained in the manner before-mentioned, to about a hundred Pounds of this Cream they add a Pound of *Che kao*, made red by the Fire, and beaten small; this is as it were the Runnet which gives it a Consistence, tho' they take care to keep it always liquid.

This Oil of Stone is never used alone, but is mixed with another which is as it were the Soul; the Composition of which is as follows: They take large Pieces of quick Lime, on which they throw a little Water with their Hands to reduce it to a Powder, then they put on a Lay of dry Fern, on which they put another Lay of Lime: Thus they put on several alternately one upon another, after which they set Fire to the Fern: When all is consumed they divide these Ashes between new Lays of dry Fern, which is done five or six several times, and the oftener it is done the better is the Oil.

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Heretofore, says the History of *Yeou leang*, besides Fern they made use of the Wood of a Tree, the Fruit of which is called *Sè tse*; if one may judge from the Roughness of the Fruit before it is ripe, and by its small Crown, it seems to be a kind of Medlar. They now make no use of it, perhaps because it is exceeding scarce, and it seems probable that for want of this Wood the China-ware that is made at present is not so beautiful as it was formerly. The Nature of the Lime and Fern contribute also to the Goodness of the Oil, and I have observed that that which comes from some Places is much more in Request than that which is brought from some others.

When they have got a proper quantity of the Ashes of Lime and Fern they throw them into a Vessel full of Water: To a hundred Pounds you must add the Solution of a Pound of *Che kao*, and stir the Mixture well, then let it rest till there appears upon the Surface a Film or Crust, which they gather and put into a second Vessel, and this is done several times: When there is formed a kind of Paste at the bottom of the second Vessel they pour off the Water very gently, preserving the liquid matter at the bottom, and this is the second Oil that is to be mixed with the preceding: That the Mixture may be just it is necessary that the two Kinds of Oil should be equally thick, and that they may judge when they are so they dip several times small Bricks of *Pe tun tse* into both, and when they are drawn out their Superficies discovers whether the Consistence of both is the same.

As for the quantity of these Oils the best way is to mix ten Measures of Oil of Stone with one Measure made of Ashes and Lime; those who are most sparing never put less than three Measures: The Merchants who sell this Oil, if they are inclined to tricking, find no great difficulty to increase the quantity, for they need only to put Water into it, and to cover

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the Fraud add *Che kao* in proportion, which hinders the Matter from being too liquid.

There is another kind of Varnish called *Tsi kin yeou*, that is Varnish of burnish'd Gold; but I should rather call it Varnish of the Colour of Cast-Brass, or Coffee, or of a dead Leaf. This Varnish is a new Invention, and to make it they take common yellow Earth, and manage it in the same manner as for *Pe tun tse*, and when this Earth is prepared they use none but the finest sort, which they cast into Water, and make a kind of Paste about the thickness of the common Varnish called *Pe yeou*. These two Varnishes *Tsi kin* and *Pe yeou* are to be mixed together, and for this purpose they ought to be of an equal Consistence, which is tried as before-mentioned.

They likewise put into the *Tsi kin* Varnish, or the Oil of Lime and Fern-Ashes prepared as aforesaid, and of the same Consistence as *Pe yeou*, but they mix more or less of these two Varnishes with the *Tsi kin*, according as they would have it deeper or brighter.

A few Years ago they found the Secret to paint with the *Tsoui*, and to gild the China-ware: They have likewise tried to make a mixture of Leaf-Gold with Varnish and Powder of Flint, which they apply in the same manner as they do Red with Oil; but this Attempt did not succeed, and they found that the Varnish *Tsi kin* look'd better, and had a greater Gloss.

There was a time when they made Dishes with the gilt Varnish on the outside, and used the pure white Varnish within: They have varied since then, and upon a Dish or Vessel, that they design to varnish with the *Tsi kin*, they applied in one or two Places a round or square piece of wet Paper, and after having laid on the Varnish they took off the Paper, and painted the Space unvarnished with Red or Blue. When the China-ware was dry they varnished it in the usual manner; some fill'd up these empty Places with

with a blue or black Ground, with a design to gild it after it had been baked the first time.

Before I explain the manner of using this Oil or Varnish, it is proper to give a Description how China-ware is made, and I shall begin with the Work that is done in the least frequented Places of *King te tching*: Within one particular Place, encompassed with Walls, they build vast Pent-houses, wherein appear a great number of earthen Vessels one row above another; 'tis within this Compass that a number of Workmen have their Habitations, and have each their particular Task: One Piece of China-ware, before it is fit for the Furnace, passes through the Hands of above twenty Persons, and this without Confusion.

The first Labour consists in purifying afresh the *Pe tun tse*, and *Kao lin*, from the Dregs that remain when it is cold: They bruise the *Pe tun tse*, and throw it into a Vessel full of Water, stirring it about with a large Spatula till it is dissolved, when they let it settle a few Moments, and then gather what swims on the Surface, repeating it in the manner beforementioned.

As for the Pieces of *Kao lin* there is no occasion to break them, for they only put them into a clean Basket, which they dip into the Water, and the *Kao lin* will dissolve of it self, and there commonly remain Impurities which must be thrown away. At the end of a Year this Refuse is thrown of a Heap, and makes large Hillocks of white spongy Sand, of which it is necessary to clear the Place where they work.

These two Materials, being thus prepared, they must be mixed in a just proportion, so that for fine China-ware there is as much *Kao lin* as *Pe tun tse*; for the middle sort they use four Parts of *Kao lin* to six of *Pe tun tse*; for the worst they put one part of *Kao lin* to three of *Pe tun tse*.

When this is done they throw the Mass into a large hollow Place, every where well closed and paved,
then

then they tread it, and knead it till it grows hard, which is very laborious; for those Christians who have been employed at it come to Church with great difficulty, and cannot get leave without substituting others in their room, for when this Labour is suspended all the rest of the Workmen are stopp'd.

The Mass, being thus prepared, they take different pieces of it and spread upon large Slates, they then knead it and work it every way, taking great care that there is no spongy place, or any foreign matter; for a Hair or a Grain of Sand would spoil the whole Work: If the Mass is not well kneaded the China-ware will crack, split, run, and warp. It is from these first Elements that so many excellent Vessels are made, some by the Wheel, and others in Moulds, and afterwards finished with the Chisel.

All the smooth Works are made the first way; as for instance, a Dish when it comes from the Wheel is very rude and imperfect, not unlike the Crown of a Hat that has not yet been put on the Block: The Workman gives it what Wideness and Height he pleases, and parts with it almost as soon as he has taken it in hand, for he gets but the value of half a Farthing for a Board, and every Board has twenty-six Pieces. The Foot of the Cup is then but an unfashioned Lump of the same Diameter that it is designed to be, and is hollowed with a Chisel, when the Cup is dry, and has received what Ornaments were intended for it.

As soon as the Cup is taken from the Wheel it is immediately given to a second Workman, and soon after delivered to a third, who puts it in a Mould, and gives it its proper Figure: A fourth Workman polishes the Cup with a Chisel, especially towards the Edges, and makes it as thin as it is necessary to render it transparent; then he scrapes it several times, moistening it a very little, if it be dry, lest it should break: When they take the Cup out of the Mould it
must

must be rolled gently upon the same Mould, without pressing it more on one side than the other, otherwise it would not be exactly round, or would warp.

It is surprizing to behold with what Swiftneſs these Veſſels paſs thro' ſo many Hands, ſome affirm that a Piece of China-ware, after it is baked, has paſſed the Hands of ſeventy Workmen, which I am ready to believe after what I have ſeen my ſelf.

The great Pieces of China-ware are made at twice, one half is liſted upon the Wheel by three or four Men that it may have its proper Shape, and the other half being almoſt dry is joined to it, and united with the ſame matter it is made of, moiſten'd in Water, which ſerves inſtead of Mortar or Glue: When theſe Pieces thus faſtened together are quite dry, they poliſh the Place where they were joined with a Knife, both on the inſide and the outſide, which by the means of Varniſh looks as ſmooth as the reſt. In the ſame manner they apply Handles, Ears, and ſuch like things to the Veſſels.

This has relation chiefly to the China-ware that is made in Moulds, or by the Hands only, ſuch are thoſe Pieces that are hollow, or have an odd Shape, as Animals, Idols, Groteſque Figures, Buſts, of which the *Europeans* give Patterns, and others of the ſame nature. Theſe ſort of Works are made in three or four Pieces, which they add one to another, and afterwards finiſh with Inſtruments proper to hollow, poliſh, and trace the different Strokes which the Mould has not impreſſed.

As for Flowers and other Ornaments which are not in *Relievo*, but are as it were engraved, they are applied on the China-ware with Seals and Moulds, and they apply *Relievoes* ready prepared much in the ſame manner as they fix Gold Lace on a Garment.

That which I have ſeen relating to Moulds is as follows: When they have the Model of the China-ware that is beſpoke, and which they cannot imitate

by the Wheel only, they apply to the Model a sort of Earth proper to make Moulds, and when the Impression is taken they separate the Mould from the Model in several pieces, which they suffer to dry gently.

When they design to make use of it they bring it near the Fire for some time, after which they fill it with a Paste proper to make China-ware, according to what thickness they desire it; they press it in all Places with the Hand, and then place the Mould a Moment before the Fire, which loosens the Figure from the Mould by drying up the Moisture that united the one to the other.

The different Pieces thus work'd separately are united again in the same manner as other China Vessels: I have seen Figures of Animals thus made that were very heavy; they let the Mass grow hard, and then giving it the Figure that they propose they afterwards finish it with a Chisel, or join the several Parts before work'd separately: These sort of Pieces are made with a great deal of trouble, and are in great request.

When the Work is finished they varnish and bake it, then paint it if it be desired with several Colours, and gild it and bake it a second time. Pieces of China-ware thus made are sold extremely dear; all these Works ought to be covered from the Cold, for Moisture makes them crack when they do not dry equally, and it is to avoid this Inconveniency that they sometimes make Fires in the Laboratories.

These Moulds are made of a yellow fat Earth, which as I imagine is common enough, being got in a Place not far from *King te tching*: They knead this Earth, and when it is become firm, and a little hard, they take the necessary quantity to make a Mould, and beat it very much: When they have given it the Figure that is desired they let it dry, after which they finish it upon the Wheel. To hasten a Work, that is bespoke, they make a great number of Moulds that
several

several Companies of Workmen may be employ'd at a time.

If they take care of these Moulds they will last a long while, and a Merchant, who has them ready by him for any Works which a *European* may bespeak, can finish them much sooner and cheaper, and gain considerably more by them than another Merchant, who has them to make. If it happens that the Moulds should crack, or there is the least Flaw in them, they are of no farther service, unless for China-ware of the same Figure that is much less; for then they put it upon the Wheel, and repair it that it may serve a second time.

It is now time to embellish the China-ware in letting it pass through the Hands of the Painter: These *Hoa pei*, or Painters of China-ware, are as poor as the other Workmen, and it is no wonder, for some few excepted they could not be supposed to have served at the Trade but a few Months. The Skill of these *Chinese* Painters is founded upon no Principles, for they only do things by Rote, assisted by a very poor Imagination, being quite ignorant of all the excellent Rules of this Art, and yet it must be owned they have a knack of painting China-ware, as well as Fans and Lanthorns of a very fine Gauze, with Flowers, Animals, and Landscips which are justly admired.

The Labour of Painting is divided in the same Laboratory between a great number of Workmen: It is the Business of one to make the coloured Circle, which is near the Edges of China-ware; another traces the Flowers, which are painted by a third; it belongs to one to make Rivers and Mountains, to another Birds and other Animals: As for the Figures of Men they are commonly the worst done of all.

The Colours of China-ware are of all sorts, and yet you seldom see in *Europe* any other than a bright blue upon a white Ground: However I believe our Merchants have imported others, tho' they

they are very scarce. Some have a Bottom like our Burning-glasses, some are quite red, and speckled with small Spots: When these sort of Works are brought to their utmost Perfection, which is difficult to do, they are greatly esteemed and extremely dear.

" In short there is other China-ware painted with Landskips, mixed with almost all sorts of Colours, and set off with the Lustre of Gilding: These are very beautiful if the necessary Expences are allowed for the making them, but as for the ordinary China-ware of this Kind it is not comparable to that which is painted with Blue only. The Annals of *King te tching* say, that formerly the People made use of white China-ware only, perhaps because they had not found in the Neighbourhood of *Iao tcheou* a Blue less precious than that which is used for the finest China-ware, which is brought from a distant Country, and sold very dear.

They relate that a China-ware Merchant, being Shipwrecked on a desert Coast, found by accident more Riches than he had lost; for wandering upon the Shore, while the Sailors were making a small Boat out of the Wreck of the Vessel, he perceived that the Stones proper to make the finest Blue were very common there, and brought with him a considerable Load, and there was never seen, as they affirm, so fine a Blue at *King te tching*; but it was to no purpose that the *Chinese* Merchant afterwards sought for the Coast which Chance had before conducted him to.

This fine Blue is prepared after the following manner: First they bury it in Gravel about the depth of half a Foot in a Furnace, where they bake it for twenty-four Hours; then they reduce it into an impalpable Powder in the same manner as other Colours, not upon Marble, but in great China-Mortars, the Bottoms of which are unglazed as well as the Head of the Pestles which serve to beat it.

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But there are some Observations necessary to be made relating to this: 1. Before it is buried in Gravel, in the Furnace where it is to be baked, it must be well washed from the Earth that adheres to it. 2. It ought to be enclosed in a Box made of China-ware well closed and luted. 3. When it is baked they break it, and pass it through a Searse, and put it into a glazed Vessel, pouring on it boiling Water, stirring it about, and then they take off the Froth which swims on the top, and pour off the Water very gently.

This Preparation of Blue with boiling Water must be repeated two several times, after which they take the Blue while it is yet moist, and reduce it into a fine Paste, and then throw it into a Mortar, where they grind it for a considerable time.

I have been assured that this Azure or *Lapis Lazuli* is found in Coal-Pits, or among the red Earth that lies near them: There are some upon the Superficies of the Earth, which is a certain Sign that in digging a little in the same Place you may infallibly find more. They are found in the Mine in small pieces about the bigness of a large Finger, not round but flat: The coarse *Lapis Lazuli* is common enough, but the fine is very rare, and is not easily discernable by the Eye, and therefore it is necessary to try it, if you are not willing to be deceived.

This Proof consists in painting a China-Dish, and then baking it: If *Europe* could supply this fine Azure, and the beautiful *Tsu*, which is a kind of Violet, it would be a valuable Commodity for *King te tching*, and for a small quantity carried thither they might bring back in exchange the finest China-ware. I have already said that the *Tsu* is sold for a Taël and eight *Mas* the Pound, which is nine Livres; and a Box of fine Azure, containing ten Ounces, is sold for two Taëls, which is twenty *Souls* an Ounce.

They have attempted to paint some China-Vessels black, with the finest China-Ink, but without success, for when the Vessels were baked they were found to be very white; for which reason it was supposed that the black Colour, not being substantial enough, was dissipated by the Action of the Fire, or else they had not sufficient Strength to penetrate the Lay of Varnish, or produce a Colour different from Varnish alone.

The Red is made of Copperas *Tsao fan*, and perhaps the *Chinese* have something particular in this, for which reason I shall relate their Method: They put a Pound of Copperas into a Crucible, which they lute well to another Crucible, on the top of which is a small Opening, covered in such a manner that it may be easily uncovered when there is occasion: They surround it with a great deal of lighted Charcoal, and to make the Reverberation more considerable enclose it with Brick; while the Smoke arises very black the matter is not yet sufficiently done, but it is when there proceeds a kind of a small fine thin Cloud: Then they take a little of this matter, moisten it with Water, and try it upon Fir-wood; if it produces a bright Red they take away the Fire from about it, and almost cover the Crucible; when it is quite cold they find a small red Cake formed at the bottom of the Crucible, but the finest Red adheres to the Crucible that is above: A Pound of Copperas yields four Ounces of Red, wherewith they paint the China-ware.

Tho' the China-ware is naturally white, and the Varnish they lay upon it serves to make it more so, yet there are certain Figures that require a particular sort of White on the China-ware, which is painted with different Colours. This White is made with a Powder of transparent Flints calcined in the Furnace after the same manner as *Lapis Lazuli*: To half an Ounce of this Powder they add an Ounce of powdered White-lead, which enters into other Mixtures of Colours;

Colours; for instance to make a Green they take one Ounce of White-lead, half an Ounce of powdered Flint, and three Ounces of *Tong boa pien*, which I believe, according to the Information I could get, is the finest Scales of Copper when hammered.

The Green thus prepared becomes the Mother of the Violet, which is made by adding more of the White. The Yellow is made by taking seven Drams of prepared White mentioned before, to which they add three Drams of red Copperas.

All these Colours laid upon China-ware already baked, after being varnished, do not appear green, violet, yellow, or red, till after they have received the second Baking: These several Colours are laid on, *says the Chinese Book*, with White-lead, Salt-Petre and Copperas, but the Christians who work at the Trade mentioned nothing to me but White-lead, which is mixed with the Colour when it is dissolved in Gum-Water.

The red Varnish or Oil called, *Yeou li bong*, is made with the Dust of red Copper, and with the Powder of a Stone or Flint which has a reddish Cast. A Christian Physician assured me that this Stone was a kind of Allum which they made use of in Physick; they beat the whole in a Mortar, mixing with it young Men's Urine, and the Oil *Pe yeou*; but I could not discover the Quantity of these Ingredients, for those that have the Secret are careful not to divulge it.

They apply this Mixture to the China before it is baked, and they give it no other Varnish; but they must take heed while it is baking that the red Colour does not run; they have assur'd me that when they lay this Red upon China-ware it is not made of *Pe tun tse*, but *Kao lin*, of the yellow Earth prepared in the same manner as the *Pe tun tse*; it is very likely that such kind of Earth is most proper to take this Colour.

Perhaps some will be glad to know how this Powder of Copper is prepared: It may be remembered that I have said elsewhere, that they have no coined Money in *Cbina*, but instead of it make use of Silver unminted, and that there is much of it of a base Alloy: However there are Occasions that make it necessary to reduce it to fine Silver, as for instance when it is to pay the Taxes, or such like Contributions, and then they have recourse to Workmen whose Business is only to refine it, they having Furnaces made on purpose to separate from it the Copper and the Lead, and of this Copper they make the Powder, which probably retains some imperceptible Particles of the Silver and Lead.

Before the melted Copper hardens and congeals, they take a small Brush and dip it slightly in Water, then striking the Handle of the Brush they sprinkle the Water on the melted Copper, and then a Pellicule is formed upon the Superficies, which they take up with small Iron Tongs, and plunge it in cold Water, whence the Powder is formed, which increases as often as they repeat the Operation.

For my own part I believe that if *Aqua fortis* was used to dissolve the Copper, this Powder would be more proper to make the Red of which I am speaking; but the *Chinese* have not the Secret of making *Aqua fortis* and *Aqua regia*, their Inventions being the most simple that can be imagin'd.

Another kind of Red is blown on in the manner following: They take Red ready prepared, and a Pipe, one of the Ends of which is covered with a thick Gauze, and apply gently the lower End of the Pipe upon the Colour which the Gauze takes up, after this they blow in the Pipe upon the China-ware, which afterwards appears spotted with small red Specks. This sort of China-ware is still dearer and more uncommon than the preceding, because the Execution is more difficult, if all the requisite Proportions are observed. They

They blow on the Blue in the same manner as the Red, and it is much easier to succeed therein; the Workmen agree, that if the Expence was not too great, they could in the same manner blow Gold and Silver upon the Ware, the Ground of which should be black or blue; that is they can spread it equally like a kind of Shower of Gold and Silver; this sort of China-ware, being of a new Taste, would not fail to please; they sometimes blow on the Varnish likewise: Some time since they made for the Emperor such fine and slender Works that they were obliged to lay them upon Cotton, because they could not handle such delicate Pieces without danger of breaking them, and as they could not dip them in the Varnish, without taking them in their Hands, they blow'd it on, and so covered the China-ware intirely therewith.

I have observed that in blowing on the Blue the Workmen use a Precaution to preserve the Colour, which does not fall upon the China-ware, that they may lose as little as possible; this Precaution is taken by placing the Vessel upon a Pedestal, and spreading under the Pedestal a large Sheet of Paper, which will serve for some time; when the Azure is dry they brush it off the Paper with a small Brush.

But for the better understanding the exact Manner that the Painters use in mixing their Colours, and in making new ones, it will be proper to explain the Proportion and the Measure of the *Chinese* Weights.

The *Kin* or *Chinese* Pound is sixteen Ounces, called *Leangs*, or *Taëls*.

The *Leang* or *Taël* is a *Chinese* Ounce.

The *Tsien* or *Mas* is the tenth Part of a *Leang* or *Taël*.

The *Fuen* is the tenth Part of the *Tsien* or *Mas*.

The *Ly* is the tenth Part of the *Fuen*.

The *Hac* is the tenth Part of the *Ly*.

This being understood the following is the Manner that they compose the Red made with Copperas, called *Tsao fan*, and which is used for China-ware that is baked again: To a *Taël* or *Leang* of Cerufs they put two *Mas* of this Red, which they pass both together through a Searse, then they unite them with thin Glue, which gives them the Consistence of Fish-Glue; this Glue prevents the Red from running when it is laid upon the China-ware: As the Colours, if they are laid on too thick, would produce Inequalities in the China-ware, they take care from time to time to dip the Pencil lightly in Water, and then in the Colour they are about to paint with.

To make a white Colour they add to a *Leang* of Cerufs three *Mas*, and three *Fuen* of Powder of the most transparent Flints, which has been calcin'd in a China-ware Box buried in Gravel in a Furnace; this Powder must be impalpable; they make use of Water only, without Glue, to incorporate it with the Cerufs.

They make a deep Green by adding to a *Taël* of Cerufs three *Mas*, and three *Fuen* of the Powder of Flints, with eight *Fuen* or near a *Mas* of *Tong boa pien*, which is nothing else but the Dross of Copper when it is melted: I have just learnt that in using the *Tong boa pien* to make the Green it must be washed, and separated carefully from the Grains of Copper it is mixed with, which is not proper for a Green, nor must the Scales of it be used which are separated from the Metal when it is hammered.

As for the yellow Colour it is made by adding to a *Taël* of Cerufs three *Mas*, and three *Fuen* of the Powder of Flint, and one *Fuen* eight *Ly* of pure Red that has not been mixed with Cerufs: Another Workman has told me that to make a good Yellow he put two *Fuen* and a half of the primitive Red.

A *Taël* of Cerufs, three *Mas*, and three *Fuen* of the Powder of Flint, and two *Ly* of Blue make a deep

deep Blue inclining to a Violet. One of the Workmen that I consulted thought that there should be eight *Ly* of the Blue.

The Mixture of Green and White, for instance one Part green to two Parts white, make a Sea-green that is very bright.

The Mixture of Yellow and Green, for instance two Parts of a deep Green to one Part of a Yellow, make a Green that resembles a faded Leaf.

To make a Black they moisten Blue in Water so as to make it a little thick, and mix Glue therewith macerated in Lime, and boil'd to the Consistence of Fish-Glue; when they have painted China-ware with this Black, that is to be baked over again, they cover the black Places with White; while it is baking the White incorporates with the Black, as common Varnish incorporates with the Blue of common China-ware.

There is another Colour called *Tsiu*, which is a Stone or Mineral like *Roman-Vitriol*; according to the Answers that were made to my Questions, I am almost persuaded that it is got out of Lead-Mines, and bringing with it something of the Nature of Lead it insinuates itself into the China-ware without the Assistance of Cerufs, which is the Vehicle of other Colours that are laid upon this Ware that is baked over again.

It is of this *Tsiu* that they make the deep Violet, it is found at *Canton*, and comes also from *Peking*, but that from the last is best; it is sold for a *Taël* and eight *Mas* a Pound, that is for nine *Livres*.

The *Tsiu* will melt, and when it is melted or softened the Goldsmiths use it like Enamel upon Works made of Silver; they will put, for instance, a small Circle of *Tsiu* round any small Toy, or else they will fill the Eye of a Bodkin with it, and lay it on in the shape of Jewels: This kind of Enamel will at length wear off, but they endeavour to remedy that
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Inconveniency by putting it upon a slight Lay of Glue.

The *Tſiu*, as well as other Colours of which I ſpoke, is not uſed but for China-ware that is baked over again; as for the Preparation of *Tſiu* they do not calcine it like *Lapis Lazuli*, but break it, and reduce it into a fine Powder which they throw into a Veſſel full of Water, ſtir it about, and caſt away the foul Water, preſerving the Cryſtals that fall to the bottom of the Veſſels; the Maſs thus moiſten'd loſes its fine Colour, and ſeems outwardly to be inclinable to an Aſh-colour, but recovers its Violet-colour again when the Ware is baked; when they intend to paint China-Veſſels with this Colour, it is ſufficient to moiſten it with Water, mixing therewith, if they think proper, a little Glue.

To gild or ſilver China-ware to two *Fuen* of Ceruſs they add two *Mas* of Gold or Silver Leaves carefully diſſolved; the Silver upon the Varniſh *Tſi kin* has a great Luſtre; if ſome are painted with Gold, and others with Silver, the ſilver'd Veſſels ought not to remain ſo long in the Furnace as thoſe that are gilt, becauſe the Silver would diſappear before the other would have been baked long enough to attain a proper Luſtre.

There is a kind of colour'd China-ware that is cheaper than the painted, and perhaps the Deſcription that I am going to give of it may be uſeful in *Europe* with reſpect to Earthen-ware, tho' we ſhould never attain to the Perfection of China-ware.

To make theſe ſort of Works it is not neceſſary that the Materials made uſe of ſhould be fine; they take Diſhes that have been already baked in the great Furnace, but not varniſh'd, and conſequently are white without a Gloſs, and colour it by dipping it in the Veſſel wherein the Colour is prepared, when they would have it all of one Colour; but if they would have it of different Colours, divided into Squares, whereof

whereof one is green, another yellow, &c. they apply the Colours with a large Pencil: This is all the Trouble they have with this China-ware, unless that after it is baked they put a little Vermilion in certain Places, as on the Beak of certain Birds, for instance; but this Colour will not bear Baking, because it disappears in the Fire, neither is it very lasting.

When they apply other Colours they bake the China-ware over again in a great Furnace, with other China-ware not yet baked; they must be placed carefully at the bottom of the Furnace, under a Vent-hole where the Fire is not so strong, because a strong Fire would spoil the Colours.

Colours proper for this sort of China-ware are prepared in this manner, *viz.* for a green Colour they take *Tong boa pien*, Salt-Petre, and Powder of Flints, but in what proportion I have not learnt; when they are reduced separately into an impalpable Powder, they are to be moistened and united together with Water.

The most common Blue, with Salt-Petre, and Powder of Flints, make a Violet; the Yellow is made by adding, for instance three *Mas* of red Copperas to three Ounces of Powder of Flints, and three Ounces of Cerufs.

To make the White they add four *Mas* of the Powder of Flints to a *Taël* of Cerufs; all these Ingredients are to be moisten'd with Water: This is all that I could learn relating to the Colours of this sort of China-ware, not having among my Converts any that were employ'd in that kind of Work.

Black China-ware has also its Value and Beauty, and is called *Ou mien*: This Black is leaded, and like to our concave Burning-glasses, and the Gold that is added sets it off very agreeably; the black Colour is laid upon China-ware when it is dry, and for this purpose they mix three Ounces of Azure with seven Ounces of common Oil of Stone; the Trial alone
will

will discover the Justness of this Mixture, according to the Deepness it is design'd to be; when the Colour is dry they bake the China-ware, then they apply the Gold, and bake it over again in a particular Furnace.

The shining Black, or the Looking-glass Black, is given to China-ware by dipping it in a liquid Mixture composed of prepared Azure; it is not necessary to use the finest Azure, but it must be a little thick, and mixed with the Varnish *Pe yeou* and *Tsi kin*, adding thereto a little Oil of Lime and Fern-Ashes; for instance to ten Ounces of powdered Azure one Cup of *Tsi kin*, seven Cups of *Pe yeou*, and two Cups of Oil of Fern-Ashes burnt with Lime; this Mixture carries its Varnish along with it, and does not stand in need of a new one, and when this sort of black China-ware is baked it ought to be placed in the middle of the Furnace, and not where the Fire is most active.

There is made in *China* another kind of Ware which I have not yet seen, but it is full of Holes, as if it was pink'd; in the middle is a Cup proper to contain Liquor, which is joined to that Part which is pink'd: I have seen other China-ware whereon the *Chinese* and *Tartarian* Ladies were painted to the Life, the Drapery, Complexion, and Features being exactly done, which at a distance one would take for enamell'd Works.

It is observable that when they give no other Oil to the Porcelain, than that which is made of white Pebbles, it becomes a particular Sort, called *Tsoui ki*, being marbled, and full of an infinite number of Veins, so that at a distance you would think it was broken to pieces and united again, every Piece being in its former Place: The Colour that this Oil gives is a sort of a whitish-Ash-colour, and if the China-ware was quite blue, after the Application of this Oil, it would appear equally veined and marbled when the Colour became dry.

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I have been shewn a kind of China-ware which I never saw before, but it is at present the Fashion: The Colour of it is inclinable to an Olive, and it is called *Long tsuen*, but some call it *Tsing ko*, which is the Name of a Fruit not unlike an Olive; they give this Colour to the China-ware by mixing seven Cups of Varnish *Tsi kin* with four Cups of *Pe yeou*, two Cups or thereabouts of Oil of Lime and Fern-Ashes, and one Cup of *Tsoui yeou*, which is the Oil of Flints; the *Tsoui yeou* causes great numbers of Veins to appear on the China-ware, but when it is applied alone the Ware is brittle, and has no Sound when it is struck; but when it is mixed with other Varnish it makes it full of Veins, causes it to sound, and it is not then more brittle than the common China-ware.

They brought me another piece of China-ware, called *Yao pien*, or *the Transmutation*: This Transmutation is made in the Furnace, and is caused either through Defect or Excess of Heat, or by other Causes hard to be guess'd at: This Piece, which did not succeed according to the Workman's Intention, but was the Effect of downright Chance, was not thought less beautiful or less esteemed on that account; the Workman had a Design to make red Vessels, but a hundred Pieces were intirely lost, and this of which I speak came out of the Furnace like a kind of Agate: If they would run the risk, and be at the Expence of different Trials, they would at length discover the Art of making constantly what Chance has once produced: They have now learnt to make China-ware of a shining Black called *Ou king*, which at first was the Effect of pure Hazard.

When they apply Gold they grind it small, and dissolve it at the bottom of a China-Dish, till they perceive beneath the Water the Gold lie smooth and uniform; they let it dry, and when they use it they dissolve it in a sufficient Quantity of Gum-Water; with thirty Parts of Gold they incorporate three Parts
of

of Cerufs, and apply it on the China-ware as they do Colours.

As the Gold laid upon the China-ware grows dull at length, and loses much of its Lustre, they restore it by moistening the China-ware with Spring-water, and rubbing the Gilding afterwards with an Agate-Stone; but they must be careful to rub the Vessel the same way, for instance from the right to the left.

It is principally the Edges of the China-ware that are subject to flaw; to remedy which Inconvenience they strengthen them with a certain Quantity of powdered Charcoal made of *Bamboo*, which they mix with the Varnish that is laid on the Ware, and which it renders of an Ash-colour; afterwards they take a Pencil, and lay this Mixture on the Edge of the China-ware already dry; when it is time they lay the Varnish on the Edges, in the same manner as the other is applied, and when it is baked they are as white as the other Parts: As there is no *Bamboo* in *Europe*, it is my Opinion that Charcoal made with a Willow-tree may serve in its stead, and especially that made with Elder, which has something of the Nature of *Bamboo*.

It must be observ'd that before the *Bamboo* is made use of the green Rind ought to be taken off, because it is said that the Ashes of this Rind will make the China-ware crack in the Furnace; and likewise the Workman ought to take heed that he does not touch the China-ware with greasy Hands, for the Place so touch'd will infallibly crack while it is baking.

I shall add another Particularity which I have lately learn'd, and that is, before the Varnish is laid on the China-ware, they smooth it carefully, and take off the little Inequalities, which is done by means of a Pencil made of very fine Feathers; they moisten this Pencil in Water, and pass it over the China-ware with a light Hand; but this is principally observed when the Ware is very fine.

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When they would give the Ware an uncommon Whiteness they put thirteen Cups of *Pe yeou* to one Cup of Fern-Ashes moisten'd in the same manner as *Pe yeou*: This Varnish is strong, and ought not to be laid on China-ware that is to be painted blue, because after it is baked the Colour will not appear thro' the Varnish; the China-ware, on which they lay this Varnish, may be exposed without fear to the strongest Fire in the Furnace; they bake it intirely white, either for the sake of that Colour, or to gild it and paint it of different Colours, and then bake it again; but when they intend to paint it blue, that the Colour may appear after it is baked, there should only be seven Cups of *Pe yeou* to one Cup of Varnish, or the Mixture of Lime and Fern-Ashes.

It is proper to observe in general that the China-ware Varnish, which contains much Fern-Ashes, ought to be baked in a temperate Part of the Furnace, that is next the three first Rows, or about a Foot or a Foot and half from the bottom; if it was baked on the top the Ashes would soon melt, and run to the bottom of the China-ware: It is the same with respect to Red made with Oil, to Red blown upon it, and to *Long tsuen*, because of the Powder of Copper which enters into the Composition of this Varnish; on the contrary they ought to bake, on the top of the Furnace, the China-ware to which they give the Name of *Tsoui yeou*, that is, as I have said, the Varnish that produces a multitude of Veins that makes it look as if it was pieced.

When they would have the Blue cover the Vessel intirely they use *Leao*, or Azure prepared and moistened with Water to a proper Consistence, in which they plunge the Vessel: As for the Blue which is blowed on, called *Tsoui tsing*, they use Blue finely prepared in the manner already explained; they blow it on the Vessel, and when it is dry give it the ordinary Varnish, either alone or mix'd with *Tsoui yeou*.

if they would have the China-ware adorned with Veins.

There are Workmen who trace upon this Azure, whether it is blown or otherwise, certain Figures with the Point of a long Needle; the Needle takes off as much of the dry Azure as is necessary to represent the Figure, then they varnish it, and when the China-ware is baked the Figures seem to be painted in Miniature.

There is not so much Labour, as one would imagine, in China-ware on which there are Flowers embossed as well as Dragons, and such like Figures; for they first trace them with an Engraver on the Body of the Vessel, then they make slight Notches about them, which gives them a *Relievo*, and afterward apply the Varnish.

There is a kind of China-ware which is made in the manner following: They first lay on the ordinary Varnish, and bake it; after which they paint it with various Colours, and then bake it again; this colour'd China-ware is much admired by a great many People: When the Painting and Gilding are dry they heap the Pieces of Ware together, putting the small ones into the larger, and then place them in the Oven.

These kind of Ovens are made of Iron when they are but small, but they are generally of Earth: That which I saw was about the height of a Man, and as wide as one of our largest Wine-Vessels; it was made of several pieces of the same Matter that the China-ware Cases are of: The bottom of this Oven was about half a Foot from the Ground, and placed upon two or three Ranks of thick Bricks, with a good Inclosure of Brick-work round it, which had at the bottom three or four Vent-holes; between this Inclosure and the Oven was a Space left of about half a Foot, except in two or three Places which were filled up, and were a kind of Buttresses to the Oven. I believe

believe

lieve that they raise the Oven and Inclosure at the same time, otherwise the Oven would have no Support.

When the Pieces of China-ware are laid upon each other, there ought to be care taken that the painted Places do not touch, for that would certainly spoil them; but they may lay the bottom of one Dish in the bottom of another, tho' they are painted, because the Edges of the bottom of the Dish that is put in has no Painting, but the Side of one Dish ought never to touch the Side of another; thus when there is China-ware that cannot easily be put one in another, the Workmen place them in the manner following:

Upon a Laying of the China-ware at the bottom of the Furnace they put a Covering of Plates made of the same Earth of which the Ovens are made, or even pieces of China-ware Cases, for in *China* every thing is useful; on this Covering they put another Lay of China-ware, and continue to place them in this manner to the top of the Furnace.

When this is done they cover the top of the Oven with pieces of Earthen-ware like to those on the sides; these Pieces, which jamb one within another, are joined together with Mortar or tempered Earth, except in the Middle, where there is an Opening left to observe when the China-ware is baked; they afterwards kindle a good Quantity of Charcoal under the Oven, and likewise upon the Covering, from whence they throw it into the Space between the Case and the Furnace: The Opening on the top of the Furnace is covered with a piece of a broken Pot; when the Fire is fierce they look from time to time through this Opening, and when the Vessels have a Gloss, and the Colours are bright and lively, they take away the Fire, and afterwards the China-ware.

There comes a Thought into my Mind, relating to Colours, which are incorporated with the China-ware

by means of Cerufs, to which, according to the Annals of *Feou leang*, they added formerly Salt-petre and Copperas; if they likewise employ Cerufs in the Colours painted upon Glass, and afterwards give them a second Baking, would not this Cerufs, so used, recover the Secret that they formerly had of painting on Glass without destroying the Transparency? but this may be judged of by making a Trial.

This Secret, which is now lost, makes me call to mind another which the *Chinese* complain they are not now Masters of; they had the Art of painting Fish or other Animals upon a China-Vessel, which were not perceived till the Vessel was full of Liquor; they call this kind of China-ware *Kia tsing*, that is Azure put in a Press on account of the manner of placing it: Here follows what they have preserved of the Secret, and perhaps the *Europeans* may supply what the *Chinese* have forgot.

The China-ware that they would paint in this manner must be very thin; when it is dry they apply the Colour, not outwardly, according to Custom, but on the inside; they generally paint Fish thereon, as most agreeable to the Place when it is full of Water; when the Colour is dry they lay on a kind of thin PASTE made of the same Earth as China-ware; this Lay incloses the Blue between two Plates of the same Earth; when the Lay is dry they put Oil on the inside of the Cup, and some time after put it in the Mold; as it has received a Body on the inside, they make it as thin as possible on the outside, without penetrating to the Colour; when all is dry they bake it in the common Oven.

This Work is extremely nice, and requires a dexterity which the *Chinese* are no longer Masters of, and yet they are always endeavouring to recover this Art of Magical Painting, but in vain: One of them assured me, not long ago, that he had made a new Trial, and had almost succeeded.

But

But be this as it will it may be said at present, that the finest Blue is now seen upon the China-ware after it had disappeared for some time; when they lay it on it is of a faintish Black, but when it is dry and varnish'd it is entirely hid, and the China-ware becomes white; but the Fire discovers all the Beauty of the Colours, much in the same manner as natural Heat discloses all the Beauties of a Butterfly, and its variety of Colours.

It must be owned that there is a great deal of Art in the manner of laying the Oil of Varnish upon China-ware, as well with respect to the just Quantity, as to its being laid on all Parts equally: As for China-ware that is thin and slender they lay on the Varnish twice very slightly, for if the Lay should be too thick the Ware would not be able to support it, and it would warp immediately; these two Lays are about as much as one of the common sort; when the China-ware is more strong one is applied by Sprinkling, and the other by Dipping; they begin with taking a Cup in one Hand, and holding it sloping over the Vessel of Varnish, with the other they throw on the inside as much Varnish as will cover it all over; this is done in the same manner to a great number of Dishes, and when the first are found dry on the inside they varnish it without in the manner following: They put one Hand within the Dish, and supporting it with a small Stick, placed in the middle of the Foot, they dip it in a Vessel of Varnish, from whence they take it out again immediately.

I have said before that the Foot of the China-ware was left unhollowed, and in reality it is not till after it has been varnished and dried that they put it upon the Wheel to hollow the Foot, after which they paint a small Circle on it, and often a *Chinese* Character; when this Painting is dry they varnish the hollow Part just made at the bottom of the Cup, and this is the last thing that is done to it, for after that

it is carried to the Laboratory in order to be put in the Furnace and baked.

I have been surprized to see a Man keep steady on his Shoulders two long narrow Planks on which the China-ware is placed, and pass in that manner thro' several Streets full of People without breaking any Part of it: To say the truth they shun very carefully every thing that may make them stumble, for they would be obliged to repair the Injury done, but it is very surprizing that the Porter himself should manage his Steps so well, and every Motion of his Body as to lose nothing of his Equilibrium.

The Place where these Ovens are presents another Scene: In a kind of Porch before the Oven one sees a Heap of Boxes and Cases made of Earth, designed to enclose the China-ware: Every Piece how inconsiderable soever has its Case, as well those which have Lids as those which have none: These Lids, which are but weakly joined to the lower part while baking, are easily loosened by a small Blow that is given it: As for the smaller Pieces, such as Tea and Chocolate-Dishes, they have a Case common to several. The Workman herein imitates Nature, which to ripen Fruits, and to bring them to Perfection, incloses them in a Covering that the Heat of the Sun may penetrate by degrees, and that the internal Action may not be interrupted by the outward Air during the Cold of the Night.

These Cases are lin'd on the inside with fine Sand, and this is covered with the Dust of *Kao lin* that the Sand may not stick to the Feet of the Cup which is placed thereon; the top of this Case has no Lid: A second Case of the Figure of the first, furnish'd likewise with China-ware, is put within in such a manner that it covers it entirely without touching the China-ware below; and it is thus they fill the Oven with great Piles of earthen Cases, or Boxes all full of China-ware: By the Assistance of these thick Veils the
Beauty,

Beauty, and, if I may so express my self, the Complexion of the China-ware is not tanned by the Heat of the Fire.

As for the small Pieces of China-ware, which are inclosed in large round Cafes, they are all laid upon earthen Saucers, the thickness of two Crowns and a Foot broad; these Bases are sprinkled with the Dust of *Kao lin*: When these Cafes are very large they put no China-ware in the middle, because it would be too far from the Sides, which would cause them to warp, and would endanger the whole Parcel. It is proper to take notice that these Cafes are one third of a Foot in height, and that part of them are not baked any more than the China-ware, however they quite fill those that have been baked, and will serve again.

I must not forget the manner in which the China-ware is put into the Cafes; the Workman does not touch it immediately with his Hand, because it would break it, for nothing is more brittle, or at least bend it, and so cause Inequalities. It is by the means of a small String that they take it off the Board; this String is fastened to two Branches of a little crooked kind of a wooden Fork, which he takes in one Hand, while with the other he holds the two ends of the String cross-wise, and opened according to the Breadth of the China-ware; by this means he surrounds it, raises it up gently, and puts it in the Cafe upon a little Saucer: All this is done with an incredible Swiftnefs.

I have said that the Oven has half a Foot deep of large Gravel, which serves to place the Piles of China-ware more safely, which are in the middle of the Furnace at least seven Foot high. The two Cafes that are at the bottom of each Column are empty, because the Fire is not active enough below for that Part which is covered with the Gravel, for the same reason the Cafe that is placed at the top of the Pile is empty likewise. Thus they fill all the Oven, leaving none but

that Space empty which is immediately under the Vent-hole.

They take care to place in the middle of the Furnace the Piles of the finest China-ware, those at the bottom not quite so fine, and at the entrance they place those that are strongly coloured, which are composed of a Matter wherein there enters as much *Pe tun tse* as *Kao lin*, unto which they have given a Varnish made with a Stone spotted with Red or Black, because this Varnish has a greater Body than the other. All the Piles are placed very near each other, and join together below and in the middle with Pieces of Earth, applied in such manner that they may not hinder the free Passage of the Flame, which insinuates itself on all sides.

All sorts of Earth are not proper to make the Cases which enclose the China-ware; there are three sorts which are in use, one is yellow and common enough, and this is the Basis of the Work; the other is called *Lao tou*, and is a strong Earth; the third, which is oily, is called *Yeou tou*. These two sorts are got in Winter from certain deep Mines, wherein it is impossible to work in the Summer: If they are mixed in equal Parts, tho' it would be something more chargeable, the Cases would last a long while; they bring them ready prepared from a large Village near a River about a League from *King te tching*.

Before they are baked they are yellowish, but afterwards they are of an obscure Red: It is to avoid Expence that they use most of the yellow Earth, and so the Cases seldom last above two or three Bakings: If they are but slightly cracked or clove they bind them with an Ozier-Band, and tho' it burns, as it certainly will, yet the Case will serve for this time without hurting the China-ware.

They take care not to fill the Furnace with Cases never used before, for there must be half at least that have been already baked: These latter are placed
above

above and below, and in the middle of the Piles they place those that are newly made. Formerly, according to the History of *Feou leang*, all the Cafes were baked in a Furnace by themselves before they were used to bake the *China*, because then they had less regard to the Expence than the Perfection of the Work.

Let us now come to the Construction of the Ovens or Furnaces; they are placed at the bottom of a long Porch, which serves instead of Bellows; it has the same use as the Arch in Glass-Houses. The Ovens are at present larger than they were formerly, for then, according to a *Chinese* Author, they were but six Foot high and broad, but now they are two Fathom high, and are almost four Fathom deep: The Arch as well as the Body of the Oven is sufficiently thick, so that one may walk upon it without being incommoded with the Fire: This Arch or Vault is not flat on the inside, nor does it rise in a Point, but grows narrower and narrower as it approaches the great Vent-hole at the Extremity through which the Flame and Smoke arise.

Besides this Mouth the Oven has five or six Openings above, like so many Eyes, which are covered with broken Pots, and yet in such a manner that they assist the Air and Fire of the Oven. 'Tis by these Eyes that they judge if the China-ware is baked; they uncover the Eye, which is a little before the great Vent-hole, and with Iron Tongs open one of the Cafes.

When the China-ware is done they discontinue the Fire, and let the Door of the Oven remain shut for some time: This Oven has a Hearth of the same Breadth with itself, standing out two foot from the Mouth; they make use of a Plank to convey the China-ware into the Oven, and to put it in the proper Place: When the Fire is lighted they immediately shut the Door, leaving only a necessary Opening to throw in thick pieces of Wood of a Foot long. They
at

at first heat the Oven a Day and a Night, and then two Men, who relieve each other continually, throw in Wood, and one Ovenful generally requires a hundred and eighty Load.

If one may judge of it from a *Chinese* Book this Quantity is not sufficient, for it is affirmed that formerly they burnt two hundred and forty Load, and twenty more if the Weather was rainy, tho' the Ovens were less by one half than they are now. They kept in a small Fire during seven Days and Nights, and on the eighth Day they made a very brisk one; it must be observed that the Cases of the smaller Ware were ready baked by themselves before they were put in the Oven, and indeed it must be acknowledged that the ancient China-ware was much stronger than the modern.

They observed one thing which is neglected at present; when there was no more Fire in the Oven they did not open the Door till after ten Days for the large Vessels, and five for the small; at present they delay a few Days before they open the Oven, and take out the large Vessels, for without this Precaution they would crack; but as for the small, if the Fire was extinguished the beginning of the Night, they take them out next Morning; the reason of it is, that they may use less Wood for a second Baking. As the China-ware is burning hot the Workman, who takes it out, makes use of long Skarfs hanging at his Neck.

They judge that the China-ware, which has been baked in a small Oven, is fit to be taken out when looking thro' the Opening above they see to the very bottom all the Ware red-hot, and distinguish one Pile from the other, as also when the painted Ware has no Inequalities arising from the Colours, and when these Colours are incorporated with the Body of the Ware, in the same manner as Varnish laid upon a fine Blue incorporates with it by the Heat of the great Oven.

As for the China-ware which is baked overagain in great Ovens, they judge it to be baked enough, 1. When the Flame comes out not red, but a little whitish. 2. When, looking thro' one of the Openings, they perceive the Cafes red-hot. 3. After having opened one of the top Cafes, and taken out the Vessels, they perceive when it is cold the Varnish and the Colours in the Condition they desire. 4. When, looking through the top of the Oven, they see the Gravel shine at the bottom: By all these Signs the Workman judges that the Vessels are perfectly baked.

I have been surprized to hear that after they have burnt a hundred and eighty Load of Wood in a Day at the Entrance of the Oven, yet on the Morrow there is no Ashes to be found on the Hearth. Those that tend these Ovens, and are accustomed to bear the Fire, put Salt in their Tea that they may drink as much as they please without being incommoded, but I can hardly comprehend how this salt Liquor quenches Thirst.

After what I have related it is no wonder that China-ware should be so dear in *Europe*, especially when it is known that, besides the large Profits of the *European* Merchants, and those who have the Commissions in *China*, it seldom happens that a Baking succeeds altogether well, and sometimes the whole is lost, and when the Oven is opened they find the Ware and the Cafes reduced to a Mass as hard as a Stone: A Fire too fierce, or Cafes in a bad Condition, may ruin the whole, and it is not easy to regulate the degree of Fire, for the Nature of the Weather changes in an Instant the Action of the Fire, the Quality of the Subject on which it acts, and that of the Wood which serves for Fuel. Thus for one Workman that grows rich there are a hundred that are ruined, and yet they tried their Fortune with Expectation of Success, and the Hopes of setting up a Merchant's Shop.

Besides,

Besides the China-ware that is brought into *Europe* is almost always made from new Models, often so very odd that it is difficult to succeed; for if it has the least Defect it is refused by the *Europeans*, who take nothing but what is finished, so that it remains upon their Hands, and they cannot sell it to the *Chinese* because not suitable to their Taste: It is therefore necessary that the Pieces that are taken should defray the Expence of those that are returned.

According to the History of *King te tching* their Gain formerly was much more considerable than it is at present, which is hard to be believed, because they had not so great a Sale for China-ware in *Europe*. As for me I believe that it arises from the dearth of Provisions, and from the neighbouring Mountains being exhausted of Wood, which now is brought from a great distance, so that the Gain is divided among too many Persons, and the Workmen are not so skilful as they were in Times past: Another Reason may be the Avarice of the Mandarins, who, employing a great many Workmen to make Presents for their Patrons at Court, pay them very ill, which causes the Merchandise to grow dear, and the Merchants poor.

I have said that it is difficult to execute certain Models brought from *Europe*, for we are not to believe that Workmen can manage all that come from foreign Countries, as may be seen from the following Examples: I have seen a large Lanthorn of China-ware all in a piece, through which one Light shone sufficiently to enlighten a Room; this Work was ordered seven or eight Years ago by the Heir apparent to the Throne: The same Prince ordered several musical Instruments to be made, and among others a kind of small Organ about a Foot high, composed of fourteen Pipes, the Harmony of which is agreeable enough, but they attempted it in vain.

They succeeded better in making Flagelets, and in another Instrument called *Tun lo*, composed of several
small

small round Plates a little concave, each of which had a particular Note; they place nine in a Frame in different Heights, which they strike with Rods like a Dulcimer, and it makes a kind of Chiming, which agrees with the Sound of other Instruments, and with the Singers Voices.

I imagin'd that they had the Secret of mixing a little Metal in the Body of the China-ware to vary the Sound, but I was deceiv'd, Metal not being capable of uniting with China-ware; for if they were to put a Copper Farthing on the Top of a Pile placed in the Furnace, as soon as it melts it would pierce all the Cafes and Vessels in the same Column, so that all would have a Hole in the middle: Nothing can give one a better Idea than this of the Operation of the Fire upon every thing in the Oven, and it is affirm'd that every thing therein is, as it were, in a State of Fluidity.

I have however seen Designs executed which were said to be impracticable; these were Urns above three Foot high without the Lid, which rose like a Pyramid a Foot high; these Urns were made of three Pieces, but joined together so neatly that the Place of their Union could not be discover'd; I was told at the same time that out of twenty-four eight only succeeded: These Works were bespoke by the Merchants of *Canton* for the *European* Trade.

To return to those Works of the *Chinese*, which are more curious than ordinary, they succeed principally in Grottesque Figures, and the Representation of Animals, and they will make Ducks and Tortoises which float upon the Water; I have seen a Cat painted to the Life, and within its Head they put a small Lamp, the Flame of which made the Eyes, and they affirm that the Mice are frighted with it in the Night-time.

They make also curious Statues of *Kouan in*, which is a Goddess famous in *China*; they represent her holding

holding a Child in her Arms, and she is invoked by barren Women who are desirous of Children ; it may be compared to the antique Statues of *Venus* and *Diana*, with this difference, that the Statues of *Kouan in* are very modest.

There is another kind of China-ware difficult to make, and very scarce ; the Body of it is extremely thin, and the Surface smooth, and yet it appears to be adorned with different Figures : The manner of making it is as follows ; when it is taken off the Wheel they put it in a Mould engraved with Figures, the Impression of which is made on the Inside of the Vessel, while on the Outside they make it as thin as possible, after which they varnish it, and bake it as usual.

The *European* Merchants sometimes require Plates of China-ware big enough for a Table, which are impossible to be had, for the largest that they make are but a Foot long ; if they go beyond it, tho' it be never so thick, it will warp.

The History of *King te tching* speaks of several Pieces of Work ordered by the Emperor, which they were not able to execute, such as large Pots to set Trees in, or for Baths, for they were to be three Foot and a half Diameter, and two Foot and a half high ; the Bottom was likewise to be half a Foot thick, and the Sides one third of a Foot : They laboured three Years successively at these Works, and among two hundred which they attempted to make not one succeeded.

The same Emperor ordered Plates for the Forepart of an open Gallery, every Plate was to be three Foot high, two and a half broad, and half a Foot thick, but they could not be made, so that the Mandarins of the Province presented a Petition to the Emperor to beseech him that an End might be put to these fruitless Attempts.

However

However the Mandarins, who are acquainted with the Genius of the *Europeans*, have sometimes desired that I would send for new and curious Designs, that they might present the Emperor something uncommon: On the other hand the Christians earnestly besought me not to procure any such Models, for the Mandarins are not so easy to be put off as our Merchants, because when the Workmen affirm any thing to be impracticable, they cause many a Bastinadoe to be given before they abandon a Design from which they expected great Advantages.

As every Profession has its particular Idol, and as a God is as easily made in this Country as an Earl or Marquis in some Places of *Europe*, it is not at all surprizing that there should be a God of China-ware; The *Pou sa*, which is the Name of this Idol, owes his Original to those Designs which it is impossible for the Workmen to execute.

They say that formerly one of the Emperors absolutely required that they should make China-ware after a Model which he gave them; it was represented to him several times that the thing was impossible, but all these Remonstrances served only to excite his Desire the more. The Emperors, while they live, are the most formidable Divinities in *China*, and think that nothing ought to oppose their Inclinations; the Officers redoubled their Diligence, and used all sorts of Rigour towards the Workmen, so that these unfortunate Wretches spent their Money, bestowed a great deal of Labour, and received nothing but Blows; one of them, out of Despair, threw himself into a red-hot Oven, and was consumed in an Instant; the China-ware that was baking is said to have come out perfectly fine, and to the Emperor's Liking, and from this time forward the unfortunate Man passed for a Heroe, and became the Idol that presides over China-ware.

China-

China-ware being in great Esteem for so many Ages, perhaps some may be desirous of knowing how that of former Times differs from the present: It is not to be doubted but *China* has its Antiquaries, who are prejudiced in favour of every thing that is ancient; nay, the *Chinese* themselves have naturally a Veneration for Antiquity, tho' there are some who give the Preference to the Works of the present Age; but it is not with China-ware as it is with Medals that give a Light into Antiquity; the old China-ware indeed is adorned with *Chinese* Characters, but they contain nothing Historical, and therefore the curious can find nothing but the Make and Colours that can give it a Preference to that of their own Time.

I have heard it reported, when I was in *Europe*, that China-ware could not be brought to Perfection without being long buried in the Ground, but it is a false Notion, and laughed at by the *Chinese*.

It is true that in digging under the Ruins of old Buildings, and in cleaning old Wells, there are sometimes fine China-Vessels found, which have been hid in Times of Disturbance, which must needs be beautiful, because they were careful only to hide what they had of greatest Value, in order to recover them again when the Troubles were appeas'd; and if it is in great Esteem it is not because it has been brought to Perfection by being buried in the Earth, but because its original Beauty is preserved; and this alone bears a great Price in *China*, for they will give great Sums for the least Utensil that was used by the Emperors *Tao* and *Chun*.

All that the China-ware acquires by lying long in the Ground is a Change in the Colour, which likewise happens to Marble and Ivory, but much sooner, because the Varnish hinders the Moisture from insinuating itself so easily into the China-ware.

Accord-

According to the Annals of *King te tching* there were formerly Vessels that sold from fifty-eight to fifty-nine *Taëls*, which is more than eighty Crowns.

There is a counterfeit sort of this China-ware, in which there is nothing particular in the Make unless with respect to the Varnish, which is made of a yellow Stone, and being mixed with the common sort gives the Vessels the Colour of Sea-green; when it is baked they throw it into a fat Broth made of a Capon and other Meats, then they bake it a second time, and put it into the nastiest Puddle they can find, where it is to lie a Month and upwards, and when it is taken out it passes for three or four hundred Years old; this counterfeit sort resembles the true in this, that it will not found when it is struck.

They brought me from the Remains of a large Shop a small Plate, which I esteem more than that which was made a thousand Years ago. There is painted at the bottom a Crucifix placed between the Virgin *Mary* and St. *John*, and it is said that they exported to *Japan* a great Quantity of this sort, but now there has been none made of it for sixteen or seventeen Years:

They are almost as curious in *China*, with respect to Glasses and Crystals that come from *Europe*, as the *Europeans* are with regard to China-ware; and yet this has never induc'd the *Chinese* to cross the Seas in quest of it, because they find their own Ware more useful; for it will bear hot Liquor, and you may hold a Dish of boiling Tea without burning yourself, when you take it after their way, which you could not do even with a Silver Dish of the same Thickness and Figure; besides China-ware has its Lustre as well as Glass, and if it is less transparent it is likewise less brittle: That which happens to Glass newly made happens likewise to China-ware, which shews the Conformity of their Nature; if Glass may be cut with a Diamond, the Diamond likewise is

used to réunite the Parts of the China-ware when broken; and this is even a Trade among them, for there are Workmen employ'd in nothing else but mending broken Vessels; they use a Diamond like a Needle to make small Holes in the Ware, sewing it together with fine Threads of Tin, and so make it as useful as before, insomuch that it is hardly perceived to have been broken at all.

I make no Question but I have raised a difficulty which I ought to explain; I have said that there come constantly to *King te tching* Barks loaded with *Petun tse* and *Kao lin*, and that after they have been purified the Dross which remains is thrown into great Heaps; and I have added that there are 3000 Ovens at *King te tching* that are filled with Cafes and China-ware, and that these Cafes can serve but two or three times, as also that an entire Baking is often lost; hence it is natural to enquire what bottomless Pit they have to receive this Refuse for 1300 Years past.

The Situation of *King te tching*, and the Manner in which it is built, will explain this Matter: *King te tching*, that was but small at first, is increas'd prodigiously by the great number of Houses which have been building and are built every Day; every Edifice is surrounded with Walls, and the Bricks of which they are built are not laid flatwise on each other, nor united with Mortar, but they case these Walls with long broad Bricks in such a manner that the Body of the Wall is like an empty Coffin; when they have laid two or three Rows of Bricks for a Foundation, they fill up the empty Spaces with broken Vessels, on which they lay tempered Earth like liquid Mortar, and thus they make the Body of the Wall; this Mortar unites altogether, and makes as it were one Mass of the whole.

At a distance these Walls seem to be made of fine gray Stones exactly square, and smooth'd with a Chisel;

Chifel; and what is surprifing, if they would but cover the Top with good Tiles, they would laft a hundred Years.

Thus it appears what becomes of part of the Refufe of China-ware and Ovens; the reft is commonly caft on the Banks of the River which runs below *King te tching*, fo that by length of Time they gain fomething from the River; and this Refufe being moistened with the Rain, and trod fmooth by the Paffengers, becomes fit for Markets to be kept on it, and afterwards is form'd into Streets; befides this there is a great deal fwallow'd up by the River, whose Channel is faid to be quite paved with it, which muft afford a very agreeable Sight: From what I have faid, it is no hard Matter to judge what is become of this Refufe for fo many Ages, and what the Abyfs is that fwallows it up.



Of their Silk-Manufacture.

IT was from *Greece* formerly that *Italy* received the rich Prefent of Silk, which in the times of the *Roman* Emperors was worth its weight in Gold; *Greece* was indebted for it to the *Persians*, and thefe according to the Authors who have wrote with moft Sincerity, as *M. de Herbelot* obferves, acknowledge that it was originally from *Cbina* that they received their Silkworms, and learnt the Art of bringing them up.

It would be difficult to find any Memoirs of a Time fo early as that wherein Silkworms were firft difcovered in *Cbina*, and yet the moft ancient Writers of this Empire attribute the Difcovery to one of the Wives of the Emperor *Hoang ti*, called *Si ling*.

Till the time of this Queen, when the Country was but newly cleared, the People ufed the Skins of Ani-

mals for Garments, but they not being sufficient for the Number of Inhabitants, which multiplied greatly, Necessity made them industrious, so that they found out Cloth to cover themselves withal, but it was this Princess to whom they are obliged for the Invention of the Silk-Manufacture.

Afterwards the Empreſſes were agreeably employed in hatching and feeding Silkworms, unwinding the Silk, and putting it to a proper use: There was even an Orchard in the Palace set apart for Mulberry-trees, where the Empreſs, accompany'd with the Queens and the Court-Ladies, went to gather with her own Hand the Leaves of three Branches which her Servants brought within her Reach; the fine Pieces of Silk which she made herself, or were made by her Order, were designed for the Ceremony of the great Sacrifice to *Chang ti*.

It is supposed that Policy, rather than any thing else, gave rise to this Practice with design to engage, by such great Examples, the Princesses, Ladies of Quality, and all the People in general to nourish Silkworms.

But this Custom has been left off for some time, yet there is within the Walls of the Palace a particular District full of Houses wherein the *French* Jesuits Church stands, the Entrance to which is still called *the Road that leads to the Palace*, set apart for Silkworms for the Diversion of the Empreſs and the Queens.

China may be called the Country of Silk, for it seems to be inexhaustible, supplying several Nations in *Asia* and *Europe*, and the Emperor, the Princes, the Domesticks, the Mandarins, Men of Letters, Women, and all in general whose Circumstances are tolerable wear Garments of Silk, and are clothed with Sattin or Damask; there are none but the meaner People and Peasants that wear blue Callicoes.

The several Provinces of the Empire supply admirable fine Silks; yet that is best which comes from *Tche kiang*: The *Chinese* reckon that to be the best Silk which is white, soft, and fine, for if it feels rough they deem it bad; they often, to make it look well, do it over with a certain Water made of Rice and Lime, which burns it, and makes it not fit to be milled when it is brought into *Europe*.

But as for that which is good nothing is more easy than to mill it; a *Chinese* Workman can mill this Silk above an Hour together without resting, that is without breaking a Thread, so that nothing can be more neat or beautiful.

The Mills that they make use of are very different from those in *Europe*; two or three wretched Blades of *Bamboo* with a Cog-wheel are sufficient; it is surprising to see the Simplicity of the Instruments with which they make the finest Silk.

There is at *Canton* another kind of Silk, which comes from *Tong king*, that is not comparable to that which comes from *Tche kiang*, and of this Silk they make the finest Pieces in the Province of *Kiang nan*, for to this Province the best Workmen resort, who supply the Emperor with Silks for his own use, and to make Presents; the great Trade that they drive at *Canton*, whither all Strangers resort, draws thither likewise a great Number of the best Workmen.

They could make Silks as rich as any in *Europe*, if they were sure that they would sell, but they confine themselves to the more simple sorts, because the *Chinese* prefer the useful to the agreeable.

They make indeed Cloth of Gold, but they do not make the Gold into small Wire, that they may mix it with the Thread as is done in *Europe*, but they content themselves with gilding a long Sheet of Paper which they cut into small Slips, and very ingeniously cover silken Threads therewith.

This Cloth is very beautiful when it first comes out of the Workman's Hands, but they last but a short time, and are not proper for Garments, because the Air and Moisture soon tarnish the Lustre of the Gold, but they are proper to make Furniture and Ornaments for Churches; there are none but Mandarins and their Wives that make use of this Cloth in their Habits, and they but very seldom.

The Silks used by the *Chinese*, besides what have been already mention'd, are fine flower'd Gauzes of which they make their Summer-habits, Damasks of all Sorts and Colours, striped Sattins, black Sattins of *Nan king*, coarse Taffeties that are very serviceable, and several other sorts, some flowered like Grograms, others the Flowers of which are open like Gauzes, others that are striped in a very good Taste, or marbled, or work'd with little Roses, &c. Crape, Brocade, Plush, and various sorts of Velvet; that which is dy'd Crimson is the dearest, but one may be easily deceiv'd in it; the way to discover the False is to take Juice of Limon mixed with Lime, and to put a few Drops of it in different Places; if the Colour changes 'tis a sign that it is counterfeit.

Finally the *Chinese* have an infinite Number of other Silks, the Names of which are unknown in *Europe*, but there are two sorts that are most commonly worn amongst them.

1. A sort of Sattin stronger and less glossy than that of *Europe*, which is called *Touan tse*; there are some plain, and some varied with Flowers, Trees, Birds, Butterflies, &c.

2. A particular sort of Lutestring called *Tcheou tse*, of which they make Drawers and Linings; it is close, and yet so supple, that if it is folded and squeez'd with the Hand it will not take the Mark of the Fold; it may be wash'd like Linnen without much diminishing its Gloss.

The Chinese Workmen give a Gloss to the *Tcheou tse* or Lutestring with the Fat of the River-*Porpus*, which they call *Kiang tchu*, that is *Hog of the River Yang tse Kiang*, for in this great River, more than sixty Leagues from the Sea, there are seen Porpusses something smaller than those in Salt-water, but which go thro' the Fresh-water in Companies following each other in a Line, and which leap and play like those in the open Sea.

This Fat is purified by washing and boiling; then with a fine Brush dip'd in it they rub over the Silk from top to bottom always the same way, and only on that side they would make glossy: When the Workmen work at Night they burn the same melted Fat in their Lamps instead of Oil; the Smell of it drives the Flies away from the Place where they work, which is reckoned a great Advantage, for these Insects by settling on the Work damage it very much.

The Province of *Chan tong* produces a particular sort of Silk, which is found in great Quantities on the Trees and in the Fields; it is spun and made into a Stuff called *Kien tcheou*: This Silk is made by little Insects that are much like Catterpillars; they do not spin an oval or round Cod like the Silkworms, but very long Threads; these Threads as they are driven about by the Winds hang upon the Trees and Bushes, and are gathered to make a sort of Silk which is coarser than that made of the Silk spun in Houses, but these Worms are wild, and eat indifferently the Leaves of Mulberry and other Trees; those who do not understand this Silk would take it for unbleach'd Cloth, or a coarse sort of Drugget.

The Worms which spin this Silk are of two kinds; the first, which are much larger and blacker than the common Silkworms, are called *Tsouen kien*; the second, that are smaller, are named *Tiao kien*.

The Silk of the first is of a reddish Gray, that of the other is darker: The Stuff made of these Mate-

rials is between both Colours, it is very close, does not fret, is very lasting, washes like Linnen, and when it is good receives no Damage by Spots, even tho' Oil were to be shed on it.

This Stuff is very much valued by the *Chinese*, and is sometimes as dear as Sattin or the finest Silks. As the *Chinese* are very skilful at counterfeiting, they make a false sort of *Kien tcheou* with the Waste of the *Tche kiang* Silk, which without due Inspection might easily be taken for the right.

For some Years past the Workmen of *Canton* have undertaken a Manufacture of Ribbons, Stockings, and Buttons of Silk, all which they make perfectly good; a pair of Silk Stockings are sold for a *Taël*, and the largest Buttons do not cost above ten-pence the Dozen.

As the Quantity and Goodness of Silk depend very much on the manner of bringing-up the Worms that produce it, and on the Care taken to feed them from the time they are hatch'd till they spin, the Method observed in *China* may become as useful as it is curious. An Author of Reputation, who lived under the Dynaſty of *Ming*, and who was of a Province that abounds in Silk, has composed a pretty large Volume on this Subject; *P. Dentrecolles* sent me an Extract of it, from whence I have taken all that I thought necessary to compleat this Work, and to ascertain its Success.





An Extract of an ancient Chinese Book that teaches how to bring up and feed Silkworms, so as to obtain the greatest Quantity and best sort of Silk.

THE *Chinese* Author begins with treating of the manner in which the Mulberry-trees should be cultivated, the Leaves of which nourish the Silkworms; Because these Insects, *says he*, as well as other Animals, are not capable of working without their proper Food: He mentions two sorts of Mulberry-trees, the true ones which are call'd *Sang* or *Ti sang*, but it must not be thought that they bear as large Mulberries as ours; their Leaves are the most useful, and they cultivate them with no other View than to make the Leaves sprout in greater Quantities.

There are others which are wild, and call'd *Tche* or *Ye sang*; these are little Trees whose Leaves and Fruit are unlike those of the Mulberry-tree; their Leaves are small, rough, and round, terminating in a Point, and the Edges are scolloped; the Fruit of the *Tche* is like Pepper, growing at the Stalk of every Leaf; the thorny and thick Branches grow in the Form of a Bush; these Trees grow naturally upon Hills, and there make a sort of Forests.

There are some Silkworms which are hatch'd in the House, and then put upon these Trees, where they are nourish'd and make their Cods; these Worms are larger and longer than the Domestick, and although their Work does not come up to the others, it has however its Value and Excellence, as may be judg'd from what I have said of the Stuff call'd *Kien tcheou*: It is of the Silk produced by these Worms that they make the Strings of Musical Instruments, because it is strong and resounding.

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It must not be thought that these *Tche*, or wild Mulberry-trees require no Attendance, and that it is sufficient to load them with Silkworms, for a great number of Paths must be made in these little Woods, in order to pluck up the Weeds that grow under the Trees: The Weeds are hurtful because they are a Harbour for Insects, especially Serpents, which are greedy of devouring these large Worms: The Paths are also necessary that the Keepers may continually traverse the Wood in the Day-time, with a long Pole or Gun, to keep off the Birds that are Enemies to these Worms, and at Night sounding a large copper Bason to drive away the Birds of Night: This Precaution must be constantly taken till the time of gathering the Work.

It must be observed that the Leaves, which the Worms have not touch'd in the Spring, must be pluck'd off in the Summer: If they were left on the Tree the Leaves of the new Spring would have hurtful and poisonous Qualities. There is a *Chinese* Book of Plants, which clearly explains the Circulation of the Sap; it is thought that the Sap, circulating from the old Leaves into the Body of the Tree, injures by its Rankness the whole Mass, which arises from the Root of the Tree to the Extremity of the Branches.

To make the Tree *Tche* fitter for the Nourishment of the House-worms, it is convenient to cultivate them nearly like the true Mulberry-trees; but it is above all things necessary to sow Millet in the Land where they are planted at a good distance from each other; the Millet corrects the Harshness of the small Leaves, which grow thicker and in greater plenty; the Worms that are fed with these Leaves spin the earliest, and make the strongest Silk.

Perhaps some such Discovery might be made in *Europe* if the Webs, which hang upon Trees, were to be carefully observ'd: They should be taken before the Worms turn into Butterflies, for when they quit their

Webs

Webs they do not leave their Eggs in them, the greater part of which are destroy'd by various Accidents. Several of these animated Webs should be gather'd in order to have Butterflies of both Sexes; the next Year, the Eggs being hatch'd, the Worms should be put upon the Trees from whence they were taken, where they might be fed without any trouble: It is likely that the Discovery of Silk-worms in *China* came in this manner.

There has been an Observation made, which the *Chinese* Author does not mention, and which nevertheless may be useful, *viz.* That instead of the *Tree Tchbe*, the Leaves of which nourish the Silkworms that spin the Silk proper for making the *Kien tcheou*, we may make use of the Leaves of an Oak: The late Emperor *Cang hi* made an Experiment thereof; one Year, that he passed the Summer and Autumn at *Gebo* in *Tartary*, he caused some Silkworms to be nourish'd upon Oaks.

Perhaps, if they would hazard putting the House-Silkworms upon a young Oak, some of them would accustom themselves to this kind of Life, as we see Persons who have been brought up tenderly inure themselves to the Hardships and Food of a common Soldier. Their young ones would of consequence be a wild sort, such as those that spin the Silk which makes the *Kien tchecu*: At least they might try if these first tender Leaves of the Oak would please the Palate of the House-Silkworms, and if so they might supply the want of Mulberry Leaves, which some Years are more backward.

The *Chinese* Author comes now to treat of the true Mulberry-tree; what he says may be reduced to these following Articles: Which is the good or bad Species of the Mulberry-trees; how they may be improved by the Choice and Culture of the Soil; what Art is required in gathering the Leaves, in grafting the Trees,
and

and especially in pruning them: Lastly, what Method must be taken to multiply the good sort.

Those Mulberry-trees, which shoot forth Fruit before the Leaves, are of no value, because the Leaves are commonly very small and unwholesome, and besides that Sort is of a short Duration, and decays in a few Years.

In the Choice of young Plants those must be rejected that have a wrinkled Rind, because their Leaves will be small and thin: On the contrary those with a white and smooth Rind must be chosen: Their Leaves will sprout out large, and in great quantities, and the Worms which feed thereon will produce in the Season Cods which are close and full of Silk.

The best Mulberry-trees are those that produce the least Fruit, because the Juice is less divided: There is a way of making them barren in Fruit, and fruitful in Leaves; to effect this they give their Hens Mulberries fresh gather'd, or dry'd in the Sun, after which they gather the Dung of these Fowls, and steep it in Water, then they soak some Mulberry-seed in this Water, after which it is sown.

The good Mulberry-trees are distinguish'd into two kinds, which take their Names from the Province from whence they came originally. Some are called *King sang*; *King* is the Name of a Country in the Province of *Hou quang*: Their Leaves are thin and a little pointed, and in Shape are like the Leaves of a Gourd, but much smaller; the Root is lasting, and the Heart of the Trunk is solid; the Worms fed with these Leaves spin a strong Silk, and very proper for making the *Cba*, or the *Lo cba*, (which is a sort of thick Gawze or Crape.) The Leaves of the *King* are above all things agreeable to the Worms newly hatch'd, for every Age has a peculiar Food such as is the most agreeable to it.

The Mulberry-trees of *Lou*, an ancient Name of the Province of *Cban tong*, yield but few Mulberries; their

their Trunks grow tall, their Leaves are large, strong, round, thick, and full of Juice; the Branches are found and lively, but the Root and the Heart are un-found, and of a short duration; though the Leaves are good for every Age, yet they are most proper to feed the Worms when they are pretty well grown.

Among these Kinds of Mulberry-trees there are some that shoot forth Leaves very early; these must be planted near the House, that you may the more easily keep the Weeds from about their Roots, which must be manur'd and water'd in a dry Season, that Provision may be at hand for these precious Insects.

The young Trees, which are stript of too many Leaves before they are three Years old, afterwards feel the Effects of it, they become weak and backward: It is so with those whose Leaves and Branches are not cut off smooth, which they lop after the Leaves are quite stript off: When they are three Years old they are in their greatest perfection, but they begin to decay about five, when their Roots twist one within another. The Remedy for this is to open them about Spring, and cut the Roots too much entangled, and then cover them with a prepared Earth, which easily binds through the care which they take to water it.

When they grow old there is a way to revive them, *viz.* by cutting off all the decay'd Branches, and ingrafting sound Shoots, whereby there is conveyed through the whole Body of the Tree a Juice which enlivens it: The beginning of the second Moon is the time you must graft them, which answers to our *March*.

To prevent these Trees from drooping you must frequently examine whether certain Worms have not penetrated into them to deposite their Seed; they kill these Worms by infusing a little Oil of the Fruit of the Tree *Tong*: Any other strong Oil would undoubtedly produce the same effect.

The Soil fit for Mulberry-trees should neither be stiff nor hard: A Piece of Ground, which has lain a long time uncultivated, and has been lately broke up, is very proper for this purpose.

In the Provinces of *Tche kiang* and *Kiang nan*, from whence the best Silk comes, they manure the Soil with Mud, which they get out of the Canals, that divide the Country, and are clean'd every Year; they may make use of Ashes and the Dung of Animals, with that of the Silkworms for this purpose. The little Pulse which they sow between these Trees are no ways prejudicial to them, provided they take care not to plough up the Earth near a Tree, for the Share would hurt the Roots.

But the main and most advantagious thing is to take care that the Mulberry-trees be cut in a right time, and by an able Hand; this makes them shoot forth Leaves sooner, and in greater plenty: These Leaves are better nourish'd, and of a Taste more fit for exciting the Appetite of the Worms. You must not be afraid of thinning the Branches, and especially those in the middle of the Tree, in order to leave an empty and free Space, and then the Gatherer of the Leaves, being placed in the middle of the Tree, teaches them much more commodiously, and gathers more Leaves in one Day than another who had not taken that Precaution would do in many, which saves a great deal of Charge.

Besides, when the Worms are hungry, they do not run the Risque of being prejudiced thereby, their Provision is much sooner prepar'd than if it was gathered from a Mulberry-tree as thick as a Bush: For the more ready gathering of the Leaves all about the Tree they make use of a Ladder made with a Prop, whereby it is sustained without resting upon the Mulberry-tree for fear of prejudicing it: Our Author says that a Mulberry-tree well prun'd is worth two others that are not, and yields twice as much.

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The Month of *January* is the time that they prune the Mulberry-trees, which they do after the same manner as they do Vines; it is sufficient that the Branches which they leave have four Knots, the overplus must be rejected: They cut off entirely four sorts of Branches, *viz.* 1st, Those which incline towards the Root. 2d. Those which shoot inwards, and tend towards the Trunk. 3d. Those that are forked, which come out by two and two from the Trunk of the Tree; one of these Branches must necessarily be retrench'd. Lastly, they cut off those which in other respects grow very well, but are too thick and too full of Leaves.

Those Branches only must be left which shoot outwards; the following Spring they will look very fresh and lively, and the earliest Leaves will forward the Growth of the Worm, and increase the Profit of the Silk.

Our Author lays great stress upon the Art of Pruning the Mulberry-trees, and with great Freedom says, that the People of the Province of *Chan tong*, who do not observe these Rules ought to make a Trial of this Method, and not continue obstinate in their old way.

Towards the end of Autumn, before the Mulberry-leaves grow yellow, they must be gather'd and dried in the Sun, then beaten small, and preserv'd in a place free from Smoke, where they must be put into great earthen Vessels, the Mouths of which must be stop'd with Clay. In the Spring these broken Leaves will be reduc'd to a sort of Flour, which is given to the Worms after they have cast their Slough: I shall explain in proper order the Method of giving it, and the good Effects it produces.

In the Provinces of *Tche kiang* and *Kiang nan*, which produce the best Silk, great care is taken to prevent the Mulberry-trees growing high; they are prun'd that they may not exceed a certain Height: The Loppings, which they carefully gather are of use, for the *Chinese*

neſe can make a profit of every thing. 1ſt, In Places where Wood is ſcarce they ſerve for Fuel to heat the Water, in which they put the Cods of Silk that they may be more eaſily divided. 2d. Of the Aſhes of theſe Branches they make a Lye, into which they throw the Cods which the Butterflies have bored, and all others that are faulty. With the help of this Lye, in which they ſtew, they ſwell extremely, and become fit to be ſpun for Pack-thread, or to be prepared for Wad which ſupplies the place of Cotton. 3d. Before theſe Branches are burnt ſome peel off their Bark of which they make a ſort of Paper, which is ſtrong enough to cover common Umbrellas, eſpecially when it is oil'd and colour'd.

When the Mulberry-trees grow old, and their Leaves become ranker, care muſt be taken to renew them; beſides the manner of renewing them by Grafts, as I have explained before, they procure new Plants, either by putting ſeveral of the ſound and freſh Branches through little Barrels made of two pieces of a great *Bamboo*, which they fill with a good Earth; or by bending down in the Spring ſome of the long Branches which they left in Pruning-time, and putting the end into a prepar'd Earth; the *December* following theſe Branches will have taken root; then they cut them neatly from the Body of the Tree, and in the Seaſon tranſplant them.

They likewiſe ſow the Seed of the Mulberry-tree, which muſt be got from the beſt Trees, and from the Fruit which grows in the miſt of the Branches. This Seed muſt be mixed with the Aſhes of the Branches which they burn; the next Day they ſtir it together in Water; when the Water is ſettled the bad Seed ſwims on the top; that which ſinks to the bottom muſt be dried in the Sun, after which they ſow it mix'd with an equal quantity of Millet. The Millet is of great ſervice to the Mulberry-tree, by ſheltering it from the Heat of the Sun, for at firſt it requires

a Shade: When the Millet is ripe they wait for a high Wind, and then set fire to it: The Spring following the Mulberry-trees shoot with a great deal more Strength.

When the Plants are grown to a proper height they cut off the top, in order to make Branches shoot forth on the sides, but till the Tree is grown to a proper height they cut off all the side Branches; then they transplant these young Mulberry-trees into several Lines distant from one another eight or ten Paces, the Plants in one Line are distant from each other four Paces; they do not set the Trees of one Line directly opposite to those of another, perhaps they affect this Irregularity that the Trees should not shade one another.

It is not sufficient to have cultivated the Mulberry-trees so that they yield a proper Food for the Silkworms, you must likewise prepare an Habitation for these precious Insects, which must be suited to their different Conditions, and the time when they are busy at work. These skilful Labourers, who contribute their Substance to the Luxury and Delicacy of our Garments and Furniture, deserve to be treated with distinction: The Riches which they afford depend upon the care which is taken of them; if they suffer or pine the Work will decrease accordingly.

There are some *Chinese* Authors who have treated of the Habitation proper for the Silkworms, but they have wrote only for those who follow an old established way, in respect to a little quantity of Silk proportion'd to their Leisure and Capacities, for in some Provinces almost every House raises Silkworms: The Author here quoted, and who came to be one of the first Ministers of the Empire, has treated the matter thoroughly, and has wrote only for the great Laboratories in which they are at a great Expence, but are repaid with good Interest in the end.

A suitable Place, *says our Author*, must be chosen for the Habitation of the Silkworms, it must be upon a dry and rising Ground near a Rivulet, for as it is necessary to wash the Eggs often running Water is the best for that purpose. The Place where this Habitation is built must be retir'd, free from noisome Smells, Cattle and all Noises: A noisome Smell, or the least Fright, make great Impressions upon so tender a Breed, even the Barking of Dogs and the Crowing of Cocks are capable of putting them in disorder when they are newly hatch'd.

Build a square Chamber, which may be employ'd for other Uses when the Silkworms are out of season; as it is necessary that the Chamber should be hot, care must be taken that the Walls be well built; the Entrance must be towards the South, or at least South-East, and never towards the North; there must be four Windows, one on every side the Chamber, to admit Air as it is wanted: These Windows, which are kept almost always shut, are made of a white and transparent Paper, because there are some Hours in which the Light is necessary, and others when it is not, therefore they make use of Umbrellas over the Sashes.

These Umbrellas likewise serve to keep the Place from hurtful Winds, such as the South and South-West Winds, which ought never to enter; and as they have sometimes occasion for a cooling Zephyr it is necessary to open one of the Windows, but if it is in a time when the Air is full of Gnats it will be certain destruction to the Worms; if they fall upon the Cods of Silk they make Blemishes therein, which render them extremely hard to wind; the best and most practis'd Method for preventing this is to hasten the Work before the Gnats come: As great care is required to guard the Entrance of the Chamber against the little Lizards and Rats, which are greedy of the Silkworms, they keep active and vigilant Cats.

It is of great consequence, as shall be shown in the sequel, that the Eggs be hatch'd all at the same time, and that the Worms sleep, wake, eat, and cast their Slough all together, and for this end the Chamber must be always kept of an equal and constant heat. The Method our Author proposes is to build, in the four Corners of the Chamber, four little Stoves to keep Fires, or else to have a good portable Fire-pan, which must be moved about the Chamber, and taken away when judg'd necessary; but this Fire-pan must be lighted out of the Chamber, and buried under a heap of Ashes, for a red or blue Flame is very prejudicial to the Worms.

Our Author requires also that the Fuel which warms the Chamber should be Cow-Dung; he advises to gather it in Winter-time, to temper it in Water, and to make it into Bricks to be dry'd in the Sun: These Bricks must be laid upon pieces of hard Wood, with which the Bottoms of the Stoves are cover'd; this Fuel being lighted produces a gentle Warmth, which is very proper for the Worms, the Smell of the Dung is also very agreeable to them, but great care must be taken to keep the Smoke out of the Chamber, for the Worms cannot bear it; this Fire keeps in a long time under the Ashes, which is no small advantage. Lastly to preserve the Place from any Damp, without which there is little Profit to be expected, it is necessary that the outside of the Door be cover'd with a double Matt to keep out the Chilness of the Air.

The next thing is to furnish this Apartment with the Utensils necessary for the Maintenance of the Silkworms: Nine or ten Stories of Shelves must be made nine Inches distant from each other; upon these they put a sort of Net-work made of Rushes, the Holes of which are big enough to receive the little Finger, that the Warmth of the Place may more readily penetrate them, and that they may grow sooner cool;

these several Stories must be built in such a manner as to leave a free Space in the midst of the Chamber, and a clear Passage round: The Worms are hatch'd upon these Rushes, and fed here till they are ready to spin, but then the Scene changes.

In short these Rushes being, as it were, the Cradle of these very tender Insects they lay a sort of Bed upon them, that is to say they spread a Lay of dry Straw cut small, upon which they put a long Sheet of Paper that has been soften'd by gentle handling; when the Sheet is fouled by their Ordure, or by the Remnants of their Meals, for they never eat the Fibres of the Leaves, they cover it with a Net, having Meshes which afford a free Passage; upon this Net they put Mulberry-leaves, the Smell of which immediately allures the hungry Swarm; then they take the Net off gently, and place it upon a new Bed whilst they clean the old one, that it may serve again.

These are the Precautions to be taken for the Habitation of the Silkworms: Our Author adds farther, that there should be a Wall or thick Hedge round about the Chamber, at a little distance from it, especially on the West-side, that if they are obliged to let in the Air on that part the setting Sun may not shine upon the Silkworms.

When you gather the Mulberry-leaves he advises you to make use of a Bag-Net, which opens and shuts like a Purse, that the Leaves may not be shut too close, and that in carrying them their Moisture may be dried up, and they not wither.

As the Worms newly hatch'd require a more nice and prepared Food, he says the Leaves must be cut into small thin Threads, and that for this purpose a very sharp Knife must be used, which may not squeeze the Leaves in cutting them, and which may leave all the delicateness of their Taste.

It is often seen that Plants degenerate, and that the Seed is not so good as its Original; it is the same
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with the Butterflies, there are some weak and languishing, a good Brood must not be expected from these, it is therefore necessary to choose them; this Choice is made at two several times.

1st, Before they go out of their Cods, and it is then that they must distinguish the Males from the Females; the Mark they distinguish them by is this, the Cods which are a little pointed, close and fine, and less than the others, contain the Male Butterflies; the Cods rounder, bigger and thicker, and not so neat include the Females: In general the Cods which are clear, and a little transparent, clean and solid, are the best.

2d, This Choice is more securely made when the Butterflies are come out, which is after the fourteenth Day of their Retirement; those which come out a Day before the others must not be made use of to multiply the Species, but those which come out the next Day in great numbers, and the latest must be rejected. This is another Mark in which you cannot be deceiv'd; the Butterflies which have bended Wings, bald Eye-brows, a dry Tail, and reddish Belly, and not hairy, must not be chosen to multiply the Breed.

When this Choice is made they bring together the Males and Females, which they lay upon several Sheets of Paper that they may couple: This Paper must not be made of hempen Cloth, but of the Bark of the Mulberry-tree; they must be strengthen'd with Silk or Cotton Threads fastened on the backside, because when they are cover'd with Eggs they must be dip'd three times in Water, which is necessary to preserve them: These Sheets of Paper must be spread upon Mats cover'd with Straw; after the Butterflies have been together about twelve Hours the Males must be taken away; if they were to be any longer together the Eggs which they would produce, being later, could not be hatch'd with the others, which inconvenience should always be avoided: The Male

Butterflies must be put in a separate Place with those which were rejected in the beginning.

That the Females may lay their Eggs more advantageously it is necessary to give them room and cover them, for Darkness hinders them from scattering their Eggs: When they have done laying they must be kept covered four or five Days, after which all these Butterflies, with those which were set aside, or which were taken dead out of the Shells, must be buried deep in the Earth, for it would be certain Death to any Beast or Fowl that should eat any; some say that if they were buried in several Places of a Field no Brambles will grow in that Field for several Years, nor any other prickly Plant; others throw them into Fish-ponds, and they say there is nothing better to fatten the Fish.

As to the valuable Seed, that remains sticking upon the Sheets of Paper, some of it must still be thrown away; for instance those Eggs which sticking together make a sort of Clods; we must hope for Silk from the others, and of these great care must be taken: Upon which my Author wonders, that the Worms being so sensible of the least chilness or moisture of the Air, their Eggs on the contrary are the better for Water and Snow: Would not one think, *says he*, that they are of two different Natures? He compares the Changes that the Worms undergo, which successively become Ants, Caterpillars, and then Butterflies, to the Changes which happen in order to Plants by the unfolding of their Parts, which are compact in one Situation, and dilate themselves in another, some of which wither and fall off the Moment that others appear in their full Vigour.

The first Care which must be taken is to hang up these Sheets, cover'd with Eggs, on the Beam of the Chamber, which must be open'd in the Front, so that the Wind may come in without the Sun shining upon them; that side of the Sheet, on which the Eggs
are

are laid, must not be turned outwards; the Fire which heats the Room must neither blaze nor smoak; care must be taken likewise that no Hempen Ropes come near either the Worms or Eggs, these Precautions are not repeated without reason: When they have let the Sheets hang so for some Days they roll them up loofely, so that the Eggs be within the Sheet, and then they are hang'd up again in the same manner during the Summer and Autumn.

The eighth of the twelfth Moon, that is the End of *December* or in *January*, when there is an intercalary Month, they put the Eggs into cold River-water, if they can get any, or in Water in which they have dissolv'd a little Salt, taking care that this Water does not freeze; the Sheets are left therein two Days, and lest they should swim they keep them down to the bottom of the Vessel by putting a China-dish over them; after having taken them out of the Water they hang them up again, and when they are dry they roll them up a little tighter, and inclose them separately, standing on one end in an earthen Vessel; after that, once in about ten-Days, when the Sun after a Shower shines very bright, they expose the Sheets to its Rays in a shelter'd Place where there is no Dew; they leave them expos'd to the Sun about half an Hour, and then put them up in the same manner as before.

There are some who practise a different Method; they put the Sheets in Water mix'd with the Ashes of Mulberry-branches, and after they have been in a Day they take them out to sink them some Moments into Snow-water, or else hang them three Nights on a Mulberry-tree to receive the Snow or Rain, provided it be not too violent.

These Baths, whether made of a sort of Lye and Snow-water, or of River-water, or Water mixed with Salt, procure a Silk easy to be wound, and contribute to render it thicker, stronger, and less porous;

they serve principally to preserve in the Eggs their internal Heat, in which consists their prolifick Virtue.

When the Mulberry-trees begin to shoot forth young Leaves it is time to think of hatching the Eggs, for they forward or retard them according to the different degrees of Heat or Cold which they give them; they forward them if they often expose the Sheets to the Sun, and if in shutting them up they roll them up loofely; by doing the contrary they retard them.

This must be done the three last Days before the Worms are hatch'd, and it is very necessary that they should all be hatch'd at the same time; when they are ready to come out the Eggs swell and grow a little pointed; the first three Days about ten or eleven a-clock, when the Sky is clear and there is a gentle Breeze, as there generally is at this Season, these precious Rolls of Paper are taken out of the Vessel, open'd to their whole length, and hung up in such a manner that the Sun may shine on the back of the Sheets, which remain in the Sun till they acquire a gentle Heat; then they are roll'd up tight, and put endways into the Vessel in a warm Place till the next Day, when they are taken out again and manag'd as they were the first Day.

The second Day the Eggs will be observ'd to change to an Ash-colour, then they put two Sheets together and roll them up very tight, tying the ends; the third Day towards Night they open the Sheets, and extend them on a fine Mat, and the Eggs then appear blackish; if there are any Worms hatch'd they must be thrown away, because they would never be like the others; for Experience teaches that these Worms, which are hatch'd before the others, never agree with them in the time of casting their Slough, of waking, of eating, nor, which is the principal, of making their Silk; these irregular Worms would very much increase their Care and Trouble, and occasion a
Loss

Loss by this Disorder, wherefore they are banish'd sometimes: This Separation being made they roll three Sheets together very loosely, and carry them into a very warm Place, which is shelter'd from the South-wind.

The next Day about ten or eleven o'clock they take out the Rolls, open them, and find them full of Worms that are like little black Ants, and are call'd *He y*; the Eggs which are not hatch'd in an Hour afterwards must be forsaken; if amongst any of these young Worms there are any which have a flat Head, or that are shrivell'd and look as if they were scorch'd, or that are of a Sky-blue, Yellow, or Flesh-colour, all these must be thrown away; the good Sort are of the Colour of a Mountain seen afar off.

The first thing you must do is to weigh the Sheet which contains the Worms newly hatch'd, afterwards hold this Sheet sloping, and turn'd almost upside down upon a long Sheet of Paper strew'd with Mulberry-Leaves, and prepar'd in the manner before-mention'd; the Smell of these Leaves will attract the young famish'd Worms, but those which are the most sluggish must be help'd down with a Hen's Feather, or by striking gently the Back of the Sheet; immediately after they weigh the Sheet by itself to know exactly the Weight of the Worms, by which they regulate the Quantity of Leaves that is necessary for the Nourishment of the Worms, and also the weight of the Cods which they should produce, if no Accident happens.

The present Concern is to make these Worms observe a good Regimen, and to give their Lodging a convenient Heat; for this purpose an affectionate Mother is provided for the Worms, who is careful to supply all their Wants; she is call'd by our Author *Tjan mou*, *Mother of the Worms*.

She

She takes possession of the Chamber, but not till she has wash'd herself and put on clean Clothes, which have not the least ill Smell; she must not have eaten any thing immediately before, or have handled any Wild-Succory, the Smell of which is very prejudicial to these tender Creatures; she must be cloath'd in a plain Habit, without any Lining, that she may be more sensible of the Warmth of the Place, and accordingly increase or lessen the Fire; but she must carefully avoid making a Smoak or raising a Dust, which would be very offensive to the tender Nature of these Insects, which must be carefully humour'd before the first time of casting their Slough. Every Day, *says an Author*, is to them a Year, and has in a manner the four Seasons; the Morning is the Spring, the middle of the Day the Summer, the Evening the Autumn, and the Night the Winter.

Here follow in general some Practical Rules which are founded upon Experience, and which it will be convenient to observe. 1. All the time the Eggs are preserv'd, before they are hatch'd, they must be kept very cold. 2. When they are hatch'd, and are like Ants, they require a great Heat. 3. When they are grown Caterpillars, and towards the time of their casting their Slough, they want a moderate Heat. 4. After the great Moulting they must be kept cool. 5. When they are upon the decline, and growing old, they must be heated by degrees. 6. A great Heat is necessary when they spin.

The Delicacy of these little Insects requires that great care should be taken to keep every thing out of the way which might incommode them, for they have their Distastes and Antipathies; they more especially dislike Hemp, Leaves that are moist or heated by the Sun, Dust raised by sweeping when they are newly hatch'd, the Moisture of the Earth, Flies and Gnats, the Smell of broil'd Fish and burnt Hair, Musk, Smoak, the Breath which smells of Wine, Ginger, Lettice, Wild-

Wild-Succory, all great Noises, Sluttery, the Rays of the Sun, the light of a Lamp, whose quivering Flame must not shine in their Eyes during the Night-time, the Wind which comes through the Crevices and Chinks of the Chamber, a great Wind, Cold, Heat, and especially a sudden Change from very cold to very hot Weather; all these things are prejudicial to these tender Insects.

In respect to their Food the Leaves cover'd with Dew, those which have been dry'd in the Sun or in a high Wind, or those which have receiv'd any ill Taint, are most commonly the Cause of their Diseases; it is convenient to gather the Leaves two or three Days beforehand, and keep them in an open, clean, and airy place, remembering to give them at first the tenderest Leaves cut in little Threads.

At the end of three or four Days, when they begin to turn white, their Food must be increas'd in quantity, and not be cut so small; afterwards they take a blackish hue, when they must have a greater quantity of Leaves, and as they are gather'd from the Tree: When they turn white again, and eat with less Appetite, lessen their Meals a little; afterwards they become a little yellow, and then they must have a lesser quantity of Food; then they become quite yellow, and are, according to the *Chinese* Language, at the *Eve of one of the three Sleeps*, that is they are ready to cast their Slough, then give them nothing; every time they cast their Slough they must be manag'd in the same manner, according to their Bigness.

Here follows a more exact Account: These Worms eat the same in the Night as in the Day; the Day after they are hatch'd they must have eight and forty Meals, two every Hour; the second Day thirty, but the Leaves must not be cut so small; the third Day they must have less still; these little Insects are then like Children newly born, who would always be at
the

the Breast, and pine without it; if their Food was not proportion'd to their Appetites they would be overheated, which would destroy the most promising Hopes: Some advise to give them at first Leaves which some found Persons have kept for some time in their Bosom, the Perspiration of a Human Body agreeing very well with these young Worms.

At the times of their Repasts the Meals must be spread every where alike; cloudy and rainy Weather take away their Stomach, the remedy for which is to light immediately before their Repast a Whisp of dry Straw, which must be all of a light, then hold it over the Worms to deliver them from the Cold and Moisture which benumbs them; this small Help sharpens their Appetites, and prevents Diseases; a strong Light contributes also to this, therefore in the Day-time they pull up the Umbrellas of the Windows.

The reason why they take so much pains to make these little Insects eat so often, is to forward their Growth and make them spin the sooner; the great Profit which they expect from these Creatures depends upon this Care: If they come to their full Growth in twenty-three or twenty-five Days, a Hurdle cover'd with Worms, whose weight at first was a *Mas*, that is a little more than a Drachm, will produce twenty-five Ounces of Silk; whereas, if for want of proper Care and Nourishment they do not come to their Perfection in less than twenty-eight Days, they will produce but twenty Ounces, and if they are a Month or forty Days in growing they will have but about ten Ounces.

When they begin to grow old giye them an easy Food, a little at a time, and often, in the same manner almost as when they were young; if they did not digest their Food in the time when they begin to spin, the Cods would be wet and soak'd with a Salt-water, which would render the Silk very difficult to be wound;

wound; in short when they have been hatch'd twenty-four or twenty-five Days, the longer they are before they spin the more Leaves they consume, the less Silk they produce, and the Mulberry-trees, by reason of being too much stript of their Leaves before the Season, will bud later the next Year.

After they have cast their Slough you must give them little Leaves often, but a few at a time; this is like a second Birth, or according to other Authors a sort of Recovery: When the Worms, *says he*, are just upon casting their Slough they are like a sick Man when some great Change is expected, and Death seems to be approaching, but if he can sleep a Night he becomes quite another Man, and nothing remains but to recover his former Strength by a moderate Diet.

But there are other Diseases which must be prevented or cur'd, they are occasion'd either by Cold or too much Heat; to prevent the Diseases, occasion'd by Cold, a just Heat must be kept in the Chamber where they are; if notwithstanding these Precautions the Cold has seiz'd these little Labourers, either for want of the Windows being shut down close, or because the Mulberry-leaves were not well dried, it destroys their Appetite and causes a sort of Flux, for instead of hard Excrements they void a watery Slime, and then you must burn Cows-dung near those that are out of order, but without making any Smoak; one can hardly think how much the Smell of this burnt Dung revives them.

The Disorders which proceed from too much Heat are occasion'd either by not giving them their Food in a proper time, or by the quality and quantity of their Food, or by an improper Situation, or by the Air becoming all of a sudden very hot: In this last Case they open one or more of the Windows, but never on the side which the Wind blows from, for it must not come in a direct Line into the Cham-

Chamber, but by a Circuit, that it may be qualify'd; for instance if it is a South-wind they open the Window towards the North; and if the Wind is too hot they set a Vessel full of cold Water before the Door or Window, that it may be cool'd in its Passage; they likewise sprinkle the Chamber with cold Water, and great care must be taken in doing this that the least Drop may not fall upon the Worms.

When their Disorders proceed from a too great internal Heat, they cure them by giving them a sort of Meal made of Mulberry-leaves, which they gather in the Autumn and reduce into a very fine Powder, as I have shewn in the beginning of this Extract: They moisten the Leaves design'd for their Repast, and strew under them this Meal which sticks to them, but they diminish the quantity of Leaves according to the Meal which they add; for instance, if they mix four Ounces of Meal they reduce four Ounces of Leaves: There are some who say that the Meal of certain little green Pease, which are eaten for a cooling Diet, may serve instead of the Leaf-Powder; it certainly refreshes those Worms that eat it readily, and makes them grow stronger.

Their being crouded together is often, as I have said before, the Cause of Heats, which make the Worms sick, and this Distemper is the most common and the most dangerous; they must not be confin'd but whilst they are in the Egg, for as soon as they are hatch'd they require a great deal of room, especially when they are grown Caterpillars, because they abound in Moisture. Altho' these Insects are not cleanly in themselves, they are very much prejudic'd if they are not kept clean; they make a great deal of Filth, which soon ferments and heats them considerably, if they are not freed from it carefully, either by sweeping it off with a Feather, or, which is better, by often carrying them from one Hurdle to another.

These

These Changings of the Hurdles are more especially necessary when they are pretty well grown, and are going to cast their Slough, but then several Persons must be employ'd that the Worms may be all remov'd at the same time; they must be handled very gently, and not let fall, nor be set down roughly, which would make them grow weaker, and more sluggish in their Work; the changing of the Hurdle is alone sufficient to cure their Disorders: To give a speedy Relief to the Sick throw some dry Rushes or cut Straw upon them, and strew over this some Mulberry-leaves; they rise to eat, and by that means get out of their Ordure which heats them.

The Success of these Removals depends upon their being frequently repeated, taking an equal care of all the Worms, and on doing it gently, giving them more room every time: When they are a little grown the Worms on one Hurdle must be put upon three fresh ones, then on six, and so increasing to the number of twenty and upwards: These Insects being full of Humours must be kept at a proper distance from each other.

But it is a Matter of the greatest Importance to remove them at the right Instant of time; when they are of a shining Yellow, and ready to spin, an Apartment proper for their Work must be prepared; my Author proposes a sort of rough Frame of Joiners-work, or a long Roof, the sides of which must be almost upright, and the inside hollow; this must be divided all round into several Partitions, to each of which there must be a Ledge where the Silkworms are to be placed, and where they will range themselves in order; this Machine must be hollow that a Man may conveniently go in without displacing any thing, to keep up a small Fire which defends the Worms from Moisture and Cold, which are very hurtful at this time; I said a small Fire, because there must be but just sufficient to procure a gentle Heat, which

which makes the Worms more active in their Work, and the Silk more transparent : This numerous Army of Worms, being thus rang'd in their Apartment, must be surrounded with Mats at a little distance, which must also cover the top of the Machine to keep off the cold Air, and because the Worms love to work privately and in the dark.

Nevertheless after the third Day of the Work the Mats are taken away from One o' Clock to Three, and they give the Sun a free Entrance into the Chamber, but so that the Rays may not shine upon these little Labourers; after this time they are cover'd as before: If it should happen to thunder they are preserv'd from the ill Effects of the Noise, and the Lightning, by being cover'd with the Sheets of Paper which were us'd when they were upon the Hurdles.

The Work of the Cods is finish'd in seven Days time, and in seven more, or thereabouts, the Worms quit their silken Lodging, and appear on their coming out in the Shape of Butterflies; when these Cods are gather'd it is a common way to put them in heaps, it being impossible to wind off all the Silk immediately, because the time is taken up with other Employments; yet there are some Inconveniencies in this Method, for if there is any delay made in chusing out of the Heap of Cods those that are designed to increase the Species, the Butterflies having been squeezed and heated in the Heap would not be so fit for this purpose; the Females especially that had received any Hurt would lay none but sickly Eggs, therefore the Cods design'd for the Multiplication of the Species must be set apart, and laid loose upon a Hurdle in a cool airy Place.

As to the great Number of the other Cods, which must be preserved from being bored by the Butterflies, you must contrive how to kill them without damaging the Work; they must not be put into the Kettle but by degrees, as they are wound off, for if they

they were to soak too long it would hurt the Silk ; it would be best to wind them off all together, if a sufficient Number of Hands could be employ'd ; my Author affirms that five Men can wind off thirty Pounds of Cods, and supply two others with as much Silk as they can make into Skains, that is about ten Pounds ; but as that cannot always be done there are three ways to preserve the Cods from being bored.

The first way is to let them lie in the Sun a whole Day ; this certainly kills the Butterflies, but the Heat of the Sun is prejudicial to the Silk.

The second is to put them *in balneo Mariæ* : It is reckon'd of use to throw an Ounce of Salt, and half an Ounce of Oil of Turnips into the Copper ; it is thought that the Exhalations impregnated with the acid Spirits of the Salt, and the sulphureous Particles of the Oil, make the Cods better and the Silk more easy to divide, therefore the Machine where the Cods are must go quite into the Copper, the top of which must be cover'd and luted so that no Steam may get out : But if this Bath is not rightly order'd, in which many are mistaken, a great number of Butterflies will bore their Cods, upon which it is to be observed, 1. That the strong and hard Cods have generally the outside of their Silk coarser, and of consequence more easy to be divided, and for the same reason may be left longer *in balneo Mariæ* ; the contrary must be observed of those that are thin and small. 2. That when the Butterflies are kill'd *in balneo Mariæ* the Cods must be spread upon Mats, and when they are a little cooled they must be covered with small Branches of Willow or Mulberry-trees.

The third way of killing the Butterflies, preferable to the two former, is as follows : Put the Cods into great earthen Vessels, and in all these Vessels throw four Ounces of Salt over every ten Pounds of the

Cods, and cover them with large dry Leaves like those of *Nenuphar*; upon these Leaves lay ten Pounds more of Cods sprinkled with four Ounces of Salt as before, filling the Vessel with several Lays; then closing the Mouth of it, so that the Air may be entirely excluded, the Butterflies will be kill'd in seven Days, but if the least Air is admitted, by any Chink, they will live long enough to pierce their Cods; as they are of a porous Substance, that readily imbibes the Air, the least Quantity getting in would keep them alive.

In laying these Cods in the Vessels, the finest must be separated from the coarser; the Cods that are long, white, and shining, give a very fine Silk; those that are large, dark, and bluish, like the inner Skin of an Onion, produce a coarse Silk.

I have hitherto treated only of the Method of raising Worms in the Spring, and indeed 'tis in this Season that the generality of the *Chinese* are employ'd in this Work; nevertheless some hatch Eggs in the Summer and Autumn, and almost in all the Months after the first Produce of the Spring; but for this purpose they must provide Workmen who are able to sustain such a continual Labour, and Mulberry-trees to supply necessary Food through all the Seasons; but the Mulberry-trees would scarcely suffice, for if they are quite stript one Year they die and fail intirely the Spring following.

Therefore, according to my Author, it is best to hatch but few Worms in Summer, and only to provide Eggs for Autumn: He also cites an Author who advises to raise Worms in that Season, which commences about the fifteenth of *August*, but he would have only taken for their Food the Leaves of those Branches that may be spared without hurting the Tree: He gives these Reasons why Autumn is preferable to the Spring for raising Worms: 1. Be-
cause

cause the Spring being generally rainy and windy in the Southern Countries, the Profit expected from the Labour of these Worms is more uncertain; whereas in Autumn, the Weather being almost always serene, there is a greater Certainty of Success. 2. That although the Worms cannot have such tender Leaves for their Food as in the Spring, yet this is fully compensated by having nothing to fear from Gnats and Musketoes, the Sting of which makes the Worms languish and die.

If any Silkworms are raised in Summer they must be kept cool, and the Windows covered with Gauze to keep out the Gnats: If any are rais'd in Autumn they must be kept cool at first, but after they have cast their Slough, and when they spin, they must be kept warmer than in the Spring, because the Nights are colder; when these Autumnal Worms become Butterflies they may lay Eggs for the next Year, yet it is esteemed the surest way to make a Provision in the Spring, because those of Autumn do not always answer.

If any Eggs of the Summer are preserv'd to be hatch'd in Autumn they must be put into an earthen Vessel well cover'd, so that nothing may get into it; put this Vessel into a great Bason of cold Spring-water as high as the Eggs inclosed, for if the Water was higher the Eggs would perish, and if it was lower many would not have Strength to hatch with the rest; if they should happen to hatch later they would either die or make a bad Sort of Cods; if these Directions are well observed the Eggs will hatch in twenty-one Days. Instead of putting them in cold Water, some advise to set them in the Shade under some Tree that is very thick of Branches, inclosed in a Vessel made of Earth without baking; they say they will be hatch'd in twenty-one Days.

When the Silkworms are ready to spin they may be placed in such a manner that, instead of making Cods as they naturally do when left to themselves, they shall make a piece of Silk flat, thin and round, like a large Wafer: This is done by laying the Worms, when they spin, on the Top of a Cup exactly cover'd with Paper.

Several Advantages would be obtained by a Work thus ordered.

1. These round and flat pieces may be divided as easily as the Cods.

2. They are all pure Silk, having none of that viscus Matter which the Worm emits in the Shell upon being long inclosed in it, and which the *Chinese* call the Urine, for as soon as the Worm has done spinning it is taken away to prevent its damaging the Silk.

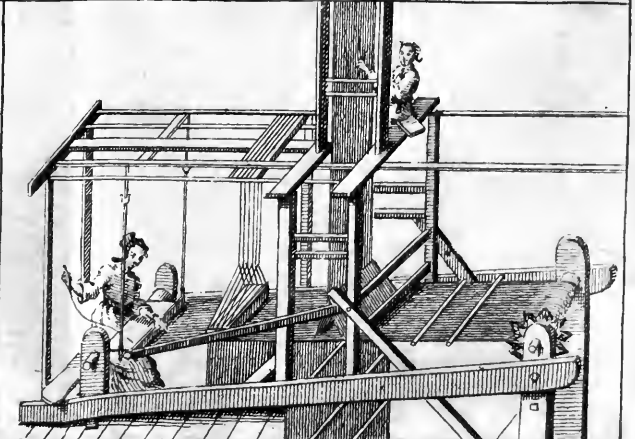
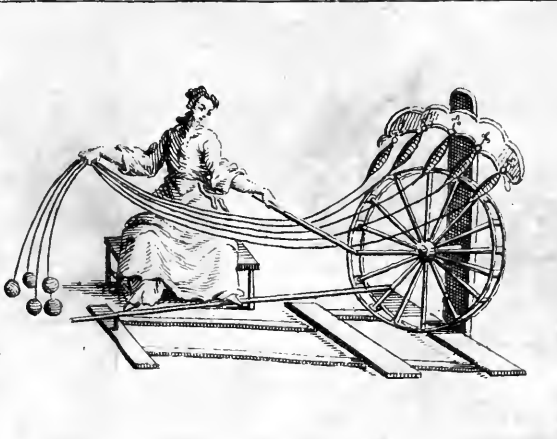
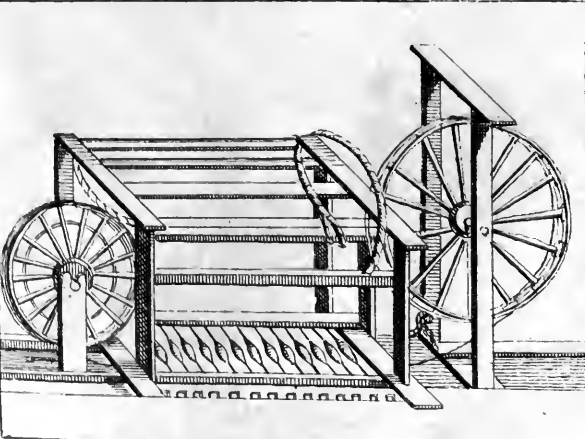
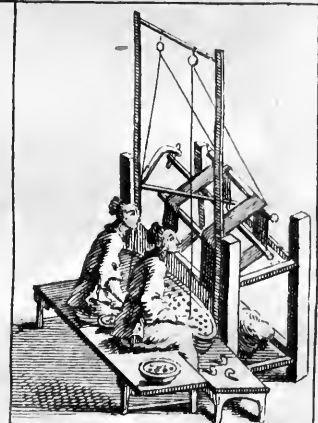
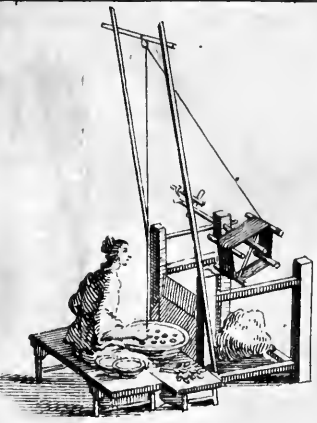
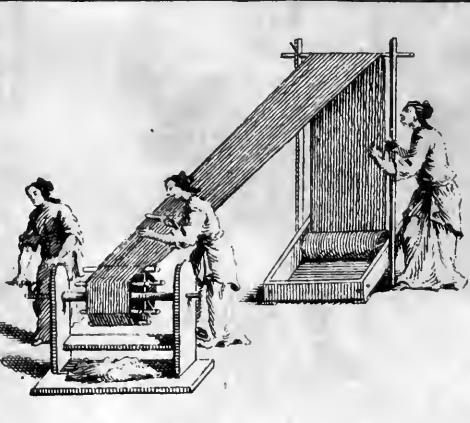
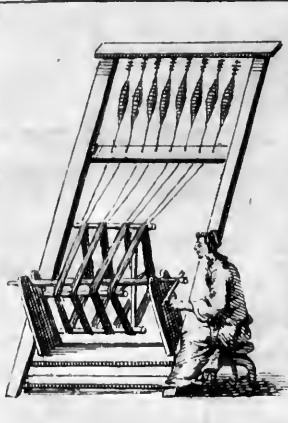
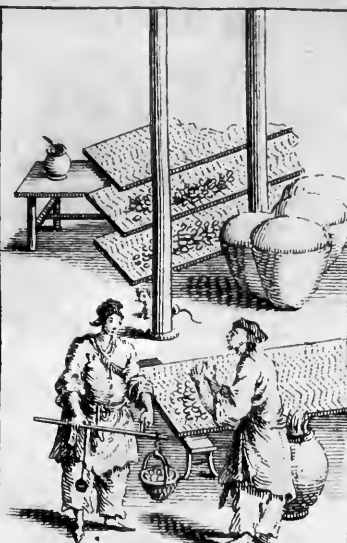
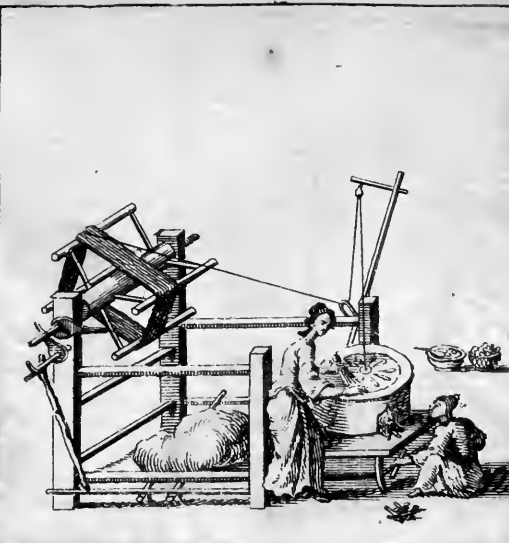
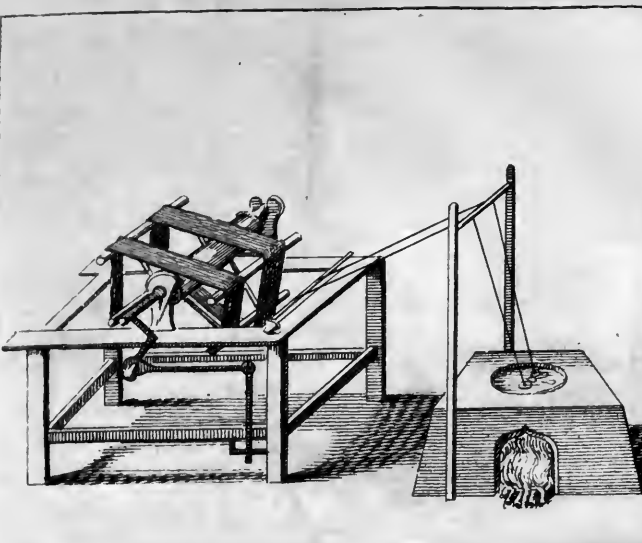
3. There is no need to hurry in dividing the Silk, as there is a necessity of doing when it is in Cods, for in this way that Work may be deferred without any Danger.

When the Silk is wound off they immediately prepare it for the Loom: The *Chinese* have very plain Instruments for this Work, but as these things are better explain'd by Draughts, than by the nicest Description, here follows a Plate which contains the Representation of the several Moveables used in raising the Worms, and of the various Machines employ'd to compleat those beautiful Silks which they send to *Europe*.



Of the Chinese Language.

IN order to give a true Idea of the *Chinese* Language, I shall first treat of the Nature of the Language, then how the *Chinese* Words must be pronounced and wrote in *European* Characters: Lastly I shall

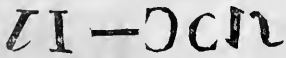




I shall finish with an Abridgment of the *Chinese Grammar*.

Of the Nature of the Chinese Language.

THE *Chinese* Language has no Resemblance with any of the dead or living Languages that we are acquainted with: All other Languages have an Alphabet of a certain number of Letters, which by their various Combinations make Syllables and Words; this has no Alphabet, but as many Characters and different Figures as there are Words.

The only Conformity it has with the Languages of *Europe* is, that as the Alphabet consists of twenty-four Letters, which are form'd of these six or seven Strokes,  viz. the A of the three first; the B of the sixth and fourth repeated; the C of the sixth alone; the D of the sixth and the fourth; the E of the sixth and the third tripled; the O of the fourth and fifth join'd together; the Q of the O and the seventh Stroke, &c.

In the same manner all the *Chinese* Characters are form'd only of the six following Lines:



The *Chinese* have two sorts of Languages; the first vulgar, which is spoken by the common People, and varies according to the different Provinces; the other is call'd the Mandarin-Language, and is like the *Latin* in *Europe* amongst the Learned.

But as the *Chinese* Language is so unlike all others this Comparison is not exact: The Mandarin-Language is properly that which was formerly spoken at Court in the Province of *Kiang nan*, and spread

into the other Provinces among the polite People; and hence it is that this Language is better spoken in the Provinces adjoining to *Kiang nan* than in the others, but by slow degrees it was introduced in all Parts of the Empire, which is very convenient for the Government; it appears poor, for it has not above three hundred and thirty Words, which are all Monosyllables and indeclinable, and almost all end with a Vowel or the Consonant *N* or *Ng*.

Yet this small Number of Words is sufficient to express one's self upon all Subjects, because without multiplying Words the Sense is varied almost to Infinity by the variety of the Accents, Inflexions, Tones, Aspirations, and other Changes of the Voice; and this variety of Pronunciation is the Reason that those, who do not well understand the Language, frequently mistake one Word for another.

This will be explained by an Example: The Word *Tebu* pronounced slowly, drawing out the *u* and raising the Voice, signifies *Lord*, or *Master*; if it is pronounced with an even Tone lengthening the *u*, it signifies a *Hog*; when it is pronounced quick and lightly it means a *Kitchen*; if it be pronounced in a strong and masculine Tone, growing weaker towards the end, it signifies a *Column*.

In the same manner the Syllable *Po*, according to the various Accents and the different Ways of its Pronunciation, has eleven different Meanings; it signifies *Glass*, *to boil*, *to winnow Rice*, *Wife* or *Liberal*, *to prepare*, *an Old Woman*, *to break* or *cleave*, *inclined*, *a very little*, *to water*, *a Slave* or *Captive*; from whence it is easy to conclude that this Language, which appears so poor and confined by the small number of Monosyllables which compose it, is nevertheless very copious, abounding and expressive.

Farther, the same Word join'd to various others signifies a vast many different things; *Mou*, for instance, when it is alone signifies a *Tree*, *Wood*, but when

when it is compounded it has many other Significations ; *Mou leao* signifies *Wood prepared for Building* ; *Mou lan* signifies *Bars, or Wooden Grates* ; *Mou bia*, a *Box* ; *Mou siang*, a *Chest of Drawers* ; *Mou tsiang*, a *Carpenter* ; *Mou eul*, a *Mushroom* ; *Mou nu*, a sort of small *Orange* ; *Mou sing*, the *Planet Jupiter* ; *Mou nien*, *Cotton* ; &c. This Word may be join'd to several others, and has as many different Significations as it has different Combinations.

Thus the *Chinese*, by differently compounding their Monosyllables, can make regular Discourses, and express themselves very clearly, and with much gracefulness, almost in the same manner as we form all our Words by the different Combinations of the twenty-four Letters of our Alphabet.

Finally the *Chinese* so naturally distinguish the different Tones of the same Monosyllable, that they comprehend the Sense of it without making the least Reflexion on the various Accents by which it is determined.

We must not imagine, as some Authors have related, that they sing in speaking, and make a sort of Musick which would be very disagreeable to the Ear ; these different Tones are pronounced so curiously that even Strangers find it difficult to perceive their difference, even in the Province of *Kiang nan*, where the Accent is more perfect than in any other Country : The Nature of it may be conceiv'd by the guttural Pronunciation in the *Spanish* Language, and by the different Tones that are used in the *French* and *Italian* ; these Tones are almost imperceptible, nevertheless they have different Meanings, which gave rise to the Proverb, That *the Tone is all*.

The Art of joining these Monosyllables together is very difficult, especially in Writing, and requires a great deal of Study : As the *Chinese* have only Figures to express their Thoughts, and have no Accents

in Writing to vary the Pronunciation, they are obliged to have as many different Figures or Characters as there are different Tones, which give so many various Meanings to the same Word.

Moreover there are some Characters which signify two or three Words, and sometimes a whole Period: For Instance to write these Words, *Good morrow Sir*, instead of joining the Characters which signify *good* and *morrow* with that of *Sir*, a different Character must be used which alone expresses these three Words, and this is what so greatly multiplies the *Cbinese* Characters: It is not like our *European* Languages, in which the various Significations of the same Word are known by the different Accents, which regulate the Pronunciation, or by the Place of the Word, or the Sequel of the Discourse.

This Method of joining the Monosyllables is indeed sufficient to write so as to be understood, but it is trifling and used only by the Vulgar; the Style that is wrote in order to shine in Compositions is quite different from what is spoken, tho' the Words are the same, and a Man of Letters would make himself ridiculous if he was to write in the manner of Expression that is commonly used in Conversation: In writing you must use purer Words, more lofty Expressions, and certain Metaphors which are not commonly used, but are adapted to the Subject treated of, and the Books that are composed. The Characters of *Cochinchina*, of *Tong king*, of *Japan*, are the same as the *Cbinese*, and signify the same things, tho' these Nations in speaking do not express themselves alike, so that notwithstanding the Languages are very different, and they cannot understand each others Speech, yet they understand each other's Writing, and all their Books are in common. Their Characters are in this respect like the Figures of Arithmetick, they are used by several Nations with different Names, but their Meaning is every where the same.

For

For this reason the Learned must not only be acquainted with the Characters that are used in the common Affairs of Life, but they must also know their various Combinations, and the various Dispositions, which of several simple Strokes make the compound Characters; and as the Number of Characters amounts to 80000, he who knows the greatest Number is also the most learned, and can read and understand the greatest Number of Books, by which one may judge how many Years must be employed to learn such a vast Multitude of Characters to distinguish them when they are compounded, and to remember their Shape and Meaning.

It must nevertheless be acknowledged that a Person, who understands 10000 Characters, may express himself in this Language, and understand a great Number of Books. The generality of the Learned do not understand above 15000 or 20000, and there are but few Doctors who have attained to the Knowledge of 40000.

This prodigious Number of Characters is collected in their great Vocabulary called *Hai pien*; and as in *Hebrew* there are radical Letters which show the Origin of Words, and serve to find those which are derived from them, when they are look'd for in the Dictionary according to the Order of these radical Letters, so likewise the *Chinese* have their radical Characters; for instance the Characters of Mountains, of Trees, of Man, of the Earth, of a Horse, &c. under which must be sought all that belongs to Mountains, Trees, Man, the Earth, and a Horse; and farther you must learn to distinguish in every Word those Strokes or Figures which are above, beneath, on the Sides, or in the Body of the radical Figure.



Besides this great Vocabulary there is a shorter, containing only 8000 or 10000 Characters, which is used to read, write or compose Books: If they want any Words that are not in this smaller they have recourse to their great Dictionary: Our Missionaries, in
like

like manner, have collected all the Terms which may serve to instruct the People in the Myſteries of the Faith, and which are uſed in Converſation, and common Books, and alſo in Claſſical Books.

As *Clement of Alexandria* attributes three ſorts of Characters to the *Egyptians*, the firſt he calls Episto-lary, or ſit for writing Letters, like thoſe of our Alphabet; the ſecond Sacerdotal, proper only to the Priest for the Sacred Writings, in the ſame manner as there are Notes for Muſick; and the laſt Hieroglyphical, uſed only for publick Inſcriptions on their Monuments, which was done two ways; one by proper Images, or ſomething that came near the things they intended to repreſent, as when they expreſſed the Moon by a Creſcent; the other by enigmatical Figures and Symbols, as a Serpent bent round with the Tail in its Mouth to ſignify the Year, or Eternity; ſo the *Chineſe* have always had the ſame Variety of Characters. In the beginning of their Monarchy they communicated their Ideas by drawing on Paper the natural Images of the things they intended to expreſs; they drew, for inſtance, a Bird, Mountains, Trees, waving Lines to expreſs Birds, Mountains, a Foreſt and Rivers.

This Method of explaining their Thoughts was very imperfect, and required many Volumes to expreſs a few things: There was moreover an infinite Number of Objects which could not be repreſented by drawing, ſuch as the Soul, the Thoughts, the Paſſions, Beauty, Virtues, Vices, the Actions of Men and Animals, and many others which have neither Body nor Shape; for this reaſon they inſenſibly alter'd their old manner of Writing; they compoſed Characters of a more ſimple Nature, and invented others to expreſs thoſe things that are the Objects of our Senſes.

But theſe more modern Characters are nevertheless truly hieroglyphical; Firſt becauſe they are compoſed

posed of simple Letters, which retain the Signification of the primitive Characters; formerly, for instance, they represented the Sun thus by a Circle  and called it *Ga*; they represent it now by this Figure  which is also nam'd *Ga*. Secondly because the Institutions of Men have fix'd the same Ideas to these Figures that the first Symbols naturally represented; for every *Chinese* Letter has its proper Signification, which it always preserves, tho' join'd with others. *Tsai*, which signifies Misfortune, Calamity, is composed of the Letter *Mien*, a House; and the Letter *Ho*, Fire, because it is the greatest Misfortune to see one's House on Fire: By this single Example it may be perceived that the *Chinese* Characters are not simple Letters like ours, which signify nothing by themselves, and have no Meaning but when they are join'd together; they are so many Hieroglyphicks which form Images, and express the Thoughts.

The Style of the *Chinese* in their Compositions is mysterious, concise, allegorical, and sometimes obscure to those who do not perfectly understand the Characters. It requires a great deal of Skill to make no Mistakes in reading an Author; they say a great deal in a few Words; their Expressions are lively, full of Spirit, and intermix'd with bold Comparisons and noble Metaphors: To express, for instance, that the Christian Religion ought not to be destroy'd, the Emperor having approved it by an Edict, they would write, The Ink which wrote the Edict of the Emperor in favour of the Christian Religion is not yet dry, and you go about to destroy it: They affect especially to insert in their Writings many Sentences and Passages which they take from the five Canonical Books; and, as they compare their Compositions to a Picture, they also compare the Sentences they take from their Books to the five principal Colours
that

that are used in Painting; in this all their Eloquence chiefly consists: Lastly they value themselves extremely on writing neatly, and drawing their Characters truly, and there is great Regard had to this in examining the Compositions of those who aspire to the Degrees.

They even prefer a beautiful Character to the most finish'd Picture, and it is common to see a Page of old Characters sold very dear when they are well drawn; they honour their Characters in the most common Books, and if by Chance they find any printed Leaves they gather them up with Respect; they think it would be Clownishness and Ill-breeding to make a profane use of them, to trample upon them in walking, or even to throw them away in a careless manner: It often happens that Joyners and Masons dare not tear a printed Sheet that they find pasted upon the Wall or Wood, they are afraid of committing a Fault.

Thus we may distinguish three sorts of Languages in *China*; that of the common People, that of the polite People, and that of Books: Altho' the first is not so elegant as the two others, yet we must not imagine it so much inferior to our *European* Languages, since it has certainly none of those Defects which have been ascribed to it in *Europe*.

The *Europeans* who come to *China*, and who do not well understand the Language, find equivocal Meanings where there is not the least shadow of them: As they do not take pains at first to pronounce the *Chinese* Words with their Accents and Aspirations, it follows that they understand but by halves what the *Chinese* say, and find it difficult to make themselves be understood: This is their own Fault, and not any in the Language; some Travellers have related that the Learned often trace Characters with a Finger or their Fan upon their Knees, or in the Air; if they do it is out of Vanity or Custom rather than Necessity, or because

cause it might be a Word seldom used, like our Terms in Navigation, Musick, and Surgery, &c.

Superior to this low and rude Language, which is pronounced many different ways, and used in writing, there is another more polish'd and refined, made use of in an infinite number of Novels, either true or fictitious, which are wrote with the greatest Elegance: Wit, Manners, lively Descriptions, Characters and Contrasts are all to be found in these little Works, which may be easily read and understood; there is observed thro' all a Purity and Politeness equal to the best Authors of *Europe*.

After these two ways of Expression, one for the ordinary People, who take less care in ranging their Words, the other which should be that of the Mandarins and the Learned, comes the Language of Books which are not written in a familiar Style, and in this kind there are several Degrees of Superiority before you can arrive to the majestic and sublime Brevity of the *Kings*.

This is no longer a Language used in common Discourse, but is only wrote, and could not be easily understood without looking upon the Letters, and which is read with Pleasure, for it appears a neat and flowing Style; each Thought is commonly expressed in four or six Characters; there is nothing found to shock the nicest Ear, and the variety of the Accents pronounc'd artfully make a soft harmonious Sound.

The difference between the other Books and the *King* consists in the Subjects they treat of, which are never so noble and elevated, and in the Style which is so concise and grand. In sublime Subjects no Pointings are used; as these Compositions are designed only for the Learned, it is left to them to judge where the Sense finishes, and those who are skilful are never mistaken in it.

Vossius was in the right to say that the Copiousness of the *Chinese* Language arises from the Multitude of their

their Characters; it must be added that it arises also from the various Meanings of them, and from the Conjunctions of them, by joining them most commonly two and two, frequently three and three, and sometimes four and four together. There was a Dictionary made by Order of the late Emperor; it did not contain all the Language, since it was found necessary to add a Supplement to it in twenty-four Volumes, tho' the first Work contained ninety-five Volumes, the greatest part very thick, and in a small Character. There is no Language in the World that would not be exhausted in many fewer Volumes; there is therefore no Language more copious than the *Chinese*, or that can boast of having reigned three or four hundred Years in the same State in which it continues to this Day.


All that has been said on this Subject will, without doubt, appear strange to *Europeans* used to the twenty four Letters of our Alphabet; but perhaps they will be less surprized that our Language, and all others have an infinite number of Marks which stand for Words, altho' they may be wrote with the twenty-four Letters; every Art and Profession have their own proper Characters.

Besides our twenty-four Letters, which we vary several ways into Capitals differing from common Letters, into Roman, Italick, &c. we have also several Letters for writing, as the round Hand, Secretary, Court, Text, and Italian, we have the Figures of Arithmetick, and various sorts of Pointings, and Abbreviations, which are so many Characters we use to mark the Pauses of the Discourse, the Pronunciation, the Continuation, &c. The Astronomers have Characters for the twelve Signs, for the various Aspects of the Moon and Stars; Geometricians have their Figures; Musicians their Minims, Crotchets, Quavers, and Semiquavers, &c. Lastly most Arts and Sciences have some Figures proper to them,

them, which they use for Characters to express their Thoughts.

The *Chinese* have still an ancient sort of Language which is used at present only for Titles, Inscriptions, Seals, and Devices, and in which there are some Books that the Learned must understand: They have also current and common Characters which they use for publick Acts, Contracts, Bonds, and other Civil Affairs, as we have a particular Character, for Law-Business. Lastly they have a Letter which requires a particular Study, because of the Variety of the Strokes, and its Abbreviations, or Interweavings, which make it difficult to understand; it is used especially to write any thing for dispatch.

What relates to the Method of pronouncing the *Chinese* Words, and writing them in *European* Characters, will farther explain what has been said on the Nature of this Language.



Of the Chinese Pronunciation, and the Orthography of the Chinese Words in European Characters.

IT is impossible the *Chinese* should write the Languages of *Europe* with their Characters, or even pronounce any of these Languages properly, because on one hand, altho' these Characters are so numerous, yet they do not express above three or four hundred Syllables, and can express no others, and because on the other hand the Sound of these Letters *b, d, r, x, z,* are not found in these Syllables, so that a *Chinese*, who would pronounce them, could not do it without changing something, and making use of those of the Sounds that come the nearest to them in his Language; yet the *d* and *z* seem to be founded in this
Word

Word *y-tseë*, which some pronounce *y-dseë*; but the same *Chinese*, who could plainly say *y-dseë*, could not say *da, de, di, do, du*; nor *za, ze, zi, zo, zu*.

It is likewise impossible to write the *Chinese* Words in *European* Characters, for besides that many Words would be ill expressed, when a Person had written a Page he would not be able to comprehend what he had wrote: There is an absolute necessity of learning the *Chinese* Letters, and it would be a good Method to use one's self at first to see no *Chinese* Word written in *European* Characters, without having the *Chinese* Letter overagaint it.

The Pronunciation is very difficult, not only on account of the Accents, which can only be learn'd by long Practice, but much more so because there are many Words that we can neither pronounce nor write. The Teeth of the *Chinese* are not placed like ours; they have the upper Row standing out, and the lower falling in; whereas the Teeth of all the *Europeans* meet in front, the upper Row of the *Chinese* sometimes falls upon the under Lip, or at least upon the Gums, and scarce ever meet tolerably even.

All the *Chinese* Words wrote in *European* Letters end in one of the five Vowels, *a, e, i, o, u*, and in an *n*, sometimes single, which produces *an, en, in, on, un*, and sometimes follow'd with a Consonant, which makes *ang, eng, ing, ong, ung*: The initial Letters of Words are pronounced like the Letters of several of the *European* Languages. I shall treat of this Subject in the most perspicuous and brief manner that is possible.

The *A* final has no other difficulty than that of the various Accents.

The *E* final is of three or four kinds.

1st, It is an *é* masculine; *Coué* [*Cooä*] Kingdom, *Gé* [*Ga*] Day.

2d, It is sometimes an *é* very open, and is pronounced like the *French* Words *après, exprés*, [*aupray, expray.*] *Ké*, a Stranger, *Guest, Mé*, Ink.

3dly.

3dly, It is also at other times an *e* mute, for example, *Seë*, a *Man of Letters*. The Pronunciation of the *French* Word *Se*, as, *se porter bien* is not entirely that of *Seë*, here the *S* is stronger, and hisses more, and the *E* final is longer, therefore some write it with a double *ß*, and a double *ëë* mute. I can see no reason why the *Portuguese* should write it with an *u*, *Su*, for it is certainly not at all like the first Syllable of the Word *Superior*.

This *e* mute is often omitted in writing, and sometimes it is difficult to distinguish it from an *i*, here follow some Examples.

1st Example. *Sii*, the *West*, might be wrote thus *Scië*, [*See*] since it is pronounced like the *French* Word *Scië* [*See*] a *Saw*.

2d Example. The Word *Che* is sometimes wrote *Chi*; the Pronunciation of it should be between the *E* and the *I*, *Cheë*, especially when it is final.

3d Example. In these Words *Couëi*, the *Spirits of the Dead*; *Hoëi*, *Knowledge*; *Ouëi*, *No body*; *nuëi*, *within*; *Luëi*, *Thunder*; *moëi*, *fine*; the Termination is not exactly the same as in these *French* Words, *armée*, *épée*, *pensée*, [*ormay*, *apay*, *ponsay*,] It is still less in that of *Coui*, *nui*, *lui*, *mui*, [*Cooë*, *nooë*, *looë*, *mooë*.]

The *I* final in these Words *mai*, *to buy*; *lai*, *to come*; *pai*, *to visit*, &c. should be pronounced as the *Italians* pronounce *mai*, *never*; *lai*, *cries and sobs*, founding both the *a* and *i*, except *Yai*, the *Port*; *Hiai*, *Shoes*; *kiai*, *all*; which must be pronounc'd like the *French* Words *Mais*, *Jamais*, [*May*, *Jomay*.]

The *O* final is sometimes quite lost, and is something like the Diphthong *ou*, [*oo*] when it comes after an *a*; it is often pronounc'd nearly like the Word *baut* [*bou*] after the *Norman* Pronunciation; that is to say opening the Mouth very wide, and founding the Diphthong *au*; in this manner are pronounced *hao*,

good; *lao*, to work, to labour; *leao*, a sign of a past Action; *miao*, a Cat.

The *U* final is pronounced as in *English* in the Words *Chu*, a Book; *Liu* or *Lu*, an Ass; *Niu*, a Woman, &c. it is frequently pronounced like half the Diphthong *ou* [oo] *Fou*, Father; *Mou*, Mother; *pou*, not.

The *N* final must be pronounced with a dry Tone, as if the Word ended with an *e* mute; thus *Fan*, *Rice dress'd*, is pronounced like the two last Syllables of the Word *pro-fane*, [pro-fane] sounding the *a* very distinctly, and laying little stress on the *e* mute. *Chin*, *Wit*, must be pronounced like *la Chine*, [Sheen] without accenting the *e*, as the *Latin* Preposition *in* is pronounc'd; *Men* is pronounced like *en* in *Latin*, or as we pronounce $\tau\upsilon\phi\theta\omicron\mu\epsilon\nu$ in *Greek*; this *Men* is the sign of the plural number in several *Chinese* Words, as will appear in the sequel. Lastly there are some Words which seem to end in *on*, as *Touon pouon*, but the *O* is so faint that a *Frenchman* cannot distinguish it, he understands it, *Touen Pouen*, or *Touan*, *Pouan*.

The *N* final with the addition of a Consonant is wrote by the *Portugueze* with an *m*, and by the *Spaniards* with *ng*; this is of little consequence, provided we know that this Sound is pretty soft and drawling, like the Sound heard upon striking a strong Blow on a great Bell; the *Chinese* bear upon the Vowel which varies the Sound: *Tang*, a Temple, is not *Teng*, a Lamp; *Teng* is not *Ting*, a Nail; *Ting* is not *Tong*, the East; but they all agree in that Impression which remains in the Air after they are pronounc'd, and which I compare to the Impression that remains after striking a Bell; the *g* must not be in the least heard, for instance *Fang*, a Chamber, must be pronounced like *francs*, [fron] excepting the *r*, which is not used in the *Chinese* Language, the Pronunciation is the same.

As

As to those Letters which are in the beginning, or in the middle of Monosyllables, take the following Observations.

1st, The *Chinese* pronounce *ch*, as we pronounce in *French*, *chagrin*, *chose*, *chicbe*, [*shaugreen*, *shose*, *shisbi*] for instance *chao*, a little; *che*, ten; *chi*, a Corps; *chu*, a Letter: The *Spaniards* and *Portugueze* write *ch* with an *x*, *xe*, *xi*.

2dly, They have the *ce* and *ci* of the *Italians*, as in the Word *citta*, [*chitta*] we write these Words with *tch*, for example *Tcha*, Tea; *tche*, to eat; *Tchi*, Knowledge; *Tchu*, Lord.

3dly, They pronounce *ts* as the *Italians* pronounce the Word *gratia*, [*gratsia*] therefore we write *tsien*, which is a sort of *Copper Mony*.

4thly, They have the χ and χ of the *Greeks*, the Word *Kouan*, Officer, Mandarin, might be wrote *Couan*, *Coan*, or *Quan*; but it is better to write *Kouan* to avoid Confusion.

They have an *H* so strong that it is entirely guttural, *hoan*, to change.

5thly, There is an *I* in some Words that is almost imperceptible, as *sive*, or *sue*, *tsiuen*, or *tsven*; it must by no means be pronounced *sive*, *snow*, like the *Latin* Particle *sive*.

6thly, The *Chinese* have an *V* consonant, as in *van*, 10000 *Taëls*; *ven*, to ask; *vang*, in vain; nevertheless many confound this *v* with *ou* or *w*, and say *ouen*, [*wen*] to ask, &c.

7thly, They have also an *J* consonant, as in *Ju*, Milk; *Jang*, to pardon; it is best to write the *I* vowel with *y*, when it begins a Word; *y*, one; *yu*, rain; *yong*, to help one's self; *yang*, mutton.

These Words, *Nghe*, the *Forebead*; *ngben*, a *Favour*; *ngecu*, to vomit; *ngai*, to love; *ngao*, magnificent; *ngan*, *Health*, are difficult to pronounce, because the *n* and the *g* must glide into each other in a manner, and be confounded together; it is better

to write *ngue* after the *Italians*, than *ngué* after the *French*.

9thly, The Word *Ell*, *Two*, is wrote by the *Portuguese* with an *b*; the *E* we place at the beginning is Feminine, and very open, as if it contain'd something of an *u*; the double *ll* which follows makes the Tongue bend like a Bow, and after having taken a great deal of pains an *European* can never pronounce this Word like the *Chinese*.

10thly, There are some Words which are spoken two ways, as *Fen* and *Fouen*, a *Chinese* Penny, which is worth ten Copper Mites; *Mouen* and *Men*, a Door, &c. but this is only in some particular Significations, for they never say, *E. G. Ngo mouen*, but always *Ngo men, We*.

11thly, Each Province has a particular way of pronouncing the *Chinese* Words, which are not above three or four hundred in number; so that a *Chinese* of *Peking*, for instance, finds it very difficult to understand a Man of the Province of *Quang tong* or *Fo kien*: The Mandarin-Language, called *Couan boa*, which, as I have said before, is used over the whole Empire, is not so fixed (as might be expected when understood) as to understand every Body, and be understood in all Places: Every Province differs in pronouncing this Language; in one Place they say *Tong*, in another 'tis *long*, in *Kiang si* 'tis *Yun*; the Word *Yu* in one Province is *Ju*; and in *Kiang si* 'tis *Eull*, &c.

The major part of the Words being thus corrupted and disguised, altho' you understand the Mandarin-Language in one Province, yet if you go into another it is like coming into a strange Country, and your Imagination must be on the wrack to give a new Turn to the same Words; this extends even to conversing with different Persons; a Missionary after three or four Years Labour understands a good part of what is said to him; and tho' he speaks but poorly,

ly, those who are used to his Jargon can pretty well conceive his Meaning; but if he happens to be among Strangers, he is oblig'd to make use of an Interpreter to make him understand what is said to him, and to explain what he says.

Besides this every Province, every great City, every *Hien*, and even every large Village, has a peculiar Dialect; this is the reigning Language, every body speaks it, the Learned as well as the common People and Women; but the Women and the common People do not understand any other: In the Mandarin Language, when it is spoken slowly, one may distinguish a good part of the Vowels and Consonants which compose the Words, and they may be written or retain'd, excepting some few; but in the vulgar Language, besides its seeming to be spoke exceeding fast, and having many Words mingled with it that have no Meaning, or rather seem to have no Meaning; I say besides this the greatest part of the Words leave no Tract in the Memory, because they have no Affinity with the Syllables of *Greek*, *Latin*, *French*, *Italian*, or *Spanish*, therefore a Stranger cannot have any proper Conception of them who understands only these Languages.

If we add the Combinations of these Words, and the different Phrases used in every Province, we may easily judge what pains an *European* must take who travels thro' several of these Provinces to preach the Gospel; there is certainly nothing but a Motive so elevated, as that of propagating the Knowledge of the true God among such vast Numbers of Pagans, that could support a Missionary in the toilsome and ungrateful Labour required to learn such a difficult Language, and it can be only by the singular Blessing of Heaven that we have seen such Numbers since *P. Ricci*, who have made such surprizing Progresses in it, so far as to gain by their Writings the Admiration of the greatest Doctors of the Empire; some of these

Doctors have been seen to bow most respectfully at the bare mention of the Works of these Strangers.



An Abridgment of the Chinese Grammar.

THIS short Abridgment of the *Chinese* Grammar will be no small help towards understanding the Nature of this Language, which being composed only of Words of one Syllable, and those indeclinable, seems scarcely reducible to any Rules; nevertheless there are some with respect to the Nouns, Pronouns, Conjugations of Verbs, Prepositions, Adverbs, the Numbers and Particles, which are as follow.

Of Nouns positive, comparative, and superlative.

WE are not to seek for the Diversity of Genders, Cases, and Declinations in the *Chinese* Language; very often the Noun is not distinguish'd from the Verb, and the same Word which, according to the Place it is put in, is a Substantive may become an Adjective, and even a Verb.

For instance these two Words *Ngai*, *I love*; *Siang*, *I think*; may be both Nouns and Verbs; if they are placed before another Word so as to signify some Action, they are Verbs: Example, *Ngo ngai ni*, *I love you*; *Ngo siang ta*, *I think of him*: But if on the contrary they are set before another without signifying an Action, they become Nouns: Example, *Ngo ti ngai*, *my Love*; *Ngo ti siang*, *my Thought*.

The Adjective always goes before the Substantive, as *Hao gin*, *good Man*; but if the same Word follows another it becomes a Substantive, as *Gin ti hao*, *the Goodness of Man*; it appears that the Word *hao*, which is an Adjective when it comes before the Word *Gin*, becomes a Substantive when it follows it.

The

The Particle *Tsëe* is often added to Substantives, and it is proper to many; for instance *Fang tsëe an House*; *Co tsëe, Fruit*; however we must observe, that it is only added to those Substantives which can never be Adjectives.

The Cases and Numbers are known only by the Compositions; the Plural Number is distinguish'd by the Particle *men*, which is common to all Nouns; here follow some Examples, *Gin, a Man*; *Gin men, Men*; *Ta, he*; *Ta men, they*.

But when the Noun is preceded by some Word that signifies Numbers, then the Particle *men* is not used after the Noun.

The Particle *Ti* often makes the Genitive Case both Singular and Plural, when it comes after Nouns, as *Gin ti bao, The Goodness of Man*; *Gin men ti bao, The Goodness of Men*: There are no other Cases in the Chinese Language.

The Particle *Ti* is also sometimes put after Pronouns like Derivatives; *E. G. Ngo ti keou, my Dog*; *Ta te keou, his Dog*.

The Comparatives are also form'd by adding of Particles; for instance they use the Particle *Keng*, which is always put before the Nouns, and signifies *much*; *Keng bao, better*: The Particle *to* is frequently used, which signifies also *much*, but it is commonly put after the Noun, *Hao to, better*; *Yuen to, farther off*.

The Particle, which denotes the Superlative, may be put before or after the Nouns; so that one may say *Tsive bao, or Hao tsive, best*; *Tsive siao, or Siao tsive, smallest*.

The Particle *Te kin* also denotes the Superlative Degree; *Hao te kin, best*; *Ta te kin, greatest*; *Siao te kin, smallest*.

Of the PRONOUNS.

THE *Chinese* have only these three Pronouns which are Personal, *Ngo, I; Ni, Thou; and Ta, He;* they become Plural by the Addition of the Particle *Men.*

They become Possessives by adding the Particle *ti, Ngo ti, Mine; Ni ti, Thine; Ta ti, His:* Add the Particle *men* and these same Words will signify *Ours, Yours, &c. Ngo men ti, Ours; Ni men ti, Yours.*

The Pronouns possessive, like those of Nation or Family, are distinguish'd only from the Derivatives by putting after the Pronoun the Name of the Country, City, &c. *Ngo ti koue, my Kingdom; Ngo ti fou, my City.*

Chou is the Particle which is made use of for the Pronoun Relative, *Which* or *Who;* this Particle is never join'd with that which denotes the Plural Number.

Of the VERBS.

THE *Chinese* Verbs have properly no Tenses but the Present, the Preterperfect, and the Future: the Verb Passive is express'd by the Particle *Pi.*

When there is no Particle added to the Verb, and it is only join'd with the Pronouns Personal *ngo, ti, ta,* it is a sign of the Present Tense.

The Addition of the Particle *Leao* denotes the Preterperfect, or the Time past.

To distinguish the Future Tense they use the Particle *Tsiang,* or *Hoei;* but all this will be better understood by Examples.

PRESENT TENSE.

SINGULAR NUMBER.

<i>Ngo ngai.</i>	I love.
<i>Ni ngai.</i>	Thou lovest.
<i>Ta ngai.</i>	He loveth.

PLURAL.

<i>Ngo men ngai.</i>	We love.
<i>Ni men ngai.</i>	Ye love.
<i>Ta men ngai.</i>	They love.

PRETERPERFECT TENSE.

SINGULAR.

<i>Ngo ngai leao.</i>	I have loved.
<i>Ni ngai leao.</i>	Thou hast loved.
<i>Ta ngai leao.</i>	He hath loved.

PLURAL.

<i>Ngo men ngai leao.</i>	We have loved.
<i>Ni men ngai leao.</i>	Ye have loved.
<i>Ta men ngai leao</i>	They have loved.

FUTURE TENSE.

SINGULAR.

<i>Ngo baei ngai.</i>	I shall love.
<i>Ni baei ngai.</i>	Thou shalt love.
<i>Ta baei ngai.</i>	He shall love.

PLURAL.

<i>Ngo men baei ngai.</i>	We shall love.
<i>Ni men baei ngai.</i>	Ye shall love.
<i>Ta men baei ngai.</i>	They shall love.

The

The Optative Mood is form'd by these Words, *Pa pou te*, which signify *O that! Would to God!* for Example, *Pa pou te ngo ngai*, *Would to God I might love*; *Pa pou te ni ngai*, *Would to God thou mightest love*, &c.

The greatest Part of the Verbs of Action may have a Passive Signification; but the Verb Active is always put before the Nouns which are the Subject of the Action.

E X A M P L E.

<i>Ngo ngai ni.</i>	I love thee.
<i>Ngo ta ni.</i>	I strike thee.

It would be an absurd and senseless manner of speaking to say,

Ngo ni ngai.
Ngo ni ta.

On the contrary the Verb Passive always follows the Noun, adding the Particle *pi*, which denotes the Passive.

<i>Ngo pi ta ngai.</i>	I am loved by him.
<i>Ngo pi ta ta.</i>	I am struck by him.

The Preterperfect and the Future are formed with the same Particles that are used for the Verb Active.

Of the PREPOSITIONS.

ALTHOUGH the *Chinese* Language is composed of so small a Number of Words, it is nevertheless very copious, not only because the same Word may be both Noun and Verb, but because it may frequently be a Preposition, Adverb, &c.

The *Chinese* have therefore some Prepositions that are not naturally so but by Custom, such as these
Words,

Words, *Tsien*, before; *Heou*, after; *Chang*, above; *Hia*, below; they are Prepositions if they are joined to a Verb, and come before it; but they are Postpositions if they are joined to a Noun, and follow it; for Example, *Sien tso*, I do before; *Heou lai*, I come after; *Chang tseou*, I go above; *Hia tseou*, I come below; these are Prepositions because they are put before the Verbs; but the following Word *Fang tsien*, before the House; *Muen heou*, behind the Door; *Tcho chang*, upon the Table; *Ti bia*, beneath the Earth, are Postpositions because they are put after the Nouns.

The same must be understood of *Nui*, within; *vai*, without; and other Words of the same nature.

Of the ADVERBS.

THE Chinese Language has no Words that are properly Adverbs, they only become so by Custom, or by the Place they possess in the Discourse: We are often obliged to use several Words to express the Adverbs of other Languages; they have none that are demonstrative or proper to Calling and Exhorting, but in their stead we must use Nouns and Verbs; these following are in use, viz. of

Desiring	<i>Pa pou te</i>	Would to God.
Asking	{	<i>Ju bo</i> Which way.
		<i>Ho ju</i> In what manner.
		<i>Tseng mo</i> How.
Answering	<i>Chi oui tse gen</i>	Certainly.
Confirming	{	<i>Tching tie</i> Indeed.
		<i>Co gen</i> Most certainly.
		<i>Cbing tching tie</i> Most truly.

Deny-

Denying and forbidding	} <i>Pou or mo</i> <i>Pou jo</i> <i>Pou gen</i>	No.
		That is not convenient.
		No certainly.
Doubting	<i>Hoe or Hoetche</i>	Perhaps.
Chusing	<i>Ving</i>	Better, rather this than that
Comparing	} <i>Keng chao</i> <i>Keng or Keng to</i> <i>Keng bao</i>	Much less.
		Much more.
		Better.
Assembling	<i>Tong or y tong</i>	Together.
Separating	} <i>Ling</i> <i>Ling vai</i>	Furthermore.
		Separately.
Encreasing	} <i>Kin</i> <i>Kiang</i>	Diligently.
		Stoutly.
Time	} <i>Kin ge</i> <i>Min ge</i> <i>Tso ge</i> <i>Tsen ge</i> <i>Heou ge</i>	To-day.
		To-morrow.
		Yesterday.
		The Day before yesterday.
		After to-morrow.
Place	} <i>Tche li</i> <i>Tsee</i>	Here.
		From thence, or that way.
Number	} <i>Y tsëe</i> <i>Eul tsëe</i> <i>Tchang tchang</i>	Once.
		Twice.
		Often.
Order	} <i>Ti y or teou y</i> <i>Heou mien</i> <i>Tchong or tong</i>	Firstly.
		Next.
		Lastly.
The Event	<i>Hoe gen</i>	May be.
Similitude	<i>Ju</i>	As.
Diffimilitude	} <i>Pou ju</i> <i>Pou tong</i>	Not as.
		Differently.

Quality	{	<i>Chao</i>	A little.
		<i>To</i>	Much.
		<i>Keou</i>	Enough.
Excluding		<i>Tan</i>	Only.
A thing not quite done.	}	<i>Tcha pou to</i>	Almost.

Of NUMBERS and their PARTICLES.

THERE are a great many Particles proper to Numbers in the *Chinese* Language; they are frequently used, and in a way peculiar to this Language, for every Noun has a Particle signifying the Number that is proper to it: Whereas in our Language, *One, Two, Three*, are apply'd to different Things, and we say, *A Man, A Woman, Two Men, Two Women*, but this Method of Expression would be gross and barbarous to a *Chinese*. Each Noun must be express'd with a Particle proper to it, but this will be better understood by Examples; here follow first the *Chinese* Numbers, and then the Particles of Numbers, which must be used with each Noun.

The Chinese NUMBERS.

<i>Y,</i>	One.	<i>Che y,</i>	Eleven.
<i>Eul,</i>	Two.	<i>Eul che,</i>	Twelve.
<i>San,</i>	Three.	<i>San che,</i>	Thirteen.
<i>Ssëe,</i>	Four.	<i>Pe,</i>	An hundred.
<i>Ou,</i>	Five.	<i>Eul pe,</i>	Two hundred.
<i>Lou,</i>	Six.	<i>Y tsien,</i>	A thousand.
<i>Tsi,</i>	Seven.	<i>Y ouan,</i>	Ten thousand.
<i>Pa,</i>	Eight.	<i>Eul ouan,</i>	Twenty thousand.
<i>Kieou,</i>	Nine.	<i>Che ouan,</i>	An hundred thousand.
<i>Che,</i>	Ten.	<i>Y pe ouan,</i>	A Million.

The

Of PARTICLES of NUMBERS.

CO is used for Men; *Y co gin*, a Man; *Y co fou-gin*, a Woman.

Hoei is used for illustrious Men; *Y hoei gin*, an illustrious Person.

Tche or *tchi* is used for Ships, Dogs, Hens, and all other things, which tho' mentioned alone should be fellow'd, as Shoes, Stockings, &c. thus they say, *Y tchi chuen*, a Ship; *Y tchi keou*, a Dog; *Y tchi bia*, a Shoe; *Y tchi ki*, a Hen.

Tiao is used for things that are long and suspended; *Y tiao lou*, a Censer, and *Y tiao ching*, a Rope.

Ouei is proper to Fishes; *Y ouei yu*, a Fish.

Ken is used for long Straps of Leather; *Y ken tai*, a Strap.

Tchang is used for Paper, a Table, and a Seat; *Y tchang tchi*, a Sheet of Paper; *Y tchang tcho*, a Table; *Y tchang y*, a Seat.

Pa is used for Knives, Swords, Fans; *Y pa tao*, a Sabre or Sword; *Y pa chen*, a Fan.

Choang is used for like things that are commonly joined together; *Y choang biai*, a pair of Shoes; *Y choang oua*, a pair of Stockings.

Kien is used for Chambers or Houses; *Y kien fang*, an House or Chamber.

Fo is used for whole Pieces of Cloth or Silk; *Y fo pou*, a Cloth; *Y fo cheou*, a Piece of a particular sort of Silk: It is also used for Pictures.

Mey is used for Pearls and precious things; *Y mei tchin*, a Pearl.

Tchu is used for Perfumes; *Y tchu biang*, a Pastil.

Pi is sometimes used for Garments of Cloth or Silk, but most properly for a Horse; *Y pi ma*, a Horse.

Pen is used for Books; *Y pen chu*, a Book.

Ting

Ting, is used for Caps or Hats, *Y ting kin*, a Cap.

Tfo is used for great Houses and Walls; *Y tfo fang*, an House; *Y tfo ching*, a Wall.

Teng is proper to Oxen and Cows; *Y teng nieou*, an Ox.

Mouen is used for Musquets; *Y mouen tsiang*, a Barrel of a Gun.

To is proper to Flowers; *Y to boa*, a Flower.

Ling is used for Garments; *Y ling pao*, a Gown.

Tai or *Pen* is used for Comedies; *Y tai*, or *Y pen bi*, a Comedy.

Co is used for Trees; *Y co chu*, a Tree.

Mien is used for Standards; *Y mien ki*, a Standard.

Tao is used for Letters, and little Bundles of Paper; *Y tao cheou chi*, a Book of Poetry.

Tchin is used for Sedans and Chariots; *Y tchin kiao*, a Sedan.

Quan is used for Pens or Pencils; *Y quan pi*, a Pen.

Co is used for Corn and Pulse; *Y co mi*, a Grain of Rice, &c.



Of the Paper, Ink and Pencils, as also of the Printing and Binding the Chinese Books.

FORMERLY, and in the most remote Ages, the Chinese had no Paper, but wrote upon Boards and pieces of *Bamboo*.

Instead of a Pen or Pencil they made use of a Style or Bodkin of Iron; they likewise wrote on Metal, and the Curious of this Nation still preserve some Plates, on which there are Characters very neatly delineated; however it is a great while since the Use of Paper was found out: It is so fine that several People in *France* have thought it was made of Silk, not considering

dering that Silk cannot be beaten into such a PASTE as is necessary to make Paper.

The *Chinese* Paper is made of the Bark of *Bamboo* and other Trees; the *Bamboo* is a Tree not unlike a long Reed, being hollow, and divided by Knots into Joints, but very different in other respects, it being much bigger, smoother, harder and stronger; they only use the second Skin of the Bark, which is soft and white, which they bruise with clear Water: The Frames which they make use of to take up this Matter are long and broad, so that there are Sheets ten or twelve Foot long, and sometimes more; they dip every Sheet of Paper into Allum-water, which is used instead of Glue, and is what they call *fan* Paper, because *fan* in *China* signifies Allum; this Allum hinders the Paper from sinking, and gives it such a Lustre that one would think it was silver'd over, or varnish'd: This Paper is white, soft, and smooth, without having the least Roughness to stop the Pencil, or separate the Hairs: As it is made of the Bark of a Tree it cracks more easily than that of *Europe*; it is apt to take Moisture, the Dust sticks to it, and by degrees the Worms get into it, if proper care be not taken to preserve it; to prevent these Inconveniencies it is necessary to beat the Books often and expose them to the Sun.

Besides the Paper, which is made of the Bark of Trees, there is some made of Cotton, and this is the whitest, finest, and most used; it is not subject to the Inconveniencies which I just now mentioned, for it keeps as well, and as long as the *European* Paper.

What I have now mention'd in general of the *Chinese* Paper will be still confirm'd by the exact Account which I am entering upon, and in which I shall insert nothing but what is extracted from a *Chinese* Work, which was published under the present Dynasty; it is a curious Collection, and esteem'd amongst the Learned; it treats of the Invention of the *Tchi*, that is of
Paper,

Paper, of what Matter it is made, of its Qualities, of its Shape, and of the different Sorts which they make.

The *Chinese* Author at the first says that this Invention is very ancient, but he confesses that he does not know precisely in what Century to place its Original: In former Ages the Characters *Kien* and *Tse*, which they made use of instead of *Tchi* to signify the Stuff on which they wrote, confirm by their Shape what this Author relates, namely that in those times, after having, as it were, polish'd and render'd the little pieces of *Bamboo* more limber by the help of the Fire, nevertheless without taking the Rind off, they delineated Letters thereon with a fine Graver; these little Plates, threaded one after the other; made a Volume; it was lasting, and capable of withstanding the Injuries of the Weather, but it was cumbersome and unfit for use.

They had then recourse to another Method: It is certain that ever since the Dynasty of the *Tsin* before Christ, and by consequence under the following Dynasty of the *Han*, they wrote upon pieces of Silk or Linen; it is upon that account that the Letter *Tchi* is sometimes composed of the Character *Se*, which signifies Silk, and sometime of the Character *Kin*, which is Linen; they cut the piece of Silk or Linen bigger or lesser, according to the Shape which they had a mind the Book should be in.

At length, in the Year 95 of the Christian Æra, under the *Tong han*, that is under the *Han* who had removed their Court into a more Easterly Province than the *Han* their * Prédecessors, a great Mandarin of the Palace, whose Name was *Tsai lun*, invented a

* *The Si han kept their Court at Si ngan fou, the Capital of the Province of Chen si; the Tong han removed it to Lo yang, or Ho nan fou, a City in the Province of Ho nan.*

• better sort of Paper under the Reign of *Hoti*, which was called *Tsai beou tchi*, Paper of the Lord *Tsai*.

This Mandarin made use of the Bark of different Trees; and of old worn-out pieces of Silk and Hempen Cloth, by constant boiling of which Matter he brought it to a liquid consistence, and reduced it to a sort of thin Paste, of which he made different sorts of Paper; he also made some of the Knots of Silk, which they called Flaxen Paper: Soon after the Industry of the *Chinese* brought these Discoveries to perfection, and found out the Secret of polishing the Paper, and giving it a Lustre.

• Another Book, intituled, *Sou y kien tchi pou*, which treats of the same Subject, says that in the Province of *Seu tchuen* the Paper is made of Hemp.

Kao tsong, the third Emperor of the great Dynasty of the *Tang*, caused an excellent Paper to be made of Hemp, on which all his secret Orders were wrote; but in the Province of *Fo kien* it is made of soft *Bamboo*; in the Northern Provinces they make it of the Bark of the Mulberry-trees; in the Province of *Tche kiang* it is made of the Straw of Wheat or Rice; in the Province of *Kiang nan* it is made of the Skin that is found in the Cods which the Silkworms spin, they call it *Lo ouen tchi*; it is fine, smooth, and fit for Inscriptions and Cartridges. Lastly in the Province of *Hou quang* is the Tree *Tchu*, or *Ko tchou*, which furnishes the principal Material for Paper.

In speaking of the different sorts of Paper he mentions a sort of which the Sheets are three, and sometimes five *Chinese tchang* in length, (a *tchang* is ten Foot long:) He mentions those who have found the Secret of dying it of different Colours, and particularly he treats of the manner of silvering it, without using any Silver; it is an Invention, the Honour of which is given to the Emperor *Kao ti* of the Dynasty of *Tsi*.

I will treat of it presently: He has not omitted the Paper of *Corea*, which is made, as he says, of the Cods which the Silkworms spin, and he relates that it was in this Paper that the *Coreans* paid their Tribute to the Emperor, even from the seventh Century under the Government of the *Tang*.

What I have mentioned here plainly proves that the Invention of Paper in *China* is of great Antiquity: *Choue ouen*, a *Chinese* Author, who wrote in the time of the *Han*, relates that in the earliest Ages there was a Method known of making a sort of Paper of the Knots of Silk and Cotton, which they could not wind off, nor spin; this Secret was partly lost during the Revolutions of the State, and probably was not recovered till under the Dynasty of the *Tsin*.

It is certain that the *Chinese* Paper is preferable to that of *Europe*, because the Sheets are made of a very great length, and being full as white is much softer and smoother; the least roughness of the Paper would be very inconvenient for the Pencils which the *Chinese* use to write with, and would render it very difficult to make some fine Strokes.

What is commonly said of the *Chinese* Paper that it is not lasting, and is apt to crack, is certainly meant of the Paper made of *Bamboo*; this is true in one Sense, for it is apt to crack when it has been ting'd with Allum, as is always done to make it fit for our use, because it would not bear our Ink without being thus prepar'd; but without this Tincture, be it ever so thin, it may be handled and folded all manner of ways without any damage.

The Consumption of Paper in *China* is so great that it is not surprizing they make it of all sorts of Materials, for besides the prodigious quantity that is used by the Learned and Students, who are almost innumerable, and to stock Tradesmens Shops, one cannot conceive how much is consumed in private Houses; one side of their Rooms is nothing but Win-

dows of Sashes covered with Paper; on the rest of the Walls, which are of Plaister, they paste white Paper, by which means they preserve them white and smooth; the Cieling is made of Frames cover'd with Paper, on which they draw divers Ornaments: If it has been justly said that the *Chinese* Apartments are adorn'd with that beautiful Varnish which we admire in *Europe*, it is also true that in the greatest part of the Houses there is nothing to be seen but Paper; the *Chinese* Workmen have the Art of pasting it very neatly, and it is renewed every Year.

It is only the inward Bark of different Trees which is used to make Paper; the *Bamboo* has this particularity, as well as the Shrub which bears Cotton, that the whole Substance of each is used by means of the following Preparations.

Out of a Wood of the largest *Bamboos* they choose Shoots of a Year's growth, which have attained the bigness of the Calf of a large Man's Leg; they strip them of their first green Rind, and split them into many narrow pieces of six or seven Foot long: It is observable that the Trunk of the *Bamboo* being composed of long and strait Fibres, it is very easy to split it lengthways, but very difficult to cut it across: They bury these pieces in the Mud of some standing Water that they may in some manner grow rotten, and that they may be soften'd by this Maceration; these pieces of *Bamboo* are taken out of the Mud at the end of fifteen Days, and then they wash them in clean Water, and spread them in a large dry Ditch, covering them with a great quantity of Lime: In a few Days they take them out again, and having washed them a second time they reduce them to a sort of Threads, which they spread in the Sun to dry and whiten, then they throw them into great Coppers, where they are well boil'd; and lastly they are reduced, by a proper Machine, to a soft Paste.

The *Chinese* Author adds that, in the Mountains and uncultivated Places, they find a Plant that shoots in long and slender Branches like a Vine, the Rind of which is very sleek and slippery to the Touch, which is expressed by its Name *Hoa ting*; it is also called *Ko teng*, because it produces little sourish Pears of a whitish Green, and good to eat: Its Branches, which are about as big as those of a Vine, run upon the Ground, or twine about Trees: According to our Author they make use of it in the following manner:

They take several Branches of this Plant, which they soak in Water four or five Days, when there comes out of it an unctuous and sily Juice resembling a sort of Glue or Gum; they mix this gummy Water with the Matter of which the Paper is made, nearly in the same manner as Painters temper their Colours, care being taken not to put in too much or too little, which Medium Experience teaches. Perhaps for want of *Ko teng* the Berries of Mistleto might be used, which are naturally viscous, or the inward Bark of Holley, which being rotted and beat in a Mortar becomes Bird-lime.

When they have mix'd the Juice of the *Ko teng* with the *Bamboo*, beaten in such a manner that it is like a thick clammy Water, they pour this Water into large and deep Reservoirs, which are made of four Walls breast high, the sides and bottom are cover'd with so good a Cement that the Liquor cannot run out, nor soak in; then the Workmen, standing at the sides of the Reservoir, take up with their Moulds the surface of the Liquor, which almost instantly becomes Paper: Doubtless the mucilaginous and sticky Juice of the *Ko teng* binds the Parts, and very much contributes to make the Paper so smooth, soft, and glossy, which Qualities the *European* Paper has not when first made.

The Frame which holds the Mould is easily taken to pieces, or rais'd, or lower'd; the Mould, which is

used to take up the Sheets of Paper, is not made of Wire as those of *Europe*, but of Threads of *Bamboo*; they are little thin Slips, which they draw several times through Holes made in a Plate of Steel, by which they make them as fine as Wire; then they boil it in Oil that the Moulds may enter lightly into the Water, and not sink deeper than is requisite to take up the Sheets of Paper.

When they would make Sheets larger than ordinary the Reservoir and Mould must be in proportion; they fix up a Pulley, through which there run several Strings, the Motion of which must be extremely free; these Strings sustain the Frame, and just as they take it up the Workmen, placed on the side of the Reservoir, help to take the Sheet off working in a regular manner.

The *Chinese* Author mentions a way of drying the Sheets just made: There must, *says he*, be a hollow Wall built, the sides of which must be well whiten'd; at one end of which they contrive an Opening, and by means of a Pipe convey in the Heat of a neighbouring Furnace; at the other end there must be another Passage to let out the Smoak: By the help of this sort of Stove they dry the Sheets of Paper almost as fast as they are made.

Besides the Paper which is made of *Bamboo* there are other sorts made in *China*, which are better and more common; they use many other Trees, especially those which have the most Sap, as for instance Mulberry-trees, Elms, the Body of the Shrub which produces Cotton, Hemp, and many other sorts of Trees, the Names of which are unknown in *Europe*: First of all they scrape off lightly the outside Bark of the Tree, which is greenish; then they take off the inward Rind in very long thin Slips, which they whiten in Water, and in the Sun; afterwards they prepare it in the same manner as the *Bamboo*.

But the Paper which is the most used is that which is made of the inward Rind of the Tree called *Tchu kou*, otherwise *Kou chu*, therefore this Paper is called *Kou tchi*; its Branches being broke the Bark peels off in long Slips like Ribbands; its Leaves resemble those of a wild Mulberry-tree, but its Fruit is more like that of the Fig-tree; this Fruit has no Stalk; if it is pluck'd, before it is perfectly ripe, a sort of milky Juice drops from the Place where it grew to the Branches: It agrees in many things with the Fig and Mulberry-tree, therefore might be thought a sort of Sycamore, but it is more like a kind of Strawberry-tree, call'd *Adrachne*, which is of a moderate height; the Bark of it, which is smooth, white, and glittering, cracks in Summer for want of Moisture: The Tree *Tchu kou* grows upon Mountains, and in stony Places, after the same manner as the Strawberry-tree.

The *Chinese* Herbal gives Instructions for raising the Tree *Tchu kou*, that it may afford a great quantity of good Bark, and come to the Perfection which is requisite for making of Paper. You must, *says he*, at the Vernal Equinox take the Kernel of this Tree, and having wash'd it mix it with the Seed of *Sesamum*, which the *Portuguese* call *Gergelin*, and scatter it about on the Ground; the *Gergelin* will sprout out with the first Shoots of the Tree *Tchu kou*, but you must not cut it neither in the Autumn nor the Winter, you must stay till the next Spring; then they set Fire to the Field, and that very Year the Plants of *Tchu kou* will increase considerably: At the end of three Years it is fit to cut, and to make Paper of.

To harden the Paper and make it bear Ink the *Chinese* dip it in Allum-water; the Paper thus prepared is called by the *Europeans* *Fan-paper*, because the *Chinese* Word *Fan* signifies Allum. This is their Method of doing it; they take six Ounces of Fish-Glue very white and clean, cutting it very small, and throwing it into twelve Porringers of clean Water,

which they afterwards boil ; they beat it all the while that there may be no Lumps ; when the whole is reduced to a liquid Substance they throw into it three quarters of a Pound of white and calcin'd Allum, which they melt and incorporate with it ; this Mixture is pour'd into a great wide Bason, across which they lay a small smooth round Stick ; after they have fasten'd the end of every Sheet in a cleft Stick they dip the Sheet gently, presently drawing out that which is wetted, by sliding it over the round Stick : When the whole Sheet has pass'd slowly through this Liquor, which makes it whiter and stronger, the long Stick that holds the Sheet at the end is stuck in a Hole in the Wall, where the Sheet hangs to dry. This is all the Secret which the *Chinese* have to give their Paper Body, Whiteness and Lustre : A *Chinese* Author says that this Secret came from *Japan*.

It is a proper Place here to mention another Secret, which the *Chinese* have of silvering Paper with a very little Charge, and without using Leaf-Silver : Take seven *Fuen* or two Scruples of Glue made of Neat's Leather, three *Fuen* of white Allum, and half a Pint of clear Water, simmer this over a slow Fire till the Water is consum'd, that is till there rises no more Steam, care being taken to keep this Mixture very clean ; then they spread upon a smooth Table some Sheets of the Paper which is made of the Cotton-tree, and is call'd *Se lien tchi*, giving it two or three Lays of the Glue with a Pencil. It is easy to perceive when this Liquor is applied in a proper Consistence, and does not run ; if it does not lie even there must be another Lay. Lastly they take Powder of Talc, prepared in the manner which I shall presently explain, which they sift through a fine Sieve, spreading it evenly upon the Sheets prepared as above ; then they hang the Sheets in the Shade to dry, after which they lay them again upon the Table, and rub them gently with clean Cotton to take off the superfluous Talc, which they

they use again for this purpose : This Powder may be used by only tempering it with Water, mixt with Glue and Allum, to draw any Figures at fancy upon the Paper.

Though I have only mention'd that Paper which is made of the Cotton-tree, it must not be understood but that all sorts of Paper may be silver'd if they are smooth, and if Talc is made use of prepar'd in the following manner.

Take fine Talc that is transparent and white as Snow, (Talc comes from the Province of *Se tcbuen*, that which is brought by the *Muscovites* is the best ; the *Chinese* call this Mineral *Yun mou tche*, which is, *the Stone pregnant with Clouds*, because every Flake which they break off is a kind of a transparent Cloud.)

When you have made choice of the best Talc it must be boil'd in Water about four Hours ; after it is taken off the Fire it must be left in the Water a Day or two, then take it out, wash it well, put it into a Linen Bag, and break it to Pieces with a Mallet : To ten Pound of Talc thus broken add three Pound of white Allum, all this is ground in a little Hand-Mill, and afterwards sifted through a Silk Sieve, this Powder must be put into Water just boil'd up. When the Powder is quite settled the clear is pour'd off, the Matter which settles at the Bottom being set in the Sun makes a Mass, which must be pounded in a Mortar to the finest Powder ; this Powder must be sifted again, and then us'd as before explain'd.

In finishing this Article I must not forget to mention a pretty remarkable Manufacture, which is carry'd on at the outward Part of one of the Suburbs of *Peking*, where they renew old Paper, that is to say these Workmen get together all the old Paper they can find, of which they make new ; it matters not whether the Paper has been wrote upon, or whether it has been pasted upon Frames or against the Walls,

or served for other purposes; all is useful, and they get it out of the Provinces at a low rate.

These Workmen occupy a pretty long Village, the Houses of which are built against the Burying-places, every House has an Inclosure of Walls that are well whiten'd; here in each House there are great Heaps of old Paper; if there happens to be a pretty deal of fine Paper amongst these Heaps they sort it: They put these Pieces of old Paper into great Baskets, and carry them near a Well upon a little paved Place which has a small Descent, here washing it, with all their Strength they rub it with their Hands, and trample on it with their Feet to get it clean, and reduce it to a shapeless Mass, then they boil it, and after having beaten it till it is fit to make Paper, they pour it into a Reservoir. The Sheets of this Paper are of a middle Size; when they have taken up a pretty large Pile they carry it into the neighbouring Enclosure, where, separating each Sheet with the Point of a Needle, they fix them when they are wet against the Wall, which is very smooth and white; as soon as the heat of the Sun has dry'd all the Sheets, which it does in a very little time, they take them off and put them together.

The Invention of Paper had been of little use to the *Chinese*, if they had not at the same time invented a sort of Ink fit to draw their Characters upon it. The Ink they use is made of Lampblack, which they get by burning several Sorts of Matter, but chiefly Fir-wood or Oil; they mix Perfumes with it to correct the strong and noisome Smell of the Oil; they bind these Ingredients together till they come to the consistence of a Paste, which they put into various Moulds; these Moulds are well wrought, and print various sorts of Figures upon the Paste. The best Ink is made at *Hoi tcheou*, a Town in the Province of *Kiang nan*; there are many things to be observed in the making it, and it has several degrees of Goodness,

ness, according to which it is dearer or cheaper; the *Europeans* have endeavoured to counterfeit this Ink, but without Success; Painters, and those who delight in Drawing, know how useful it is for their Sketches, because they can give it any degree of Shade; they also in *China* make use of a red Ink, but this is little used except for Titles of Books. In short every thing which relates to Writing is so highly esteem'd by the *Chinese*, that the Workmen employ'd in making the Ink are not look'd upon as following a servile and mechanical Employment.

The same Author, which I have just now quoted in the Article of *Chinese* Paper, and from whom I take what I am now going upon, affirms that Ink has been invented time out of mind, but that it was many Years before it attain'd its present Perfection.

At first they used to write with a black Earth, and indeed the Character *me*, which signifies Ink, has in its Composition at the Bottom the Character *tu*, which signifies Earth, and at the Top that of *he*, which signifies Black. According to some they got a black Juice out of this Stone; others say that after having wetted it they rubb'd it upon Marble, and thus made a black Liquor; others again that it was calcin'd, and after being reduc'd to a fine Powder they made Ink.

Lastly, according to our Author, the use of this is so ancient that the famous Emperor *Vou vang*, who flourish'd 1120 Years before the Christian Æra, took from hence this moral Reflection: “ *As the Stone Me, which they make use of to blacken the engrav'd Letters, can never become white, so a Heart defil'd with Impurity will always retain its Blackness.*”

Under the first Emperors of the Dynasty of *Tong*, that is about the Year 620 of the Christian Æra, the King of *Corea* sending his annual Tribute to the Emperor of *China* presented him with some Pieces of Ink, which were made of Lampblack gathered by
burning

burning old Pine-trees; this Lampblack was incorporated with the Size made of Hartshorn to give it a Consistence. This Ink had such a Lustre that it made it look like a Lay of Varnish.

This raised an Emulation in the *Chinese*; they endeavour'd to imitate the Art of the *Coreans*, and succeeded after several Trials, but they did not attain the Perfection desired till near the end of the same Dynasty, about the Year 900 of *Jesus Christ*, for about that Time they first made the fine Ink which is used at present.

In the Year 1070 of the Christian *Æra*, under the Reign of *Chin tsong*, they made a further Improvement in Ink, which was called Imperial, *Yu me*, because it was used in the Palace. The Lampblack in this Ink cost more, and was much finer than before, it was not made by burning Pine-trees as formerly, but by burning Oil in Lamps, the Smoke was gather'd by a brazen Concave, which condensing the Smoke made the Lampblack desir'd; in making it up they added a little Musk to give it a pleasant smell.

My Author does not say what Oil was used, or how they contriv'd to get the most Lampblack from the Oil, and of the best Qualities, for all which there are certain Rules to be observed, probably they made use of the Oil of Gergelin: Olive Oil, or the Oil of Walnuts, which are not used in *China*, would certainly do better.

Another *Chinese* Book, intitled *The Method of making Ink*, gives a Receipt to make a good Sort, in which there are some Ingredients which cannot easily be known in *Europe*.

1. Take ten Ounces of Lampblack made from Pines.
2. Of the Plants *Ho biang*, and *Kan suang*.
3. Add Juice of *Ginger*.
4. Of the Pods or Shells call'd *Tchu bia tsar ko*.

Boil

Boil these four Ingredients in Water; when the Virtues of the Vegetables are extracted the Liquor must be strain'd off: This Liquor, thus thicken'd, being settled and clarified, must be set again on the Fire to give it the Consistence of a Paste, and in every ten Ounces of this Mixture there must be dissolv'd four Ounces of the Glue call'd *O kiao*, in which there have been incorporated three Leaves of Gold, and two of Silver: When all these Ingredients are thus prepared, they then mix with them the ten Ounces of Lampblack to give it a Body; this Composition must be beat a long while with a Spatula. Lastly they put it into Moulds to make it into Cakes, soon after they bury the Ink in cold Ashes, where it remains five Days if in the Spring, three in Summer, seven in Autumn, and ten in Winter, and this is the last Operation it goes through.

This Intelligence is but imperfect, because it is difficult to find out what these Plants are by the *Chinese* Names. One of our Missionaries has sent me his Conjectures concerning them, which may help to discover them, if there are any such in *Europe*, or at least to substitute others in their place capable of giving a Body, a good Scent, and Lustre to the Ink.

1. According to the *Chinese* Dictionaries *Ho biang* is an aromattick medicinal Plant, it has the intrinsic Qualities of the *Sou ho*, another Plant from which they extract a sort of Oil which is sold at *Peking*, and which the Merchants often mix with the Balsam of *Peru* to augment the Quantity. This Oil extracted from the *Sou ho* seems to be the Liquid *Storax*, which is a viscous Matter of a greyish Colour, of a strong aromattick Odour, and which has the Consistence of a thick Balsam.

2. The *Kan sung* is a Plant which is mix'd in divers Compositions of Perfumes; it is of a temperate Nature, and agreeable to the Taste, for so the Name *Kan* denotes; its Leaves are very fine, and of a close
texture;

texture; moreover this Plant is an excellent Remedy for the Colic, and other Disorders in the Bowels.

3. *Tsu ya* is so call'd, because the Fruit of this Shrub very much resembles a Boar's Tusk: They add to this the two Characters *Tsao ko*, which signify a sort of black Horn; this would induce one to take it for the Fruit of the *Carob* or Locust-tree, the shape of which resembles a Horn, and is of a dark red Colour; but the *Chinese* Fruit is not so long as that of the *Carob*-tree, and instead of being flat is almost round, full of little Cells, containing a pappy Substance of a sharp and unpleasant Taste.

4. Instead of the Glue *O kiao*, which is made with the Skin of a Black Ass, and with a particular Water which is found only in one Place of the Province of *Chan tong*, another sort of strong Glue may be us'd, as for instance that which we call *Taurina*.

5. The Bed of cold Ashes, in which they bury the Ink newly made, serves to extract from it all that the Glue might leave in it too hard or binding.

I add to this first Receipt another easier and shorter taken from the *Chinese*, and which will perhaps suffice to make the Ink of a good Black, which is look'd upon as an essential thing.

Burn Lampblack in a Crucible, and hold it over the Fire till it has done smoaking, burn in the same manner some Horse-chestnuts till there does not arise the least Vapour of Smoak (they certainly mean the Fruit of the Horse-chestnut-tree, or the Juice of the Tree made into Cakes, which comes from *Lea tong*;) dissolve some Gum-Tragacanth, and when the Water, in which the Gum is dissolved is of a proper Consistence, add to it the two Materials abovementioned, stir all together with a Spatula, and then put this Paste into Moulds; care must be taken not to put too much of the Horse-chestnut, which would give it a violet Black.

A third Receipt, much plainer, and more easy to be put in practice, has been communicated to me by *P. Contancin*, who had it from the *Chinese* who knew as much as could be expected, for it must not be supposed that the ingenious Workmen discover their Secret; on the contrary they take the greatest care to conceal it even from those of their own Nation.

Put five or six lighted Wicks into a Vessel full of Oil; put upon this Vessel an Iron Cover made in the shape of a Funnel, which must be set at a certain distance that it may receive all the Smoak; when it has receiv'd enough take it off, and with a Goose's Feather gently brush the bottom, letting the Soot fall upon a dry and strong Sheet of Paper; this is what makes a fine and shining Ink; the best Oil makes the most shining Black, and by consequence the most esteem'd and dearest Ink: The Lampblack which does not fall off with brushing, and which sticks very fast to the Cover, is coarser, and makes an ordinary sort of Ink, and must be scrap'd off into a Dish.

After having in this manner taken off the Lampblack they beat it in a Mortar, mixing with it Musk, or some sweet-scented Water, with a thin Size to unite the Particles: The *Chinese* commonly make use of a Size, which they call *Nieou kiao*, made of Neat's-Leather; when this Lampblack is brought to a sort of Paste they put it into Moulds, which are made in the shape that they design the Sticks of Ink should be in; they stamp upon them, with a Seal made for that purpose, Characters or Figures in blue, red, or in gold, drying them in the Sun or in the Wind.

It is affirm'd that in the City of *Hoei tcheou*, where the most esteemed Ink is made, the Merchants have great numbers of little Rooms where they keep lighted Lamps all Day; every Room is distinguish'd by the Oil which is burnt in it, and of consequence by the Ink which is made therein.

Never-

Nevertheless many of the *Chinese* believe that the Lampblack, which is gather'd from the Lamps in which they burn Oil of Gergelin, is only us'd in making a particular sort of Ink, which bears a great Price; and, considering the surprizing Quantities which are vended at a cheap rate, they must use some more common and cheaper combustible Materials.

They say that the Lampblack is extracted immediately from old Pines, and that in the District of *Hoei tcheou*, where the best Ink is made, they have Furnaces of a particular Structure to burn these Pines, and to convey the Smoak thro' long Pipes into little Cells shut up very close, and whose insides are hung with Paper; the Smoak being convey'd into these Cells cleaves on all sides to the Walls and Cieling, and there condenses itself; after a certain time they open the Door, and get a great deal of Lampblack; at the same time as the Smoak spreads itself in the Cells, the Rosin which comes out of them runs through other Pipes, which are laid even with the Ground.

It is certain that the good Ink, of which there is a great Vent at *Nan king*, comes from the District of *Hoei tcheou*, and none that is made elsewhere is to be compared with it; perhaps the Inhabitants of this Part are Masters of a Secret which is hard to find out, and perhaps the Soil and Mountains of *Hoei tcheou* furnish Materials more proper for making good Lampblack than any other Place; there is a great number of Fir-trees, and in some Parts of *China* these Trees afford a Rosin much more pure, and in greater Plenty than our Firs in *Europe*; there are at *Peking* some pieces of Fir-wood which came from *Tartary*, and have been us'd for above these sixty Years, which in the hot Weather shed a great Quantity of big Drops of Rosin like yellow Amber.

The Nature of the Wood, which is burnt, very much contributes to the Goodness of the Ink: The sort of Lampblack which is got from the Furnaces of Glafs-houses, and which the Painters use, may perhaps be the properest to make *Chinese* Ink.

As the Smell of the Lampblack would be very noisome, if they have a mind to save the Charge of Musk which they most commonly mix with it, they may burn Perfumes in the little Cells, the Odours of which mix with the Soot hanging on the Walls like Moss and little Flakes, and the Ink which they make thereof has no ill Scent.

The same *Chinese* Author, whom I have quoted, makes divers Observations which I must not omit.

1. If you would distinguish the different degrees of goodness of Ink newly made, take a Vessel that has been varnish'd with the finest Varnish, called *Tsouan kouang tsi*; having wetted the ends of the several pieces of Ink rub them upon the varnish'd Vessel; when the Proofs are dry hold the Vessel to the Sun, and if you see that the Colour of the Ink is intirely like that of the Varnish, this is the finest Ink; it is much inferior if the Black is of a bluish hue, but if it is ash-colour'd it is the worst sort.

2. The way to preserve the Ink from spoiling is to keep it in a close Box, in which must be put some perfectly ripe Mugwort; but above all it must never be expos'd to the heat of the Sun, for it will make it crack and fall in pieces.

3. They sometimes keep in a Closet, for a Curiosity, Sticks of Ink finely adorned and gilded; and if any one of these Sticks happens to break the way to join the two Pieces together, so that there shall be no Marks of its being broke, is as follows; make use of the same Ink, reduce it into a Paste upon the Marble, then rub the broken Pieces with it, and squeeze them together, leaving the Stick of Ink a whole Day

without touching it, when you will find it as whole and firm as ever.

4. Before they temper the Ink upon the Marble, in order to write with it, the Marble must be well wash'd that nothing of the Ink us'd the Day before may remain upon it, for that would foul the Marble which they make use of, and the fresh Ink ; it must not be wash'd either with hot or cold Water, but with Water which has been boil'd and grown cold again : The best and the most proper Stones for preparing the Ink are called *Touanche*.

5. When the Ink is old it is never used for Writing, but it is accounted by the *Chinese* an excellent Medicine in the Bloody-Flux and in the Convulsions of Children ; they say that by its Alkali, which naturally absorbs acid Humours, it sweetens the Acidity of the Blood : The Dose for grown Persons is two Drachms in Water or Wine.

The *Chinese* neither write with Pens like the *Europeans*, nor with Canes or Reeds like the *Arabians*, nor with a Crayon like the *Siamese*, but with a Pencil made of the Hair of some Animal, especially of Rabbits, which is the softest : When they write they have upon the Table a little polish'd Marble, made hollow at one end to hold Water ; they dip their Ink in it, and rub it upon that Part of the Marble which is plain, and according as they lean, more or less upon the Ink when they rub it, it becomes more or less black.

When they write they do not hold the Pencil obliquely as Painters do, but perpendicularly, as if they would prick the Paper ; they write from the top to the bottom, and begin like the *Hebrews* from the right to the left, so that the End of our Books is the Beginning of theirs.

The Students delight in keeping their Marble, Pencils, and Ink very neat, and plac'd in order ; they give

give the Pencil, Paper, Ink, and the little Marble, the Name of *Sfeë pao*, which signifies the four precious things.

There are in *China* a prodigious number of Books, because the Art of Printing has been known among them time out of mind, which has been discovered in *Europe* but of late Years; but it is very different from that of *Europe*.

As our Alphabet consists but of a few Letters, which by different Combinations can make the largest Volumes, there is no need of casting a great number of Characters, since those which were used for the first may be used again for the second Sheet: On the contrary the number of *Chinese* Characters being almost infinite, it is impossible to cast so prodigious a number, and if they were made the greatest part would be of very little use.

This is then their way of Printing: They get their Work transcribed by a good Writer upon a fine, thin and transparent Paper; the Ingraver pastes every Sheet upon a Plate of Apple or Pear-tree Wood, or of any other if it is but hard and smooth, and with a Graver follows the Traces, and carves out the Characters by cutting down the rest of the Wood; so he makes as many different Plates as there are Pages to print, working off as many Copies as are required, and at any time more may be work'd off without composing anew; there is not much time lost in correcting the Proofs, since as the Graver works from the Copy, or Original of the Author, he cannot possibly make any Errors if the Copy itself is right.

This manner of Printing is convenient, because they print the Sheets as they sell them, and do not run the Risque, as in *Europe*, of selling but half the Copies. Moreover, after having taken 30000 or 40000 Copies, they can easily retouch the Plates, and make them serve for many more Impressions.

They can print Books in all sorts of Languages as well as the *Chinese*: The Beauty of the Character depends upon the Hand of the Copyist; the Skill of the Engravers is so great that it is not easy to distinguish that which is Printed from the Written Copy, so that the Impression is good or bad, according to the ability of the Writer employ'd; this must be understood of our *European* Characters, which are engrav'd and printed by the *Chinese*; as for the *Chinese* Characters, which are engrav'd, the Engraver often corrects the Defects of the Writer.

Nevertheless the *Chinese* are not ignorant of the Manner of Printing in *Europe*; they have moveable Characters like ours, the only difference is that ours are of Metal, and theirs of Wood: It is with these that they amend every three Months the State of *China*, which is printed at *Peking*: They say that at *Nanking* and *Sou tcheou* they print in this manner some little Books, as neatly and as well as those which are engrav'd by the best Hands: This is credible because it only requires a little more Pains and Care.

In urgent Affairs, as when an Order comes from Court which contains many Articles, and which must be printed in one Night, they have another Method of Engraving: They cover a Plate with yellow Wax, and trace out the Characters with a surprizing quickness.

They use no Prefs as we do; the Plates which are made of Wood, and the Paper which has not been dipt in Allum, would not bear it; but when once the Plates are engrav'd, the Paper cut, and the Ink in readiness, one Man with his Brush, and without fatiguing himself, may work every Day near ten thousand Sheets.

The Plate which is used must be set level and firm; they have two Brushes, one harder than the other, which are to be held in the Hand, and which may be used

used at both ends of the Handles; they dip one a little in the Ink, and rub the Plate with it, but so that it may not be too much nor too little moist'ned; if it was too much the Letters would be blotch'd; if too little the Characters would not print: When the Plate is once in order they can print three or four Sheets without dipping the Brush in the Ink.

The other Brush must pass gently over the Paper, pressing it down a little that it may take up the Ink; this is easily done, because not being dipt in Allum it quickly imbibes it: You must pass the Brush over the Sheet more or fewer times, and press upon it according as there is more or less Ink upon the Plate: This Brush must be oblong and soft.

The Ink which they use for Printing is a Liquid, and is much more ready than that which is sold in Sticks: It is made of Lampblack well beaten, and exposed to the Sun, and then sifted through a Sieve; the finer it is the better; it must be tempered with *Aqua vitæ* till it comes to the consistence of Size, or of a thick Paste; care must be taken that the Lampblack may not clod.

After this it must be mixed with Water till it comes to a proper Consistence, neither too thick nor too thin. Lastly to hinder it from sticking to the Fingers they add a little Glue, of that sort I believe which the Joyners use, melting it over the Fire, and pouring on every ten Ounces of Ink about an Ounce of Glue, which they mix well with the Lampblack and *Aqua vitæ* before they are tempered with the Water.

They print but on one side, because their Paper is thin and transparent, and would not bear a double Impression without confounding the Characters; hence it is that every Leaf of the Book is folded, the Fold being at the Edge of the Book, and the Opening at the Back, where they are sown together; so that their

Books

Books are cut at the Back, whereas ours are cut on the Edges; and to put them together there is a black Line drawn upon the Folds of the Sheets, which directs to place them right, as the Holes made by the Points in our printed Sheets direct the Binder how to fold them that the Pages may answer each other.

They cover their Books with a neat sort of Pastebord, or else with fine Sattin, or flower'd Silk, which does not cost much; some Books are covered with red Brocade, with gold and silver Flowers: Though this Method of Binding is much inferior to ours, it is nevertheless neat and convenient.

The End of the Second Volume.



